

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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No. 49



"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

"To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

H. HOFMANN, ARTIST

A Moslem View of Mohammedanism

By DR. T. A. LAMBIE

JIBUTI, the seaport of French Somaliland, is a fanatical Mohammedan center, and, like nearly all seaports, a very wicked town for its size, far worse than Port Said. I had gone there to meet some missionaries arriving on a steamer, and had a room at the Continental, a very poor hotel. The dining room was also the saloon bar and café.

After supper, as I was still sitting at the table, two Englishmen came into the bar for a drink. I could see at a glance that one was a dissipated sea captain, reduced by drink from a position of trust to a job on a tiny Arabia-Africa coastal steamer. His mate was more sober and seemed more self-respecting.

Although the room was large and nearly empty, they steered a course to my table. After I had said Good evening, one of them, without any preliminary discourse, said with a sneer, "I suppose you are a missionary?"

"Yes, I am."

"We do not believe in missionaries."

"No? I am sorry for that, but I do."

"Do you see that man over there?" he asked, pointing to a well-dressed Arab at an adjoining table.

"Yes."

"He is a Mohammedan, but he is a better man than any so-called Christian. Let's call him over."

I had met the man he referred to earlier in the afternoon, and he did indeed seem a superior person. He was quite fair in complexion, was dressed in beautiful white silken robes, with a "Kufiyeh" and gold cord around his head. We had had a delightful conversation together in Arabic that afternoon, of which the half-drunken captain and his mate knew nothing.

The Arab came, and the captain roughly pushed over a chair for him, saying, "I have been telling this man [meaning me] that Mohammedanism is better than Christianity; now you tell him."

The Arab sheik said to me in most courteous Arabic: "Does Your Excellency object if I speak in the English tongue, as I wish not to be understood by the servants of the hotel?"

The Mohammedan waiters were slipping about on the cement floor in their bare feet.

"Certainly not, Your Excellency," was my reply.

Then in excellent English, and to my great surprise, he answered the captain in the following words:

"No, although I am a Mohammedan, I do not think that Mohammedanism is a better religion than Christianity, and I give you three reasons:

"First, Islam is not a practical religion for all men. Let us suppose that a man is a locomotive engineer and a Moslem. He is driving a train full of passengers needing to get to their destination. When the time comes for prayer, can he stop the train, get out, face toward Mecca, and pray? If he does not do so, he is not a good Mohammedan. It is impossible and impractical.

"Second, Islam is not hygienic. If I go on a pilgrimage to Mecca, I must kiss the Black Stone. Thousands of others have kissed it before me, many of them lepers and syphilitics. Perhaps just before me has been a leper, and his secretion comes upon me, and I may become a leper. It is not a clean religion. It is not hygienic."

In this he spoke truly. How many cases of cholera and dysentery have been acquired by drinking at Mecca's sacred but polluted well,

Zem Zem, supposed to be Hagar's Be'er-lahai-roi.

"Third," he continued, "Mohammedanism is not an ethical religion, and does not teach honesty and right living. Personally, I have more than once gone to the mosque wearing new shoes, and, as is our custom, I have left them outside the door before entering the sacred building to pray.

"After prayer, wishing to resume my shoes before going out to the street, I have found that some other worshiper has stolen my shoes. His religious devotion to Islam, which led him to go to the mosque to pray, did not in the same hour keep him from stealing the shoes. Islam is not an ethical religion.

"For these three reasons, I come to the conclusion that Mohammedanism is not better than Christianity," and with a bow he left us.

During this speech I sat absolutely silent, glued to my chair, and my heart was praising God, who had answered for me through an Arab sheik. God had turned the unsought and rude contention of the captain and his mate into a channel through which His own name was glorified. They had absolutely no reply to make.—*The Missionary Review of the World.*

The Power That Consummates the Task

By EDWARD J. URQUHART

It will be remembered that Jesus' presence and power are promised to the church only as she prosecutes the missionary project; for He says, "All power is given unto Me. . . . Go ye therefore, and teach all nations: . . . and, lo, I am with you always, even unto the end of the world." Thus the divine presence and omnipotent power can be claimed in the largest sense only as the missionary enterprise is carried forward with zealous faithfulness in conscientious and consistent endeavor.

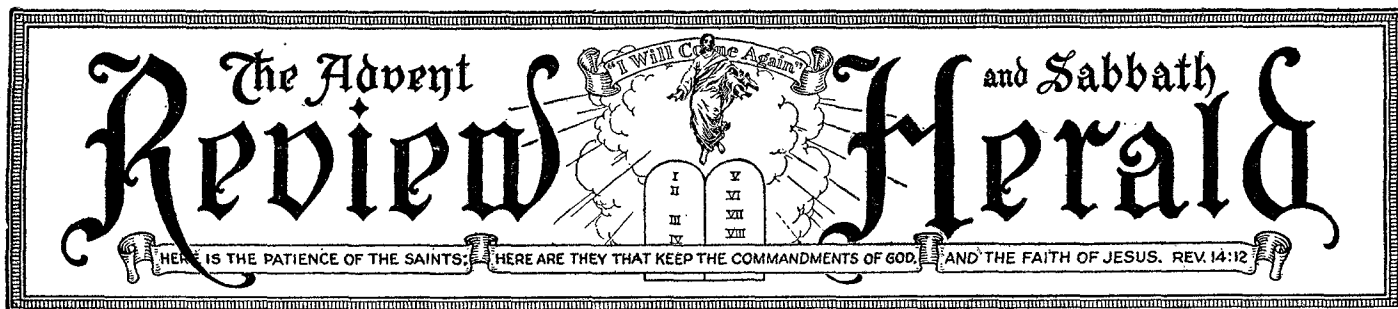
The secret of the great power of the apostolic church was the fact that it was a missionary church. As long as the missionary spirit prevailed, so long the church went forth "conquering and to conquer." It is also the missionary spirit of this movement that has made a small body of adherents a recognized power in the earth. It was when the missionary spirit forsook the early church that it sank into weakness and knew dissolution. And if this denomination ever merits the title, "Ichabod, Ichabod," it can only be when she has turned her back on the missionary project and renounced the spirit of evangelism.

However, when times are hard, ~~when the pocketbook is limp, and a~~ thousand desires clamor to be satisfied, it will take faith and sacrifice to keep

the mission front strong. A writer in the *Atlantic Monthly* recently said by way of warning, that the missionary is "doubly 'done for' unless there is behind him a body of fellow believers so convinced of the value of their faith that they will give gladly and generously for its propagation."

Be it remembered, then, that the great inroads that the early church made into heathenism were made only by sacrificial trails of human blood. Remember how Paul and his contemporaries sacrificed for the cause of missions. Theirs were not merely lives that ended in the supreme sacrifice, but lives of continual sacrifice, whose final offerings were but the last of many sacrifices.

And this last message of mercy to the nations that is scheduled to close with no less power than marked the beginning of the Christian dispensation, can close only in sacrifices proportionate to that earlier period. Sacrifice is the power that will carry the message to every "nation, kindred, tongue, and people," the sacrifice of us who go, and the sacrifice of you who stay. For back of sacrifice is the Spirit—the presence of Christ; and back of Him is the power of omnipotent God. Thus, "let us not be weary in well doing: for in due season we shall reap, if we faint not."



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"The Word of the Lord Came"

It came to John the Baptist. It had been written in the scroll of Holy Scripture centuries before. Now the time for it to speak had come. The first advent of the Messiah was at hand. The way had been specially prepared. God's hand was laid upon the nations. One tongue had become the current speech of the known world. "The word of God came unto John the son of Zacharias in the wilderness." Luke 3:2. It was the word of prophecy for the hour: "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." Luke 3:4.

And as the time for the word to speak arrived, that word of ages before spoke in living voice to John, and through him to the people, like a trumpet peal direct from heaven, "Prepare ye the way of the Lord."

So it has ever been. A word that lies on the sacred page, waiting its time, suddenly flames forth with light and life and power for the appointed hour.

The generation before the Reformation of Luther's time was one of preparation for the reform. It was a period of discovery, and change, and intellectual awakening. Then the light broke in upon the darkness, the long prophetic period of papal domination was "shortened," as Christ had said it would be, "for the elect's sake," and a new era had opened in God's work on earth.

And here a word of God in Holy Scripture woke to new life. When Luther was toiling up that stair in Rome on his knees, hoping to gain release from the burden of guilt, there flashed into his heart the text, "The just shall live by faith." A new man rose from the stair. Luther had often read the text, doubtless, but now the fullness of time had come for a new development of the work of God, and those words burned with a light that was never to be quenched. The Reformation set free the open Bible, and

broke the reign of papal domination. Soon the word of light was to be sent by preacher and teacher, press and colporteur, throughout the old papal world.

Not the instructive history merely, but also the inspiration of those stirring times is our need today. God has in hand in our time the finishing of the work of the Reformation. Again the prophetic scriptures flash with blazing lights upon our path as the time has come again to prepare the way of the Lord. In the prophecy of Revelation 14:6-14 is a picture by Inspiration that no one understood until the time came in the days of

1844. Then these scriptures began to flame with light, and the definite advent movement of the prophecy rose, crying the message, "The hour of His judgment is come."

Light from the word of God broke forth as the time came. Scriptures long waiting on the written page awoke to life and power. We see clearly that the time has come for the final revelation of the "everlasting gospel" to every nation and tongue and people. The way has been prepared. Practically all the world has been opened. God is pouring out His Spirit upon all flesh. May the inspiration from on high set all our souls aflame with untiring zeal to do the work.

W. A. S.

The Dilemmas of the Immortal-Soul Doctrine

IN one of the opening chapters of the Bible is found the conversation between the wily serpent and Eve, in which the serpent informs her that she would "not surely die" for a violation of the divine command. But so far as all the senses are concerned, God's warning was fulfilled, and from her day onward mankind, after a brief span, has returned to dust.

Now for Satan there was but one course open if he was to explain away the punishment for sin—to declare that the dead are not really dead, that what seems like death is but transition. And behold just such a view of death greets us at the earliest dawn of history as the theory held by the Egyptians and other notorious idolaters. It is a notable fact, by contrast, that such a conception of death was not a part of the teaching of the ancient Hebrews.

In an annotated edition of Gibbon's "History of Christianity," published by Peter Eckler, New York, 1887, there is found a most interesting discussion regarding this fact. Gibbon is considering the doctrine of the immortality of the soul, and after showing the vague, unproved notions held by the pagans, continues:

"We might naturally expect that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been intrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence, when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses; it is darkly insinuated by the prophets; and during the long period which elapsed between the Egyptian and the Babylonian servitudes, the hopes as well as the fears of the Jews appear to have been confined within the narrow compass of the present time."—Pages 136-138.

In the footnotes Milman, Guizot, and an anonymous English Church writer labor to explain away this silence by various theories, the most notable of which is that the doctrine of the immortality of the soul was so inseparably wrapped up with heathen practices that the teaching of it in Moses' day would have led only into evil. But the skeptic publisher, Eckler, in a comment on the commentators, pointedly declares:

"Without that doctrine, the Jews worshiped the golden calf and repeatedly sacrificed to pagan idols, and with it, they surely could have done no worse; and it does not explain 'why Moses maintained silence on this point' to tell us that 'the immortality of the soul was inseparably

blended with foreign religions.' If the doctrine be true, how could it have proved injurious to the Jews; and if it be of pagan origin, why not honestly admit the fact? Why claim originality for a borrowed dogma? Why not 'render unto Cæsar the things which are Cæsar's,' and unto the pagans the doctrines which are their own?"

Baptized Paganism Introduces the Immortality Idea

The doctrine of soul immortality, vague and uncertain at times, and supported chiefly by the speculations of the pagan philosophers, was passed along through the centuries. Among the heathen little attention was given to the question of moral distinctions in a future life; the chief concern was simply to establish the *certainty* of the continuation of life in some other state. The world waited for the Christian church to "baptize" this idea that death is but a transition, and to elevate it to the dignity of a doctrine, with all the moral distinctions that could be desired—heaven, hell, and purgatory. Just when or how this took place is not our concern in this article, though we know it came about during those centuries when, to use the historian Wharey's expression, "baptized paganism" walked into the church. Our purpose here is to show the doctrinal conflicts and the dilemmas that the belief in the immortality of the soul provokes.

1. First of all, this tenet demands that we believe there dwells within us an entity possessed of personality, yet without weight or discernible dimensions. This calls for a stretch of faith beyond the reach of many otherwise devout men, especially among those who make up the ranks of the learned and scientific. In the attempt to prove the existence of this alleged entity, the Christian theologian and philosopher have had to rely on certain vague scriptures and metaphysical deductions. To many minds such proof has failed to offset the testimony of the senses and the fundamental laws of science, for the senses can discern no such entity, and the most definitely established of nature's laws find no place for a "something" without weight or dimensions. In an age when every endeavor is being put forth to make religion appear reasonable and to harmonize it with science, this introductory feature of the immortality question assumes no mean proportions.

2. This belief that man, the real man, is but an airy soul, without weight and so minute that ten thousand could dance on the point of a cambric needle, as the older theologians described it, takes the reality out of the future life. Tangibility cannot be given to the term "heaven,"

for consistency demands that vaporous, invisible beings dwell in a place of the same nature. This doctrine makes heaven appear as an airy abode of attenuated spirits, who apparently, because it would be illogical to think of their doing anything else, are pictured as endlessly flitting about to the accompaniment of harps. Such a conception of heaven has gone far to quench the longing of many to reach that blessed abode, for the human mind is so constituted that it must think in terms of material, concrete things.

3. This doctrine makes an ever-burning hell a logical necessity, for if man is inherently immortal, then the wicked as well as the righteous will live through the ceaseless ages of eternity. Bloodcurdling are the sermons



The Afflicted

BY EUGENE A. CRANE

If in life your trials thicken,
And your hopes seem all in vain;
If in times of greatest weakness,
All seems loss and nothing gain;

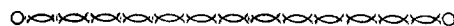
If pressed down with days of suffering,
Do you cease to look above?
If in sickness, are you tempted
To distrust the God of love?

You are passing through the furnace,
Yours the trial hard to bear;
Yet in suffering, He's but striving
To bring answer to your prayer.

There are those whose faith is dimming,
And whose hope you can restore;
There are those who've needed courage—
God has sent them to your door.

Think not, then, that time is wasted
When afflictions press you sore;
God, the Master-smith, is making
Gold, pure gold, from worthless ore.

Then despise not your afflictions,
Look beyond, find pure delight;
Angels will be your companions;
You can walk with them in white.



this belief has produced. True, the average minister today does not preach on the topic as was done in former times, but his silence is only a confession of the hideousness of the doctrine that must be true if man is an immortal soul. Indeed, there has been a definite trend away from belief in any kind of retribution, because the average mind is unable to harmonize an ever-burning hell with the character of God. Thus there has come about a great loss in moral values, for a belief in punishment is as vital to a balanced view of religion as a belief in reward.

No other doctrine has ever brought

such reproach upon the name of God and of Christianity. It is said that Robert Ingersoll, after listening when a boy to an orthodox sermon on the kind of judgment God would mete out to sinners, exclaimed, "If that is God, I hate Him." The united arguments of all the Christian apologists who have attempted to harmonize this dogma with the universal and deep-seated belief in a loving God, fall far short of their goal. This is the dark spot in apologetics.

But there is still another problem that this eternal-hell doctrine presents. The Christian view of the universe requires that the completion of God's plan for the salvation of man and the conquest of evil should bring about the restoration of that state of universal holiness and happiness that existed at first. But if there be a hell, then we have, not the annihilation, but merely the segregation of evil. Now the policy of segregation is considered by Christians as a poor makeshift for an earthly government to employ in dealing with crime. Is it possible that such a procedure is ideal when employed by the government of heaven?

Two Important Doctrines Made Meaningless

4. The doctrine of the immortality of the soul leaves no place for a resurrection of the body or for an executive judgment at the close of earthly history. While these two doctrines—the resurrection and the future judgment—are in the creeds of almost all denominations, they are inconsistent with the teaching that the body is merely a prison house from which the soul escapes at death, going directly to its reward. Why should the soul again be thrust into a "prison house," and why should there be held a judgment, seeing each case receives judgment at death by being consigned either to heaven or to hell?

5. This doctrine makes spiritism appear most reasonable. The popular view, which pictures our departed loved ones as deeply interested in our affairs and as near us, is but a step removed from spiritism, which simply adds the feature of communication. Thus instead of a wall reared against this cult, which virtually all ministers regard as evil, there is a door opened to it.

Beyond all controversy, there is something vitally the matter with the orthodox belief regarding man and the future life. If the inspired maxim, "By their fruits ye shall know them," is still a safe rule, then this teaching stands condemned, for its fruits are theological confusion, spiritistic devotees, or infidels.

F. D. N.

(To be continued)

THE TESTIMONY OF JESUS

"The testimony of Jesus is the Spirit of prophecy." Rev. 12:17 and 19:10.

The Personal Touch

It is in personal touch with individuals that we form our most intimate conceptions of the real spirit that actuates their lives. Unfortunately, this personal acquaintance with the messenger of the Lord has been denied the great majority of our readers. Believing, however, that they would appreciate, as far as possible, an intimate acquaintance with her, we present herewith her picture, taken when she was in her prime, in active and buoyant service in the work of God; also a facsimile letter from Mrs. White to her husband, James White. This letter, of course, was not written with the thought that it would ever be published or be read by any outside of the immediate family circle. Even so, it breathes the same spirit of earnest consecration to God and of burden for the souls of others as is represented in all the writings of this servant of God.

Reproduction of Mrs. White's Letter

"OAKLAND, CALIF., April 7, 1880.

"DEAR HUSBAND:

"I am very cheerful and happy now the Lord has graciously blessed me and His peace is abiding in my heart. This morning we met in the basement of the church at half past five. I was led out in prayer, and my faith grasped the promises of God. I learned anew that my heavenly Father answers prayer. 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.' My soul is continually yearning for my Saviour.

"Let me to Thy bosom fly!"

'Hangs my helpless soul on Thee;
Leave, oh! leave me not alone!
Still support and comfort me.'

"This has been the language of my soul ever since I have been upon this coast. All are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed, my anxiety very great. My prayers have come from a burdened heart. But Jesus has lifted my burden, and He is a wellspring of joy in my soul. Christ's words seem to be spoken to me in the night season. I seem to hear His voice, 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.'

"I had the assurance that the Lord will bless you and let light shine upon you.

"I talked some this morning to our ministers upon faith. Every one who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first, and then we may without presumption claim the promise. The claims of the gospel upon us, urge upon

us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating, not our own natural tempers, but the spirit which Jesus possessed.

"The moral forces of our natural tempers must be resisted, or we shall strengthen the Satan side of our character, and self-respect is lost, self-reliance in God is gone, and the promises are not claimed, for we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved, darkness envelops the soul, and yet in this very state, many ministers are trying to labor. An

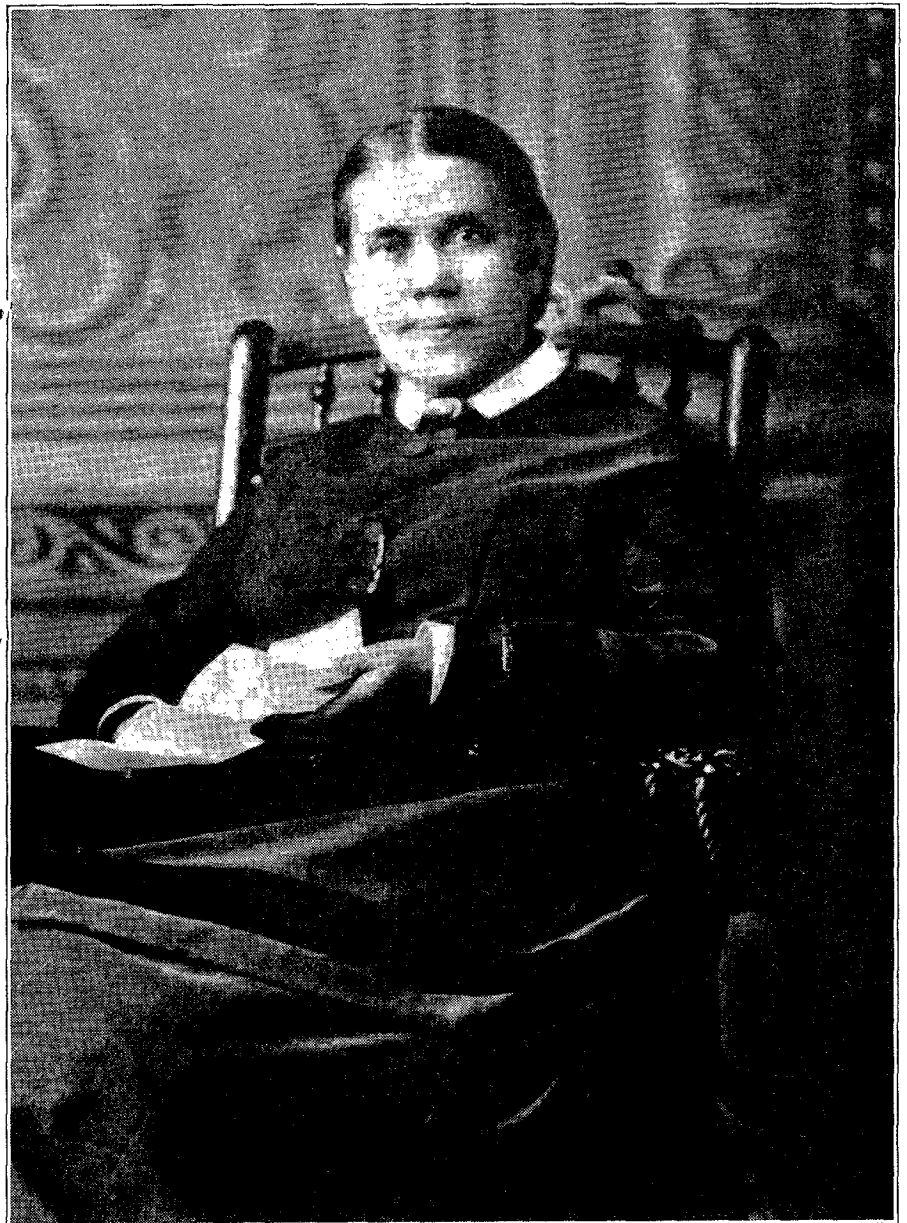
aching void they constantly have, but do not attribute it to the right cause. Jesus will work with our efforts. If we do what we can on our part, God will do on His part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to His followers. He has saved us by the offering of Himself to God, an offering spotless, that those He came to save may be through His merits unblamable, pure, and holy, for in order to do men good, we must inspire them with confidence in our piety. We must show the Christ side of our character. If they see we reflect the image of Christ in our words and deportment, then they will be affected, convinced, and saved.

"Our meetings move off well. We feel, deeply feel, our great need of Jesus, and, oh, such matchless love as He has expressed for us! My heart is melted with this love.

"I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust everything in the hands of God.

"I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,

(Signed) "YOUR ELLEN."



Mrs. Ellen Gould White

Born at Gorham, Maine, November 26, 1827; died at St. Helena, California, July 16, 1915; buried at Battle Creek, Michigan.

Facsimile of Mrs. White's Letter

Oakland Cal April 7 1880

Dear Husband

I am very cheerful and happy now the Lord has graciously blessed me and his peace is abiding in my heart. This morning we met in the basement of the church at half past five I was led out in prayer and my faith grasped the promises of God I learned anew that my heavenly Father answers prayer. Whosoever ye shall ask in my name that will I do that the Father may be glorified in the Son. My soul is continually yearning for my Saviour. Let me to thy bosom fly!

"Hear ye my helpless soul on Christ's side"

Leave me alone leave me not alone;

Still support and comfort me!

This has been the language of my soul ever since I have been upon this coast. We are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed my anxiety very great.

My prayers have come from a burdened heart but Jesus has lifted my burden and is a well spring of joy in my soul. Christ's words seem to be spoken to me in the night season I seem to hear his voice if he abide in me and my words abide in him he shall ask what he will and it shall be done unto him.

I had the assurance that the Lord will bless you and let light shine upon you.

I talked some this morning to our ministers upon faith. Every one who is trying to labor are crippled with physical feebleness. How clear and positive the promises of God. And why not claim them? Why not accept the blessings presented? The conditions must be met on our part first and then we may without presumption claim the promise. We claim of the Gospel upon us requiring upon us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ self denying cross bearing and cultivating not our own natural tempers

but the spirit which Jesus possessed. The natural powers of our natural tempers must be subdued or we shall strengthen the Satan side of our character and self respect is lost self reliance in God is gone and the promises are not claimed for we cannot come forth with assurance through Christ to the throne of grace. The Holy Spirit is grieved darkness envelopes the soul, and yet in this very state many ministers are trying to labor but aching would they constantly have but do not attribute it to the right cause. Jesus will work with our efforts if we do what we can on our part God will do on his part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to his followers. He has saved us by the offering of himself to God an offering without blemish. That those he came to save may be through his merits unblemished pure and holy. For in order to do men good we must in some degree bear our presence in our spirit. We must show the Christ side of our character. If they see we reflect the image of Christ in our words and deeds and they will be affected and convinced and saved.

Our meetings were off well we feel deeply feel our great need of Jesus and Oh such weakness like as he has expressed for us my heart is melted with this love.

I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust everything in the hands of God.

I shall have clear light in regard to my duty and I will try to follow where Jesus leads the way. In much love you Ellen.

The Affectionate Mother

Pressed by a continual burden to give to the church the light and messages with which God had intrusted her, Mrs. White carried also a true mother's burden of heart for her children. Their care oftentimes was intrusted to other hands, but she sought by every means in her power to safeguard their welfare and to lead them to Christ. The following letter, addressed to her first-born, expresses this burden of heart which she carried, and is but another personal glimpse of Mrs. White's more intimate family life, revealing that in her home she represented the same virtues of Christian motherhood which she sought to teach others.

"SOMERVILLE, MASS., Sept. 6, 1859.

"MY DEAR SON HENRY: We received your letter, and were very glad to hear from you. You must write oftener. Send us a letter at Topsham. Think of everything you have left there and wish us to bring, and we will try to do so.

"We hope you are well and happy. Be a good, steady boy. If you only fear God and love Him, our happiness will be complete. You can be a noble boy. Love truthfulness and honesty. These are sacred treasures. Do not lay them aside for a moment. You may be tempted and often tried, but, my dear boy, it is at such a time when these lovely treasures shine, and are highly prized. Cling closely to these precious traits, whatever you may be called to suffer. Let truthfulness and honesty ever live in your heart. Never, through fear of punishment, sacrifice these noble traits. The Lord will help you, Henry, to do right. I believe it is your purpose to do right and please your parents.

"You may see little dishonest acts in other boys, but do not think for a moment of imitating them. Learn to despise such things. Do not condescend to mean talk or to mean acts. Shun the company of those who do evil, as you would a deadly poison; for they will corrupt every one who associates with them. Ever have your young mind lifted up, elevated above the low, evil habits of those who have no fear of God before them. You can have correct thoughts, correct ways, and can form a good, pure character.

"Our dear children are our treasures, and oh, how anxious we are that they should meet the approbation of God! In His strength you can reform, but never in your own strength. You can give the Lord your heart, and ask Him to forgive your sins; and if you move with sincerity He will accept you and make you white and clean in His own precious blood. We, your parents, pray much for you, that you may be a consistent, true Christian. We know that our Saviour is coming, and will take the good and holy, the honest and pure, to dwell with Him forever in a holy heaven, where all is beauty, harmony, joy, and glory. I want you to remember that Jesus suffered and died for you, that His blood might cleanse you from sin. But there is a work for you to do. May the Lord clearly open to your young mind the plan of salvation, and lead you to give yourself unreservedly to Jesus as His, to serve Him continually. Come to Him, dear boy; love Him because He first loved you; love Him for His lovely character; love Him because He loved you well enough to die for you.

"Henry, as soon as you were born we prayed that you might be a Christian boy. We believe that you have felt some of the influence of the Spirit of God upon your heart; but we want its sweet influence to abide upon you, and the impressions lasting, your course steady, and you to daily receive grace to resist temptation.

"I must close. Do right because you love to. Preserve these letters I write to you, and read them often, and if you should be left without a mother's care, they will be a help to you.

"Your affectionate
"MOTHER."

—*"Appeal to the Youth—Experience, Last Sickness, and Funeral Address of Henry N. White."*

The Test of Trial

The real test of character is not found in the days of prosperity. We

find many fair-weather Christians who in the days of storm and tempest doubt the wisdom of God's leadings and surrender their faith in Him. Mrs. E. G. White passed through many trying experiences during her life work. Probably the greatest test of her faith in God and her submission to the divine will was experienced in the death of her husband, which occurred August 6, 1881. At the time of his death Mrs. White herself was prostrated with sickness, and it was a question as to whether she could survive. Though she was so feeble that she had to be borne to the funeral, at the close of the discourse delivered by Elder Uriah Smith, she unexpectedly arose and spoke to the audience for about ten minutes. The following are some of her words on this occasion, words which show the spirit of resignation to the divine will which possessed her life and revealed the hope that buoyed her up in this hour of greatest grief:

"I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sick bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away and leave me to labor alone. . . . When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. . . .

"And now I take up my life work alone. I thank my Saviour I have two sons He has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour of my life. When I stood by my first-born, and closed his eyes in death, I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And now He upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, 'I commit my treasure unto Thee until the morning of the resurrection.'

"In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for Him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with

me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation, and where none shall any more say, 'I am sick.' I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest sons. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be reunited, and we shall see the King in His beauty, and behold His matchless charms, and cast our glittering crowns at His feet, and touch the golden harps, and fill all heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne."—*From life sketch by E. H. Gates, in brochure of Memorial Service held in Australia, Sept. 11, 1915.*

Facing the Hour of Death

This same spirit of consecration to God and His service marked the closing days of her own earthly life. A short time before her death, in an interview with another, she spoke of her courage as follows:

"My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know Him whom I love, and in whom my soul trusteth."—*"Life Sketches," pp. 443, 444.*

Referring to the prospect of death, she declared:

"I feel, the sooner the better; all the time that is how I feel—the sooner the better. I have not a discouraging thought, nor sadness. . . . I have nothing to complain of. Let the Lord take His way and do His work with me, so that I am refined and purified; and that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice, when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged."—*Id., p. 444.*

And to her son she remarked, a few weeks before she breathed her last:

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, that the Lord is near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a friend. He has kept me in sickness and in health.

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others."—*Id., pp. 444, 445.*

The spirit breathed in the facsimile letter, in the message to her son, in the words spoken at her husband's funeral, and in these final quotations, marked the life of Mrs. E. G. White. Her experience was one of earnest Christian labor, of sacrifice for the Master she loved. Separated oftentimes from her children, denied the

(Concluded on page 17)

CONTRIBUTED ARTICLES

Our Mighty Leader

By G. W. WELLS

How marvelously the blessed Christ did the thing we call living. What shall we say of the supreme glory and inspiration contained and made manifest in the life of our Lord? He crowded so much joy, love, and holy fervor into so short a time. He made proper and true contact with the realities of life and achieved marvelous results. He laid hold of the unseen power, He drew down from heaven so much of its glistening glory that His daily life became incandescent; therefore He could say of a truth, "I am the light of the world."

The holy Son of God gave up His life on Calvary for a lost world. In that tragic hour when the outward man was perishing, the inward man was manifested in beauty and power. Whatever that Man did, He did in such a remarkable fashion that His life, words, and work have been and still are the inspiration of millions in the world. He is still more influential than any other personality who ever lived. In His association and fellowship with mankind, He always did perfectly that which He had to do, thus inspiring men to holy action and "leaving us an example." His own words, filled with life and hope, come ringing down through the years, "Be of good cheer; I have overcome the world."

We think of His unending love and marvelous undertaking to redeem a lost world, of Him "who gave Himself for our sins, that He might deliver us from this present evil world." Jesus left the courts of glory "according to the will of God and our Father." He identified Himself with those He loved and came to save, that He might redeem them. He was misunderstood; His words and work were misinterpreted by those He served; He was abandoned by His own disciples, and crucified by those He came to bless and rescue. Notwithstanding all this, He rejoiced in hope, He lived by faith, He trusted in God. He always exhibited such a holy poise, such a degree of sweet quietness, refusing to be disturbed by the hissing of His enemies or agitated by the angry crowd that followed Him to Calvary, that it caused men to marvel. "When the centurion saw what was done, he glorified

God, saying, Certainly this was a righteous man." Luke 23:47.

Our interest is aroused and our hearts touched as we think of His compassionate cry uttered on Calvary, "Father, forgive them; for they know not what they do." O the wonders of the Man of Calvary! This same Jesus stands today as our High Priest, ministering His holy life and divine strength before the throne of God for us. He made it manifest while here on earth that the human soul connected with divine power can meet the conflicts of life; that God's grace is sufficient, that His strength is made perfect in weakness.

Mankind in their heartlessness handed Him every problem which can ever come to us. They took the instrument of torture invented by fiendish minds, and attempted to crush the Lord of glory; but "He led captivity captive, and gave gifts unto men." The cross, which heretofore had been a symbol of defeat and shame, He so transformed that the Roman emperors afterward selected it as an inspiration for their cohorts. The pathway from Gethsemane to Calvary eventually led the Lord through the valley of the shadow of death, but there He feared no evil. In His resurrection and glorious ascension He turned on the flood light of hopefulness and brought life and immortality to light for the children of God.

The church has a mighty Leader, and what she needs is a new inoculation of Bible truth, the Christian fortitude and holy zeal revealed in the

life of Jesus Christ. Then she will not fear adversity, depression, or trial.

Some one has said that depression is a time when we get used to going without the things that our parents never had. It may also be a time when we learn to appreciate anew the importance of the things with which alone they achieved their success.

In building up the kingdom of God, we should keep in mind that it comes not by observation. It is not advanced by material things. At best, they are only tools with which we work. It may be that in a time like this God would teach us to carry forward His work with far less embellishments. We should not forget what marvelous things have been accomplished in times past by persons without any of the material things the obtaining of which is so large a part of our work today.

History does not teach us that the Christian church made her greatest advancement in the days of prosperity. In opulence the people are not so conscious of their need of divine guidance and help. More often it has been in a time of adversity, persecution, and financial depression that the people of God have been led to evaluate those things which are indispensable,—consecration, self-denial, Christ-like love for the lost, and a deep, abiding faith in God's message. These, with a personal experience in Christian living, have always made the church a tower of strength in the world. Christian fortitude, living faith, and a glowing love for the message of truth clearly thought out and rooted in the life experience, will keep God's people right and prepare them to stand in this last tragic hour of earth's history.

This Business of Christian Education

By H. E. WESTERMEYER

"Wist ye not that I must be about My Father's business?" Luke 2:49.

After the Passover feast, and while His parents were on their way home, Jesus tarried behind in Jerusalem, and His parents "knew not of it." Luke 2:43. After a three days' search they found Him in that portion of the temple that was devoted to a sacred school, after the manner of the schools of the prophets. At this place He

answered their anxious questionings with that forceful question of His own, "Wist ye not that I must be about My Father's business?"

It is significant, and pertinent too, that Jesus referred to the time when He was "sitting in the midst of the doctors, both hearing them, and asking them questions," as being connected with His Father's business.

Jesus was then twelve years old.

Among the Jews the twelfth year was the dividing line between childhood and youth. Indeed it was, and still is, that period of life characterized by soul hunger. It is the time when the surge of curiosity prompts the child to ask endless questions about everything, from ants to stars. The answers to these questions are a strongly determinative factor in the life of the child. Hence the need of placing the child in an environment where answers are based upon God's word, cannot be stressed too strongly. In the midst of the solemn ministry of the temple school the child Jesus found much to inspire Him to study deeper into the mystery of His mission.

The schools of the rabbis, faulty though they were, still advocated the oracles of God, at least according to the letter, if not always according to the spirit. And while present at one of their special schools, Jesus made known that He was also attending to His Father's business.

Would that in behalf of our Christian schools and for the sake of our dear children we could broadcast the voice of Jesus today, saying, "Parents and church members, wist ye not that ye must be about My Father's business?"

There is something noteworthy in that word "must." This business of Christian education *must* be attended to on a systematic and consistent basis. Indeed, parents must always be foremost in doing their honest part; but every church member, as well, *must* co-operate to make the plan a success.

Lack of Religious Instruction

"In the days of Christ the town or city that did not provide for the religious training of the young was regarded as under the curse of God."—*"The Desire of Ages,"* p. 69.

May we not say, upon good authority, that the world is smitten with a curse today because of a lack of religious instruction of the young? Are Seventh-day Adventists going to join those whose children are taught where the law of God is not revered, where the hour of judgment and the soon coming of Christ are subjects to be avoided, if not to be ridiculed? Is this the time to yield to economic forces, and invite spiritual bankruptcy into the lives of our young people?

Without doubt there are increasing financial difficulties. But are there not also increasing spiritual needs that can be supplied only by Christian education? Which shall have the right of way, the force of economics or the power of the Spirit?

It is, indeed, poor evidence of spir-

itual power to hope and pray that children may become and remain Seventh-day Adventists, when at the same time they are sent to schools where hope and prayer are not emphasized, not even mentioned.

Our children represent the most precious resources of the churches and of the denomination. Then why not quit ourselves like men, and develop these resources on the same business-like basis that characterizes some of our other endeavors?

Need of Sympathetic Endeavor

Our elementary church schools in North America alone represent a capital investment of more than a million dollars. The operation of these schools calls for multiplied thousands of dollars. Indeed, our educational institutions, in the aggregate, represent one of the biggest financial items

Certainty

BY ELEANOR CHAFFEE WOOD

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Rom. 8:38, 39.

Not death, that speaks the word that lends to dust

Our frail mortality; not life, that claims
The soldier's sword, betraying it to rust;
No angel quoting us celestial names;
No principality or earthly pride

Promising fame, most fragile need of all;

No present state nor yet a road untried;
No height where stars may lure man to his fall;

No depth beyond imagining; no hand
Stretched out to save where safety cannot be;

No stranger from a new, uncharted land,

Painting with gilded words eternity,
May separate us from the love of Him
Who pledges us by crimson seals a heart

Whose care extends beyond earth's farthest rim,

And makes of no avail death's poisoned dart.

of our denomination. Clearly, operations of such magnitude cannot be left to chance. The same careful planning and systematic giving are called for here as are found necessary in other lines of our work.

The ministry is maintained by the tithe, which all church members are asked to pay the year round. The missions program is largely maintained by the weekly Sabbath school offerings, which all members are asked to give the year round. These are God-appointed agencies, worthy of conscientious and continued support by all. By the same token would it not be well for *all* church members to give year-round support to a plan

whereby it is made financially possible for every child of school age to be in one of our own schools?

Such planning has its difficulties, no doubt. But these difficulties can be overcome when all the church members become converted to Christian education, and recognize this work as an indispensable evangelizing and soul-saving agency for our children.

We need, then, first a conviction on the part of all the church that our children need Christian education as much as they need their daily bread; second, we need to canvass the needs and resources of the church and formulate a workable plan; and, third, we need conscientious co-operation on the part of all the church members the year round in working such a plan.

Can it really be done? Yes! Given a conviction and a willingness to sacrifice as did Jesus, who has given us the model for Christian education, and who called the processes of spiritualized education His Father's business, then even the apparently impossible can be achieved.

In rallying our church forces to bring the gospel to all the world, let us also make provision for our own children. For of what avail is it to send missionaries to bring the light to a world in darkness when at the same time we send our children to be taught of those who live in darkness? "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

This business of providing Christian education for our children is strongly emphasized in the following passage: "Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed [during the plague in Egypt]. This experience . . . was written for the instruction of those who should live in the last days. . . . To parents [church members] He sends the warning cry, Gather your children into your own houses [schools]; gather them away from those who are disregarding the commandments of God. . . . Establish church schools. Give your children the word of God as the foundation of all their education."—*"Testimonies,"* Vol. VI, p. 195.

In the light of this warning, how can we conscientiously send our children into Egypt when destruction is so near? Will not financial difficulties be rather poor excuses for spiritual failures? Though every other business enterprise should fail and even Wall Street itself should crash, let us, as parents and church members, be found about our "Father's business," even this business of Christian education.

Report of the Autumn Council

The Autumn Council of 1933

By M. E. KERN

PERHAPS never in the history of the advent movement have the leaders of the work faced a more serious world situation than we faced at the Battle Creek Autumn Council this year. With a world-wide financial depression, which has, of course, greatly curtailed the income of our people, we find ourselves with much less money to carry forward the work. How to keep our conference work strong and hold our lines of advance in the great mission fields, are problems that perplex almost beyond measure those who have the responsibility of leadership.

In spite of tremendous difficulties, however, the Council was marked by a remarkable spirit of optimism and courage; for these very conditions cause us to lift up our heads, knowing that our redemption draweth nigh. (See Luke 21:28.) Morning by morning, as we were led in devotional exercises by different ones of our number, and as day by day in general sessions and in committee meetings we sought God earnestly for guidance in all the affairs of God's sacred work, and as we listened to the encouraging reports of progress, our courage was strengthened and the glorious hope of the soon coming of Jesus seemed to grow brighter.

Attendance and Program

Besides members of the General Conference Committee in North America, there were present the following representatives from foreign divisions: H. F. Schubert, from Central Europe; E. E. Andross, C. B. Sutton, W. E. Baxter, of Inter-America; L. H. Christian, Chr. Pedersen, from Northern Europe; A. V. Olson, A. G. Roth, from Southern Europe; C. B. Green, W. A. Scharffenberg, W. E. Strickland, P. L. Williams, from China; Eugene Woesner, M. F. Wiedemann, from the Far East; R. R. Breitigam, N. Z. Town, from South America; W. H. Anderson, O. U. Giddings, O. R. Shreve, from Africa; R. A. Beckner, C. A. Larsen, from India; and C. R. Webster, from Hawaii. The local conference presidents of North America were present, as were also the auditors of the General Conference, many of the union conference treasurers, and representatives

from publishing houses, schools, and sanitariums.

Letters were read from a number of workers who have participated in the work of Councils in former years, among them Brethren O. Montgomery, C. H. Jones, F. H. Westphal, A. J. Breed, and C. S. Wiest. These brethren sent their greetings and assurances that their prayers were ascending for the outpouring of the Spirit's power, and that God would give wisdom in dealing with the many problems to be considered. Mention was also made of other workers not able to attend the Council on account of illness, among them J. E. Fulton, Morris Lukens, and C. W. Irwin.

The greetings of the Council were sent to all these workers; also letters of sympathy to M. E. Olsen, who met with a serious accident at Battle Creek and was not able to attend; and to Dr. G. H. Heald, of the General Conference staff, who is seriously ill.

In connection with the opening meeting, the delegates were much interested in a bit of information given by the pastor of the Battle Creek church, C. B. Haynes. In speaking of the pleasure of the Battle Creek church in having the Council again convene in the Tabernacle, he called attention to the fact that just seventy-three years ago this month, a group of leaders met in a little church a few blocks away, and it was in that Council, seventy-three years ago, that our denominational name of Seventh-day Adventists was adopted.

The usual committees were appointed, on plans, finance, budget, distribution of labor, and nominations, and we settled down to a week of earnest, prayerful endeavor in the consideration of many questions that concern the advancement of God's work. The usual program was a morning devotional meeting, followed by a forenoon session of the Council, the afternoon devoted to committee meetings, and another Council session at night. There were, however, aside from the Sabbath services, four evening public meetings devoted to reports from the mission fields.

Gratitude to God

"We, the delegates assembled in Autumn Council at Battle Creek, Michigan,

October 17-25, 1933, find our hearts overflowing with praise to God for His unbounded love and providential leading as manifested in His world-wide work the past year. Although the world around us has been in a fevered state, with distress and turmoil the lot of all nations, yet we have found in Him 'a very present help in trouble.'

"We thank our God that the past year has seen more souls accepting the gospel of Jesus as proclaimed by Seventh-day Adventists than any previous year in the history of this denomination. We thank Him for the doors that are open to the proclamation of present truth the world around. We thank Him for putting the spirit of liberality into the hearts of believers everywhere, so that our far-flung mission work has not languished. We thank Him for the spirit of unity that keeps us one in Jesus Christ, though we may live in nations that are at enmity with each other. We thank Him for the preservation of the lives of His servants who are carrying the cross of Christ in danger zones. We thank Israel's God who has led us by the cloud of His providence and the fiery pillar of His Spirit.

"As we face another year, we pray that He may lead us on to new victories for Him and through His Son and our Saviour, Jesus Christ."

Over in India, a man who was greatly troubled over conditions in the world was told by a friend, "Go to the Adventists. They know the meaning of these things." More and more in the troublous times, people all around the world are looking to us to show them light from the prophetic word. It was deemed fitting that the Council should make a statement as to their views on the present world conditions as follows:

Seventh-day Adventists State Their Convictions Concerning World Conditions

"As delegates from all the continents, at this World Council, we are united in the opinion that critical world conditions are common to all lands.

"It is our conviction that as never before in our time the hearts of men need to be turned to trust in a heavenly Father's love and care for His children on earth.

"In an age when doubt and skepticism so widely prevail, it is essential to proclaim anew the fact that Holy Scripture speaks with divine authority as the voice of the living God to mankind today. Old-fashioned faith in Holy Scripture, and old-fashioned trust in God, are our great need for this new time.

"We testify that in all the world, among non-Christian nations and tribes, as well as in all Christendom, we see evidence that these times of change and depression are leading multitudes to give more serious thought to eternal values and the things of God. We believe that God, according to His promise, is pouring out His Spirit upon all flesh, pleading with men to turn to Him.

"It is a call to new earnestness in giving the gospel of salvation to all people.

"We believe that the events of our day show that the second coming of Christ in power and glory is even at the door. He left the promise with His disciples, 'I will come again.' He foretold the course of events by which all men might know when His coming is at hand. Among the last things to take place He foretold:

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

"In all lands, conditions proclaim the day at hand when Christ will come to end the history of sin and death and trouble and distress. Anew in this World Council we avow our joyful faith in the soon coming of our Lord. Believing that the gospel of Christ is the remedy for the ills of a troubled world, it is our aim to carry the good news to all peoples. We exhort the Seventh-day Adventist people in all lands to do their utmost to relieve distress, to help the needy, and to co-operate as loyal citizens in every government with efforts to improve social and industrial conditions. We pray for governors and rulers and for all that are in authority; and we are seeking to lead plain and serious and industrious and helpful lives in every place, while looking for the coming of Christ, the Saviour from heaven."

[It would be very proper for our church elders or workers in all communities to copy this statement and offer it to the local press as an item of news from this general church Council.]

A Call to Continued Consecration and Zeal

The Council of Conference Presidents, which met three days preceding the general meeting, brought to the Council a statement which had been prepared, setting forth the social, economic, moral, and religious conditions in the world, and calling upon our people, "(1) to be ready for the coming of the Lord, and (2) to finish His work in the earth." It was agreed to send the statement as "an open letter to our churches throughout the world," and that it should be printed in the union and division papers. For this reason the statement will not be repeated here, except a few sentences of the closing appeal:

"The future lies before us. With the blessing of God we can make our work from now on far more fruitful in souls than it has ever been in the past. Consecration and a united front will insure success. When every brother keeps stroke with every other, when unity and brotherly love prevail, when in earnest prayer we seek the Lord and put sin out of our hearts, we have every reason to believe that the Lord will send to us the fullness of His blessing. 'If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.'—*Testimonies*, Vol. IX, p. 189. What a harvest of souls this would bring!

"Neither prosperity nor adversity should affect our zeal and consecration to God. Our faith and love is the key that unlocks

the storehouse of His riches to us. As time passes, and we come nearer and nearer to the end, the church is to be more prayerful, more zealous, more sacrificing, more Christlike, and put forth greater efforts to win others to Christ.

"Ministers and laymen should unite in their efforts to reach the unconverted. Our laymen are already doing a great work, but a greater lies before them, as well as before our ministry, in winning souls to Christ. Shall we not make 1934 our banner year in Christian growth and in soul winning?"

Unity and Co-operation in Carrying Out Agreed-on Plans and Policies

Another very important statement with far-reaching possibilities for good, came to us from the Presidents' Council under the above title, and was adopted as follows:

"The desire that the church in the world should be perfectly united, functioning as one body, was often expressed by our Lord during His earthly ministry. 'That they may be one, even as we are one,' was the ideal set forth in His earnest prayer to the Father concerning His followers.

"This desire is further expressed by the great apostle where he says: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.' 1 Cor. 1:10.

"Again we are admonished that the 'whole body' of Christ should be 'fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.' Eph. 4:16, R. V.

"The experience of the Seventh-day Adventist denomination has proved the value of this oneness in the church. Unity of faith and loyalty to established policies and plans has been the strength of this movement through the years, giving efficiency and power to both our message and our work.

"It is recognized, however, that as we approach nearer the end, and as strife and disunion increase in the world about us, the need of unity on the part of God's people will become more and more manifest if the church is to hold together and succeed in its world-wide endeavor. As stated in 'Testimonies,' Volume I, page 210: 'As we near the close of time, . . . order must be observed, and there must be unity in maintaining order, or Satan will take the advantage.'

"In view of these considerations, be it—
"Resolved, 1. That we pledge ourselves, as representatives of the world field, both by precept and example to uphold the policies of the General Conference, and individually to guard sacredly the influence of our brethren in the work, particularly of those upon whom rests the responsibility of leadership of the cause. And,

"Resolved, 2. That we hereby express to our leaders and people everywhere our sincere appreciation of their loyalty and faithfulness in the past, and appeal to them to press still closer together, and labor in even greater unison than ever before in their efforts to promote the work of God in their respective fields,

"a. By seeking to preserve the unity of the faith, and by bringing their own lives into fuller harmony with the principles of

the message and encouraging others to do likewise.

"b. By faithful co-operation in our churches and conference organizations, divisions, union, and local, in carrying out general denominational policies as outlined in actions of General Conference sessions and Committee Councils, manifesting absolute loyalty to covenants thus entered into.

"c. By recognizing the danger of independence of action on the part of individuals or organizations, and guarding carefully any tendency to laxness in following these principles, especially in times of stress, and by further recognizing the importance of the entire church keeping step like a well-trained army of soldiers, thus presenting a solid front to all enemies of the truth."

Self-Supporting Missionary Work

At the Autumn Council of 1932 special study was given to plans for initiating and fostering in a larger measure various lines of self-supporting work. More particularly attention was directed to the establishing of medical missionary units in various conference centers where this form of medical evangelism has not heretofore been represented.

It seemed to the General Conference Committee that this study should be continued at this 1933 session, in order that there may be no slackening of our effort to increase the number of self-supporting centers, notwithstanding the fact that the financial situation has lessened the ability of the conferences to press forward the plans for calling medical graduates to places where this form of evangelism would be a blessing.

The Committee also felt the need of further studying the basis of co-operation between self-supporting work and the denominational organization, in order that all our endeavors may be made to count to the utmost in winning souls and finishing the one common work that God has committed to Seventh-day Adventists.

After correspondence with leaders in self-supporting work in various places in the North American field, arrangements were made for representatives of the self-supporting work to meet with members of the General Conference Committee for a study of this important phase of our work, and a basis for better co-operation between the self-supporting work and the denominational organization.

This meeting was held at Battle Creek, Michigan, October 11 and 12, 1933. It was attended by more than a score of representatives of self-supporting workers from various sections of the country, and about an equal number of General Conference Committee members and others.

At the first session of the meeting, Dr. E. A. Sutherland presented the following statement from a meeting

of self-supporting workers in the Southland:

"We, the representatives of the self-supporting rural school and medical work in the South, wish to express our appreciation to the officers of the General Conference for their invitation to us to meet them in the coming Council. We desire to go on record as being loyal Seventh-day Adventists who are supporting the regular conference work, General, union, and local. We believe we should devote our time and strength in carrying on missionary work in this field. We hope and pray for closer co-operation between the conference and the auxiliary work, and to this end we pledge our loyalty and devotion."

This statement seemed to express the sentiment of all who attended the meeting, as we counseled together regarding the best plans for harnessing all our denominational resources for the finishing of the work of God on earth.

As a result of the study given to this phase of our work, a statement was adopted as a basis of co-operation between the organized work and self-supporting work, and it was voted that this document should be presented to the Autumn Council for recording in the minutes of the General Conference Committee. The statement was submitted to the Council and adopted as follows:

Statement on Self-Supporting Work

"1. Survey of Self-Supporting Work

"In a brief and incomplete survey, undertaken to secure facts for this study, it is found that self-supporting units now at work are distributed over North America approximately as follows:

"a. Medical units equipped as small sanitarium or hospital centers number about eighteen in the North and West, with many treatment centers, whose number is not yet available. In the South there are about nineteen sanitarium and hospital units, with some five or six in the nature of medical treatment centers.

"b. In the educational field, some eighteen or more schools are being conducted in the South, with only one or two in the North.

"c. Private practice by physicians in various conferences on plans laid down in the Medical Foundation a year ago, is only beginning to get under headway.

"d. The large field of lay evangelism is being entered with many encouraging results in the winning of souls, and usually on the basis of self-support. In some instances preachers are doing successful work at their own cost, though working in close co-operation with the conference.

"2. One Common Objective

"We recognize one common objective in all our work and lives, as members of this church,—the winning of souls to Christ and to obedience to His truth that has made us the Seventh-day Adventist Church. Our work is 'to make ready a people prepared for the Lord.' To this objective we dedicate all the enterprises we conduct, whether under direct denominational support or on the basis of self-support.

"3. Self-Supporting Medical Evangelism

"Under this head we list the following as units of influence to be promoted and fostered:

"a. Sanitariums, hospitals or clinics, and dispensaries.

"b. Graduate physicians in private practice in town or country.

"c. Dentists in private practice.

"d. Treatment rooms.

"e. Nurses engaged in private nursing.

"f. Health food work.

"It is understood that those engaged in these enterprises to which the denomination desires to give its influence and co-operation, are to be members of the church, representing the spirit and doctrinal teaching of this body.

"4. Concerning Efforts to Increase the Number of Medical Units

"The 1932 Autumn Council took action, which we repeat here as a part of our outline for study:

"WHEREAS, The College of Medical Evangelists was established in the providence of God, and by His divine guidance and blessing, has been brought to a place of efficiency in the education of physicians, dietitians, and nurses; and,

"WHEREAS, There are hundreds of physicians and nurses ready and anxious to do loyal service in our organized work; therefore,

"We recommend, 1. That immediate, practical efforts be made by our administrative bodies to connect these workers with our organized work in both home and foreign fields.

"2. That in order to assist in connecting our physicians with the conferences and churches in the homeland, the following be adopted as a general and feasible plan:

"a. Lay before the union and local conference committees and such churches as may be thought best by the committees, the following considerations as to the great value of good Christian Seventh-day Adventist physicians in the towns and churches of the conferences:

"(1) A capable physician who has a true Christian experience will be a help to the church by his presence and assistance in the work of the church and Sabbath school.

"(2) He will lift the influence of the church and the cause in the community by his efficient medical practice, his good contacts with business and financial men and the common people.

"(3) He will be a financial help to the church and conference in the payment of a good tithe, in liberal offerings, and in the solicitation for means.

"b. Create a desire in the minds and hearts of medical students and physicians to locate in the different conferences to connect with the churches as helpful members.

"In order to make the contact between the doctor and the union and local conference presidents,

"3. That each year, when the interne arrangements are made, the College of Medical Evangelists shall inform conference presidents concerning the character and the location of the internes.

"4. That each union conference co-operate with each of its local conferences in the effort to establish a fund in each local conference:

"a. By giving active help in creating the fund needed to establish doctors in their territory.

"b. By the union conference contrib-

uting directly 20 per cent toward the fund in each case.

"5. That the fund so created be used to assist in the transportation of the physician to the field, and in the renting and modestly equipping of an office for him. Information in regard to the equipment that may be necessary, may be obtained from the dean of the Los Angeles division of the school.

"6. This equipment shall be purchased on the deferred-payment plan, the payments to be made as far as possible by the physician from his earnings.

"7. That care be exercised in making advances from the fund to grant only such sums as are ascertained to be needed, and in no case to exceed \$1,500.

"8. The conference shall co-operate in securing and building up a good practice.

"9. The investment of money by the conference shall be in the form of a legally-drawn-up loan to the physician. One of the terms of the loan shall be that as soon as the physician's income is sufficient to meet necessary expenses, he shall begin to make payments on his loan. When the loan is repaid, the equipment and entire income shall belong to the physician.

"10. Each time the funds of the Foundation are replenished, steps shall be taken to secure another physician.

"11. That where money has been advanced by a union and local conference to establish a doctor under this plan, and the said doctor receives a call to a foreign field, satisfactory arrangements shall be made between the union and the General Conference before the call is finalized."—*Actions of the 1932 Autumn Council*, pp. 68-72.

"5. Educational Enterprises

"Under this head come schools which may or may not have medical work as a leading feature. Such schools are established as missionary undertakings to carry the blessings of the message into regions not reached by conference school enterprises. This list also includes self-supporting schools which receive Seventh-day Adventist children as boarding students for secondary education and who are recognized and accredited by their respective local and union conferences. Furthermore, it is—

"Agreed, That school enterprises started in the future shall not be permitted to solicit or receive Seventh-day Adventist young people as boarding students for the purpose of taking secondary school work unless in some special case permission is given for such work by the action of local and union conferences. It is understood that all schools listed under this section shall qualify under the regulations and standards of the union educational department in whose territory they operate.

"6. Grants of Financial Assistance

"It is understood that grant of financial assistance from the conference in the form of a loan to initiate any self-supporting work, in no wise suggests any basis for sharing control or direction in the enterprise. The responsibility, financial and otherwise, for carrying the project to success, rests upon the individual worker or group of workers, though the conference always stands ready to give counsel.

"7. Conferences Assume No Financial Obligations

"Likewise it is understood that the granting of financial aid by the conference to a self-supporting work implies no

financial responsibility on the part of the conference for the enterprise.

"8. Staffing of Institutional Plants

"It is recognized that all enterprises that we are considering are founded to represent the cause of this advent movement, and hence it is essential that the atmosphere of the institution shall be that of this church. In order that this may be the case, it is the aim to staff these enterprises with workers who are members of the Seventh-day Adventist Church. With the great number of our youth seeking ways of service for God, it seems unnecessary to call in nonmembers to do our work in any place. It is deemed essential that this right atmosphere and our denominational standards shall be maintained if our conferences and churches are to have assurance that it is safe to recommend our young people to go into these institutions or centers to work.

"9. The Financing of Self-Supporting Work

"The principle of self-support, which aims at developing new resources for the advancement of the cause, precludes the idea of financing the enterprise by private solicitation of donations from churches and membership in the general field, save as may be arranged in special cases by the conference which is ordained for the care and shepherding of the churches.

"10. Relationships

"In the matter of relationships between the self-supporting enterprise or worker and the denominational organization, the following leading features are to be recognized:

"a. All the relationships within the church of Christ are governed by the spirit of counsel and co-operation and mutual helpfulness.

"b. It is part of the work of the conference staff, local, union, or General, to foster the interests of the self-supporting unit or worker, keeping in warm sympathetic touch so far as the pressure of duties may allow, recognizing the self-supporting worker as a factor seeking to co-operate with church and conference by bringing in added strength and resources for the winning of souls. Conference workers are not to forget the encouragement and blessing that may come to the struggling self-supporting worker by the word of cheer and the manifestation of prayerful interest from time to time.

"c. On the part of the self-supporting worker it is to be kept in mind that the permanent fruitage of his efforts in the kingdom of God depends largely upon the spirit of co-operation with the policies and aims of church and conference.

"d. It is to be recognized that self-supporting units in the denominational circle are not independent enterprises. We should keep the word 'independence' out of our church vocabulary, and the spirit of it out of all our hearts and our work. We are all members one of another, in the church which is His body. No member of the body can function properly or helpfully in independence. The spirit of all our work is to be the spirit of unity and co-operation in the body. It is to be recognized that as the church on earth is the object of Christ's supreme regard, so the supreme aim of every work by members of the church is the building up of the church of Christ. This is the one objective, whatever be our profession or trade or calling, and regardless of whether we are engaged in conference employ or in some phase of self-supporting work in

co-operation with the movement which we believe God has called into being for the doing of the special work of preparing the way of the soon-coming Saviour.

"11. Churches organized as a result of the self-supporting work sustain the same relationship to the conference organization as churches raised up by our regular evangelists, and such churches shall seek the counsel and leadership of the conference workers in the holding of business meetings and elections, the same as other churches do.

"12. *We recommend*, That our self-supporting institutions and organizations refrain from employing workers who have been laid off by conferences or by conference-operated institutions for other than financial reasons, without first making careful investigation as to the reason why the services of such workers were discontinued, thus protecting the self-supporting work against unwholesome influences of disqualified workers. We urge that the same care be exercised in employing workers to engage in the self-supporting work as is the practice in the organized work."

All who understand the importance of these auxiliary efforts to our denominational organization and the difficulties and misunderstandings that sometimes arise, will recognize this document to be an important statement of facts and of the principles which should govern the conduct of the self-supporting work, and the relationship between it and the organized work. These are days when every possible resource should be utilized for the finishing of God's work in the earth, and when there should be unity of action on the part of all who labor to this end.

Later in the Council the following resolutions were passed, regarding this self-supporting work:

Self-Supporting Institutions

"WHEREAS, Our self-supporting institutions are enrolling our Seventh-day Adventist youth for whom the organization as well as these institutions has a very definite responsibility, and in order that the educational interests of these young people may be fully safeguarded and strengthened as far as possible,

"*Resolved*, 1. These self-supporting institutions shall, where such institutions are approved by the union conference in which they are located, and thus become affiliated institutions, report upon the regular report blanks of the organization, and these reports shall be included in the regular reports of the denomination.

"2. These approved affiliated institutions shall be open to inspection and counsel by the regular representatives of the departments of the organized work.

"3. Young people trained in these approved affiliated institutions shall be considered eligible to denominational employment, as are the young people trained in the institutions of the organization, their personal fitness and qualifications.

"4. That the heads of these approved affiliated institutions be considered eligible for appropriate conference credentials."

Medical Foundation

When at the Autumn Council of 1932 authorization was given for the organization of a Medical Foundation,

and the Minority Committee was instructed to go forward with arrangements for the incorporation of such a Foundation, the enabling act provided for nine trustees, and the name suggested was "Medical Missionary Extension Foundation."

As study has been given to the matter, it was felt that nine trustees would not give a sufficiently representative board to meet the needs of the Foundation, and also the name suggested was not entirely acceptable. The General Conference officers therefore offered the following resolution, which was adopted:

"*Resolved*, That the enabling act for the incorporation of the Medical Foundation, Article 3 ('Actions of the Autumn Council,' 1932, pp. 66, 67), be amended to read as follows:

"3. That a legal corporation be formed, to be known as the International Medical Service Foundation, Incorporated, and that it operate as a holding corporation to receive funds for the purpose of building and endowing sanitariums, hospitals, dispensaries, and other medical, nursing, and health educational work, and that all such funds be deposited with the General Conference Treasury, and be subject to distribution by the General Conference Committee; and that the board of trustees of this corporation consist of eleven members, said trustees to be elected by the General Conference for a four-year period."

While the incorporation of the Medical Foundation has been delayed, the secretary, C. K. Meyers, reported a good beginning in the work contemplated. As to its future work, it was—

"*Recommended*, That the financial goal of the Medical Foundation be \$100,000, one half of this amount to be allotted to the Los Angeles division of the College of Medical Evangelists for buildings and equipment, and one half for the establishing and maintenance of hospital dispensaries in the world field."

The Executive Committee of the General Conference, to which the incorporating of the Foundation was assigned, has, since the Autumn Council, completed the work of incorporation, in the District of Columbia.

Resignations

C. K. Meyers, who has served as Secretary of the General Conference for the past twelve years, tendered his resignation, stating that he desires to devote his entire time to the work of the Medical Foundation, of which he was appointed secretary by the 1932 Autumn Council. It was—

"*Voted*, To accept the resignation of C. K. Meyers as Secretary of the General Conference, assuring him that we have appreciated our association with him since his connection with the General Conference staff in 1921, and that in taking up his work as Secretary of the Medical Foundation, we pledge him our earnest co-operation and prayers that the Lord may be with him as he seeks to place this

new organization upon a successful basis of operation."

The Chairman read a letter from H. F. Schuberth, president of the Central European Division, asking that he be relieved of the responsibility of leadership in that field. Because of his condition of health, and after forty-five years of service in the cause, including five years as president of the Central European Division, Elder Schuberth felt that he should resign in favor of younger leadership.

"Voted, That, regretfully, we accept the resignation of H. F. Schuberth from the presidency of the Central European Division, and that we assure Brother Schuberth of our great appreciation of his faithful service through the years, and especially of his loyal leadership in Central Europe. We pray that God may bless him physically and spiritually for further work in that important division of the world field."

A letter was read from E. Kotz, Associate Secretary of the General Conference, in which he stated that, having been requested by the brethren of the Central European Division to succeed H. F. Schuberth as president of that division, he is willing to take up these responsibilities if the General Conference Committee should see fit to accede to this request. He therefore tendered his resignation as Associate Secretary of the General Conference. It was—

"Voted, That we accept the resignation of E. Kotz as Associate Secretary of the General Conference, expressing to him our appreciation of his service with us as a member of the General Conference staff during the past seven years. We realize that his burdens in Central Europe will be heavy, and we assure him of our prayers and of our confidence in him as he assumes his new duties."

Report of Nominating Committee

The Nominating Committee submitted the following report, which was adopted:

"We recommend, 1. For Vice-President of the General Conference for the Central European Division, E. Kotz.

"2. For Field Secretary of the Central European Division," H. F. Schuberth.

"3. For general Vice-President of the General Conference, J. L. McElhany, requesting the Pacific Union Conference to release him.

"4. For Secretary of the General Conference, M. E. Kern.

"5. For Associate Secretaries of the General Conference, A. W. Cormack and H. T. Elliott.

"6. For Field Secretary of the General Conference, C. K. Meyers.

"7. For Secretary of the Department of Education of the General Conference, W. E. Nelson, requesting the Pacific Union Conference and Pacific Union College to release him.

"8. For Vice-President of the General Conference for the Southern Asia Division, W. P. Elliott, requesting the Review and Herald Publishing Association to release him.

"9. For Secretary of the Missionary Volunteer Department of the General Conference, H. J. Klooster, requesting the Southern Union Conference and Southern Junior College to release him.

"10. For members of the Board of Regents to fill vacancies for the three-year term, A. W. Peterson and Miss Kathryn Jensen.

"11. For additional trustees to complete the board of the International Medical Service Foundation, Inc., W. H. Branson and Dr. Newton Evans.

It has since been found impossible to carry into effect the appointments in sections 8 and 9. A. W. Peterson has been chosen by the Executive Committee to take the secretaryship of the Missionary Volunteer Department, while no arrangements have as yet been made to supply the vacancy in Southern Asia if A. W. Cormack accepts the Associate Secretaryship.

(Continued next week)

Saying "Amen"

By W. W. EASTMAN

I HAVE read the good article in the REVIEW of September 7, by Elder A. T. Robinson, one of our old veteran ministers, in which he incidentally refers to the past, some fifty or sixty years ago, when it was common to hear "Amen" and "Praise the Lord" from our ministers and people, mentioning particularly the names of such men as James White, J. H. Waggoner, and George I. Butler.

There is a thrill that comes to all who have been connected with this movement for half a century or more when they call to mind those days. On the other hand, there is a feeling of sadness and disappointment to see this custom dying out among us.

From Cruden's Concordance we take the following: "Amen signifies, in Hebrew, true, faithful, certain. It is made use of likewise to affirm anything, and was an affirmation used often by our Saviour, which is rendered in our translation, Verily, verily; Amen, amen, I say unto you, John 3:3, 5."

In the Old Testament God's people were commanded to say "Amen," as in Deuteronomy 27:15-26. Benaiah answered, "Amen." 1 Kings 1:36. "And all the people said, Amen, and praised the Lord." 1 Chron. 16:36.

The psalmist says: "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." Ps. 41:13. Again in Psalms 106:48 he repeats the same words, and exhorts all the people to say, "Amen. Praise ye the Lord."

In Jeremiah 28:6 it is said that "even the prophet Jeremiah said, Amen."

The apostle Paul teaches that the truths of God's word should be spoken so as to be understood, so that those hearing could say, "Amen." 1 Cor. 14:16.

In holy vision the beloved apostle heard the living creatures in, before,

and around God's throne, saying, "Amen." Rev. 5:14; 19:4.

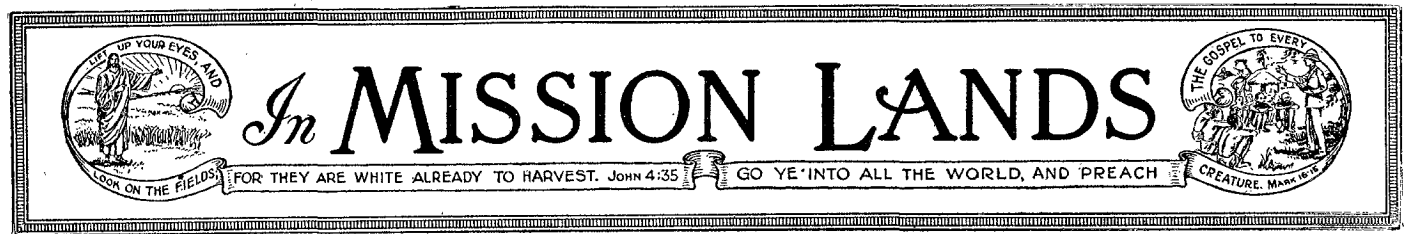
We know from experience that the minister is encouraged and inspired by hearty "Amens" from the audience as he endeavors to deliver his message.

We believe there are many in our churches who would be glad in this way to respond to the messages brought to them by the minister, were it not that in doing so they would appear conspicuous, for the reason that this form of response has almost disappeared from among us, to the point that it is considered bad form by many.

We are conscious of the fact that there are groups who in their fanatical zeal overstress this part of God's worship to the point of reproach; but is it not true that his satanic majesty recognizes its value in promoting his deceptions? Had he not heard and practiced its use in heaven before his fall? Is it not a part of his purpose, also, by extremes so to disgust God's true people that they will refrain entirely from its use?

We believe God's purpose in this advent movement is to develop Bible Christians, who, regardless of praise or criticism, seek to follow its teachings. To such the Lord's service will be joyous, not grievous; and when they meet to worship God, it will not consist of cold, lifeless forms merely, but will be marked by the presence of holy angels; and as the Holy Spirit makes deep impressions on the hearts of the worshipers, it will call forth expressions of appreciation that will add effectiveness to the worship, and strangers attending such worship will be impressed with the contrast between it and the cold, lifeless forms that are so common in the churches of the world today.

May God help us to overcome our timidity, and "let all the people say, Amen." "Praise the Lord."



The Coast Mission, Kenya Colony

By S. G. MAXWELL

THROUGH the changes in our work in East Africa, this union has come to include in its territory Italian Somaliland. This field formerly belonged to the Ethiopian Union, but it comes to us without workers or members,—in other words, virgin territory.

The Coast Mission, as its name implies, takes in a large section of the East African seaboard. It stretches from Zanzibar Island and the adjoining mainland at the Tanganyika border to Cape Guardafui.

Over 1,250,000 people live in this large area, but in many parts they are so scattered as to be almost impossible of access. Wandering bands of untamed Somalis inhabit the hinterland of Italian Somaliland. It is rumored that even in British territory there is a section where no government official has yet dared collect taxes.

Around Mombasa the country is more settled. Portuguese and Arab

civilization was felt by the sixteenth century. Arabs have in many cases intermingled with the local tribes, so in parts there is quite a mixed population. Europeans are few, except in Mombasa, but Arabs, Indians, Somalis, and natives are largely found.

Mohammedanism is the prevailing religion. This at once places the Coast Mission in a different category from the inland fields. Different methods will have to be employed. Results will not come so easy.

The field is yet unentered by any permanent worker, though canvassers have sold a special Mohammedan book in large quantities on the islands of Zanzibar and Pemba.

Plans are under consideration for securing a colored worker who has had experience in working for Moslems in India or other parts. We ask you to pray for the extension of the message in this long-neglected field in the great continent of Africa.

among the natives, on account of the drouth. This spirit, revealed elsewhere through the field, shows that our native believers are taking the burden of the work to heart and are lifting as best they can.

The next camp meeting was at Lower Gwelo. Here also the attendance was large and the interest in the meetings encouraging. In every mission I found our workers carrying forward a strong evangelistic work. Pastor William brought me strings of beads and other ornaments which the native women and girls had discarded when they joined the church. They certainly do experience a change of heart, for one has to be among them only a short time to see the strong native love for adornment, especially of jewelry. They wear ornaments in the ears, in the nose, in the hair, on the arms, on the legs—in fact, everywhere they can manage to make them stay on. The contrasting simplicity of our native women believers is beautiful.

The native mission school choir was in uniform, the only uniformed choir I saw in Africa. The girls wore simple blue cotton dresses of the middy blouse type, with a red ribbon bow on the front and a small pink rosette on the hair at the right side. The boys wore white cotton suits. They sang in both English and native languages. Other choirs from outschools also took their turn in giving special music.

At Lower Gwelo a neat native hospital building has just been erected. As soon as it is equipped, our medical unit at this station will doubtless develop into a strong factor in the advancement of the work.

The next camp meeting was held at Solusi Mission. Solusi is our oldest native mission station, and yet it is not older than the remembrance of those now living. Here I met Brother Mgezelwa, the oldest believer at Solusi, who was present at the first meeting when Elder Tripp preached. Elder Tripp died in the early days of the work at Solusi, and as I stood by his grave I thought of his faith living in the hearts of the people among whom he labored.

Brother Jewell took me to the cave where the friendly heathen chief, Mleva, hid the mission furniture during the Matabele rebellion, when our workers had to leave the station for a

Steady Progress in the Zambesi Union Mission

By H. T. ELLIOTT

RETURNING to the Zambesi Union after a visit in Nyasaland, I first spent a few days holding meetings with the Salisbury church. Our brethren and sisters of this church are very active in home missionary work. The giving of Bible readings, visiting the interested, holding meetings on the native location, are regular features of their work, and with some members almost a daily program. Their enthusiasm is refreshing.

Our first camp meeting in Rhodesia was at Inyazura. It seemed very natural for a banner across the top of the rostrum to announce, in the native language, of course, "Truly, I come quickly." That is the hope of Adventists all around the world. A considerable number of European friends had gathered in to the meeting also, and special European meetings were held each day. Inasmuch as the Europeans also attended the native meetings, the native choir rendered some

of its songs in English. Their singing in English was far better than mine would have been in their native language:

"In da sweet by de by,
We shall meet in da beautifulla shoah."

The Inyazura meeting was larger in attendance than those of previous years. A fruitful evangelistic work is being carried on, as well as the strong work in the schools. One hundred twenty-three were baptized, and more are waiting who could not come to the camp meeting.

One feature of this camp meeting that impressed me was the meeting on the last night. The support of the main mission school was being discussed. The budget shortage was limiting the number who could attend. Strong speeches in native tongue supporting the mission school were delivered, pledging tuition, mealies, and other help, even if they themselves must feed on roots. Food was short

time. Mleva also rescued the mission cattle, and restored them at the close of the war, when our people returned. These and many other memories cling to old Solusi.

The brethren said that the camp meeting attendance was the largest in the history of the station. There were also thirty-two Europeans present, the largest number ever present at Solusi, except when the Southern African Division council met here in 1929. The brethren interpreted these larger gatherings as a response to a renewed sense on the part of all our people to the times in which we live, an indication that there is a seeking after God and a preparing to meet Him. Surely there was an earnest spirit prevailing throughout the entire time of the meeting. Among others, the sister of Chief Solomon, of the Zulus, was in attendance and at the Sabbath consecration service. She gave her heart to the Lord, and joined the Bible class to train to become a Seventh-day Adventist.

Here again was manifested the loyal support of the natives for the work, and the clear vision which they have of the needs of their people. Under the leadership of Pastor Isaac they are attempting to provide funds for a building for the industrial training of girls. The native membership will be far stronger when their women are properly trained. Pastor Isaac at Solusi delivered a strong message on Christian education, with special emphasis on the education of women, and appealed to his people to take up the load of providing it. And they responded well. After an unusually large offering to missions on Sabbath, they gave on Sunday to the industrial building fund about sixty pounds, in money, cattle, mealies, and anything else of value they possessed. One man gave his only cow. I understand that this is over half the amount which the natives must raise to provide the building. More will be raised at the other mission stations throughout the Zambesi Union. Solusi is the main training school for the field.

We were hastened away from Solusi to begin our journey to Katima Mulilo Mission up on the Zambesi River: By train to Livingstone, by lorry to Mombova (above the rapids), and three days by the little motor launch up the river, camping at night on the bank, it was a pleasant and never-to-be-forgotten trip. A severe drouth and shortage of food limited the attendance here, although it was almost up to the usual number. The message has gained a good foothold in this place. There were fifty baptized in the Zambesi River, while canoes protected the place of baptism

from the danger of crocodiles. One old man who had struggled for years to overcome the tobacco habit and had finally gained the victory, was among those baptized.

Our leading native worker in this part of the field is Pastor Gladstone, a Barotse prince, and his wife is a granddaughter of the Barotse chief. They are fine workers, and are in charge of a newer station over a hundred miles up the river above Katima Mulilo. E. C. Boger, president of the Zambesi Union Mission, explained that all of Barotseland is open to our work if we only had the means to enter it.

Our itinerary next took us to the Rusangu Mission camp meeting. Our work here is moving forward steadily. The same spirit characterized the meetings here as in the other meetings. The little dispensary was thronged during its open hours. How often I was impressed with the fact that our workers in Africa carry on a large work with a very, very meager equipment.

For the last four years in the Southern African Division on an average six believers have been baptized every day, and nine new members have been added to the Bible classes to train for a period of two to three years before being admitted to membership. The total native baptisms for 1932 were 3,145. The native membership at the close of 1932 stood at 16,946. It is estimated that about 3,600 will be baptized in 1933. The Zambesi Union native membership is 6,536, and it is expected that 1,000 more will be baptized in 1933.

And so the work is going forward. Everywhere in Africa our workers are of good courage. Restricted in the work for lack of means to press into new openings, they pray and hope for a turn in affairs that will give opportunity to go forward. Or they hope for the discovery of new and more efficient ways of securing these advances. Let us pray with them that the Lord of the harvest will "send forth laborers into His harvest."

Our Work in Chiapas, Mexico

By A. G. PARFITT

A FEW weeks ago I had the privilege of visiting the center of the state of Chiapas for the first time since coming to this field. Leaving the railroad at Arriaga, we went over the mountains some 125 miles to the city of Tuxtla, Gutiérrez. From there we traveled another seventy miles by horse to reach the farthest point to which our message has penetrated. In this region the message has been carried almost entirely by the lay members, as our worker can visit it only two or three times a year. The leading lay worker in this place is a brother by the name of Antonio Gutiérrez. He is a man of thirty-five years, with a family of six to support, yet aside from his duties he finds time to engage in missionary work. This is his story as he told it to me:

About six years ago he bought a Bible, and read it considerably, but the greater part of it was a mystery to him. There was one point however, that was impressed upon his mind. Everywhere the Bible taught that "Sabado" was the day of rest, and "Sabado," or Sabbath, is the name of the seventh day of the week. Hearing that an evangelist was to visit a village about eight miles distant, he left word with his friends that they should call him upon his arrival. At the first meeting he was convinced of the truth concerning the Sabbath, and immediately accepted it, together with

his father and their families. At once he began teaching the people living in the same settlement. In the course of a few months he had them all won, with the exception of one man. Two weeks ago I received a letter from him, in which he says: "You remember that when you were here there was one family that resisted the truth. But now the man is studying with me, and accepting everything, for which I thank the Lord." While there, we organized the church, which now includes the whole settlement.

Having conquered his own field, Brother Antonio began to extend the work into other villages. About fifteen miles distant was a settlement called Quechula. Here he visited the Presidente Municipal, and talked with him all day about the truth. On his second visit his father accompanied him, and this time they met a man named Isaac Mancilla, who invited them to his home. The neighbors were called in, and he preached to them about the coming of the Lord. When he finished, he asked them if they believed the message and wanted to prepare for the coming of the Lord, and eighteen responded.

For eight long months Brother Antonio visited this group every Sabbath without fail, in spite of tropical rains and steep and muddy mountain paths and swollen streams. Then he called for our worker, who, after an exami-

nation, found eleven of them ready for baptism. A Sabbath school of thirty-one members was formed at this place. We had the privilege of organizing the church on our last visit. On a high hill by the river they have put up a church building, which serves as a monument to the gospel and a light to all who pass by.

A little way down the river from this place there lives a man by the name of Pablo de Valezco. One day Brother Antonio and his father went to visit this man. Pablo had heard of their work, and when he saw them coming, he said, "Here come those Adventists. They will burn our images." So he hid all the new ones in the loft, leaving just a few old ones below, thinking that if they were burned it would not be much of a loss. Brother Antonio and his father entered, and after the customary salutations, asked if they would not like to hear a few words from the Holy Bible. They consented, and Brother Antonio read the ten commandments.

"Now," explained Brother Antonio, "if you want Christ for your Saviour, you must obey all He tells us, including the Sabbath. If you desire, we will stay tomorrow and show you how to keep it."

The next day being Sabbath, they held services in the morning and the afternoon, and when he left the people were so deeply impressed that they could not await his return, but sent a messenger, asking him to return at once and teach them more about the Bible. In a few weeks he received another invitation, this time to be present while they burned their idols. Now the whole family are rejoicing in the truth.

One day while he was visiting at Quechula, three men came down to invite him over to their settlement, called Veinte Casas. They had left their work and come fifteen miles in the rain to invite him. "We want you to know that we are your brothers," they said.

Brother Antonio went with them, and found several families interested in the Bible. In the first service a list of twenty names was taken of those who wanted to be Christians. I was present a few weeks ago when fourteen of this number were baptized. At the close of the service, Brother Antonio said to me, "I cannot tell you how happy I am today. Last year the Lord helped me to win forty souls for Him. And I asked Him, if it was His will, to help me gain another forty this year. Today there are more than eighty that I can count who are keeping the Sabbath."

It looks as if another forty would be added to the list before the end of

the year. In a recent letter he says:

"I went alone to Tecpatan to see how the interest was. I was with the Presidente Municipal all day, talking about the truth. He is very anxious to have us establish a church in his village. I also visited five families and studied with them, and they are very contented."

Of another place he writes: "You will remember Colonia Naranjo near the Rio de Pedro. There we have a family who have accepted the truth.

These people are advanced in age, the brother is sixty-five and his wife is fifty-five years. And there are others also who are accepting the truth. They walk seven miles to attend church at Agua Escondida every week. Seven of these couples were not married, but I have worked with them, and now three of the couples are to be married and the other four are getting ready, so that when the pastor comes we will have sixteen ready for baptism."

Devils and Devil Possession

By O. B. KUHN

THE Chinese as a people are firm believers in the existence of evil spirits. Before their very eyes are devil-possessed persons; and in their family life, social relations, business associations, and national affairs, there are mysterious circumstances, strange occurrences, and supernatural manifestations that are otherwise inexplicable.

The belief in devils is witnessed in the many devices to which the people resort in order to delude the evil spirits and throw them off the track. The streets are narrow and winding, so that the progress of the devils may be retarded; corners of roofs turn upward, so that the evil spirits in their descent will be guided up into the sky where they belong; mirrors hang over the doors, so that the devils will see themselves and become frightened and beat a hasty retreat; and male children are dressed like females so as to deceive the evil spirits, who are supposed not to pay attention to girls. Belief in the presence of devils is also seen in the various performances in the temples, and in the remarkable answers received there through spiritism.

In the northern part of Kiangsu Province, where the inhabitants suffer much from floods, robbers, and evil spirits, the people have a little rhyme called "San Tsai" (three calamities). The three calamities are shway-tsai, fay-tsai, and gway-tsai. "Shway" means water, "fay" means robbers, and "gway" means devils. So real and severe is the affliction of evil spirits, that it is classified with natural catastrophes and social crimes.

When the people receive the gospel of Jesus Christ, the terrible dread of devils, entertained by many unbelievers, and which is the bane of their lives, destroying peace and happiness, is removed from them, their belief in the existence of evil spirits becomes more intelligent, and they realize as never before that they must stand

against the wiles of the devil. (See Eph. 6:10-13; Rev. 12:12; 2 Cor. 2:11; 1 Peter 5:8.)

Gospel workers, especially, are not ignorant concerning Satan's devices, and when planning tent work, conducting hall efforts, and caring for the church, our Chinese evangelists are frequently heard to say, "We must safeguard these interests against the attacks, snares, and obstructions of Satan."

The early disciples were sent forth by the Master to preach the gospel, heal the sick, and cast out devils; and today in China, especially in country places, prayer for those who are afflicted by evil spirits is a part of the gospel ministry, bringing relief and deliverance to Satan's captives.

The Personal Touch

(Concluded from page 7)

comforts of home life in her extensive travels, handicapped frequently by physical suffering, meeting the natural prejudice and opposition which existed in many minds against her work, she labored on, faithfully and untiringly, even to the close of life. She rests from her labors, but her works follow her.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.



Conducted by Promise Kloss

Does It Pay?

By E. G. TRUITT

"BROTHER TRUITT, I want to assure you that I'm for church school. My grandson has been attending our church school here only four months, and I must say that a wonderful change has come about in the life of the boy."

These were the words spoken to me by one of our brethren not long ago. He went on to say:

"You know, Brother Truitt, his mother is not an Adventist. She is not even a Christian. She is now in —, and is living a very worldly life. She does respect me and my desires for the boy. I was at her home last week, and after the boy had been in and out of the house a few times, I noticed that my daughter was thinking very seriously of something. She was not facing me, but sat looking out of the window. In a moment she broke the silence by saying, 'Father, what has come over that boy of mine? What has happened to him?'"

"Surprised at her question, I inquired, 'What do you mean?'"

"Well, I have never seen such a change come over a child. He used to be so rough and rowdy and careless, in both his ways and speech. Today he seems so refined, and he says, 'Pardon me,' 'Thank you,' 'If you please,' 'May I do this or that?' and when he comes in and out of the house, he does not slam the door."

"I hardly knew what to answer, for I knew of nothing that I had been doing to bring about the change. Like a flash it came to me that he had been attending church school, and I answered:

"Well, daughter, I will tell you what has brought about the change. For the last four months he has been attending our school where the teachers are real Christians. They pray with the boy and for the boy, and do all they can to bring refinement into the lives of the children. I am sure, daughter, that this is what has brought the change."

"During the moments of silence that followed she continued to look out the window. After some time had elapsed, the silence was broken as

she looked into my face and said:

"Father, you remember that I once went to church school. Had I continued my education there, I would not be where I am today."

"I noticed that there were tears in her eyes, and as she arose to go into the kitchen she said,

"As long as there is life left in me, father, I will send the required tuition if you will keep him in the church school, for I am sure it pays."

The question, "Will it pay?" is one we hear asked over and over again. In every walk of life people ask the question. Take an old pair of shoes to the cobbler, and one of his first thoughts will be, "Will it pay?" If the shoe has been neglected too long, he will doubtless say, "The welt is pretty well gone, and it will take a great deal of work to repair this shoe. I hardly think it will pay." The farmer, in laying his plans, says, "Here is a piece of land that I should like to plant to wheat, but it would require a great deal of labor to prepare the ground. The question in my mind is, Will it pay?" The capitalist, in contemplating the making of an

investment, asks himself the question, "Will it pay?"

If to the cobbler, the farmer, the street urchin, or the President of the United States this question is of great importance, should not parents whose children are preparing for life, not only in this world, but for eternity, count the cost and ask themselves the question, "Will it pay?"

To parents who are not giving their children a Christian education, I want to say, Sit down and count the cost. I feel sure that all Seventh-day Adventist parents are planning a harvest for themselves and for their children beyond this life. Shall it be peace, joy, satisfaction, and life eternal with Jesus Christ throughout all eternity? It may be.

Shall we as fathers and mothers of Israel stand carelessly by, figuring the cost of a Christian education, while hundreds of our boys and girls are enlisting under the black banner that leads to ruin and death eternal, and ask ourselves the question, "Will it pay?" Nay, verily! Let us rally to the standard of Christian education, and save our boys and girls from the perils of the age. Soon the harvest will be over, and we shall enter rejoicing into the kingdom, carrying with us our precious sheaves. It will pay.

Health Hazards

By DR. BELLE WOOD-COMSTOCK

HEALTH is the most natural thing in the world, and up to the age of one year most babies are round and rosy, bubbling over with happiness and energy that only health can give. In fact, every baby on the right formula and daily program, responds in physical perfection. The simplicity of his daily diet and schedule leaves small question as to what is right and wrong, and there is little chance for irregularities to come in and upset his digestion or interfere with his proper development.

After the age of one year, things are different. Baby's whole life changes and he becomes more and more an individual, getting out with the other members of the family, developing qualities of initiative and imitation, expressing himself as to his

desires for the same privileges of food and things that fall to the lot of the others. It becomes more and more difficult to keep him within bounds, and on the regular, simple routine that has been so productive of good for him during his first twelve months.

Along with this new freedom and the enlarging of his horizon, there come to him new hazards healthwise. These may be very serious indeed. There is the ant paste, the carelessly left medicine or antiseptic tablets, the dish of hot water or liquid temptingly near to the table edge, the tub of water, the stairway, the fish pond, unprotected pits and openings, and many other dangers that lure him in his investigations.

At first the pen and fenced back

porch, then the inclosed yard with some one vigilant, give him at once the freedom and protection that he should have. From the age of one year to perhaps four, is the time when the care of a little child is the greatest. During these years he develops his own sense of responsibility and care, and if properly trained he learns the dependable obedience that makes the world safe for him.

But there are other hazards more subtle and not so easily recognized as to their cause as these we have just been talking about. These have to do more particularly with the child's ability to resist infection and disease. The well-cared-for baby before the age of one year is rarely sick, even the contagious diseases of childhood often pass him by; but after this first year he seems in a few months' time to develop increased susceptibility to the current ailments of childhood. He begins to have colds, and a running nose comes to be a common thing in his experience. He develops enlarged tonsils, adenoids; he has the earache, perhaps, with mastoid complications and even an operation. He develops a cough which recurs. He has more or less frequent attacks of bronchitis and even asthma. He begins to have spells of indigestion, upset stomach, loose stools, and perhaps fever. He loses his old-time eagerness for food, and refuses to eat the things that mother feels he should have. He has less and less of his old-time happy content, and comes to be fretful, peevish, and difficult to manage.

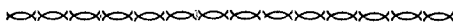
Sickness or Health?

What's the matter here? Are these vicissitudes part of a child's life, things that must be expected in the process of development, or has the change from the simple, regular program of babyhood to the complexity and irregularity of living like grown-ups, been too much for his physical and nervous powers? Might it not be possible that if the same simple program could be continued on into his childhood years, the same results in happiness and serenity of spirit might be forthcoming, and that he might be saved in his progress many of the conditions of ill health that under present-day conditions seem to be taken almost as a matter of course? I am sure that if any parent will try such a plan, the reward will be well worth the effort it may take to accomplish it.

Everybody loves to feed a baby goodies, and father and mother get as much fun out of this as anybody; but if they realize the importance of keeping baby to his plain food, they can take such a firm stand in regard to the matter that aunties and grand-

mothers will be forced to co-operate. But of course daddy and mother must stand together. And if there is a question of what is best for the child, they must have reliable advice, whether it comes from some individual physician or from the material that it may be their privilege to study in regard to child care. Proof of the wisdom of their plan will be in the continued health of their child.

We are reminded of the many homes in which fathers and mothers do not agree, and in which there is antagonism even in the matter of feeding the children, and again we urge that some agreement be reached by these parents behind closed doors and not before the family. Feeding the children is usually mother's job, and if she is an intelligent woman, with the good of her children at heart,



Advice to a Young Mother

Be jealous, little mother,
Of these swift sweet hours
When in your arms, upon your breast,
He flowers.

Cherish every memory
Of his first absurd,
Hesitant small footsteps,—
Of each word.

Make your heart an album
For silhouettes of joy—
So short a time, so short a time,
He is a boy.

I warn you, little mother,
Because once I had—
And of a sudden lost somewhere—
A small lad.

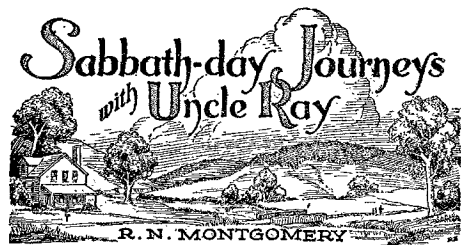
—Ethel Romig Fuller.



her judgment may well be deferred to, especially if she shows husky children as the result of her efforts.

Or it may be in some cases the father who sees the need for a little more care as to the children's feeding, and a mother who through hurry, many cares, or lack of understanding, fails to plan as carefully as she should. In such case the father should kindly do all he can to help the mother, and mother should be willing to be guided somewhat by the

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"WHAT do meteors look like, Uncle Ray?" Alice asked.

"They are dark in color, and are molten on the outside, so the surface is rather smooth, although they are very irregular in shape. An intense heat sets them on fire, and causes them to shine brightly while falling. Scientists have examined them, and find they are composed of several metals, such as iron, nickel, cobalt, and tin, some of iron and sand, and some without any iron, but containing a material called siderite."

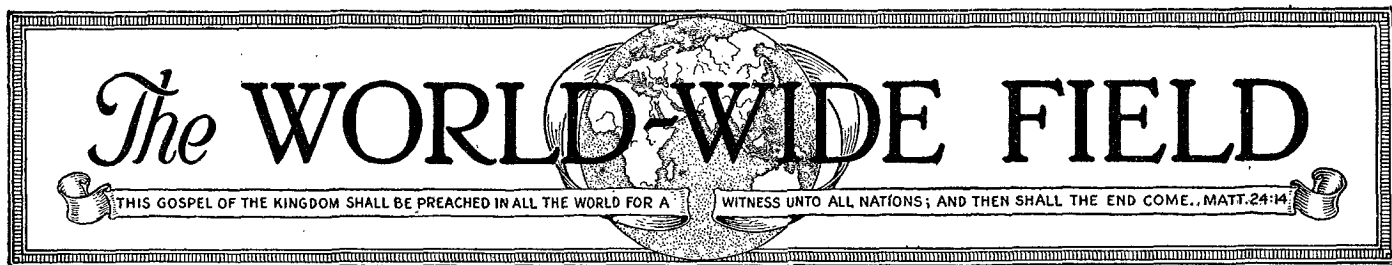
"But what sets them on fire?" Alvan questioned.

"They travel through space at a very high rate of speed, and when they come near the earth, they are pulled by its gravity, and fly through the air; the friction, or rub of the air on them, heats them to a white heat. You know just rubbing two pieces of wood together makes heat."

"I saw one in the daytime when I was just a boy," said Mr. Scott. "It flew across the sky about a mile above the earth, and was accompanied by a loud humming roar, and left a long trail of brownish-yellow smoke behind it. I never knew whether it fell to earth or was entirely burned in the air."

"There are many cases," Uncle Ray continued, "where they have struck in forests and broken large limbs from trees, or have struck the earth with such force as to dig large holes. But these are exceptions. The shooting stars we see in the sky at night are usually small, called meteorites, and move at about ten or twelve miles a minute, or 600 to 700 miles an hour, and are usually seen gleaming brightly when between forty and eighty miles above the earth."

"There are times when these meteorites are more frequent, notably on August 9 to 12, October 18 to 20, November 13 and 14, and December 10 to 12. The reason for this is that the earth passes through swarms of these meteors at those periods. So they have been named—those in August, the Perseids; those in October, the Orionids; those in December, the Geminids. The earth passes through another swarm, known as the Leonids, every thirty-three years, about the 14th of November.



Another Fire at Broadview College

By E. R. POTTER

It is not my purpose to write of the fire which in the early morning hours of October 31 burned the college woodwork shop. I write of the fire of enthusiasm which was manifested in the efforts of students and teachers, and which culminated in the special chapel exercise at Broadview the next day after the destructive fire.

Ingathering Goal

The first of November marked one month of time since the Ingathering program was launched. With a record of raising \$777 in 1932, a goal was set for \$1,000 in 1933, allowing six weeks in which to reach that amount.

Prescott Fairchild, critic teacher of the normal department, was chosen as the Ingathering promotion leader, who with a good committee effected an organization of twelve bands. Each band was given its share of the general goal, and the various methods of Ingathering work were put to use. The Lord blessed the united efforts of over 200 workers, including children

of the church school and academy students.

It was a matter of real joy and satisfaction to all, when the figures were totaled on November 1, to find that the cash received amounted to \$1,050. The amounts raised by the students ranged from \$1 to \$15, forty of whom had raised \$5 or more.

The following is one of the letters received by teachers and students, this one accompanied by a check for \$25.

"Your letter, dated October 3, has come to my desk. It is a privilege to contribute to the support of your splendid work. For nearly twenty years Mrs. — and I have had a Broadview student in our home, and during all that time we have had a fine demonstration of the influence of your great church and its educational institutions upon the lives of young men and women."

We who have had the privilege of being in close contact with this school, appreciate the fire of missionary zeal of both teachers and students.

Harvest Ingathering Continues to Win Souls

By E. F. HACKMAN

IN our zeal to solicit money for missions, we sometimes forget that the Harvest Ingathering campaign furnishes not only the opportunity to raise funds for the mission fields, but is also a powerful agency for bringing the truth to the attention of thousands of people who might not otherwise be reached.

Not long ago our brethren in Jugoslavia received a letter from a stranger, which read as follows:

"To the Director of the Samaritan Society.—I have the honor to let you know that I am observing the Sabbath, and this because I am convinced that no religious denomination lives according to the commandments of God as the Adventists do. I am therefore happy to join you in the faith, and want to ask the brethren to enlighten me further concerning other duties which I must fulfill."

In response to this letter, our brethren wrote to the man, and asked him how he came to know of the Sabbath of the Adventist people, and he replied as follows:

"DEAR FRIEND IN THE LORD AND IN THE FAITH.—I have read a paper in which the holy ten commandments of our heavenly Father appeared in print [this was the Jugoslavian Harvest Ingathering paper]. The Holy Scriptures I do not have as yet, but I shall secure these as soon as possible, and I believe that God has still greater blessings which He would pour out upon my home."

This is but another evidence that the Harvest Ingathering is a soul-winning work. It is hoped that the Ingathering in North America this year will be a real soul-winning effort at home as well as abroad. At the beginning of the campaign a goal was

set for securing 100,000 names of interested people by the close of the effort. Wherever we go we find our church missionary secretaries busily engaged in recording the names of interested people who have been found by Ingathering workers this year, and we earnestly request that in every church the church board lay careful plans providing for the follow-up of each name through the channel of Bible readings, subscriptions for the *Signs of the Times*, or by the personal distribution of *Present Truth*.

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Dedication of the Brooklyn German Church

BY W. B. OCHS

It is indeed very gratifying, in this time of depression, when organizations are going into debt more and more, that we can report the dedication of the Brooklyn, New York, church free from debt.

This church was built in 1918 at a cost of \$86,000. For many years the members of the church labored under the load of this indebtedness. At the beginning of the present year, 1933, there still remained a debt of nearly \$16,000 on it. The pastor of the church, B. A. Reile, early in the year called his church board together to see what might be done in the way of paying some of the indebtedness. One member and his wife, who have been in this country only ten years, made a donation of \$10,000. When the other members heard of this, they were inspired to give of their means that their church might be dedicated. Enough money was pledged and paid to cover the entire debt, and on November 4 and 5 the dedication was held. Elder Jones, president of the Atlantic Union, preached a sermon Sabbath morning on the subject: "Preparation for the Coming of the Lord," emphasizing the need of our own lives being dedicated to God before dedicating His house to Him.

At the dedicatory service, which was conducted in English on Sabbath afternoon, more than a thousand people were present. Elder C. K. Meyers, from the General Conference, preached the dedicatory sermon. He based his remarks on words found in 1 Kings 6:29, bringing before the con-

gregation some of the beautiful lessons that might be learned from the figures carved on the walls of the house of God, the figures of cherubim and palm trees and open flowers. At the close of his sermon, Elder Jones offered the dedicatory prayer. A freewill offering was then taken up, which amounted to more than \$100.

Sunday evening another program was given in German. Many of the friends were present, and a very im-

pressive program was rendered. The sermon was given by the writer of this article.

The Brooklyn German church has a membership at the present time of over 300, thirty-seven having been added since the first of the year. Surely God has blessed His people in a wonderful way, and we hope that this church may be a real example to other churches that are struggling with debt.

Colored Work in Richmond, Virginia

By N. J. GRANT

UPON beginning our work in this city, we found the church in a scattered and weakened condition. The enemy had been working to overthrow faith and confidence, especially in the Spirit of prophecy; but by the grace of God he has been defeated. The first signal victory was gained in a home of ten members where I was holding Bible readings. Seven out of that family took their stand for the truth. Five have been baptized, one of whom is a school teacher. The other two, the mother and son, are members of the Sabbath school; they are keeping the Sabbath, and the mother pays tithe and contributes to the mission offerings. They will soon be ready for baptism.

Another victory for the Spirit of prophecy was gained with a young woman who said she would have been a Seventh-day Adventist fifteen years ago, but because of Mrs. White and the Testimonies. Her prejudice was soon broken down by reading Mrs. White's works, and now not only she but also her father and mother have been baptized and are faithful, consistent Christians. Altogether seventeen have been baptized, and many more have signed the covenant cards.

Another illustration of the Holy Spirit's power was seen when a former Seventh-day Adventist minister who had left the message and was preaching for a Baptist church, came to the tent. He was convicted anew, both he and his wife were rebaptized, and he is now a colporteur and an assistant pastor in another conference. The congregation here has grown from fourteen to sixty. Sabbath school offerings increased from 16 cents to 32 cents a member; at the present time it is running a little over 25 cents a member. This last thirteenth Sabbath we went a little over the dollar mark. The tithe has also more than doubled, and a few hundred dollars have been raised and

spent for the repairing of the church and rebuilding the furnace.

The writer has labored and visited also in Newport News, Norfolk, Danville, Kilmarnock, Spencer, News Ferry, Charlottesville, East Radford, and Hopewell. About fifty persons have been brought in by baptism, others by profession of faith, and a further class is almost ready. The band of faithful believers in the Richmond No. 2 church have already reached their goal in the Harvest In-gathering campaign, but have not ceased their activity.

We solicit an interest in your prayers, that God will pour out His Spirit upon this sterile field in a larger measure, that a greater work may be done in the future than has been done in the past.

Health Hazards

(Concluded from page 19)

judgment of such a father. But please above all things avoid fanaticism. Rather err on the side of co-operation and even leniency than be too severe or extreme.

Meals for the Two-Year-Old

During the second year, baby's daily meals are three, with a *breakfast* of fruit, fresh or stewed, with very little if any sugar; cereal in a smooth enough form so as not to irritate his digestive tract, this varying with individual babies, and milk on cereal and to drink. There is no better cereal than bread or toast, which may be used to vary the ordinary breakfast food with the additional milk. The nutritional value of baby's milk may be increased by the addition to his fresh milk of some unsweetened evaporated milk, perhaps an ounce or even more of this added in various ways. Extra sweet he will enjoy in the form of banana,

dates, raisins, and other like fruits. For his *noon meal* he will have substituted for his fruit, one or two vegetables, tender or puréed. He will very often, perhaps always, have potato, the very best form of which is baked, but he may be allowed them in other forms, as boiled or mashed. On his potato he can have a little milk or cream or canned milk, or a combination of these and a little salt. Again he will have an ample amount of milk to drink, and if he is a baby with a hearty appetite he may have a little extra starch in the form of such things as bread or toast or rice, and a little dessert he will enjoy in the form of a date or two or part of a banana. He may be allowed an occasional egg, although they are not at all necessary for a healthy baby. No butter or fat of any kind should be added to his vegetables. They should be cooked until nearly dry, or steamed and seasoned with a little salt or some form of milk.

The plan of his *supper* will be much the same as that of breakfast, e. g., apple sauce, milk toast, and a drink of milk. Again the concentration of his milk may be well increased by the addition of a little canned milk to his milk toast. This plan for supper may be followed in many ways, but the principle will be the same.

Between meals, say at ten in the morning and three in the afternoon, he should have orange juice or tomato juice or other fruit juice, or scraped apple or perhaps a little soft juicy fruit. His meals are all so simple that if for any reason it is more convenient, his noon and evening meal may be changed about, and he may have his vegetable meal at supper time at five or five-thirty.

Cottage cheese is something that is very good for the baby, and may with advantage be allowed him at any meal. If he can be encouraged to like buttermilk during his second year, it will mean very much, for it is very good for him as well as for older people. Give it to him at first with a spoon or in small amounts, and he will soon like it and call for more.

Again we urge that no butter be allowed him during this year, and that he get his sweets in the form of natural foods. As he enters the third year, the principle of his program is the same, his variety increases, he has come to take all of his cereals unstrained, and there are very few of his vegetables that he cannot take as they are; but the detail of the child's food as he grows older we will discuss at another time. But in the continued simplicity of his food lies a great lessening of the health hazards of childhood.

Appointments and Notices

PRAYER FOR HEALING

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

A California sister requests prayer for the healing of her husband and daughter-in-law.

A sister in Michigan requests the prayers of the church for a safe recovery from an operation.

A Massachusetts sister desires prayer for healing that she may help a daughter in college who needs her.

A brother in Wisconsin desires prayer for his mother and two sisters. The mother and one sister are invalids, the other is blind.

A brother in Michigan asks prayer for his son in college who is suffering from a physical difficulty that makes his work very hard.

A sister in Kansas requests prayer for healing of illness so serious that operation is impossible; also that her mother-in-law may be healed of cancer.

Prayer for the healing of her little granddaughter's eyesight, also her own, and for a crippled nephew, is requested by a sister in Oregon.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman, Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

Mrs. L. W. Myers, 703 E. B. Ave., Waurika, Okla.

Margaret Locke, Route 1, Coeur d'Alene, Idaho.

C. B. Smith, 133 E. Chillicothe Ave., Bellefontaine, Ohio.

Mr. Gordon Wright, Route 1, Coldbrook, New Brunswick, Canada.

H. G. Bayliss, 2640 Rose St., Victoria, British Columbia, Canada.

Mrs. Minnie Arwood, Route 1, Box 103, Johnson City, Tenn. Can also use old *Church Officers' Gazettes* and Sabbath School Quarterlies.

Mrs. J. R. Panner, Route 2, Box 64, Selma, Ala. Used denominational books would be appreciated for forming a church library, as the members are not able to buy our books.

The Cuban Mission is very desirous of securing a copy of "Canright vs. Canright." Any one having a copy he will sell, kindly write to the Cuban Mission, Apartado 210, Santa Clara, Cuba, stating the price you wish for the book.

OBITUARIES

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

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

ELDER JOHN J. SMITH

John J. Smith was born May 7, 1873; and died in Vega Alta, Porto Rico, Sept. 11, 1933. Thirty-one years ago he accepted the third angel's message, and zealously helped in its proclamation in different countries. He labored in British Guiana, Martinique, Tobago, St. Croix, Panama, and other places. He was always highly esteemed for his devotion and zeal for the message that he proclaimed and lived. He is survived by his mother, one sister, and two brothers. While in Porto Rico he labored zealously for the conversion of many of his neighbors. We believe that he is resting in Jesus, and that he will see many in the kingdom of God for whose salvation he so earnestly labored. Words of comfort were spoken by L. J. Borrowdale and the writer. C. V. Achenbach.

U San Thoo.—U San Thoo was born at Moulmein, Burma, Nov. 8, 1852; and died at his residence in Myaungmya, Burma, Sept. 24, 1933. He came from one of the oldest Christian families of Burma, his mother having been baptized by Adoniram Judson. The deceased joined the Seventh-day Adventist Church at the time of Elder Spicer's visit to Burma in 1922. He was widely known for his business ability and integrity, and at the time of his death was the owner of four rice mills in the Myaungmya district. He was a diligent Bible student, and had made many gifts to our mission from time to time, of lands, buildings, and equipment. Many of the facilities of the Myaungmya station were provided by him. J. L. Christian.

Meredith.—John Edgar Meredith was born at Berea, W. Va., Oct. 1, 1866; and died at Nicolette, W. Va., Oct. 12, 1933. Over forty years ago he identified himself with this people. He came of a long line of Seventh-day Adventists on both sides of his ancestry, his paternal grandfather having left Wales to enjoy freedom of conscience in the observance of the Sabbath.

In 1893 he was married to Belle Welsh, another colporteur. For more than a quarter of a century Brother Meredith traversed the hills and valleys of West Virginia, filling them with our truth-filled books. He was present when the West Virginia Conference was organized, about forty years ago, and during most of the time served as a member of the conference committee. The cause in this conference has suffered an irreparable loss in his death.

Up to the close of his life he was busy in missionary endeavor, maintaining a circulating library in the community, and scattering our papers and tracts far and wide. His wife, a brother, and two sisters survive. W. C. Moffett.

Sharp.—Jenettie Sharp, née Kilgore, was born near Washington, Iowa, Feb. 27, 1847; and died Oct. 26, 1933.

Reared in the United Presbyterian Church, she accepted the truths as taught by the Seventh-day Adventists at the age of fifteen years, under the labors of J. H. Waggoner and B. F. Snook. Of her father's family, three brothers became ministers, of whom the late Elder R. M. Kilgore was the eldest.

On August 3, 1865, she was married to Elder Smith Sharp. To this union were born three sons, all of whom died in childhood, and one daughter, Mrs. Mettie Lenker, of East Ridge, Chattanooga, Tenn., who survives her. During the many years of her husband's ministry, she was sometimes with him, assisting, and at other times at home caring for the family.

She is survived by one sister, Mrs. C. F. Stevens, and a brother, J. S. Kilgore, both of Portland, Oreg., and a brother, T. A. Kilgore, of San Francisco, Calif. The funeral service was held in the East Ridge, Chattanooga, Tenn., church, Sabbath, October 28.

W. H. Heckman.

Downey.—James Risdon Downey was born June 24, 1856; and died at Rock Hall, Md., Oct. 31, 1933.

Taggart.—Claude Taggart was born at Martinsville, Ill.; and died at Champaign, Ill., Sept. 26, 1933.

Wilson.—Mrs. Ruby L. Wilson died at Syracuse, N. Y., Oct. 31, 1933, at the age of fifty-nine years.

Hutchins.—Mrs. Kittie L. Hutchins died at Manlius, N. Y., Oct. 30, 1933, at the age of seventy-four.

Rasmussen.—Fred M. Rasmussen died at Glendale, Calif., July 6, 1933, at the age of forty-five years.

La Bar.—Mrs. Stella Lucy La Bar, née Achenbach, died at Pen Argyl, Pa., Oct. 26, 1933, at the age of seventeen years.

Frank.—Herman J. Frank was born at Philadelphia, Pa., June 12, 1863; and died at Jacksonville, Fla., Oct. 23, 1933.

Reed.—Mrs. Grace B. Reed was born in New York City, Oct. 9, 1854; and died at Poughkeepsie, N. Y., Oct. 30, 1933.

Windisch.—Mrs. Caroline Windisch was born in Germany, Feb. 14, 1862; and died at Cincinnati, Ohio, Oct. 25, 1933.

Bohlender.—Gustav Bohlender was born in Europe in 1872; and was laid to rest in Weld County, Colorado, Oct. 12, 1933.

Williams.—John A. Williams was born in Logan County, Arkansas, Aug. 24, 1869; and died in Colorado, Aug. 24, 1933.

Ray.—Sarah Jane Ray was born in Champaign County, Illinois; and died at Decatur, Ill., at the age of seventy-seven years.

Morey.—Mrs. Eliza Ellen Morey, née Richardson, died near Grand View, Iowa, Oct. 27, 1933, at the age of seventy-three years.

Rush.—Mrs. Anna Minerva Dieter Rush was born in Northampton County, Pennsylvania; and died at Allentown, Pa., Oct. 25, 1933.

Babcock.—Mrs. Susan A. Babcock, née Dunn, was born at Hancock, N. Y., Oct. 9, 1880; and died at Takoma Park, Md., Nov. 7, 1933.

Moenty.—Mrs. Ella May Moenty was born at La Porte, Ind.; and died at Yakima, Wash., Oct. 13, 1933, at the age of seventy-four years.

Scott.—Mrs. Sophia C. Scott, née Agren, was born in Upsala, Sweden, May 14, 1850; and died at Los Angeles, Calif., Oct. 22, 1933.

Treulieb.—Mrs. Marie J. Treulieb, née Schoellhorn, was born at San Francisco, Calif., April 24, 1876; and died at Alameda, Calif., July 28, 1933.

Jenkins.—Mrs. Cassie Dinah Jenkins, née Smith, was born in Putnam County, Illinois, Oct. 13, 1859; and died at San Diego, Calif., Sept. 26, 1933.

Surber.—William F. Surber was born in Kentucky, Dec. 18, 1856; and died at Wichita, Kans., Aug. 27, 1933. He was connected with the work of the church for almost thirty years, principally in the colporteur work, laboring in Kansas, Nebraska, and Colorado.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 110 DECEMBER 7, 1933 NO. 49

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Takoma Park, Washington, D. C.



WASHINGTON, D. C., DECEMBER 7, 1933

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

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

The Autumn Council

We are glad to present in this number the first installment of the report of the Autumn Council recently held in Battle Creek, Michigan. The article from M. E. Kern, on page 10, will be read with interest. It will require two further installments to complete the report. It is believed that the presentation of the report in this segregated form will prove more interesting to our readers than the publication of the entire report in one number of the REVIEW.

Very important decisions were rendered at this Council meeting. Read the actions which were taken. It will make you better acquainted with the work of this movement at the present time.

A Catholic Comment on the Work of Seventh-day Adventists

A WIDELY circulated Catholic magazine called *Our Sunday Visitor*, under date of June 18, 1933, in an editorial has the following to say about the zeal of Seventh-day Adventists:

"If We Had Their Zeal"

"The Seventh-day Adventists, a religious organization having a membership in the United States and Canada of only 135,000, carry on missionary work in 141 countries, and the treasurer of their Mission Board contends that they have weathered the depression wonderfully.

"Practically every member of the Adventist organization is a missionary, and makes tremendous sacrifices for the extension of his cult. A few years ago we read that for missions alone all Adventists gave an average of \$32 a year. Last year they distributed more than 8,000,000 pieces of literature, in practically every known language. No matter where one travels in the world, he can meet the Adventist worker.

"If the zeal of Catholics were ten percent that of the average Adventist, the whole world would know the truth about the Catholic religion, and conversions would be almost without number."

We hope we may never lose our missionary vision and zeal. It is difficult for

those not of our faith to understand why we have this zeal. They think we have some strange hold on the pocketbooks of our people, that extracts all this money for missions in these times of financial depression. Some even venture to inquire how we as leaders are able to extract all this money from our people while they are unable to get one tenth the amount per capita from their people.

When we inform them that all this money is given freely, and all this missionary work is done with no other motive behind the advent movement than the power there is in the message which they believe and which impels them to do it for the Lord's sake, they look at us in wonderment. They cannot understand how a message of truth in itself will cause a people to do what others refuse to do.

This explains why the enemy is attacking the fundamentals of our message. Our adherence to fundamental truths and principles has made us the outstanding missionary denomination. God forbid that we should ever become tinctured with Modernism, and lose sight of our divine objective in the world.

C. S. LONGACRE.

Colporteur Experiences

I WAS out on the island of Ven, delivering books. My work was done, and I stood ready to take the boat back at 5 P. M. After delivering my last book, I looked at the clock, and noticed that I had just five minutes left. It was quite a distance to the boat docks, so I jumped onto my bicycle and rode off at full speed. Just as I came to the hill which led to the dock, my brief case fell off the wheel, and I had to stop, run back, and pick it up. It was hardly half a minute's work, but because of the delay I missed the boat. Now there was nothing to do but stay there till the following day.

The thought struck me at once that there must be some special reason for all this. Then I remembered there was one small house left on the island, where I had not found any one at home while canvassing. Having nothing else to do, I decided to revisit this little home. I did so, and received two orders for my large book. I left rejoicing, but at the same time with a serious feeling. I had learned a lesson, namely, never to go past a house, however poor it may seem to be, and always to seek to meet every prospect in my territory. I felt the Lord's special leading, and was very happy over having missed the boat that afternoon.

OLLE SVENSSON.

In Saghalin I had called on the manager of a department store several times. Each time I had an opportunity to speak to him, but he was not willing to give me an order. One day I bought a shirt in his shop. I had paid a cheap price, and when I took the shirt out in the hotel, I noticed that the price given on it was about three times as much as I had paid. At once I went to the shop, saw the manager, and told him that I would gladly pay the difference in the price, as the girl must have made a mistake. He said that it would be all right, and that I should feel happy about it. I thanked him very much, and our conversation turned to honesty in business. At that moment I took out my prospectus, and now with interest he listened to my explanations, and gladly gave me an order for a set of three of our books.

S. ISHIKAWA,
Japan Union.

"My defense is of God, which saveth the upright in heart." Ps. 7:10.

Just recently I went to a town where there were a number of officials as well as business men, and I decided that I would call on every one, officials, business men, and residents alike. I began with the officials, and the very first man whom I approached became angry and said: "I do not want to have anything to do with books. In the first place it is forbidden for any one to sell books here. Please leave this bureau at once." I, however, thought of the above text, and took courage and went to the next official in the same room. This official, after I explained, became very friendly and purchased a book. When the official who had been so discourteous saw that the other official had purchased, he came to me and said: "Perhaps you would permit me also to buy a book," and so I was able to sell him a book as well. This experience greatly strengthened me, and with the help of the Lord I was able to sell many books in the government building.

Dear fellow colporteurs, let us work every place in order that we may bring the last warning message to the people, for if we will do our duty, He will help us to be victorious, and He has promised all power in heaven and in earth. God's commission to us is to go and proclaim the message.

E. MARCZUK.

Another Country Entered

J. J. STRAHLE, of Northern Europe, writes:

"Some of our men from the Faroe Islands took some literature with them on a fishing cruise along the coasts of Greenland. The word now comes that some of this literature fell into the hands of the son of a Danish pastor. This young man has become greatly interested in it, and has had much of it translated, mimeographed, and sent out to the Eskimos. This means that another language area has been entered and another country pioneered. Our brethren from the Faroe Islands will be going back to Greenland shortly, and they are planning not only to take literature with them, but also to take a colporteur to canvass while they are there. I believe this is another of the thousand ways in which the Lord works of which we know nothing."

Missionary Sailings

PROFESSOR and Mrs. G. E. Shankel and their daughter Virginia sailed from New York, October 13, on the S. S. "Europa," returning to Africa from furlough.

Mr. and Mrs. H. L. Neilsen, returning to Antigua, British West Indies, from furlough, sailed from Boston, on the S. S. "Lady Hawkins," October 19.

Mr. and Mrs. J. J. Matson, of the Melrose Sanitarium, sailed from New York on the S. S. "Bremen," October 22, for India. They have accepted the call from the Simla Sanitarium for two nurses. Brother Matson will serve also as X-ray technician.

Mr. and Mrs. L. H. Davies and their three children, returning to China from furlough, sailed from Vancouver for Shanghai, October 28.

Elder and Mrs. C. B. Sutton and little son Arthur sailed from Mobile on the S. S. "Sinaloa" November 4. They are returning from furlough to their work in British Honduras, Central America.

M. E. KERN.