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The Challenge of the Hour*

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President, General Conference

THE text I have chosen today is not the basis of my theme, but is an explanation of the confidence we may have in pressing forward in the great work we have been given to do. My text is Psalms 44:1, 26:

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." "Arise for our help, and redeem us for Thy mercies' sake."

I feel it to be a great responsibility to address you this Sabbath morning. We are gathered here from all parts of the earth, and our coming together in this way makes this a very important and responsible occasion.

I want to speak to you of this hour to which we have come in our world work, and of the peculiar opportunity it presents to us.

The Hour

We are living in times that may well cause us grave concern. To be indifferent in such a time as ours is disloyalty to God. None of us can be either blind or indifferent to the tremendous problems of this hour, for they press upon us in every phase of our existence, and confront us in all that we have to do. Problems economic, social, political, national, international, intellectual, moral, and religious face us on every hand, and instead of being blind and indifferent to such matters, we should have anxious concern regarding our own relationship to them.

We are in a world of appalling need, perhaps greater at this moment than at any time before. If ever the world needed Heaven-sent guidance and vision and help, it needs them now. If ever its populations needed to be brought into vital contact with the redeeming power of Christ, it is

at this hour. If ever its men and women needed to be rescued from darkness and confused ruin, it is at this time. The world is in ruinous confusion; and notwithstanding the utmost efforts of its leaders, its condition is becoming more hopeless. Well might the words of the prophet Isaiah concerning Jerusalem be applied to the whole world in its present condition:

"There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up." Isa. 51:18.

In this momentous hour, well may any body of Christians ask themselves, What must we do to help our fellow men more effectually? This question should come seriously to us here, for we are expecting our Lord soon to come, and it should most solemnly engage our study and our prayers and our plans at this Autumn Council.

The Witness of This Hour

The finger of this hour points unerringly to the great outstanding truth that our coming King is at the door. Events and conditions all testify with increasing certainty that the coming of our Saviour is drawing near. It would not be possible to proclaim a more vital truth, or bear witness to a more startling and soul-stirring fact, or produce more indisputable proofs. Seventh-day Adventists of all people should not disregard the testimony of this hour.

It tells us that the nations are perplexed. They most certainly are. They are driven to distraction by perplexity, and we must neither doubt it nor be indifferent to it.

It bids us mark well the tragic fact that everywhere great fear is possessing men's hearts, not fear of what is

or has been, but of what is coming on the earth. We must not be indifferent to this state of mind, for by it we know that the last days are here.

We should observe that while men are feverishly seeking peace, world peace, peace itself has departed far from this world's affairs, and millions everywhere are preparing to wage war on a scale heretofore undreamed of, and to do it by means that will leave no one beyond the reach of its ruin. We surely must not be blind to this fact.

The hour witnesses to the universal failure of those human things in which man has most confidently trusted, and reveals him impotent in face of his own failures. We must let this fact burn its own impression deeply upon our hearts. Men in these times have believed that they can depend wholly on the creative power of their own reason. That belief is filling the earth with ruin, and overwhelming the race with its wretchedness, and this hour witnesses to the utter tragedy of its failure.

It declares, too, that great changes are now taking place in the world of religion. Countries that for centuries have been Roman Catholic are yielding faith in their ancient religion, while Protestantism is shrinking before the assaults of Roman Catholicism in countries that have long been strongholds of Protestant faith.

While all this is taking place in the Christian world, pagan and heathen peoples are experiencing great changes in their religious thinking. We dare not, we must not, be indifferent to all this; for it presents to us the most wonderful evangelistic and missionary opportunity that has ever come to a Christian people. This, my brethren, is a very important feature of the witness of this hour, and it brings to

* Sermon at Autumn Council, Battle Creek, Mich., Sabbath, Nov. 10, 1934.

us both a challenge and an appeal that we must not refuse.

But more positive than all of these is the witness of this hour to the advance of our own work into all parts of the earth. Long centuries ago our Saviour bade us know that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, . . . then shall the end come." In a marvelous way we are now seeing this gospel of the kingdom being preached in all parts of the world; and unmistakably this hour witnesses, through us and our work, to the coming end. In many scores of languages, among hundreds of nations and kindreds and peoples and tongues, across every ocean, beyond every sea, on all the continents, and in thousands of islands, the message of a soon-coming Saviour is sounding forth, and souls are heeding its call in large numbers. You find them on the mountain heights; you find them down in the mines. You find them by the rivers; you find them on the shores. Unto the uttermost parts of the earth the message of the everlasting gospel is speeding with almost breath-taking rapidity, and this hour is ringing with its triumphs among all peoples.

My friends, this is a glorious hour in our work. It is for this hour that we have been created a people. It is for this hour that we have been given a special message, and for this hour we need an unction of the Spirit that the message may ring with mighty converting power, and appeal to the hearts of millions who have been brought to the crossroads.

Christ Refers to This Hour

It was, I believe, of this hour, and of one phase of its peculiar opportunity, that Jesus spoke, as recorded in Luke 11:5-8:

"He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Three parties are brought to us in this parable: The man in need, the man with plenty, and the friend of them both.

The relationships of these three are significant. The man in need is not in touch with the man with plenty. The friend of both is in

touch with both. The condition of the man in need is desperate. He is lost, for the marginal reading is that he is "out of his way." He is benighted, for the parable says that it is midnight. He is famishing, for he had been without food.

Think of his condition—lost in the night, and without food; no light, no way, no shelter; derelict, and in the dark. He recognizes his position. He is terrified by the darkness. He is suffering from the cold. He is faint from hunger. He is lost and alone. All at once, through the darkness, he catches the glimmer of a light, and he struggles on toward it. He reaches the home from which it comes. He knocks upon the door, and when it is opened, he is received as a friend.

The parable does not tell us whether those two men had ever met before, but it does make clear that the man of that home received the lost man as his friend. It makes clear, too, that the lost man's visit was unexpected, and because of that the man of the home had nothing to set before him.

But the man of the home had a friend with plenty, and midnight though it was, he went to that friend and said, "Friend, lend me three loaves; for a friend of mine, out of his way, is come to me, and I have nothing to set before him."

But the door was shut, the family had retired, and the man with plenty said, "Trouble me not. . . I cannot rise and give thee." But when he realized the great earnestness of his friend, he arose and gave him as many loaves as he needed.

A Picture of This Hour

All this, I believe, is an inspired picture of this hour, and of the great opportunity that it has brought to us.

We have no difficulty in understanding that the lost man of the parable represents the multitudes who are lost out in the darkness—the more than 350,000,000 of India, the more than 475,000,000 of China, the almost 200,000,000 of Africa, the many, many millions of the islands and of all other places where men are benighted and out of the way and lost.

We have no difficulty in recognizing that the man with plenty represents God—not the character of God, but God as the source of all supply.

We recognize, too, that the friend of both represents the church that God has sent into all the world to make contact with human need.

Our Own Situation

But now I want you to notice just six words of that parable, words that give glow and thrill to all that the parable means. They are these:

"A friend . . . is come to me."

Who is it that has come?—A lost man; a man in distress and need. That is exactly our situation at this hour. Multitudes of the needy have come to us. Have we not heard of them in Inter-America? Have we not heard of them in Asia? Have we not heard of them in the South Sea Islands? Have we not heard of them in the Philippine Islands, in South America, in Europe, and in all places? Have I not seen them in the jungles of Africa? Did I not see them but a few weeks ago in Rhodesia and Nyasaland, and in a score of other places? Did I not hear of them in the Congo, and in Bechuanaland?

Twenty-five thousand people attended our 1932 camp meetings in the Southern African Division; 52,000 attended those same camp meetings in 1933, and 70,000 in 1934.

What Do Such Facts Mean?

What does it mean when I find over six hundred people being baptized in the jungles of Africa on two successive days? What does it mean when I meet over 17,000 of the people of Nyasaland in three camp meetings, not fifty miles apart? What does it mean when, in the Southern African Division, 16,467 people were baptized during the last five years? What does it mean when Tibetan-speaking people come to us, knock on our doors, and demand that we teach them the way of truth? What does it mean when, in Inter-America, in China, in all other places of our world-wide field, so many are coming into the church that we are not able properly to care for them?

It means that those who are represented by the lost man of the parable are coming to us, and to a degree that is alarming we are unprepared to receive them and help them as we should.

What Shall We Do?

My friends, what shall we do in such a case? For what does this hour call to us?

We have a Friend to whom we must go, and we must take to that Friend the plea, "They have come to us,—they have come to us by the scores of thousands,—and we have no help for them."

The hour is late, I very well know. The parable tells me that it is midnight. The Bible and my own sense of conditions tell me that at this time darkness covers the earth, and gross darkness the people. But, my friends, it is in such an hour that they have come to us, and are now coming; and though we are in desperate straits to provide them with what they need, I verily believe our importunity with God will bring to them all they require.

Somehow, brethren, this Council must make us more effectual in meeting this, one of our most important problems.

You men from the divisions, how can you go back to your fields without having obtained help for your situation? You will not find in your budget all the help that the parable suggests, no matter how much the treasurer may provide for you. You will not find it in the Committee on Plans, no matter how perfect the plans that are brought forward. You will not find it in the discussions of the Council, nor will you find it in organization. You will find it only with God; but not even there unless you find it through that earnest, importunate pleading that your needs demand.

Our Help Is in God

My brethren, our situation demands the help of God. In Him there is abundance of help for us; but the parable teaches us that the help which we need at this late hour is obtainable only through importunate prayer.

What is it that we are encouraged by this parable to do? We are to ask. And what is the promise? "*It shall be given.*" There is nothing equivocal about that. It is one of the clearest assurances in the whole Bible.

We need not doubt that we are asking in accordance with God's will. These multitudes are coming to us under the guidance of the Spirit of God. It is undoubtedly the will of God that they be won for Him, and be given proper spiritual care.

We Are on Trial

Surely in this matter we are on trial. The practical test of value in our whole work is in this thing. If children are come to the birth and there is no strength to bring forth, there is no increase of life. Shout as we may about success that we measure by counting people; if we care not sufficiently for our converts, we do the will of God imperfectly.

Only One Way

There is but one way for us in this matter, the way of earnest, heart-burdened, importunate prayer—prayer that comes from hearts that feel for those who are out of the way, and for those who in their stumbling through the darkness have come to us.

We must be intense. We must not only ask, we must seek. That idea of seeking suggests difficulty to find our way through the problem. It is no timid asking that is suggested here. It is no halfhearted approach to the problem that is presented. It is no easily discouraged attitude that is shown. The problem is an urgent one. The need is acute. This matter

of finding our way through, of bringing the need to the Source of supplies, must engage all our attention. We are to ask. We are to seek. We are to knock. If we ask, it shall be given. If we seek, we shall find. If we knock, it shall be opened to us.

But when I read this parable, it puts me under deep conviction that the man who did the asking had an intense burden of soul for the one who had come to him. Had it not been so, he would have gone from his friend with empty hands. There was intensity in his pleading, and he could not be denied. It was because of his importunity, and for no other reason, that he received as many loaves as he needed, and his friend was saved from perishing. And, my friends,

That Man Represents Us

His problem is ours. His means of success must be made our own. It is the problem of a marvelous fruitage that has come to us. We must take this coming seriously. We should be deeply in earnest. I appeal for a far more serious acceptance of this problem by our full force of laborers, and by our whole movement. I appeal, too, for a great increase of courageous, confident, importunate pleading by this whole people.

This problem of our fruitage will be solved by a people who have learned to agonize in prayer, a people who will ask, and seek, and knock; and who, by the unquestioning earnestness of their hearts, bring down from God the help that is needed. Unless it be so, there is danger that our success in winning souls to the movement may overwhelm us.

It is not enough that these multitudes be made conscious of their needs and be brought to a seeking attitude. Their coming to us must mean their eternal salvation. They are not merely to be turned from darkness; they are to become children of light. They are not merely to be turned from the power of Satan; they are to experience the power of God. They are not merely to have their sins forgiven; they are to be made inheritors with them that are sanctified by faith.

A Revival Needed

What is it, then, that is needed to bring all this about? I verily believe that the first need of all is a revival of the power of the Holy Spirit in our own hearts, that kind of revival which will re-create and revivify in us spiritual motives for our service, that will close our eyes to all other than spiritual objectives in our work, that will make us more trustful of the power of God, and will take from us the

trust that we have had altogether too abundantly and too long in material and human things. My brethren, there are no substitutes for the Spirit and power of God, and we make a great mistake when we allow material things to be put in their place.

A Spiritual Work

God's work is spiritual, and its power must all be spiritual. We need such a revival as shall cause us to live anew in the Spirit, and the Spirit to dwell in our hearts mightily.

I am not speaking about conversion. I am speaking to converted men and women—to leaders and ministers and teachers and physicians who have the Spirit of God in their hearts. What I mean to say is this: For this hour, and for our present situation, we need that kind of revival which will fill us with the Holy Ghost, and bring our lives under His full control.

A Cleansing Work Needed

There are things in our hearts that should not be there. How can we call down help for the thousands who have come to us while the spirit of criticism is in our hearts—criticism, not of the wicked and the worldly, but of one another? Our Lord has enjoined us to pray for one another. He surely is an enemy who has sown the tares of criticism in the field of our heart. How can we agonize in prayer for these seeking thousands who have come to us, if love for even one of our fellow workers has faded from our heart? How can we ask, and seek, and knock in behalf of others, if coldness and indifference and alienation are as cankerworms at the heart of our own experience?

This, my brethren, is no time to be yielding to such influences. It is a time for cleansing the heart, for clasping the hand, for closing up the ranks, and for going together to the Lord. It is a time for getting right at the motives which prompt our actions in service. It is a time for examining the methods we employ to accomplish the work God has given us to do.

My brethren, this hour, with its great opportunity, calls us to be absolutely sincere. It demands the presence and power of the Holy Spirit, and the Holy Spirit cannot use us when we employ methods that are wrong and sometimes quite unchristian. We read the last utterances of the Old Testament Scriptures, and we find that for the finishing of His work God must have a clean ministry, a ministry that has been purged as silver and gold. I appeal for such a ministry, for I well know that the power needed for our work just now

can be given only to sincere, true-hearted, clean, and upright men.

Shall we not, then, let it be settled here and now that we are forever done with these weakening and beggarly things, and that here and henceforth we shall be men that the Spirit of God can more wonderfully and effectually use?

Need of Importunate Prayer

The second of our vital needs is the spirit of earnest, importunate prayer. We stand between the great God, the source of all supply, and the multitudes that have come and are coming to us. All that they need must reach them from God. Out of understanding and quickened hearts there must go up continually a great burden of prevailing prayer on their behalf. We must *ask*; we must *seek*; we must *knock*; and we must receive for them as many as are needed. We must not stop with asking; we must not even stop with seeking. We must knock, for it was by knocking that the friend who represents the church received help for the man in need.

A Great Advance Called For

My friends, this is but one aspect of the opportunity that this hour has brought to us. This is but one feature of our present situation. Important as all this is, it is not all that I should say to you at this time. There is a development of our work facing us just now that is most interesting and appealing. In all parts of the world there are wide openings for advance, and we cannot doubt that it is God who is bringing them about. In a new way the cry of the lost and the needy is reaching our hearts, and we cannot think of disregarding it. We dare not close our hearts to it.

In the last three years great difficulties have confronted us. New situations of difficulty and peril have arisen from time to time, and the very existence of our movement has, at times, been threatened. But we have come through. We are still working in all places where we were four years ago. No retreat has been sounded, no defeat has been suffered, and to the ends of the earth our lines remain unbroken. For all this we praise from our hearts the good God who has so wonderfully blessed and kept His work and His people in all countries and places.

A Period of Readjustment

But during the last three years we have been working on a program of readjustment to lowered income and to restricted expenditures, and no great advance effort has been planned. We have been intent on keeping our missionaries at their posts in the world field. This we were forced to

do by conditions over which we had absolutely no control.

Our Work Pushing Us

But in the meantime interest in the message has burst forth among people in many parts of the earth, and our work has been pushed out beyond the 1930 outposts in spite of all the restraint that the depression has put upon us. Here is Dr. Miller telling us that during these years our work has established itself in every province of China, and among the Tibetans and Mongolians. Those northwestern and southwestern provinces of China are aflame with interest. Southern Africa has been urged on by the call of hundreds of thousands of awakened souls, and has pushed its outposts away beyond the limits of three years ago. In all parts of that great field one sees today in the most real way the statement of Isaiah the prophet being fulfilled: "The captive exile hasteneth that he may be loosed, and that he should not die in the pit." By the scores of thousands the captive exiles are hastening to be loosed, and we are urged by their earnest pleas to go forward to new limits in our work.

New Populations Discovered

Again, in the Australasian field wonderful things have been taking place. There, not only have they been called forward by populations long known to exist, but they are being urged onward by the discovery of populations hitherto wholly unknown. I hold in my hand a copy of the magazine, *The Pacific Islands Monthly*, of December 21, 1933. It announces to the world the discovery and exploration of one of the last remaining bits of unexplored territory in the whole world. Here is a little of what this journal says concerning it:

"One of the most interesting geographical and ethnographical discoveries of recent years has been recorded recently in New Guinea. . . . Put in briefest fashion, the discovery amounts to this: In the hitherto unexplored center of the great island of New Guinea, where it was assumed that there was simply a continuation of the precipitous mountains and miasmatic jungles of the coastal districts, a large plateau of great fertility has been found. It is a wide expanse of rolling uplands, enjoying a temperate climate, and densely populated by a race, or races, of skilled agriculturists, whose existence was hitherto only vaguely suspected."

The story of this discovery, which follows in this magazine, is a fascinating one, and it establishes the presence of hundreds of thousands of natives. No reliable estimate of the

number of the people has yet been made, but the density of the population is indicated by the fact that wherever the exploring party stopped on their way, for as long as thirty minutes, crowds of not less than a thousand people gathered around them. There are photographs of the land on this page of the journal, and these reveal that these populations employ well-developed methods of agriculture. This newly discovered territory is in the Ramu River region.

Building a New Mission Station

Well, you will say, what has all this to do with our work? I hold in my hand a letter from one of our pioneer missionaries in that part of the world. It is dated July 20, 1934. Brother Gilbert McLaren is the writer, and it was written away in there at Ramu. Here is a little of what it says:

"You will be interested to know that we had a very successful visit to this new district. We came in by airplane last week. Since then we have had a good look around. The place exceeds all our expectations. The natives are very primitive and wild, but we have made successful contact with them. There are hundreds of them everywhere.

"Yesterday I marked out a proposed mission site. . . . The boys already have erected a small house, and are working on a larger house for the white worker."

No Stopping of Progress

By this you will see that right upon the heels of discovery and exploration our message is hurrying on to the people. Into places where there are no roads we are flying with the truth for this hour, and there is no stopping its progress. But all this has been taking place in years during which we have been struggling to the limit to keep our forces in the field and our work intact in all places.

At this point I must read a little from a letter W. H. Anderson has written from the Congo:

"I have now been in the Congo Union for nearly four months, and have completed the round of the camp meetings. We have had large gatherings up this way, and the Lord has richly blessed us in all the meetings. There have been nearly a thousand baptisms; and when the offerings were called for, nearly every one of the native workers gave a month's salary as a camp meeting offering. The Gitwe and Rwankeri meetings were attended by more than seven thousand each. Those were the largest congregations of natives that I ever preached to. . . .

"At the Gitwe camp meeting there were several delegations asking for

help. The missionaries said there was no use to listen to them, as they had no funds for more native workers. I asked the privilege of listening to one of the delegations. Elder Bozarth said, 'Go ahead.' I took my interpreter, and the natives told their story. That cost me personally just \$75. I asked Brother Jones if he had a man to send, and he said, 'Yes.' I asked the cost, and he said, '\$25 a year.' I asked the probable results at the end of three years, and he said a church of 150 to 200 members, and that many more preparing for baptism. I handed over the \$75, and the man went to work two months ago, and at the end of August reported a Sabbath congregation of over a hundred; there are seventy-three pupils in school daily, and twenty-three are keeping the Sabbath. . . .

"Just one thing more: Last week there came to the mission here at Gitwe a native man asking for help. He had heard one of the missionary Volunteers give a series of sermons on the message. When the Volunteer returned to the Gitwe school, this man went home and told his neighbors what he had learned. He has a congregation of more than a hundred meeting every Sabbath. He says he has taught them all he knows, and that probably is the truth. Now he pleads for help for him and his people."

The work demands advance, too, in Inter-America, and South America, and Europe, and in all other places. The captive exile is hastening to be loosed, lest he should die in the pit, and we can stand still no longer. We are witnessing, in a world-wide way, a most marvelous fulfillment of that prophecy of Jeremiah:

"In the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Jer. 16:19.

By the thousands they are coming. From the mountains and the jungles; from the Far North, and the far, far distant South; from the easternmost places and from the westernmost regions; from the ends of the earth they are calling to us, and we dare not stand still any longer.

*We Have Compassed This Mountain
Long Enough*

The depression has been here, I know. It is still here. I know that all too well. It has been as a great mountain before us these three years and more. But, my friends, we have compassed this mountain long enough. The call of this hour is for advance. The cry of millions is reaching us from all parts of a ruined world,

"Come over and help us." Shall we heed that call? Shall we respond to those cries?

A Mighty Advance Needed

I cannot believe it to be the will of this Council or of this people that we stand still in this work. I cannot believe that I should see what I do see of human need, and hear what I do hear of human entreaty, and not call the leadership of this whole movement to a mighty advance in the work that we are doing. It has been right and proper for us to stand stoutly in order to hold all our work during these last years of crumbling incomes and failing forces; but we can never get our work done by continuing to stand still.

Brethren, this is the hour for advance. From this Council there must go out a great forward impulse. There must be delay no longer. That which is in our own hearts to prevent such an undertaking must be put away. That which is weak in our faith, and which causes us to falter and stop, must no longer be permitted to control. That which is out of harmony with the purpose to finish this work must be put far from us. The whole church must be swung together solidly and determinedly for this purpose, and the whole leadership of the church must step out and sound clearly the call to advance.

We Must Go Forward

The end of this work is ahead. We must go on to reach it. All that we hope for in this message is before us. We must go forward. The whole consecrated energy of the entire church must be enlisted, for the work must be taken onward into every place of need. Our opportunity is not merely local; it is as wide as the world. Our watchword, therefore, must be "Into all the world." The difficulties in our way are terrifying, but we are assured of power that has already triumphed over them all. That power is promised to us "even unto the end." Let us, then, lead on the forces of the church, and as surely as we go, the Lord will bring us to victory.

God's Will a Sanctified Church

But in making this appeal to your hearts at this hour, I am not forgetful of the fact that the church that does God's will is a sanctified church. Just before that dark hour of His great trial, Jesus prayed for the leaders of His church, "Sanctify them through Thy truth." As He was sent into the world, so He has sent us into the world; and as He was sanctified for His great service, so we must be for ours. "For their sakes," He prayed, "I sanctify Myself, that they also might be sanctified through the

truth." John 17:19. Why were they sanctified?—Because He was sending them out into the world to raise up and to lead His church.

My friends, that is our need, too, and it is ours in an intense hour. We must be sanctified men for this great work in such an hour. The indifference that has taken the strength from our purpose must go. We must finish with it. The inclination to yield to circumstances must be put far away from us. We must be masters where we have been slaves. The sins of our hearts that have been stealing away our consecration to the task, must be confessed and put out of our lives. And we must let strong, unwavering belief of the truth possess our lives and sanctify them for great service.

Our Responsibility Is Tremendous

Please let me say in the sincerest way I possibly can, that our responsibility before God in this hour is tremendous. We shall not meet that responsibility well unless we learn more perfectly the way of sacrificial living for the sake of the cause of God. By this only can the means for advance be provided. Oh, what a work could be done in this hour if we would but bind about our personal wants, and for Christ's sake give to His cause the money that we spend upon ourselves for wholly unnecessary things! Oh, what a mighty urge forward would be given to our whole work if we would but follow our Master in sanctification of life, and for the sake of others sanctify ourselves wholly!

The situation must somehow make its own effective appeal to our hearts. To meet it we must be better, truer, cleaner, wiser men. We must be more sacrificial in our purpose to push on the work that must be done. We must be more courageous in meeting the difficulties, more trustful of the power of God, more prayerful in seeking the things required to meet the needs, and more humble in our service at all places.

A Wonderful Hour

It seems to me that everything in this world is moving rapidly toward the end. Brethren, let us determine to go through the gates, to cast up the highway, to gather out the stones, to lift up a standard for the people. It is a wonderful hour. It is a wonderful work. May the Lord come to us anew, and make us equal to both the hour and the work, for the sake of the people, and for the completion of all that His work is to accomplish for them.

We must lift up our eyes and look on the fields, and see them as they are, filled with a bountiful whitened harvest. We must cease to say, whether

by voice or by attitude, "There are yet four months, and then cometh the harvest." Somehow we must be brought to understand how plenteous and how advanced is the harvest at this hour. In an understanding way we must reach up to God in importunate prayer for means, for consecrated power, and for devoted wisdom to bring this wonderful harvest to Him.

May the grace of our Lord Jesus, and may the deep abiding love of God, fill our hearts and lives for this great task.

It will not be long until the work is done. Oh, may we all go back from here, having learned the way of God's power more perfectly; and may that power have complete control of us as we, each one in his own place, put our hand and heart anew to the service. Our opportunity in this hour is as vast as the wide world.

You will soon be going back to your fields, some to different parts of this great Northern Continent, some to Europe, some to Asia, some to Africa, some to South America, some to Inter-America, and some to the islands of

every ocean; but in going, the Lord will be with you. Let Him give you the courage and faith and endurance and consecrated devotion necessary for the prosecution and finishing of His work.

This is a wonderful hour, but there is a still more wonderful hour yet to come. It is the hour when we shall come again, bringing our sheaves with us. We are hastening on to that glorious time. Let us all be faithful, and may God grant us all grace and power to be abundantly fruitful. Amen.

Discussion of Decalogue Reveals Significant Facts

Part II, Christians and the Decalogue

LAST week we presented a series of quotations from editorials in the *Sunday School Times* regarding the law of God. These editorials stated very emphatically that there is a clear distinction between the ceremonial and the moral law, and that the gospel does not abolish the decalogue, but rather gives us a heart willing to render obedience.

Three Significant Facts

We wish now to set forth a series of significant facts. The first is this: While we cannot hope to find in the classical Protestant creeds or in Protestant theological literature, statements or articles that set forth our views on vital doctrines, such as the nature of man, the atonement in relation to the Jewish ritual service, the Sabbath, etc., we have no difficulty in finding an abundance of creedal declarations and Protestant articles and sermons, from Luther down through to Wesley and Moody, and even to the *Sunday School Times* today, that present, precisely, our views regarding the law of God. And yet it is our preaching of the binding claims of God's holy law in all its ten precepts that brings upon us more anathemas than the preaching of probably all our other doctrines put together. This is a singular fact indeed, and one whose significance is not generally sensed as it might be.

The second significant fact is this: In order to build up an argument against us, our opponents must tear down the view of the decalogue which Protestantism has held through the centuries.

The third important fact is that all this effort against us, with the sacrificing of the historic Protestant view of the law, is made in an endeavor to meet the irresistible logic of the Adventist preaching that if we wish to be fully obedient to God's holy will,

we should be obedient to the fourth precept as well as to the other nine.

Hard to Hold Both Views

We are aware that at times certain theologians, in disputing on this question, have attempted to meet the Adventist position and still hold the Protestant view as to the perpetuity of the law, but such attempts have always proved quite fruitless and unconvincing. They are too finespun and subtle for ordinary mortals, unaccustomed to theological niceties or rabbinical distinctions, to grasp. It is also a significant fact that when pressed, Protestant ministers generally desert these subtle arguments, and make their bold stand on the proposition that the law is abolished, and therefore Christians are freed from obedience to the fourth command. This is eloquent proof that first-day ministers quite generally believe that any attempt to denounce "Saturday keeping," as they call it, while admitting the binding claims of the decalogue, brings them only confusion.

We make these observations, not to denounce nor to boast, but simply to emphasize certain vital facts in connection with the never-ending controversy over the Sabbath of God. We would not for a moment suggest that the kind of reasoning often employed by our adversaries is to be explained as hypocrisy; though it is indeed inexplicable how ministers who contend one day with an Adventist that the decalogue is abolished, and thus Christians are free from the Sabbath, will the next day go before a state legislature and declare that the moral law of God is the great standard of life, and therefore the state should maintain its Sabbath laws. Such strange things as this have literally happened, not once, but numerous times. They are matters of record.

But while it is not right for us to charge evil motives to those who thus reverse their reasoning under different circumstances, it is altogether proper for us to call attention to the fact of such reversal, to emphasize anew the nature of the question at issue, that thus the honest seeker after the truth may be better able to weigh the matter in his mind.

Not to Malign Motives

So far from denouncing or maligning the motives of those who differ with us, we should be led to pray God that He will give to them an understanding heart, that they may see the true meaning of the Scriptures. It is difficult for men who have been tutored from their earliest years from one religious viewpoint, to see the Scriptures from any other angle. The priests and rabbis read all the Messianic prophecies, and yet failed to see that Christ was the fulfillment of them. We cannot understand this. If we had lived in their day, we doubtless would have understood. We believe there are many devout men who are earnest proponents of Sunday, and opponents of Seventh-day Adventists, and we believe that some of these men will be so illumined by God's Spirit that finally they will see the truth.

We are strengthened in this belief as the Modernistic apostasy in the world reveals more clearly day by day that the great primary question at issue is the foundation truth of creation, upon which all the rest of the Scriptures must rest. Belief in the old fundamentals is being more and more evidenced by belief in the creation; and loyalty to a personal God, the kind of God revealed in the Scriptures, is being more and more witnessed by our revealing to the world that we believe in a miraculous creation, as described in Genesis.

As set forth before in these pages, the memorial that God has given by which we are to remember His creation, is the holy Sabbath day. A rabbi long ago well declared that he who denies the Sabbath denies the creation. The Sabbath is a memorial of a historic event, as truly as the Fourth of July is. And those who keep God's holy Sabbath day are thereby witnessing weekly to all the world their living, active belief in that great, primary truth, which is the chief object of attack by apostasy today.

Sabbath Stands to Win Many

We repeat, we cannot but believe that as the fact of the relationship of the Sabbath to the primary truth of the creation becomes more evident, there will be honesthearted religious leaders of other persuasions who will receive grace from God to see the Sabbath in its true setting. In the days of Christ the Sabbath was obscured by every kind of restriction and ordinance of men, until it was almost impossible to know the real truth about it.

In a different, though just as real sense, the Sabbath of God is obscured today. Of course, the Sabbath command reads now just as clearly and simply as it read on the tables of stone; but there are the quibbles about its being Jewish, about time being lost, about merely one day in seven being required, about the inability of keeping the Sabbath if you travel around the world or go to the North Pole, etc., etc., *ad infinitum*, until one might conclude that the only day impossible of being kept is the Sabbath.

But these quibbles do not square with two simple facts: (1) that the Sabbath, the seventh day of the week, is an integral part of God's unchanging moral law that is for all races and ages; and (2) that a great multitude of people have had no trouble through the centuries in keeping accurate reckoning of various so-called holy days that are as much dependent on the weekly cycle as is the Sabbath. Indeed, these facts are so evident and provide so complete an answer to a host of quibbles, that nothing more need be said. Simply answering petty objections is not sufficient to bring obedience to the fourth commandment. Otherwise the world before now would have turned to the Sabbath. We must pray God that the veil may be taken off the eyes of all who honestly desire to serve Him, so that they may see the Sabbath in its true setting in the heart of God's immutable law, as the memorial of His creative and re-creative power.

F. D. N.

We Need the Fellowship

"No man liveth unto himself," we are told. The spirit of independence may easily deprive one of help sorely needed. Our own experience needs the balance of the fellowship of believers.

It is true that "the head of every man is Christ," and each believer must be loyal to Him, and true, whatever others may do; but the genuine experience in this headship of Christ brings with it recognition of the truth that He is the head of the body, the church. He is our head because we belong to the body. And in the body we are all "members one of another." No part of the human body is independent of the body or of other members. So it is in the church. The bond that binds us to Christ, the head, binds us to one another in the communion of saints.

The unsanctified independence which springs from human selfishness or pride of opinion and love of supremacy is in striking contrast to the spirit that rules in the church, as shown by inspired counsels to members of the body of Christ. Here are a few such counsels:

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

These texts are snapshot views of the fellowship side of church life. There was never yet a man who did not need the help and guidance and restraint and inspiration of fellowship with others in the faith to balance individual traits. He is in the greatest need of it who thinks he has no need of it.

W. A. S.

Unconscious Witnesses to the Truth

How often would-be opposition turns to furtherance of the truth.

Here come men scoffing at the preaching of the message that the end is near. It was necessary that they should come and scoff; for the prophet wrote:

"There shall come in the last days scoffers, walking after their own lusts,

and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The scoffer himself is but fulfilling one sign of the nearness of the end.

The open enemy of Christianity often brings up David's sin as an objection to the Bible and religion. The Lord told David that so it would be: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. They are doing it to this day, as the Lord indicated they would.

When opposers of the advent movement make "the commandments of God" and "the testimony of Jesus" ("which is the Spirit of prophecy," Rev. 19:10) the special object of attack, they little realize that they are fulfilling the prophecy of Revelation 12:17.

Again and again, as men have left this truth and movement to fight the Spirit of prophecy, we have seen them fulfilling and proving true the very messages that have been borne by that gift. Truly, "we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

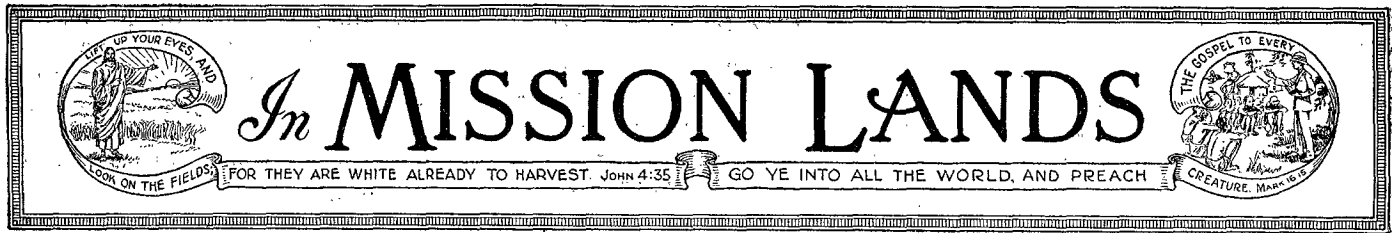
W. A. S.

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CHRIST has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart.—"*Christ's Object Lessons*," pp. 70, 71.

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THERE can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost.—"*Christ's Object Lessons*," p. 67.



What Hath God Wrought!

BY BLANCHE PALMER

THE past year at the Philippine Union College has been a remarkable one, perhaps the most wonderful in the history of our school. Not that there was a greater influx of students, nor a larger financial gain, nor even outstanding scholastic achievements, but unusual in that we witnessed the power of God in behalf of the student body and faculty as we had never seen it before.

One of the great evidences of divine power was the way in which we were guided during the Harvest Ingathering campaign. The school campaign leader, our pastor, felt his utter dependence on God. Many times in the weeks preceding he asked that we as a faculty pray for the success of the campaign. This we did. Our faculty room has become to us a sanctuary, for over and over we have brought our problems to the feet of Jesus, and He has taken them and carried them for us. His help was constantly evident throughout the campaign.

Before the singing bands went out to gather funds, they prayed, sometimes in small groups, sometimes as an entire company, and often as individuals. Each night as the students and faculty members returned home they gathered in the chapel where the funds were counted. Usually the amount received exceeded that hoped for. Each evening for several days the money increased, and in approximately half the time set for the campaign the goal was reached. It seemed very fitting in the evening to kneel and offer thanks for divine help before we went to our homes.

But this was only one of the many manifestations of the power of God. Several of the members of our faculty were seriously ill during the year. Time after time we were called together for special prayer, and at no time were we turned away empty. Sometimes the relief was almost instantaneous; at others it was slower, but equally sure. At such gatherings every faculty member searched his heart carefully, that he might be sure he was right with God; for we all felt that our own iniquities, if not confessed, might hide the face of God

from us. One night we were called together in the middle of the night to pray for a faculty member who was taken suddenly ill. As we prayed and sought for cleansed hearts before God, peace came to us, and the young man who was being taken to the hospital was relieved even during the journey.

During the year our president was very ill. We knew not, as we waited day by day for word from the doctor, what the result would be. But we could pray, and we did. We could ill afford to spare him for even a short time. But our Father and Friend sustained each one during President Stump's absence, and gave him complete health.

What God was pleased to do for the men mentioned before, He did for at least five others during the last two years. But perhaps the most significant manifestation of His outstretched hand was seen during the first weeks of the present school year. Our president's wife went to the sanitarium for

an operation. Unusual complications made a second operation necessary three days after the first. Her vitality was not sufficient to stand the strain, and although everything was done that a thoroughly consecrated and sympathetic staff of doctors and nurses could do, she was soon beyond human aid. Each time as she began to drift down into the valley of the shadow of death, the faculty met and strong, agonizing prayers were sent up to God. Each time during prayer or soon after, she was strengthened and sustained. At the time of the crisis, relief came even during the prayer season.

As we see these wonderful answers to our prayers, we desire to consecrate ourselves more fully to God, as individuals and as a group. Our hearts burn within us when we realize that the Creator of the universe, the One who holds the worlds in the hollow of His hand, hears the prayers of His children and answers them. We long for more and more of His presence in our lives, and I believe, without an exception, each can say, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Consecration Service at an African Camp Meeting

BY A. F. TARR

It is camp meeting time, and for the last few days the natives have been gathering in from far and near to enjoy this annual feast of spiritual things. From the opening meeting one good service has followed another until Sabbath, the big day of the camp meeting, has arrived. Since daybreak everything on the mission has been astir.

The usual early morning meeting has been eliminated, for breakfast—ordinarily set for 11 o'clock—must come earlier today, in order to obviate a long break between the Sabbath school and the morning service. The workers, however, have gathered for their meeting as usual. No, not as usual, for this morning they seem to come with greater searching of heart and more earnest supplication in behalf of themselves and the people they are serving, that God may see fit

to pour out His blessing in unrestricted measure as they gather in the services of the Sabbath.

Preparation for the Sabbath

Every effort has been made from the beginning of the camp meeting to preserve the Sabbath from anything that might mar its sacredness. In the European missionary's home, before the sun had set on Friday evening, everything was in readiness for the Sabbath. This had been an example to all on the station; and when the Sabbath began, everything about the mission was neat and tidy. The people in the camps had carried their supplies of water from the river in tins and large clay pots, and had gathered enough wood to last them over the Sabbath. Their clothes—at least such as they had—were clean, and they themselves had resorted to

various places along the river and had bathed. The whole atmosphere of the mission from the very beginning of the Sabbath seems to be one of complete preparation and expectancy. And now, as we come to the important service of the camp meeting, we feel sure that God will bestow upon His people the rich blessings He has promised.

First, there is the Sabbath school, with its attendant interests and blessings. And what an inspiring sight it is to see this large congregation scattered in small groups under nature's canopy, searching for the precious gems in the lesson for the day. And now follows the preaching service. It is to end with an appeal to consecration, and many who have never yielded themselves to God will be invited to do so this morning.

Gathering for the Consecration Service

A gentle breeze rustles the trees under which the large native congregation is seated. Occasionally it turns over the leaves of the minister's Bible as he stands at the desk, and he has difficulty in keeping his place. Many of the people are seated on logs which have been drawn before the rostrum. Forty are to be counted on one log alone. Others are on crude native stools, and still others, mostly women, are seated on the ground. On the outskirts of the audience, mothers are seated with their babies, some have them in their arms and others on their backs, while still farther away and out of hearing some

the distance is to be seen the missionary's home, and between it and our meeting place the neat little church which suffices at ordinary times, but today is wholly inadequate to accommodate the people.

Our pulpit consists of an old ant heap partly cut away. A large tree has forced its way up through the ant heap, and this helps to shade the speaker and those associated with him. A canvas awning has also been put up to provide greater shelter from the tropical sun. A table and a box, both neatly covered, serve as the speaker's desk. The audience is a motley group of people clothed in all manner of dress—if their scant and ragged apparel may be described as dress; but throughout the service they literally drink in the truth.

One man seems particularly attentive. He is better dressed than the majority; at least he has one each of the more important articles of clothing, though each has long since lost its original identity in the varied collection of patches that necessity has obviously invented. No doubt these patches have been added at various periods of ownership, and probably the force of circumstances has given the whole outfit to its present owner. Perhaps it has been acquired especially for camp meeting; it gives us that impression. Occasionally neckties are to be seen in the audience, and some are even wearing shoes.

Pencils are busy,—short, stubby pencils,—and many Bibles are to be

here it is that the missionary's wife plays an important part. The women, of course, sit in a different place from the men—African men and women rarely sit together, the audience usually being sharply divided, the men on one side and the women on the other. It is a very rare thing to see husband and wife, even among our workers, sitting together.

Another especially attentive person is an old man sitting on a log. He has a shaggy beard, thick lips, and seems blacker than the rest. He wears a black shirt, short khaki trousers, and an old gray cardigan. He wears no shoes or socks, his legs being bare from the knees down. But he has a Bible, an old one, it is true, and a pencil about an inch long, but not too short to note every text. He watches the speaker as intently as a slave would watch his master; not a movement escapes his notice.

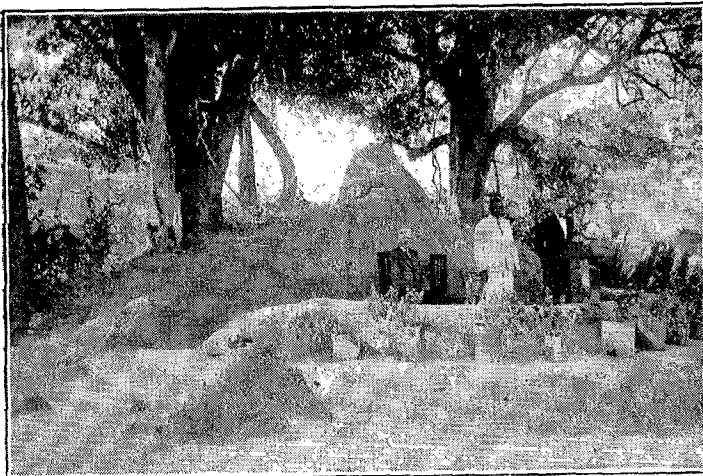
The Call and the Response

Finally the sermon is over, and a call is made for converts. Four boys are immediately on their feet. They have followed the speaker closely throughout the service. Now in response to the invitation they make their way to the rostrum. Then there is silence for a moment or two; no one moves. At the far end of the clearing a song is begun, but the speaker raises his hand and it is hushed. Before singing is permitted, he wants to extend a special call to the women also to give their hearts to God. It will be hard for them to respond; but as the invitation is given, some of them begin to move restlessly—the Spirit is working upon their hearts.

By now twelve men have found their way to the front, but no women have yet responded. At last one woman with a baby in her arms rises from her place and walks slowly toward the rostrum. She takes her place far to the side and away from the men. Another woman joins her, also with a baby, carried on her back. These two women stand together, their eyes fixed on the ground; they have few clothes and no stockings or shoes.

Now a little girl joins them; she has a copper bangle on her arm. She seems but a child, but the expression on her face convinces one that she knows what she is doing. Other girls follow; they have beads on their necks. One wonders if they came to this meeting expecting to give their hearts to God. It is impossible to say, but that the Spirit has moved them is evident to all.

When the call was first made, three girls were seen to leave their places in the audience and make their way to where their mothers were sitting.



Camp meeting rostrum at Katima Mulilo Mission. S. M. Konigsmacher, left, and R. M. Mote, at desk with native interpreter.

of the smaller children are playing. Strapped to the backs of some of these children is a baby brother or sister, in some cases almost as old and almost as big as the child who is carrying it. These children are deputizing for their mothers, as African children often do.

A breeze stronger than usual causes showers of autumn-tinted leaves to fall upon the people; little birds come hopping innocently into the clearing, and occasionally a butterfly flutters over the heads of the audience. In

seen. Those who have Bibles refer to them constantly, and every text used is marked. The purchase of these Bibles has entailed a sacrifice, and each one is carefully treasured. Some have homemade covers, and nearly all have been brought to the meeting carefully wrapped in cloth. Four of the women have Bibles, and each of these is being shared by several others.

The lot of these women is not an enviable one, but more is being done for them each succeeding year, and

For a while they knelt before them; apparently they were asking permission to give themselves to God, and their request has been granted. Now they rise from their knees, and come together to join the women at the front.

The speaker extends a call to backsliders to reunite with the family of God. A moment or two passes, and no one responds; but the native people do not usually respond at once. A song is begun, and during the singing one man leaves his place, then another, and another. Five women also come.

By now there are one hundred people standing around the rostrum. A number of the women are crying. Some have children in their arms, others have them on their backs, and some are holding them by the hand. The children do not understand all that it means, but they seem to sense the solemnity of the occasion, and remain perfectly still.

While the consecration prayer is being offered, some of the people sob aloud. Their repentance seems deep and sincere. They have been brought to realize their sinfulness; and for a moment, before they can appreciate that grand provision for their sin, they see themselves only in their lost condition. But now, as the missionary in his prayer turns from the thought of guilt and lays claim to the promised salvation, the sobbing ceases and all is still.

When the prayer is over and we look into the faces of the people, we seem to see beyond their usual impassive expression. There seems to be an outward glow that irradiates their dark skin and tells of victory and peace within. This victory finds its expression in the words of the closing song. It is a popular one with the native people; they have

sung it many times before, but now they see in it a significance which it never had for them until this service, and they sing with an earnestness which is most appealing:

"O, happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.

"'Tis done, the great transaction's done;
I am my Lord's, and He is mine;
He drew me, and I followed on,
Rejoiced to own the call divine.



Family waiting for breakfast to cook at Hanke camp meeting, Southern Rhodesia.

"Now rest, my long-divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With Him of every good possessed.

"Happy day, happy day,
When Jesus washed my sins away!"

As the congregation disperses, there goes up from the missionary's heart a prayer of fervent gratitude for this another evidence of the blessing of God upon his labors and of the power of God to snatch men out of the hand of the enemy and to plant them in the kingdom of His dear Son.

keep it holy.' I find the Bible says, 'Remember the Sabbath, to keep it holy.' I am very sad." Shaking his head dejectedly, he sat down.

After the meeting our colporteur, who was a total stranger there, went to this old man and asked him where he lived. Later he went to his home, and brought the knowledge of the Sabbath and of the advent message to him. He found six or seven others of whom this old man told him, who are longing for the light of present truth. They eagerly pleaded that a preacher be sent there to instruct them further in the truths of the message. And I am now happy to report that a few days ago a young man from our college at Chiao Tou Tseng left for this far-away place, to be the evangelist there. Truly there are many on the "very verge of the kingdom, waiting to be gathered in."

I rejoice to report that our colporteur sales continue to reveal the special blessings of the Lord. Our union has made a gain in April, May, and June over the same months last year. In fact we have established new records. Shantung Province reports forty-two colporteurs for June, and total sales of over \$2,300, Mex., a splendid record for one province. We have nearly 100 colporteurs for the union—also a record. Only a few years ago we had only seventy colporteurs in all of China.

In some counties in North China we have literature in every village. In the province of Hopei nine young men ride bicycles from village to village, selling literature. We call them our Bicycle Corps. One of these faithful boys fell into a deep ditch a few days ago while crossing a bridge on his way to his field of work, and was killed. We grieve over this loss, but we rejoice in the spirit of these young men who go without the camp, bearing their Master's reproach.

These young men must leave the doors of home and go forth to suffer for His sake. They sweat and weep and sometimes shed their lifeblood for the cause they love. What a glorious way to die! I have often thought that I would like to die with a prospectus in my hand while going out to canvass. This young man died like that. "Let me die the death of the righteous, and let my last end be like his."

I thought of this text a few weeks ago when our dear comrade, Dr. Elmer Coulston, gave his life so beautifully for China. Never can I forget the smile of peace that shone from his face only about two hours before he died,—as beautiful a smile as ever could glorify a human face. He said, "I am ready to go."

Our Work in North China

BY ADLAI A. ESTEB

THE work in North China is still advancing. Without question we shall have the largest ingathering of souls this year of any year in our history. Recently one of our Chinese directors baptized forty-nine in a newly opened area where 200 have signed a pledge to keep the true Sabbath of the Lord. Many of these have been driven from their former church. However, our believers there have now banded together, after meeting in the woods for some time, and have built themselves an Adventist church that will seat nearly 300. It seems these dear souls were there waiting for a knowledge of the truth. "Many

are on the verge of the kingdom, only waiting to be gathered in." How true this is!

In another border province, Pao-tow, in Suiyuan, the very last Chinese city before one enters Mongolia, at the end of the Ping-Sui Railroad, one of our colporteurs was canvassing a few months ago. On Sunday he attended a meeting in another church, as we had no work in that border city. During the meeting he saw an old man arise and sadly say, "Every Sunday when I come to church I am very sad. I cannot find a single place in my Bible, from Genesis to Revelation, where it says, 'Remember Sunday to



Conducted by Promise Kloss

How Can Our Children Be Kept in Our Schools?

BY H. E. WESTERMEYER

THIS question can best be answered by the parents who have sent thousands of their children into our own schools, paid their bills, and received the blessings of God as their reward.

To me, as a rather young educator and parent, it is a constant source of wonderment and admiration to see how our dear parents, in so many cases, get the means whereby to make possible our program of Christian education. As I struggle to keep three of my own children in the lower grades, I am led to marvel at the manner in which my father managed to send as many as four and five of us children away to college, all at the same time. He was not a rich man, but somehow the bills were paid! What my godly father did, other faithful parents have similarly done and are still doing.

Indeed, here is one of the phenomena of modern history. Seventh-day Adventists contribute their regular share for the maintenance of the public, tax-supported schools, and besides, support a system of private schools the world around at an additional cost of multiplied thousands.

What, then, is the explanation? It is faith in Christian education coupled with a conviction that the children need Christian teaching as much as they need their daily bread. With the power and blessings of God, parents and children are therefore constrained to work and save and sacrifice to the end that the inestimable blessings of a Christian education may be made available to all the members of the family.

What a poor commentary it would be on the genuineness of our faith if we as parents were to hope and pray that our children may become and remain loyal Seventh-day Adventists, and at the same time were to send them to schools where hope and prayer are not emphasized, yea, not even mentioned, except perhaps in terms of sneers and profanity! Would not financial difficulties and

indifference prove rather poor excuses for the spiritual failures that would inevitably come as a result?

Our schools have two supreme objectives: First, to save our young people; and, second, to prepare workers for God's cause. Indeed, our schools constitute God's last stand against error in the salvation of our youth and children.

To be sure, there are increasing financial needs. But are there not also increasing spiritual needs—needs that can be supplied only by Christian education? Which shall have the right of way, the baffling factor of finance or the solving power of the Spirit? Yes, times are bad; but we must have our good schools in these bad times, more so now than ever before in our history and experience.

If a child were to pass away, would money for burial be forthcoming?

Or if it were kidnaped and held for a thousand-dollar ransom, would the financial requirement be met? Exaggerated analogies, you say? I think not. This is what the messenger of the Lord says:

"Nothing is of greater importance than the education of our children and young people. . . . In this time of peril, fathers and mothers must arouse and *work as for life*, or many of the youth will be forever lost."—*"Counsels to Teachers,"* p. 165.

Our children can be received in our own schools when parents and church members fully believe that "nothing is of greater importance," not even the financial consideration when the child's physical life is jeopardized. Let us then "work as for life" that our youth may be forever saved.

"Our heavenly Father has a thousand ways to provide for us of which we know nothing."—*"Ministry of Healing,"* p. 481.

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—*"Testimonies,"* Vol. VIII, p. 12.

The F. G. T. Club

BY LILLIAN M. WEEKS

MRS. MACKLIN was idly turning the dials on the radio, trying to find some voice on the air that would suit her mood and calm her restlessness; but nothing seemed to appeal to her this evening. Suddenly the full, rich tones of a baritone singer reached her ear, singing an old Scottish ballad. The words came to her with exceptional clearness.

The song awakened tender memories in Mrs. Macklin's mind, for it was one that Don used to sing for her before they were married. As the singer finished, she turned off the radio and sat lost in a reverie, which was broken presently by the sound of her husband's step on the porch.

As he entered the room she said, "Don, I have just been listening to some one singing 'Mary of Argyle.' It took me back to the old days at home, when we used to gather around the piano and sing; and after the oth-

ers had gone to bed you would sing that song for me alone. Why don't we ever have a family sing in our home now?"

"Why don't we, indeed?" he responded. "It would be fine if we could ever have all the children at home at the same time, but I don't know when there has been a night this winter that they have all been at home for the whole evening. I hardly feel acquainted with my own family any more. They are never up when I leave for the store in the morning. I don't get home for lunch, and in the evening there are nearly always one or more of them gone. Where are they tonight, Mary? You seem to be holding the fort alone."

"Well, Robert had a fraternity meeting and Margaret's Sabbath school class had a party this evening. Mary Ellen went to the concert with the Harpers. She is so interested in

her violin lessons this year, I was glad she had a chance to go and hear a real master."

She paused, and Mr. Macklin asked, "And where is Bruce?"

"I don't know," she admitted. "I'm worried about Bruce this year, for he goes off without telling me where he's going; and if I ask him afterward, he generally says, 'Oh, out with some of the fellows.' He's fifteen, and resents any restraint from me."

"Let's give him permission to bring his friends here for a good time some evening, and we can at least see what sort of boys he runs with."

"That might be a good idea," Mrs. Macklin agreed; "at least we can try it, but I wish we could do more things as a family. One of my happiest memories is when as a young girl we all gathered in the big sitting room on a cold winter evening. After we had our lessons we young folks would play games. Sometimes father would read aloud to us, while mother was always busy with her mending or knitting. Then there was a big pan of apples to pass around. Sometimes we would pop corn. Then just before retiring we would have our family sing, closing with two or three hymns."

"Yes," replied her husband, "I remember when, as a homeless boy who had come to town to earn his living, I was admitted into that charmed family circle, and it seemed like a little bit of heaven to me. Times have changed since then, but perhaps you can think up something that will draw our wandering brood to their own fireside for at least an occasional evening together."

The children came home presently, and the family retired at a reasonably early hour, but Mrs. Macklin lay for some time trying to evolve some plan that would unite her clan in a closer bond of comradeship. Finally an idea came to her. With a smile on her lips she fell asleep.

A few days later each of her children received the following formal invitation: "Mrs. D. H. Macklin requests the pleasure of your company at dinner on Thursday, January the thirtieth, at six-thirty o'clock. To meet an old friend."

She had chosen an evening when she knew they had no regular engagement. The wording of the invitation had aroused enough curiosity so that no one sent regrets, but all questions concerning the guest of honor were met with a smiling, "Wait and see. Don't tell your father anything about it, as it is to be a surprise for him."

On the appointed evening the younger members of the family were all on hand, and Mr. Macklin came

home from work at the usual time, but no guest had come when they were called to the table.

"Where's the company, mother; isn't he coming?" asked Bruce.

"How do you know it's a he?" countered his sister Margaret.

"Sit down, all of you," their mother replied, "and after daddy returns thanks, I will explain."

As their heads were raised, all eyes turned to Mrs. Macklin, who had gone to her husband's side.

"I know you will all forgive me for playing a little joke on you, but only a short time ago daddy was saying he hardly felt acquainted with his own family any more. So I planned this little celebration for just ourselves. I know you realize that you have the best father in the world. Tonight we are going to let him see what an interesting family he has. It is a special anniversary, but I don't think



even your father knows what we are celebrating. After dinner is over we are to have a regular good time, and I want each of you to contribute something to the program. Now while we are at the table, I wish you would tell him something of what you have been doing the last few days. Especially if you have had any funny experiences, let's hear about them."

The meal was a merry one. After it was over the two girls cleared the table, but their mother insisted that the dishes be left until the next morning. Then followed an hour or more of impromptu entertainment.

Robert and Bruce put their heads together, and after much whispering opened the program with a demonstration of mental telepathy that kept everybody guessing for some time.

Father suggested that they play charades. This was so old a game that Mary Ellen had never heard of it.

Margaret, who was studying elocution, gave a couple of readings; Mary Ellen played her latest violin selection; and then Mrs. Macklin suggested that they have an old-fashioned family sing.

Robert played the piano, Mary Ellen accompanied with her violin,

and the others formed themselves into a quartet.

As father was the guest of honor, they insisted that he choose his old favorites, of which he had many.

At last Bruce said, "Mother, you haven't told us what the special anniversary is."

"I was wondering if you were going to ask me," replied mother. "There is one song I want your father to sing by himself. Then I will tell you all about it."

She turned the pages of a well-worn volume of old-time songs to "Mary of Argyle," and sat down to listen with a rapt expression on her face. As the last sweet notes died away, she said: "It was twenty-one years ago tonight that your father sang that song for me and then asked me to be his wife."

Mr. Macklin pressed a kiss on his wife's lips as he said: "So that's it, is it? I think I was so entranced that evening with the answer you gave me that I forgot there was such a thing as a date connected with it."

"Let's close our sing with one or two hymns as we always used to do in my old home," said mother.

The hymns were sung with real enjoyment. Looking around the family group, Mr. Macklin said, "I want to thank you for giving me one of the happiest evenings I have had for a long time."

"Let's do it again," responded Bruce. "I've had a jolly good time myself."

"I second the motion," said Margaret. "Let's plan to have such an evening about every two weeks. We might take turns at being hostess or host, and plan the games ahead."

"I have a suggestion," added Mary Ellen. "Let's call ourselves the F. G. T. Club, meaning the Family Good Times Club, and then if we are urged to go some place else, we can say our F. G. T. Club meets that night and we promised to be there. When the weather gets warm, we can have picnics and hikes and such things. I think it would be great."

"All in favor say aye, aye, aye," sang Robert, and the chorus of ayes was to Mr. and Mrs. Macklin the sweetest music of the whole evening. —Home Department of the American Baptist Publication Society.



EVERY kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled underfoot, every step forward in the cause of what is good, is a step nearer the cause of Christ. —Dean Stanley.

HEALTH AND TEMPERANCE

EVERY MAN THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS.

The Cancer Problem and Its Relation to Health Reform

(Continued from last week)

BY O. S. PARRETT, M. D.

WHAT about the egg? This matter is not settled yet, but Dr. Hall intends to work out the problem here as soon as he gets into the new buildings now under construction as a Federal project. It is noticeable, however, that chickens hatched from eggs secured from two different flocks, when raised under identical conditions, will show a great difference in the incidence of the disease, suggesting either an inherited susceptibility, or transmission of the disease through the egg.

Another common disease in poultry is the so-called pullorum disease, or white diarrhea. This affects the egg sacs, or ovaries, of the hen, and is transmitted through the egg. Approximately 75 per cent of hens so affected in the group studied by Dr. Hall show evidence of egg laying. This disease affects the young chickens that are literally born with it, and before they have a chance to pick up the infection in their food or otherwise. It has become so serious that many hatcheries demand eggs from tested fowls only. Dr. Hall has devised a rapid agglutination test used over the country, so that infected fowls may be discovered. Tubercular fowls may transmit the bacillus through the eggs at times, according to the Department of Agriculture bulletin on "Tuberculosis in Chickens." The above evidence would go to show that if there are any clean meats, chicken can no longer be included in the group.

Diseases Among Chickens

One of the most deadly of cancers is the so-called Rous chicken sarcoma, studied by Dr. Rous of the Rockefeller Institute. He has shown that even the filtered juice of a tumor, when passed through a W Berkefeld filter, which is extremely fine, and which takes out all animal cells and visible forms of germ life, when injected into a chicken, will reproduce the tumor or cancer in the injected chicken. This helps us to understand

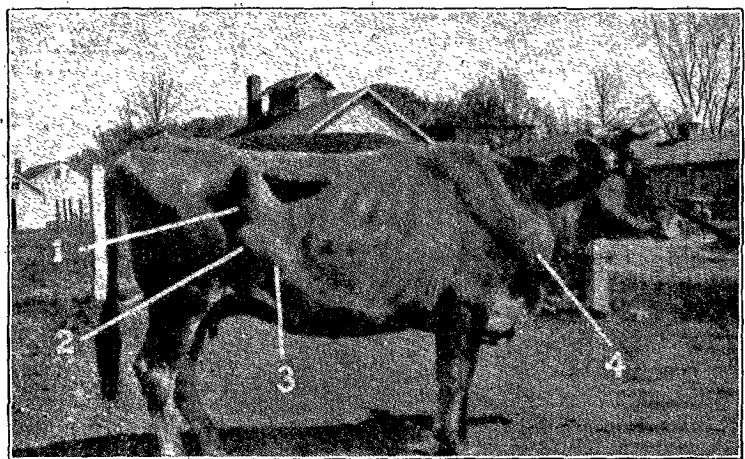
what is meant by the statement found in the "Testimonies," Volume II, page 64, which mentions that even tissue fluids introduce these humors into the system. Incidentally, the germ now being studied in the Federal laboratory may exist as a filtrable virus, and can be recultured after filtering, no matter from what type or source of malignancy it may be derived.

As it stands now, chickens are the most diseased of any animals, domesticated or wild, and the pathologists are at a loss to explain this tremendous increase in their diseases during the last twelve years. In their effort to do so they wonder if it can be due to the fact that for the last eight years they have been raising young chickens from pullet eggs rather than from the eggs of older fowl. While this might be a factor, it certainly cannot explain sufficiently this spectacular increase in the more serious diseases of fowl typhoid, cholera, and malignancy. A factor being overlooked, which might give a clue, is that many fowls are being fed a commercial feed made from the rejected

portions of the carcasses from the meat packers, which, though sterilized, nevertheless furnishes fine culture media for the numerous infections found in chickens. It is of interest that among chickens ten different kinds of tapeworm are found, whereas we find only three in the human body. Chickens also have roundworms, and caecal worms resembling the human pinworm. Many unsuspecting persons are feeding commercial meat scraps to their flocks, not knowing their source. In "Testimonies," Volume IX, page 162, we are advised that eggs, if used, should be from fowls that "are well cared for and suitably fed."

Diseases of Cattle

Let us turn now to conditions among cattle. What do we find? Dr. Schoening, of the Department of Agriculture, gave me some interesting figures. His inspector at Denver, Dr. Davis, reported that in a two months' run, during which 14,406 cattle were slaughtered, 1.3 per cent had cancer of the eye. Ninety-six per cent of these animals were white-faced Herefords. Eye cancer is becoming so common among this strain as to constitute a real menace to the interests of the cattle grower, especially in certain areas of the West and Southwest. What was done with these 110 cattle with eye cancer? Figures taken from the South Omaha Stock



Cow affected with leukemia, showing enlarged prescapular and precrucial glands, a disease closely related to cancer, in which the blood shows increased white cells and other changes as shown below:

Hemoglobin, 35; normal, 60.

White blood cells, 203,250; normal, 13,000.

Red blood cells, 5,520,000; normal, 6,000,000.

1, 2, and 3 show enlarged precrucial glands. 4 shows enlarged prescapular gland. The cow is from Federal Pathological Laboratory, Bethesda, Maryland. Courtesy of Doctors H. W. Schoening, G. T. Crush, and H. Bunyea.

Yard show that during a given period of time 61.4 per cent of cattle with eye cancers were passed as good beef. What does that mean? Stop and think for a moment. Every two minutes the blood makes a complete circuit of the entire body. Blood now in the cancerous eye tissue is a moment later in the muscles, which contain one quarter of the body's blood at any given time. Thus the virus of cancer is carried through the whole carcass.

The Federal Government recently shipped a live cow with cancer of the eye by express from Fort Worth, Texas, to Washington, to the cancer laboratory for research purposes. At the laboratory it was found that the cancer had spread to the parotid or salivary gland. Cultures from this and from the blood both showed the same identical germ. These germs have been injected into rats and guinea pigs, and these animals are already showing tumor formation, which very recently was demonstrated to me and others, as we were shown both rats and guinea pigs forming tumors, from knee sarcoma, breast carcinoma, cancer of the eye in a cow, melanotic sarcoma, Rous chicken sarcoma, as well as cultures from other human and animal cancerous tissue. Control groups of animals are being run by a senior bacteriologist under Dr. McCoy, using material from the same sources, and these groups show the same tumor formation. A small glass slide can be pressed on the carcass, or meat, of an animal showing cancer, and the blood stain received on the glass can by special staining methods be made to demonstrate the identical microorganism now being worked with as the cause of cancer.

What about cooking such meat? It may do little good, for from the canned meat, even canned under pressure, the same microorganism can be grown, due to the fact that it is spore-forming, and highly resistant to ordinary cooking methods.

What about other forms of cancer in cattle? I quote again from Dr. Feldman, in his book on tumors in domesticated animals, page 66: "It was Potter's belief that the rate of frequency of neoplasia [tumors] in bovine is comparable to that in man, although a difference in the site of the lesion is exhibited in the two species."

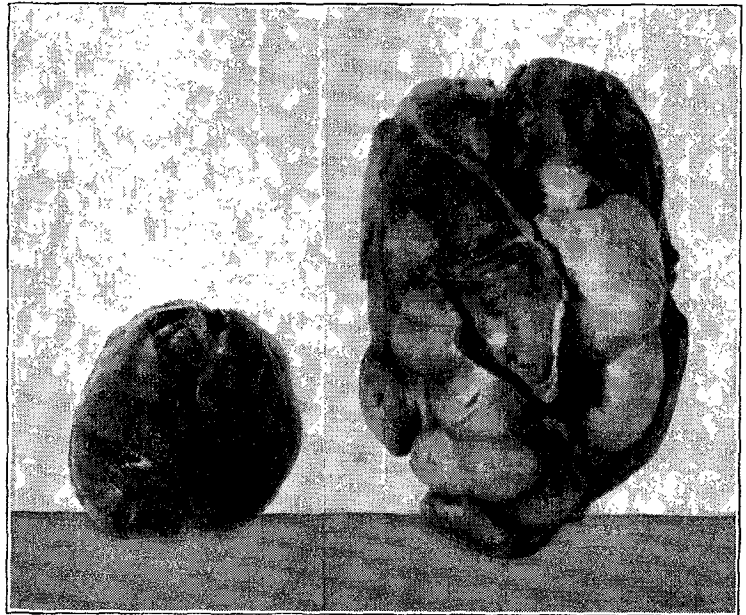
In the light of the frequency of cancer in the human, Dr. Potter's statement would indicate that eating meat has become indeed a hazardous matter, if one would avoid cancerous meat.

It would take a lot of courage to eat beef, knowing that once in a while

you were certain by the law of averages to draw a cancerous steak; but the problem is yet more complicated, as I will show. Some one may say, Can we not rest secure on the fact that government inspectors pass on such meat? There are two weak points here. The first is the inability of any pathologist to discover such disease by methods in vogue. For example, probably 5 per cent of chickens with the leucosis disease show no visible sign or symptom, except that they gradually get thin and finally die. At the packing houses the carcasses pass by on an endless chain or belt, and a hurried glance and feel determine the report. On such a basis, human cancer as we see it clinically would be often overlooked. Again, supposing that all cancers could be discovered by the inspector, which is altogether impossible, scientists tell us this disease is not infec-

fit, having passed the State inspection." These stories could be multiplied, but the thought of eating such diseased meat is really nauseating, even if permitted by meat inspectors.

I must refer again, however, to the statement in "Testimonies," Volume IX, page 159, which says that cancer, tumors, and pulmonary diseases are largely caused by meat eating. What are tumors? All cancers are tumors, but not all tumors are cancers. Dr. Schoening gave me a government bulletin picturing a cow with leukemia, a disease common among human beings, in which the blood tends to turn to pus, and lumps form all over the body from enlarged lymph nodes. This milk cow, described in the bulletin, was examined at the Bethesda laboratory, near Takoma Park, and her symptoms were carefully outlined, which appeared identical with the same disease in the human. While



Normal chicken liver (left), weight 30 grams, as compared with diseased chicken liver (right), containing tumors, weight 227 grams, affected with fowl lymphomatosis (a form of cancer). Specimen from United States Federal Farm, Beltsville, Maryland. Courtesy of Doctors H. W. Schoening and W. J. Hall.

tious, so why waste the whole carcass? If it is an organ or two, it can be easily cut out, and that is exactly what is done.

Diseased Cattle Slaughtered for Meat

From a letter just received from a sister who heard me speak at a camp meeting, I quote:

"A month ago my husband, who keeps large herds of cattle, noticed one big beef with a lump under the jaw; so he called a buyer, and he took it to a near-by city. It was examined, and the inspector said that they would accept it, but that the head must come off. Fluid was by this time running from this lump, and it was of a cancerous nature; and yet when the head was cut off, the rest of the carcass was sold to consumers as being

we do not yet know the cause of this disease, the use of such diseased flesh would certainly be dangerous.

One of our brethren in a Western State told me a few days ago of an experience which illustrates the dangers from tuberculosis in cattle, which story he gave me permission to publish. He had seventeen thoroughbred Holstein cows in his herd, which were being milked. He selected two of the best looking for the family milk supply, each cow averaging about 1,300 pounds in weight and appearing in fine condition. For eighteen months he milked these two cows, and the milk was used by the family. Finally, the State inspector of tuberculosis came along and tested the en-

(Continued on page 22)



YOUNG MEN AND

YOUNG WOMEN

What I Would Do If I Were a High School Graduate This Year

BY ALONZO L. BAKER

A FEW months ago I read a magazine article entitled, "This Unwanted Generation." The author had just been graduated from school, could find no job, and was disillusioned and disheartened. He styled himself and all the hundreds of thousands of other young people in a similar predicament an "unwanted generation"—no room for them, no demand for them.

To a young man or a young woman coming from school surcharged with ambition and idealism, the present outlook does seem discouraging. There do not appear to be enough positions and jobs for the adults long out of school, let alone the multitudes who are coming to maturity each year. The world is in a muddle, and its future is shrouded in obscurity and uncertainty. But why bemoan the fact that the times are out of joint? We are here, and circumstances, however unpropitious, must be made to serve us.

If I had been graduated from academy this June instead of June, 1913, I would consider nothing else but continuing with my education right through college to a bachelor's degree.

"But," you exclaim, "how absurd! Don't you know there are multitudes of college graduates standing around waiting for jobs which may never materialize? What good will it do me to go on to college?"

While it is true there are not enough jobs to go around, yet it is also true that when opportunities for employment do open up, the college graduate is chosen in preference to the one who has merely gone through high school. In the vast majority of instances the man with the best education gets the best job. By being content with a high school education only, you thereby put yourself at the end of the long line that is waiting. When you have a college diploma under your arm, you can step in near the head of the line of applicants.

"But," you rejoin again, "I am not planning to be a lawyer or a doctor

or a teacher or a preacher. I want to be a mechanic, a carpenter, or a plumber. What good will a college education do me? I would just be wasting my time going on to school."

Wrong again.

Whether you are going to be a farmer or a garage hand, the more education you have the more satisfaction and contentment you will get

Understanding

BY LAURA E. LAGE

I NOW understand how the Shepherd,
With ninety and nine in the fold,
Could leave them behind safely sheltered
To seek, mid the dark and the cold,
For one who, in helplessness straying,
Could never alone find the way,
But might by the fierce wolves be eaten
Ere ever once more dawned the day.

He knew of the rough, rugged chasms
That yawned for the young wand'ring
feet,
And anxiously paused in His searching
To catch its weak, terrified bleat;
What though it had thoughtlessly wand-
ered
Away from the flock and been lost?
The Shepherd with tenderest pity
Would seek it and save at all cost.

For me this now has a new meaning,
Since one of my lambs went astray,
And clouds of keen sorrow and anguish
Obscure all the sun of my day.
O Shepherd! stay not in Thy searching,
Go find it, I earnestly pray,
And carry it back in Thy bosom,
Where safe in Thy love it may stay.

out of life. I have little sympathy with the view that education is only as good as the salary or the position it commands. Surely education is more than utilitarianism. The educated man, though he be an artisan with calloused hands and garbed in overalls, gets more value out of life than one who has nothing but "the three R's." He is equipped to serve his church and his community in a variety of ways. He is better able to rear his family intellectually and culturally. He is at home with the best

books and magazines, and knows what the world is doing. He is better able to cultivate his mind and his soul. His education enables him to rise above the sweat and grime of daily toil, and to keep his head among the stars though his feet may tread in sawdust.

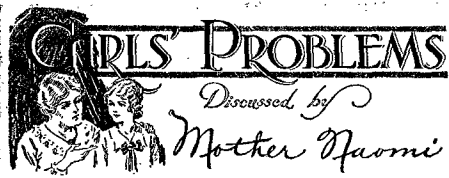
I believe in a college education even for garbage collectors. If I were a garbage man, I would want a college education so I could think of something more than the garbage I was collecting! It matters little what a man does with his hands for a livelihood. It is the head that determines the content of life, and the more one has in his head the greater the dividends life will pay in self-culture, in service for others, and in satisfaction to himself and to God above.

Again I hear some 1934 graduate say, "Oh, yes, I would like to go to college; but where's the money coming from to pay my board, room, and tuition?"

I have lived in the little city of Mountain View for sixteen years. There are more than five hundred Adventists here, and we have from ten to twenty graduates from our local academy each year. I have noted almost without exception that when a boy or girl is steadfastly determined to go on to one of our colleges, sooner or later the way opens. And not alone to the youth of well-to-do parents, either; some of the children coming from the humblest homes in the community have gone on to attain the highest marks in our educational system.

If youth is willing to work, no matter how menial the task may be, if youth is willing to forgo some of the pleasures and comforts of life for a few years, if youth is fully determined to make a life that will meet the highest tests of service to humanity and to God, the way always opens for the preparation for this service. "Where there's a will there's a way," is no idle saying of a day-dreaming philosopher. It is the sober truth attested by millions of men and women who have had the will.

MANY of our cares are but a morbid way of looking at our privileges. —Walter Scott.



DEAR MOTHER NAOMI:

When for some good reason two young people cannot announce their engagement, may they not indulge in an occasional caress, especially since they see each other only once in a long time?

Sometimes, after reading Missionary Volunteer books, I do not care to read the Bible. Shouldn't I read them, then? May a Christian read only the Bible and the "Testimonies"?

I have some jewelry that is not worth putting in the collection. It was given me by a dear friend, and I do not want to give it away. Is it a sin for me to keep it?

Is it wrong to wish to be popular?

Can't I sing anything but hymns? Many popular songs seem all right to me.

What about non-Adventist girl friends?

When I've had a good day, is it self-righteous to be glad about it? Or must I feel that even that is sin?

MY DEAR GIRL:

Your letter interested me very much. I am glad that you have been brought up to love the Sabbath. I rejoice in your desire to be a whole-hearted Christian, and in your determination, as you say, to be "way over on the side of right." I think you are mistaken when you want me to decide just exactly what you should do. Do you realize that you have asked me many, many questions in your letter? and many of them are questions that cannot be answered absolutely, for circumstances alter cases, you know.

I can say what to me would seem wise with regard to your association with this young man friend. You ask me about the liberties that young people may take who do not wish to announce their engagement. They say, "What does it matter, a kiss or two?" But if they realized the nature of such kisses, they would no longer consider them unimportant. I think if people would control themselves until they are married or until their intentions are announced, they would avoid much unhappiness.

A good way for a girl to test her affections is to see if she can enjoy her friend's visit as much if he is at the opposite side of the room or at the opposite side of the table from her. If she is not so happy, she may perhaps ask herself if the attraction they may have for each other is not largely

physical, and if so, is it a strong enough attachment to put to the test of years and to the different circumstances of life? If it is not, she had better consider very seriously before she goes farther.

With reference to reading, there is no question that a great amount of story reading of any kind unfits the mind for serious thought. I am going to make a comparison that you will understand:

It is true that a simple dessert at the close of the meal is pleasant and perhaps stimulating to the appetite, and in this way promotes good health. Would you say, then, that it would be well to make up the whole meal of dessert, and continue to do this? You can understand how bad this would be for the health.

You say that after reading some of the books in the Missionary Volunteer library you cannot read the Bible with as much interest as before. I cannot understand this, unless you are reading these books simply for the story, and not for the information that you may gain from them. Nor would I think it necessary to read only the Bible and Sister White's writings.

I have read with pleasure some of these books to which you refer. The matter of one's reading is personal. There are many things that are good, but we do not all like the same things. I am sure you would do well to use your own judgment. You seem to be well informed as to the instruction given in the Spirit of prophecy. I think it would be well for you to decide this matter for yourself. It would strengthen your character.

About this matter of jewelry: If it worries you and occupies your mind and keeps you from the blessings of your Lord's companionship, you would do well to put it out of your possession, even if it is not of sufficient value to warrant your putting it into the offering plate. I would not say you are sinning to keep it in your own possession, unless its possession is keeping you from joy and satisfaction in your Christian experience.

You ask if it is wrong to wish to be popular. Now being popular must have a solid foundation, or it does not last long. You must have a character worthy of being admired. It is certainly right to desire to have a character that is truly admirable. Pray the Lord to give you a truly beautiful character. Try to be helpful; strive to think of others' happiness,—in a word, if you can lose yourself in the needs of those about you, if you can think of their joy first and yourself afterward, many of these little prob-

lems you are asking me about will be solved.

In the matter of music, I think your difficulty is in the word "popular." One could say that certain hymns are popular, that is, they are liked by many people. The fact that they are liked does not mean that they are wrong. That is true of secular music. So far as the great mass of popular music that is produced from day to day, I am sure that you must know that serious music students, though they are not Christians, have no time for this sort of music. The worth of music depends on its character, the same as the worth of people depends on their character. If a piece of music has true harmony, if it makes you wish to be more gentle, noble, or brave in the battle of life, then it is helpful to you.

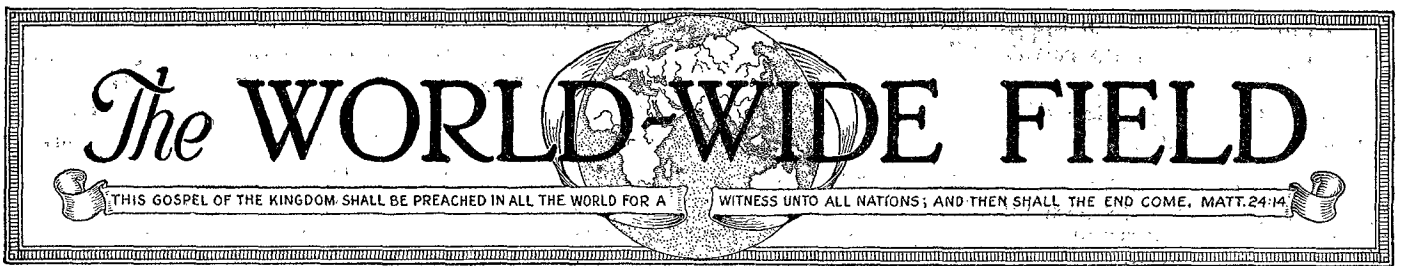
You ask about your friendship with non-Adventist young people. Study the life of Jesus in His social contacts, and you will have an answer. All through the Gospels you see Him at a dinner, perhaps at a marriage, or visiting by the wayside, talking with the workingman, conversing with the fisherman. Why was He in all these places?—In order that by His life He might win these men and women. That is our only excuse for being in this world. It surely does not mean that we are to preach all the time or to go about with long faces. But it does mean that we are to seek to please our Master every day, for we are ambassadors for Him.

When at evening you look over your life for the day, be glad for the times when He has seen fit to correct the fault you did not see. Surely whatever satisfaction you find in improvement in your life can rightly give you happiness, for it only shows what He has done for you. Dear sister, the Lord has, I believe, deeper and better joys for you in His companionship than you have yet found. Pray to Him to show these to you. He is on the giving hand, and has promised to guide His children "into all truth" if we are willing to be guided. Please accept my kindest regards and my prayer that you may find this happiness.

MOTHER NAOMI.

THE more we can be raised above the petty vexations and pleasures of this world into the eternal life to come, the more shall we be prepared to enter into that eternal life whenever God shall please to call us hence.—Dean Stanley.

"THE angels of God are seeking to attract us from ourselves and from earthly things."



Evangelistic Work at Springfield, Ohio

MRS. E. ESTHER NELSON

ELDER GRANT W. HOSFORD held an effort during the summer months in Springfield. It was with some difficulty that a favorable place was found for the tent, but we were able to secure a lot in a fine locality for the small sum of \$20 for the five-week period, during which time meetings were held each Sunday, Monday, Wednesday, Thursday, and Friday evening.

Shortly after the meetings began, we were informed that the proprietor of the beer shop on the corner was passing a petition around among the neighbors in an effort to stop the work, but the servant of the Lord tells us that "every effort made to retard the progress of truth will serve to extend it," and the Lord overruled in our behalf.

Brother Hosford's lectures from night to night were a mighty challenge to the citizens of our city, for he failed not to "declare all the counsel of God." His work was carried on with difficulty, the ther-

момeter soaring from 98° to 114°, while swarms of mosquitoes invaded the tent each evening. Special invitations were passed out from week to week, which called in people from nearly every walk of life.

At the conclusion of the effort it was found that sixteen persons were desirous of baptism. Following this impressive rite, which took place in the church, one beautiful Sabbath morning, a scene which brings joy to the heart of him who sows the gospel seed, an invitation was extended to those of the audience still in the valley of decision.

The membership of our church has increased from 117 members to 163 as the result of the labors of Brethren Cone and Hosford.

We invite you, the readers of the REVIEW, to remember us in your prayers, to the end that we who are older in the truth may not be a stumbling block to our new members, and that they may be built up in the faith.

The Prayer and Social Meeting

BY W. W. EASTMAN

THE prayer and social meeting was regarded as highly essential to spiritual development by the early believers of the advent movement. The writer well remembers when, in his boyhood days, a sermon was rarely heard in our local church; but, instead, following the Sabbath school and a brief talk by the leader, came the social meeting, in which all, both young and old, were expected to take part. A failure to do so was regarded as an indication of spiritual decline, and usually became a reason for labor on the part of the spiritual leaders.

In "Early Writings," page 114, under the chapter heading, "Faithfulness in Social Meeting," may be found some very helpful instruction on both the importance of these meetings, and how to conduct them. This was written early in the beginning of the

third angel's message, and really constitutes the blueprint for a Seventh-day Adventist prayer and social meeting.

Note the very first words of the chapter: "The Lord has shown me that great interest should be taken by Sabbath keepers to keep up their meetings and make them interesting." And then follow the combined words of Malachi 3:16 and Hebrews 10:25. These scriptures undoubtedly speak particularly to the people of the advent movement, which movement is to close up the gospel work in the earth and bring in the coming of the Lord Jesus.

Hebrews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." In verse 37 of the same chapter we

read, "For yet a little while, and He that shall come will come, and will not tarry." Thus the time of which the apostle particularly speaks is that period just before the coming of the Lord Jesus, and he emphasizes the need of that kind of meeting, in which there is a mutual assembling together and "exhorting one another."

The same thought is expressed in Malachi 3:16: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." In verse 15 the prophet speaks of the wickedness that will prevail upon the earth, and in verse 17, of the day when Christ makes up His jewels and promises to spare those mentioned in verse 16, "as a man spareth his own son that serveth him." Even a book of remembrance is written for them, before Him, and they are to be spared in that day when His jewels are made up.

Returning again to "Early Writings," page 114, we read, "All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own."

It is plainly evident from the quotations here given, and from others that might be given, that the prayer and social meeting comprises an important part in bringing into the life overcoming power to those who will finally be victorious over the enemy in the last conflict before probation closes forever for the human family.

The preaching of the word constitutes a vital part in the work of salvation, and none can be saved without the cleansing power of the blood; but neither of these, nor both together, are sufficient; there must be combined with them personal effort. God has given to man the gift of speech, and while "with the heart man believeth

unto righteousness," "with the mouth confession is made unto salvation." Rom. 10:10.

Once a week is none too often for the people of God to assemble for prayer and social meeting, when all the time is not to be occupied by one speaker. How depressing it is for the leader of a prayer meeting to remark, after he has used up most of the time, "Well, I did not intend to use so much time, but we still have about five minutes left; now let us hear from as many as possible in very brief sentence testimonies."

God forbid that we should in any way reflect on the preaching of His word by His delegated ministers, and it is not our intention to do so; but we do not believe the prayer meeting should be generally used for that purpose.

One good way of conducting a prayer and social meeting is to open with an appropriate hymn, followed by a season of prayer in which a goodly number should be encouraged

to participate. After this a verse or two of another hymn should be sung. Then a practical, spiritual lesson may be given by the leader, which need not consume more than ten or fifteen minutes, and the remainder of the time should be devoted to brief, pointed testimonies, interspersed with an occasional stanza from some familiar hymn.

The meeting should not be permitted to drag, but rather be made lively and interesting from first to last. Is it not significant that the prayer and social meeting is generally attended by only a very small per cent of our church membership these days? Would it not be a blessing to every church in all the world, if the prayer meeting were revived?

We believe a properly conducted prayer and social service will contribute toward a better attendance of our church membership, and also to that spiritual revival for which we have been looking and praying so many years.

vent message among the Ukrainians is the attitude of the Polish government to our work in this field. Heretofore this territory was governed by laws dating back to the old Austrian times. Now the Polish government is applying the new laws of the state, which are much more favorable to our work. This change made it possible for us to hold our conference in Lemberg. The officials gave us such a good license for the conference that we could hardly believe our eyes when we read it. They even offered their protection in case of any disturbance.

Poland is a great, populous country. Large territories, having populations up to six million people, are not entered with the last warning message. The Lord has given Poland a government that permits the teaching of God's word. How long this freedom will remain is a question. There are signs of a rapid advance of truth in Poland.

Brother Babienko, president of the Polish Union, and his associates are fostering plans which will hasten the third angel's message to the millions so anxiously waiting for it.

Brother P. Englert, president of the South Polish Mission, has a great task on his hands. He with his fellow workers needs the prayers of the advent family. He needs more workers. He needs a school for the Ukrainians. May God grant the cause a rich harvest of souls in this new field!

North American News Notes

Two Delaware churches, Whiteleysburg and Dover, recently united in a baptism at Silver Lake, where ten persons were baptized. This rite was held on the farm of Mr. Hall, who in his youth attended Battle Creek College, but never accepted the truth. It was a day of great rejoicing for both churches.

Two baptisms took place at the Forest Grove Seventh-day Adventist church, where three were baptized, one of whom was the aged sister of Elder Fred Seeney. She had promised him to unite with the church before her death, and now at the age of eighty-three years she fulfilled that promise. The church greatly rejoiced as this aged sister took her stand.

Surely the Lord is with His people in these scenes. There are many on this great Eastern Shore who are investigating our wonderful truth, and will step out upon the platform of the commandments of God and the testimony of Jesus before the door of mercy closes. Remember us in prayer in the ingathering of souls for His kingdom. WILLIAM F. SCHMIDT.

First Ukrainian Conference Outside Soviet Borders

BY H. L. RUDY

SEPTEMBER 13-16, 1934, was an important time for the Ukrainians living in Poland, just across the Soviet Russian border. Their first conference was held at that time. The South Polish Mission (it really should be called the Ukrainian Mission, but because of the national feelings the name must be different) was organized during the first part of this year, with a membership of 321. Lemberg, now called Lwow, is the central city of this field, and has the largest church in the field. Here the conference was held.

It was intensely interesting to observe the people as they first entered the conference hall. Most of them had never attended a conference in their lives. Many of them had been falsely informed as to the nature of a Seventh-day Adventist conference. Their first glance was at the ministers, especially at those who had come from abroad. As the meetings progressed, these good Ukrainian believers began to warm up and reveal their great hearts of love and devotion. One after another changed his attitude. They discovered for themselves that the foreign brethren were not domineering, exploiting men, as they had been told by our enemies, but that these brethren loved them and brought them great blessings from the word of God. At the last day of the conference the

sentiment of the delegates and other church members could be summed up in the following: "We know that our leaders are men of God, and that the Seventh-day Adventists have the truth and the true spirit of love, because we have experienced these things at this conference."

It will be interesting to observe the progress of the advent message in this new field. The present members have really come out of great tribulation. It has been the writer's privilege to visit some of these churches in past years, and see how they have suffered for the sake of this message. Many of these good people have lost their homes; their houses have been burned, and their possessions taken from them in other ways. Many have been in prison. Even today reports keep coming to us, indicating the great sacrifice which must be made when one accepts the advent message in this part of the world.

We rejoiced greatly, therefore, to see about 150 of these members gathered for their first conference and become connected so firmly with the great advent family of the world. Now that this field has become a unit by itself, with several good Ukrainian workers, we can expect a great harvest of souls to come out of a population of about seven million.

A very favorable factor in connection with the proclamation of the ad-

Church in Tokyo, Japan

BY V. T. ARMSTRONG

SABBATH, July 7, the company of believers at Osaki—a section of the city of Tokyo—was organized into a church, with a membership of seventeen. This work was started three years ago, when a tent effort was conducted by the writer and H. Kuniya in that part of the city. The following year another tent effort was held. Brethren Ishii and Yasui followed up the tent effort, and at present Brother Uehara is laboring in that part of the city.

The Osaki church is the third church in Tokyo. There is the headquarters church at Amanuma, with a membership of 160, another church in the Kanda district, with a membership of eighty-five, and now the Osaki church, with a membership of seventeen.

Recently a Sabbath school has been organized in another part of the city, where there is a large settlement of Korean people. Brother Hai, a member from Korea, is living there and devotes part of his time to missionary work among the Koreans living in the settlement. He is also planning to hold some evangelistic meetings, and we hope this little company may develop into a church.

Tokyo is one of the modern cities of the world, and ranks fourth in population. We need more workers in this populous center, so fittingly called the "eye of Asia."

What the Youth's Congress Meant to Me

BY RICHARD E. WILSON

THE colored Youth's Congress which assembled at Huntsville, Alabama, May 25-29, was one of the most remarkable assemblages of our group. From every direction in North America, buses, trucks, trains, cars, and caravans of all kinds directed their compasses to Oakwood Junior College. A concourse of approximately 1,600 people assembled on the first Sabbath, May 26.

We must say a word for the management of the school in regard to the congress. The vast company was handled in a most unique manner, which showed that thought and study had been given the matter. A word of appreciation also to the general, union, and local brethren would be in order here. The excellent help they rendered during the session was greatly appreciated by all.

The inspiration gained and the benefit derived cannot be measured in financial figures. I am sure the

The Osaki Church,
Tokyo, Japan



excellent reactions from this Youth's Congress will have a tremendous effect upon the youth of the land as well as upon our adult membership.

Personally, it means to me a deeper consecration to the Master's service, and an unlimited releasing of my resources for the winning of precious souls to the Master, until He shall say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." To this end I shall work and pray.

Led Into the Truth

BY O. B. KUHN

MRS. B. MILLER, our experienced Bible worker at Shanghai, told us of an incident which illustrates how the simplest and most unexpected means are sometimes used by the Lord to lead honest souls into the truth.

A copy of "Giao-hwei Gih-lu" (*Church Record*), which is a very brief account in the Chinese language of the rise and progress of the Seventh-day Adventist denomination, and which is especially published for the benefit of our own people, and is not considered a missionary pub-

lication to be used for unbelievers, fell into the hands of a heathen boy who gave it to a playmate, and who in turn gave it to his mother.

About that time, this woman dreamed that her probation would close in a limited time, and that she should earnestly seek salvation. In great perplexity and anxiety because of the serious import of the dream, she read and reread the pamphlet which had so strangely come into her possession, and which seemed to offer the only hope of relief to her burdened soul.

This woman had had no intercourse with Christians, but she recalled that on the same street there resided a man who was called a "Ye-su Giao-yu" (a Christian church member). Taking the little book to this man, who she did not know was a backslidden Seventh-day Adventist, she inquired if he knew the people who published the book and believed the teachings written therein, and who were doing the work it described.

The man directed the woman to our church, and now she is gladly studying the truth with our Bible worker, and is preparing for baptism and church fellowship.

PREPARING FOR AN AIR TRIP

It is interesting to observe how the inventive genius of man is made to do service in the extension of the gospel message. The ocean steamer, the railroad, the automobile, the telephone, the radio, and the airplane are all valuable agencies in the speeding of the message to earth's remotest bounds. More and more our missionaries are using the airplane to make long journeys, traversing distances in two or three hours that would take as many days by land travel.

The above picture shows Dr. H. W. Miller, of the China Division, preparing for such a trip in visiting one of the far-away provinces of his great field.



The Home and School Association

BY W. P. BRADLEY

PICTURE a church, which I knew, that was trying to run a church school. The elder was a good man, but he had no consuming zeal to finance the education of other people's children. His own son was in the medical school. Several people had money, but they didn't have the children; and those with children were having a hard time to make the family budget cover all the needs. The schoolroom was dark and dismal; the blackboards were a sickly gray; the stove had a generous crack in its middle casting; the desks were richly carved, and gave one an impression of feeble and dishonorable antiquity. Cobwebs festooned the windows, and accumulated rapidly because the windows never moved in their frames. Only a few of the children had textbooks, and the teacher was discouraged. They had a Home and School Association, but every one in the church had come to regard the position of leader as a politician looks at the Vice-presidency—a blind alley and no place for an ambitious man.

Then, one year a lady was brought into the truth through reading our literature. The next winter, somehow, they made the blunder of putting this *new* believer to work in the church. They made her leader of the Home and School Association.

Well, a few days after that she walked over to the school, and with the teacher viewed the landscape o'er. It was a dismal prospect. "But," she said, "the windows need washing." So together they cleaned the windows, and planned while they worked. The prospect seemed to get brighter the longer they worked. The next day one of the brethren in the church received a personal visit from this leader, and was asked to buy some paint of a light color. He grudgingly gave in. Next, a visit was made to another member who was a painter, and he skeptically granted his services for the following Sunday and for several evenings. When the next Sabbath arrived and the people were led into their schoolroom behind the church, they almost gasped. You can imagine that the announcement made that Sabbath about a revival of the Home and School Association and appointment of a meeting fell on listening ears.

The association met and buzzed with discussions. People actually began to smile when the church school was mentioned. You know how the story goes. Those old seats were adjusted so a student could lift both

feet off the floor at once while sitting. And the tops were planed down and refinished, and woe to any child that tried his new knife on them.

By this time the steam was really up. They threw away the blackboards and got new ones. Then came a new door for the bookcase, a new strap for the right pedal of the organ, and they blew the dust out of C, B, G, and a lot of the other keys. Every meeting of the Home and School Association became a lively meeting and a prayer service combined. The children began to wash their faces, and stopped walking over the tops of the desks, and the teacher began to gain in weight.

Then they sent for the educational secretary to come down. I disliked invitations from that place, but when

I arrived, a delegation met me at the train with violently suppressed emotions. They took me out to the school. The yard was cleaned up, and there were curtains at the windows. But I knew it was our school because of the little grocery that still stood right across the street.

When I went inside, there was the school board sitting around and all the children in their places, and they started to sing. Did "No, Not One" sound good that morning? I bear witness that it did. When they asked me to talk, there were a lot of impressive silences just because my throat kept bothering me. Out of the corner of my eye I could see they had paid up the teacher—she had new shoes.

This is a true story—I vouch for it. Why cannot it be repeated in other church schools? Organize a Home and School Association, and put some action with it.

West and South Polish Conferences

BY E. D. DICK

DURING recent years our work in Poland has passed through much perplexity. As a result we not only have had a slight shrinkage in membership, but some of our people, because of these difficulties, have become discouraged. As the result of observations during my recent visit to this field, I am pleased to report that our work in the Polish Union has "turned the corner" and the prospects are very encouraging.

The annual conference of the West Polish field was held in Pozen, which in prewar days was a German city, but now is one of the most substantial cities of Poland. It is a city of churches, with Catholic influence dominant. The influence of the priests rules in commercial lines as well as in the spiritual domain.

The meeting convened in a comfortable hall leased from a man who operates a near-by restaurant and with whom we had contracted to take about 250 meals during the conference. From the very first meeting, Thursday afternoon, a large number of our people were present, and a beautiful spirit of devotion and fellowship prevailed.

As we arrived at the hall, in a downpour of rain, for a workers' meeting at six o'clock Sabbath morning, we were surprised to find that the contents of the hall—our chairs, charts, pulpit, tables, decorations, and all—had been removed and stacked in an open shed. After a few

minutes of exploration of possibilities, we found a way of opening the doors, and in less time we had all the furniture back in the hall, ready for the meeting. By this time the restaurant keeper had arrived, and protested vigorously against our using the hall, and turned off the lights to prevent our holding meetings. He said the owner, a priest, had served warning on him that he was to drive us out, and not allow the meeting to continue, under threat of boycotting his business and possibly destroying his restaurant by a mob. After a compromise, it was agreed that we could hold our meetings there for the day, provided we did not sing.

I never realized before that so much of the success of a service depends on the ministry of song. In the Sabbath meetings no hymns were sung. It did seem so good the next morning when we met in our own small hall, crowded to the limit as it was until all standing room was taken, to sing again at our meetings.

Perhaps as a result of these disturbances from without, the warmth of good fellowship and brotherly love glowed more within. It seemed that I had never been in more responsive meetings. It was a joy to be present, and feel the good spirit in every meeting.

In a tract sale conducted in the morning, thousands of pages were sold in a few minutes. The stocks

intended to supply this meeting and the next were disposed of in a very short time. In the discussions of the Harvest Ingathering plans and other church activities it was manifest that "the people had a mind to work."

The afternoon service of recitations and songs, conducted by the young people, was an inspiration to all, and made leaders and laity conscious of the talent and treasure of their youth. The Sunday evening meeting closed a conference which will long be remembered by all present.

The South Polish Conference convened at Bielsko, southwest Poland. Conditions in this section of the country are particularly difficult, as many of the factories and mines, where formerly thousands obtained their livelihood, have been closed for years. Agricultural conditions were likewise disappointing, for the excessive rains had made it well-nigh impossible to harvest what little crops had been grown.

The first meeting, Thursday afternoon, found about 250 people present, and here also a tender spirit of devotion was manifest. On Friday many others came in; and on Sabbath, though rain was falling, scores of others came on bicycles, a common means of travel in these parts. But for the inclement weather, many others would have been present. As it was, the large municipal hall was well filled. Five hundred fifty were in attendance at all meetings, from the Sabbath school till the last evening meeting. It was a day filled to the brim with good meetings.

Sunday was also a happy day. Here, again, in an enthusiastic sale, thousands of pages of tracts and books were quickly sold, and the people went home with armloads of literature to give to their neighbors and friends. A busy day filled with good meetings brought the conference to a close.

Perfect harmony prevailed in all the business deliberations. W. Czembor was returned to the leadership of the West Polish Conference, and J. Gomola was elected president of the South Polish Conference. In the interim between the two conference meetings the union training school board gave study to their training school, which had been closed since 1933. Plans were laid for the reopening of this training school in 1935.

T. T. Babienco, president of the Polish Union, enjoys the unqualified confidence of the workers and laity throughout the field, and omens indicate that, in spite of the difficulties

of the past, our work in Poland has entered a new era.

H. L. Rudy, president of the Baltic Union, J. J. Strahle, and the writer from the division, with union and

local help, joined in the ministry, and were refreshed as we saw a renewal of courage and enthusiasm springing up in the hearts of the people.

Conversions From Radio Talks

BY ALLEN WALKER

THE writer has had some remarkable results in direct conversions through radio talks. A lady in Birmingham, Alabama, had been an interested listener for some time. After hearing a talk on "Law and Grace," she went to her room, knelt down, and surrendered her life to the Lord, at the same time promising, "If these people have the truth, I am willing to accept it." The next Sabbath she attended our services in the city, which was her first visit to a Seventh-day Adventist church. Before long she became a member of the church, and has been a faithful worker ever since.

One Sabbath when, during our church service, an opportunity was given for any who desired to unite with the church to come forward, a gentleman, a stranger to all of us, responded to the call. We found, however, that he was well instructed in all the points of our faith, having followed closely for some time our radio broadcasts. Both he and his wife were soon baptized. He gave up

his position as auditor for the Postal Telegraph Company, and has been a successful colporteur ever since.

A young married couple, both of them college graduates, also received thorough doctrinal instruction from our radio services, joined the church, and are today ardent workers for the Lord.

In relating their experience, the young woman said that her husband would take down the texts as they were given over the radio, and then often sit up until midnight studying the subject. She, of course, was interested to know what he was finding; but he at first hesitated to explain the texts to her, for fear that the teaching might be misleading. But she insisted so imperatively that he consented to let her study with him, and they were both convinced and converted.

Many other similar experiences of those who have heard and accepted the light of truth as the result of the lectures over the radio, could be related.

Among the Ukrainians in Western Canada

BY LOUIS HALSWICK

FEW of us realize as we should the possibility of winning thousands for the kingdom of God in this home-foreign field. One of the remarkable illustrations of this fact is the work among the Russians and Ukrainians in Western Canada, where hundreds have been brought into this message.

This work started a few years ago when an American family moved into a Russian settlement in Western Canada and started to scatter Russian literature. From this small beginning a great work has, by the help and blessing of God, been built up, until today we have five ordained Russian-Ukrainian ministers, about twenty churches and companies, and approximately 1,000 believers among the Russians and Ukrainians between Winnipeg and Vancouver. This work is still going on in a strong way.

During the Manitoba-Saskatchewan camp meeting a year ago, a Ukrainian man came to the meeting

to acquaint himself with the Seventh-day Adventists and to ask for help. He lived in a large Ukrainian settlement in the north-central part of the province of Saskatchewan. Right after the camp meeting P. G. Yakovenko, our Ukrainian worker in that field, was sent into this settlement to conduct an effort. He found that an interest had been aroused for the truth by the distribution of literature. A Canadian sister had lent a copy of "Bible Readings for the Home Circle" to a Ukrainian family, and this started the interest. After a while some started to keep the Sabbath, and a Sabbath school was organized. In July, 1934, the first baptism was conducted, thirty-six being buried with Christ in the watery grave. A church organization has not as yet been effected, but during the winter of 1935 these new believers in the truth plan to go out in the woods and prepare timber for a church building.

During the summer of 1934 a camp meeting was held for the Ukrainian believers in the Alberta Conference, at the close of which thirty-nine believers were baptized; and now the word has come to us that an interest is springing up among the people of this same nationality in the far-away Peace River district, in the province of Alberta, and that the conference is planning to send one of the Ukrainian workers up there to hold an effort. We have also received word that there are many Russian and Ukrainian believers near Vancouver, British Columbia, and that they are calling for help.

The Cancer Problem

(Continued from page 14)

tire group of milk cows. Only two reacted as having tuberculosis, and these two happened to be those being milked for the family milk supply.

Our brother was curious, since the cows were condemned and must be slaughtered for beef, to see whether or not they actually had the disease; so he gained permission to follow them to the — stock yard, where he saw them killed. One of them proved to have tuberculosis in only one organ. The other cow had a small lump below one knee, which he said he had often observed in milking the cow, and had brushed his elbow against it, thinking little of it at the time. When skinned, this lump was found tubercular, and had so invaded and honeycombed the bone that he wondered how this heavy cow was able to stand her weight on the leg without fracturing the bone. Becoming curious to know how far the disease had spread through the tissue, he secured a heavy knife, and hacked the meat up to the thigh joint. From each cut there exuded a purulent tubercular material. He then turned to the inspector, and asked what he intended to do with this carcass. The inspector replied, "We will reject that one quarter." This brother is still wondering who ate the other three quarters.

Diseased Cattle Sent to Market

Last week an engineer, having dental pictures made in our X-ray laboratory, told me this little story of his own experience: He is the engineer on a certain railroad train. Twice each week he noticed that there were four carloads of cows, making eight carloads in a week, on his train. Observing that these were milk cows, he became a bit curious, and asked the conductor to see the bill of lading.

The conductor showed it to him, and it proved to be tubercular stock

being shipped to be butchered and sold to the public as beef.

Tuberculosis and Undulant Fever in Dairy Herds

During the war one of our sanitarians was forced to put in a dairy in order to obtain milk, as the supply had been cut off. They purchased the finest stock obtainable, in one instance paying over a thousand dollars for a particularly fine thoroughbred cow. Of the twenty-five or thirty cows in their dairy, five proved to be reactors when tested later by the State tuberculosis inspector. These cattle looked so good that the superintendent could hardly believe they had tuberculosis, and so he followed them to the slaughterhouse. Three of them proved to be full of tuberculosis, there being abscesses throughout the lungs, liver, and other body organs, including the glands. Two of them had tuberculosis largely in the glands, some abscessed glands being as large as the fist. These two cows were permitted to be sold as prime beef. In discussing the matter with the authorities, our physician was told that if all the diseased meat discovered were to be thrown out, the price of meat would be prohibitive.

At the Department of Agriculture I was given a government bulletin announcing a clean-up campaign to get rid of undulant fever in cattle. It is estimated that 15 or 20 per cent of milk cows in the United States are now affected with this abortion disease, so-called undulant fever, which is transmissible to the human, and followed by irregular fever, which may at times become very serious. Anxious to promote a clean-up campaign, the government now offers the

farmer, from a special fund set aside for the purpose, \$20 a head for grade cattle and \$50 for thoroughbred cattle, in addition to whatever he may be able to receive from the butcher for slaughtering infected cattle. They hope in this way to be as successful as they have already been in their fight against tuberculosis in cows. The department believes that tubercular cattle have now been reduced to somewhere near 1 per cent, the remainder having mostly been killed and eaten, which has proved an effectual way to decrease tuberculosis in cattle.

Recently, a family known to me killed a cow and canned the meat. The animal happened to be affected with undulant fever, and handling the meat infected the young man who did the work. He has since been very ill, but at present seems to be recovering. The meat, I understand, was thrown out. For those who use meat, which is sure to be frequently infected with diseases, probably as common and numerous as are found in men, it is comforting to know that cooking kills the germs of both undulant fever and tuberculosis, for dead germs are certainly to be preferred to live ones when eaten.

(To be concluded)

GREAT trials make great saints. Deserts and stone pillars prepare for and open heaven and an angel-crowded ladder.—Horace Bushnell.



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1935 Missionary Volunteer Reading Course for SENIOR Young People

The Missionary Volunteer Reading Courses seem to grow better and better every year, although it is increasingly difficult to find books that are free from evolution, slang, and other objectionable features. With the books that we publish in our denominational publishing houses, and those that are selected after reading dozens of books to find the best, we have the following list of four books for the Senior Young People for 1935:

ADVENTURES IN CHRISTIAN LIVING, by C. Lester Bond. Many problems confront our youth today—problems that they need help in solving from those of longer experience. Such help is afforded by the book "Adventures in Christian Living." The author has been in the Missionary Volunteer work for many years, and now traveling from the General Conference Missionary Volunteer Department, he has an opportunity of meeting thousands of our young people in camp meetings, youth's congresses, conventions, etc., and takes a very close, sympathetic interest in their struggles and adventures in Christian living. The book is not dry or prosy, but is filled with illustrations and experiences that help the reader to understand the great principles discussed. He says:

"The days of youth are the decision days. The major issues of life are generally settled during this period. To allow that period of life to pass without deciding for God, is to lose the time especially fitted by Him for doing so."

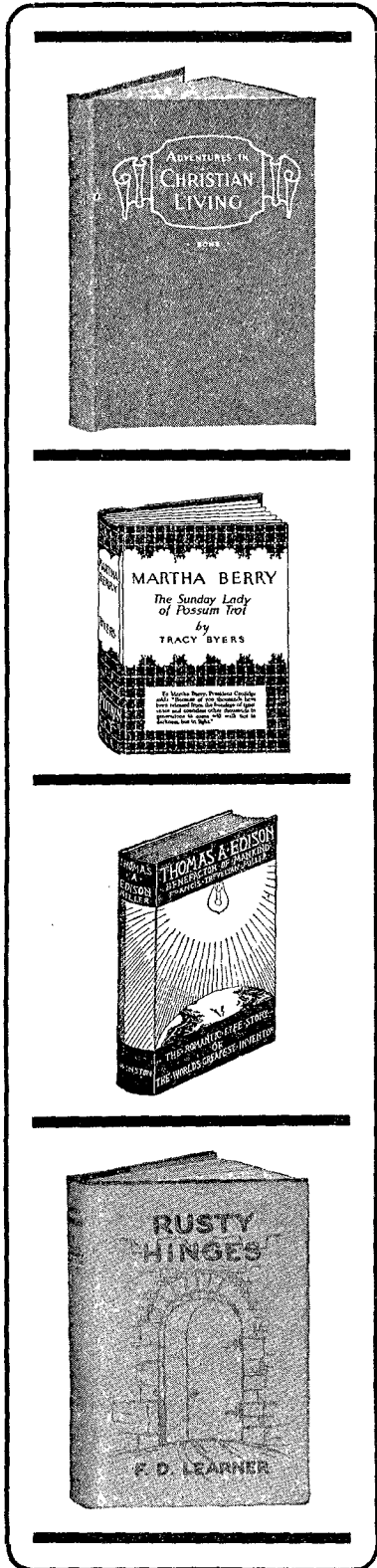
Cloth binding, 192 pages. Price, \$1.25.

MARTHA BERRY, The Sunday Lady of Possum Trot, by Tracy Byers. "A youngster comes down the 'big road' toting his entire possessions in a paper sack. He says simply, 'Here I am, ma'am, come ter git larnin'.' And sure enough, here he is, and he gets it."

"There are estimated to be a million illiterate or semilliterate white people in the mountains of Southern Appalachia, of the purest Anglo-Saxon stock which America can boast, who in their poverty and pride have been allowed to retire, both physically and mentally, into their mountain fastnesses."

Martha Berry has educated eight thousand boys and girls during the last thirty years, stepping out of her environment to do it, but finding herself in the grip of an idea. Her school is the result of long years of hardship, toil, sacrifice, untiring purpose—the inspiration of a great accomplishment.

We are glad you can have this book. The price was high, but the publishers considered our needs and made a concession so that you can read it. It will kindle in your hearts an inspiration that will help you to be willing to go down into the



furrow of the world's need, because the great object of life is the uplift of humanity. Cloth bound, 268 pages. Price, \$2.

THOMAS A EDISON, Benefactor of Mankind, The Romantic Life Story of the World's Greatest Inventor, by Francis Trevelyan Miller. "He has led no armies into battle. He has conquered no countries. He has enslaved no peoples. Yet he wields a power the magnitude of which no warrior has ever dreamed."—Arthur J. Palmer, his associate.

"This book is presented as the dramatic life story of the man who 'transformed the world'—an inspiring romance of industry, perseverance, and epoch-making achievement."

"To fix his historical position and establish the value of his life work for humanity, we have placed behind him the background of the times in which he moved, and the world events which were taking place, thus allowing the reader to estimate how great a factor he was in human progress."

"Life was a great adventure to Thomas Edison."

"He gave his life to turn darkness into day, to give light and music and happiness to the peoples of the earth."

"He lived in two worlds—the world as he found it, and the world which he helped to recreate."

"This, too, is the story of 'Unconquerable Youth.' Thomas Edison never grew old in spirit."

A beautiful volume, with its many illustrations and its gold jacket. 320 pages. Price, only \$1.50.

RUSTY HINGES, by F. D. Learner. A story of closed doors beginning to open in northeast Tibet, that strangely interesting country in the heart of Asia, with its millions of people in the chains of superstition and heathenism. The doors are beginning to open, and hearts are looking and longing for light. It is an interesting story that the author tells—a story of a wild, hostile country, with its high mountains, its severe winters, its short, hot summers, its peculiar home life, its fierce dogs, its yaks, its lamaseries, its ignorance of the true God, and its growing desire for something better. The "rusty hinges" are beginning to turn, and the result will be the light of the gospel penetrating the darkness of heathenism.

Dr. J. N. Andrews worked many years to open the door, and the wonderful opportunity for service recently sent to us as a denomination, contains great possibilities heretofore unheard of. A book of 157 pages, cloth bound, for only 75 cents.

Price for the four books in this course,
Special, postpaid, \$4.60.

Single volumes will be at the prices advertised.

Order of your Book and Bible House, or of the
REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

IN a letter from Elder W. H. Heckman, president of the Greater New York Conference, we are reminded of the fact that in the recent campaign in behalf of the circulation of the REVIEW AND HERALD the Greater New York Conference reached 94 per cent of its goal. Only two conferences are higher than this, namely, Northern New England and Nevada-Utah; and only one conference is on the same level, Southern New England. All these conferences have made an excellent showing, and we greatly appreciate the efforts of our conference officers in bringing this about.

FROM a letter written October 9 by Elder S. M. Konigsmacher, of the South African field, we learn with deep sorrow of the death of his companion, which took place October 7.

Sister Konigsmacher was a faithful and devoted worker. She sacrificed home and friends, and finally life itself, in the cause of her Master. She rests from her labors, but her works will follow her, and gather fruit until the final harvest, when we believe she will come forth at the first resurrection. We extend to Brother Konigsmacher and their son our sincere sympathy.

Brother Konigsmacher in his letter extends thanks to our brethren and sisters throughout the world for their many prayers. While God saw fit to let his companion sleep, he knows that God doeth all things well and makes no mistakes.

Substantial Gains

AS we come to the close of another year, we are especially pleased with the excellent gains in book sales reported by our publishing houses in North America. The colporteurs have delivered magazines to the amount of \$108,426.24.

The gains in book sales alone for the first ten months of this year are as follows:

Southern Publishing Assn.	\$23,767.75
Pacific Press Publishing Assn.	16,147.95
Canadian Watchman Press	6,591.65
Review and Herald Pub. Assn.	51,740.47

It is very encouraging to see these good gains, and we believe that the Lord will continue to bless and prosper the publishing work as we plan for larger things. The difficulties we have met in recent years will help us to plan for better work in 1935.

E. E. FRANKLIN.

Missionary Sailings

MRS. W. H. ANDERSON, returning to Africa from furlough, sailed from New York for Cape Town, October 13.

Mr. and Mrs. Wilton H. Wood, of the Indiana Academy, Cicero, Indiana, sailed from Seattle for Shanghai, China, on the S. S. "President McKinley," October 27. They are joining the faculty of the Far Eastern Academy in Shanghai.

Mr. and Mrs. V. E. Hendershot and little Joyce, returning to the Far Eastern

Division from furlough, sailed from Los Angeles, November 10. They were formerly located in Singapore, and are now to be connected with the work in Sarawak, on the island of Borneo.

Miss Matilda Follett, returning to China from furlough, sailed from New York on the S. S. "President Roosevelt," November 13.

Two missionary families sailed on the S. S. "Santa Rita," from New York to Callao, Peru, November 17. G. F. Ruf and family, who are returning to South America from furlough, are being transferred from the South Brazil Union to the Inca Union Mission. R. J. Roy and family, who have been in the homeland for a number of years following a term of service in the Inca Union, are returning to connect again with the work in that field.

M. E. KERN.

WE are pleased to present in this number of the Review the sermon given by Elder C. H. Watson the last Sabbath of the Autumn Council. It is a graphic presentation which Elder Watson makes of present-day conditions. In our own strength and wisdom we could well be appalled at the situation existing in the world. Our hope in giving to the world the message for this hour, is found in the remedies suggested in the article. As the difficulties increase in these last days, when the power of evil strengthens and Satan's devices become more and more deceptive, our only hope is in the power which Christ promised His disciples, the power of His own divine presence as represented in the work of the Holy Spirit. "Lo, I am with you always, even unto the end of the world," is the promise for us today as well as for the disciples in the first century.

The Council voted that this article from Elder Watson should be published in tract form, in order to give it wider circulation than it will find in the columns of our church paper. Announcement of this will be made later.

How Prophecy Is Fulfilled

DR. CYRUS HAMLIN tells the following story: While he was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him, and said:

"I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the word of God?"

Dr. Hamlin evaded the question, and drew him into conversation, during which he learned that his visitor had traveled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes; and that reminds me of a curious experience I had there. I am very fond of sport, and having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company

of several others, and money being no object to me—I engaged a sheik with his followers to accompany me for a large sum.

"We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents! I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.'

"Finding that I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to; but if you'll stay, I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. We'll go off to a place about an hour distant, and come back at daybreak.' And go they did. And my sport had to be given up."

"As soon as he had finished," said Dr. Hamlin, "I took my Bible and read from it the thirteenth chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'

"That's it exactly," said the Turk, when I had finished, "but that's history you've been reading."

"No," answered Dr. Hamlin, "it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ."

He acknowledged that it was. "And the Hebrew was given at least two hundred years before that?"

"Yes."

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied. "I must have time to think it over."

"Very well," Dr. Hamlin said, "do so, and come back when you're ready and give me your answer."

From that day to this he has never seen him, but what an unexpected testimony to the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give!—"Anecdotes, Illustrations, and Incidents," by D. L. Moody.