

## The Secret of Success

By A. V. OLSON

EVERY normal person in this world finds a desire in his heart to be a success in life. This is true of the Christian as well as of the man of the world, only the true Christian has an entirely different conception of what constitutes true success. To harbor this desire in the heart is not wrong. The evil lies, not in having such a desire, but in entertaining false ideas of what constitutes success and in employing wrong means and methods to achieve it.

The Lord has made it very clear in His word that He wants His children to prosper both individually and collectively. His plan for His people of old was that they should be "the head, and not the tail," and His plan for His people today is the same. It is His purpose that His church shall be a mighty influence in this world, and that it shall prosper in the accomplishment of the great and important task that He has committed to it.

Success, then, is a thing to be desired. But the strongest and most earnest desire will not suffice to bring it to us. If we really want it, we must seek for it, labor for it, sacrifice for it. It can never be obtained without real effort. Those who desire it must be willing to pay the price.

Human effort alone, however, no matter how great, cannot assure us of success. This is especially true in the work of God. Without divine help and blessing, all human plans, labors, and sacrifices will be in vain. Without help from above, we can do nothing. But, thank God, we can do all things through Christ. Through Him, glorious success will crown our efforts.

The divine blessing, which is the first req-

uisite to success, the Lord is willing to bestow upon all who will be true and loyal to Him. To us today, as well as to His people of old, the Lord says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Concerning King Uzziah, who reigned fifty and two years in Jerusalem, the Bible record contains this significant statement, "As long as he sought the Lord, God made him to prosper." And of his son we read: "So Jotham became mighty, because he prepared his ways before the Lord his God." The word of God abounds with promises and statements such as these. Again and again the Lord assures His people that if they will be loyal and true to Him, He will bless and prosper them in their undertakings.

To us, as a people, God has committed a large and important work—a work that is dear to our hearts. For its success we have toiled, and prayed, and sacrificed. Every forward move, every sign of progress, has cheered our hearts. Now our great desire and concern is to see it carried forward with success to a speedy and triumphant finish. If we will be loyal to our God, loyal to the principles of His work, loyal to the message, and true to the trust He has committed to our hands, He will wonderfully bless and prosper us and grant us glorious success. This He is willing, yea, eager to do, "for the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Responsibility of Leadership*

IN every cause much depends upon leadership. No enterprise in the world—political, social, commercial, or what not—can be carried forward effectively without efficient leaders, and this is true as well of the work of God. In the organization of His church, God appointed leaders of His people. They were to govern and direct in His fear, not as lording it over God's heritage, not as men pleasers, but as faithful stewards of a solemn trust, as representatives of the Great Teacher, the Head of the church.

Leadership is indicated particularly in the hour of crisis. An enterprise or movement may be so well organized that it moves forward under usual condition with little apparent guidance or direction; but in the hour of crisis, when unusual conditions arise, when special danger threatens, then true leadership must assert itself.

I believe that such a time of special danger now threatens the remnant church. I believe that the hour of crisis is upon us. The nations of men face a crisis. Society has reached a crucial hour. The business world is in the throes of a great emergency. The church of Christ must meet the impact of these untoward and disintegrating influences operating in the world around them. In the very nature of the case they bring a crisis to the church.

Speaking of the influence which the lowered standards of society and of the world generally is having upon the great Christian church, one of the editors of the *United Presbyterian*, in the issue of that paper of November 14, truly says:

"It does not require the acute eyes of a prophet to discern the fact that the church of Christ at the present time is in a bad way. It is a hard thing to say, but there is no use in blinking at the fact. We are in the midst of one of the greatest and worst apostasies in Christian history, and we may as well acknowledge it, and then search our souls to know what we are going to do about it. . . .

"Many of the members of our churches are not reading their Bibles as faithfully as in former days and years. Neither are their prayers as fervent and prevailing as they once were. They remain away from the sacrament of the Lord's supper or observe it in a perfunctory manner. Pastors are finding it desperately hard to enlist their members in special work of any kind, especially in evangelistic enterprise. The great chal-

lenge of the kingdom of God falls upon a multitude of dull ears."

It would be almost too much to hope that the increasing flood of wickedness in the world around us would not prove a menace to the Christian life and experience of Seventh-day Adventists. The members of our church are human, and we may well believe they are the special objects of Satan's attacks; unfortunately, we see too many in the church yielding to the temptations which assail them. Continuing, the editorial in the *United Presbyterian*, to which we have referred, inquires:

"In view of present-day coldness and indifference and spiritual apostasy, what are we to do? We shall attack. If ever there was a time when ministers of the gospel were summoned to be brave, to display heroic courage, and to fight the good fight of faith, that time is now. The daring note ought to be heard distinctly from every pulpit, the flaming message that inspired the people to take on new hope, to trust Almighty God to the limit, and to fight the hard battle with the sure confidence of victory. Soldiers of the cross must never admit the word 'defeat' into their vocabulary. Now is the day to keep our feet firmly planted on the ground, our faces set resolutely toward the front, and our hands well supplied with offensive weapons."

And this must be the answer of the leadership of the Seventh-day Adventist Church in view of the untoward influences which we see at work to a greater or less extent in our own church membership. It was for such a time as this that the Lord, centuries ago, through His prophet, gave this instruction to the watchmen upon the walls of Zion. In this crisis hour we face, the leadership of our church may read this solemn admonition with profit:

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

And conditioned upon this humbling of heart on the part of the leadership, the Lord gives this gracious promise:

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto

His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." Verses 18, 19.

It was in view of this crisis hour that the recent Autumn Council in Louisville, Kentucky, addressed to the leadership of our church a solemn and earnest appeal. This appeal contains the following regarding the leader's personal experience:

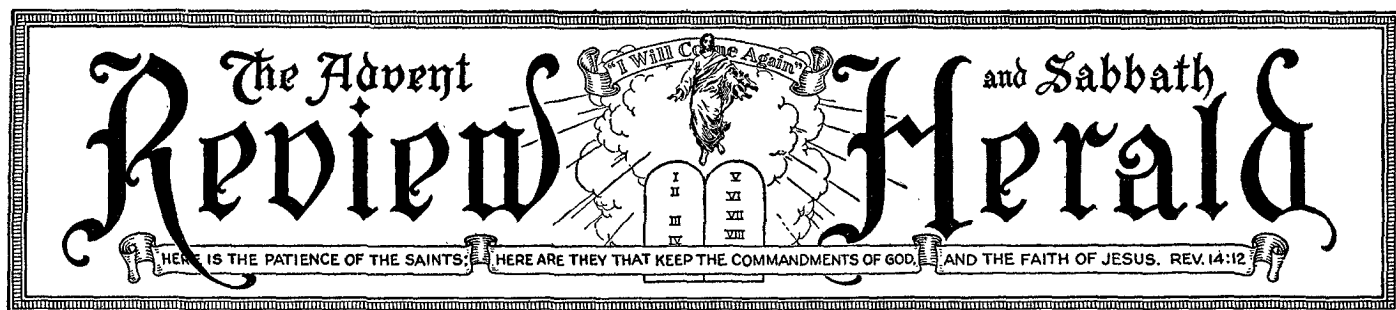
"We appeal to our workers first of all to exalt the standard of righteousness, of truth and purity, of Christian deportment in their own lives. They can lead others to Christ only as they know Christ as a living, transforming power in their own daily experience. 'Be ye clean, that bear the vessels of the Lord,' is the divine injunction. Of His church Christ declares: 'For their sakes I sanctify Myself, that they also might be sanctified through the truth.'

"The apostle Paul exhorts the church leader: 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' Our church leaders should indeed be examples of Christ to the church in every relationship of life."

This personal experience is primary to effective leadership in the church of Christ. The true Christian leader must exemplify in his own experience the principles to which he professes allegiance. He must know Christ and His saving power in his own life before he can lead others to the foot of the cross. He must know that God forgives his sins before he can bring others to the sin-pardoning Saviour. In his own daily Christian experience he must know Christ as a living, transforming power. It is one thing to preach Christ and His gospel of salvation as a theory, to present the arguments in favor of the doctrines we hold,—and through this means men and women may be won in a formal, legalized manner to the faith of Seventh-day Adventists,—but it is another thing to experience the sanctifying power of Christ's grace in heart and life, and then proclaim the message of truth as an expression of personal faith and experience.

We live in an age of intensity. The atmosphere around us pulsates with stir and excitement. The movement with which we are connected has many phases. There are various enterprises for us to promote; there is money to be raised for many and varied objects; there are goals to be reached. These activities are necessary to the prosecution of a growing, world-wide enterprise. But even while working for Him there is great danger that we as workers shall lose our vital connection with Christ; that we shall be-

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## To the Unfinished Task\*

### Through Self-Denial and Sacrifice

BY M. E. KERN

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

These words are often on our lips. Do we realize their stupendous meaning? The end of work for sinners! No more pleading of the Holy Spirit! The work of God finished! The great conflict between Christ and Satan ended!

#### World Conditions

Years ago Mrs. E. G. White wrote:

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth. . . . Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end.

"The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by man; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. . . .

"The Lord is removing His restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. Human agents are being trained and are using their inventive powers to put in operation the most powerful machinery to wound and to kill."—*Testimonies*, Vol. VIII, pp. 49, 50.

#### Cut Short in Righteousness

And in this connection it was said, "The Lord is soon to cut short His work, and put an end to sin."

The other night, when the temperance parade marched along Broad-

way here, a chorus of men came singing:

"How long, O Lord, our Saviour,  
Wilt Thou remain away?  
Our hearts are growing weary  
By Thy so long delay.

"Immersed in sloth and folly,  
Thy servants, Lord, we see,  
And few of us stand ready  
With joy to welcome Thee.

"Awake Thy slumbering people,  
Send forth the solemn cry,  
Let all the saints repeat it,  
'The Saviour draweth nigh.'"

Yes, the Saviour draweth nigh; and how solemn to think that we have been chosen as God's instruments for finishing His work!

And let us note the phrase, "in righteousness." "He will finish the work, and cut it short in righteousness." What does that mean? In *Testimonies*, Volume VI, page 19, we read, "Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."

No one can truly give the message of the righteousness of Christ unless he has the righteousness of Christ in his life. "Seeing then that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" 2 Peter 3:11. The finishing of the work will be cut short because God's people will reach that standard of righteousness which will enable Him to use them in mighty power.

Well, we have the assurance that God is doing a special work of grace in human hearts today.

"He is effecting transformations so amazing that Satan, with all his trium-

phant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God . . . look on with astonishment and joy."—*Testimonies to Ministers*, p. 18.

"Through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—*Id.*, p. 50.

Brethren, what a glorious privilege is ours! But how slow we have been to lay hold of God's power for holiness and service! And now

"The work that centuries might have done,

Must crowd the hours of setting sun."

#### A Call to Self-Denial and Sacrifice

I wish to call our special attention to the fact that to have this depth of Christian experience and to do this work means self-denial and sacrifice. As we are told in *The Desire of Ages*, page 20, "The law of self-renouncing love is the law of life for earth and heaven." Is it not true, fellow workers, that self-sacrificing love is the very foundation of a Christian experience?

Of the time when "our Lord cometh" it is said, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5.

It is my solemn conviction that the greatest peril threatening the church is its tendency to become worldly. The world is seeking for material comforts—"What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Matt. 6:31. How easy it is for us to busy ourselves with just making a living or providing ourselves with the comforts of life. But "woe unto them that are at ease in Zion" in an hour like this. In spite of every-

\* Sermon at Autumn Council, Louisville, Kentucky.

thing, we have been influenced by the spendthrift spirit of our time. A missionary who returned to the homeland on furlough was much impressed by the fact that things reckoned as luxuries when he went to the mission field, had now become necessities in the minds of the people at home. And when his second and third furloughs came, like changes were noted. And thus we unconsciously drift with the world.

That changing standards of living necessarily and properly have some influence on our manner of living, we must admit. It is quite out of the question to drive horses on the highways in this automobile age; but is it necessary to have more and more expensive cars, and the newest models, because—because—well, because our vanity and love of ease call for them? How easy it is to find reasons why we should have the latest model; why we should have more expensive clothing, or finer furniture. But are they reasons which we can conscientiously give to Him who for our sake became poor, who had not where to lay His head, and who died of a broken heart on Calvary?

#### *Binding About Our Wants*

The message of the Lord to us is, "We shall have to bind about our wants in order that there shall be means in the treasury to raise the standard of truth in new territory." "Those who believe the truth should avoid using their means in purchasing that which is unnecessary."—*"Testimonies to Ministers,"* p. 217.

I think the following paragraph from a letter from one of our sisters exemplifies the spirit of self-denial:

"I have said frequently, since the days of depression struck us, that what we have given from our abundance previously, we shall now have to give through sacrifice. For *give* we must. It is unthinkable that the Lord's work should be retarded."

And then she went on to tell that she had planned for some months to replace a few articles of furniture which through many years of use had become shabby and antiquated, but with the cause of God suffering, she found herself asking the question, "Shall I gratify my desire and replenish the worn and shabby furnishings; or shall I look beyond my purely selfish needs, and, viewing a depleted mission treasury, give the money I have saved, that the work may go on?" Well, she won—or, perhaps I should say, Jesus won. And it has been by just such decisions as this that we are able to say that so far no mission station of this movement has been abandoned.

#### *Consecration for Foreign Missions*

And the Lord has directed us, "Teach your children that God has a claim upon all they possess, a claim that nothing can ever cancel."—*"Testimonies,"* Vol. VI, p. 451. And not only this, brethren and sisters, but we must teach our children to give themselves, and we must stand ready to give ourselves, to go anywhere or do anything for the finishing of God's work.

I have a great fear in my heart that because we have not been able to send out many missionaries in the last few years, and because the love of the world is creeping upon us, many of our young people have lost the ardor for God's service that they once had. My interviews with many during the last several months in an effort to secure recruits for the mission fields, have begotten this fear.

I approached a young woman in one of the leading institutions regarding a call for India's need. "Why," she said, "why, yes, I am interested in missions, but it had never appealed to me that I myself should go."

After months of searching for a physician to fit into a crying need in India, I appealed to a leading worker to help me persuade a certain well-qualified physician to go. The worker replied:

"The other day I had a little talk with him, and he says that he is not at all interested in going to any foreign country where he will be located out in the rural districts. He stated to me that he felt a bigger burden for working in his own home city than for working for the people in the back country of India, so I do not believe it would be of any use to talk with him any further concerning going to any country where he would be located in a small hospital."

And this doctor, mind you, is not one of those thought to be careless and indifferent, but was highly recommended from the standpoint of exceptional professional ability and spirituality.

I have a conviction, fellow workers, that we must sound anew, in all our institutions and all our conferences, the call to service and sacrifice for the salvation of souls in a world fast hastening to its doom. We must sound anew the call for sturdy heroes who are willing to go anywhere, do anything, and suffer and die, if need be, that God's work in the earth may be finished. The tendency of our age is to develop soft mollicoddles, but we cannot use such to any advantage in the work of God.

A young man was asked if he would go to the mission field. "No," said he, "I am quite well satisfied

where I am. I have a good job and a car. I am not especially interested in foreign missions." His "job" was teaching in one of our schools. Brethren, do you think a man with this attitude can materially help in developing strong, sturdy, pioneer missionaries?

I like rather the spirit of the young woman whom I interviewed recently regarding a call to the mission field. She was interested, but along with the great opportunities for service, I mentioned also the dark side, the sacrifice, the heat, the loneliness, and the probable loss of opportunity for marriage. Then I said, "Do you want to go?" "Yes," she answered. "There are so many workers here, and so few there, and the need is so great. I feel it my duty to go if I am called."

One of the saddest hours in my experience as a General Conference secretary was that morning a few years ago when the news was flashed to us through the State Department that two of our young women had been murdered in China, and, oh, how it hurt me to pass on the word to the dear parents of those girls. But I shall never forget the answer of the father of one of those young women. He said:

"It is a terrible blow to us in our advancing years. But the God of all comfort still lives, and He will be good to us, for our confidence is wholly in Him. We have no place else to go in our sorrow. Our hearts go out to the poor husbands, coming back footsore, tired, and weary from a long trip, to their homes that are desolate. Our prayer is that the Lord will sustain and comfort them in this awful trial. I do hope and pray that the work of God in that place, that has been going so well, will not be injured in any way by this occurrence. We only wish that we had another daughter now who could go up there and take the place of our daughter, or that we were young enough to go ourselves."

That, dear fellow workers, is the spirit of the advent movement, the spirit that in one generation has broken down barriers, withstood persecutions, and carried the message to the uttermost parts of the earth.

#### *Type of Missionaries Wanted*

A former student, a young physician, returned from the Great War. I asked him how he obtained that Distinguished Service Cross. Hesitatingly and modestly he told of the terrible baptism of fire in that first battle of the American forces at Chateau Thierry. It was so terrible that all the physicians except him fled from the field. He stayed by and cared for the wounded until he was overcome with gas. For this faithfulness and bravery on the field of battle, he was awarded the Dis-

tinguished Service Cross. By way of apology for his fellow physicians, he said, "They were mostly from city offices, while I had had considerable experience in roughing it in the West, fighting forest fires, etc."

Fellow workers, presidents of conferences, college presidents, we must have missionaries like that, who, like the great apostle to the Gentiles, will count not their lives as dear unto themselves in the service of their King.

I visited a missionary couple on the bleak tablelands of Bolivia. They lived in an adobe house with a sheet-iron roof, which I could reach up and touch as I stood on the floor. One of their two rooms was floored with small squares of boards which were obtained from knocking down the boxes in which tins of alcohol are shipped into that country. The other room had a dirt floor. "How do you like it here?" I said to the wife. "Oh, very well," she said. "It is better than I expected. Of course, I get lonely sometimes." I learned the special cause of the loneliness the next morning when I saw the tiny grave of their baby in the yard. They were not permitted, of course, to bury in the Catholic cemetery. This, I said to myself, is the true pioneer spirit—the spirit of the advent movement.

Several years ago one of our young physicians and his wife were sent to the mission field. They proved to be real medical missionaries. After a few years of service, the wife became quite ill. The division would have returned them home, but that brave little woman said, "No, I will stick it out." And she did. At the end of seven years they came home on furlough, and I am sorry to say, brethren, that instead of giving commendation for their sacrifice and encouraging them to return, many of their friends urged them not to go back, and tried to make that mother feel that she would almost be committing a sin to take her children back to the mission field. "You have done your share," they said; but none of these friends offered to go in her place. Oh, I thank God for the self-sacrificing doctors, nurses, teachers, and preachers who are willing to go and give of their best that the work may be finished. They believe John 3:16, that God so loved that He gave His Son for a ransom for us; and also 1 John 3:16, that we His followers ought to lay down our lives for others.

#### *Conference and Institutional Self-Denial*

This spirit of self-denial is not for the individual alone. It must per-

meate our conferences and institutions. No selfishness must mar our administration of God's work. We hear a sentiment expressed,—not infrequently, I am sorry to say,—that after all we are doing too much for foreign missions; but, oh, brethren, I wish I were able to picture to you the unspeakable needs of the great masses of pagans, heathen, and Mohammedans in the regions beyond. If you could see this picture as it is, you would say, "We have everything; they have nothing." I have seen mission committees spending an hour in deciding on some small expenditure which would probably be handled by the conference president at home without bringing it to the committee at all. Why?—Because there was so little money, and it was needed in so many places.

God forbid that our support for foreign missions should lag. This movement, by its very nature, cannot be strong at home unless it is strong abroad.

Our general funds, it seems to me, have been used very liberally for the support of the work at the home base—in the comeback and special appropriations. Just like the individual, the conference and institution can see many needs, but like the individual the conference and institution must bind about their wants. The Lord has said, "Let not means be absorbed in multiplying facilities where the work is already established."—"Testimonies," Vol. VI, p. 450. The servant of God expressed herself as having a sad heart to see that notwithstanding such warnings, "means has been swallowed up in supposed wants," "so the money could not be used in places where they have no conveniences."—"Testimonies," Vol. VIII, pp. 48, 49.

It is easy to drift into the habit of doing business by telegraph that could be done just as well in some other way. Let us be careful not to spend money on unnecessary trips or make excessive automobile allowances. It is easy to be careless of the means that God has given us; but I believe He is calling us to husband every resource for the finishing of the work. It is easy to convince ourselves that we should have pipe organs in our churches, and many other things which were never dreamed of by the self-sacrificing pioneers of this movement. I believe that God is calling upon us to practice economy in every possible way, that His work may go forward into all the world and be quickly finished. God must have willing, self-sacrificing people in this the day of His power.

#### *Follow the Red Line*

It is my conviction, fellow workers, that God is calling us to a deeper consecration of ourselves and all that we have to His service. He is calling individuals, conferences, and institutions away from all carelessness and easy spending to a life of self-denial and sacrifice.

I learned a lesson from the New York subway system. In some places where the lines from many places intersect, there are great underground spaces where the people change. It is easy for the stranger to become confused by the maze of supporting pillars and thousands of people hurrying hither and yon, turning and twisting up and down stairways and through long tunnel passages, to find the platform where their particular trains stop, and with all the roar and rumble of the lighting-driven underground trains. To assist strangers to find their way in this maze of confusion, the railway companies have painted lines of different colors on the ceilings of these underground caverns, with arrows pointing in the direction of travel. One reads such legends as, "Follow the green line for Times Square," or, "Follow the red line for Long Island trains."

And so, dear fellow workers, our blessed Lord has marked our way through the confusion of this sinful, distracted world. If we will follow the red line marked out by the Man of Calvary, entering into the joys of sacrifice for Him, we will safely reach our destination.

#### *The Responsibility of Leadership*

(Continued from page 2)

come so busy and concerned with the material features of the work, that the consciousness of their spiritual significance shall be lost to us, and we shall look upon them and present them to others on the plane of cold, commercial appeal.

It is only as we recognize that all service of this character is for Christ the Lord; that ministry to the physical and the temporal in Christ's name is Christian service, even as such service entered into the life of Christ here on earth; that if we give a cup of cold water to the thirsty, or food and clothing to those in need, it is as much spiritual service as is the preparation and delivery of a sermon,—I say, it is only as we do this that we shall be able to maintain the spiritual touch and the hourly consciousness of the divine presence in our experience.





## *The Fellow Feeling*

THE true principle is laid down in Hebrews 13:3: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the [same] body."

We see it worked out among the believers everywhere. It touched my heart over in Poland, on one visit, to see how they were working for the needy Philippine and Malaya fields, when that was the Sabbath school objective. Poland itself is a needy enough field. But they were talking up Malaya, and encouraging sacrifices for the Philippines, as if these were a part of their own land. They had drawn and printed for all their schools a map of Europe and Asia, with lines running out from Poland to every part of those union missions. Truly, I thought, it is one field with us—"the world." And the needs in any place are a charge upon the hearts and sympathies of believers in all places.

At the recent Oregon camp meeting G. T. Dickenson, on furlough from India, told how an old couple in Bengal wanted to join in helping our brethren in Russia, as appeal was made for them in a time of food shortage and hunger. "The average

wage of a countryman in that part of Bengal," he said, "was about two dollars a month. 'What can we do?' the aged couple asked themselves. Their only food was rice and curry (the vegetable mixture that goes with the rice). The wife said, 'We can eat the rice with only salt for a month, and send the cost of the curry to help our brethren and sisters.' And this they did."

This is the spirit that the threefold message of Revelation 14 brings into every heart that receives it. It had to be so; for the message is plainly marked for "every nation." The believers everywhere take all the world into their hearts. Down in the islands of the South Pacific a chief was withholding consent for his daughter (married to a young island teacher) to go to a wild and somewhat savage people of another group. At last he said: "Tell me, are those people as bad and as deep in the dark, and as ignorant of God and right ways as I was?" "Yes," he was answered. "They are just where you were when this gospel came to you." "Then let her go," the old chief said. "She can go. If they are like I was, they need the teachers."

W. A. S.

at the thought of meeting the pledge, for it seems so difficult to set aside within the few remaining days of the year an amount sufficient to meet the whole obligation. But we do not believe that any or all of these facts or reasons provide in themselves any sufficient ground for absolving ourselves from pledges we have made. Of course, we are aware that unexpected calamities, such as sickness, may fall across the path of any of us at times, and totally disrupt our best-laid financial plans. But of such we are not here speaking.

If it be a duty to meet fully the obligations we have made to our fellow man, and assuredly it is, how much more to meet the obligations we have made to God. Might it not be that we need a quickening of our sense of honesty in relationship to the Lord? The Bible frequently speaks of our relationship to God as being in the nature of a compact, an agreement, a covenant. God makes promises to us, and we make promises to Him. We are not slow to claim payment in full on the Lord's promises, nor does He ever fail us. Should it not be possible, then, for the Lord to say the same of us, that we have not failed Him in all that we have vowed to do for Him and for His cause?

### *Religion Not One-Sided*

It is in matters like this that there is brought home to us very forcefully a most important truth of the religious life, that true religion is not one-sided, that it is not wholly a matter of receiving, but is also a matter of giving. We are fellow workers with God, fellow sharers with Him in the great task of saving the world. Many of God's blessings to us are most distinctively characterized by their coming at regular, dependable intervals. Springtime and harvest, summer and winter,—how regular, how dependable! The sun never fails to rise each morning, bringing warmth and new blessings. System and order and dependability characterize all of God's dealings with us. The same must characterize our dealings with Him, if we are to make real in our experience the sublime truth that the Christian lives in covenant relationship with God.

The Bible has much to say about our duty to pay to the Lord what we have promised. Said Moses to

## *That Pledge We Made---Is It Paid?*

THE end of the year is a time for settling accounts. Many obligations have as their date of settlement "on or before December 31." For us as church members, there are generally included among such obligations some to the church. Probably we have made pledges at times during the months in behalf of local church funds and foreign missions. We are giving out no piece of news when we say that it is easier to promise than to pay. But that does not make any less real our duty to pay what we have pledged.

Perhaps at the time we made the pledge, there was presented to us a very vivid and appealing plea that took hold upon our hearts and brought a conviction that we should definitely promise to contribute a certain amount for a particular purpose. The passing months may have blurred in our minds some of the

strong reasons that prompted us to obligate ourselves. Then, too, it is always possible that the naturally selfish inclinations of the human heart may strongly tempt us to feel that we have made too generous plans for God's work, and that our own needs should receive more consideration. Or perhaps it may simply be that the busy cares of our modern living have crowded out of our thinking and our monthly budgeting the fact that we have made a pledge to the Lord, and suddenly, near the end of the year, we realize that we have a substantial obligation to meet.

### *Insufficient Reasons*

These and other reasons may be the cause of our allowing the pledge to remain unpaid right up to the closing days of the year. This very fact in itself is sometimes used as an excuse for throwing up one's hands

the children of Israel: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2. And again Moses declared: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21. Many like scriptures might be quoted, but that is not necessary. Reason and revelation both point to our solemn duty to pay what we have promised to pay.

#### *Suggestions Offered*

To those who may find themselves with the end of the year almost upon them and a pledge wholly unpaid, we offer a few suggestions. First, do not listen to the temptation of the devil that would lead you to think that you need the money represented by this pledge more than does the work of the Lord. There is no need so great today as that confronting God's cause in the earth. These troublous postwar years, climaxing in the great depression, have taxed to the limit every resource of the mission treasury.

Do not permit yourself to seek an excuse for defaulting by the argument that you were urged unduly in the making of the pledge, or were carried away by the spirit of the occasion. There may be instances where the better judgment of individuals has been overruled by unusual appeals. But in the vast majority of instances, as all of us must admit, we made our pledges with clear mind and full freedom of action. The fact that we may have been carried away by the fervor of the occasion to promise more than we now feel enthusiastic about paying, indicates generally, we believe, that we have simply lost a fervor that should have been kept glowing bright in our hearts.

What was it that stirred us to make the pledge? Perhaps it was the vivid recital of God's miraculous providences in mission lands; we felt the experience in our own heart; we caught a new glimpse of the greatness of the task and the divine hand that is leading us onward. Or perhaps the portrayal of the importance of having a strong witness for God in the local community led us to feel a larger sense of responsibility for maintaining the local church.

We believe that if we honestly think back over the facts in connection with the service where we made our pledge, we will decide that those facts warranted the pledge,

and that devotion to God and a high sense of our duty to Him leave no other course than for us to honor in full the vow we made. Might it not be appropriate for us also to pray God to bring to us a new picture of the sweep of His work and a new warmth in our heart to respond to the picture presented? Then not only duty but also spontaneous love will prompt us to meet our pledge.

#### *New Year and New Pledges*

Now we are not only near the end of one year, but near the beginning of another, and that means a time when in all our churches a new opportunity will be given to make annual pledges for the work of God. Some may be tempted to say that they don't believe in pledges, basing their remarks on the difficulty they may have had in meeting some pledge in the past. We do not believe that such an attitude is warranted. In the first place, as we have already discovered, the difficulties that confront most of us in meeting a pledge are not such as constitute a valid reason against pledge making, but rather indicate a failure on the part of the individual to make proper provision. If we as definitely budgeted through the year for certain promised gifts to the Lord as we do for coal and lights and the car, we would find that most of our problems in meeting pledges would vanish.

And that brings us to the second point in considering the statements of those who say they do not believe in making pledges. Though they realize it not, they do not really mean what they say, for such persons in their dealings with their fellow men sign notes to pay, buy cars and numerous other things on time

payments—for who does not at some time or other, and many people more often than not, buy things on the installment plan? Our lights, our telephone, our gas, are all installed on our signing a promise to meet regularly the bills that will be incurred. The whole world is built on this principle of promise to pay.

If one should say simply that he does not believe in making pledges to God, then he would be speaking exactly. But who would want to proclaim to others that he drew the line only when it came to making promises to God? There is a place for pledges in God's work today, even as was true in all the centuries of the past. Holy men of old made their pledges to the Lord. We honor them for it; we consider that they did what was right. We would have thought them unmindful of God's mercies if they had done otherwise.

But the work of God is greater today than ever before; it reaches to every corner of the earth. And upon us as a people have been poured more blessings than upon any who have lived before us. Prophets and apostles have *looked forward* to our day; we *live in it*. The missionaries we have sent to every corner of the earth look to us for unfailing, systematic support. The mission treasury has sent them forth with that assurance. But the treasury must look to us for the funds. You do not wish the treasury to fail in meeting the budget it has drawn up to care for our missionaries. Then why should any of us hesitate to ensure the fulfillment of these Mission Board promises by failing to include in our own budget for the year a definite pledge to the work of the Lord?

F. D. N.

## *The Little Horn---Antiochus or Rome?*

### *Is There Proof for the 2300 Days?*

In a former study of Daniel 8:14, we discussed fully the significance, the beginning, and the ending of the 2300 days; but since there are current misrepresentations of this text, we shall give consideration to some of these.

It has been asserted that the Septuagint, or Greek, Version of Daniel 8:14 gives the number as 2400 days, so that we cannot be certain as to the correct rendering. By others it is claimed that the Hebrew Old Testament manuscript of Nehemiah, kept in the temple, was recovered by Josephus during the destruction of the temple in 70 A. D., that this manuscript gives the number as 2200; and

since these were 2200 evenings and mornings, the correct time is 1100 days, the period Antiochus Epiphanes interrupted the temple service. Can we be certain as to this important Scriptural time period?

Furthermore, it is held that Seventh-day Adventists are wrong in their interpretation of the little horn of Daniel 8 as being Rome, that this horn referred to Antiochus Epiphanes, who defiled the Jewish sanctuary about 168 B. C. In this article we give consideration to these questions.

#### *The 2300 Days*

Can we be satisfactorily certain as to the correctness of the number

2300? Did Josephus find the Nehemiah manuscript, and did this Old Testament scroll give the number as 2200? If Josephus found a Hebrew manuscript in the temple, there is no known copy of such today. No one knows of the existence of such a copy of the Old Testament Scriptures. In support of this statement, we quote from the Encyclopedia Britannica, art. "Bible:"

"An examination of the extant MSS. [manuscripts] of the Hebrew Old Testament reveals two facts which at first sight are somewhat remarkable. The first is that the oldest dated MS., the *Codex Babylonicus Petropolitani*, only goes back to the year 916 A. D., though it is probable that one or two MSS. belong to the ninth century. The second fact is that all our Hebrew MSS. represent one and the same text, viz., the Massoretic."

With this statement concerning extant Hebrew manuscripts, Biblical scholars are in agreement. Observe that there is no Hebrew manuscript older than the ninth century A. D. Therefore there is no manuscript in existence today dating back to the time of Josephus, 70 A. D. And since Josephus does not quote from such a manuscript, the assertion that there is an ancient manuscript formerly belonging to Nehemiah and giving 2200 days as the time period of Daniel 8:14, is entirely false. Furthermore, if Josephus ever read such a manuscript, he did not attach much importance to it; for in his comment on the vision of Daniel 8, he gives the number 1296, doubtless confusing this time period with the 1290 days. We quote the following from "Antiquities of the Jews," Book X, Chapter XI:

"He [Daniel] saw a very great horn growing out of the head of the he-goat, and that when it was broken off, four horns grew up that were exposed to each of the four winds, and he wrote that out of them arose another lesser horn, which, as he said, waxed great; and that God showed to him that it should fight against his nation, and take their city by force, and bring the temple worship to confusion, and forbid the sacrifices to be offered for one thousand two hundred and ninety-six days."

It seems that Josephus was in utter confusion concerning this time period and its significance. Farther on in this same chapter he mentions "three years' time," at another place three years and a half, and at still another he states that the temple service was interrupted for three years in fulfillment of Daniel's prophecy. Certainly we would not be justified in building up a Scriptural interpretation on such a loose method of handling time periods.

#### Hales' Testimony

"There is no number in the Bible whose genuineness is better ascertained

than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the ancient versions, except the Vatican copy of the Septuagint [published about 1500 A. D.], which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently *literal* errors in excess and defect, which compensate each other, and confirm the mean, 2300." —Hales' "Analysis of Sacred Chronology," Vol. II, p. 512.

This noted authority says that the 2300 days is found in all the Hebrew manuscripts. It also appears in all the ancient versions except one, namely, the Vatican edition of the Septuagint, published about 1500 A. D. So this noted chronologist is led to say, "There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days."

#### Testimony of the Septuagint

About 280 B. C. the Jewish scholars at Alexandria translated the Hebrew Scriptures into the Greek language. There were about seventy of these translators, so their rendering was called the Septuagint. This ancient version has come down to us, being carefully compared with the manuscripts by Henry Barclay Swete. In his "The Old Testament in Greek," Swete gives the Septuagint Version on one page of the book of Daniel, and the Theodotian Version on the opposite. The Septuagint of Daniel 8:14 reads: "Kai Eipen autō heōs hesperas kai prōi, hemerai dischiliai triakosiai: kai katharisthēsetai to hagion." Translated, it reads: "And he said to him, Unto evening and morning, days two thousand three hundred; and shall be purged (or purified) the sanctuary." So this earliest (280 B. C.) version confirms the Hebrew texts in giving the number 2300.

In the second century A. D. another Greek translation of the Hebrew Bible was made by Theodotion. His rendering of the book of Daniel has supplanted that of the original, the Septuagint Version. But according to Swete's text, this translation of Daniel 8:14 is, word for word, identical with the Septuagint, just quoted, with the exception of *and* (kai) inserted between two thousand and three hundred. So it is incorrect to say that the Septuagint gives 2400 days instead of 2300. Both the Septuagint and the Theodotion correctly translate this passage 2300 days.

#### The Vatican Edition

From the foregoing facts it is very evident to the candid student that a mistake, as Hales says, was made in the Vatican edition of the Septuagint; for if the earlier copies of

these two famous translations gave the number 2300, it follows that the editions later made from those earlier manuscripts are incorrect in whatever way they differ. As stated before, this Vatican edition was published about 1500 A. D., and the error, 2400, has been duplicated in several modern editions. But the earlier manuscripts support our Hebrew text by giving 2300 days.

#### Jerome's Vulgate

Jerome, an outstanding scholar of the fourth century A. D., rendered the Scriptures into Latin. He "translated the Old Testament directly from the Hebrew, with the aid of Jewish scholars." —Britannica. We quote Daniel 8:14 from the Douay Version, a translation from Jerome's Vulgate:

"And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed."

The accumulated evidence of genuineness for a number which marks the beginning of the investigative judgment, is remarkable indeed. The early Greek translations bear testimony to the correctness of the number; Jerome's Latin translation gives it support; and the Hebrew manuscripts, so carefully copied from generation to generation, bring the number 2300 days down to our own time. Truly God has remarkably preserved to us this important time period, the termination of which fixes the beginning of the investigative judgment in heaven.

#### Antiochus or Rome?

Recently Seventh-day Adventists have been taken to task for their position that the little horn of Daniel 8 is a prophecy of Rome. A counter interpretation has been set forth, in which it is held that the horns of the Grecian goat represent only kings; that the first horn was a symbol of Alexander the Great; that the four horns represent four kings—Cassander, Lysimachus, Seleucus, and Ptolemy; that the little horn coming out of one of the four refers to Antiochus Epiphanes; and that since the goat is a Greek goat, nothing but a Greek king could come from this Greek goat, and that this could not possibly refer to Rome. Along with this interpretation, it is asserted that the cleansing of the sanctuary mentioned in verse 14 must have reference to the cleansing of the Jewish temple from its desecration by Antiochus Epiphanes.

This is a very old theory, indeed, so we have nothing new before us. Our pioneers faced this same opposing view, and gave a convincing ex-



position of this time prophecy, notwithstanding all the theories to the contrary. But let us examine this age-long interpretation.

The first error made in this exposition is that horns represent merely kings. A horn in the book of Daniel symbolizes a kingdom. For example: "Now that [notable horn] being broken, whereas four stood up for it, four *kingdoms* shall stand up out of the *nations*, but not in his power." Verse 22. Moreover, in Daniel's prophecy the word "king" is used interchangeably with "kingdom." (See Dan. 7:17, 23.) So the four horns on the goat of Daniel 8 represent four kingdoms; and Antiochus Epiphanes was merely a king in line with other kings of one of these kingdoms. How could it be said, then, that he was the little horn that grew out of one of those kingdoms, when as a matter of fact he was just one of the kings of the kingdom? This interpretation of the little horn seems puerile indeed. But let us carry this objection to our position a little further.

It is said that since the goat is a Grecian goat, a Roman horn could not grow out of one of these four on the head of the goat. Is this position tenable in the light of Daniel's prophecies? We should certainly be consistent with other lines of prophecy. Let us take for illustration the fourth beast of Daniel 7, which had on its head ten horns. This beast is said to be the fourth kingdom on the earth, which was Rome. The ten horns are explained to be "ten kings [kingdoms] that shall arise." These ten kingdoms arose when the Roman Empire was divided. Now, if the little horn of Daniel 8 is required to be a Greek king or kingdom because it is on a Greek goat, then these ten horns on this Roman beast should represent ten Roman kingdoms. But did they?—By no means; for the divisions of Rome were formed by Teutonic nations coming from without the boundaries of the Roman Empire and establishing themselves in the territory of the empire. The ten horns were Teutonic horns, not Roman horns. Therefore it is perfectly proper for us to expect, if need be, that a people may come from without Greek territory and establish themselves in one of the four divisions of Alexander's kingdom as the little-horn power.

Rising in the territory of Greater Greece, the Romans actually established themselves in the western portion of the Greek Empire. At the battle of Pydna, in 168, they gained a decisive victory over the Mace-

donians, and soon the whole of Macedon and Greece became a Roman province. The little horn grew out of this western territory, and finally absorbed the entire domain of ancient Grecia. It was this horn that "waxed exceeding great," greater than all powers before it, "toward the south, and toward the east, and toward the pleasant land [Palestine]," and stood up against the Prince of princes, in the crucifixion of our Lord.

That Antiochus Epiphanes does not answer to the description of the little horn and its work, is clearly seen by the following quotation from Sir Isaac Newton:

"This last horn is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great, but so did not Antiochus. It is described great above all the former horns, and so was not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans, and he did not enlarge it. The horn was a 'king of fierce countenance, and destroyed wonderfully, and prospered and practiced;' that is, he prospered in his practices against the holy people: but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews."—*Observations Upon the Prophecies of Daniel*, p. 137.

Thus we see that Antiochus Epiphanes does not fit into the prophetic picture, whereas Rome imperial and papal does.

#### *Cleansing of the Sanctuary*

Does the cleansing predicted in Daniel 8:14 refer to the Jewish temple? That temple was repeatedly desecrated by Gentile armies. Not only did Antiochus pollute the sacred precincts, but later Pompey, the Roman general, entered the temple, slew the priests as they went about their service, and desecrated the holy of holies. At a still later date M. Crassus, another Roman, pillaged the temple. Why should one of these purifications of the typical sanctuary be so important above others? If any, it would seem that the last purification would be the most important. Perhaps it is because the interruption of the sanctuary service during the reign of Antiochus was of longer duration, and invites the application of the 2300-day period, as literal days. But not one Biblical scholar has been able to fit the 2300 days into this period of interruption. All sorts of questionable methods have been used. Some have endeavored to prove the period to be

2200, dividing it in halves, thus constituting 1100 literal days of 2200 evenings and mornings, but the interruption was not 1100 literal days as we showed in a former article. The time of the interruption was 1105 days. Furthermore, we have proved with certainty this period to be 2300 days. The evening and morning define a Biblical day (Gen. 1:5, 8, 13). These 2300 prophetic days are so many years (Eze. 4:6), as is true of other time periods in the book of Daniel.

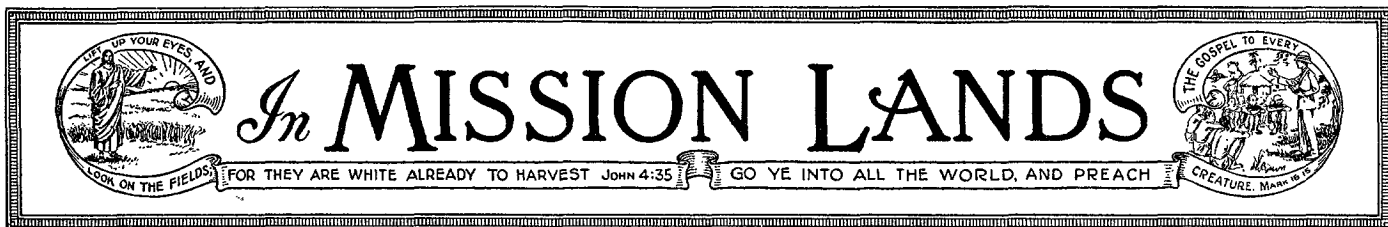
Moreover, an effort has been made to bring the 2300 years wholly within the period of pagan and papal Rome, in order to destroy the application to the judgment beginning in 1844. In reply to this argument, we should remind the reader that the vision of the eighth of Daniel began with the ram, symbolic of Media and Persia. The typical sanctuary was fully restored under the reign of the Persians, in 457 B. C. The 2300 years covered the period of the typical and antitypical sanctuaries down to the cleansing of the heavenly sanctuary. And during this whole period, from the time the Jewish temple and its services were reestablished under Persian dominion, intermittent war has been waged on the temple service and its worshipers. As early as the reign of Ahasuerus, the entire Jewish nation would have been slain had it not been for divine interposition through Esther. Under the Greeks and Romans the temple was repeatedly plundered. Since type gave way to antitype, the truths of the great antitypical sanctuary have been trampled underfoot and the worshipers have been tortured and put to death.

But, thanks be to God, the time has arrived when the judgment is in session; and soon the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27.

T. M. F.



A CERTAIN preacher whose sermons converted many souls, received a revelation from God that it was not his sermons or works by all means, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be so with us in the all-revealing day. We may believe, after laboring long and wearily, that all honor belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizing, being apart from prayer, is but hay and stubble.—C. H. Spurgeon.



## *This Patient Disappeared*

BY S. A. WELLMAN

DURING my visit to Kanye Hospital and Mission in Bechuanaland, Africa, we were sitting one evening before a fireplace to take the chill out of our bodies (it can get uncomfortably cold in parts of Africa), when the conversation turned to operating experiences. My hosts were Doctors Tonge and Jansen, who have done so much for Africa, and whom the native people have learned to love. Among other serious cases, with which they constantly have to deal, are many operations for hernia, some cases being well advanced when brought to them. As we discussed the relative requirements for recuperation following such an operation, which confines one to his bed for two or three weeks, Doctor Jansen remarked, with a mischievous twinkle in his eyes, "Doctor Tonge believes in keeping his hernia patient in bed only three days." I turned immediately, for I sensed a story, and said, "Come on, Doctor, give us the story," and he told the following, as nearly as I can repeat it:

"Some time ago I was holding a clinic in a town about thirty miles from here. A native man came in who, upon examination, proved to have a very serious hernia, so I advised him to go straight on to Kanye Hospital for an immediate operation. This the man did, and the morning after his arrival, we operated with entire success. He was making normal progress, and would have been ready for discharge in our usual period of ten days to two weeks. But on the morning of the third day, when the nurse went in for her morning checkup, she found this patient's bed vacant and him gone. Search was made throughout the hospital and grounds. He was nowhere to be found. The aid of the chief in this town of fifteen thousand was solicited, and he sent out more than a hundred men to search the countryside. Late that afternoon one of them came in carrying the outer abdominal bandage, which he said he had found on the native path leading back to the town where the patient had first been examined by the doctor.

"Next morning I got in my car and drove to this town. Upon inquiry I found that the man had actually arrived there at ten the previous night, but had left at daybreak that morning. Later, for I felt the patient could do no worse damage if he kept quiet for a week or so, I sent him word to rest in his home for two weeks. I learned, however, the cause of the man's departure. He had dreamed, the night before he left the hospital, that his daughter at home was very ill, and dying. Dreams are

very real to the native African. He knew that I would not give him permission to go, so he had departed before daybreak. Strange to say, no ill effects were afterward apparent, an evidence of the quick recovery of these native people."

As the doctor finally stated, the most amusing part of the story came at its climax. A month after the operation, a native man came into the hospital from this patient's village. He brought with him a small package. In it were the adhesive, the inner bandages, and the skin clips, returned, so the messenger stated, because they thought the doctor might need them to use again.

## *The Canton Memorial of Our Medical Work*

BY H. W. MILLER

WE are pleased to announce the completion and opening of another sanitarium in the China Division, the Canton Sanitarium. The beginnings of our work in China were in Hongkong and Canton. One of our pioneer medical workers was Dr. Law Keem, who arrived in China from America on July 26, 1905. He sacrificed his life through an infection contracted in the routine of his duties, dying at Nanning in 1919. During his short career in China he established two institutions, which are still in existence, the Fatshan Dispensary and the Nanning Hospital.

### *Important Political Center*

However, Canton, the great metropolis of South China and one of the important political world centers, has molded, more than any other city, the political atmosphere of China. From this center have started many great reformatory governmental programs in the past, the last of which was Sun Yat-sen's movement, which resulted in the establishment of the Chinese Republic. The present government is a fitting expression of the outgrowth of his principles of governmental supervision of the people of this great land. The home of one of our greatest sanitarium enthusiasts, Dr. Wu Ting Fang, for many years ambassador to the United States, was in this city.

A. L. Ham, the superintendent of our South China Union and for many years the director of the Cantonese Mission, has also been an ardent promoter of our health work. For more than fifteen years he carried on his heart the burden of seeing our medical work properly represented in this great city. Finally authorization was obtained from the General Conference to solicit funds to erect a medical institution in response to the appeal of many southern leaders, chief of whom was Mr. Sun Fo, now one of the strongest members of the central government, and the only son of the late Sun Yat-sen. The mayor of Canton, Mr. Liu Chi-wen, also lent strong support in favor of a sanitarium, personally giving liberally, and by other means aiding the solicitation campaign.

Finally the campaign was launched, with E. L. Longway, the secretary of the home missionary department of the China Division, as leader, together with O. A. Hall, A. L. Ham, and several others of the South China workers, who set out on a determined effort to solicit the entire sum required for this building. After a goodly sum of money had been secured, the work was begun on the building, which was completed by early September. This sanitarium is one of the best-constructed institutions we have and is possibly the

best-arranged. E. C. Wood, who has built many institutions for us here in the Orient as well as in the homeland, personally supervised its construction. It is fireproof, and has accommodations for about fifty patients. It has a hydrotherapy department, X ray, laboratory, and such other facilities as belong to a sanitarium regime.

#### *The Opening of the Sanitarium*

September 25 was set for the opening of this institution. Invitations were sent out, and arrangements were made for speakers. The mayor sent over the municipal band, which is well trained, and it rendered many beautiful selections. The mayor himself addressed the company. The other speakers were: Mr. Fletcher, the American Consul General; Dr. F. L. Bates, medical superintendent; E. L. Longway; and the writer. Mr. Longway thanked the many donors, and gave a report on the present standing of the campaign. He also expressed great thanks to the excellent work of the contractors, who built for us such a substantial and beautiful memorial. The meeting was presided over by Kan Chieh-hou, the Minister of Foreign Affairs of the Cantonese government.

In the remarks, the objective of our medical work was set forth before the people, and our basis of operating these philanthropic institutions,—that we turn not away any of the needy sick, either rich or poor; that we be moderate in all our charges, even to the wealthy; and that we work on the basis of giving more than we expect to receive, making our service above that of a return of remuneration. God has never failed us on this program, and we are coming to feel more and more that it is in harmony with the basic principles on which our work as a missionary organization ought always to operate.

#### *Every Room Filled*

Many patients came in, practically every bed in every room being filled with patients on the day of opening. Dr. Floyd Bates, medical superintendent of this institution, is a graduate of our Loma Linda College; and his wife, a graduate nurse from our institution, is head nurse. Miss Tillie E. Barr, who was formerly in our treasury office in Shanghai, is acting as business manager and cashier of the hospital. Doctor Ang is another member of the staff; and besides these there are several graduate nurses and members of the medical and business staff.

The staff is operating a training school for nurses, in which there are

some twenty students divided into the several classes.

Thus another memorial to emphasize the great fundamental teachings of Seventh-day Adventists has been

thrown open to the people of China, where we trust that thousands may find health for their bodies and enlightenment for their souls, by which eternal salvation may come to many.

## *Progress Notes From Inter-America*

BY ESTHER M. ADAMS

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2. How remarkably are these words of the prophet being fulfilled in these days! We see the light spreading and breaking forth in new places. There are evidences of this throughout the Inter-American Division.

#### *Fruits of a Lay Preacher's Work*

Pastor Nygaard, superintendent of the Dominican Mission of the West Indies, tells of a lay member in the capital city church who felt a burden to go into the interior, to the high mountain peak of the Yaque, which reaches an altitude of over 9,000 feet. This brother, though possessing no great natural abilities, did have a great burden for souls; so he moved his family to this new and unentered region, where he began his trade of repairing shoes. Like Carey, the great missionary, he cobbled shoes to pay expenses, and made his business the teaching of the gospel.

Before very long this brother reported that he had a group of believers prepared for baptism. When the superintendent paid a visit to his home, he found eleven persons grounded in all points of the faith and well prepared for the sacred rite.

But the enemy did not welcome the truth into this new section of the republic. He worked through certain of the "ruder elements" of the community, and when the hour for baptism came, a group of twelve men gathered on the opposite side of the

river. As soon as the baptism began, a shower of stones fell all about the candidates and the minister. Three other men drew forth machetes, shouting that the first one to be baptized would have his head cut off. But no one became frightened, and the ceremony was concluded without injury to any.

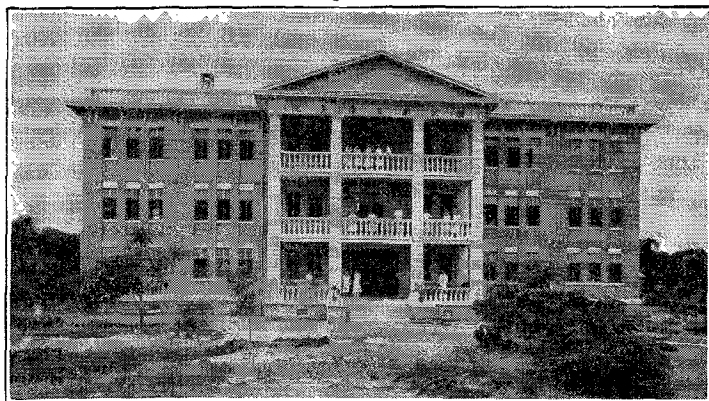
Some of the incredulous were heard to exclaim, "We know now that this is God's truth, for the stones could not hit the minister." It seemed to the onlookers that the stones were flying straight at Pastor Nygaard's head, but when about to strike, they seemed to change their direction and fall harmlessly into the water. A profound impression was made upon the community, and now there are more than thirty in the baptismal class. The brother who started all this work is planning to go farther into the interior and carry the message to still another community.

#### *In San Felipe, Guatemala*

José Aguilar conducted an effort in a theater in this city, aided by David García, a student from San José, Costa Rica. The Lord especially directed in obtaining the use of the theater. While in another town they wrote to the owner, Juan José Santos, who was about to open the theater. When the brethren visited him, he decided to cancel his plans, though programs were then being printed, and turn the whole building over to them, notwithstanding he had never heard an Adventist sermon in his life. As a result he and his wife and others have been baptized.

After closing the meetings in San Felipe, they went to Momostenango,

Canton Sanitarium, China



where they had difficulty in finding a meeting place and in obtaining permission to preach; but they finally succeeded, and as a result of the meetings held there, forty persons are in the baptismal class.

#### *How the Youth Help in Guiana*

A. A. Carscallen reports that three of the young people of Georgetown are going to Beterverwagting every Sabbath to help in the Sabbath school. In fact, they and one of our older men of the Georgetown church are in full charge of this new school and are doing very well. To Elder Carscallen's surprise there were fifty present when he visited the place one thirteenth Sabbath. The little children repeated the memory verses for the whole quarter, although the school had been operating only two months. It hardly seemed possible that none of these people except the teachers had known anything about Seventh-day Adventist schools until two months before.

#### *Church Building*

The Panama Conference seems to be specializing in building churches this year. Thus far three new churches have been built, one in Panama City for the Spanish congregation; another in Cerro Iglesia, Chiriqui, for the Indians; and one in David, Chiriqui. In Bocas City, Bocas del Toro, another church building is under construction; and in Boquete, Chiriqui, where arrangements have just been completed for the purchase of a lot, the brethren are busily engaged in sawing timber to be used in the erection of a church building there. We hope to have all five finished and occupied by the close of the year.

#### *Advances in Atlantic Colombia Mission*

E. M. Trummer recently visited Sincelejo, where he found the brethren of good courage. Two brothers, Simón and Carmelo Mendoza, as elder and deacon, are doing their best to hold up the banner of truth in that city. He was glad to see that in the experience of the missionary work of these believers the "miracles of missions" are still with us. At San Juan, about eight miles from the Mendoza home, they have awakened a genuine interest, which has resulted in a Sabbath school of sixty members, fifteen of whom have already been baptized.

During the two months spent in this field, Brother Trummer celebrated the Lord's supper with twelve churches and companies, united many couples in marriage, and through baptisms on this itinerary raised the membership of the Atlantic Mission to 400. It is now the largest mission

in Colombia. We are all praying every day that a way may be opened for the establishing of church schools in this territory.

#### *Lay Members Active in Mexico*

E. Ponce tells how the churches of Tampico, Madero, and Tamos, Mexico, organized the members for definite missionary work. They believe that not all the responsibility in winning souls to Jesus is the minister's. These churches were divided into groups of seven, with two lay Bible workers in each group. They divided the city into thirteen small districts and began their work, distributing literature and giving Bible studies in the homes. Sunday was set aside for this work. After several months of persevering labor and constant prayer in behalf of those who were studying, God blessed their efforts. Fourteen were convinced of the truth and have been baptized.

When these brethren considered the fruits of their work, when they saw these souls brought to the feet of the Saviour, their hearts were flooded with a joy which they had never be-

fore experienced, for now they are ambassadors of Christ.

Several years ago Miguel Martinez held some meetings in the regions of Gualaquenas, Republic of Panama, where a very good interest was manifested. One little girl always attended the meetings, though her parents and grandparents opposed her. She seemed to enjoy the meetings, often speaking of how she loved Jesus.

Very suddenly this little girl was taken seriously ill with a strange affliction. She became so thin that her bones showed through her delicate skin. Her parents lost all hope of seeing her recover. Then one of our church members and his wife took it upon themselves to give the child the needed care. They gave her good, wholesome food and lemonade, as well as drinks made of herbs. Then they sought the power of the Great Physician. Time and time again they knelt down by the bedside of the little girl. Jesus heard their prayers. The little girl quickly recovered, and today is well and strong, a monument to the healing power of Christ.

## *Reaching Out After Christ*

BY A. C. VINE

THE last morning of our term of service (period between furloughs) had arrived. The boxes were all packed and roped; the house had been swept from top to bottom; preservative had been applied to doors and windows; the troop of sick people had been treated and given medicines and instructions for home treatment in our absence; the last consecration service for the native workers had been enjoyed; the mission books had been balanced; and encouraging figures of the past year's work had been recorded. The work was all finished, and it was time for the motor lorry to come to convey us to the boat which should carry us home for a time. The doors were locked, the luggage was piled up ready for the loading, and all was ready for departure, when there came up to the door a smart, neatly dressed boy, who respectfully introduced himself and presented the following letter:

*Missionary in Charge,  
S. D. A. Mission,  
Elele.*

DEAR SIR,

I humbly beg to present this letter of application for the post of a teacher in one of the schools under your direction.

My name is No. — on the Register of Teachers, and I hold a lower elementary certificate, enclosed herewith for your inspection.

For the past two years I have been a teacher in — School, but I have left this school on account of my desire to keep the beliefs of the Adventists as I learned them from a paper called *World-wide Advent Missions*. These statements are supported by the enclosed testimonial of my former headmaster, Mr. I—, to whom I beg to refer you for further details of my character and conduct.

Should you reply favorably to this application, I shall do any duties assigned to me faithfully to the best of my ability.

If there is no vacancy at present, I humbly ask you to lend me some literature which will make more plain your teachings which have already brought me so much joy.

Thanking you in anticipation,

I have the honor to be, Sir,

Your obedient servant,

M. O—.

Ah, friend, if you could only know what a thrill of joy and disappointment your letter has brought. So well worded, so well written, so seemingly sincere, yet so impossible of being favorably answered. Not that we have no need of your services,—we have the very place for you now,—but we have not the means of filling that place; so we must thank you for your letter, assure you of our joy in your acceptance of the faith, give you some tracts, and bid you good-by.

Still the lorry has not come. More letters arrive as we sit on our luggage; and here comes a deputation.

*Find Truth and Build Prayer House*

Let us hear the visitors first. They are Christians, they say. Some of them had one day gone down the river in a canoe carrying palm oil for export. It was on a Saturday. They were surprised to hear singing from a church building near the river. They paddled to the shore and investigated, and were astounded to find church services being conducted on the day before Sunday. After service they sought out and questioned the evangelist, who received them well and wrote out some texts for them. On their return to their village they gathered the people and enlisted the services of a schoolboy to study these scriptures with them. Animated discussion ensued. Many believed, and a few decided to inquire further into these matters at the mission of the Seventh-day Adventists. On arrival at the mission, they had studied for some weeks, and being convinced of the truth, had obtained permission from the chief to build a prayer house, and were now begging that a teacher be sent them to care for a company of twenty-one men.

We have no teacher anywhere near that village, and can only exhort them to continue their study, and be faithful to obey what they learn. We give them a baptismal manual to study, assure them of an interest in our prayers, and promise that we will visit them on our return. They also go sorrowfully away.

*Ask Permission to Wrestle*

Still no lorry! We begin to feel anxious. We open a letter—this one from members of one of our Sabbath schools who want the church *and* the world. It reads:

DEAR MR. VINE,

We want to wrestle because no one command catch the wrestle. Because there no medicine in it. And if you see the command which catch the wrestle, you shall tell us. We want you to examin us when we begin to be wrestle. The man who will begin to be sin it is better for you to stop them to be baptisim them. We beg you please for us, when the hidden begining there own we were not follow them. Only two years shall we wrestle. The thing which makes us to tell you because our own church said that the man who wrestle they shall not baptisim them.

We remain,

Fineboy,

Thankgod,

and Motor.

Which, being interpreted is:

We see no reason why we should not wrestle, as the commandments do not forbid it, especially when we do not use charms. We want you to come and see us wrestle, and if you see any one play unfairly, or use charms, deny that one baptism.

When the heathen hold their wrestling

festival, we will not join them. We only want to wrestle for recreation and only for two years, so we beg you to allow us to wrestle. We ask because we are told that no one in the baptismal class will be baptized if he wrestles.

We remain,

etc.

They are very proud of their English names!

Here comes a motor. It is not the one with whose driver we arranged, but we hire this one, load up, take one last look over our mission home, exchange "good-bys" with the crowd which has congregated to see us off, and leave.

*Reminiscences*

We board the ship in the evening; and as we are weary, we retire early, and fall asleep.

This Africa, with its hearts of tarnished gold! Sweeter-natured people do not exist. We venture to think that no people have a deeper sense of their need than these people of Africa,—these who sin so foully, yet who act and speak so beautifully upon occasion. Their juju worship, in all its forms, but shows their

blind reachings out after the peace and security which only a knowledge of Jesus can give. Many of them worship sincerely, though ignorantly, and many live according to the light they have. One has understood better, since working for souls in Africa, the statement, "That was the true Light which lighteth every man that cometh into the world," and many are the souls in this country who also have recognized the Light, and who now follow with open eyes and willing hearts.

In the Southeastern Nigerian Mission there are nearly eight thousand who have heard the call of God to follow in right paths. Not all of them are following as wholly as they should, but they have put themselves under influences which may, under God, lead them on to perfection. It is wonderful to see Africans coming in such vast numbers to our church, which holds the highest standards of all. The fact that they do come shows how susceptible they are to spiritual influences, and how clear are their perceptions.

*"Be Thou Faithful"*

BY T. J. MICHAEL

BELIEVERS in some of the more favored home countries have little conception of what it means for people in mission lands to break away from the religion, the beliefs, customs, and practices which have controlled them and their ancestors for so long. Jesus said, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:26, 33.

It is very seldom that one in the homelands is required to fulfill literally the requirements thus listed by our Saviour. But in countries like India it is often the case that a man, if he is determined to follow Jesus, must leave his wife and children, his father and mother, his home and possessions, and all that is dear to him in this life. And sometimes the disgust and resentment at his conduct are so intense that he is in danger of having to surrender even "his own life also."

Because of what is involved in openly confessing Christ, there are many who hesitate to take the step publicly. I believe that there are many secret followers of Jesus in this land of India,—those who, like Nicodemus of old, hesitate to pay the price. The assurance of the Spirit of

prophecy that before the end many of these will openly acknowledge their loyalty to the Saviour, is comforting to those who labor on, many times without much apparent fruitage.

The willingness to suffer for Christ's sake is often manifested by our dear Indian believers, and many of them would gladly be faithful "unto death," if need be. An Indian girl was married to a young Indian man. Both were believers, but the young man's parents had backslidden, and were bitterly opposed to the truth of God. The opposition of the parents led them to ill-treat their son's wife. They persuaded and persecuted in an endeavor to induce her to give up her blessed hope. Their treatment of the girl was cruel, and only those who know India can have a real conception of the extent to which such cruelty goes. But the girl was faithful and loyal, and through it all was patient and kind in her attitude toward her persecutors.

Eventually, the parents succeeded in turning their son away from the truth. He joined them in their opposition to the message and people of God. Soon his attitude toward his wife changed, and he began to ill-treat her. One day when the husband was severely beating and kicking his wife, she said to him, "I know it is not your heart that is beating me. Your



heart loves me as it did when you married me. Your hands and feet are only doing the bidding of your parents." Her patience and forgiving spirit melted her husband's heart, and he begged her pardon. Husband and wife were once more happy in their affection for each other.

Ultimately, the faithfulness, patience, and loveliness of spirit of this Indian girl resulted in the winning of the husband and his parents back to

the truth. Doubtless there are many daughters of India, like this one, who are heroines indeed. They may be unknown and unhonored here, but how great will be their reward when Jesus comes to gather His jewels! May God help us to be willing to suffer for His sake, and while suffering, to be patient, forgiving, long-suffering, and loving, even as He who, "when He was reviled, reviled not again."

## Work Established Among the Cashibo Indians

BY F. A. STAHL

Two years ago, on my first visit to this cannibal tribe, I saw the great need of the people, who were naked in soul and body. They passed most of their time in drunkenness and dancing. Murders were common. While I was there one of these savage dancers snatched up a spear and was restrained only with great difficulty from murdering his companions.

These cannibal Indians live far up on the headwaters of the Aguaitia River, which has a dangerous current, making it very difficult to reach their settlement. As long as their murders are confined to their own tribe, they are immune from police interference. No religious denomination had ever done any work for this cannibal tribe, not even the Catholics.

When I saw these poor people in their dire need, my heart went out to them. As soon as they became sober, I presented to them the saving gospel message. By the blessing of God I was able to gain the confidence of the chief, who expressed a desire that our work be established among his people. It was agreed that we open a school as soon as a teacher could be secured.

I encountered opposition from some traders who lived on a narrow part of this river, far below the settlement of this tribe. They made their unjust demands from there, knowing that it was safer to live at some distance. Their claim was that these Indians owed them thousands of dollars. I did not enter into any discussion with them, impressing upon them the fact that our work is spiritual, and would not in any way retard legitimate business; but all my explanations were without avail. They would have no gospel school.

I believed that God had set this hour for opening work for these tribes. My Indian helpers and I prayed earnestly that God would overrule, and beat back the powers of darkness; for I had every evidence

that the battle was with these, and not with puny man.

The very next day the head trader became very ill, and sent for me in haste. I was able to help him. Then he sent word to the chief that as far as he was concerned, they could have a school and that the chief should decide.

I left these people hoping that I could return in a few months with a teacher; but because of the departure of workers I was obliged to stay near headquarters for some time. During this interval, the priests, who had heard of my successful journey and reception from these cannibal Indians, bribed the chief to accept their teachings. Their stay was short, for they were taken sick and were compelled to leave. The chief then sent me word to visit him, saying he wanted one of our teachers. We now

have a good school there, and the gospel work is established among these people.

On my last visit, only a few months ago, my heart was made glad to see the wonderful change in these Indians. No more drunkenness is to be seen; morning and evening worship is held in the main camp; and it was an impressive sight to see these people, who only a few months ago were cannibals in the strictest sense of the word, now reverently kneel during prayer. They attend Sabbath school, and the chief who on my first visit begged me for rifle cartridges so that he could kill and bring into captivity and slavery other tribes, leads out in keeping the Lord's Sabbath. Now he said to me: "Pastor, we want to invite other tribes to come over and share these things of God, and to place their children in our school, so that they can be saved also." How happy these words made me feel!

Difficulties there are plenty, dangers by land and on the turbulent waters of these rivers; but all this fades into insignificance beside the joy of seeing people turn to God. Nothing can frustrate the work of God. The enemies of righteousness sometimes become ill, others are terror-stricken and leave in haste, while some die; but God's work goes triumphantly forward.

We earnestly ask an interest in the prayers of God's people.



CHRIST has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he cannot save himself. He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in our behalf. We may take our sins and sorrows to His feet; for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His own will.—"Christ's Object Lessons," p. 157.



It is my joy in life to find,  
At every turning of the road,  
The strong arms of a comrade kind  
To help me onward with my load;  
And since I have no gold to give,  
And love alone must make amends,  
My only prayer is, while I live,  
God make me worthy of my friends.  
—Frank Dempster Sherman.



Chief of the Cashibos, Cannibal Indians of Peru, With His Family



## Social Life at College

BY FLORENCE HOWELL

### *Clothes for the Girl*

PERHAPS the first consideration in making preparation for the girl's going away to boarding school, is clothes. Although you are planning ahead to supply the clothes for almost a full year, the wardrobe need not be stocked with many garments. Let the rule be, "Few, but well chosen." For general, everyday use, nothing is better than sports clothes in wool or tweeds. Spring will bring a demand for a few pretty wash dresses. You will also want these during the warm days of early fall.

Low-heeled shoes or oxfords accompany clothes of the sports type, and wide-ribbed hose look well with these. For church or social affairs, pumps, straps, or neat-fitting ties, with not too high heels, are appropriate.

You will want a few simple cotton dresses to slip on for domestic work; and a warm study robe, which can take the place of a kimono; and soft slippers to wear about your room and in the halls. For Sabbath, choose a dark-colored, heavy silk frock made with long sleeves and in a conservative style. This is your best dress, and should not be elaborately trimmed. The plainer it is, the better the quality of the material will appear. And it should depend upon its "cut" and "hang" for its elegance and charm. Black is perhaps more chic than anything else for this costume. Use this dress also for any formal social occasion, for with such a frock you can attend even a state reception. Your hat to accompany this costume should be small and tailored and must harmonize well with the dress. The gloves, shoes, and purse should all correspond and complete the ensemble.

A neat wool suit, severely tailored and kept well-pressed, worn with a blouse, fresh and dainty, is also appropriate for services on the Sabbath, and may be used to supplement the "best" dress.

You will want a gown suitable for lectures and concerts and similar occasions, and here you may use your bright colors if you have felt

suppressed in the other clothes; but never allow this dress to be gaudy or immodest, and always remember that extremes and extravagance are never in good taste.

As to underwear, be clean! Fresh every day after your bath, and twice a day if the weather is warm enough or your occupation causes you to perspire. Most girls rinse out their undergarments and hose after every bath, so have them always ready. But by any means keep yourself sweet and fresh; nothing can take the place of this!

You see this matter of cleanliness is what makes the difference between ill-bred and refined people. The ill-bred may have beautiful clothes, may have wealth, position, fame, power, or personal beauty, or just anything else; but if they do not have cleanliness, they are still ill-bred.

### *Borrowing*

Now a few points on general conduct in boarding school life. Don't borrow. Nice boys and girls do not. Even though your roommate has just what you need, and you are sure she would be willing to lend, still, don't borrow. It is a bad habit, easy to fall into; shun it as you would debt! There is something distinguished about those persons who never under any circumstances use another's property. They are independent and self-sufficient, and this careful habit makes for strong character and develops leadership in both men and women.

### *Care of Money*

Be careful of your money. Do not leave it around carelessly, where it could become lost or prove a temptation to some one; put it in your locker, along with your personal correspondence, etc., and always keep the key on your person. Any large amount of money should be deposited at the business office or bank for safe keeping.

Keep account of your expenditures. It is an excellent habit to carry through life, and one that will be well worth the effort to you while in school. Know where every dime goes; dimes slip away so easily. But dimes make dollars, and dollars make

the world go round. This bookkeeping habit, faithfully pursued, will not only help you financially in getting through school, but will build solid planks into your character. "Seest thou a man diligent in his business? he shall stand before kings."

"Let every youth . . . be taught . . . to keep an accurate account of his own income and outgoes. . . . This . . . may become an aid in . . . the training of men and women for the best discharge of life's responsibilities."—"Education," pp. 238, 239. "Christ sanctions no lavish or careless use of means. His lesson in economy, 'Gather up the fragments that remain, that nothing be lost,' is for all His followers. He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save, that he may give."—"Christ's Object Lessons," p. 352.

### *Intimacies*

Do not become too intimate with any one. There are some things which should never be divulged even to the "bosom friend." A well-bred person always lives within the walls of his personal reserve; a vulgar person has no walls. Keep your own counsel, and in so doing, your self-respect.

Curb your curiosity. Do not ask personal questions. If your friend wants you to know, he will tell you. Do not pry into what does not concern you. It is not necessary that you should know the personnel of your roommate's correspondents, nor his relationship to certain pictures upon the chiffonier; where he has spent the hour from four to five this afternoon is his personal business, not yours.

### *Individuality*

"No one is to merge his individuality into that of another." "It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands."—"Ministry of Healing," p. 242. "Every human being . . . is endowed with . . . individuality. . . . Train the youth to be thinkers, and not mere reflectors of other men's thoughts."—"Education," p. 17.

Sometimes you see two girls who are always together; their clothes are

made alike; their hair is worn the same style; they have the same friends, dislike the same people, tell each other "everything." It takes both to make one individual. Each is only half a personality. Be yourself, not a copy. Have more than one friend, more than a certain clique.

Friends are broadening. Each person you meet has something to add to your life; search for it; you can find it if you try. This knowledge that every one has something worth while in his make-up which you could well adopt, will keep you from becoming bigoted when (unconsciously) comparing yourself with others. It is a beautiful art to learn to get on well with those about you, one of the fine opportunities for culture that come with college life; do not miss it. Look for the admirable qualities and close your eyes to the imperfections. After all, no one is without imperfections, even yourself.

#### Home Letters

Remember the home folks. They are your dearest possessions, and no one can ever quite take their place. You may not realize this so much now, but you will as time passes. Away at school you are busy, every hour is crowded full; you will find that days and weeks slip away before you realize it. You do not mean to let father and mother go so long without a letter, but somehow, that's how it is! The only way is to plan for this correspondence, to set aside some definite hour, and then let nothing interfere with writing the home letter at this time.

Remember, the home folks have not the new interests, the busy grind, the excitement, the daily whirl. Life is everyday with them, and a little less bright and cheery while you are away. Have they sacrificed to make your education possible? Appreciate it. Have they cared for you in ways that you can never return? Love them for it. Are they dearer and more precious than any one else? Tell them so. They will enjoy the happenings of your boarding school life, the things that you like, the things that interest you. Your letters are perhaps the brightest, cheeriest things that come into their drab lives these days. Here is a sample of the letters one college girl writes home:

#### DEAREST HOME FOLKS,

This is Saturday night, and my sacred hour for the dear ones in a little gray home in the West. I was so happy to get my usual letter tonight. After vespers, at the close of the Sabbath, every one makes a rush for the mail, and

I should surely be homesick if my letter did not come when every one else is standing around reading letters from home. I shouldn't miss it so much any other day.

We have a concert by the string quartet tonight, and I think I shall wear my red chiffon. Louise (my roommate) has a red dress, too, and we will be a couple of scarlet tanagers. We have season tickets, and our seats are Sec. C, 3 and 4—good seats. Louise's brother Carl—he is here in school too—is going with us to the concert (Dean Hopkins gave him permission). Won't we be happy? I like Carl; he is much like Louise,—jolly, but thoughtful too, and a good student, and he knows how to do things!

Oh, did I tell you that I have made the girls' glee? I had my audition a week ago Thursday, and Monday I received official notice that I am admitted. I know you will be glad.

Our domestic science class entertains the domestic science teachers at dinner two weeks from tomorrow night. We

### Seek His Guidance

BY MONICA WILLIAMS

BEFORE making a decision

Or giving a command,

Do you ask a moment, quietly,  
God's will to understand?

Unless you stop a moment

And ask to know the way,

No doors to you will open,  
No light will flood your day.

For you are following your will,

If God's you do not seek.

Oh, stop a moment quietly,  
And to Him gently speak.

Then all things will seem easier,

The way will clearer be,

For when we stop and talk with God,  
He works through you and me.

have to plan the whole thing and arrange every detail ourselves. I am so excited about it. We are having meeting after meeting to decide on the menu. We are divided over the color scheme. Some want pink, but that is so ordinary. Some of the girls want yellow, but I think red is ever so much more effective. Yellow is so pale and washed-out looking under candlelight at night. What do you think?

Today, a missionary spoke at the eleven o'clock hour. He is just home on furlough from many years of labor in Africa. We hear so many earnest and inspiring talks. It surely stirs our hearts to an overmastering desire to help finish this work and to do it quickly. When I think of the times in which we are living, and of your self-denial and the effort you, father and mother, made in order for me to be here in college, I renew my consecration to the Master, and want to arouse to greater endeavor and purpose that I may make the most of my opportunity for preparation while I am here. I want to be worthy of being your daughter.

Have you sold the wheat yet? Are you planning to put the Mason's forty into corn next year? Or have you decided to

rent the Jones's eighty, instead? I am sorry about Jill's lame foot; you can't do any more fall plowing until it gets well,—unless you work Jack with one of the horses, but he never works so well with them. Jack and Jill are the best team of mules we ever had. Don't you think so, Dad?

Mother, dear, how are you? Oh, I would like to see you tonight. That fluffy, wavy, silvery hair frames the sweetest face in this world! When I compare you with other girls' mothers, I am so proud of my mother! You know, mother, you have a dignity and charm that few people possess. And you do not look as old as your years, in spite of the lines of care and worry I have made in your dear face. I think it is because of your Christian trust and serenity. I can never forget how you have cared for me all these years, while I was a helpless baby and a thoughtless, careless girl. I remember the time I had that abscess in the palm of my hand,—how you poulticed it, and were up night after night with me, putting my whole arm first into hot water and then into cold, and walking along beside me carrying the pail while I walked the floor because I could not stay in bed, the pain was so great.

And very vivid in my mind is the time you finished my contest dress. I never would have tried for or won that contest if you had not encouraged me. Whatever I have accomplished, or shall yet accomplish in my life, will be due to your inspiration and confidence, mother dear. That afternoon, the day before the contest, I had expected to sew and finish my dress, but Marjorie, poor girl, could not manage her recitative in "The Lord Is Mindful of His Own" that she was to sing in the contest, and I knew she wanted to win just as much as I did. I thought it all over, but I knew it would be mean of me not to help her, for I knew just how it had to be done,—you know I had that selection in my repertoire the year before and Professor Skinner gave me special work on the recitative,—so I just stayed and helped her a bit. Her appreciation and thanks were reward enough. But my poor dress! I should have to wear that old faded voile. I just couldn't help crying a little over that, for there was no other time to finish the new one, every minute was crowded full. And then the next morning there was my dress, finished and pressed and all ready to put on! You had sat up half the night to finish it for me.

How are you getting along in school, Ann and Bert? I want to see good grades on your record cards when I come home. And remember to take steps for mother and dad. Father is not so strong as he once was; I am concerned over his failing health, and these financial difficulties are hard on him. Bert, don't let him do one thing you can possibly do instead.

How is the little church getting along? I feel downright homesick for it sometimes. Who is acting as Sabbath school secretary now Clifford and I are both away? I am glad they are putting fresh soil and manure over the church lawn, it will make the grass so thick and green next summer.

Well, I must stop writing or I shall be late for the concert. A big hug for each of you.

Lovingly,

JANICE.

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Washington Missionary College Week of Prayer

BY D. A. OCHS

THE writer had the privilege of assisting the faculty of the Washington Missionary College during the annual fall Week of Prayer, November 9-16. Two meetings were held daily—one at the regular chapel hour, and one in the evening. Twice during the week, meetings were also held with the academy department alone.

Washington Missionary College has enrolled 634 students to date. These young men and women entered into the spirit of this consecration week with their teachers in an unusual manner. The excellent results of this week's endeavor are only the reapings of the quiet and steady working of a consistent, deeply spiritual program sponsored in the institution. This is evident from the large number of young people who avail themselves of the blessings of the school prayer bands, which play an important part throughout the school year.

Not only did these bands meet daily for study and prayer during the week, but the president, H. A. Morrison, met with the leaders of these bands, laying definite and concrete plans to help every student in school. The teachers also gathered daily in the capacity of a prayer meeting, during which time the young people in their charge were presented to God in earnest prayer.

All teachers carry a definite list of student names for personal work. It was gratifying to observe the personal interest the teachers take in the spiritual welfare of their students. When in the public meetings the students were given opportunity from time to time to make the supreme decision, surrendering their hearts to God, twenty-four yielded for the first time to the quiet leadings of His Spirit. Of this number six come from non-Seventh-day Adventist homes and twelve from divided homes. These young people were organized into a baptismal class, and as they met from time to time, Professor Morrison and H. L. Shoup, pastor of the college church, met with them, encouraging them in their plans to live this blessed truth. Def-

inite plans were laid for further study and for baptism.

Scores of young people surrendered their lives anew to the cause of God. Truly the Lord honored Washington Missionary College in not withholding the blessing of His divine Spirit. We are confident that the spiritual program carried on in this institution throughout the school year will leave a lasting impression upon the lives of these many young people who are attending. May God's people everywhere remember daily in prayer the host of youth in this Christian school and the faithful Christian teachers who carry the responsibility.

## Itinerating in the Lake and Southwestern Unions

BY J. J. STRAHLE

It has been a pleasure to visit a number of churches in these union conferences. Lack of time made it impossible to visit very many. The Adventist people are truly loyal to their faith, and are willing to do their utmost to help extend God's kingdom in the earth. The appeals made in the churches touched responsive hearts. Many a person said, "I want to go out tomorrow and finish my Harvest Ingathering goal." Similar words were heard in nearly every place. In these meetings the imperative need for lay members to enter the ripened harvest fields was pointed out. We referred to the statement given in "Testimonies," Volume IX, pages 33, 34: "Many of God's people are to go forth . . . into places where the third angel's message has never been proclaimed. . . . Faithful men are to go out as colporteur evangelists, bearing the truth to those who would otherwise never be enlightened."

In the appeals made, all who were impressed by the Holy Spirit to have a part in finishing the work of God through the literature ministry before Jesus comes, were asked to come forward at the close of the meeting. We were very happy to see many manifesting a desire to enter the Lord's work. A goodly number of laymen are now planning definitely to attend the coming winter insti-

tutes. The prospect for the literature ministry is very encouraging. This causes us to believe that our colporteur forces will be strengthened greatly for the coming new year.

## Calendar Reform May Depend Upon Pope's Decision

BY C. S. LONGACRE

GREAT progress has been made during this past year toward calendar reform among religious organizations. When the thirteen-month, blank-day calendar plan was presented to the League of Nations in 1931, we were able to present protests from leading representatives of practically every Protestant organization, and from many leading Catholic priests, in connection with our own protests. But a great change has come in the attitude of both Protestant and Catholic organizations in favor of adopting the twelve-month, equal-quarter, blank-day calendar plan. This scheme aims to adopt the schedule of placing ninety-one days in each quarter, thirty-one days in the first month, thirty days in the second month, and thirty days in the third month of each quarter, totaling 364 days for each year. The 365th day of the year is to be a blank day, and will be dropped out of the weekly cycle; so will also the 366th day during each leap year, thus altering the weekly cycle by two days in each leap year. So far as the weekly cycle is concerned, both the thirteen-month and the twelve-month, blank-day schemes are destructive of its unbroken preservation.

The World Calendar Association, with headquarters at 485 Madison Ave., New York City, is sponsoring the twelve-month, equal-quarter, blank-day plan; while the International Fixed Calendar League, which sponsors the thirteen-month, blank-day calendar plan, has its headquarters at 343 State St., Rochester, N. Y. Both these world calendar organizations have branch headquarters established in practically every country in the world, whence they carry on their propaganda, each favoring the adoption of its particular reform calendar scheme.

It is somewhat interesting to learn how the leaders of these divergent calendar plans regard each other's schemes for a reformed calendar. The October issue of the *Journal of Calendar Reform*, which sponsors the adoption of the twelve-month, equal-quarter, blank-day calendar, has the following to say concerning the thirteen-month, blank-day calendar:

"The plan for a thirteen-month year is violent, confusing, stupid, impractical, and costly."

The thirteen-month calendar advocates claim that their scheme is far superior to the twelve-month, equal-quarter, blank-day plan. If this is the case, then how much more "violent, confusing, stupid, impractical, and costly" must be the twelve-month than the thirteen-month year in the estimation of the International Fixed Calendar League? As a matter of fact, any calendar plan which disrupts and changes the weekly cycle and all the sacred days and religious customs every year, is truly "violent, confusing, stupid, impractical, and costly" in more than one way.

#### *Many Religious Bodies Support Plan*

The surprising thing is that so many religious bodies have been hoodwinked by the propaganda carried on through the activities of the twelve-month, equal-quarter, blank-day calendar advocates. The Eastern Orthodox Greek Catholic Church, the International Federation of Protestant Churches in Europe, the Federation of the Protestant Churches of Christ in America, the Federation of Protestant Churches of South America, and the Catholic Churches of Mexico and South America, together with numerous Protestant denominations on their own initiative at national conferences, not only in the United States, but also in Europe and South America, have all gone officially on record in favor of the adoption of the twelve-month, equal-quarter, blank-day calendar plan.

The most significant feature of this movement is that the Rational Calendar Association of London, the World Calendar Association of New York, the Bureau d'Etudes pour la Reforme du Calendrier de Paris, and the Gesellschaft für Zeitgemässe Kalender Reform of Berlin, together with the reform calendar committees in Latin-American countries, many of which are headed by Roman Catholic bishops, have organized a "Mission of Inquiry," headed by the Right Reverend Fernand Cabrol, abbot of St. Michael's Abbey, Farnborough, England, one of the leading authorities of the Roman Church on all matters of liturgy and discipline, to bring the

question of calendar reform before the Vatican, "in order to explore in the most thorough manner possible the attitude of the Vatican and the central authorities of the Roman Catholic Church toward proposals for a fixed Easter date and calendar reform."

As a result of the inquiries made by the Mission of Inquiry, the committee came to the following conclusions:

"1. The subject of calendar reform is under constant consideration at the Vatican, and close observation is being kept of the movement for reform throughout the world.

"2. The subject of calendar reform is viewed by the Vatican as a whole, and the question of Easter stabilization cannot be detached from the question of general reform.

"3. Before any action by the Holy See can be contemplated, it is in the highest degree desirable that unity should be established between the advocates of differing methods of reform, or, failing unity, the expression of an overwhelming opinion in favor of one system.

"4. Such agreement upon a definite method of revision should have formal approval from the leading governments which, through the League of Nations, have already passed for reform. If such an agreement is reached, and the nations were to present the Holy See with a request that the Holy Father should examine the question, it is probable that the request would be welcomed. But until such agreement has been reached on a definite plan, it would be unwise for the League or governments to again approach the Holy See for an official decision.

"5. It is desirable to make clear that the demand for calendar reform is not prompted by any sectional interests, but is universal.

"6. The mission satisfied itself that opinion in the Vatican is in favor of a twelve-month system, and is averse to a thirteen-month year."

#### *Vatican Memorialized by Organization*

The Mission of Inquiry, representing all the leading calendar reform organizations, the national calendar committees, and various Protestant and Catholic organizations throughout the world, presented a memorial in Latin to the Vatican, which was placed on record in the official archives of the church. The following are excerpts taken from a translation of this memorial:

#### **"ON THE REFORM OF THE CALENDAR"**

"Throughout all Christian nations today is spread a strong desire for a reform of the Gregorian calendar. . . .

"Among the members of the societies advocating this reform are many serious students of religion, who feel that the stabilization of Easter would remove from the Christian Ordo an anomaly which has no basis in true doctrine, and was only incorporated in the practice of the church for reasons which are no longer valid.

"Upon this point all the Protestant churches of the West and the Eastern Orthodox Church are agreed, and it is

felt that this reform would further the great cause of church union. . . .

"The proposal to set aside one day out of the days of the week is similarly intended for the general benefit of mankind and the promotion of Christian unity. Its purpose is to enable the remaining 364 days of the year to be divided into fifty-two whole weeks, so that every year should begin on a Sunday and all the dates of the months fall always on the same days of the week. By this means a perpetual calendar would be established for all time.

"This proposal is not necessarily of prime concern to the church; it need only affect lay interests. But it would obviously be more acceptable to public opinion if it were accorded the sanction of the church's authority. No Christian community that has studied the question has found any objection to the proposal (with the exception of the Seventh-day Adventists), and the Episcopal Church of America has expressed its official approval of it in the strongest terms.

"Both these measures of reform can most easily be introduced in 1939, when the year will begin on a Sunday. Next year delegates to the League of Nations are to be called upon for a decision. There is therefore great need today for the church's guidance."—*Journal of Calendar Reform*, October, 1935.

#### *Only Seventh-day Adventists Oppose the Measure*

This memorial, presented to the Vatican by the Mission of Inquiry, points out the significant fact that the Seventh-day Adventists are the only denomination which is opposed "to the proposal" of changing the Sabbath or the days in the weekly cycle. What a wonderful testimony this is to the loyalty of Seventh-day Adventists, who seem to be left standing alone in defense of the Sabbath, the only Protestant church to protest against changing the Bible plan of observing the day which God set aside as His "holy day."

Another very significant thing that is taking place in connection with this calendar reform movement is the fact that the Roman Catholic Church is carrying forward a vigorous campaign for calendar reform "through the well-organized channels of Roman Catholic opinion" in fourteen Latin-American countries. The following excerpts are taken from the June, 1935, issue of the *Journal of Calendar Reform*, in an article written by Charles C. Sutter, director of the World Calendar Association, who quotes Dr. I. Gajardo Reyes, chairman of the Latin-American committee for calendar reform, as follows:

#### *South American Catholics Favorable*

"The Roman Catholic clergy in South America is not only informed and interested, but distinctly favorable to the adoption of a new calendar. All the priests with whom I discussed the matter, in various parts of South America, were in favor of reforming the calendar on the basis of the plan proposed by the World Calendar Association.



"A similar result came from my visits to the great Catholic universities. There can be no doubt that the attitude of the church is every day more favorable to this plan. Church leaders point out that, purely from a liturgical standpoint, it will facilitate the practice of all religious services.

"As to the hierarchy, the governors of the church, I can also speak with assurance. Most of our Latin-American committees on calendar reform, in the principal countries, include on their active membership prominent representatives of the church.

"For instance, the Chilean committee is under the distinguished chairmanship of the eminent Salesian priest, the Reverend Father Valentin Panzarasa, who has discussed the subject of calendar reform with the apostolic nuncio in Santiago, Monsignor Ettore Felice. From the nuncio comes the information that His Holiness, Pope Pious XI, finds the plan of the world calendar very practical and convenient, and sees no dogmatic objection to it, or to the fixation of Easter on April 8."

Mr. Sutter says:

"Added strength is given to this statement, if any is needed, by the recent utterances of members of the hierarchy in various Latin-American countries. From the Mexican apostolic delegate and primate of the church in Mexico, the Most Reverend Leopoldo Ruiz y Florez, archbishop of Morelia, comes this definite statement: 'I think the reform of the calendar advisable and the best plan that of the world calendar. Time will come when this idea will win.'"

In commenting upon Dr. Reyes' report of calendar reform progress among the Roman Catholic hierarchy of South American countries, Mr. Sutter says:

"The tour of South America, just completed by Dr. Gajardo Reyes, is perhaps the most important development in world-wide calendar reform since the League of Nations meeting in 1931. On this trip, the Latin-American chairman was accompanied by the writer, who thus had an opportunity to observe at first hand the attitude of leading churchmen and government officials toward the movement. It is not too much to say that the Latin-American countries now form a solid bloc, which can be depended upon to appear in any future international conventions on the subject as a spearhead of advocacy of the twelve-month, equal-quarter plan."

#### *May Be a Roman Catholic Calendar*

All this indicates that if a new calendar is adopted and the weekly cycle is altered, it may be a Roman Catholic calendar, just as the Gregorian calendar was. If this unusual feat is accomplished, it will be done by a union of the Protestant churches with the Roman Church, and the "pope's decision" will be the decisive factor.

Protestant church leaders are now reaching their hands across the gulf to clasp hands with the Papacy, and as Mrs. E. G. White said concerning this union, "A confederacy is being

formed to trample out of sight the Sabbath of the fourth commandment. . . . Something great and decisive is to take place, and that right early." —"Special Testimonies for Our Ministers," No. 1, p. 67.

The Calendar Reform Committee of the Chamber of Commerce of the State of New York, says in the *Journal of Calendar Reform*, issue of June, 1935, "Information has reached your committee that the League of Nations is prepared to place the question of calendar reform on its agenda for 1936, provided at least two important nations request such action."

The secretary of the International Conference of the League of Nations, in response to an inquiry by the writer, stated that calendar reform would be placed upon the agenda for consideration if one important nation made the request. So there is little doubt that this important question will again be considered by the League of Nations at its International Conference in 1936. From present appearances, it looks as if the Seventh-day Adventist denomination will have to stand alone against all the world in its opposition to this Heaven-defying scheme. No, not alone, for God is with us, and He will vindicate His truth. "What shall we then say to these things? If God be for us, who can be against us?"



### *Newbold Missionary College*

BY W. G. MURDOCH

NEWBOLD MISSIONARY COLLEGE is the name given to our training school in England. Because of the large housing scheme launched by the adjoining town of Watford, it was no longer practicable for our school to remain at Stanborough Park, so five years ago we moved to a large estate not far from the old town of Rugby. To move an old, established institution is a large and difficult task, involving much time and money. We are pleased, however, to report progress; and teachers and students alike are delighted with the new location.

Our industries are beginning to

develop. We have a farm of 300 acres, and the soil is very productive. The stock of tuberculin-tested Ayrshire cows is one of the best in the neighborhood, producing sufficient milk for our own needs, and enough besides so that we are able to supply the sanitarium at Watford. The market garden is quite a feature of our work, and gives employment to a number of young men. In addition to these agricultural projects, we have established a leather factory and also a small textile industry.

The spiritual tone of the school this year is encouraging. The Week of Prayer services conducted by W. T. Bartlett were deeply spiritual and refreshing for all. What a joy comes to the teacher when he sees these young people under his care giving their hearts to God for the first time!

Never has such enthusiasm been manifested during our Harvest In-gathering campaign as we witnessed this year. This is evidenced by our reaching the sum of \$15 per capita. As a result of the many visits by the students into the neighboring towns, some have become interested in our message.

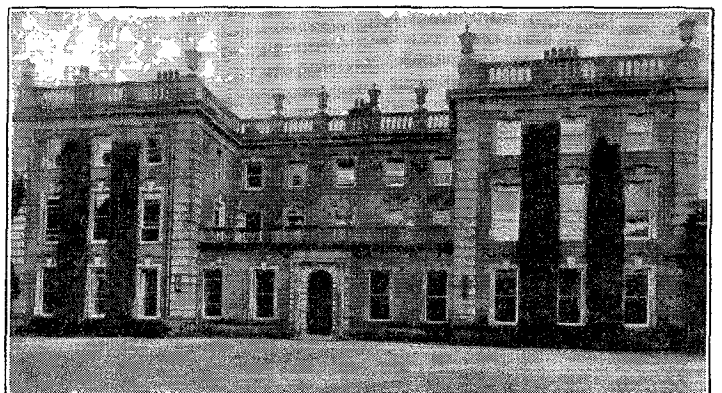
From year to year we are building up our library and laboratories, adding to our equipment, and increasing the efficiency of the teaching staff, so that soon we hope to have a senior college here in England. The members of the British Union are loyal to our educational work. They support it by sending their sons and daughters, and also by their gifts and prayers.

We believe in the fundamentals of Christian education as outlined in the Spirit of prophecy, and seek to pattern our school after the plan so clearly outlined by the servant of the Lord. And what a glorious opportunity we have here, away in the country, of developing young people for the cause of God!

About five miles from our school is the village of Lutterworth, where John Wycliffe, the Morning Star of the Reformation, sent forth his followers two by two to proclaim the



Newbold Missionary College



message of justification by faith. This same spirit has taken possession of us, and from this school, in the center of England, we want to send out many who will take the last gospel message to those who know it not.

Our church schools, while few in number, have a very encouraging enrollment this year, and we hope that soon many more of our children will have the privilege of being taught by godly teachers. We are laboring to obtain a high scholastic standard, but we desire above all, that the young people of this union may be so trained and educated that they can take their places in the finishing of the work.



### The Sowing and the Reaping

BY LLEWELLYN A. WILCOX

VISITING a patient and her daughter in the Glendale Sanitarium, I learned they were both interested in knowing what we as a people believe, and why. It was arranged for me to conduct a study with them daily, or every day when the mother's health would permit. The two have now accepted the Sabbath with eagerness and rejoicing, and every other truth as far as we have gone, and we are hoping to baptize them either before they leave or soon after. This will make nine baptisms in as many months from among those who have been patients here.

I asked the mother and daughter why they happened to come to our sanitarium. They said that one day—it is the old story, and how often we have heard it—a young man came to their home with a book, "The Home Physician." The mother did not wish to buy it, could not afford to buy it, and could not understand afterward why she had bought it; but she said she was so impressed by the cleanness and earnestness of the young man that she just had to buy it. At the moment she felt that God had somehow sent him with something for her.

Later came the reaction, and for some time the book was unused and unopened. "But do you know," added the daughter, "that book saved three lives in our family? When our family doctor, then another doctor, did not know what to do, we followed the directions of this book, and here is mother, still alive; here I am, and my little nephew is outside."

In that "Home Physician" was an order blank for the magazine, *Health*. That told them of the Glendale Sanitarium, which will be to them, by God's grace, the portal into the church of the living God.

If the medical work is the entering wedge, the colporteur work is the opening providence. There is no better combination than the two for preparing the way of the Lord.

Paul plants, Apollos waters, Cephas cultivates, but it is God who gives the increase.



### Sabbath School Convention

BY A. A. CONE

THE Rhode Island State Sabbath school convention, held in the Providence Temple, November 16, proved to be a great encouragement and inspiration to all who were able to attend. All the churches in Rhode Island were well represented, and members from other churches outside the State were seen in the audience.

S. A. Wellman, of the Sabbath School Department of the General Conference, gave a moving picture lecture Friday night preceding the convention, telling of God's providences in our work in Africa.

F. D. Wells opened the first session of the convention Sabbath morning with a very stirring talk on "What the Sabbath School Means to the Southern New England Conference." Elder Wellman then gave an interesting review of the beginnings and development of our Sabbath school work in all the world.

One of the outstanding features of the entire convention was the sermon at the eleven o'clock hour by J. K. Jones, "What the Sabbath School Means to Church Members, Young and Old." At the close of the sermon there was an enthusiastic vote, asking that the sermon be reproduced in some permanent form, so those who could not be there might be able to read it, and others might have the opportunity to read it again

#### TWO CLASSES OF YOUNG PEOPLE

There are two classes of young people, and only two. The young people of the first class are giving their spare time to study in order that they may fit themselves for some place of usefulness. The young people of the other class are either not studying at all, or are doing very little studying. They work more or less during the day, but they lounge evenings. These in the latter class are unhappy.

Young people properly trained are in demand everywhere. The effort put forth to get a training through correspondence study is itself an important part of a real education. The Home Study Institute has trained hundreds of young men who are now occupying positions of trust and responsibility. It can train thousands more, all of whom can be used to excellent advantage.

Write now to the

HOME STUDY INSTITUTE,  
Takoma Park, Washington, D. C.

## A LIGHT BEARER

THE following letter will bring encouragement to all those who have been providing *Present Truth* subscriptions as a part of their missionary endeavor:

"DEAR SIR:

"Just a word to let you know the *Present Truth* has indeed been a light bearer to the young lady who has been receiving it. She was formerly of the Roman Catholic Church.

"She reads over carefully the *Present Truth*, and compares it with the Bible which was given her by an Adventist friend. She has not yet outwardly accepted the truth, but in her heart she has accepted it.

"When we saw her last Saturday night, she expressed her regret that the subscription had expired. I am glad to have the paper renewed for her, so she will keep up her interest. I believe the subscription was sent free of charge through the worker at the booth we had at the World's Fair last year.

"It has accomplished a world of good for her."

Send in a list of names to receive *Present Truth* subscriptions during 1936. Thousands each year are receiving "a world of good" from the reading of this missionary paper.

Subscriptions are only 35 cents each; three for \$1. (In the District of Columbia and foreign, including Canada, 60 cents each.)

Send Orders to Your Book and Bible House,  
or to the

REVIEW AND HERALD PUBLISHING ASSN.  
Takoma Park, :: :: Washington, D. C.

at their leisure by their own fireside.

Elder Bohner, the local conference Sabbath school secretary, was with us during the entire convention, giving excellent counsel and practical suggestions. The evening session was devoted to a Sabbath school officers' and teachers' council.

Sister Wellman's singing was enjoyed by all. Elder and Mrs. Wellman not only rendered excellent help in the convention work, but their personal contacts with the members left a lasting impression for good. We believe the convention will mark a new advance in our Sabbath school work throughout the State.



JESUS CHRIST will introduce His saints into the sphere of eternal rest and joy. There is a recompense of reward. The languid eye of the suffering saint is turned to no merely negative heaven. It kindles into eloquent brightness as it gazes on the inheritance incorruptible and the crown radiant with immortal glory. We have to do with the faithfulness, Christ with the crowning. Long endurance on our part will not tarnish the promised diadem.—Joseph Parker.

## Annual Camp Meetings in East Africa

BY S. G. MAXWELL

WE began conducting camp meetings here as an experiment, but they have come to stay. This third year has seen encouraging increases in attendance and baptisms. Two camp meetings are held for the Luo people and one for the Kisii. Four days are devoted to Bible study, departmental instruction, women's work, and reports from workers. The Africans bring their own food and build grass booths for the occasion.

E. D. Dick, of the Northern European Division, was to have been with us, but conditions in Ethiopia made it necessary for him to leave us before the meeting began. But the Lord bestowed a rich blessing at each place, and many were led to seek a new Christian experience.

At Kanyadoto, on the Sabbath, after an impressive call for surrender had been made by E. R. Warland, all the congregation knelt in silent prayer. Those desiring help gradually stood until a large number were on their feet. One young man who had been a member of the baptismal class, resisted the urge to do so. From that moment he became dumb.

Later in the day, word of this was brought to the leaders; and after the Sabbath opportunity was found to talk to him. He could hear questions, but answer only by writing. After some questioning, we found that he had been unfaithful in paying his tithe. But it was evident that there was more on his mind, and he finally confessed to breaking the Sabbath and violating other commandments. He desired prayer for forgiveness and healing. Several Europeans and Africans knelt together in the church and besought the Lord on his behalf. On rising, he still did not speak, but Brother Thomas called on him to praise the Lord for what He had done for him, and in attempting to do this, his speech returned. The same evening he testified to the whole camp of what God had done for him, and asked the missionary to give him some work so he could repay the misappropriated tithe. We greatly rejoice that the Lord came so near and answered prayer.

More than 7,000 attended the meetings. There were 532 baptized, which represented an encouraging gain over last year, when the number was 460. Joel Omer, one of the leading African evangelists, was ordained to the gospel ministry.

Following the camp meetings, services were held for the European work-

ers. An excellent spirit was present. All are wholehearted in unitedly pressing the work to completion.



## Itinerating in Eastern Poland

BY H. W. LOWE

WHAT a welter of races, religions, and hatreds exists in the eastern half of the mainland of Europe! A journey southward from Finland, keeping close to the western side of the Russian border, as far as the Black Sea, takes one through some of Eastern Europe's war-torn territories, where conditions are, in places, almost incredible.

Evidences of the havoc of war are still plentiful. Where were prosperous cities, can still be seen derelict factories and gaunt ruins of fire-gutted buildings. Across the countryside in many places the trenches still run, and row upon row of "live" shells, turned up by the plow, lie along the roadsides.

A day's journey by rail east of Warsaw, Poland, brought us to Pinsk, in the administrative district of Polesie. Here, within an area of 37,000 square kilometers, is a city population of 146,000 and a rural population of 985,000. Of Poland's 33,000,000 inhabitants, 73 per cent live outside the towns and cities. In eastern Poland, the city populations are predominantly Jewish, and most of the commerce is in their hands. Of orthodox type, these people appear much as they did in the Saviour's day. Long robes, distinctive headdress, unshaven heads and faces, typically Semitic features and behavior, an intensely materialistic attitude toward life,—all these characteristics create a great and unsolved Jewish problem in eastern Poland.

Religiously, the rural population is either Greek Orthodox or Roman Catholic. Racially, they are Polish, Russian, or Ukrainian, with other smaller admixtures. There are over 7,000,000 Ukrainians and Russians on the Polish side of the border.

Leaving the railway at Pinsk, we took a river boat at 5 A. M. and began a long journey across typically Russian tundra country. This is flat, mainly bogland, alternated with stretches of semisandy waste, the vegetation being somewhat arctic in character, the whole being altogether dreary to the traveler.

Leaving the boat, we set out in horse-drawn vehicles that defy description, as they also defy reading, comfort, and sleep! If the country had changed since we left Warsaw, so had the people. We were now among

simple, unaffected, warmhearted Russian peasants. We had never seen such a passionate desire for knowledge, for God, for truth, as these poor people manifested. We could not give them enough. We began meetings among these farmsteads usually about 4 P. M. With only two intervals of five minutes each, we went on till 9 or 10 P. M. After that the people flocked around for advice about their sicknesses, etc.

We slept in barns or sheds, in the hope that we might escape the malice of multitudes of mosquitoes, fleas, etc. But it was a forlorn hope! Water is poisonous, sanitation unknown, food scarce and unpalatable, and in many respects the risks to health in rural east Poland are as great as in tropical Africa.

So intense and widespread is the spiritual travail of these people that "holy" men are appearing with a so-called Pentecostal form of religion. They lead the people to great excesses of emotional fervor which are altogether disreputable. A harvest of immense proportions awaits our reaping if only we had additional consecrated workers to send into these needy regions of the Polish Union. Priestcraft often stirs up much hatred, and sometimes our workers are severely handled, but God is giving good results. In east Poland, among 5,700,000 people, we have fifty churches with 1,200 members, and in the Polish Union we have some 3,500 members in 150 churches.

Traveling is incredibly hard. Sometimes we had to leave the horse carts and set out across the fields. When wading through the bog, we slung our footwear around our necks, and with grips in hand, wended a weary and painful and muddy way to the waiting peasants' homes. In winter, J. Kulak, East Polish Conference president; A. Wiesolow, field missionary secretary; and other workers have at times to wade waist deep through snow and water in their travels.

T. T. Babienco, the union president, has some devoted helpers, and they are a courageous body of men, battling against many forbidding circumstances.

There should be fifty students instead of twenty, as at present, in the Polish school at Bielsko, and within two years we should aim to place a score of new workers among these waiting multitudes. Here is a challenge to our Polish youth. Here is an appeal to all Adventists to pray and plan for a great awakening in Poland.



"THERE is earnest work for every pair of hands to do."

### A Victorious Campaign

BY E. A. MANRY

A FEW months ago the presidents of the seven conferences composing the Columbia Union voted a Harvest Ingathering goal of \$100,000 for the union. Each conference gave careful attention to improving the organization of the churches, and responsibility was placed upon the leaders throughout the field. After much prayer and planning, the signal to advance was given.

Week by week thousands of dollars began to flow from the churches to the conferences, then on to the union, and finally to the General Conference treasury, thence to be distributed to the far corners of the earth. From the first, success crowned our efforts. For the first time in the history of the union, the goal was reached before Thanksgiving Day. More than \$100,000 came into the treasury, and the end is not yet in sight. Devotion to the cause of missions, as well as good organization, is bringing the total amount collected well above the goal set by the presidents.

The statement, "Thy people shall be willing in the day of Thy power," is being fulfilled here in this field. Amid great difficulties and many discouragements, this short, intensive campaign has been successfully conducted. Blessings, both spiritual and temporal, have come to our people as they walked the streets, seeking out those who would give for missions. Not only has money needed in our work been collected, but more than a score of individuals who had not done so before are now attending our services. There are other thousands who are interested in our message and will be given literature and Bible studies.

Seven home missionary secretaries, working with their presidents, have tirelessly labored in the field and in the office to bring speedy help wherever needed. These leaders have been an inspiration to the churches. Now that victory has crowned the efforts of each conference, the plan is for every one to launch out in a great soul-winning effort to bring the truth to the thousands residing in our field. So 1936 should be our banner year in goals and souls.

If we allow "light wine" and beer, people will be drunk. All the "strong drink" denounced in the Bible was light wine and beer; whisky had not yet been invented.—William Goodell Frost, President of Berea College.

## Appointments and Notices

### AN ACCURATE SUNSET CALENDAR

For the Beginning and Ending of Each Sabbath in the Year

Calculated Especially for Your Church  
Every Seventh-day Adventist Home Should Have One

This is the Sunset Calendar that has been recommended to our people by the General Conference, and which has been much appreciated by the churches and homes during the last two years.

Orders for the 1936 Sunset Calendars are now being filled, and it is urged that orders be placed as soon as possible. Since each order necessitates individual calculations for the exact latitude and longitude of the place for which sunset time is wanted, it is impossible for calendars to be carried in stock. When you receive the Sunset Calendar, you have the most accurate sunset information available, and there is no need for the user to figure or compute.

Since dates for Fridays and Sabbaths shift two dates earlier for the last ten months of 1936, compared with 1935, the need for a current calendar can be seen.

As in the past, pastors or others who wish to present Sunset Calendars as New Year's gifts, may have their compliments or greetings printed on the calendars without extra charge on orders for 100 or more. Wording is restricted to ten words on two lines.

Schedule of Prices		
Number		Price, each
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75 " 99	-----	6 "
100 " 149	-----	5 "
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### Specimen Calendar

Actual Size of Calendar Is 4 1/4 x 7 Inches

### SUNSET CALENDAR

1936

Northampton, Mass.  
Fridays and Sabbaths

"Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss."—"Testimonies," Vol. vi, p. 356.  
"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—"Testimonies," Vol. vi, p. 356.  
"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours..."—"Testimonies," Vol. vi, p. 359.

This table is correct only of the city named above.  
Time shown is Eastern Standard Time.

Date	Friday	Sab.	Date	Friday	Sab.	Date	Friday	Sab.
Jnn. 3	4:30	+1	May 1	6:50	+1	Sept. 4	6:20	-2
10	4:37	+1	8	6:58	+1	11	6:07	-1
17	4:44	+2	15	7:05	+1	13	5:55	-1
24	4:53	+2	22	7:12	+1	25	5:43	-2
31	5:02	+2	29	7:18	+1			
Feb. 7	5:11	+2	June 5	7:23	+1	Oct. 2	5:30	-1
14	5:20	+2	12	7:27	+1	9	5:18	-1
21	5:29	+2	19	7:30	+1	16	5:07	-1
28	5:38	+1	26	7:31	0	23	4:56	-1
						30	4:47	-2
Mar. 6	5:46	+2	July 3	7:31	0	Nov. 6	4:38	-1
13	5:55	+1	10	7:28	0	13	4:30	0
20	6:03	+1	17	7:24	0	20	4:25	-1
27	6:10	+2	24	7:18	0	27	4:20	0
			31	7:11	-1			
Apr. 3	6:18	+2	Aug. 7	7:03	-2	Dec. 4	4:18	0
10	6:26	+2	14	6:53	-1	11	4:18	0
17	6:34	+1	21	6:43	-2	18	4:20	0
24	6:42	+1	28	6:31	-1	25	4:23	+1

NOTE: In the date column are dates for Fridays. To obtain sunset time for Sabbath add or subtract (as indicated by the + or -) the number of minutes in the Sabbath column to or from the time given in the Friday column. Thus, during March, sunset comes later on Sabbath than on Friday, and during September sunset comes earlier on Sabbath than on Friday.

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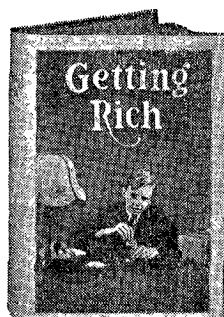
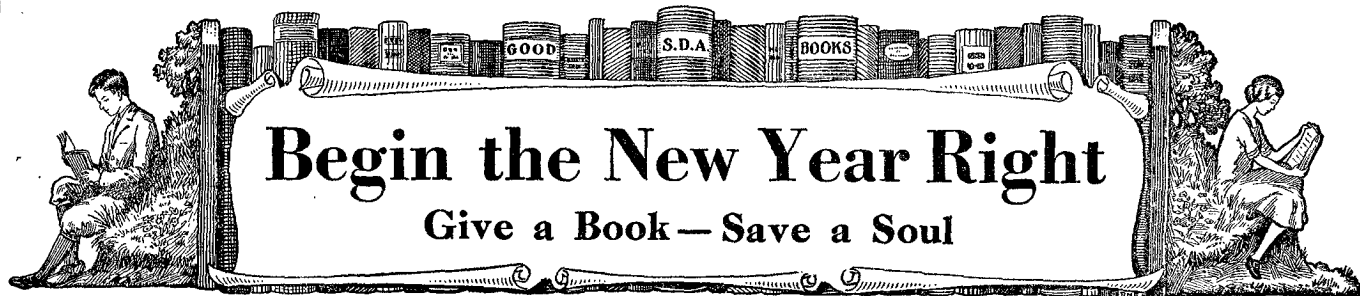
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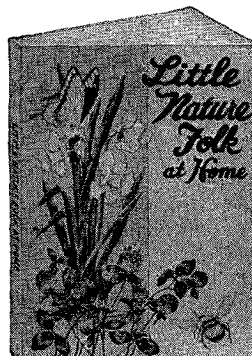
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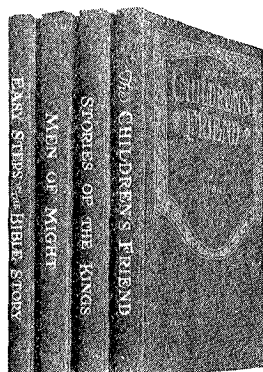
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## OF SPECIAL INTEREST

THE people connected with this movement have one faith throughout the world-wide field, and they employ, with some modification, the same methods for carrying forward the work. We are impressed with this constantly by the letters we receive from various outlying fields. Of the work being done in the West Visayan Mission, Philippine Islands, E. M. Adams, director of that mission, says:

"We are in the midst of our Harvest Ingathering, and together with our brethren in other parts of the world, can testify that God is working. While we meet opposition, some who gave last year having refused to give this year, yet on the whole we see many indications of a better situation than last year, and we have hope of reaching our goal that has been set for our mission here, having now, in the first two weeks, over thirty per cent of the amount."

### Sad News From Ethiopia

IN addition to the anxieties of our missionaries in Ethiopia on account of the war, they have been called upon to mourn the loss of one of their number by death. On December 11, the United States State Department passed to us the following message from Mr. Engert, Chargé d'Affaires in Ethiopia:

"REGRET TO REPORT DEATH TODAY OF MISS ESTHER LOUISE BERGMAN, SISTER OF DR. GEORGE CLYDE BERGMAN, OF THE SEVENTH-DAY ADVENTIST HOSPITAL IN ADDIS ABABA, WHERE SHE WAS HEAD NURSE. CAUSE OF DEATH AN INFECTION THROUGH TONSILLECTOMY OPERATION. BROTHER WHO IS HERE HAS CHARGE OF THE EFFECTS AND FUNERAL ARRANGEMENT AND HAS NOTIFIED RELATIVES."

Miss Bergman sailed with her brother, Dr. George C. Bergman, when he returned from furlough in January, 1933, and has been the superintendent of nurses and head of the training school for nurses at our Zauditu Memorial Hospital in Addis Ababa. She was a valued worker, and will be greatly missed from her post of duty in Ethiopia, and by hosts of friends and loved ones in the homeland. In cabling our sympathies, we referred to Revelation 14:13, which seems very appropriate: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Incidentally, this cable (which had nothing to do with the war situation) illustrates the excellent service rendered to our work and workers in foreign fields by our government. The State Department gave us prompt reports concerning the bombing of our hospital in Dessye on December 6. As reported by the newspapers, no lives were lost, but Miss Hövig, a nurse from Norway, suffered a broken leg in getting into a trench which had been prepared for protection

in such emergencies. Miss Hövig was taken to Addis Ababa by airplane, and Miss Halverson, another nurse from Norway, was taken to Dessye to fill her place.

M. E. KERN.

### Joy in the Lord's Work

AT the East China Union Mission biennial session recently held at Wenchow, Chekiang Province, China, we met an earnest believer who for many years was a faithful self-supporting colporteur-evangelist. The arduous toil and hardship attendant on the life of this colporteur, whose work is in country districts and mountainous sections, taxed his strength; and suffering from tuberculosis, he was forced to retire from the field. During the meetings this brother heard stirring sermons on the second advent of our Lord and the preparation required of all who would meet Him in peace.

At the testimony meeting held on the closing Sabbath afternoon, he said: "When I was distributing books and papers containing last-day gospel messages, I was full of joy all the time, but since I have had to discontinue this blessed work, I am unhappy all the time. Now I hear again the message of our Lord's soon return, and I know that unless the people are given an opportunity to hear and believe the truth soon, and are warned of the dreadful things that are about to come upon the earth, many will perish. I am much improved in health. I want to go back to the colporteur work, and then I shall be happy again."

O. B. KUHN.

### Beams of Light—in Darkness

THE writer happened into an upper room in which trunks, boxes, castoffs, or antiquated supplies were stored, and to his astonishment, three or four thousand pounds of our truth-filled periodicals was found.

Our literature "is to be as streams of light encircling the globe" instead of a light "under a bushel." Check up on your storeroom and dig out the REVIEW AND HERALDS, Watchman Magazines, Signs of the Times, Liberties, Little Friends, Youth's Instructors, Present Truths, Life and Healths, Home and Schools, Healths, and Message Magazines and pass them on to others—uncover these hidden beams of light.

Many are longing for a message of hope, and this potential energy can accomplish much in dispelling darkness from sin-sick souls and "hasten on that glad day."

C. M. CRAWFORD.

### To Meet the Call of the Hour

ELDER H. W. COTTRELL, who for long years bore heavy responsibilities in our work, sends us the following statement which we believe our people will take pleasure in reading. Brother and Sister Cottrell desire, as the years pass on, to have their life's savings in the cause to which they dedicated their lives.

"We have known and loved God's last gospel message, for which you stand, for more than seventy years. We never doubted for a moment one fundamental principle advocated by the Seventh-day Adventist denomination. Mrs. Cottrell and I have given our lives thus far, as have many others, to its promulgation. Advanced age now relieves us from the heavy burdens heretofore borne. However, we are active locally. Our purpose is that our prayers and the financial means with which our heavenly Father has entrusted us shall continue to be devoted to the extension of the world work."

Brother Cottrell encloses his check for a liberal amount for himself and his wife, "to assist in meeting the call of the hour."

J. L. SHAW.

### Wounded and Bruised

"HE was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him." Isa. 53:5.

What does all this mean to a believer?

The "Eternal One" was born of a woman that you might be reborn for eternity.

The "Creator" of all things was born in a stable that you might be reborn the child of a King.

"The Son of God" became the Son of man that you might become a son of God.

"The King of Eternity" became the Servant of men that you might serve Him as King eternally.

"The Mighty God" became a wee, helpless babe needing care, that you might have His divine care.

He who was "High" was brought very low that you might be lifted above the world and sin.

He who "upheld" worlds was Himself held as a babe in arms, that you might be upheld by His everlasting arms.

The Eternal "Word" who spoke worlds into existence became a wee babe who could not speak a word, that you might praise His wonderful Name forever.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. . . . In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us."—"The Desire of Ages," p. 25. J. M. COLE.

### How to Read the Bible

A YOUNG woman asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. I read it because I am devoted to the one who wrote it. To read the Bible with that motive is to read it 'devotionally,' and to one who reads it in that spirit it is indeed a love letter."—Senior and Intermediate Teacher.