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No. 10

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



ELDER C. W. CURTIS AND HIS FAMILY
Elder Curtis Was Formerly President of the Kentucky Conference.
He Sailed January 1, 1927, to Take the Superintendency of the Congo Union Mission.

Gleanings From the Field

Compiled From Division and Union Conference
Papers and Office Correspondence

A SERIES of revival meetings was started New Year's Eve near Avinger, Tex., where the old Prewitt Lake church used to be. Sixteen have signed the covenant, requesting fellowship in the church soon to be organized, and about \$100 has been promised to repair the church building. Not only are backsliders being reclaimed and children won to the Lord, but some grown people who had never before professed Christ are getting ready for baptism.

BELIEVING that "the church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth" ("Testimonies," Vol. VI, p. 29), the church at Bellingham, Wash., has organized itself into a Home Bible Study League. The town was districted, and each member is to work his own territory, giving out two leaflets of the Family Bible Teacher each week, thus giving out the series of twenty-six lessons in three months' time. Other churches are doing this. In one place thirty were baptized as a result of this league work.

THE following paragraphs are quoted from a letter by an isolated brother in the Texico Conference:

"On June 14 of this year I was cultivating a field of sorghum. It was very dry, and looked as if everything would die in the field. We had lost our son, and were heavily in debt. Under these trying circumstances I felt greatly burdened, in fact, I was so grieved that I almost felt it was useless to try any longer.

"Just at this moment something wonderful happened. Something compelled my mind to reflect on the promises the Lord has made to His children. I was made to understand that the promises were for me too, if only I would believe. This small voice made it plain that the Lord had always kept His promises, and that He would bless me with them if only I would believe. I comforted myself with the thought that I would pray to the Lord a little later on. But suddenly I felt impelled to pray then and there, so I stopped my team, climbed down from the cultivator, fell upon my knees, and got in touch with the Lord. I never before prayed with so much ease, and I never felt so much comfort in my life.

"Now for the blessing: about twenty-four hours afterward we received the sweetest rain, it seemed to me, I had ever experienced, and the next morning another rain came that assured our crop."

In a few words Elder H. P. B. Wicks, superintendent of the Solomon Islands Mission, tells what our training school among the people of the Solomon Islands is really accomplishing:

"Village after village in the Solomon Islands was calling us to begin mission work with them, but we lacked trained young men to answer these calls, therefore we organized our Batuna Train-

ing School to supply this urgent need for native teachers and evangelists.

"The young people thus brought together the first year (1924) were from eight distinct language areas, and were a few short years ago the bitterest of enemies. At that time they 'were without Christ, . . . having no hope, and without God in the world.' But the gospel of Jesus has reached them, and has broken down 'the middle wall of partition' and 'abolished . . . the enmity.' So now it is possible for them to associate together in love, learn the same language, work together harmoniously, and study together with the one object of speedily fitting themselves to teach the gospel to the many tribes and tongues who have as yet not heard. Already twenty-five of the students from this training school have been chosen to go out as missionaries to widely separated parts of the group, some to open new stations and others to care for the work already established."

THE colporteur work is gathering new force and power. Inspiring institutes are being held in all parts of the field. The colporteurs in Southern New England held their institute during the holiday season. Elder V. O. Punches says: "I have never attended an institute where the spirit was better, and perfect unity prevailed throughout the entire meeting." Prayer was answered in a very marked manner at this institute, and the ringing testimonies of the colporteurs who attended showed that it filled them with new courage to go out to the finishing of the work.

Some good experiences are reported from the colporteurs in the Colorado Conference. Their institute will be held February 18-27.

The past year has been a trying one for the book work in Kansas. One year ago, when the time arrived for the Kansas institute, one colporteur came. This year, on the day appointed, twelve men and women were on hand to receive the instruction and inspiration of the meeting. This number included men from various trades and occupations. Two church elders attended who are planning to work in the canvassing field in the near future. There were twenty-two present at some of the meetings.

The institute in the Illinois Conference was held December 30 to January 2. This challenge was thrown out to them:

"Many calls are coming daily concerning our books. We are afraid, dear people, if we don't get into this and do the work God wants us to do, He will raise up other people to do the work for us. Many unbelievers are writing in for territory, anxious to sell our books, realizing that they contain just what the people are looking for. Hasten to answer the call that has come to you!"

Carolina is enjoying prosperous times just now, which means excellent territory for the colporteur. Some splendid records were made there dur-

ing Christmas week, which is generally considered a poor time to sell books. One brother from that conference, who is an expert landscape gardener, feels sure that God has definitely called him to leave all else to enter the colporteur work. For the last two years he has met only blight, drouth, and failure as he has tried to garden; but as soon as he answered the call of God and entered the colporteur work, success crowned his efforts. It would do your soul good to hear him relate his experiences and see his face beam with the joy that comes only from feeding hungry souls.

WRITING to the General Conference office, Elder P. Drinhaus, home missionary secretary for the European Division, says of his work:

"My trip to Jugo-Slavia was an inspiration to me, especially along home missionary lines. They have only five workers in that whole field, but they are raising new churches through the efforts of church elders and lay members. The work in Montenegro, an exceptionally isolated country, without any railroads, was started by a good church elder who moved from Serbia to that country. The whole church in Prilip, Macedonia, near the border of Greece, is the result of a tract given away by a Bulgarian soldier. Our Harvest Ingathering work is going very well in nearly every country. The small Baltic Union is doubling their sum when compared with last year. In the whole division we had \$2,000 more on November 1 than last year at the same time. That surprised us, because conditions are harder this year in every country."

ELDER W. H. MEREDITH, president of the British Union Conference, writes under date of February 1 of the excellent workers' meeting they are having in that union. He says:

"We have Brother J. C. Raft, from the Continent, over here with us in our workers' meetings, and we are having a very good time. Down in south England the Lord came especially near in the workers' meeting, and also in the colporteurs' institute, which is still in progress. Brother Raft and I go to York today. We are hoping that these meetings will be a real blessing to our workers throughout the field."

MANY will recall that last year England was suffering financial dislocation by a great coal strike. The situation was really very difficult. Yet reports from the British Union show that the publishing work went forward, and Elder F. A. Spearing, of the South British Conference, mentions in a recent letter that his field passed their \$21,000 Ingathering for missions goal by over \$500. The membership report shows an increase for South England of 148.

* * *

THE only copy in America of the Songs of Solomon, printed in eighteen different dialects spoken in Great Britain, and published separately, was recently presented to the American Bible Society by its president, Mr. E. Francis Hyde, of New York City.

These eighteen dialects were current throughout England in 1860. Most of them are still in use. Only three copies of this collected edition of the Songs of Solomon are known to be in existence.



"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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The Gateway to the Kingdom---No. 1

BY L. E. FROMM

It was midnight on the river Niemen, that little stream that separated Russia from old East Prussia, the 25th of June, 1807. Opposite the little town of Tilsit two boats put off, one from each shore, and made their way slowly toward a raft that had anchored in the middle of the river. From out of each boat there stepped a solitary figure. Each saluted the other with a stiff military salute. Each was adorned with princely military trappings. One was Alexander of Russia, the other was Napoleon of France. It was a notable meeting, a momentous event. The issues were far-reaching, for they had met to settle the destiny of mankind and to divide Europe between them.

But eighteen hundred years before, on the lonely, shaded slopes of the Mount of Olives, just outside Jerusalem, there was another night meeting between two persons, that was fraught with infinitely greater moment to you and to me. These persons were not empire builders of this world, warriors of the sword. One was Nicodemus, a searcher for truth; and the other was Jesus, the Saviour of men. And this interview, taking place at the very beginning of Jesus' public ministry, was the most complete unfolding of the transformatory work that is necessary for the soul, the regeneration that must come to the human heart to enable one to become a citizen of the eternal kingdom. Jesus here disclosed the mysteries of redemption as related to the individual.

Nicodemus was honestly searching for truth. But through training, through choice, and through a misapprehension of the nature of true religion, he was laying the emphasis upon the external, the doctrinal, the orthodox, the theoretical, the intellectual. And he came to pay tribute to Jesus' ability as a teacher of truth. He desired to discuss with Him the problems that troubled his intellect. He said, "Rabbi, we know that Thou art a teacher come from God." John 3:2. But Jesus, knowing the need of Nicodemus' heart, brushed aside the proffered compliments, and came solemnly, tenderly, directly to the root of his trouble. He put His finger upon the plague spot. He went to the heart of the matter, and touched the fundamental error in Nicodemus' conception of truth. He said, "Except a man be born again, he cannot see the kingdom of God." Verse 3.

Ah, Nicodemus came in search of truth. But he, like many others, failed to recognize that truth is not merely abstraction, not simply a glorious moral con-

cept to which we give intellectual assent with the mind. *Truth centers in a Person.* "I am . . . the truth," said Jesus. And truth cannot be separated from the Person who is its embodiment. Seeking truth, Nicodemus failed to sense at first that he was face to face with the living Truth. He wanted instruction; but what he needed was salvation. He wanted a teacher; but what he needed was a Saviour. Not theoretical knowledge, but spiritual regeneration was his lack. And this was the deficiency of which he was wholly unaware. He thought he was all right, but he was all wrong. Jesus emphasized the fundamental fact that a man must first have a new life from God before he can live a new life for God. Until this becomes a reality, intellectual orthodoxy is valueless; yes, sometimes leading to a false security and pitiful loss.

This was the rock on which the Jews stumbled and fell. They were close students of the Scriptures. They could meet and vanquish their opponents in debate. They were able exponents of the letter of the law. But their life consisted in a conscious orthodoxy. Their hope of salvation lay in a system of externals.

Is there danger that we Seventh-day Adventists shall follow in their footsteps? We are known to the world as keen Bible students, and able exponents of doctrine and prophecy. And because we have the Bible and history and logic on our side, and because we are the target of the attacks of all other religionists, have we not too often, in emphasizing the doctrinal, neglected the spiritual? Are we who are strong on the law, the Sabbath, the prophecies, and the signs, as strong in presenting the truths of personal salvation, which alone make the other essentials potent? These ought we to have stressed, and not have left the other undone. Thus doctrine is joined to life, the theoretical is linked with the practical, and faith and works find their proper balance. Every doctrine becomes luminous with realism; as, for instance, the Sabbath becomes the sign of our own re-creation.

Nicodemus was irreproachable in outer conduct, but Jesus said, "Except a man be born again, he cannot see the kingdom of God." Yes, He pressed the issue still closer home, and said, "Marvel not that I said unto thee, Ye must be born again." John 3:7.

Nicodemus was surprised, displeased, startled, at the suggestion that he needed a rebirth. To whom was Jesus talking, anyway? Was He speaking to a thief?—No. Was He talking to a murderer?—No,

not at all. To an adulterer? — No. To whom, then, was He talking? If it had been the woman of Samaria, or Matthew the taxgatherer, or Zacchæus, its intent would have been clear, but Jesus was talking to an officer of the church.

Nicodemus was rich, learned, talented. He was cultured, upright, moral. He was earnest, orthodox, irreproachable. But Jesus said "*must*," and that settled it. There is no substitute for God's decree. The necessity is absolute, universal, individual. It is your need and my need.

No matter how gifted, or moral, or refined a man may be by nature or by cultivation, he is simply gifted, moral, refined flesh, and as such he is impotent to enter the kingdom of God. "That which is born of the flesh is flesh" (John 3:6), and the immutable law of John 6:63 is that "the flesh profiteth nothing." Such a man cannot understand God, any more than my sweet canary can understand the things I talk about, or could ever become a member of my family; for it has only the life and mind of a bird. Such a man cannot please God; such a man would be unhappy in the heavenly kingdom if he were there. And so, by the inexorable laws of the kingdom, such a man is debarred from citizenship unless he passes through the "new birth" gateway to the kingdom. He has lost the life of God. Both man's sinful condition and God's holiness demand man's regeneration.

"Though Christ a thousand times in Bethlehem be born,
If not again within thy soul, thy soul shall be forlorn!"

We cannot evade this issue: He who is born once will die twice. But he who is born twice will die but once, and that death has been changed into a sleep; and a mighty remnant company, one hundred and forty-four thousand strong, will escape even that sleep through translation day, now so near. Therefore I come with this solemn question, *Have you been born again, from above, of the Spirit?*

A few years ago a young man was crossing the continent and fell into conversation with an elderly gentleman. They talked about the many things that one will on a long train trip. Finally the younger said to the older one,

"My friend, where were you born?"

"In New York and San Francisco," was his unexpected reply.

It startled the youth, and he showed his surprise. Looking earnestly at the younger man, the gray-haired friend said:

"Young man, I have been born again. Now where were *you* born?"

Ah, a few years ago I could not have answered that question with satisfaction, but I can answer it now, thank God. I pass on his searching question, Brother, sister, where were *you* born?

But you say, It is such an old question! Yes, but it never ages, never expires by limitation. Wesley preached more than a thousand times from the text, "Ye must be born again." Some one asked him why he kept on preaching on the one text. "Because," he replied, "*ye must be born again!*"

Not long ago a bank clerk in a Canadian city, whose life evidenced that he was a truly converted man, was stricken down with a fatal illness. He grew weaker and weaker until delirium set in. His loved ones were by his bedside. The doctor asked, "John, do you know these people around you?" A dull, glassy stare was the only answer. "John, don't you know *me*?" "No," replied the dying man, "but I know

you must be born again." The passion of his life was uppermost in his mind as he approached the valley of the shadow. I don't know you, most of you, and you don't know me; but just let me tell you, *You must be born again to enter the kingdom of God.*

"*Except a man be born again.*" Three times the Master uses that word "except" with tremendous solemnity: *First*, "Except ye repent, ye shall all likewise perish" (Luke 13:3); *second*, "Except ye be converted, . . . ye shall not enter into the kingdom of heaven" (Matt. 18:3); and *third*, "Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin. These texts represent progressive steps. They are inseparably linked. Do you not see, then, the consummate importance of the question I bring to you?

"Well," some one may say, "what is the difference between conversion and regeneration?"

I answer: They are simply two aspects of a single transaction. One is the man-ward side, and the other is the God-ward side. By nature, we are headed toward the world, the flesh, and the devil, with our back toward God. We are hell-bound, driving toward perdition. In conversion, through deliberate choice of the will, we turn our backs upon the world, the flesh, and the devil; we face God, and yield the life to Him. And God's response to that yielding is the implanting of a new nature, even God's own nature, accomplished through the creative work of the Holy Spirit, and all revealed by the Word. This is the new birth, the other part of the dual transaction.

Nicodemus was agitated with a noble dissatisfaction. His heart was stirred with high impulses. He desired to live a holy life. I wonder if there is any one reading these words who has not found in Christ and His full salvation that satisfaction of soul to which he is entitled. Do you desire to be better, nobler, more godlike? Have you tried so hard, only to fail so miserably? Have failures bestrewn your path all through the past? If so, I venture to affirm you have been working on the wrong plan, depending upon some futile and treacherous arm of flesh. I wonder if you are not seeking entrance into the kingdom of God through some substitute gateway that leads into a blind alley, or trying to scale the wall by means of some man-made ladder. You know there are so many pleasing schemes, so many ways of trying to be good. The most miserable person in the world is the one who is trying to do good with the bad heart still in control; to live a spiritual life with the carnal nature still dominant. You cannot live the new life with the old nature as the mainspring. To attempt it is to attempt the impossible.

We may daily say our prayers; we may weekly go to church on the true Sabbath; we may sing in the choir or hold a churchly office; we may weep when appeals are made for lost sinners, and still, in spite of all this, be spiritual corpses — dead in trespasses and sins. A corpse may be washed in the waters of morality and clothed with the garments of decency. It may hold in its hands the artificial flowers of outward conformity. It may be bedecked with garlands of pious phrases, and inclosed in a casket of orthodoxy. It may make a fine appearance. But remember, in a short time decay will set in. The worm of sin will appear, and its beauty be turned to ashes. Such is the history of the flesh. Oh, have we truly been born again?

(To be continued)

The Inconsistency of Opposition

A Veteran Rises to the Defense of the Work of God

BY R. A. UNDERWOOD

[WE frequently receive from our brethren and sisters throughout the field requests to answer through the columns of the REVIEW some evil report against Seventh-day Adventists. This we have not attempted to do, nor do we expect in the future to enter into a consideration of any of these specific tirades against this work and movement. God has called us to the proclamation of a positive message of saving truth. The enemy would be pleased indeed if we would fill the columns of the REVIEW with discussions of the falsehoods and misrepresentations which are in continual circulation against this people.

It is well, however, to sound a warning in a general way against the principles involved. For that reason we take pleasure in presenting the following statement from the pen of Elder R. A. Underwood. Brother Underwood bore a leading responsibility in the work of this movement for many years. He is now enjoying in a quiet home a well-earned rest from his long years of strenuous labor, but his heart is still true to this movement, and his mind is still clear and vigorous in its defense. Recently he received a pamphlet, the obvious purpose of which was to create doubt and distrust in the minds of its readers. Brother Underwood sends us his estimate of this pamphlet. The principles he expresses and the counsel he gives could well be studied, not alone in relation to the particular pamphlet he had in mind, but to many other documents of this character which are in circulation at the present time.

—EDITOR.]

The pamphlet is a vigorous effort to show that the ministry and our leaders are unconverted, that our schools, sanitariums, publishing houses, and our foreign missions are all under wrong management, and we are accomplishing very little, to say the least. No word of commendation do I find anywhere, but a spirit of condemning the church, its ministers and leaders, including the General Conference. All our institutions which bear evidence that God has planted and used them (although mortal men have made some mistakes), and of which the general plans were made under direct instruction of the Spirit of God, are placed under the ban of failure.

I wish to point out some of the serious mistakes the writers are making in sending out such literature as this pamphlet:

First, it appears to me to be contrary to Christ's method of labor and instruction for the church and the souls of men. Christ says, "Follow Me." He is set forth as the perfect teacher and example for us to imitate in all our efforts to advance the gospel. He is the "model," the "perfect pattern." "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17. The spirit of condemning has never saved any one. Notice Christ's labor for the poor woman who had been guilty of a grave sin. Christ said to the woman, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." And Jesus said to her, "Neither do I condemn thee: go, and sin no more." John 8:10, 11. Perhaps some who have been so free to condemn our brethren, if Christ should write in the sand their sins, as He did the sins of those Pharisees on that occasion, who at first were ready to condemn the woman; they, like the Pharisees, would slink out of sight.

Notice Christ's method of reproof to the seven churches in Revelation 2 and 3. Christ first commends them: "I know thy works, . . . and thy patience. . . . Nevertheless I have somewhat against thee, because thou hast left thy first love." So I might go through the whole list. As to the last

church, while He points out their sins, He says to them for our encouragement, "As many as I love, I rebuke and chasten;" and, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This refers to the most striking illustration of friendship and fellowship known among men.

Yet we are told the great body of the Seventh-day Adventist people are so Christless that it is "too late, too late." Such statements are very pleasing to Satan; that kind of argument is what he presents to poor sinners, and seeks to make them believe there is no hope. How many times, in my more than fifty years of ministry, in seeking to rescue souls from the snares of Satan, have I met this deception. It is his stock in trade to discourage and deceive. As I went through the long list of charges, I found no words of comfort or invitation to sup with Christ.

Many years ago, when I was president of the Ohio Conference, I visited a church in the State that I felt was in a bad condition. They were a sorry lot of Adventists, some eating pork, and very few giving anything for the support of the cause. I suppose I may have felt much like the writers of this pamphlet, that the only way was to drive them out of the church, or drive them into the church as good Seventh-day Adventists.

The night I reached the place I had a dream. I saw in my dream a shepherd with a large flock of sheep. He had the usual rod, or crook. I asked my companion, "Who is this shepherd?" The answer was, "He is a model shepherd, a type of Christ. Jacob is his name." I asked what use he made of the rod, and if he used it on the sheep. I was told that he did not use it on the sheep, for if he did they would run away from him, but that he used the rod on the enemies of the sheep who seek to destroy them. My guide asked me to study the methods of this shepherd in his care for the sheep. He asked me to study Genesis 33:12-14.

When I read this scripture, I saw clearly that God had given me the dream to change my plan of labor for that church. I did change, and God helped me to lead that church softly and gently with messages of courage, and in ten days I had the pleasure of baptizing twenty of them, and the church was radically changed into a good working church. If I had pursued the course that was in my mind before I had the dream, I should have discouraged those who were trying to live right, and accomplished no good to others.

Second, I see in this document that a large number of the quotations from the "Testimonies" were written in the sixties or early seventies. The writers of the pamphlet do not seem to recognize that those to whom those messages were sent have long ago gone to rest. I will give one example of the method used:

For instance, a testimony is quoted which was given to those acting as leaders even before the General Conference was organized in 1863. Those men were James White, U. Smith, J. H. Waggoner, J. N. Andrews, J. N. Loughborough. All are now dead, and we trust are sleeping in Jesus; but this testimony is

quoted as if it were given to the men now carrying the heavy responsibilities of the cause. If I should use testimonies sent to the pioneers in this manner, and apply them to those now bearing responsibilities, there would be occasion to charge me with being at least unfair. The Lord knows, and He has commissioned the third person of the Godhead to reprove and bring conviction of sin. Let us be careful that we do not seek to do His work. (See John 16:7-12.) The work of the gospel is to remove sin and hide it, and not seek to parade sin or the sinner. (See Ps. 32:1; Prov. 19:11; 10:12; 25:2; Rom. 3:23-26.)

Third, in the presentation of what is considered the "need," as it appears to me, the pamphlet not only violates the plain teaching of the Bible, but also flagrantly disregards the plainest counsel of the Lord, as the following clearly shows: "Speak evil of no man." Titus 3:2. "Speak not evil one of another, brethren." James 4:11. We are to think of the pure and lovely deeds of our brethren and the things of "good report." Phil. 4:8. Again, in the last days, when the end is near, we are admonished, "Above all things have fervent charity among yourselves: for charity [or true love] shall cover the multitude of sins." 1 Peter 4:8. "Love the brotherhood." 1 Peter 2:17. (See Vol. IX, p. 31.)

The servant of the Lord wrote:

"Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of

the great salvation purchased for us through our precious sin-bearing, sin-pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have His laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,—cast into the depths of the sea. The less that is said by those who profess to believe present truth in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with His own blood."—*Mrs. E. G. White, in the Review and Herald, Nov. 30, 1897.*

Again, we were told on one occasion:

"When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that He may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. . . . How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God, . . . and enjoying a season of refreshing?"—*"Testimonies to Ministers," pp. 22, 23.*

Much more could be added of a similar character. May God save honest men from deception, and send His Spirit to show His people the way, the truth, and the life of Jesus Christ, our Lord and Redeemer.

Our Time, and Its Demands Upon Us

BY E. E. ANDROSS

As summer follows winter, as day succeeds night, so certainly is time bearing us on to eternity. "As it is appointed unto men once to die, but after this the judgment," so with the unerring certainty of the visit of the "last enemy," death, the decisive hour when the eternal destiny of every soul will be irrevocably fixed, is silently, almost imperceptibly approaching. With the suddenness of the lightning flash that brings destruction and death will be the coming of the Son of God to the unprepared. It will fill every soul with consternation and paralyze every heart with nameless terror.

"When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." As the wild beast noiselessly steals upon its prey; as the thief at midnight with muffled tread approaches his victim; so will this great decisive day break upon the ungodly. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

As we draw near the great day of God, those who love the appearing of their Lord will grow more and more watchful. As faithful sentinels they will correctly interpret the true significance of the rapidly fulfilling signs of the times, and their zeal for the truth of God will grow in proportion to their ever-deepening love for their crucified, risen, and soon-coming Saviour.

The year 1926 was marked by a succession of events fraught with deep meaning to the student of prophecy. Bold robberies, frequent murders, terribly destructive storms on land and sea, increasing perplexity among the nations, all tell us that probation's hour is fast closing, and that the end is near.

"One of the most momentous decades in the history of the world, we are reminded, has ended. It has witnessed tremendous changes in every field of human endeavor, and contains the seeds of still more racial evolution. Perhaps no organization has been more widely and more deeply affected by the fever of change and movement than the Christian church. It has entered upon new paths, become involved in every great issue, whether national or world embracing. It has sat in the seats of empires and advised parliaments; it has formed world parliaments of its own. . . . It has stepped into affairs that were considered as belonging to the state alone, and actively participated in legislation."

Perhaps more deeply significant or truer words could not have been written than those quoted above which appeared in the *Literary Digest* of Jan. 30, 1926. All too truly they tell us of the sad change that has come over the professed churches of Christ during the ten years that closed with the passing of 1925.

Because of our knowledge of the teaching of the prophetic scriptures, we have long looked forward to the time when there would be a serious departure from the fundamental principle of religious liberty so clearly taught in the Word of God and so thoroughly inwrought into the Constitution of the United States. Yes, we have looked forward to the time when this great and glorious truth, which was such a powerful factor in the Protestant struggle to free the world from the spiritual despotism of papal Rome during the Reformation, would be abandoned, and there would be erected in the United States another spiritual despotism—an image to the papal beast of Revelation 13.

Unquestionably we are now witnessing the beginning of the fulfillment of this prophecy. The leading Protestant churches of America have united their

forces in an effort to secure the enactment of a law enforcing the observance of the Sunday institution—a child of the papacy, the mark of her authority, the sign of her power—upon the people. They are now boldly and authoritatively demanding that such a law be enacted by the United States Congress.

It is true that for years efforts of a similar character have been made repeatedly, but without favorable results to the proponents. Now, however, a great change has taken place. The church is beginning to feel the stimulus of her power successfully exerted in political lines. With her far-reaching organization with which she is molding public sentiment, she is preparing the way for the enforcement of her demands upon Congress.

Unless through the mighty intercession of God's commandment-keeping people, the hand of intolerance is further stayed, we may confidently look forward to more serious trouble than we have ever known, and that right early. It is surely time for us to "lay aside every weight, and the sin which doth so easily beset us," and strip ourselves for the final conflict. This is no time for self-seeking or for half-hearted service. "If the Lord be God, follow Him: but if Baal, then follow him."

In the little time that is left us, let us devote ourselves more energetically than ever before to our personal preparation to meet our God; let us marshal all our forces for a great forward movement in every field, calling every consecrated soul into active service for the Master; let us make the year 1927 by far the most fruitful in the winning of souls for the kingdom; let us not rest day or night until we have done all in our power to gather in the lost, to shelter them from the storm of God's wrath so soon to burst in relentless fury upon this ungodly world.

"But they did not keep their covenant with God. They followed after the idolatrous practices of other nations, and instead of making their Creator's name a praise in the earth, their course held it up to the contempt of the heathen. Yet the purpose of God must be accomplished. The knowledge of His will must be spread abroad in the earth. God brought the hand of the oppressor upon His people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God. The principles of the divine law came in conflict with the customs and practices of the nations. Idolaters endeavored to crush out the true faith. The Lord in His providence brought His servants, Daniel, Nehemiah, Ezra, face to face with kings and rulers, that these idolaters might have an opportunity to receive the light. Thus the work which God had given His people to do in prosperity, in their own borders, but which had been neglected through their unfaithfulness, was done by them in captivity, under great trial and embarrassment."—*Testimonies*, Vol. V, page 455.

✻ ✻ ✻ "New Every Morning"

YEA, "new every morning," though we may awake
Our hearts with old sorrows beginning to ache,
With old work unfinished when night stayed our hand,
With new duties waiting, unknown and unplanned;
With old care still pressing, to fret and to vex,
With new problems rising our minds to perplex,
In ways long familiar, in paths yet untrod,
Oh, new every morning the mercies of God!

His faithfulness fails not, it meets each new day
With guidance for every new step of the way.
New grace for new trials, new trust for old fears,
New patience for bearing the wrongs of the years;
New strength for new burdens, new courage for old,
New faith for whatever the day may unfold;
As fresh for each need as the dew on the sod,
Oh, new every morning the mercies of God!

— Selected.

Divine Healing

By E. W. Farnsworth

The Preservation of Health

It is a great blessing to be healed when sick. It is a greater blessing to be kept in health. We have already learned that the Lord desires His people to be well. Sin, sickness, suffering, and death proceed from Satan, not from God.

"Many have inquired of me, 'What course shall I take to best preserve my health?' My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully; . . . and you will not be sick. . . .

"Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor, believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter? . . .

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease. . . .

"Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. . . .

"If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health."—*Counsels on Health*, pp. 37-42.

The Scriptures declare in plainest language that our bodies are God's property. They are not ours to use as we please, but they belong to Him. We are to co-operate with Him in preserving them in health and purity.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 25-27.

Since God has so fully instructed us with reference to our duty in caring for our bodies, shall we not try to preserve them in the best condition? Shall we not study the instruction He has given us, that we may be

in health? We cannot reasonably expect that He will work a miracle to accomplish what we can do for ourselves.

It is said that when Israel came out of Egypt "there was not one feeble person among their tribes." Their health was perfect until they "lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul." Ps. 105:37; 106:13-15.

"The mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:4-6.

Israel desired food which God saw would not keep them from feebleness and disease. They cried like babies as they thought of the good things they had had in Egypt. God then wrought a miracle, and gave them the food they craved.

Never afterward could it be said that there was not a feeble person in all their tribes. They gorged themselves with quail.

"But while their meat [the food they had chosen] was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:30, 31.

After their banquet they were kept busy with funerals, burying those who had complained and murmured and were dissatisfied with the provision God had made for them. There is a lesson for us in this experience, and we are warned:

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

"The sickness that has visited many families . . . need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth.

"We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief."—*"Testimonies,"* Vol. III, pp. 171, 172.

We are further instructed:

"To many of the afflicted ones who received healing, Christ said, 'Sin no more, lest a worse thing come unto thee.' John 5:14. Thus He taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist, did men but live in harmony with the Creator's plan.

"Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do and what God would do for them. 'If thou wilt diligently hearken to the voice of the Lord thy God,' He said, 'and wilt do that which is right in His sight, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.' Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, 'The Lord will take away from thee all sickness.' Deut. 7:15. When they fulfilled the conditions, the promise was verified to them. 'There was not one feeble person among their tribes.' Ps. 105:37.

"These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased

with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul."—*"The Desire of Ages,"* p. 824.

We are further told in the same connection what our work is to be for the suffering and dying in our world:

"We should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."—*Id.*, pp. 824, 825.

Our merciful God forgives transgressions. This wonderful description is found in Psalm 107:17-21. A. R. V.:

"Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of food;
And they draw near unto the gates of death.
Then they cry unto Jehovah in their trouble,
And He saveth them out of their distresses.
He sendeth His word, and healeth them,
And delivereth them from their destructions.
O that men would praise Jehovah for His lovingkindness,
And for His wonderful works to the children of men!"

Not only are sanitariums and treatment rooms to be established and supported, but each of us is under obligation to study the needs of his own body and learn how to preserve it in health.

"It is best for those who claim to be sons and daughters of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. . . . The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By the study of the human organism we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, will bring the sure result,—disease and suffering, that make life a burden."—*"Healthful Living,"* p. 15.

The blessings that will come in consequence of properly relating ourselves to God physically by obeying the laws He has made for our good, are thus set forth:

"God has pledged Himself to keep this living machinery in healthful action if the human agent will obey His laws and co-operate with God."—*Id.*, p. 31.

This plain instruction, carefully heeded, will place us where we can come to God in confidence, and ask Him to do what we cannot do for ourselves. 1 John 3:20-22.

"It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well."—*"The Ministry of Healing,"* p. 227.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then we may expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health."—*"Healthful Living,"* p. 236.

These instructions are plain and explicit. Let us be thankful that God cares for even our bodily health.

EDITORIAL

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

The Answer of Silence — No 2

"I Am Doing a Great Work, so That I Cannot Come Down"

THE more deeply the church of Christ senses the sacredness and importance of its holy calling, the less time will be found for idle controversy. Satan would be well pleased if he could divert our attention from the great main objective,—the giving of the gospel message to the nations of men,—and lead us to spend our whole time in vain discussions, in answering objections, in quibbling over little points of difference, in debate with opposers. This has been a very effectual means by which the enemy has sought to divert the gospel messengers in every age.

These methods were employed in the experience of Nehemiah to divert him from the great work that God had commissioned him to do in building up the walls of Jerusalem. Jealous enemies existed on every side. There were those whose fathers a few years before had sought to join affinity with Israel and unite with them in the building of the temple. Their proposition was promptly declined, and because of this refusal, increased rivalry attended the false worship which was established at Samaria. Nehemiah had to cope in his day, not with a controversy born of that particular occasion, but with one that had been brewing through the years, with all the rivalries and personalities which had been engendered.

By various and specious methods the enemies of God sought to draw Nehemiah away from his great commission. Sanballat and Geshem sent messengers to Nehemiah, saying, "Come, let us meet together in some one of the villages in the plain of Ono." Let us talk over this work in which you are engaged. It has in it inherent weaknesses. Mistakes have been made in the past. We have been here a long time in this territory; we can help you by our suggestions. Let us have a little time of parley.

Their proposition was an innocent one on its face. What harm could be done by Nehemiah's meeting with these men and having a little counsel with them? It would only show his friendly attitude. They were not Israelites, to be sure, but they had a measure of the true religion. It might clarify their vision, and win them to the worship of Jehovah. This was one way of looking at the question,—the way of policy, the way of human wisdom; but the Spirit of God in Nehemiah detected the subterfuge.

Nehemiah saw that such a conference with the enemies of the Lord would mean compromise of the truth; it would mean weakness and vacillation on his part; it would divert his time and his energies; it would show a weakness in leadership which would speak uncertainty and doubt to the people of God. His answer was prompt and decisive, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

But Nehemiah's answer did not suffice. There is a persistency in evil that is worthy of a better cause.

Again and again and again and again — four times — they came to Nehemiah with the same proposition. Let us take time to talk matters over; let us compare notes. Let us see who is right and who is wrong. Let us talk together as brethren. But the answer of Nehemiah to every one of the four propositions was the same undeviating, unequivocal reply, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

When compromise failed, then resort was made to other methods. The fifth time Sanballat sent his servant with an open letter in his hand which might be read by all, in which he charged Nehemiah with an effort to rebel against his lawful king. He charged that Nehemiah proposed himself to be king, and had already appointed prophets in Jerusalem to proclaim him such; and the final appeal of this open letter was the appeal which had been presented four times previously, "Come now therefore, and let us take counsel together." Once again, the fifth time, Nehemiah refused to compromise his work or waste his time.

Then the enemies of the Lord resorted to another method. They charged Nehemiah with being a coward; this was the reason he had not met them in conference. They employed Shemaiah as a go-between, a two-faced policy man, who, under pretended friendship for Nehemiah, sought to save his life. He informed Nehemiah that he was to be slain, his enemies would come to take his life, and this decoy proposed that they should both go into the temple and shut the doors, and thus escape.

But Sanballat and Tobiah miscalculated the character of the one whom they were trying to put in fear. To the infamous proposition of Shemaiah he replied, "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in."

Resolutely, firmly, and bravely this man of God stood at the post of duty assigned him. He was nothing, his reputation was nothing, his life was nothing, if by the sacrifice of it all the cause of God could be advanced. He did not propose to show the white feather. He was not a coward.

It was not because of the unrighteousness of the cause, or of the weakness of his position, or his lack of moral courage, that he was unwilling to meet Sanballat or Tobiah. It was because he was conscious of standing in the presence of the infinite God. He was doing the work to which that God had called him. He was responsible to Him for the use of his time and of his influence; and unless God directed, he did not propose to abate one iota the energy with which he was prosecuting the work that had been committed to him.

Why has God left this lesson in His Word? Is it not for the benefit of His church in every succeeding age? Is it not to teach us how we should relate ourselves to the unprincipled opposition which the truth

of God must meet in this day and generation? Yea, verily. Through its history the traducers of this message have existed on every side. Some of them have been open and avowed enemies. Some have been pretended friends, sort of brothers-in-law to the church, as were Sanballat and Tobiah; but their work of opposition has been even more specious than has the work of the open enemy. Shall we spend time in parleying with them? Shall we receive them in our homes? Shall we be with them hail fellows well met? Shall we take time to talk over with them our differences? Shall we listen to their misrepresentations and falsehoods?

Brethren, God has given us something higher and holier to do. He has given us a great commission, and may God grant that we shall not so far forget ourselves and the work committed to us that we shall fritter away precious time, that we shall compromise our position, our influence, the message we are carrying to the world, by meeting in controversy those whose object is to cause dissension among the ranks of God's children, to stir up strife and create confusion and darkness. Let us say, as did Nehemiah, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

F. M. W.

* * *

Gathering in the Souls

WHILE attending committee sessions of home missionary workers a little time ago, my attention was struck by one of the charts hanging on the wall. Doubtless the facts have been told us again and again, but with my eyes upon the placard the facts gave me a new sense of joy and courage in the Lord and in His use of the loving service of His people. Here is what the placard said:

"During the Quadrennial Period 1922-1925, through the efforts of our consecrated laymen, 28,248 souls were won to an acceptance of

CHRIST

"There is still a great latent power in our denomination that needs to be awakened, trained, led, used for the finishing of the Great Commission."

Think of it, brethren and sisters. God wrought this work through the rank and file of believers in four years. No wonder His call in these rapidly flying last days is to the rank and file of His children to lay hold of the work that every soul can do in seeking to win some other soul to Christ.

Spread the message everywhere, brethren and sisters. Tell it everywhere. Sow the seed. Urge men and women to come. Pray definitely for individual cases, and work for these persons. It is, I believe, to Adventists particularly that Christ speaks when He uses that expression, "To every man his work." It is His word to watchers for His coming. He emphasizes the individual responsibility of every believer in immediate connection with the work to be done just before He comes. It is now that He calls "every man" to service. After giving the signs of His coming, He says in those closing words of Mark 13:

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

W. A. S.

Studies in the Book of Daniel

By Calvin P. Bollman

The Golden Image

Chapter 3, Verses 1-12

THE date assigned by Bishop Usher to Nebuchadnezzar's dream recorded in the second chapter of Daniel, is 603 B. C. According to the same authority, the events of the third chapter occurred twenty-three years later—580 B. C. The place is supposed to have been on the banks of the Dura River, six or seven miles southeast of Babylon.

As we learned in our study of the second chapter, the king accepted in all humility the prophet's interpretation of the dream of the great image, with the head of gold, breast and arms of silver, belly and sides of brass, legs of iron, and feet part of iron and part of potter's clay.

The lesson of the king's dream was the temporary, changeful nature of all things earthly, and the fact of God's purpose to establish here on this earth, in His own good time, an eternal kingdom, one that shall not be left to other people, but a kingdom that shall stand forever.

The King Yields to Pride

But as Nebuchadnezzar's kingdom prospered, as his power increased, as his capital city and its public buildings became one of the wonders of the world, the king in his pride forgot the lesson he had apparently learned nearly a quarter of a century before, and so thought to substitute his own view of how matters ought to be arranged, for the revelation that had been made to him in his dream of the great image; and so we read:

"1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."

Size of the Image

This image must have presented a most imposing appearance. The breadth of six cubits, or nine feet, would suggest a height of thirty-six feet, leaving fifty-four feet for the height of the pedestal. This is about the proportion seen today in monuments surmounted by human figures.

We need not suppose that this gigantic statue was made of solid gold. Probably it was of wood overlaid with plates of pure gold, highly polished, and so united together by cold weld as to leave no seams. The pedestal itself must have been a thing of beauty, the whole presenting an appearance at once pleasing and awe-inspiring. Such an image erected by order of a universal monarch, and surrounded by adoring thousands, including many of earth's mightiest warriors and wisest statesmen, must have been most impressive, well calculated to inspire deep feelings of reverence and patriotism in the multitude. That this was the purpose of the image and of its imposing dedication is evident from the record of verses 2-7:

The Worshipers Assembled

"2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

"3. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and

all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

"4. Then a herald cried aloud, To you it is commanded, O people, nations, and languages,

"5. That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

"6. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

"7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up."

Nebuchadnezzar spared neither pains nor expense in making the dedication of the great image an occasion worthy of his kingdom. Flocking to the plain of Dura came the representatives of the royal government from all lands where the authority of Babylon was recognized. All these were there, primarily, because summoned by royal proclamation; but every such function has a drawing power of its own, and in addition to the thousands of officials great and small coming in obedience to the royal mandate, we may well believe that a still larger number came voluntarily and at their own charges, to see and to be seen, and to honor themselves in honoring the king and doing reverence to the image which he had set up.

On such an occasion the king could brook no shadow of disregard of his authority, nor any manifestation of dissent from the religion of the empire. All, without exception, must fall down and worship at the sound of the music which was to grace the dedication.

Daniel, it seems, was not present on this occasion. Probably his duties as prime minister had at this time called him to Borsippa, fifteen miles down the Euphrates from Babylon, or possibly to some more distant seat of imperial power. But we need not speculate upon Daniel's whereabouts; the true God had His faithful witnesses present on this great occasion; and so we read:

Three Hebrews Accused

"8. Wherefore at that time certain Chaldeans came near, and accused the Jews.

"9. They spake and said to the king Nebuchadnezzar, O king, live forever.

"10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

"11. And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace.

"12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Note the hiss of the serpent in the accusation against Shadrach, Meshach, and Abed-nego: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, . . . these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Here appeal is made to prejudice; the offenders were Jews; they had been highly honored by the king, hence were guilty of base ingratitude; they had offended against the king by refusing to honor his gods; and further, had shown disrespect to him by failing to bow to the image that was his personal creation, and besides all this they had refused obedience to a royal decree. What followed was only natural.

Preparing the Way for Others

BY E. HILLIARD

FROM time to time, in the work of the Lord, men were raised up and prepared by the grace of God to act a leading part. But as the work enlarged and took on greater proportions, the Lord called these leaders into other branches of the work, and their places were filled with younger men.

Take the case of David. He greatly desired to build a house for God. The last of his foes had been conquered and put under tribute, and he had rest from all his enemies. He said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." 2 Sam. 7:2. To have built this house would have greatly increased the fame of David. His heart was set to carry out his cherished desire. Even the prophet of the Lord encouraged the king to go ahead and build. "Go, do all that is in thine heart," he said, "for the Lord is with thee." Verse 3. That same night the word of the Lord came to Nathan for David, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto My name." 1 Chron. 22:8.

The noble, humble patriarch cheerfully submitted to the divine will. We read in "Patriarchs and Prophets" of his submission, as follows:

"The grateful resignation thus manifested is rarely seen, even among Christians. How often do those who have passed the strength of manhood, cling to the hope of accomplishing some great work upon which their hearts are set, but which they are unfitted to perform! God's providence may speak to them, as did His prophet to David, declaring that the work which they so much desire is not committed to them. It is theirs to prepare the way for another to accomplish it. But instead of gratefully submitting to the divine direction, many fall back as if slighted and rejected, feeling that if they cannot do the one thing which they desire to do, they will do nothing. Many cling with desperate energy to responsibilities which they are incapable of bearing, and vainly endeavor to accomplish a work for which they are insufficient, while that which they might do lies neglected. And because of this lack of co-operation on their part, the greater work is hindered or frustrated." — Pages 712, 713.

It is a terrible thing, a great sin, to hinder or in any way frustrate the work of the Lord. If we cheerfully submit to the leadings of divine Providence, the Lord will lead us, and empower us to do our Heaven-appointed work. Then we shall gather with Christ and not scatter abroad. Why should we cling desperately to our own way, when it will injure the work of God, and at last accomplish our eternal ruin?

Christ is our example of cheerful submission. He bore the burden of ardent toil and hardship, took all kinds of abuse from His own people, was betrayed by one of His self-conceited workers, and by His own people put in the tomb as an impostor and the prince of devils. He bore all this in preparing the way for Pentecost, the honor of which was bestowed upon His faithful workmen.

How few of us know our pride of heart until tested. Why not prostrate ourselves at the foot of the cross, receive pardon for our sins, and be ready with glad hearts to accept Heaven's assigned responsibilities? If we do not fill our place on earth, we shall never fill our place in heaven. The battle with selfishness will soon be over, and if faithful to the end a position will be given us in heaven that will meet every desire of our immortal nature. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

Outschool Work in Southern Rhodesia, Africa

BY F. R. STOCKIL

THE outschool, or kraal school, coupled as it is with evangelistic work, is one of the strongest means of winning converts to Jesus Christ in the continent of Africa.

In Southern Rhodesia the government usually applies the term "kraal school." The name signifies that this is a school located in the vicinity of the kraal of a responsible chief or headman, situated at from ten to one hundred miles from the mission station, where the missionary lives under whose supervision the school is operated.

Thus it is that around our mission stations in Southern Rhodesia are many outschools established, with trustworthy teachers in charge, whose work is to teach the native children in the vernacular until they can read their Bibles, and in English up to standard two (grade three), after which promising pupils are advised to enter the training school at Solusi. In addition to his educational work, the teacher is expected to take charge of meetings on the Sabbath, and to take an active interest in Missionary Volunteer work.

These schools are segregated into groups of from five to nine schools in each area, or district, all in the group being under the care of an evangelist, who is responsible to the mission director. In this way more efficient work is accomplished than would be the case if the European director attempted to do the supervision and evangelistic work alone.

The accompanying pictures will give some idea of the outschool work.

Picture No. 1 shows the writer talking over the matter of opening a new outschool, with a subchief and two headmen, the native evangelist and teacher standing behind.

Picture No. 2 shows the new school building in course of erection, the teacher with two assistants standing in front.



Consulting With a Subchief About the Establishment of an Outschool in His District, South Rhodesia

Picture No. 3 shows twenty-nine pupils, who ride to school on oxen and donkeys. It is now becoming quite the fashion for students to come to school mounted on either a donkey or an ox.

In many instances when a new school is to be started, the natives are so eager to begin study that while the school building is in process of erection, school is held in the shade of a large tree. Africa is certainly extending open hands for the gospel. This becomes very evident in the many, many requests made for new schools in yet unentered districts. The sad fact is that so many of these calls have to be denied, owing to the lack of men and means. May God grant that all who read these lines may be prompted to give liberally of their means, and so help in extending the gospel to Africa in this generation.

Gwelo, Southern Rhodesia.

* * *

A Further Word Concerning Our Work and Workers in China

BY C. C. CRISLER

A FORTNIGHT ago I sent word of an advancing work in the China field, notwithstanding troublous times prevalent in considerable areas. The net results of the year 1926, in souls won, were nearly as large as for the preceding year. Almost if not fully 750 have been added during the year to our Chinese church membership.

It takes faith to speak in terms of a more decided advance in China during the year 1927 than in former days; yet our brethren are remaining at their stations, and are planning in every possible way to make the new year a fruitful one in soul winning.

Provincial meetings have recently been held in south Chekiang and in Shantung. An appointment is out for a similar meeting during early March in Peking for the Chihli Mission, at a time when Prof. W. E. Nelson, president of Pacific Union College, can be in attendance. In Central China plans have been made for gathering the workers together for institutes in Hunan, Hupeh, and Honan, preparatory to the serious work of the months during which public efforts are usually undertaken and carried forward.

Biennial sessions have been planned for all the union missions in the China field; and Elder I. H. Evans and those with him in these meetings will be conducting the one for the South China Union March 10-20; for East China, April 1-10; North China and Manchuria, during May; Central China, early in September; West China, in October. Thus from time to time

the laboring forces in these various sections of the China field are to be rallied for a season of seeking the Lord anew and of planning for continual advances in evangelistic endeavor.

Arrangements had been made by the Far Eastern Division committee for Dr. Harry W. Miller to leave Shanghai the evening of January 11 for a few weeks in Malaysia, the Philippines, and South China, in attendance at the biennial union sessions being held by Elder I. H. Evans and the union superintendents and their associates. I had planned to leave the same

night for Tsinanfu, to attend the annual meeting of the Shantung provincial mission in North China. The early days of January, however, were crowded with incidents culminating in a series of crises in Central China, affecting not only governmental and business interests, but



Building the Mission Outschoolhouse

all mission work as well. The Doctor and I wired cancellation of our other appointments, and left Shanghai the evening of January 10 for Hankow, the headquarters of our Central China Union Mission.

The journey by rail to Nanking is quickly made, and morning found us along the Yangtze river front to take the first passing steamer. We learned that, owing to the troubles, no steamer was passing that day, but that we might catch one early the next morning. This gave us the day to spend with Elder H. J. Doolittle, director of the Anhwei Provincial Mission, and with four families of mission workers in language school studying Mandarin,—Brethren I. O. Wallace, Le Clare Reed, Raymond H. Hartwell, with their wives, and Brother H. M. Burwell. These have since been joined by Mr. and Mrs. Dallas R. White, Mr. and Mrs. Lyman W. Shaw, and Mr. and Mrs. Cecil D. Nichols. It is always cheering to find those who have recently come to unite with us, faithfully at work studying the language, preparatory to going on into the provinces to labor in the vernaculars.

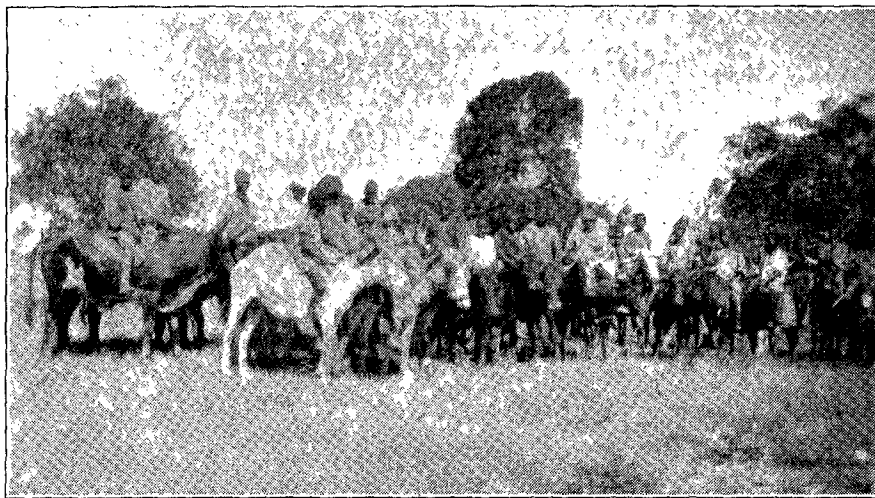
The brethren at Nanking told us of their good Week of Prayer, and of the continuance of their Anhwei intermediate school in the city, although this year the attendance is not so large as in some former years when conditions were more settled. A special blessing had attended the Chinese brethren and sisters, and the workers from the homelands as well, in connection with their annual offering. Some are taking advance steps in the consecration of a definite percentage of their income to the Lord, to be appropriated by them

in a systematic manner as various calls come in. En route up the Yangtze River from Nanking, we stopped at Kiukiang, in the Kiangsi Province, while mail and express were being transferred from the steamer. Here we met Elder Edgar H. James, the director of the Kiangsi Mission; and Brother A. N. Bierkle, who has recently been assigned to Kiangsi Province. As we talked with these men, and witnessed some of the things taking place at the moment, including the hauling down of the regular Chinese Maritime Customs flag and the substitution in its place of the red and gold flag of the Nationalist army, we were led to wonder whether we were not now entering upon troublous times that shall know no ending until our work shall have been completed.

Much might be said about the situation in Kiukiang and the Kiangsi Province,—of our chapels either occupied by the soldiery, or else wrecked and closed by anti-Christian mobs; of Chinese evangelists who have been beaten and commanded never to preach again; of Bible women who have not known where to turn for the protection of a friendly hand, but who have nevertheless been miraculously kept; of days and nights of ceaseless anxiety. Suffice it to say that the brethren stationed in Kiukiang have remained at their post of duty and responsibility. It was with feelings of solemnity that we united with them in a brief word of prayer at the parting moment, committing them to the tender care of the great God whom they represent and whose last message of warning they are proclaiming amid determined opposition.

In Hankow we found Elder Frederick Lee and Prof. Durward S. Williams awaiting our arrival. At first we did not see them; and an officer of one of the foreign naval vessels anchored out in the broad stream, came aboard our ship, and gave strict orders that no foreigners be permitted to go ashore, but that all who had been brought up to Hankow on the ship be returned to the port of Shanghai. We had not traveled four days for naught, and told him of our purpose to go ashore. He remonstrated in strong terms, but did not hinder us from disembarking; and happily, just as we were ready to go, Brethren Lee and Williams appeared in a small rowboat and escorted us ashore, and on to our Hankow Mission compound, about three and a half miles distant.

At the Central China Union Mission headquarters we found, in addition to those who had met us, and our beloved native Chinese workers and believers. Brother Harold L. Graham, who is director of the Hupeh Provincial Mission, Brother T. S. Shaw, and



Students Coming to the Outschool

Brother W. I. Hilliard; also Mrs. Hilliard and the children, Mrs. Williams, and Mrs. Graham, all of whom helped to make our stay pleasant, although we did miss some of the absent sisters, who with most of the children had a few days before gone down the river to Shanghai to remain for a time. The day after landing, they placed their children in the Far Eastern Academy, and thus the young folks can continue school work uninterruptedly under favorable conditions. Recently some of the sisters and children from the Changsha (Hunan) and Yencheng (Honan) Mission compounds have gone temporarily to Shanghai.

Our Central China work is now passing through trying experiences similar to those that have been thoughtfully and wisely met by our brethren and sisters in the South China Union the past two or three years. In times of revolution and of changing conditions and viewpoints, it is not always possible to know just what is for the best. But we find that when necessity compels our brethren to meet a crisis and make decisions, those who may have lacked wisdom have gone in their need to God for special help, and He has been heard of them. Just now our brethren in Central China are seeking the Lord for guidance at every step. Elder Frederick Lee and his associates, both Chinese and foreign, should have the special prayers of God's people at this time, when so many problems are presenting themselves for solution. We have rejoiced as we have seen how wonderfully God has guided in judgment. When the pressure of responsibility becomes great, it is our privilege to hold up the hands of our brethren at difficult stations in a very special way. Upon Brother Lee and the comparatively few who have been assigned to his union as associates in labor, rests the burden of proclaiming the last warning message to one twelfth of the world's inhabitants! What a task — and what a privilege!

Of multitudinous and exceedingly grave hindrances it is scarcely necessary to speak; the daily press sets these forth in detail. And we have a divine Leader who breaks through hindrances. Our past experience as a people laboring in various lands of earth in periods of unrest and crisis, has taught us that it is neither prudent nor profitable to plan on any general cessation of effort merely because of determined opposition. Every adverse influence constitutes a challenge to prayer, to faith, to continued labor.

Our brethren in Central China are seeking to do their best, and God is adding His blessing. They are in need of some special literature to meet situations arising within the church, as well as literature adapted for the changing times through which China is now passing. Brother Lee has supplied some excellent material for early use; and Dr. Miller and I have returned to Shanghai to spend a fortnight in collaboration with the brethren in the Chinese Signs of the Times Press in publishing revised editions of some booklets that we trust will appeal to the rank and file of the reading public. Thus we hope to rally to the standard anew some colporteurs who have been dismayed over insistent opposition against Christian literature. We are also preparing matter for the further instruction of church members who need to be strengthened, established, settled, in all the essentials of our faith, at a time when Christian teaching is so boldly challenged, with many forbiddings.

We hope to return to Central China within the next ten days, in time to unite with the Chinese and

foreign workers in their annual union committee council, and in some provincial mission workers' institutes that immediately follow. We must do our part, even when obstacles to progress seem well-nigh insuperable; and as we advance in faith, God will surely do His part, and we shall behold His mighty workings in the midst of seeming confusion. Brother W. P. Henderson, manager of the Chinese Signs of the Times Publishing House, will go with us to assist in planning for the wide distribution of literature among the people of Inland China; and Prof. W. A. Scharf-fenberg also will be with us, to assist especially in helping the youth to keep steady and true in their Christian experience.

Conditions in West China and in the South have become most difficult and perplexing; and in the East and North special wisdom is needed. The times foretold by the prophets of old are upon us; soon the final conflict will come. It is the desire of those who are in the Far East to awake as never before to an understanding of the needs of the judgment-bound peoples who must be quickly warned of impending doom. Never have I personally felt so fully as at the present time the nearness of the return of our Saviour. We have verily reached the time when we must labor as those who must soon give an account for the souls of men. Our Chinese pastors and evangelists and teachers are catching the vision; they are rising to the task in many a region of this great nation; and God's blessing will attend their message of solemn import and of loving entreaty.

To our brethren and sisters of every land I would say in closing, Pray earnestly, pray daily, pray in living faith, for the church in China, that it may be kept through a time of fiery trial, and that it may triumph gloriously.

Shanghai, China, January 28.

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En Route to the Mission Field

BY G. A. WOOD

WHEN I last wrote, we were in Malmö, Sweden, where we spent an enjoyable Sabbath with the brethren and sisters, and were invited to speak to them at each service. Elder G. E. Nord had written to say we were coming, so the folks there were expecting us.

On Sunday morning, Dec. 12, 1926, we crossed over into Denmark, arriving at Copenhagen. In the afternoon we went on to the Skodsborg Sanitarium, where we were made very welcome, and invited to speak to an interested audience. The next morning we were driven over to the school, where it had been arranged for us to take the devotional hour with the students. In the afternoon we returned to Copenhagen, and spent the evening with the brethren there, speaking to them for a few minutes after the Week of Prayer service. Here Mrs. Wood spoke without an interpreter, as they seemed to understand, but I still had to speak through an interpreter.

From here we went to Hamburg, where we received a warm welcome, and were shown over the fine publishing house, bookbindery, and food factory. At night, by invitation, after the Week of Prayer reading, we spoke to a very enthusiastic young people's audience. We both had to use an interpreter here. The audience were highly amused as Mrs. Wood showed how the natives dress, and especially so when she showed how the mothers carry their babies in a *slendang* on their backs.

From Hamburg we went to Amsterdam, where we did some sight-seeing, and at night crossed over to England and were met by Brother Ancomb, who assisted us to get some needed business attended to, and then we went out to Stanborough Park. It was a real pleasure to meet with our dear brethren and sisters who with the patients were having the Friday evening service, led by Dr. W. A. Ruble. The same evening we attended the meeting in the school chapel for the students, and the next morning the Sabbath school and regular service. It made me think of Avondale and Wahoo. Our hearts were encouraged to see the keen interest of the students as they took part in the quarter's review. In the afternoon a baptism was held in the Watford church, when sixteen people went down into the watery grave. We spent the evening with Sisters Guise and Buckle, whom we had known in Java years ago.

Sunday afternoon we were kindly shown over the printing house and the food factory. Monday morning we began visiting some of my relatives, from whom I had been separated fifty-two years. They were really interested to hear how the prophecies are fast fulfilling.

Sabbath we met with the church at Seven Sisters' Road, and were invited by Elder F. A. Spearing to take the time after the Sabbath school to give an account of the work in Sumatra and Java. You can imagine my feelings when, for the first time for weeks, I could speak to the audience without an interpreter, knowing that it would perhaps be my last opportunity until we reach the field to which we are returning.

The day following Christmas we reached Bern, and visited our headquarters there. This beautiful spot, dressed in its mantle of snow, was a pleasant sight to behold. Arriving in Genoa, we sought out Brother G. Lippolis and his family. It proved to be quite a task, but we were amply rewarded when we found them.

The church was the first place we found, and en route to it we wended our way down narrow alleys, with four and five story buildings on either side. It truly gave us some idea of the kind of surroundings in which our brethren here have to labor. O brethren, forget not to pray for our European brethren who are content with very little of this world's comfort, in order that they may have a part in lifting up the Light of the world before the benighted souls around them. With brave hearts and simple means they are pushing the triumphs of the cross in this field.

Genoa is a very busy port, judging by the number of vessels in the harbor. Coming aboard the "Rembrandt," we felt at home at once, as we hailed a native to whom we could speak, and asked him to show us to our cabin.

So far the voyage has been very smooth and pleasant. As we passed a little town during the night, I could not help thinking of the voyage long ago of the first foreign missionary as he journeyed to Rome. We shall better understand his environments as he labored in old Rome, and hope to catch the same earnest spirit that actuated him in all his labors. Monday we sailed south of Crete all day, which brought to mind Paul's journey, though we had fine weather and a smooth sea.

Our greetings to the brethren and sisters in the United States of America and Europe.

The Guiana Mission

BY J. A. STEVENS

A GENERAL meeting for all the Guianas was held in the church at Georgetown, Demerara, British Guiana, December 30 to January 8.

Georgetown is of historic interest in the development of the work of the third angel's message. In the early 80's Elder W. J. Boynton, of New York, arranged with the captain of a ship to distribute literature when the vessel arrived at Georgetown. The promise was kept by merely tossing the bundle of literature on the dock. It was distributed, and the first believers in this part of the world took their stand for the truth. Now there are almost 600 members, most of whom are in British Guiana.

At this meeting the Guiana Conference was organized, with sixteen churches, and three new churches were admitted to the conference. Very encouraging reports were given of the progress of the work in various parts of the field, but there is still much territory to be entered by the message. Very little has been done in Dutch Guiana, and French Guiana is practically untouched.

It is from the territory of this field that the Mt. Roraima Indian Mission has been formed. This is better known as the "Davis" Indian Mission. We were glad to have at this meeting Brother and Sister A. W. Cott and Brother and Sister R. J. Christian, newly appointed to open this mission, but delayed in their journey to the interior by torrential rains. A full month will be required to make the journey from Georgetown to the site of the new mission.

The Guianas are a hard field to work, but precious jewels are there, waiting to be found and prepared for the Saviour's coming. One of the workers expressed the wish that he could be divided into ten pieces, so that many interests might be cared for along the rivers.

In the Palmeroon River section the message is gathering out a fine company of believers, most of them coming from Catholicism. There is persecution, and some have been driven from home for the truth's sake. There are seventy in the Sabbath school, forty of whom are in the baptismal class, and twenty-eight already baptized in that section alone.

The workers set for 1927 a goal of 300 baptized believers, and lay members increased this to 440. There were 110 baptized in the biennial period.

Tithes and offerings showed a good growth, although there was a disastrous drouth in 1926. A spirit of sacrifice has been manifested, as wages are very low, often not more than 35 cents a day. A goal of \$75 for the Sabbath school offerings on the two Sabbaths of the meeting was a heavy one, but it was achieved.

Elder D. C. Babcock was elected president of the conference, and Brother Fred Hutchinson, secretary-treasurer. Sister Hutchinson will care for the Sabbath school and Missionary Volunteer departments, and Brother C. H. Carter will direct the work of the publishing and home missionary departments.

New mission homes are soon to be erected for the workers at Georgetown, and they are urgently needed to safeguard the health of the workers and their families. Workers and delegates returned to their various places refreshed and inspired to achieve greater results and hasten on the final triumph of God's work in that part of the harvest field.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

Are You Steady?

BY HELEN RAVEN

In the sweet and quiet morning,
Ere the care-filled day is dawning.
Do you seek the Lord in prayer?
From His Guidebook do you study,
Read it prayerfully and slowly,
And His promises compare?

Jesus knows what lies before you.
He can help you; He implores you
Just to let Him lead the way.
You know not but some great trial,—
Criticisms, self-denial,
Hardship sore—may fill your day.

Is your armor bright and shining,
Or all rusty from declining?
All the battles that appear?
Does temptation find you sleeping,
Or your eyes tear-dimmed with weeping,
So you know not He is near?

Seek the Lord, then, and be steady!
Look to Him; be watchful, ready
Daily blessings to receive.
Powerful work you may be doing
In the life you are pursuing,
If you only will believe.

* * *

High School or Academy

BY G. DALRYMPLE

I WAS recently talking with a Seventh-day Adventist mother. She said to me, "Now, Mr. Dalrymple, I know that the academy you represent is a good one; yet I believe that home is the best place for my boy of high school age. I think that I can take better care of my children than any one else; and even though my child goes to high school, I believe I can do better for him than even a Christian school can do."

Of course this mother was right when she said that she could take better care of her boy than could any one else. Those of us who have had mothers gladly admit that. Somehow a mother seems to put just a little more conscientiousness, just a little more personal attention, just a little more zeal, and just a little more love into the rearing of her children than does any other person in all the world. God bless the mothers! and the fathers, too!

Yet your boy and your girl are growing up. They will not always remain children. How old are they now? Thirteen? Fourteen? Sixteen, seventeen, or eighteen? Just growing into manhood or womanhood, then. And as a young person comes to the edge of manhood or womanhood, there comes into the life a period of reaching out. There is a desire to form new contacts. There is a desire for new experiences. There is a seeking for new companionships. There is a broadening of the vision of life, and a casting

away of the dreams of childhood. "When I was a child," Paul tells us, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." 1 Cor. 13: 11. And neither in Paul's case nor in the case of any other human being is this experience of putting away "childish things" accomplished without much stress and trial within, and sometimes without. The sensible restraints of home life often seem unreasonable to the young people during this period of life.

There is at this time a reaching-out experience. I wish that every parent could realize this. Many parents do; some do not. But whether or not the parents realize it and take it into account, there is an experience of seeking new things, of reaching after new activities and connections and associations. There is a testing of the grounds of even religious faith. John will no longer believe in the Bible merely because father and mother say it is true. He wants to know for himself. He wants to search and investigate.

God give our young people grace, that when they come to this stormy time of life, they may rightly choose and decide! for this period of seeking new contacts, of desiring new and fuller experiences than those of childhood, is certain to come to every child.

Nor should we regret its coming. It is part of the preparation for maturity. It is a wise device of nature to prepare the youngster for the fuller responsibilities of adult life and for its wider privileges. New contacts must be made, for new duties must be fulfilled,—the duties of manhood and womanhood; and nature prepares the young people by giving them a desire for new contacts, a desire to reach out and develop.

The question is, Where do you, as a Seventh-day Adventist parent, wish your boy or girl to form these habits, to have these experiences, and to make these new and broader contacts with life?

In the high school or in the Christian academy your young person may gain the experiences which will largely if not entirely shape his life. In the high school he may get these experiences under the influence of those who are not Christians themselves; in the Christian academy he may get them under the guidance of those who know and love their Lord. In the high school he may form his conception of science under the instruction of those who teach that man came from beasts and four-footed things; in the Christian academy he may form his conception of a divine Creator who made all things, and made man in His own image. In the high school he may form friendships with worldlings; in the Christian academy he may be helped and encouraged by the association of Christian comrades. His whole outlook on life, his whole view of the world in which he lives, his whole scheme of things, his ambitions, his ethics, his ideals, his religion, will be largely tinted if not entirely determined by his new friends and associations and experiences during the years from thirteen to eighteen.

"This is not a condemnation of the high school. I merely remark that it is not the place to educate your Seventh-day Adventist boy or girl.

"But I can make efforts to protect my child from the influences of what outside institutions teach. I can guard him from the influences of worldly associations."

Well, I have heard that before. Not a great while ago I was talking with an educator of considerable experience in our school. I asked him about the spiritual progress of one of the lads in the school of which he is principal.

"I have heard that — isn't getting along very well," I said. "What is the trouble?"

"You remember how anxious he was to come to school here a year ago?"

"Yes," I recalled it.

"And his parents didn't want him to come. They sent him to a worldly school. He was young, you know."

"Yes," I remembered that, too.

"Well, while he was there he somehow got hold of ideals and plans which are pretty far from those of a Christian school, and he hasn't been able to make the change yet."

I hope — will be able to make the change, but I am by no means certain that he will. I can recall similar instances, and most of them didn't make the change.

I trust these words, dear Seventh-day Adventist parent, will offend no one. I have tried to speak plainly, not bluntly. As a Christian educator and a conference Missionary Volunteer secretary, I would be false to the trust imposed on me if I did not remind you of what in my work I so constantly see,— the loss of our young people (and of course in an even more intimate sense they are *your* young people),— the loss of our young people to the truth of God because of associations, practices, and habits formed in worldly schools.

Should we take chances with our young people? Should we intrust their destiny to "maybe," and let their salvation swing from the long, weak chain to "I-hope-it-will-come-out-all-right-in-the-end"? A great deal of light has been given us as a people on the subject of our young people and their education. God give us the grace and determination to follow it!

* * *

Overcoming Handicaps

THE honor man in a recent graduating class in the law department of Northwestern University, has been blind from birth. He took honors in the public schools and college. His mother read to him. I should like to write on that mother's devotion, but at present I am concerned with the son.

He is not unusually brilliant nor physically stronger than his classmates. He worked under a tremendous handicap. He had two primal elements of success,— perseverance and concentration. They were the weapons with which he won.

He might have said, Being blind, there is no use of trying to do anything. He might have passed his life standing on a street corner, begging or selling lead pencils. He would have received pity and coin from many a passer-by. Many young men with two eyes and no disabilities, physical or mental, do not amount to much.

His mother's devotion was beautiful. But he exercised his powers of attention, memory, and reasoning.

He could not glance hurriedly over the lesson before going to class. He had to remember. He did his part. Many other mothers would read their boys through school if the boys wanted it and would do their part. It is the man that counts. Since he could not see, he had to compel his other powers to do more. Thus they became more alert than they otherwise would have been.

This is not an isolated case. But this, like others of its kind, is worthy of note as a spur to those not handicapped. Physical infirmities seem an insurmountable barrier, yet many of the world's greatest achievements have come out of these. Of Democritus it is said that "though blind, he saw more than all Greece besides." Ossian, the Celtic bard, was born blind. Prescott could not see the paper on which he wrote "The Conquest of Mexico." Gambassio could not see the marble from which he chiseled his wonderful statues. Homer, the blind and beggar poet of ancient Greece, sang his nation out of barbarism into civilization and military power.

Other physical infirmities have marked many of earth's great benefactors. Call the roll, and Horace, Pope, Baxter, Pascal, Hall, Payson, Kitto, Ruthford, O'Connell, Fra Angelica, and hundreds of others would answer. Many a young man would have given up in despair when sold into slavery or imprisoned in a foreign land, but Joseph and Daniel turned these into ladders by which they climbed to the premier-ships of the greatest nations of the Orient. By the small candle that threw its sickly light across his damp, dark dungeon, Bunyan saw the Palace Beautiful, and climbed the Delectable Mountains, and caught the splendors of the New Jerusalem sleeping in its eternal noon.

Poverty is a handicap. Many boys chafe under it and envy the rich man's son growing up in idleness. But myriads of others have made their poverty the ladder by which they climbed to greatness. If ever we have a coat of arms in this country, it should have as its chief feature a log cabin, for out of these most of our greatness has come.

It is not physical defect, nor lack of mental endowments, nor poverty, but lack of application that spells failure. No athlete was ever made by sitting in a rocking-chair on a piazza. No moral athlete was ever made in life's sheltered places. It is not a question of tools and "pulls," but a matter of unconquerable energy. Many failures excuse themselves by saying that they never had a chance. The realm of success is crowded with women and men who never had half a chance or a quarter of a chance. Multitudes have succeeded where not a single circumstance was kind. Thousands of the world's greatest souls have come out of the most unfavorable environment, and many of its greatest achievements were secured by those who had no chance. In spite of difficulties before which smaller souls would have quailed, the majority of successful men have achieved the seemingly impossible. When a young Greek soldier complained that his sword was too short to reach the enemy, an old veteran replied, "Then add a step to it." Obstacles do not block the pathway of determined souls. Emerson said, "God will not have His work made manifest by cowards."

We hear much about the poor boy's chance being swallowed up by the change in economic conditions. There never was since the beginning of time such a chance for poor boys and girls. All progress is made by turning obstacles into stepping-stones. One may accomplish little things without struggle, but not

great ones. The Panama Canal is nature's surrender to tireless toil. The Son of God was "made perfect through suffering," and the poor children of earth cannot expect to attain it without similar struggle. Life was never intended to be a holiday. Then why dwarf the soul by indolence? If idleness creeps in where labor should have been, the stunted soul is no mystery. The cornstalk that will not outgrow and overshadow the weeds that try to choke it, will bear no ear.— *United Presbyterian.*

* * *

A Morning Prayer

BY H. J. BASS

THE new day is just before me. Grant me, O Lord, eyes that see all hidden beauty; ears that hear the secret melodies of nature; lips that speak only words of hope and cheer; and a will to face my daily task joyously, courageously, till this sun goes down. Thus shall my life carry to earth-weary souls a breath of the divine life that shines beyond the clouds.

Keizan, Chosen.

* * *

Parched Grain

BY MRS. LUELLA B. PRIDDY

PEOPLE in ancient times ate parched grain. In some parts of the world they eat it today. Perhaps people used to have strong teeth, and did not mind chewing the hard grains, or they may have had a more appetizing way of preparing it for the table.

From the standpoint of nutrition and digestibility, parched grain is an ideal food. This is especially true of wheat, which contains nearly all the elements necessary to sustain life. Wheat, when parched, is even more nutritious than whole-wheat bread, as in the process of raising the bread, some of the food properties are destroyed. Those who suffer from stomach acidity, or those who require a dry diet, would probably find the parched wheat a great help.

All that can be said of whole-wheat bread as a laxative can be said of parched wheat, and those who suffer from undernourishment would find it an unusual strength-builder.

This is the way we prepare the wheat in our home, and we find it one of the most valuable additions to our diet that we have ever made:

First, wash the wheat. This can be done easily by putting the wheat in a fine colander and setting the colander in a deep pan of water. When washed, lift out the colander, and let it drain. While still moist, put the wheat in shallow pans in a moderately hot oven. Do not bake too brown. It should not change color much, and as the grains are small, they cook easily. If a little too brown, it will have a scorched taste. Test it by chewing a few grains. If it tastes dry and nutty, the wheat is cooked enough. While still warm, grind moderately fine in a kitchen mill. It is now ready for the table, and it is at its best when freshly baked, but it can be reheated if it loses its crispness by standing.

Eat it with milk or other liquid. It also makes an excellent cereal by pouring boiling milk or water over it, and stirring until wet by the liquid.

Corn or other grains would probably be good prepared in the same way, but coarser grains would require longer cooking.

I hope that many people will try this recipe. I am sure they will enjoy the improved health that goes with it. If one does not raise wheat, it can be bought

at the flour mills and sometimes at feed stores. Ask for the best grade of wheat.

* * *

For Life Is Short


Let's smile and be kind; life is so short,
And so much of the way is rough;
The times are so hard, the road upgrade,
And there's always trouble enough.
Yesterday's hurts let us try to forget,
And tomorrow's cares can wait;
Today with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge,
For paying back wrong with wrong.
Try patience, love, and forgiveness;
Meet slights with a smile and a song.
This sad world, with all its repining,
Its bitterness, sorrows, and tears,
Needs the wealth of our loving-kindness
To sweeten the sin-stained years.

Yes, life is too short to be hateful,
Or for wounding the hearts that we meet;
Let's try to be pleasant and gentle,
To always be cheerful and sweet;
For the sunshine of love is so needed
To warm this old world with its light,
And to shed abroad its effulgence
To brighten humanity's night.

— Dorothy M. Roney.

THE



FAMILY ALTAR

"As for me and my house, we will serve the Lord."
Joshua 24:15.

Conducted by the
GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

Family worship should be held both morning and evening. The suggestions in this column cover one service only; the other is left for individual planning. Some use the Morning Watch as the basis for morning worship; some hold the daily study of the Sabbath school lesson at the time of evening worship.

The suggestions for "preparatory study" are meant for the parent's private devotional hour, in preparation for the ministry of family worship. If in any case they make too much reading, read at least a part.

Week Ending March 19

Sabbath School Lesson

SCRIPTURAL REFERENCE: Acts 18:1-22.

LESSON HELP: "The Acts of the Apostles," pp. 243-254.

MEMORY VERSE: "I am with thee, and no man shall set on thee to hurt thee." Acts 18:10.

For daily assignment and further study, see the Senior Sabbath School Lesson Quarterly.

Narrative Reading

Topic: "Samuel the Prophet of God."

Sunday: 1 Samuel 3:1-10.

Monday: 1 Samuel 3:11-21.

Tuesday: 1 Samuel 7:1-8.

Wednesday: 1 Samuel 7:9-17.

Thursday: 1 Samuel 8:1-9.

Friday: 1 Samuel 8:10-22.

Sabbath: 1 Samuel 9:1-14.

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.

COLPORTEUR SALES IN WESTERN CANADA

In every quarter of this great globe we find the faithful colporteur,—in the Far North, where the lakes and rivers are locked in ice and snow seven months of the year; where great glaciers lift their lofty peaks toward the sky, and the thermometer registers 40° to 60° below zero; where blizzards sweep over the bleak prairies, piling the snow in great drifts.

Just a few weeks previous to this writing, several people lost their lives in a blizzard here on the prairies. One of our faithful field secretaries was out at the front with one of his men in this storm. Our colporteurs love the message, and are willing to give their lives to its proclamation.

The population of our field is approximately 3,000,000, and our territory covers about 3,000,000 square miles. We are pushing into the Far North. There are two colporteurs now one thousand miles north of the international boundary line, and are planning to press farther north next summer.

The writer has conducted four institutes this winter, and there was a good attendance. We plan to have about fifty regular colporteurs in the field,

and about sixty students after the schools close.

I should like to call your attention to the sales here in Western Canada during the three-year period of 1921-23. The sales for these three years amounted to \$133,609, as compared to \$306,425 during the three-year period of 1924-26, making a gain of \$172,816. Our gain was larger than the sales for the three previous years. The sales for 1926 amounted to \$120,000, with forty colporteurs in the winter and about one hundred during the summer. The students from the Canadian Junior College and the Battleford Academy did good work. They were successful in procuring thirty-two full and four half scholarships for 1926.

We have been very successful in selling on the "combination plan" in our field, that is, we sell a two-years' subscription to *Life and Health* with each medical book. The tract societies in this union have made a good gain for 1926.

The work is progressing in western Canada, and we plan to place the third angel's message in every home in this field. We find warm hearts in this cold climate. People are ready to respond to the message of a soon-coming Saviour. I am sure that I express the

sentiment of our faithful field secretaries and colporteurs when I state that we are all of good courage, and we do thank our heavenly Father for the success that has attended our efforts.

C. R. MORRIS.

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MISSOURI COLPORTEURS' INSTITUTE

A most encouraging and profitable colporteurs' institute was recently held in Springfield, Mo. It was one of the best meetings of its kind that has ever been held in this field. Twenty-nine persons were in attendance to receive the instruction given by Elder J. B. Blosser, our union conference field missionary secretary, and Brother R. M. Carter, missionary secretary for the Missouri Conference. If all our full-time workers had been present, there would have been about thirty-five. The majority of those present were regular full-time workers, although there was a substantial number of new recruits who are intending to put in full time during the year.

We have been glad that in spite of some handicaps in the Central West, Missouri has continued to hold up strongly in the book work, so that there are only one or two conferences



WESTERN CANADIAN UNION COLPORTEURS

west of the Mississippi River, in Pacific Press territory, that have sold more books. According to the records sent in by Brother Carter, there have been \$27,181.50 worth of books sold this year.

While it may take a little time and considerable effort to reach it, we are

The most interesting and encouraging result of our literature work among the French comes to us from St. Pierre de Miquelon. Here twelve have taken their stand on the Word of God, left the Roman Catholic Church, burned their images, and destroyed their idols, all as the result of reading the French

Signs, followed up with other literature.

A lady read only part of a *Signs of the Times* in French. The article was entitled, "The Cross of Christ." It reached her heart. She says:

"I read and re-read it, and while reading it one day the priest came. He saw the paper on my table, took

it from me, and said he would burn it. I cried and cried, but to no avail; it was gone. But I made up my mind that I would find another one. I went to see the French Baptist minister. He had none, but I got a Bible from him. Then one day some one came and left a bundle of papers at my door. There were two papers and a little tract, and from these I got your address, and how glad I am for the precious words I have found!"

A sister was recently baptized who had burned three Bibles previous to becoming interested and finally accepting the truth. She is a cousin of the priest in the parish where she resides. Needless to say, she is meeting with strong opposition and persecution.

There are all around us many who have not the privilege of reading anything in their own language worth while, and they greatly appreciate good literature when it is brought to them. Many do not know where to find what their hearts are longing for. What a wonderful opportunity is given to each Seventh-day Adventist to go out among his neighbors, whether French, Italian, German, Greek, or whatever nationality they may be. We should not wait for the Harvest Ingathering campaign to visit them and receive their offering; that is good, but we should follow this up with other literature, and many who are looking for light will accept the message.

Recently a Roman Catholic priest asked me how many missionaries and workers we had in a certain town. I wanted to know the reason for his asking the question. "Well," he said, "I find your literature in nearly every home of my parishioners, and it keeps me busy answering questions, and I have had to get some Bibles." What would it be if every church member was living up to his privileges and opportunities in doing this work? It would be the loud cry of the message.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted

by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*"Testimonies," Vol. IX, p. 126.*

Let us sow beside all waters, and if we sow bountifully, we shall also reap bountifully. 2 Cor. 9: 6.

L. F. PASSEBOIS.

* * *

ELDER SANDERSON AND THE "REVIEW"

OUR church paper, the *REVIEW AND HERALD*, is the only journal published which the spirit of prophecy says "should be placed in every family of believers." The full statement is:

"The *REVIEW* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."—*"Testimonies," Vol. IV, p. 598.*

More than a year ago Elder A. E. Sanderson began to feel a great burden to lead out in an effort to impress our church members with the value of the *REVIEW* in their homes. Because of this burden, soon after the General Conference session he entered upon an intensive campaign in behalf of the *REVIEW*.

Elder Sanderson has been an active, successful city evangelist for more than twenty years. The Lord has greatly blessed his efforts. It is not because of lack of opportunity that Elder Sanderson is not now actively engaged in city evangelistic efforts or pastoral work, for everywhere he goes invitations are extended to him to connect with some large work.

The first of August, 1926, Elder Sanderson began his work in the Missouri Conference. He and the conference president, Elder H. C. Hartwell, visited many of their churches. Elder Sanderson continued in this field until the time of the Autumn Council, which he attended. After the Autumn Council he spent approximately two weeks in the Lake Union, two weeks each in the Iowa, Nebraska, and Colorado Conferences, a week each in Texico and Arizona, arriving in California December 29.

Elder Sanderson's program is no easy one. He visits from seven to ten churches each week, and in addition visits church and conference officers, and helps them to plan for more aggressive work, and especially to get the *REVIEW* into the home of each believing family; and where opportunity offers, he attends workers' meetings and speaks to our schools and sanitariums.

In order to cover more ground, Elder Sanderson provided himself with an automobile, the front seat of which lets down, so, weather permitting, he and Sister Sanderson, who is traveling with him, are independent of hotels, rooming houses, etc.

The month of December was spent in Colorado, New Mexico, and Arizona. At times he found roads in the West almost impassable. At Flagstaff, Ariz.,



Missouri Colporteurs

working toward the goal of having at least one colporteur in every county in the State.

Our colporteurs returned to their various fields of labor with high hopes of doing a much stronger work during this year than has been done in the past. H. C. HARTWELL.

* * *

TEN YEARS IN PURGATORY FOR READING THE FRENCH "SIGNS"

"It will take me ten years to pray you out of purgatory if you read those magazines and Seventh-day Adventist books," said a priest, speaking of the French *Signs*; but the lady to whom he said it continued to read. She sent for a Bible, read more literature, and began to keep the Sabbath.

From a once very devout Catholic, but now a Seventh-day Adventist, we have received the following:

"It was when I was discouraged, with a child sick for six months, and was tired of the doctors, masses, virgins, saints, offerings of candles, and promises, when I was nearly breaking down under great affliction and sadness, that a lady called to see me. She left me a copy of the *Signes des Temps* and 'Ver Jesus' ["Steps to Christ"], and prayed for me and my child. The child began to improve. That night I read the magazine through and the little book, and before morning I got down on my knees and found Jesus. I am constantly blessing the happy day that brought to my soul the message of my beloved Saviour."

From the far north Labrador coast comes the following:

"Received the copy of French *Signs*, read every line. Send me a copy of every French book you have on religious matters."

Another writes:

"I was angry after reading the paper, and took it to the priest. He said I should burn it, and gave me some blessed water to sprinkle over the places where the paper had lain, to destroy the curse. After returning home, involuntarily I looked at some pictures in the paper, began to read, and became interested. The paper has never been burned. I have since bought a Bible, and other books, and am studying. Inclosed is a money order for a renewal of my subscription."

he was caught in a blizzard. But though he has met all kinds of weather and severe conditions, the Lord has blessed him with good health, and he has been able to meet all but one or two appointments.

The work of Elder Sanderson is appreciated by the churches and conference workers in every field which he visits. Elder E. R. Potter, home missionary secretary of the West Michigan Conference, wrote:

"It had been arranged that Elder Sanderson should be with us for two or three days. We had our first meeting for him yesterday. At the close of his much-appreciated address there was a good response as thirty subscriptions to the REVIEW were taken. I must say that Elder Sanderson's appeal is the most spiritual, the most logical and effective, I have ever heard in connection with securing REVIEW and HERALD subscriptions."

Brother M. E. Munger, home missionary secretary of the East Michigan Conference, says:

"I think it paid to send Brother Sanderson here for more reasons than one. The churches he visited received much good, the subscription list was extended, the church officers saw the importance of having the REVIEW in every home, and the conference home missionary secretary received a burden to get our people to subscribe for the REVIEW. I believe it is a step in the right direction if we can get our people to read the REVIEW. I am convinced that if that can be accomplished, the conference workers will not have to spend so much time working for goals, presenting the tithing question, and worrying over finance. In three of our churches where every family in the church receive the REVIEW, they are always the first ones to reach their Harvest Ingathering goal, they always give around \$1 a week for missions, and their spirituality is at a high ebb."

Elder M. A. Altman, pastor of the Colorado Springs church, has this to say concerning Elder Sanderson's visit to his church:

"There was a good response to the appeal here, sixteen families signing up for subscriptions, and with our follow-up work we are hoping to get the good old messenger into every home. Nothing can fill its place. We have no other means so effective in keeping our people informed of the onward sweep of the message, and consequently encouraged to do their utmost in strengthening the base of supplies.

"This message has been dear to me for thirty-nine years now, and just that length of time this dear old messenger of truth has followed me, whether in the homeland or in the mission field. And please God, it will continue to do so until I reach the end of the journey."

Elder P. E. Brodersen, president of the Southeastern California Conference, wrote:

"Just a word in passing about the work of Brother Sanderson. He is here in our conference at present, working in the interests of the REVIEW and HERALD. Really, he has an appealing message, and our people respond well.

"We thank the Lord for the good REVIEW. When I was listening to Brother Sanderson one night, it dawned on me that I should send the REVIEW to our boys who are attending school, so I have passed in the order. I just men-

tion this to confirm more definitely in your mind the fact that Brother Sanderson is doing a good work. He impresses the people well; his earnestness leads them to feel that he is led by the Holy Spirit. We are glad he is here with us."

Elder Brodersen not only recognized the good, effective work Elder Sanderson is doing for the REVIEW, but he would have been pleased to retain him as one of his regular workers, but says he recognizes and appreciates the burden Elder Sanderson is carrying for this special work, or he would have placed a call for his services.

In his work Elder Sanderson hears of many experiences in which the REVIEW has been a great factor in assisting some one to a knowledge of the truth, or to retain his faith and hope in the message which we hold so dear. These experiences, though, must wait for another article, which will appear in an early issue of the REVIEW.

As we read this report, let us not forget the statement of the spirit of prophecy quoted in the opening paragraph, that the REVIEW is a valuable paper, and should be in the home of every believer. You who read this, will you not use your influence to see that the families of believers in your field or church are encouraged to become regular readers of the REVIEW? If you enjoy the REVIEW, if you have received help through reading it, some one else may get just as much benefit as you have received, and it may be that your personal interest will be the determining factor in causing him to give his subscription. Will you help?

L. W. GRAHAM.

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EDUCATIONAL AND MISSIONARY VOLUNTEER MEETINGS IN THE EAST VISAYAN MISSION

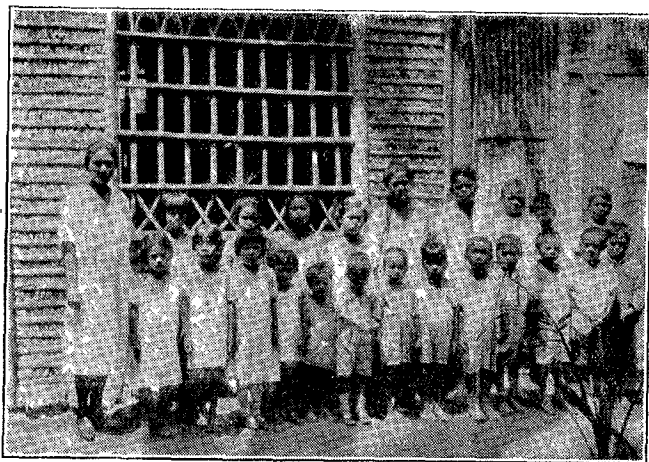
THE writer has recently spent eight days in the East Visayan Mission field, Philippine Islands, in the interests of the educational and Young People's Missionary Volunteer work. Brother S. E. Jackson is acting director of the field, Brother G. H. Murrin being in the States. Brother Tivurcio dela Calzada is the educational and Missionary Volunteer secretary of this field. This brother accompanied me as we visited a few of the churches of this mission.

Plans were made for the church members from two or more churches to meet in one place for a day or two at a time, for consideration of our educational and Young People's Missionary Volunteer work. In this way institutes were held at four churches, and the members from eight or nine churches were in attendance. Counting children, from 115 to 120 were in attendance at Pinamungajan, about sixty at Toledo, seventy to eighty at San Remigio, and

160 in Cebu. Meetings were held from morning till night in most of these churches. A good interest was shown in our educational work, and we believe it will not be long before our churches will take on the responsibility of conducting church schools for our children.

It was a real pleasure to visit the only church school we have in this mission,—the one at Cebu. This school carries grades one to four. Miss Ana Llaguno is the teacher. Miss Llaguno has had a normal training, has done critic teaching in the normal department, and is a faithful Seventh-day Adventist teacher. Her order, discipline, and management are excellent, and happy are those children who attend this school; and happy should be the parents who intrust their children to such a faithful and self-sacrificing teacher. This mission needs a number of church schools carrying grades one to six, to look after the education of the lambs of the flock; and one higher school, probably going to nine grades, when the need arises, from which the students can go on to our training school in Manila for their advanced work. The school carrying to nine grades would need to study carefully the matter of providing industries, for many of these youth will need to work to assist them in their school expenses.

Considerable instruction was given, which, with the general discussion of Missionary Volunteer matters, took up the larger part of the time spent in these meetings in the East Visayan Mission. Much interest was shown in the discussion of the nature of young people and their characteristics, and in the call of God to our youth to organize for training and service. Home conditions were discussed, and an ideal Christian home was held up as God's plan for His people. God's instruction against our young people marrying unbelievers was emphasized, and this was found to be a real problem. Parents arose and with tears asked counsel on this matter. After the discussion parents felt that they were better fortified



The Church School at Cebu, Philippine Islands

on this question, and expressions of appreciation were heard. Some parents felt that from this time on they would take up more fully their responsibility and burden for their children, and endeavor to shield them from the snares and evils of this day.

Surely our young people in the Far

East must have all the safeguards possible thrown about them, by home, school, and church. The moving-picture shows, the indecent and evil literature available in magazines, storybooks, and textbooks, the evil companions of the street,—all have a tremendous influence in the downward direction. Only the grace of God, and the careful safeguarding of the youth by parents and teachers from these contaminating influences, will save the young people of today.

It cannot be right to spend large sums of money to get people to accept this truth, and then allow the young people, the cream of our flock, to slip away from the church and into the world, because of neglect or indifference on the part of parents or church or mission. Activity corresponding to that put forth by evangelistic workers for new converts must be shown by the parents and church members in holding these promising young people in the church and in training them for God's work. May schools and Missionary Volunteer Societies do their specified work in supplementing the efforts of parents and church members in this important work. S. L. Frost.

* * *

A PROFITABLE SANITARIUM FAMILY GATHERING

It is the custom of the staff of the Washington Sanitarium to hold regular staff meetings for the discussion of sanitarium methods, therapeutic procedures, and other topics of special interest for the advancement of the sanitarium work.

At one of these staff meetings recently the time was given to the business department, the program for which was prepared by the business manager of the sanitarium, Brother C. C. Pulver. The meeting was held in the early evening, in the helpers' dining room, after a very tasty and appropriate evening meal was served. The attendance included most of the workers of the institution, particularly those in touch with the business department. All executives were present, together with board members and a few invited guests.

This was the first meeting of this kind that has been held at the Washington Sanitarium, but those of us who attended thought it profitable. It gave opportunity for a comprehensive view of the past year and a prospective glance at the new year. Interesting figures were presented, covering the improvements that had been made, and showing comparisons of cost items, all of which were of special interest.

Among some of the principal features of outlay for improvements were new elevators, a refrigeration plant, ice storage, a new roof, a gas line, new sidewalks and road repairs, and other similar items. Over \$20,000 had been spent on repairs. The manager expressed the settled determination of the board and management in the matter of reducing institutional liabilities, and pointed out the fact that \$20,000 had been paid during the past year. He set as a goal for the coming year a better institution because of the repairs and improvements that had been made, and a reduction of liabilities amounting to \$25,000. With the thor-

ough budgeting system followed by the institution and a most faithful adherence to it and a constant careful observance of its operation, this goal is possible.

Due thanks were rendered to the family of workers for their part, under God, in making possible the figures given, and an expression of assurance of having the fullest co-operation of every member in meeting the goal set for 1927.

Coming to definite figures, in which the workers were particularly interested, mention was made of the gains shown in the various departments. In some instances these gains were quite material, and were an incentive to further development of efficiency as well as economy. A plea was made for war on waste by the united family force.

The meeting was a frank and open discussion of matters that might seem small in detail, but which mean much in the aggregate. The friendly and enthusiastic manner in which Brother Pulver presented the business side of sanitarium work, made its appeal, and made no less important the place which spirituality must hold in the conduct of the entire institutional work. We could well recommend that such a meeting be held by every one of our sanitariums. L. A. Hansen.

* * *

JOHN WESLEY A PROMOTER OF LITERATURE

My attention has recently been called to a striking paragraph from the book, "Wesley and His Century," which indicates the vision of John Wesley, in common with that of Luther and other Reformers, as to the part that literature was to play in the proclamation of the gospel. The author says:

"Wesley had quite a modern conception of the possibilities of the press as a teaching instrument, and as early as 1747 he had organized a tract society. Two years later he began to compile the 'Christian Library,' a series of fifty volumes. A Methodist might be poor, but Wesley was determined he should not be illiterate. Later he taught his helpers that to put a good book into a home was to plant in it a permanent civilizing force; and so they must sell books as diligently as they preached sermons. He says: 'Let each of you do like William Pennington: carry books with you through every round. Exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned.' To one of his preachers he writes: 'It is of unspeakable use to spread our practical tracts in every society. Billy Pennington, in one year, sold more of these in Cornwall than had been sold for seven years before. So may you, if you take the same method. Carry one sort of books with you the first time you go the round; another sort the second time; and so on. Preach on the subject in each place; and after preaching, encourage the congregation to buy and read the tract.'"—"Wesley and His Century," pp. 358, 359.

The reader will note a striking parallel between John Wesley's conception as to the ways in which literature might be effectively used, and the plans of work in our own organization. In fact, the methods of work have not changed so much since the days of the Waldenses and Martin

Luther and other Reformers. The printing press is a great gift from God, which made possible the Reformation, and which still makes possible the carrying of the good news of the gospel quickly to all the world.

E. R. PALMER.

* * *

FROM every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul-saving is to know no abating. The church cannot abridge her task without denying her Master. Not all can go as missionaries to foreign lands, but all can give of their means for the carrying forward of foreign missions.—"Testimonies," Vol. IX, pp. 55, 56.

Appointments and Notices

SCHOOL FOR NURSES

The Loma Linda School of Nursing invites earnest young men and women, who sense the need of the hour, to train for service as medical missionary nurses. Here is an open door to a life of usefulness, a life filled with new opportunities, new experiences, new aspirations and achievements. The Loma Linda School of Nursing is a department of the College of Medical Evangelists. Its graduates are eligible for a liberal amount of college credit in our denominational colleges.

Send in your application now, and have a place reserved in the class entering June 1 or August 16. For detailed information, address Miss Elva L. Wallack, R. N., Director School of Nursing, Loma Linda, Calif.

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COLLEGE OF MEDICAL EVANGELISTS

The regular annual meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, San Bernardino County, California, Tuesday, March 22, 1927, at 10 a. m. The object of the meeting will be to elect seven members of the board of trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

W. T. Knox, Pres.
S. S. Merrill, Sec.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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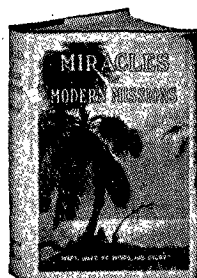
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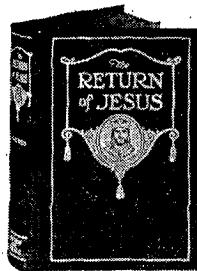
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WASHINGTON, D. C., MARCH 10, 1927

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

THIS reassuring word comes from our brethren in Shanghai, China, under date of February 27: "Shanghai quiet, and all are well." Let us continue to pray for our work and workers in this disturbed region of our great mission field.

* *

SABBATH SCHOOL ITEMS

THE Sabbath school summary for the third quarter of 1926 is completed. This measures the advancement of three months of faithful effort on the part of officers, teachers, and members in all parts of the world field. Our system of reporting gives us a chance four times each year to compare totals, noting accurately the increases in important items that are included in Sabbath school activities. By careful study of these summaries, we are led to rejoice at the numerous evidences of progress which they reveal, and are also encouraged to make greater efforts to strengthen the weak places.

What the Summary Reveals

A larger number of Sabbath schools than was ever before reported,—8,147.

A larger Sabbath school membership than was ever before reported,—303,027.

A larger attendance than was ever before reported,—253,700.

A larger offering for one quarter than was ever before reported,—\$453,425.33.

A larger birthday offering for one quarter than was ever before reported,—\$6,341.87.

A larger number of home division members than was ever before reported,—17,708.

A larger number of subscribers to the *Sabbath School Worker* than was ever before reported,—14,804. Since the close of the third quarter, the goal for the *Worker* has been reached,—15,000.

Other Interesting Items

Number of Sabbath school pupils baptized, 4,054.

The fifteenth million dollars given to missions through the Sabbath school

was reached in seven months, shortening all previous records by two weeks.

The Sabbath school offerings given during the seven months were at the rate of \$4,783.98 a day.

The thirteenth Sabbath overflow amounts to \$12,765.96, and goes to India as an addition to their appropriation.

Nine conferences—Greater New York, New York, Southern New England, Potomac, Chicago, Southeastern California, Southern California, and Utah—are called Pennant Conferences, because they reached the two goals of 30 cents a week to missions and Dollar Day on the thirteenth Sabbath. The Bermuda Mission is also included in this list.

The Atlantic Union may be called a Pennant Union, not because every conference in the union has reached the goal, but because the figures for the union as a whole entitle them to that distinction. The Columbia Union has also recently attained this distinction. When will another union reach this goal?

A Suggestion

Figures are not dull if you will allow yourself to be interested in the story they tell. Train yourself to profit by the lessons the statistics teach.

MRS. L. FLORA PLUMMER.

* *

GIVING AMONG INDIAN STUDENTS

OUR little Sabbath school at Krishnarajapuram, India, has a membership of fifty-eight, with an average attendance of over fifty-seven. Practically the whole school is made up of poor students who do not own a cent, and yet this school gave, during the fourth quarter of 1926, Rs. 313-8-0, which is more than \$115. In order for the students to reach the individual goals they had set, they presented a proposition to me, and I opened a separate account on the school books, so as to be able to see just what they were doing. At the end of the second month (November) I found to my great surprise that they had sacrificed 1,263 meals for the Sabbath school, Young People's Society, and local church work. At the end of December the total number of meals thus sacrificed had reached the fabulous number of 1,802, which had all been given by about forty-five students.

The students also had their investment gardens and chickens, and by these means as well as their sacrifices, the school was able to go way beyond its already high goal.

I relate this to show that from the teeming millions of India God is gathering out for Himself a company of true and faithful Christian young people, who have the work of God at heart. If they were not anxious to see the work of the Lord finished, they would not be so free in giving up their meals, for a full stomach is something coveted by most Indians.

By the time this is read, our students will have gone to their fields of labor, where they will be busy with our literature for about three months. On their behalf we ask an interest in your prayers, that they may be successful in their humble efforts to scatter the truth, and at the same time earn

their scholarships for next year. India is a very hard field in which to work, and our boys need your prayers, that they may have the strength needed to blast this "Gibraltar of heathenism."

O. A. SKAU.

* *

HARVEST INGATHERING AND MISSIONS EXTENSION RECEIPTS

THE final North American Harvest Ingathering figures for 1926 show a gain over 1925 of \$45,773.65. This is certainly a splendid showing, and one which proves the truth of the statement that "if proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world."

A comparative report by unions follows:

Union	1925	1926
Atlantic	\$87,635.16	\$ 93,283.72
Central	41,866.59	44,249.22
Columbia	93,713.97	108,150.61
E. Canada	13,841.04	15,871.76
Lake	94,723.72	100,494.24
Northern	61,132.08	52,820.68
N. Pacific	57,195.25	58,575.05
Pacific	80,821.36	92,866.88
Southeastern	43,617.84	43,427.71
Southern	23,982.74	26,672.29
Southwestern	19,806.46	27,816.42
W. Canada	23,716.28	28,527.61

Total\$641,502.49 \$687,276.14

The Missions Extension Fund receipts also reveal an encouraging increase of \$4,161.64 over 1925.

Such achievements have been made possible only by the co-operative, God-blessed efforts of workers and lay members throughout our ranks. To one and all who have had a part in making possible this signal success, the Home Missionary Department, realizing the benefit that will accrue therefrom to our great mission work in regions beyond, desires to take this opportunity to express genuine and heartfelt gratitude for service rendered and results accomplished, with the hope and prayer that 1927 may witness even greater heights of progress.

J. A. STEVENS.

* *

A GOOD WORD FROM EASTERN CANADA

THE following encouraging report is taken from a personal letter from Brother R. Carlill, union field missionary secretary for Eastern Canada:

"I had a good time in the St. Lawrence Conference with 'Daniel and the Revelation.' It seemed to me to be really a miracle the way the people bought that book. I sold to all the most influential people in the town, such as mine owners, bank managers, doctors, and practically all the prominent people there—that is, the English-speaking people.

"One millionaire's daughter gave me \$21 cash for 'The Desire of Ages' and 'Daniel and the Revelation' in leather. Her sister-in-law gave me \$10 cash for 'Daniel and the Revelation,' and her brother \$8 for 'Daniel and the Revelation.' Altogether I had just about \$75 deposits for twenty-four hours' work. It was for the Institutional Relief. We told the Lord we would give all to the cause, and He surely showed us that He approved of the plan of removing debt."

W. W. EASTMAN.