

The Advent Sabbath
Review Herald
THE FIELD IS THE WORLD

Vol. 106

Takoma Park, Washington, D. C., February 14, 1929

No. 7

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Ewing Galloway, N. Y.

A Thatched Village of the Kikuya Tribe in British East Africa, With a Dance in the Street

We have been carrying on missionary work in East Africa for nearly ten years. The work was first organized there in 1921, and reorganized in 1926. Elder S. G. Maxwell is superintendent of the East African Union Mission. The Kenya, Mwanza, Pare, and Uganda Missions are the local mission fields embraced in this union. The above picture gives some idea of the character of the natives for whom our missionaries labor.

In the Master's Service

By Mrs. E. G. WHITE

IN times past God used humble men in His service, and because of their faith and devotion these men often accomplished more than did many laborers of better education and higher pretensions. They realized their weakness and their dependence upon God, and by personal effort, by a well-ordered life and a godly conversation, they turned men from error to truth, from the path of transgression to obedience to God. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge to fit himself to bear greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God.

The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and he tries to do all the good that he can. As he uses the ability that he has, his mind expands.

The educated man may exalt himself over his unlearned brother, but he is like the man who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talents, that he may return them, with the increase, to his Lord. Unless he repents, he will be condemned as a slothful servant, and will be dismissed from the presence of his Lord. But the one who is faithful in the use of his talents, returning at last both principal and interest, will hear the words, "Well done, good and faithful servant."

The man who blesses society, and makes a success of life, is the one who, whether educated or uneducated, uses all his powers in the service of God and his fellow men.

In all our churches there are persons who might be educated to become workers for Christ. There is certainly a fault somewhere, or there would be more workers developed to unite with us in our efforts for the salvation of souls. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what

He's Coming Soon

BY MRS. R. B. SHEFFER

COMING soon to gather home His children to His fold;

Coming soon to take us where we never will grow old;

Coming soon to take us where the streets are paved with gold:

Yes, He's coming soon, the blessed Jesus!

Coming soon to burst the tomb and grant eternal life,

Break the bonds of wickedness and end the weary strife;

Coming soon to lead us to the glorious tree of life:

Yes, He's coming soon, the blessed Jesus!

Coming soon to take us where we'll know as we are known;

Coming soon to give us crowns and claim us for His own;

Coming soon to reap with joy the seed with weeping sown:

Yes, He's coming soon, the blessed Jesus!

Coming to the faithful as deliverer and Lord,

But to guilty sinners with a sharp and flaming sword;

Coming soon to give to each the merited reward:

Yes, He's coming soon, the blessed Jesus!

Coming soon to bring to weary captives sweet release;

Coming soon to bid tumultuous war and conflict cease;

Then to reign forever King of righteousness and peace:

Yes, He's coming soon, the blessed Jesus!

excuse can we give that they have never been warned?

Think of the mighty truths that God has intrusted to our keeping, and let earnest work follow your thoughts. Make mighty strokes for God. No compromise is to be made with sin, or with timidity and cowardice. The Christian laborer knows no drudgery in his Heaven-appointed work. He enters into the joy of His Lord in seeing souls emancipated from the slavery of sin; and this joy repays him for every self-denial.

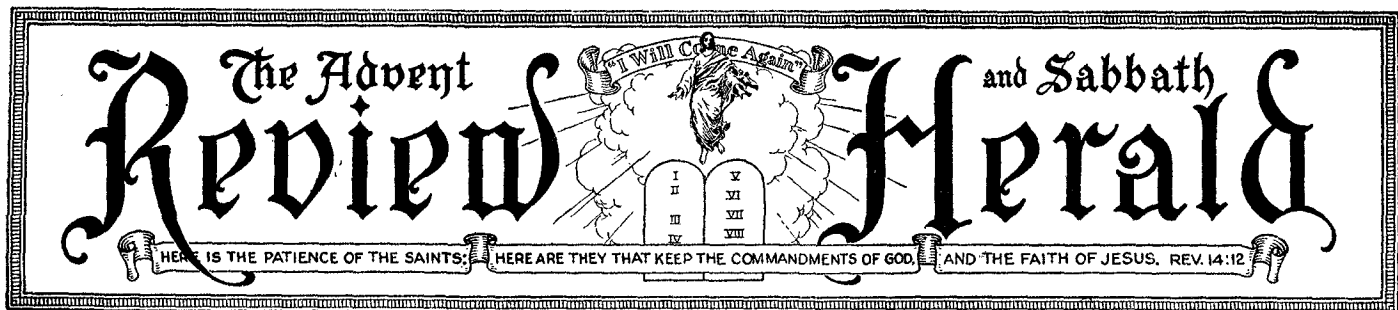
Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endowed with

power from on high. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our lips may be purified and touched with a live coal from off the divine altar. The word of God to us must come to the people, not in a feeble, hesitating way, but with earnestness and power. We must pray more earnestly, more fervently, that God may work in us and through us. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of the children of men.

We can never be saved in inactivity. The life of Jesus rebukes every idler. In His strength we may do the work that He did. The promises of God are rich and full and free. We may have with us the power of His salvation. It is because threads of unbelief are woven into all the web of life, that our experience is so lacking in power. Shall we not begin to weave in, instead, the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even our faith." If clouds hide the sun from sight, we do not mourn as if it would never again appear. God's dear face of brightness is not always seen, but we are not to despond. It is our duty to trust Him in the darkness, knowing that His love is changeless.

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and He will be your constant helper. Go straight forward where the voice of duty calls; let no seeming difficulties hinder you. Take up your God-given responsibilities, and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you, and do it thoroughly and well, not coveting praise, but working for the Master because you belong to Him.—*The Southern Watchman*, April 2, 1903.

THE law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessings to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.—"Education," p. 16.



Vol. 106, No. 7

Takoma Park, Washington, D. C., February 14, 1929

One Year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

Shall We Have a Wandering Sabbath?

No. 3. Public Hearings on International Calendar Conference Resolution—Continued

THOSE who spoke in opposition to the resolution for calendar simplification were all representatives of religious organizations, for the only real opposition which could be expected to arise would be on religious grounds. On all other grounds the proposal for calendar revision obviously has a great appeal.

Three denominations were represented by the opposition: Seventh-day Adventists, Seventh Day Baptists, and Jews. To our protests the committee gave a most respectful and sympathetic hearing.

As might naturally be expected, the men constituting this committee are of the same nature as men in other public positions. They have a multitude of problems before them, and in most cases, we believe, are striving to take such action upon the various questions as will best serve to give prosperity, peace, and stability to the country. And when such a committee is confronted with an imposing array of big business leaders, whose names are synonymous with national prosperity, the impression made may easily be imagined.

Prosperity is the word on every lip to-day. It is a term that bulked large in our last national election, an apparently indispensable thing if our modern complex industrial age is to continue. Business efficiency and standardization are the great gods of our modern era. Before them multitudes bow, declaring, "These be the gods that have brought us up out of a state of poverty into national prosperity."

Thus when brilliant business leaders, such as George Eastman, of the great Eastman Kodak Company, and Willis Booth, of the International Chamber of Commerce, testified unqualifiedly that the proposed calendar change would prove one of the mightiest

aids to business efficiency and standardization, a committee of Congressmen, elected by the people to preserve prosperity, might easily be expected to take speedy action in favor of the resolution.

And the reader may well imagine the sharp contrast produced when the spokesmen of exceedingly small religious minorities in the population arose to protest against the kind of calendar revision that business men were urging, a protest based on the ground that it destroyed the cycle of their Sabbaths.

The appeal made by our denomination is revealed by the memorial printed on page 4. This memorial, carefully prepared and acted upon by the General Conference Committee, was read, along with appropriate comments, before the Committee on Foreign Affairs by two of our General brethren. The points set forth in this memorial indicate the nature of the opposition presented, not only by our denomination, but by most of the other speakers who took the same side of the question.

High Points in Memorial

In our running narrative we shall comment on only one or two points in regard to this memorial. First, the fact that stress is laid upon the continuity of the weekly cycle from time immemorial, and the peculiarly sacred connections that the week possesses. Secondly, that the calendar simplification question appropriately afforded an opportunity for a positive declaration concerning the divine origin and present binding obligation of the seventh-day Sabbath. Third, that if the proposed changes in the calendar were made, all conscientious Sabbath keepers would be placed under very real handicaps, if not under the danger of persecution and imprisonment, because of the collision that would come

between the wandering Sabbath and the compulsory public school law.

It is evident that under the proposed changes Sabbath would come on a week day most of the time, and that therefore those parents who believe their children should not attend public school on the Sabbath of Jehovah, would be confronted with the penalties that the law imposes on those who fail to send their children to school. In the event that a law were passed exempting such conscientious parents from sending their children on the true Sabbath day (as one committee member suggested might be done), the fact would still remain that such children would be greatly handicapped in their education, because they would receive but four days of school each week, instead of the regular five.

It is true that this question of the relation of our people to public school education might not be a practical problem in certain sections where we have schools or where there are a sufficient number of our people to establish a church school. But the principle is there nevertheless, and it would present itself in a very practical way in connection with those of our people who were not so situated, geographically, as to have the benefit of our own private school system.

One is tempted to wander a little afield here to make predictions as to the relation of our school system to just such movements as are anticipated by these calendar revision plans, but we must forbear. The point, however, is surely worthy of personal and private meditation.

The spokesman for the Seventh Day Baptists reminded the committee that though the denomination he represented was small, it was one of the oldest of Protestant bodies, and that its history was interwoven with the struggle for religious freedom. Hast-

ily he sketched some of the high points of Seventh Day Baptist history, and told of the martyrs who had died rather than give up their faith in the Sabbath. He reminded the committee that the only colonial governor who refused to enforce the Stamp Act was a Seventh Day Baptist, Samuel Ward.

But when we have described the ap-

peal both of our own brethren and of the Seventh Day Baptists, we have little more than introduced the subject, for the Jewish people were represented by a group of learned and eloquent rabbis. Would that the readers of these lines might have heard their protest. The listener who could sit unmoved under the fire of their ap-

peal — a fire kindled from that pillar of flame that burned so long ago at Mt. Sinai — would indeed be unmoved by any words that tongue could utter. Dramatically they set before the committee what the Sabbath means to the Jew, and how this sacred institution parallels the whole history of their race. Said one rabbi in describing

A Memorial and Remonstrance

To the Congress of the United States:

We, your memorialists and remonstrators, the General Conference Executive Committee of the Seventh-day Adventist denomination, representing all the citizens of the United States belonging to this denomination, having taken into serious consideration House Joint Resolution 334, now pending before the Committee on Foreign Affairs, in the House of Representatives of the United States, entitled, "Joint Resolution requesting the President to propose the calling of an international conference for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference," and conceiving that the plan submitted in the Joint Resolution, if finally adopted by the nations of the world and armed with the sanctions of national and international law, will constitute a serious interference with the continuity of all astronomical and historical dates and with the religious customs of all Sabbatharians and with the free exercise of religious convictions,—a privilege guaranteed under our matchless Constitution,—do hereby protest and remonstrate against the plan as submitted in the proposed Joint Resolution, changing the long-established observance of a fixed holy day each week into a migratory Sabbath every year. We do not remonstrate against the advisability of the holding of an international conference for the purpose of simplifying the calendar, but against the plan submitted in the said Joint Resolution, which interferes with the free running week.

We object to the submitted plan for the following reasons:

1. Because it interferes with the ancient religious customs and traditions of the various religious bodies for the sake of commercial advantage. We are not opposed to calendar changes, provided such changes preserve the ancient and divine arrangement of the fixed days of the week. The weekly cycle ordained by the Creator in the very beginning of time, according to the Biblical record, has never been altered, although changes have been made in the calendar from time to time. The days of the months have been changed to establish the correct length of the year, but never in all history is there a single record to be found (with the exception of France for a short period during its Reign of Terror) where the original week has been changed.

Economy and commercial advantage are important elements in the business life of a nation, but mercenary gain and progress are not the most important considerations that enter into life. The claims of God upon the soul, and the ancient customs and sanctions of religion which were divinely ordained for all time to come, hold a far more sacred sway over the consciences of God's faithful children than any commercial consideration of the highest value can possibly hold whenever the spiritual and

temporal come into open conflict. Civil government should never attempt to interfere in the free exercise of the conscience in religious matters, nor should it, merely for the sake of facilitating business, alter by human legislation religious customs established by divine authority.

2. Because this commercial calendar, which proposes to drop the 365th day of each year and an extra leap-year day every fourth year out of the general reckoning of time as nameless zero days, and stipulates that they shall be observed as extra holidays and not be reckoned among the days of the week, would not only make Sunday, the first day of the week, now observed conscientiously by millions of Christians in honor, as they believe, of the resurrection of Christ, a movable and therefore a farcical memorial, but it would also, if followed, nullify the holy Sabbath of the God of heaven, the original seventh day of the week, which He commanded to be observed forever in honor of His creative and redemptive power. This proposed calendar makes no difference between the holy and the profane, between the sacred and the common days of the week, and thus robs God of His rightful authority to make and set apart holy days as distinct from secular days. God Himself put a difference between the days of the week upon which secular labor and business might be transacted, and the seventh day of the week, which He hallowed, sanctified, and blessed. The divine law says, "The Lord blessed the seventh day." God's blessing on that specific day made it entirely different from the other days of the week, and the obligation to observe the seventh day of the week as holy time was strictly enforced by divine commandment, and God has never delegated to any human authority the prerogative to change His divine institutions.

While the children of Israel wandered in the wilderness, God performed a threefold miracle on every seventh day of the week for a period of forty years, to teach His children that He Himself made a difference between the secular days of the week and the holy Sabbath, which was to be commemorated forever as the memorial of His created works. What God has so significantly set apart as "holy" should not be lightly esteemed by man as a thing of naught.

3. Because the proposed calendar, as set forth in the plan of the Joint Resolution, if made effective by law, would trample upon the religious rights of all Sabbatharians, and would inevitably lead to the persecution of all nonconformists. Under our compulsory school laws, the children of Sabbatharians would be compelled to attend public school on their Sabbath days, or the parents would be subjected to fines and imprisonment. This proposed legislation would, in fact, destroy the religious freedom the

Sabbatarian now enjoys in sending his children to Sabbath school and church on the particular day he regards as holy. The proposed plan would completely demoralize and disarrange the normal educational, professional, business, and industrial activities of conscientious Sabbath keepers, since under the proposed calendar the Sabbath would fall each successive year on a different day of the week.

4. Because, while it may be possible for astronomers, historians, chronologists, and observers of anniversaries, memorial days, birthdays, wedding days, et cetera, to work out, with considerable extra effort, their true dates in terms of the proposed calendar, yet, to your petitioners the problem is one of conscientious conviction based on a fixed weekly memorial established by divine authority, which therefore cannot be changed by any individual or by any constituted human authority.

5. Because, if religion is exempt from the jurisdiction of civil authority, much less can the legislative body exalt its mandates above authority of God, and trample upon the sacred convictions of its conscientious citizens. The Sabbatharians who have suffered and sacrificed unto blood in all past ages in their loyalty to God's divine commandment to keep the true Sabbath holy and to preserve it from being lost from one generation to another without a break in its continued observance, cannot be expected to surrender their sacred heritage and their religious conviction now. There are millions of orthodox Jews and hundreds of thousands of orthodox Christians who still observe the ancient Sabbath, and they will continue as they have done aforetime, in spite of any human laws to the contrary. If Seventh-day Adventists, Seventh Day Baptists, and the orthodox Jews should follow the migratory Sabbath as proposed in the new calendar, they would vitiate every reason for their existence as Sabbatharians. It is inconceivable that these conscientious people will now surrender their religious convictions for the sake of mercenary gain. This proposed change would necessitate the bringing in of two calendars, and would result in confusion and division where there is now peace and harmony. The conscientious Sabbatharian would properly refuse to follow the migratory Sabbath, as he would still observe the seventh day of the unbroken weekly cycle, and so in 1934 the Sabbatharian would observe the seventh day of the original week on Friday; in 1935 on Thursday; and in 1936, being a leap year, he would be compelled to observe it on Tuesday, according to the reckoning of the new calendar if it is adopted and made effective by 1933, as is contemplated in the Joint Resolution.

For the reasons herein presented, we earnestly protest against the changes suggested in the calendar as proposed in the Joint Resolution.

the history of the Sabbath doctrine:

"Judaism all through the ages from Moses down to the present leaders, has stressed and emphasized the observation of the weekly seventh day, which cannot be shifted, but is a fixed day of the week, the seventh day.

"I hope you will forgive me if I call your attention to certain things in the Bible as dear to you as to me. The Bible lays stress on the seventh day of the week as the Sabbath in the very beginning of the book of Genesis, where at the end of the story of the creation you will find that when the heavens and the earth were finished, then God blessed the seventh day, the Sabbath day, and hallowed it. If you go on to the book of Exodus, you find that when our forefathers, the ancestors of the Jewish people, were freed from Egyptian servitude and went into the desert, God Almighty sent them down manna from heaven, a double portion of manna for the Sabbath, thus by a miracle signifying the importance of the day.

"Then at the foot of Mt. Sinai, amid thunder and lightning, Jehovah proclaimed the Sabbath command as a part of His law. God said, 'Remember the Sabbath day,' which means that the Sabbath was already in existence, and God simply is calling to the mind of the people the need of ever obeying it. Further on in the book of Exodus the statement is made that the children of Israel should observe the Sabbath day as a perpetual covenant and as a sign between God and His people.

"If you go on further through the books of the Bible, you will see that the Jews were commanded to keep the Sabbath. Jeremiah and Ezekiel wrote of it, and over in Isaiah, the 58th chapter and the 13th and 14th verses, the prophet says: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure,—not speaking secular words nor having secular thoughts, but honoring the day which is holy to God,—then you will delight God Almighty, and He will make you 'to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.'

"The book of Nehemiah deals with Sabbath violation, and the Jews are told to honor the Sabbath. Some people tried to bring goods into Jerusalem on the Sabbath day, and were warned not to do it, and they departed and did not come in. It was commanded that the gates be shut and not opened till after the Sabbath. Throughout the ages the Sabbath has been the palladium—the protecting institution—of the Jewish people. It has been a day not only of physical rest, but of spiritual recreation.

"If you would know the vital relation between the Sabbath and the conscientious Jew, let me paint you a picture of a Jewish peddler in some far-off European land. Day after day during the week he

wanders from home to home and from town to town with his pack on his back, selling his humble wares. He is unknown and uncared for, so far as the people he meets are concerned. His home may be little better than a hovel, it may possess but the barest of furnishings, but when Friday night comes, all is transformed. He throws his pack into the corner of the room. He bathes himself, puts on clean clothing, gathers his family about him, the candles are lit, a clean white cloth covers the table. At the end of the meal there are religious hymns. He instructs his family in the Scriptures and in the principles of morality. His wife, who has had to drudge all week long, is transformed into a queen. Her face is radiant and her clothing fresh and clean, in keeping with the Sabbath, and she joins in the instruction of the children. Out of such a home as this come high ideals. The Sabbath is the strength of the Jewish people."

The words sound cold and ordinary, transcribed here in brief, but as they poured forth from the great depths of the soul of the rabbi, they made a mighty impression. And this fervent plea was but typical.

History of Suffering Recalled

Inquired another rabbi:

"Do you think that our race, which has suffered so much through the centuries for the doctrines it held, suffered even to the point of death—for the blood of our people has flowed in the streets,

the United States become a party to calling any conference or becoming responsible for or authorizing any legislation which would tend, however indirectly, to set practical considerations of dollars and cents above the religious idealism which keeps the Sabbath clean and wholesome. It would be an awful day for the United States if it should be responsible for any legislation which in effect would undermine the religious safeguards of any group of its citizens who are dissentients only in matters of conscience. It would be an ill omen if the United States should sponsor legislation which would tear down integrity of conscience. Religious convictions help to keep men moral and healthy citizens.

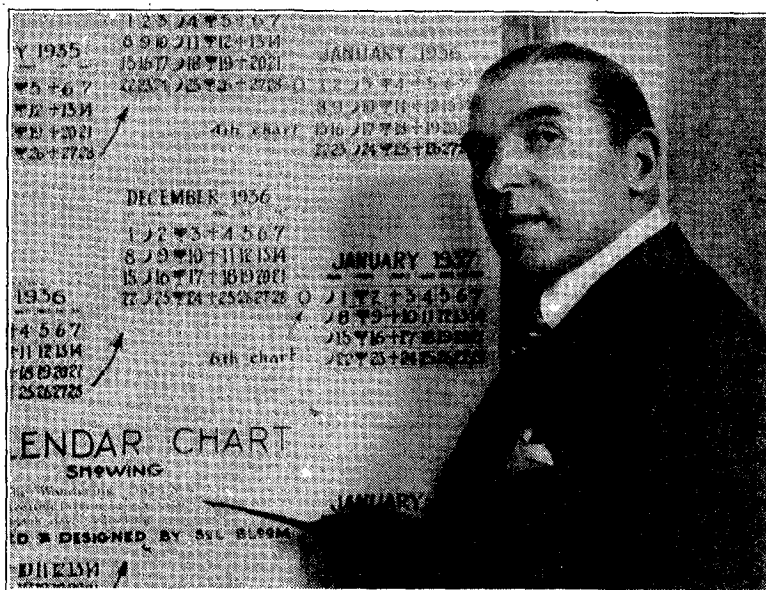
"Take away from the Jew, take away from the Sabbatarian, the possibility of observing his Sabbath, the weekly discipline of going to his synagogue, the weekly opportunity of his family reunion around the table, which is responsible more than anything else for that traditionally beautiful Jewish family life,—take away from the Jew that possibility, and you are threatening to undermine and demoralize him.

"Therefore, as Jewish citizens of this country, historical guardians of the morality of the religion of Jehovah through all the ages, we are opposed, not to calendar reform, but to any system of calendar reform which would necessitate a transfer of the Sabbath to some other day by making observance of the Sabbath economically impossible, and which would, therefore, sap the morality and religious loyalty of those American Jewish citizens and other Sabbatarians, and which would be in effect a striking at the very roots of our Constitutional guaranty of religious liberty."

Thus did these rabbis speak, each seeming more fervent than the one before him. And to the very highest pinnacle one speaker rose, as in climax to his appeal he thundered forth, "Destroy the Sabbath, and you destroy the Jewish race!" As we listened to these appeals, the thought came strongly to mind that though many Jews may do little honor to the Sabbath—and the rabbis confessed that there were many such—nevertheless they have grounded deep in their souls a conviction as to the sanctity of that day, a conviction nurtured through the centuries, and reared upon the divine command of Almighty God. Only those who are possessed of such a conviction could have spoken as did those rabbis.

Have We Realized the Power of the Sabbath?

Somewhat we felt, as we listened, that we too, as Seventh-day Adventists, can rest our Sabbath doctrine



©Underwood & Underwood

Congressman Sol Bloom standing beside his chart, which shows the wandering effect produced on the Sabbath by the proposed calendar change. This chart was reproduced in full in the Review of January 31.

times without number—do you think that we will quietly allow our most vital, our most important doctrine, the Sabbath, to be attacked without making the most vigorous protest? And because we have suffered to maintain and observe our seventh-day Sabbath during all the centuries, we realize the necessity of setting religious idealism above utility. We rally as one man—reform, conservative, and orthodox alike—to defend the Sabbath against any change of the calendar which would reduce our living to a highly efficient, coldly mechanical, shrewdly calculating, profitable machine system.

"We cannot yield religious idealism to financial considerations. We cannot see

upon the same eternal foundation. And if that mighty truth, even though imperfectly honored at times by many of Abraham's descendants, has proved to them such a tower of strength, has been to them such a cohesive force, has bound them together through the centuries of opposition and bloodshed, what may it do for us who are bearers to the world of God's last message? There is a power that belongs to the Sabbath; may the realization of that come home to the reader of these lines as it did to the writer of them, as he listened to the fervent appeals of those rabbis.

For many years the committee rooms of Congress and of State legislatures have echoed Sabbath keepers' protests against Sunday legislation. But in the very nature of the case, such protests have been almost wholly confined to the negative aspect of the Sabbath question. We have had to address ourselves chiefly to the question of the unconstitutionality of Sunday laws, without having an appropriate opportunity to raise the question of whether Sunday is really the Sabbath of the Lord, because that point is not relevant to the discussion in Sunday legislation.

But in the most unexpected way there has arrived an opportunity for the loyal Sabbath keeper to set forth in a clear, positive way the subject of the binding claims of God's Sabbath, and of how that Sabbath has come down in unbroken cycles of seven from the earliest days of man. The members of the Committee on Foreign Affairs, who listened to the fervent protests and appeals of Jewish rabbis, Seventh Day Baptists, and Seventh-day Adventists, received a series of discourses on the Sabbath question, as direct and as filled with Scriptural quotations as ever were presented in any series of tent meetings.

Proclaim the Sabbath More Fully

The significance of this fact is surely obvious to every Seventh-day Adventist. Again are we greatly tempted to wander afield to discuss this point in connection with the statement in "Early Writings," that "at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." And though it is doubtless not appropriate for us to enter this speculative field, inasmuch as no man can accurately foretell the trend of events, nevertheless we believe that as with the church schools' relation to the matter, the point is worthy of deep personal meditation.

And as you meditate upon it, bear this one fact in mind, that the movement for calendar revision is not going to end with this present Congress on

March 4. A movement so well organized, so well financed, and reflecting as it does the wishes of the whole business world, to say nothing of its support from scientific circles, cannot conceivably be expected to stop its efforts and disband its forces, even if by chance the protests made by Jews, Adventists, and Baptists, should cause House Joint Resolution 334 to be voted down.

Let us repeat, this calendar simplification program is not national, but international. Sunday law reformers, with their limited financial and moral support, and constantly thwarted by the widespread antipathy to blue laws, are not discouraged from reintroduc-

The Measure of the Week

BY INA WHITE BOTSFORD

THE weeks are speeding fast away,
Each ending with a day of rest,
For that's the plan our Maker formed,
Well knowing what for man was best.
And as they go, I cast about
To learn the measure of the week,
What natural phenomenon
Is made its basis, so to speak.

The earth's rotation marks the day,
Earth's circuit round the sun, the year;
The moon a month of time requires
To make a cycle round our sphere.
But when I look for any sign
To fix the week in every mind,
Search where I may, on every side,
In nature nothing can I find.

I turn away, and cease to view
The work of the Creator's hand,
But in His word I find account
Of His example and command.
Creation week the pattern was,
Six days of labor, one of rest.
Ah, there's the measure of the week,
The plan which for the world was best.

Forthwith, because He set no sign
In heaven or earth, in sea or sky,
To mark the measure of the week,
Lest we forget and pass it by,
He said, "Remember" well to count
Six days of labor, one of rest.
And only so we celebrate
The anniversary the best.

ing their measures and pressing their cases. Can we believe, then, that a movement backed by the wealth of the world's business interests, indorsed by the League of Nations, officially fostered by national committees on calendar simplification, and confronted with no antipathies by the great majority of people, will quickly die down and be forgotten? The idea is inconceivable. One need not assume the rôle of a prophet to declare that the problem of calendar reform will continue to confront us in some form or other and with growing importance as the days go by.

F. D. N.

(To be continued)

The Origin of False Reform

SCARCELY a departure from the faith during our whole history but has introduced itself to deceive souls by assuming the name of "reform." One after another these false reforms have appeared and passed away, with others yet to follow. On page 145 of the little book, "Early Writings," is a description of the first false reform movement.

Speaking of the rebellion in heaven, the writer says: "There was contention among the angels. Satan and his sympathizers were striving to reform the government of God." This is the origin of every false cry of reform that seeks to overturn that which God has established through His church.

W. A. S.

The Whys of Christian Experience

1. WHY should I believe in the Lord Jesus Christ and accept Him as my Saviour?

a. Because His character is so beautiful, His life so lovely, His nobility and purity so appealing, that He becomes in my estimation the one altogether lovely and the chiefest among ten thousand. Compared with His life, my own appears in such hideous contrast that I would rid myself of its incubus.

b. Because His Holy Spirit has convicted me of sin, created in my heart new ideals and ambitions, and it is only in Him that I can hope to fulfill His purpose in my life in this world and His ultimate design for me in the world to come.

c. Because His love and mercy and benevolence invite the fullest and freest communion in this life, and strengthen my desire for that communion to be perpetuated throughout the endless ages of eternity. Only in accepting Him as my Saviour from sin can I enjoy this blessed inheritance of the redeemed.

2. Why should I obey Christ's commandments?

a. As an expression of the new life that Christ has implanted in my soul. The old life of sin found expression in deeds of evil, in anger, malice, strife, and every evil work; and Christ's life enthroned in me will find expression in doing the works of Christ. As He kept His Father's commandments, so will I keep His commandments.

b. As an evidence of my love. The Master says: "If ye love Me, keep My commandments." Obedience is the supreme test of love. Realizing all that He has done for me in translating me from the kingdom of darkness into

the kingdom of light, I will count no toil too arduous, no sacrifice too large, in order to demonstrate how greatly I appreciate His love and toil and sacrifice in my behalf.

3. Why should I support Christ's work in the earth?

a. Because in the payment of one tenth of my income I am only returning to the Lord that which He reserved for the special uses of His work. For me to use this for my own selfish ends, would be to take that which belongs to another. To me there would justly be applied the terms which divine revelation uses in describing those who withhold their tithe as thieves and robbers.

b. Because in rendering to God His own I am acting as His steward, and it is in this relationship that God has intrusted to me all talents and resources that come into my hands. Not only should I render to God that which He has reserved for His use, as represented in the tithe, but I should make in addition freewill offerings.

c. Because out of gratitude for all that I have received and for all that Christ has done for me, I should count myself His servant, holding my life, my powers of mind and body, at His disposal, to be used to His glory as His Spirit shall indicate. The same as the observance of Christ's commandments are an expression of my love, so will the payment of tithes and offerings likewise be an expression of the great love I bear to One who has bought for me the riches of salvation.

4. Why should I engage in Christian service for others?

a. Because I love Christ, not only as my personal Saviour and Redeemer, but as He is represented in the person of His saints. I love Him in the great work of grace which He is carrying on for fallen humanity. I love to be associated with Him in labor.

b. Because in gratitude for what Christ has done for me and in fellow feeling for those who have not yet come to the enjoyment of these blessings, I love to pass on to my fellow men the joy and peace and eternal hope which Christ has imparted to me.

The spirit of true Christian service is the spirit of love and the spirit of joy. We love God because He first loved us. We obey Him because we love Him. We endure hardness as good soldiers because we love the Captain of the Lord's army. We toil and sacrifice because we do it for One we love. The service of love is the service of freedom. This service raises toil above the plane of drudgery; it makes of the toiler a free man. This is true in a measure in the great world of service around us. One may toil and sacrifice and spend long days and

sleepless nights in the attainment of his objective. If love prompts the service, whether it be love of home, love of wealth, love of education, love of position, the days are shortened and the nights are brightened with the hope of achievement. And if this is true in some measure in worldly attainment, how much more fully true it is in Christian service.

Sad indeed is the lot of the man who toils to support wife and children from a stern sense of duty only, and sadder still is the lot of him who engages in religious service from the same stern sense of duty, and fails to feel the thrill of joyous, loving incentive. This kind of service makes of Sabbath keeping a bondage; it makes of tithes and offerings a tax; it makes of all religious service a cold, lifeless form. This kind of service belongs to the old covenant relationship, where the law was engraved upon tables of stone, where men promised obedience to that law and depended upon their own finite efforts to render obedience. God invites us to a different experience, to come into the new covenant relationship, to accept Christ as our Saviour, to let His Holy Spirit engrave His law upon our hearts, to enter into that joyful, loving communion with Him, where we seek to do right, not from a stern sense of duty, but joyously and lovingly, because the Spirit of the Master prompts the obedience.

This is the experience to which Christ invites us. It is this communion with Himself that He wants to give us. He wants us to understand the satisfaction that comes through faith and joy and peace in Him. May God grant that we shall seek by surrender, by consecration, by earnest prayer, and by saving faith, to know in a practical way what this experience represents. It is for every child of God.

In order to enter into the eternal salvation of Christ, we must receive His truth here in the love of it. This is something more than receiving it in mere form. He must become our hope, our righteousness, our sanctification, our redemption, our peace. And this is no new experience for this age and generation; this is an experience as old as God's dealings with His children.

Declares the psalmist: "How love I Thy law! it is my meditation all the day." Again he says, "Great peace have they which love Thy law: and nothing shall offend them." And the promise of the prophet is to us as well as to the church in his day: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." F. M. W.

The Ministry of Angels

MORE and more precious to us, as the work advances, is sure to become this truth of the ministry of heavenly angels with the children of God on earth. There it is written in Hebrews 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

It brings courage to our hearts to know that all the angels are ministering spirits, sent forth to minister to the heirs of salvation. Our own ministry is for the same people. Thus we are partners together with the angels of God in the closing work.

When we recall throughout the whole Bible narrative the power of the angel ministry, our hearts are filled with joy at the thought that all the angels of heaven are with us in the search for perishing souls. We often marvel as we hear from the missionaries of what some simple soul has accomplished, getting but a few flashes of light in his own heart, and going out to bless others in a wonderful way. The explanation is, that the worker does not go alone. As we are told in "The Acts of the Apostles," p. 154: "Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God."

We must study anew the old, old subject of the ministry of angels. It is a real thing that these heavenly beings, the agencies of the Holy Spirit, are with us in the work, in preparing souls to receive the message.

W. A. S.

THE Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down. During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness. When the law was proclaimed at Sinai, the very first words of the fourth commandment were, "Remember the Sabbath day, to keep it holy,"—showing that the Sabbath was not then instituted; we are pointed back for its origin to creation. In order to obliterate God from the minds of men, Satan aimed to tear down this great memorial. If men could be led to forget their Creator, they would make no effort to resist the power of evil, and Satan would be sure of his prey.—"Patriarchs and Prophets," p. 336.

MALTBIE D. BABCOCK said: "Our petitions must mean something to us if they are to mean anything to God."

Severing the Cords of Debt.

In Publishing Houses, Bible Houses, Schools, and Sanitariums

By J. L. SHAW

WE may have read about Gulliver the giant among the Lilliputians. So great and strong was he that the little Lilliputians seemed toys with whom he could do as he liked. But once, as he slept, these wise little people with fine silken threads tied him down, thread by thread, so securely that when he awoke he found himself helpless. While he had slept the Lilliputians' threads had made him a prisoner.

Our institutions, like Gulliver, have, through the years, been called to reckon with threads, not of silk, but of debt, one after another, which have tied them down. Some of these institutions have had so many cords thrown about them that almost unconsciously they have found themselves under reproach in the prison house of debt.

The relief of these institutions is of primary importance to the advent movement, and affects our work at home and abroad. It is not, we are told, the Lord's plan that these splendid agencies of light and training should be cursed with the bondage of debt.

"By working on wrong plans, men have brought debts upon the cause. Let not this be repeated. Let those at the head of the work move cautiously, refusing to bury the cause of God in debt."—*Testimonies*, Vol. VII, p. 284. "Let them guard themselves as with a fence of barbed wire against the inclination to go into debt."—*Id.*, page 236.

There seems little room for misunderstanding counsel so plain and definite. Men called to become leaders in His work are to be constantly on guard lest the threads of debt bring the work into embarrassment. They are not simply to refuse to bury the cause in debt, but in an aggressive way plan to remove such encumbrances as rapidly as possible.

"Methods must be devised to prevent the accumulation of debt upon our institutions. The whole cause must not be made to suffer because of debt which will never be lifted unless there is an entire change, and the work is carried forward on some different basis. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to remove it."—*Id.*, Vol. VI, p. 213.

In 1924, in harmony with this and other instruction of the same import, a special effort was set on foot to re-

lieve our institutions. Each year since, at about this time of the year, in each field where debt still embarrasses the cause, the need of financial relief has been placed before our people, and the results have been encouraging. So widely had the policy of going into debt prevailed and so habitual had become this habit in conducting our institutions, that it seemed a question whether any change could be effected. Leprosy is an incurable disease, and some had come to feel that the leprosy of debt was of the same nature and could not be eradicated.

It is a matter for gratitude that the united efforts of our people all through the field have proved, in many places, that the habit of going into debt can be stopped, and that by following the instruction so amply given, a way of relief can be found. We want our people everywhere to know that reduction in debt has been made since 1924, as we believe it will afford a means of real help and encouragement. What has been done is really remarkable, and it shows what God's people can do with united hearts in following His counsel.

Publishing Houses

In this effort to reduce debt, our publishing houses have set a worthy example. While not appealing directly to our people for help in any extended effort, by aggressive effort in the preparation and circulation of literature and by economies effected through careful management, available funds for the reduction of debt have been realized. The debt, including notes and accounts payable of publishing houses in North America, has been reduced from \$635,744.25 in 1924 to \$393,568.73 in 1927, a reduction of \$242,175.52. The total publishing house liabilities have been reduced from \$795,131.49 in 1923 to \$429,048.73 in 1927, showing a net reduction in all classes of liabilities of \$366,082.76. From the reports of these same publishing houses, though not having full figures, we are led to believe another substantial reduction has been effected in 1928. These earnings used in reducing obligations might have been spent in improvements, in buying added machinery, new buildings, or to increase wages, but other objectives were held in mind. While reducing liabilities, more than ever has been done in aiding publishing and other work in mission lands.

The Pacific Press Publishing Association has, through the years, reached out into the Far East and helped to establish the publishing work in Japan, Korea, China, the Philippines, and Malaysia. Entirely with its own funds it has established the publishing house in Panama, and meets all cost of operation.

The Southern Publishing Association, working under less favorable circumstances, has given help to establish the publishing work in South America and France.

The Canadian Watchman Press, at Oshawa, Ontario, which a few years ago seemed buried under the load of debt, has made remarkable progress. Relief is coming to that publishing house. We look to see that institution, in the coming days, sing the jubilee song of freedom from debt.

The Review and Herald, while getting free from debt, has reached out to Africa, India, and Europe, and aided greatly in providing facilities and equipment for publishing houses in those fields. This year \$20,000 is to be given for the building of a church and headquarters in the great city of Paris, France, besides other generous gifts to needy mission fields.

It is electrifying to know what our publishing houses have done in swelling the cry of the message around the world, not only by publishing literature themselves, but by what they have accomplished in helping to establish publishing houses in the great language areas of earth through their generous gifts. And it has been done by following the counsel of the Lord's servant. They have operated economically and followed good business principles of management, and with their income, while removing the burden of debt upon themselves, have been generous toward other weaker institutions in mission lands.

Tract Societies

We can also make an encouraging report for tract societies: In January, 1924, our North American tract societies had liabilities amounting to \$165,871. At the close of 1927 they stood at \$54,118, a reduction of \$111,753 in the four years. In 1924 these societies owed the publishing houses \$84,000. These debts have long since been paid, and publishing house bills are being met every thirty days.

Denominational Schools

In 1924 the denominational colleges and academies were heavily obligated.

It was a grave question whether some of them would be able to continue to keep their doors open. Each year saw them going farther and farther into debt. Educational institutions, of necessity, operate on a narrow margin. There is little possibility of increasing earnings. In fact, practically all these institutions in some degree are subsidized. The managers of these schools have, since 1924, effected some real economies in operation, which have not injured their efficiency. The operating expense of these institutions in 1927 as compared with 1924 shows an annual reduction in operating loss, without donations, amounting to \$114,239.46. This saving counts on the reduction of debt.

Now, what have our people done by their gifts to lift the burden of debt upon our schools? While we do not have figures to show exactly how much they have given, we know from what separate fields have done that very large sums have been gathered in. These generous gifts speak more loudly of our people's appreciation of these schools than any words can tell. In 1925 the debt on colleges and academies, including notes and accounts payable, amounted to \$1,214,815.26. At the end of last school year this amount of obligation had been reduced to \$669,569.24, or a reduction of indebtedness of \$545,246.02. These figures indicate that the schools are making steady progress in debt reduction. They have shaken the mire from their feet, and are climbing out of the pit. We can visualize them as a whole on the ladder about halfway out of the pit of debt. The generous contributions of our people are bringing about most excellent results, and we should all take courage and keep on climbing.

What progress shall be made in 1929? is the question our field leaders and boards of management are now asking. Shall we falter, or shall we continue the good work begun until every school in the denomination is free of debt? What a blessing it would be to be free! The same faithful, sacrificing efforts of the past four years should in two or three years more make this possible. Then these centers of light and learning would be free and unhampered for the work to which they have been dedicated.

Already some of our educational institutions are free from debt, and can now sing the song of jubilee. The honor roll of schools now free from debt are as follows:

- Pacific Union College
- Canadian Junior College
- Oakwood Junior College
- Battleford Academy
- Campion Academy
- Cedar Lake Academy
- Columbia Academy

- Fox River Academy
- Humboldt Academy
- Oak Park Academy
- Plainview Academy
- Sheyenne River Academy
- Walderly Academy
- Yakima Valley Academy

Some of our schools are still heavily involved. Our people in the territory of such institutions will be called upon to give liberally, and we believe the end in view justifies doing so. There is no other recourse for our schools. Fees received from students are not sufficient to meet running expenses, and were it not for the belief that our people will continue to help and lift, there would be no hope of freedom. Here are words of help and encouragement:

"After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders."—Mrs. E. G. White, in *Review and Herald*, Aug. 20, 1901.

Our Medical Institutions

Now what is the state of our sanitariums? We regret to say that through the years obligations on these have reached large proportions. Their debt has increased even more than that of our schools. In 1924 our sanitariums were plunging so rapidly that it took one or two years to effect a halt. Our hearts were greatly cheered as our sanitariums took up seriously the budget plan and arranged their expenditures so as to come within the income. It is being convincingly proved that our medical institutions in North America can be operated within their income without subsidy from the outside. In 1925 the amount of reduction was \$355,776.33. In 1926 sanitarium obligations increased \$340,911.95, and in 1927 the debt reduction, i. e., in notes and accounts, amounted to \$60,051.32. It seems remarkable that while other medical institutions through the country, such as hospitals and dispensaries, are supported in a large way from either taxes or gifts, our sanitariums are carrying their work alone.

And what a wonderful work they are doing! Take, for example, the record of the year 1927, when our sanitariums, numbering thirteen, met all

their operating expenses. In doing this they had in training approximately 735 student nurses, fitting them for places of usefulness. Of this number, 229 were given diplomas and sent forth as graduate nurses. Fully 2,603 of our people were employed, whose wages amounted to a large sum of money. While furnishing funds for all this, interest charges on debts were paid, amounting to approximately \$95,568. To all this we can add \$60,051.32 for reduction of note and account obligations, or a total of \$115,619.32 paid, and we anticipate more for 1928.

From the financial viewpoint, is not that an amazing record? But still better than all this is the work they have been able to do in helping the sick and suffering, in representing the light of truth to the world, and thus helping to give character and strength to the movement.

What might be accomplished in medical missionary work at home and in mission lands if the shackles of debt were removed! More hospitals and dispensaries could be established in many lands where people are suffering and waiting for a gospel able to save both soul and body. Shall we not speak words of courage and cheer for these sentinels of health and healing, that by economy and efficiency in their work they may be freed from the reproach of debt and enabled to do the work to which they have been dedicated?

The Preacher in the Home

BY A. E. HAGEN

THE lot of the gospel minister to-day is exceedingly pleasant from a material viewpoint. I fear at times that it is too easy for our best spiritual interests; but at least we as workers together with God and followers of Christ, should not seek flowery beds of ease. I do not believe that the ministry as a whole makes any complaint. I personally feel that we are a wonderfully blessed and prospered ministry, relatively speaking.

Every such question should be viewed in the light of the great commission of Christ to His disciples: "I will make you fishers of men." Go and serve; for "I have given you an example, that ye should do as I have done to you." "Feed the flock." "Feed My lambs." "Feed My sheep." All these expressions clearly indicate the line of work to be done and the place in which it is to be done.

Caring for the flock means pastoral work. Fishing for men means evan-

gelistic work in private and in public for the lost. No minister can pastor the flock from the pulpit. And especially can he not pastor and feed the lambs from the pulpit. I know of only one way to help the lambs, and that is to put my arms around them and talk to them in their language within the sphere of their comprehension. The place where the minister can best reach hearts and fulfill his holy duty to the flock is the home, but not in a formal visit, when the good housewife, like Martha, is wrecking body and soul to load the table and stomach with that which will unfit the minister to think and minister, and unfit the members of the family to receive the spiritual help that the minister, before God, should give. It is only in the home, in frequent and informal visits, that we can know the spiritual atmosphere of our people. It is there that we can enter into the peculiar problems of old and young. The minister should love to make these visits, and the people should open their doors wide to him. I believe that is the true experience in general among us.

In my travels among our people in this mission field, I spend the nights, for weeks at a time, sleeping on the floor, with only a reed mat for a bed and the cover that I carry along. But I sleep and rest, and God has given me health. The food during the year round is beans and rice, and sometimes only rice, but it tastes good to a healthy appetite, and the people are very happy when they know that we appreciate what they have to give. These home visits with them are the best part of our work. Far better than any eloquent sermon is a simple Bible study and prayer around the family table. Hearts become united in bonds of Christian love, sympathy, and understanding, and the minister knows better what to preach in the pulpit after such close contact with the people.

God deliver us from an ease-loving ministry and from a pampering people.

When Rome became soft and effeminate, she went down to ruin. To-day, with soft-cushioned automobiles and softer armchairs, with everything going on rubber, there will be a natural tendency to a softening of moral fiber. The danger will not be only for the rich, but also for the poor. Not only the worldling, but also the Christian, and not alone the lay member, but the very preachers of righteousness, will be tempted to avoid the strenuous life, and think of the six-hour day and the five-day week. It will take faith and strong will power to hold our bodies under proper dis-

cipline, and escape the moral softening of our age. Every minister must set up a firm discipline in his soul, and be "as true to duty as the needle to the pole."

"In ancient days . . . there dwelt a sage
Called Discipline. . . . Learning grew
Beneath his care, a thriving, vigorous
plant;

The mind was well informed, the passions held

Subordinate, and diligence was choice."

Our people must love and respect the ministry, but —

"Ah, spare your idol. Think him human still;

Charms he may have, but he has frailties too;

Dote not too much, nor spoil what you admire."

God give us to be a hospitable people, but not a doting, Martha type; and may He grant us always a ministry who, as good soldiers of Jesus Christ, endure hardness, and who seek not feather beds and sweets. May Christian fraternity and understanding and confidence be strengthened between our ministry and the people, and may we be just one big family, without caste or division.

Curitiba, Paraná, Brazil.

"Conquered"

BY C. A. HAYSMER, M. D.

THERE are two words in the following quotation which I read a short time ago, that particularly impressed me: "For the third time in history man conquered the mighty Niagara Falls, last July 4, when Jean A. Lussier, of Springfield, Mass., went over the Horseshoe Falls on the Canadian side in a specially constructed rubber ball, while some 150,000 persons lining the river banks cheered him. The start was made from Cayuga Island, about three miles above the falls, at 2:30, and Lussier was rescued from the bridge eddy below the falls at 3:20 o'clock by William Hill, daring river man, alone in a rowboat. He was uninjured save for a few minor bruises."

Superficially we would consider that the word "conquered" was correct, but did he really conquer the falls when he was at the mercy of the river, being entirely passive and drifting along with the current? His life was saved only by his being "rescued" by a man in a rowboat who was equipped to fight the current instead of being carried along by it.

How much like our experience with sin this is! For the glory of the world's applause we are willing to trust ourselves in the current of sin. While there, we are ourselves helpless to stem the current, and are carried along by it.

How often we are tempted to think that because we have not lost our lives, as so many have, we have conquered! How much better it is to be the one in the rowboat, who uses his God-given strength to fight the current of evil and rescue the sinner, than to be the one sitting placidly in a rubber ball, drifting toward the rapids of destruction. That is to be a true conqueror as distinguished from the conquered.

The Buoyancy of Faith and Truth

BY AMMY W. WELSH

TURNING to "Christ's Object Lessons" for help and comfort in a time of sore trial, I read the following on page 147: "There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose, that neither time nor toil can weaken." The word "buoyancy" in that connection attracted my attention, and I stopped to study it a bit.

True enough, I thought, faith is buoyant. That is why we, like a soft rubber ball, or good yeast dough, rebound, come up again, or rise from circumstances that apparently, in our feelings at least, have crushed us, and almost taken the very life out of us.

Everything looks dark and hopeless; but still holding on to God, we ere long find ourselves on the upward way, rejoicing, hopeful Christians again. Pleased, almost surprised, perhaps we wonder over it. "Your natural hopefulness of disposition," Satan may suggest. Not so. It is by faith, and that not of ourselves. It is the gift of God's grace (Eph. 2:8), which, received, connects us with Him, making a channel for the working of His divine power in and for and through us, as He sees best.

CHRISTIANS may forget Christ! Alas, it is too well confirmed in our experience, not as a possibility, but as a lamentable fact! Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our beloved! — *C. H. Spurgeon.*

NATURE forever puts a premium on reality. What is done for effect, is seen to be done for effect; what is done for love, is felt to be done for love. — *Emerson.*

THE sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage. — *Emerson.*

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Clean and Unclean Meats

"I want to be able to make plain to others 1 Timothy 4:3-5. Will you kindly help me?"

This scripture cannot be understood as wiping out all distinction between foods clean and unclean, as some would have us believe. A distinction is recognized under the gospel in Acts 15:29, where, in the letter sent by the apostles to the Gentile believers, among the things from which they were to abstain, are "meats offered to idols," "blood," and "things strangled."

Nobody takes the words, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," as wiping out all distinction between things clean or fit for food, and things in their very nature unclean and unfit to be eaten. There must be a limit, an interpretation of these words, and this we have in verse 5: "It is sanctified by the word of God and prayer."

Here "sanctified" means set apart, and in the Scriptures a line is drawn by the Creator Himself between beasts clean and unclean, first in Genesis 7 and later in Leviticus 11. In this latter chapter we find a very clear setting apart from the great mass of beasts, those whose flesh may be used as food. And nowhere in all the word of God do we find any authority for disregarding the line thus drawn between the clean and the unclean. Certainly there is in the text under examination no warrant for any such change, since verse 5 makes it as clear as a sunbeam that the apostle had in mind only those creatures of God which the Creator Himself had set apart from others by giving permission to use their flesh as food.

Nor does this mean that we are to eschew vegetarianism, and use as food even the flesh of clean beasts. Flesh was not the original diet of man. (See Gen. 1:29.) It was not until after the flood that permission was given to man to eat the flesh of beasts. (See Gen. 9:1-4.)

Our reasons for discarding all flesh foods now are not any explicit Biblical prohibition, for there is none, but are purely hygienic. And these reasons involve moral obligation, since it is a moral duty to safeguard one's life and health.

No Contradiction

A good brother writes us that from reading our denominational papers he understands that there are among us to-day two contradictory ideas: (1) That the signs of His coming given by our Lord are all fulfilled, and that little now remains to be done except for believers to get ready to stand perfect in the judgment; and (2) that there is yet much to be done in warning the world.

There is no necessary conflict between these two propositions, properly modified. Surely it is increasingly important that all believers in present truth get ready to stand perfect in the judgment. But this can be done only by the closest possible union with Christ. The crisis just before us demands the experience described in Galatians 2:20, an experience to which, just now, every individual is invited in Revelation 3:20.

Surely the time has come that calls for a closer walk with God than many have known in the past, and to this experience every soul is invited in the text last referred to above. Read it, believe what it says, and by faith enter into the blessed fellowship to which it invites.

But do not stop with Revelation 3:20; turn to Revelation 22:17, and there read the words: "Let him that heareth say, Come." There is a work yet to be done, and it is to be done by those who have themselves responded to God's call. The Spirit of God is being poured out upon all flesh, preparing hearts everywhere for the reception of the message; but the message itself is to be given by those who themselves have accepted it, and who are justified by faith. The work such still have to do is described thus in the chapter on "The Shaking," in "Early Writings:"

"I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the

light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . .

"I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—Page 271.

Thus it appears that both views are true, but neither should be pressed to the exclusion of the other. God blesses, that His people may be a blessing. (See Gen. 12:2.)

The Sin Against the Holy Spirit

"What is the sin against the Holy Ghost?"

We are asked for a definite answer to this question; and to make the matter more specific, if possible, an explanation of Matthew 12:32 and 1 John 5:16 is requested.

We will let the spirit of prophecy answer this question. In "Patriarchs and Prophets," page 405, edition of 1890, we find this statement concerning the rebellion of Korah and his company (Numbers 16):

"They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. 'Whosoever speaketh a word against the Son of man,' said Christ, 'it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.' These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and heaven."

It would seem that 1 John 5:16 is fully explained by these words, in connection with the quotation from Matthew 12:32. It is not that God will not forgive, but that by unbelief and hardness of heart one may render himself incapable of coming to God. The light that lighteth every man that cometh into the world in such cases becomes darkness. (See Matt. 6:23.)



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

Onward Into Shansi

BY A. A. ESTEB

THERE is no news that cheers the hearts of our people more than the word that hitherto unentered fields have been opened to the messengers bearing the third angel's message. We are certain that all will rejoice with us to learn that we have begun evangelistic work in Shansi.

Shansi is an interior province of the North China Union. Early in September Elder and Mrs. W. J. Harris and family, Mr. and Mrs. C. B. Green, and Elder and Mrs. Su were invited to locate in Taiyuanfu,

the first night and the next day of our journey. By a special order from military officers a concession was obtained to take onto this train at Peking household goods belonging to the brethren. The rest of our journey was much better, as the small branch line running up to the Shansi capital is in very good condition compared to the other railroads of China. In fact, we were much pleased to see the system and order manifestly established throughout the province. A network of automobile roads is in process of construction. These roads have been built and other constructive work has been carried on largely by soldiers, as

it is so difficult to secure good water, and especially so in Taiyuanfu, where even the Chinese themselves complain of the poor water.

While in Taiyuanfu we called on a few of the officials, and were very cordially received. Besides being very friendly they manifested special interest in the "good homes" number of the *Signs of the Times* we showed them. They ordered a total of 5,750 copies, which represent cash sales of \$575, Mex. We thanked the Lord for thus helping us to circulate so many thousands of these truth-filled magazines. We trust that these seeds of truth will bring forth a rich harvest to His glory.

In faith we have moved on into Shansi. We appeal to our people everywhere to pray earnestly for these workers out on this new battle front. There is just one more province, Kansu, left in China unentered! Oh, how good it sounds! Let us take courage in the Lord, brethren. His work is pressing onward, and soon it will be done.

Peking, China.

Annual Meeting of the Tensas- serim Mission in the Burma Jungle

A Jungle Lad Reports Through Eric B. Hare

Do you hear that? That's the band. That means it's time for meeting to start. I got so interested in looking at everybody coming from so many places that I almost forgot meeting time. But the band wouldn't let you forget. See Maung Wet beating that drum! You can hear it for three miles through the jungle, and the big cornets and the little cornets and the pushing cornets — it's great, isn't it?

See that white Thara talking to *Our Thara* in between the music? He's our superintendent for all Burma, Thara Michael; and the big Thara near him is Pastor Beckner. The Tharas coming down the road are Mr. and Mrs. Hartin from Meiktila, and over there with Johnnie and Marguerite are Thara and Ma Ma Denoyer. Do you know Ma Ma Denoyer was here before *Our Thara* came up here? She can talk just like we do.

I was over at the house just after she came, and I heard her tell what a wonderful trip up the river she had



En Route to Shansi

Three of the foreign brethren (Harris, Green, and Esteb) can be seen looking out of the box car in the center of the picture. This illustrates some of the inconveniences of travel in North China.

the capital of Shansi, which seemed the logical place for the new headquarters of this provincial mission. G. J. Appel, superintendent of the North China Union, Geng Fu Kuang, an experienced Chinese worker, and the writer accompanied these brethren into their new field to find a suitable location for our work and workers.

The first half of the journey was over the Peking-Hankow Railway. Language is altogether inadequate to describe the inconveniences of travel in North China at the present time. Literally hundreds of people climbed to the top of the box cars after the passenger coaches were filled. We had purchased third-class tickets, but there was absolutely no available space. Very fortunately, however, we were able to secure a little space in a box car which had been reserved for soldiers. In this box car we spent

this province is one of only two or three provinces of China which have not been disturbed by civil war during the last fifteen years. These years of peace have given opportunity for the provincial authorities to enforce the prohibition on narcotics, as well as to suppress banditry to a large degree. Thus in many respects Shansi has earned the right to be called the "model province."

Very providentially we secured a compound with buildings sufficient to house our foreign and native families, and still provide for offices, Bible study, classrooms, etc. Furthermore, the rental was only about half what it had formerly been. Truly the Lord had prepared the way before us, and we felt grateful indeed for His providential leadings. There is an Artesian well in the compound, which is a wonderful blessing itself in China, where

had. When she first came up,—that's fourteen years ago,—nobody knew her. There were no schools or stations—nothing, only the missionaries on their way to Kamamaung. But

little boats, from Shwegon, which is as far as the big boats can go. Can you wonder Ma Ma said it was a wonderful trip?

But that wasn't all. All day long

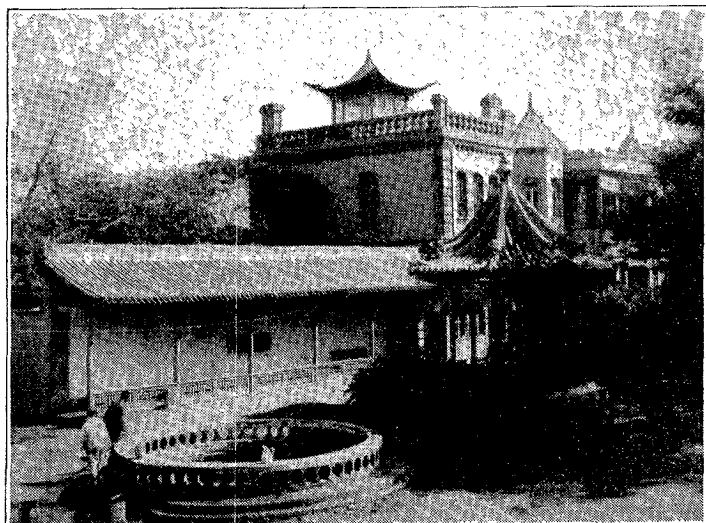
at the station they had been arriving, by cart, on horseback, on foot,—John with some of his boys from Thakwekla;

tell us. . . . Oh, is that it? Look, see those single marks getting bigger and bigger. That was when we only had Kamamaung in the Tenasserim Mission. But when it comes up to 1923, there are three marks. That's the three schools we had that year, and they get more and more and bigger and bigger till now, look! we have six! And those flags show the totals for the Tenasserim Mission.

Look! our Sabbath schools have jumped in membership from 202 to 261 this year; students in our schools, from 153 to 191; church members, from 49 to 58; and Little Brothers, from 18 to 23. It's great, isn't it? And our tithe has jumped from 1,857 to 2,054 rupees. Sabbath school donations, from 481 to 656 rupees; medical treatments, from 3,747 to 8,891 (that's all of us, you know); dispensary receipts, from 1,857 to 2,899 rupees; and expenses, from 1,973 to 3,034 rupees. I'm so glad I came, aren't you?

Now he's speaking words of welcome to each outstation, and those from that part are standing up. Can't you see their faces radiating with joy and happiness?

Well, now it's all over. I couldn't stop to tell you any more after the first night, there was too much doing. We had a lantern lecture, talks in Burmese, some translated from English into Karen, and our little chapel was well filled every meeting. We had meetings for our Sabbath schools and our dispensaries, our schools and our missionary societies to report. You should have seen our old brethren from Kawmaraung smile when their quarterly missionary report showed an average of 37 items per member, while some of the others had only 20, 16, 3, and even 2, and they have no teacher either. They only get a visit-



Our First Mission in
Shansi Province,
China

this time when she got on the train at Rangoon, she saw Pastor U. Maung, and Thara Po Toke and his wife, and she said, "Hello, where are you going?" and they said, "Why, we are going up to the jungle meeting," and she says, "Fine! We'll have company. Years ago I often had to make the trip alone."

Then when she was going from the train to the ferry boat at Maulmein, she heard some one call out, "Hello, Ma Ma," and there was Thara Tha Myaing and Mooga, with four or five friends, all smiling, and she said, "Wherever did you all come from?" and they said, "Why, from Awbawa. We didn't know you were on this train, too." And Ma Ma said, "Fine! We'll have lots of company this time going up the river."

Then when they were changing boats at Maulmein, she saw Thara Tha Myaing dragging along two more people, in and out of the jamb of luggage. "O Ma Ma," he says, "this is Saya Tun Hla and his wife. He has been canvassing this last year, and here they are coming up to Kamamaung to be baptized." And Ma Ma said, "That's fine—more company!" And there was such a lot to talk about, and so many questions to be asked and answered, that they hardly knew the boat was going along before there were more joyous greetings and, "Oh, we're all coming to the meeting in the jungle," and Hla Baw with quite a company from Nieha came aboard.

A little farther up the river Peter joined the company from Kawmaraung joined the river steamer, and a little farther still, Chit Maung with a company from Kawdoko. There must have been about fifty, all coming to the jungle meeting. They filled two

Maung Ko and some of his folks from Lapota; oh, yes, and Brother Ta Po. If he lived in the islands, they would call him a chief, or if we lived in Old Testament times we'd call him a king, but here in the jungle we simply call him a village headman. Yes, he was baptized three years ago.

Ah! the music has stopped! Now we must go to chapel. Better come quick, or we'll have to stand. We have put in extra stools and all, but there are about 225 of us here tonight, and some will have to sit on the floor and some will have to stand.

Oh, that's our school chorus of sixty voices. "When the roll is called up yonder, I'll be there." That's just how I feel, too. Don't you just feel as if you have to stand up and say, "I'm here, Lord." Do you suppose heaven will be better than this? But *Our* Thara says this isn't to be compared with the meetings and the singing we are going to have in heaven.

A h, look! Whatever is that, eh? Looks like a lot of ships with flags up. No? Listen! *O u r* Thara's going to

Pioneer Workers in
Shansi

Left to right: Mr. and Mrs. C. B. Green, Pastor and Mrs. Su, Pastor and Mrs. W. J. Harris, and three children.



ing worker once or twice each month.

You should have been there for our Friday evening meeting, too. The service was in Sgaw Karen, but we had three translators, one for English, one for Pwo Karens, and one for Burmese, so we all got it in our own languages. No one could have been there and not known that the Holy Spirit was right among us. Our Thara told us the story of God's love for us, and the Spirit just pointed His finger at us and said, "That's you, That's you," and when the call was made twenty-three stood up. Some were last year's little brothers, and nine of them were baptized the next morning.

Oh, what a Sabbath we had! Sabbath school, baptism, and the ordinances filled the day, and in the evening after young people's meeting we had a song service. Of course you've heard singing, but I wonder if you've ever heard a jungle song service? We sang, "We'll stand the storm, it will not be very long, we will anchor by and by,"—sixty of us and *Our Thara*, five verses. By that time the congregation knew the chorus, so we all joined in the chorus. We sang it again and again, 217 of us, till it vibrated and revibrated out into the jungle, away out across the river, and right up into heaven. I just know God heard, and He poured out a special blessing just for us jungle folk, to stand true for Him, till we could all anchor safe and sound by and by.

A Village Mission Station

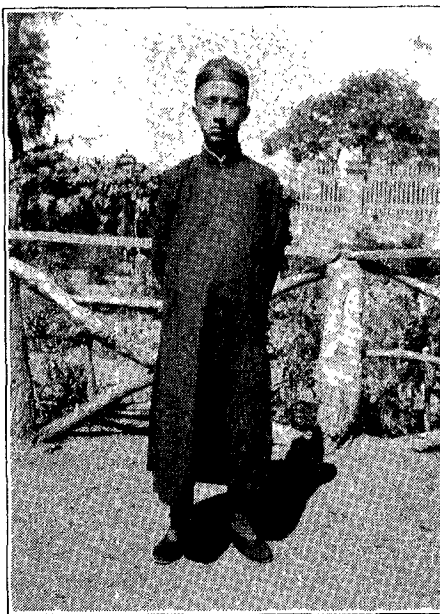
BY T. J. MICHAEL

IN company with E. B. Hare I recently spent three days at Awbawa, Burma, our Karen village station on the bank of the Sittang River. We left the railway at Nyaunglebin, and then went by motor bus four miles to Poozoonmyaung village. From this point we walked five miles along the river bund, until we had to strike off across the paddy fields toward Awbawa. Awbawa is situated on an island, surrounded by a bog 200 or 300 feet wide at its narrowest part. This makes access quite difficult, but this fact is appreciated by those who live in Awbawa, for it serves as a protection to them against thieves or dacoits.

Shoes and stockings had to come off in crossing the paddy fields, for in many parts the water and mud was well over the ankles. Then we had to make a dexterous crossing over a bamboo pathway across the bog. Progress was extremely slow, for in parts there was only one bamboo to walk on, and that wet and slippery; in

other parts the bamboos would sink down into the mud and slush under our weight, and we would hold our breath, not knowing how far down we would go. However, all went well until we were within a few feet of the end, and then a bamboo broke, and down went Brother Hare into the bog; but fortunately this was a spot where the water was clear, and Brother Hare was able to extricate himself without much difficulty.

We finally landed in Awbawa village, but not on dry land by any means, for the heavy rains and the passage of people and buffaloes had made the road through the village a veritable quagmire. For fifteen or twenty minutes we waded through mud until we reached the home of our worker, Thara Tha Myaing. After we had washed off the mud, we were almost immediately made happy by the information that



Mr. Shu Yao T'ang, a native of Shansi, who, after accepting the truth in Tientsin, sacrificed a good position in a bank to enter the work. He is now canvassing in Shansi, spreading the light among his own people.

from the very back door of Tha Myaing's house we could go in a canoe back to the bund road. This was surely good news, for that walk across the bog and down through the village mud had been an uncomfortable experience. But we were very glad we had come, for we had a most enjoyable time at Awbawa. Tha Myaing and his good wife and family lavished hospitality upon us that is not easily equaled.

Our workers are held in great esteem in this village. Their ministry, and the influence of their consistent Christian living are apparently much appreciated. The ministration of Tha Myaing's wife to the sick in the village and in the country around is doing much to dispel indifference and break down prejudice. Some of

her cures have been wonderfully providential, and the Lord will no doubt use these miracles of healing to tender and prepare hearts to receive and obey the message of truth which our workers dispense with the medicines. Our hearts were thrilled as we listened to accounts of the work that is being done by these simple but consecrated believers in this part of the field.

Chit Maung is the teacher in charge of our school at Awbawa, assisted by Naw See, the daughter of Tha Myaing. There are more than thirty students in the school, including some young men and women who come in for part-time instruction. It was a real inspiration to hear these children sing Christian hymns of praise to the God whom they are only beginning to learn about. It was inspiring, too, to watch the interest they demonstrated while listening to the very practical talks which Brother Hare gave while there. We pray, and we trust, that at least some of these bright little children and young people of Awbawa will learn to know Jesus as their Saviour, and develop into witnesses for Him and His truth in Awbawa and the surrounding country.

The workers at Awbawa are active and enthusiastic, and there is a real interest being built up in every phase of our work. There is a Sabbath school of about thirty-six members, and a very interesting Missionary Volunteer Society is in the making.

God's children have witnessed so successfully and have used the sword of the Spirit so powerfully that in more than one respect the devil has fled from Awbawa village. Many have given up evil habits which had held their people bound for generations. And what is really significant is the fact that since our workers have been there, the interest of the people in their own religion has so diminished that the Buddhist priest has had to go away because they were not interested enough to support him! The villagers are now offering us the use of the building occupied by the Buddhist priest and his school, in which to conduct our school and services. However, it is felt that the time is not quite opportune for us to avail ourselves of this offer, but events at Awbawa do illustrate the fact that the consistent presentation, by precept and practice, of the light of God's truth will drive out darkness, and cause the adversary to flee.

The outlook for our work at Awbawa and the country around is encouraging, and we look with confidence to seeing the work of God greatly prosper there in the near future.

The visit of Brother Hare, who is their mission superintendent, means much to our workers and to the people of the village. They will talk about it for weeks to come. It gives them confidence in our work, and strengthens and encourages our own workers. In turn, the visit was of real encouragement and inspiration to us. To be out on the firing line, actually witnessing the triumph of the message in the lives of these poor people for whom we are laboring, is an experience the value of which cannot be expressed in words. May it cause us to respond in a greater and more complete consecration of ourselves to whatever phase or place of service we have been called.

Rangoon, Burma.

❖ ❖ ❖

Public Efforts in Brazil

BY E. H. WILCOX

IN mission fields it is not always easy to hold public efforts. Even in a country as civilized as Brazil, we find that fanaticism reigns in certain districts, and mobs are soon formed that endeavor to take the law into their own hands. E. P. Mansell, director of our Pernambuco Mission, has faithfully led his forces on in evangelistic efforts this year. He has worked largely in interior places, where men at times do as they please. Of one effort he writes:

"The first night the big room was filled to overflowing, as well as the street outside. Everything went all right until about the middle of the service, when rocks began to fly. Well, the people inside began to get nervous, and many eyes grew large. The second night a mob of 300 came from the city. Shortly after meeting started the rocks began to fly. I had my subject well in hand, did not get excited, and held the attention of all present. At the close, things got beyond our control. A big skyrocket came through the window, and passing by my head, struck the wall just above the head of a brother who was seated in the pulpit with me, setting on fire the large Missionary Map of the World that was hanging there. Some said that the chief of police was in the crowd, urging them on. At least when we called him, he refused to give any protection."

God protected, and Brother Mansell was able to continue meetings there for several weeks, baptizing sixteen persons. He is now engaged in his third effort, at another place, from which he writes:

"We are having a good attendance every night, and I look for some results. There is a hotel keeper attend-

ing regularly, also a subdelegate, and others of note. There are no Protestants in the town, and the people are determined to expel the new sect. We were unable to hold meetings in the center of town because of a brass band that practiced every night, so we quietly moved to another part of town. A letter came, written by an unknown person, threatening the man who let us use the hall where we are. It took just twenty-four hours for him to saddle his mule and with a month's provision take to the woods. Two others have also decided to take a trip. Until the present time a few tiles have been broken by rocks, but as yet no one has been injured.

"One new member of our Sabbath school was threatened with death. Two men, paid by an assassin, were sent to take her life. These strangers arrived at her home after dark, all armed. After a few minutes' conversation they made known their mission, but their hearts were changed.



A New Liberian Convert Bringing the Bracelets Which She Had Previously Worn

They heard three little girls, members of the Sabbath school, singing. They said, 'Surely these people are not so bad after all, for they sing such beautiful songs.' They showed their guns and daggers, and admitted who sent them, and that they had been paid a good price to kill her. Their hearts, however, had been touched by the song the children sang, and as they turned to leave, they asked what they should do with the man that had sent them to kill her; she handed them some tracts, and told them to go in peace, and do nothing in revenge."

Surely the Lord is a strong refuge for all who put their trust in Him. Great peace have all they that keep

His commandments and do His will. It is wonderful how God works, and that even a song sung by children can melt the hardest hearts. Brethren, let us trust God more, and whither the road may lead let us be willing to follow, if only a soul may be won for Jesus.

Brother Mansell further says:

"I never before realized so much the truth of the statement in the 'Testimonies' regarding the medical work as an entering wedge. I brought our big doctor book along, and as there is no doctor near here, I have plenty of practice. Yesterday I was kept so busy it was necessary to tell the people to come at stated hours. The telegraph operator was suffering terribly; they called me in, and with a few fomentations he passed the first night of sleep in a week. This is breaking down prejudice."

❖ ❖ ❖

From Inter-America

WRITING from the Canal Zone, under date of January 13, Mrs. E. E. Andross says:

"The other day we received reports from different parts of the field, and our hearts were kept burning within us. How we long to press forward with greater speed into these great territories where people are crying for the gospel! In so many places the Indians are waiting. Not long ago Brother Baasch, up in Bogotá, had an interview with a lawyer who feels very favorable toward our message, and as he spoke of the distressing conditions in that country, he said in earnest tones, 'The advent message can save Colombia.' Where are the advent messengers to hasten it to that great republic?"

"And then again, with these reports there are continually coming reminders of the fact that God is going before us to prepare the people for this last message. Just a few days ago some of the workers in the Panama Conference came back from a visit to a tribe of Indians among whom there are no missionaries. Our workers were warned not to go among them, because of the danger. Some told our workers that a white man had just recently been killed by these Indians, and that it was dangerous to go among them. However, Brother Larson and Brother Ellis felt impressed that they should go. They found a warm welcome. The Indians were anxious to know the story of the Saviour, and here as in other places in our great division, the brethren met the story that some one had gone through that territory and told the people that Jesus is coming back to this world, and they must get ready to meet Him."



Conducted by Promise Kloss

On Selling the Old Home

By HELEN A. OLSON

My childhood home! Oft in a dream
I sit again by the flowing stream,
Or along its banks I idly stroll
With my broad sun hat and fishing pole,
From early morn till the sun is high,
With the friends I loved in the days
gone by.

I dream of the paths where we used to
rove,

Of the whispering pines and the violet
cove,

And the happy hours when we used to go
By the singing rivulet long ago;
Up through its cool and shady nooks,
Around its many turns and crooks,
As our happy feet would gladly press
The stones and beds of watercress.

My thoughts go back to those days of yore,
When the pansies blossomed at my door;
To my girlhood home where I used to
play

All through the sunny summer day;
To the hammock where I used to swing
While the robin redbreast round me'd
sing;

To the garden spot and the evening late
When for daddy dear I used to wait.
Yes, I often think of that merry crew

Of boys and girls and mother true,
As we laughed and played and watched
the sun

As it marked the time when daddy'd
come,—

And the songs we sang at eventide
In the dear old home by the plain road-
side.

But times have changed; the house is
sold,

That home we loved in days of old;
A stranger's face is at the door,
And other footsteps tread the floor;
Strange children for their father wait,
And watch the sun at even late.

We have but mem'ries of the past,
Frail earthly joys which could not last,
But all uncertain here we find,
We'll leave these earthly scenes behind,
And view a better home than this,
Where, clothed with heavenly righteous-
ness,

We'll dwell with God and angels there,
And wander through the gardens rare,
And pluck those never-fading flowers.

O, may this happy home be ours
When the pearly portals open wide
To our Eden home by the riverside!

Memories of Childhood

By RUTH HASKELL HAYTON

It is a hot summer morning on a
Furnace County, Nebraska, farm.
Father is up early, for the milking
must be done, and calves and chickens
fed, even though it is the Sabbath
day.

By nine o'clock he drives up on the
bank above the dug-out home. The
Studebaker wagon has had a fresh
coat of green paint with red tongue
and axles, and is half full of flax
straw, on which the children will sit.
Mother and baby sister will occupy
the spring seat beside father. He is
going to drive one of the newly broken
sorrel ponies, hitched with faithful
old Fanny, the farm horse, who was
once bitten on the nose by a rattle-
snake. He does not yet dare drive the
span of sorrels, for they would race
like lightning over the prairies, re-
gardless of roads or the safety of those
in the wagon.

May remembers what an exciting
time it was for all when father bought
the sorrels. They were taken from a
great herd of wild horses driven up
from Texas. A cowboy dressed in

his buckskins, riding a mustang pony,
had taken her into the saddle with
him as he dashed into the herd and
lassoed the ones father had chosen.
She never liked to think of the brand-
ing with a hot iron of the poor horses,
which was necessary, though, so that
if they strayed away they would be
known by the owner.

There are two ways to go to Sab-
bath school. One is through prairie
dog town, where funny little creatures
something like squirrels stand on
their hind legs on the rim of their
holes and give a sharp little bark, but
at the slightest approach scurry into
their homes, where they sometimes
chum with a friendly owl. This is an
interesting way to go, and brother
likes it best.

May likes best to go through sunken
places in the prairie that are called
draughts. These are filled with tall
buffalo grass. Hidden away in the
grass are found wild sweet peas and
the strange little plant known
commonly as the "sensitive plant." Its
leaves are like delicate ferns, and

when they are touched ever so
slightly, they fold up and seem to
shrink away. So strange are its ways
that certain men who are interested
in flowers and plants are trying with
delicate instruments to find out its
secrets. May is always glad when we
are early enough so she can stop and
watch the sensitive plant, and fill her
hands with sweet peas for Sabbath
school.

When they reach the little sod
church, they and the other members
are all glad to see one another.
Some brother has been to Beaver City,
ten or more miles away, and brought
for all of them the weekly mail and
Sabbath papers, but most of the mail
will be kept until sundown to open.
This church on the Sappy is very dear
to them.

There had been many delays in
building the little church. The first
delay was because the ground was too
dry to turn the sod. They had prayed
for rain, but at first Heaven did not
seem to hear them. Finally they de-
cided to haul water in barrels from
the creek and soak the ground; but
before they had actually done this, the
rain had come and put the ground
in excellent condition. Another delay
came after the walls were up. The
builders were all ready to use the
window sills before they found that
some of them were missing. This was
a great perplexity, for the men could
ill spare any more grain or stove
wood and haul it ten and fifteen miles
in exchange for lumber. Brother
Clark, Brother Taft, and Brother
Haskell, with other good brethren,
did not expect God would send them
back the window frames unless they
mixed plenty of work with their faith,
so they did a good bit of driving
around through the country to find
those frames. At last their "faith
and works" was rewarded by finding
the frames in the yard of a man who
was building a house on the Spring
Creek Divide.

The roughest of timber is in the
benches in the little church, and the
floor is laid with boards. Marl, a
substance found in the creek banks
close by, composed of lime, clay, and
sand, has been used for wall plaster.
The ceiling is covered with unbleached
cotton cloth.

But, oh, how they love the church! Seldom is any one late, but to impress the habit of promptness they sing to open Sabbath school, "Never Come Late to Sabbath School." Back of the church on the bank of the creek, branches of maple and elms make a bower of brightest green. Here the children have their classes. At the close of Sabbath school those in the church join the children, and spread out a simple basket lunch. There are a few special treats, such as salt-rising biscuits instead of johnnycake, and wild plum and grape jelly instead of pumpkin butter. While lunch is being laid, the children are filling their arms with dogwood and bitter-sweet berries.

In the afternoon a district quarterly meeting is held. The leader, a wise, loving counselor, talks to them of the sacredness of the communion

pressed a gasp, and commanded Paul not to touch it.

"It will bite you," she said.

As it walked jerkily across the porch floor, my son touched it to make it buzz like a miniature buzz saw.

"Paul, don't you touch that horrid thing. It will surely bite you," and she grabbed Paul up on her lap.

Paul watched my son pick up the big buzzing beetle, and fondly place it back in his pocket. I wonder what he thought.

"Roland, if you do that again, I'll spank you." Roland continues. Mother does not spank, but laughs and says, "Isn't he a tease?"

"If you are not good, I'll put you outdoors for the big doggie to eat you up."

How often we hear such statements as these from our Seventh-day Adventist mothers! Should we not be



HERE come the children, looking as bright and happy as the flowers we are expecting to see bobbing up in our garden when the warm spring days come again.

You know, children, our nature friends seem almost like little people to me sometimes. Surely they differ just as much as people do. Some are such busy little creatures, preparing for the future, and some just sing and play, with never a thought about tomorrow. Do you think Mr. Sparrow would ever think of hiding something for future use? But just watch Mr. Woodpecker stowing away the acorns. Mr. Grasshopper sings and hops all summer long, while the Ant family would never dream of being so lazy.

Did you ever think that some of our flowers are like that? A little mustard seed is dropped in the ground. It sprouts and grows and sends up all the leaves and blossoms it can right away. But that is not the way with the Bulb family. A little tulip seed is planted and it sprouts and grows, but instead of showing off right away, it begins to store away food and energy for the future. It keeps doing this for about three years before it makes any attempt to display its pretty flowers.

George wants to know if the bulbs we order from the seed catalogue have had to grow so long before they are sent to us. Yes, most of them take two or three years, and many of them come clear across the sea, from Holland.

I'm thinking of some ways that boys and girls are like the little brown bulbs. I wonder who can guess what I am thinking. Ellen guesses it is that children store up knowledge to use when they grow up, by going to school and learning to do things at home. And Bobbie says children are like bulbs because they don't show off now, but just spend their time getting ready for the big work they are going to do. Bobby is going to be a preacher some day like his daddy, you know, and he studies his Bible lessons very carefully. You are good little guessers, children.

Many of you have little gardens all your own, I know, and perhaps some of you who live in the city and have no ground outside have little gardens inside. Next week I want some of you to tell me about your gardens, and the children who are too far away to tell me, can write. I love to get letters, especially from boys and girls.

Cousin Joy.



creates the flowers, and the same word will produce in you the graces of His Spirit.—"Thoughts From the Mount of Blessing," p. 138.

CONSIDER, says Jesus, how the lilies grow; how, springing from the cold, dark earth, or from the mud of the river bed, the plants unfold in loveliness and fragrance. Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that

service, and the meaning of a *real* Christian life.

After many, many years, May yet remembers his text: "Let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3:11. She could not understand its meaning then, but mother explained that "to eschew evil, is to run away from all that is wrong: to ensue that which is good, is to follow or run after it."

She does not remember the rest of the sermon, but she feels sure that he read and commented on what goes before and after the text, for memory is sweet with the remembrance of the "brotherly love" that was found in the little sod church.

Are You Telling the Truth, and Nothing but the Truth?

MRS. O. A. SKAU

MRS. JONES was calling with Paul, her little boy, and during the chat my son, Paul's age, came in to play with him. Proudly he pulled a huge rhinoceros beetle from his pocket and showed it to Paul. Mrs. Jones sup-

pressed a gasp, and commanded Paul not to touch it. With such excellent studies on child training as we have, should we not prepare ourselves for this most sacred duty of motherhood?

While traveling by boat, we were told a story which made a deep impression on my mind. It is the custom on these boats for the children to eat first and later the adults dine, about 7:30 o'clock in the evening. A mother had three little children, the youngest a child about a year old. Fearing they would disturb others by fussing and crying, she told them if they cried she would have to throw the one who cried out of the porthole. One evening when she returned from dinner the baby was missing, and the oldest boy, a lad of five, told her that the baby had cried and wouldn't stop, so he had thrown him out of the porthole.

Now, dear mothers, this little child lost its life in the Indian Ocean, but how about the many little ones who lose their souls in the eternal ocean of sin, as the result of learning their first lessons in lying from their own mothers' lips?

An Exemplary Mother

MRS. CATHERINE BOOTH is known as the mother of the Salvation Army. She was the mother of a family of her own before the Army was even dreamed of, or she became a modern mother in Israel to myriads of spiritual children. As a mother in her own home, she was an example others might well follow, for she not only disciplined and brought up her family of eight children well, but so trained spiritual truths into them that they early became Christians and took up the work the parents had founded.

To begin with, Mrs. Booth made her children, one by one, the objects of much fervent prayer. She dedicated them to God, and then prayed unceasingly for them that they might grow up to be living witnesses of His grace. She so prayed and pleaded for their salvation that God gave her the assurance that "He would bring my sons from afar, and my daughters from the ends of the earth, and I saw His face and I knew His voice."

She devoted her children to the service of God, and took pains to impress on their minds that their first duty in life was to serve God, and not merely to make a living and get on in the world, as so many do. She took a decided stand against worldliness in smart dressing and society. On one occasion when her mother sent a frock for one of the girls which had too much trimming on it, she wrote thanking her for her kindness, but added that it was too smart, and she would have to send her instructions as to style and trimming, as she wished her family to be plain but neat, and an example others might follow. She sought to teach her children that the only adornment for true Christians is a meek and quiet spirit, shorn of all outward show and pride.

Mrs. Booth's standard of conduct was the Bible, even when it came to bringing up her family. She believed in using the rod as is advocated in Proverbs 13:24 and 23:14.

"I will not have a wicked child," was the passionate and oft-repeated declaration of Mrs. Booth, who used to pray in the very presence of her children that she might rather have to lay them in an early grave, than to mourn over one who had deserted the paths of righteousness. She believed in exacting obedience, and inculcated that principle and exhorted others to the same course. In her "Practical Religion" she wrote:

"I have a son who is now preaching the gospel and a great joy to my heart. The only decided battle that I ever fought with him was at ten

months old. I do not say that he never disobeyed me afterward,—he sometimes forgot himself and was disobedient,—but I do say that I never remember his setting his will in direct antagonism to mine in all the succeeding years of his childhood. It was a painful struggle—that first contest; but has not the result paid for it a thousand thousand times? O

A Bit of Heaven

BY LINA S. GRAVESTOCK

WHILE walking down the street one day,
I met a dimpled baby,
Who waved a chubby little hand
And said, "How do, dea' wady."
Those soft brown curls, those sparkling eyes,
I never could resist them.
I snatched her up into my arms,
Those chubby hands—I kissed them.
And then—ah, yes, I'm sure 'tis true—
Right then to me 'twas given,
In that sweet baby's laughing eyes,
To see a bit of heaven.

A little farther on my way,
I met a friend so feeble
Her form was stooped, her hair was gray,
To walk, she was not able;
But as she clasped her hand in mine,
With friendship true and tender,
The joy that filled my heart just then
I always shall remember.
And then—I'm sure that it is true—
Right then to me 'twas given,
In that sweet, friendly, loving clasp,
To feel a bit of heaven.

I started on my homeward way,
And heard somebody singing,
As out upon the soft spring air
The joyous strains came ringing.
I listened—'twas the old, sweet song
Of Christ's redeeming glory.
I'm sure He'd touched the singer's heart,
The way she sang the story.
And then—ah, yes, 'tis really true—
Right then to me 'twas given,
In those glad strains of melody,
To hear a bit of heaven.

Thus, daily, as I work along,
Though sometimes worn and weary,
I catch sweet strains of joyful song
That make my path less dreary,
I feel a touch of tenderest love,
Or see a smile of gladness
That turns my thoughts to realms above,
So free from pain and sadness.
And so, I thank Thee, blessed God,
That Thou to me hast given
This blest assurance of Thy love,
These sweet foretastes of heaven.

mothers, if you love your children, begin early to exact obedience!

"Do not be afraid to use your authority. One would think, to hear some parents talk of their relations with their children, that they did not possess an iota of power over them. All they dare to do seems to be to reason, to persuade, to coax. I have frequently heard mothers using all manner of persuasion, instead of exerting the authority which God has

given for the safeguard and guidance of their poor children.

"What has God given you authority for, if He did not intend you to use it—if your children do as well without it?"

She practiced what she preached, and hers was an example of a truly Christian home, where Christ was in very truth the head, and all its interests were carried on according to the precepts of God's word. She lived to see her children grow up in the fear of God, and never had occasion to mourn over one who trampled on her authority and left the paths of rectitude. And with such results, may she not be taken as an example worthy of imitation?—*M. V. B., in the Burning Bush.*

From an Old Pilgrim

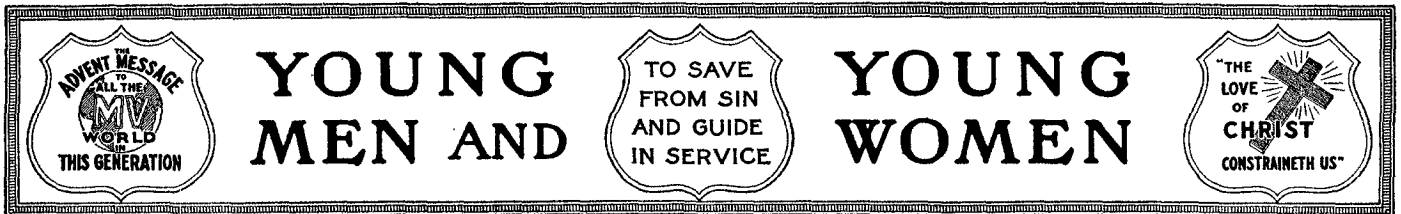
BY B. E. BEDDOE

"GIVE greetings to the believers in America, and tell them the word is from an old pilgrim." This message was intrusted to me by an elderly sister living in the city of Riga, Latvia. She is one of the happiest and most cheerful persons I have ever met. She talks constantly of the goodness of God, never forgetting the way He is surrounding her with blessings.

But I found her living in a house that faces the interior of a city block. Elder Christian led me off the main street through a narrow passageway back into the interior, where humble houses provide shelter for many families. This sister is a shut-in. She sat in an old upholstered armchair, whence she radiates happiness to the many friends who seek her out for the blessing that she ever imparts to those who visit her.

Once her family possessed wealth in Russia. Their farm covered large acreage. She told me of many head of horses and cows; of a day when the family had all that heart could wish; their home was a palace, and was provided with even the luxury of an orchestra. During the war they lost all. Some members of her family were killed. She lost the farm, the horses, the cows, and \$45,000 in cash. She is poor and dependent upon her daughter, whose husband is a young minister in this denomination. But through all her trouble she has not lost her faith in this message, and with genuine happiness in heart and rejoicing in the hope of a soon-coming Saviour, she passes on word to the pilgrims in North America, sending her greetings.

"USE the Bible like a dictionary—to solve the crossword puzzles of life."



*The Young People of the Advent Movement**

By J. L. McELHANY

THIS congregation is aware that we are in the midst of a Missionary Volunteer council. A number of workers have gathered from the Western Canadian, North Pacific, and Pacific Union Conferences, to study the greatest problem before us to-day,—that of saving and training our young people. I feel deeply interested in talking to you about the young people of the advent movement. I desire to approach the discussion of this theme by reading two statements made by the Lord Jesus. The first one is recorded in the twenty-eighth chapter of the Gospel of Matthew, beginning with the eighteenth verse:

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

With this statement I desire to put the one recorded in the fourteenth verse of the twenty-fourth chapter:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In these passages of Scripture we have the divine program laid out for the church by the Master Himself. In the very beginning of the history of the church He lays out its divine mission, its divine program; and that program has for its objective the preaching of the gospel in all the world. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." That is the divine program laid out for the church at its very inception, back in the days of its beginning, for the church in every age.

The other passage, also spoken by Jesus, lays out the divine program for the remnant church, for this deals with the closing experiences of the church of the Lord Jesus upon this earth. He

says that this gospel of the kingdom, the good news that is to usher in the coming kingdom of our Lord and Saviour, is to be proclaimed to all the nations for a witness, and then the promise is that the end shall come.

A wonderful privilege has been given us in having a part in the carrying out of this program, this divine arrangement for the church. Our connection with this movement to-day is in no sense accidental. We are here just as definitely in the outworking of the divine program as are the divine arrangements worked out in all the movements of the universe. The advent movement is all in the divine order, and is the fulfillment of these words spoken by the Lord Jesus.

The Resources of God's Work

The question that I believe assumes the greatest importance and should engage our thought and study to-day is, How can we do the work laid out for the church, and fulfill the terms of the commission that the Master Himself has given to us? In order to do it, the church must conserve all its facilities and resources. I have listed the resources at the command of the church under three heads: First, the divine, which has to do with the endowment of the Holy Spirit, the gift of the Spirit to the church to enable it to do its work. That is God's part—God bestows that. Second, the human element,—the members of the

No Grief Beyond

BY ROBERT HARE

THERE'LL be no grief in the better land,
No night will darken the golden strand,
For suns that light the glory shore
Shine brightly on forever more.
Beyond the mildew and the fret
The heart its sorrow will forget!

There'll be no sin, no shading care,
To cramp the spirit over there,
No pain to hush the note of joy,
No death to end love's glad employ;
While over and beyond our fears
God's hand shall wipe away all tears!

There'll be no pain to cloud the light
Or make the glory scene less bright,
No thorn-spread way, no haunting fear,
To mar love's everlasting year.
Blossoms all fadeless yield delight,
With faith forever lost in sight!

movement, the men and women, the young people, and the boys and girls of the movement. Third, the material resources, the money or the means that must be given to carry on the work.

While the Scriptures lay great emphasis upon the importance of all these, for the sake of our study I desire to notice the second one,—our resources in the membership of the movement.

Any program of the church that fails in utilizing all its resources to the very utmost, is a shortsighted program or policy. May God help us to utilize every resource at our command, that we may not fail on this point. Especially should we utilize to the very utmost the available resources in the membership of the organization, the men and women and the young people of the movement. God's program in this earth can never be finished without our young people. It is utterly unthinkable to suppose that the work laid out by the Lord Jesus for the church can ever be brought to a successful conclusion without counting upon and using the resources we have in the youth among us. I desire to lay that down as the fundamental need, and I hope that every young person here to-day will get it upon his heart and in his mind and in his soul that the future of this cause depends upon our young people. I believe that is a profound truth that we should recognize. The important thing for the church is to know how to provide the facilities for the utilization of all these resources.

A Last-Day Prophecy

We call your attention to another passage of Scripture, a last-day prophecy recorded in the second chapter of Joel, beginning with the first verse:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Now, what does Zion represent? —The church. This alarm is to be sounded in the church. This entire chapter applies especially to the time in which we live. Note the fifteenth and sixteenth verses:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts:

* Sermon at the Missionary Volunteer regional convention, Sabbath morning, Nov. 24, 1928, College Place, Wash.

let the bridegroom go forth of his chamber, and the bride out of her closet."

Here is a definite prophecy of a gathering in the last days, when the Lord is about to come. That call takes in old and young—the minister before the altar, the thousands who have grown gray and aged in the service, the fathers and mothers; the young men and young women, the boys and girls, and even the infants—they are all included in this gathering. I believe we have come to a time in this message when we are seeing this prophecy worked out in the experiences of the advent movement.

Just here I want to call your attention to a very important statement from "Education," page 271: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" That is the message that Christ commissioned the church to carry to the world when He said, "Go ye therefore." I believe that the great commission can be fulfilled only as the church utilizes the young people of the movement. We should thank God to-day for the efforts being made to utilize these resources.

In order to train that army of young people, we must have schools. Thank God for our schools. What an inspiration it is to visit our schools and stand before groups of young people in the full flush of young manhood and womanhood, enthusiastic and earnest, and note their preparation for a useful part in the service of God. I wish to express appreciation for the earnest endeavors being made by the men and women who compose the faculties of these schools, and who are giving their lives to this work.

Our Various Church Departments

Another means whereby the church is endeavoring to utilize its resources in young people is through our Missionary Volunteer Department. This is one of the facilities that God has provided whereby we may conserve the youth for a part in this great second advent movement. What is the Missionary Volunteer movement, and what does it stand for? What is its objective, its purpose? Often, in speaking of our departmental endeavors, we talk of them as if they were something apart by themselves. I believe that is a mistaken idea. Let us analyze the Missionary Volunteer movement. My view is that it is the whole church organized for the saving of our young people from sin and for training them in service. It is the organized channel through which the endeavor of the whole movement flows

out for the saving of our young people and the enlisting of them in the service of God. We call your attention to other departmental lines of work as illustrating this principle.

What do we call the Sabbath school? Is it a department organized off apart by itself? No, the Sabbath school is simply the church at study. What is the Home Missionary Department? It is the church at work. What is the Educational Department? Is that something off by itself, entirely apart and independent of the movement? The Educational Department is the church organized for educating and training its young people. What is the Publishing Department? Groups of men in different places operating

Our Mighty Guide

BY N. P. NEILSEN

THOU Mighty One,
Eternal Friend and Guide,
Be ever by our side;
Guide us, we pray,
Upon life's troubled sea
We'll perish without Thee;
Direct our way.

The night is dark,
Our course we do not know;
We're lost, tossed to and fro;
Oh, take control!
The winds obeyed Thy will,
The waves, Thy "Peace, be still,"
In days of old.

Great changes come
With every passing day—
Death, sickness, and decay
On every side;
Thou only changeless art,
Oh, ne'er from us depart,
Thou Mighty Guide.

publishing houses? Not at all. The Publishing Department is the organized endeavor of the whole movement for the preparation and circulation of gospel literature.

Coming back to the Missionary Volunteer Department, I think of it as being all of us in the advent movement organized together, uniting our efforts, talents, and ability in the great work of reaching out to save our young people from sin and guiding them in service. We certainly are living in an hour when helping hands should be reached out on every side to the needy to help them, to draw them away from the lure and the pull and the temptations of this world, and to help them to find a stable experience in the Lord Jesus. That is what the Missionary Volunteer movement stands for. We are living in a time when we need to reach out in an organized endeavor to help our young people find their rightful place in the cause of God.

The Missionary Volunteer Department

I will illustrate this in a simple way by telling you what I have seen so often in the Missionary Volunteer work. Let us think of an average, ordinary Seventh-day Adventist church with its membership, its men and women, its boys and girls, its young people. In this church is a Missionary Volunteer Society. Here is a timid boy or a backward girl who has never taken part in any public exercise, but whose interest is enlisted by this movement, and he or she is encouraged to take part. It may be simply the reading of a verse of Scripture or some part in the program of the society, and in taking that part a little experience is gained, and presently these timid ones learn to pray and take other parts publicly. They are encouraged in their development, and the first thing we realize, they find the way to school and receive a training. The next thing we see or hear of them they are out in some foreign field, or are connected with some conference as an evangelist, as a preacher, or as secretary of some department. Have you ever seen that thing worked out? I have seen it in scores of cases. Many of the young men and women who are serving a useful place in this cause received their inspiration and their start in just that way. And so this movement reaches back into all our churches in an endeavor to gather in the young people, the boys and girls of the movement, and enlist them, to encourage them in living the Christian life, and to train them for service.

I refer again to the quotation used awhile ago: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" I am not satisfied with the interpretation we usually give to these words. We usually read this statement, and then project the whole thing into the future, and sigh for the day to come when it will be fulfilled, and think how wonderful indeed it will be when our youth, trained as an army of workers, can be put to work. I like to take these words and apply them to the present. Now what do we see? Just this—that to-day this advent movement is being carried forward on the shoulders and on the hearts of the young people of the advent movement.

Some of the Fruit of Our Schools

I like to think of Elder Spicer, our General Conference president, as coming under the terms of that statement, to hear him tell about his own experiences. It seems only a little time since he was a boy growing up in a Seventh-day Adventist community,

gathering his early impressions from the movement, going to school, receiving his training, and starting out in the cause of God as a worker, and to-day standing as the leader of the movement. Don't you believe that statement applies to him? Why do we need to apply that statement entirely to the future, and long for the day when it shall be fulfilled, when really it is being fulfilled all about us?

I have heard Elder Daniells tell of his experiences when, as a boy on the farm, he would go to that country church, and there come under the influence of a godly elder and others who

tire General Conference staff would have to be listed in this way.

The leadership of our union conferences, most of the local conference presidents, and the departmental men who are carrying forward these various activities of the church, are the young people of yesterday, and have come into the work through our schools. They are men and women who qualify under the terms of that statement. Most of our physicians and nurses, college presidents and school faculties, are drawn from the ranks of our own young people. Go out into the foreign fields, and take

tralia. A young man was needed to assist in an evangelistic effort. The conference officers went to our school at Avondale and selected a young man and sent him to help in the effort. When opportunity presented itself, he was asked to preach. He did well and developed rapidly. To-day that man is a veteran missionary — a leader in the South Sea Island mission work. He has spent years and years in the island mission fields, and those who have followed his work know what a noble work he has done. This experience is an example of what God is doing to-day through the efforts of the youth in connection with this movement. In all lands this work is being carried forward on the hearts and shoulders of the young people of the advent movement.

The Heroism of Faith

I am glad that in connection with this movement a new "Acts of the Apostles" is being written by the achievements of our young people. It is as great a chapter as anything we read about in the Bible — a wonderful story indeed. All through South America, in Africa, in India, in China, the islands of the sea, in all the mission fields, God is laying on our young people — the young men and women who have given themselves to this cause and the message — the burden of this work. Many of them are growing gray in the service, but they were drawn from the youth of this movement.

I am glad that instances are not lacking, in connection with the advancement of this movement, which demonstrate that there are heroes and heroines being developed. God is testing many of them as He did Daniel and the three Hebrew children. I was reminded of this while visiting in Europe. There I met a young man who told me of his experiences back in the time of war and revolution. Because of his faith as a Seventh-day Adventist he found himself in conflict with the authorities over military service. At last he was brought before one of the highest government officials. As he stood in this man's presence, in a few words he explained his situation. With a cold, unsympathetic look upon his face, this official turned to the young man and said, "I will have you shot right now." Our young brother realized that this man had the power to do that very thing. It was a common occurrence for men to be executed, and the armed guard stood by ready to carry out such an order. Our brother quietly replied: "I know you have the authority to do this; but before you shoot me, I would like to tell you why I believe as I do." He was accorded the privilege of making

Tempter and Tempted

BY T. H. JEYS

THE TEMPTER:

Leave thou that dreary path, that weary way,
Where prickly thorns abound, that pierce thy feet,
Where doleful sounds are heard from day to day,
Where sickening sights along the road you meet.

That way you walk is all bestrewn with stones;
No food is found, foul famine fierce is there;
The words you hear are mingled sighs and moans;
Nor pleasure e'er, but toil and carking care.

And in that path you're certain soon to see
A gruesome sight — a Man upon a cross.
With labored breath and sobs He'll say to thee,
"Come, share this death, and count all else but loss."

THE TEMPTED:

O tempter, get thee hence! I cannot stay.
Too long already here with thee I've been.
I needs must hasten now upon my way,
To linger longer at thy side is sin.

These stony paths my Saviour's feet have trod,
These saddening sights His blessed eyes have seen,
These moans and groans are His own cry to God,
He knows full well what all these sorrows mean.

I'll hasten now, until I reach that tree,
That rugged cross on Calvary's frowning brow,
For He is hanging on that cross for me,
And humbly at its foot I'll gladly bow.

I'll kiss the feet that walked this pathway o'er;
Reproach I'll gladly share, if that should be;
I'll feel the smart that He has felt before;
I'll walk the path that He has walked for me.

And when at last the toilsome journey's o'er,
When all the saints of God possess the land,
Affliction ne'er shall rise up any more;
With Him who walked the path for me, I'll stand.
Modale, Iowa.

sought to guide and help the youth. He went away to one of our schools, and his feet were turned into paths of service in connection with this message. I have heard Elder Shaw tell the young people a number of times about his boyhood experiences out in Colorado. He was led, through the influence of a godly mother, to go to one of our schools and secure a training, the result of which changed the whole course of his life; and to-day, as a product of our schools, he is serving the cause of God. I could tell about Professor Howell, Professor Irwin, Professor Kern, and Elder Longacre — well, practically our en-

note of our leaders and the rank and file of our missionaries: they were the boys and girls of this movement.

I am glad that in connection with this movement there are young people who have the spirit of martyrs in their hearts; who are willing to go to the ends of the earth and lay down their lives if need be. I have faith in our young people; I believe in them. Of course we are all imperfect, and fail many times; we all make many mistakes and errors. But we rejoice when we think of what has been and is being done by the youth of the advent movement.

I remember an experience in Aus-

his statement, fully expecting that at its conclusion he would be led out to face the firing squad. In his own experience he had met the crisis, and fully expected to die for the truth's sake.

At the conclusion of his statement the official turned to him and told him he would send him to another officer.

go?" Oh, what a test for a black boy recently converted to this message! But the boy thought a moment and said: "If they kill me and eat me, will Jesus know where to find me in the resurrection when He comes?" "Yes." Without hesitation he went, and as a result of that black boy's work there are 200 baptized believers

were a fine-looking, bright, intelligent, and happy lot of young people on their way to one of our schools. As I saw them ready to take the boat and cross the bay, there came into my heart a feeling of thankfulness for such young people. The train started.

At Richmond the train stopped again, and I saw another group of young people get off the train. They were shackled and manacled and led by the sheriff—a group of young people ready to be ferried across the bay to San Quentin prison. The conductor climbed on the train, and said to me: "I tell you there is something wrong with this old world. I am carrying groups like this every few days on this train."

He was right. There is something wrong with this world. This world is going down. But, thank God, amid all the sin and woe and misery of this world, God has a movement that is getting a people ready for heaven. Dear young people, throw your hearts, your energies, your lives, your souls, everything that you have, into this movement.

May God help every one so to relate himself to the principles of this advent movement and the call of the hour that this message may have all there is of him.

How many are there here to-day, either young or old, who feel that by God's help you would like to make a full consecration to this advent movement, and will give to God all there is of you in time, in strength, in service, in every material thing? How many will stand with me for just a moment in pledge of such reconsecration? [The entire congregation stood.] May God bless you to-day, and help you to see in this advent movement the greatest thing in the world. When Jesus comes, may all be ready to enter into the reward that He will give to His waiting children at that time.

My Master Mariner

BY MINA E. CARPENTER

I HAVE a Master Mariner who sails my bark for me,
Whose hand guides just as surely over calm or stormy sea.
I never need to fear at all when He is at the helm,
For there's not a wave or billow that can my bark o'erwhelm.
He guides it past the rocks and reefs with hand so firm and strong,
And I feel quiet and secure as we two glide along;
For He talks with faith and courage till the dangers I ne'er see,
And soon my Master Mariner sails into port with me.

Portland, Oreg.

He was led away, and again stated his case to this other man. Following this he was sent back to the first official. He fully expected that for him the end had come, and that he would be summarily executed.

Young people, have you ever looked down a loaded rifle barrel, expecting that there would come crashing through your heart the bullet that would end your life because of your faith in the advent movement? Have you ever been called to meet a test like that? Perhaps not, but, dear young friends, if you ever find yourselves in a position like that, I hope you, like this young man, will meet it unflinchingly and with confidence and courage in God. The official turned to the young man and said: "You are free and may go."

This was as remarkable a deliverance as that of Daniel in the lions' den, or when the Lord walked in the midst of the fiery furnace with the three Hebrew children. I could cite many other illustrations of the heroic attitude of our young people. A short time ago I read the story, as written by Elder Finster, of the sixteen-year-old girl down in the Celebes whose father dragged her by the hair out of the Sabbath school and clubbed her into unconsciousness. When she regained consciousness, she told her father she was ready to die rather than give up. I think of that African boy Elder Branson told us about at the recent Autumn Council, who was called to go out into a cannibal tribe to teach them to sing. When the missionary called the boy, he said: "These men want some one to teach them to sing. They may kill you and eat you before you have been there twenty-four hours, but are you willing to

in that tribe, and the work has taken root there.

So it goes. These are evidences that the great commission given by the Master is being fulfilled. Thank God, it is being fulfilled by the devotion of our young people who, regardless of race or color, are responding to the call of the advent movement. To-day, dear young people, I appeal to you to throw yourselves into this movement. Give yourselves wholly and without reserve to the Lord Jesus, to this blessed movement, and to the finishing of God's work.

The Children of God and the Children of This World

There is a decided contrast between the young people of this message and those of the world. I was traveling on a train from Los Angeles to Oakland. As the train swung up around the bay, it stopped at Vallejo Junction, and I saw a group of young people get off the train. At first I did not recognize them. Presently I saw

Prevailing Prayer

BY HELEN MCCOLLUM JOHNSTON

O HOLY time, you are to me a fragrant breeze fresh blown from sea,
That grasps my ship from stormy gale, sad derelict with wounded sail,
And tows me gently in to shore, then mends the sail to sail once more;
That wraps my heart in tender love and thankfulness to Him above,
And calms the clouds that will arise, then paints a rainbow in the skies;
That cools my fevered, aching brow, bids lift my cross as even Thou
Didst journey o'er a thorn-strewn way, but won the resurrection day.
While thus Gethsemane I know, prayer tempers all the winds that blow,
And bids me at its shrine to kneel while all life's wounds and sorrows heal.

a man whom I did recognize. He was the Bible teacher from the Pacific Union College. Gathered around him just as was this group of young people. They were more than 200,000 useless words in the English language, and just as many wrong ways of using the ones.—*Cincinnati Enquirer*.

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Lobar or Croupous Pneumonia

BY J. W. HOPKINS, M. D.

THIS is general systemic infection which may occur at any time of life, and which has a pulmonary localization. The active cause in the great majority of cases is the pneumococcus. There is no immunity produced by the disease, one attack making the patient more liable to recurring infection. Nature's defenses may be lowered in other ways as well, the most common being by alcoholic intoxication. This accounts for about 20 per cent of the cases of pneumonia. The mortality is also very much higher in alcoholics.

Another predisposing cause is loss of sleep. Sleep has been described as nature's sweet restorer, and it is certain that loss of sleep squanders vitality very rapidly, much faster than it is stored up. During the sleeping hours nature is most active in regenerating the tissues, and the person who deprives himself of sleep makes himself a prey to many diseases.

The pneumonia germ is almost always present in the mucous membrane of the respiratory tract. Exposure to cold and wet often paves the way for this disease. Wet feet, caused by thin-soled shoes or the failure to wear galoshes, chills the feet and lowers the vitality of the lungs through the accompanying congestion. This condition is also brought about by improper clothing of the lower limbs. Thin stockings and insufficient underclothing allow chilling of the lower extremities, while furs and wraps around the neck lower the resisting power of the tissues there, and a cold often follows.

The majority of cases of pneumonia occur in the winter and spring months. While exposure is a great factor in paving the way for this disease, there is no doubt that dietetic sins are also prominent factors. At Christmas the diners as well as the turkey are stuffed, and they pay dearly for their gormandizing in the resulting toxic condition which lowers the vitality of the body and invites the pneumonia germs to attack them in overwhelming numbers. This is a hint as to the treatment of the disease, and suggests to us that the diet should be light and easily digested.

Another cause is the impure-air habit. Persons who would not drink water in which another has bathed his hands, will breathe the air in which many others have washed their lungs and blood, and which contains organic waste and refuse from the tissues, being high in carbon dioxide content and low in oxygen. If you will watch your breath on a frosty morning, you will see the wide distribution of the air as it is expelled from the mouth. This shows that fairly close contact with those who have colds makes infection almost inevitable.

Symptoms of Pneumonia

The symptoms of pneumonia are these: The onset is sudden, with a chill, pain in the side, rapid rise of temperature, rapid and difficult breathing, cough with rusty or blood-tinged sputum, and a toxemia which is variable and manifested by circulatory and nervous phenomena, as flushing or cyanosis of the skin, and delirium. These symptoms continue from five to ten days, and then in most cases the temperature suddenly falls and convalescence sets in.

The above symptoms mean the serious involvement of the lungs, and are an emphatic indication that the patient should go to bed and put himself under the care of a physician. No layman should attempt to take the responsibility of treating a pneumonia case alone and unaided. It should have the supervision of the best physician that it is possible to obtain.

The earlier symptoms, which indicate the coming of the disease, are chilliness, tightness across the chest, slight cough, and a tendency to feverishness. These conditions may be treated by the layman, and if taken in this early stage, the disease may be aborted.

The best treatment is prophylactic, or preventive. Alcoholic drinks should be absolutely avoided, as should flesh foods, fish, fowl, tea, coffee, and tobacco, as these articles lower the resistance of the digestive system and of the whole body, and render the person more liable to be overcome by disease.

The diet should be very nutritious, and should include much green stuff, as celery, lettuce, spinach. These foods furnish many mineral salts which feed the blood and nervous

system. They also help to regulate the bowels. An occasional dose of mineral oil should be taken at night or an hour before breakfast; or the bowels should be periodically cleansed by a mild saline laxative or by castor-oil.

Overeating lowers the vitality of the body, even if the food taken is clean and pure. Surfeiting and gluttony are antagonistic to good health. The fresh-air habit should be cultivated. One should live in the fresh air as much as possible, and should endeavor to sleep where there is plenty of fresh air, as on a sleeping porch. The habit of deep breathing will give vigorous lungs. The morning cold bath, with especial attention to sponging the chest and throat with cold water, will harden the skin and the mucous membranes of the respiratory tract, and help to throw off disease.

It is important to avoid the patent medicine habit and the taking of cough cures, as these lower the vitality. If all colds were taken in the early stages, the incidence of pneumonia would be lowered. Colds should be treated early by rest, warm baths and sweats, proper diet, and the inhalation of steam from boiling water containing a few drops of a mixture of equal parts of thymol, menthol, and eucalyptus. The throat should be swabbed with a 10-per-cent solution of argyrol, or the nose and throat should be sprayed with a saline solution or with warm witch-hazel, then with an oily spray of camphor and menthol.

Rational Treatment

In the active treatment of disease, fresh air is a great factor in producing a cure. The patient should sleep out of doors, the bed being first prepared by putting a rubber sheet and woolen blanket over the springs and under the mattress, and then folding them over the mattress. The patient should sleep between blankets, and should be covered well, having a sleeping cap on and a hot-water bag at the feet. The chest, neck, and shoulders should be protected, as chilling of these parts is detrimental. The patient should be kept out of doors as much as possible. The bowels should be kept regular by mild laxatives or by enemas. Cooling enemas may be given to reduce fever. Many physicians prefer not to make any local ap-

plications to the chest, simply using the cotton jacket. Others recommend mustard plasters, or hot applications of antiphlogistin or other clay poultices.

Fomentations to the chest or hot and cold applications may be used, or turpentine fomentations may be applied to relieve either the pain or the congestion. This congestion, however, is better relieved by the hot hip-and-leg pack applied once or twice a day, following by a saline sponge bath or cold mitten friction. This treatment draws the blood from the head and chest to the lower extremities. It has an effect similar to bleeding, but it retains the blood in the patient's blood vessels.

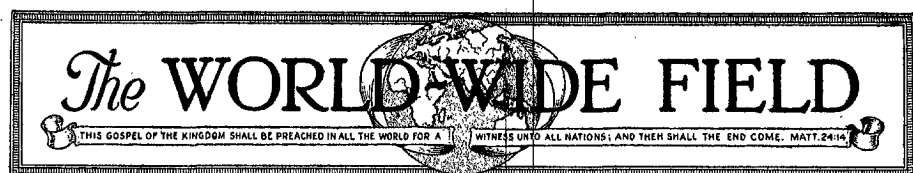
The diet should be nonputrefactive, and should be less than the minimum amount required in health. It will thus be seen that beef teas and meat juices are excluded. Cereal gruels, whey, milk, peptonized milk, junket, and eggs in various forms may be used. In the severe stages of the disease the diet should be liquid and given in small amounts. The diet should contain plenty of sugar and salt, the former to serve as food and fuel, and the latter to take the place of the salt which is taken up in the lungs by the disease.

The use of alcohol in pneumonia is not necessary; it is not needed either as a food or as a medicine. Alcohol lessens the capacity of the blood to carry oxygen, and cripples the white blood corpuscles in their fight against the pneumonia germs.

The medical treatment should be left entirely to the physician, and the above treatments should also be under his supervision. An ice cap to the head will relieve the headache and be very comforting. Camphor does very well, both by stimulating and supporting the heart, and by its direct action upon the pneumonia germs. The period of convalescence should be reckoned to cover at least six months, and if care is given during this time, the liability to heart and nerve tire and disease will be lessened. The heart and nerves need repair as well as the lungs.

Pneumonia is a serious proposition to deal with. It causes more deaths than does any other disease. It has no specific treatment, but with careful attention to the symptoms as they arise, its mortality may be very greatly lessened.

So for man's sake, for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful.— *Archbishop Cranmer.*



A Prayer for the New Church

BY DEL R. ROMINE

OUR Father, the task is done.

That plan which we made is complete.
The house for Thy worship is ready;

Come, Father, Thy children to meet.

Long toilsome hours we have labored,

From dawn till the set of the sun;

We hold it as little, yea, nothing,

If Thou wilt but whisper, "Well done."

Come, grace the room with Thy presence;

Let glory descend from above;

As bloweth the winds from the heaven,

So send us Thy Spirit of love.

Come, stand in these courts, and hallow

The walls of this house of prayer,

Until we in wonder keep silence,

And know it is good to be here.

And whatever the prayers here uttered,

Whatever the wishes made known,

May they as sweet incense arising

Find way to the heavenly throne.

Whoever the hearts that are doubting,

Whoever the souls oppressed,

May they, as they enter this chapel,

In truth find a heavenly rest.

And those face to face with life's sorrow,

Those weary, heartbroken, and sad,

Find as they enter these portals

A balm as from old Gilead.

And here, as we often may gather,

Shall praises ascend up to Thee,

To blend with the songs of the angels

And waft o'er the crystal sea.

So help us to dwell all together

In unity, meekness, and love,

That we here on earth may be fitted

To meet as the church up above.

Ovid, Colo.

Colporteurs Abolish Idolatrous Worship

BY O. B. KUHN

At the side of a narrow, winding street in Hankow there is in an ill-lighted corner an altar with a fierce-looking wooden god. This place is called, "Devil's Dark Corner." The people from the surrounding shops and homes come here twice daily to burn incense, explode firecrackers, burn paper prayers, and offer tea and rice to the idol. The worshipers thought thus to bribe this terrible god not to visit his wrath upon them, and to persuade him not to allow the devils to bring calamity or misfortune upon their families or business.

Two of our Chinese colporteurs, selling Bible portions and other gospel literature in Hankow, in the course of their work reached Devil's

Dark Corner. After spending a number of days in the vicinity, selling literature and talking with the people concerning the true and living God, they persuaded them to discontinue their idolatrous worship.

Loma Linda Church

BY O. R. STAINES

In the early days of Loma Linda our people erected on the hill near the sanitarium a chapel with a seating capacity of 600. As the medical school and sanitarium developed during the years, the church membership grew until it stood at practically 1,000. This chapel came to be altogether inadequate to house the large congregation. Sabbath after Sabbath people were seen to come to the door, observe the crowded condition, and turn away. For months our leaders here have recognized that something must be done to alleviate these conditions. The building of a new and larger church has been discussed, but this meant an added outlay of means which it was felt could ill be afforded at this time. After counseling with local, union, and General Conference men, it was voted a few weeks ago that for the present at least the church be divided.

In harmony with this, on the last Sabbath of the old year, Glenn Calkins, president of the Southeastern California Conference, organized the College Church of Loma Linda, with a membership of practically 300. The charter membership was arrived at by asking that faculty members and students of the medical, dietitians', and nurses' training schools, direct employees of these schools, together with their families, join in forming the new church. The conference has asked T. G. Bunch, our Bible teacher, to be the pastor, and a full corps of church and Sabbath school officers has been duly elected, and they are already actively at work in the various departments.

The meetings are held in the assembly room of West Hall, which is already well filled. Considerable work in remodeling and redecorating the assembly room is being done, and the earnestness which is shown in making the work of this new church a real success indicates that the move is in the right direction, and we are expecting the Lord's very definite blessing upon the work of this new church.

Occupations of Chinese Believers

BY W. A. SPICER

MANY who are interested in the life and experience of our brethren and sisters in the far lands, will be interested in this report that George L. Wilkinson gives of a group of several hundred Chinese believers in south Chekiang. These believers are among the hills of Eastern China, south of Shanghai. He has made the following list of occupations by which these brethren and sisters of ours earn their daily bread:

Farmers	130
Housewives	82
Evangelists	28
Shopkeepers	27
Teachers	20
Tailors	6
Cloth makers	5
Workmen	4
Druggists	4
Barbers	3
Silversmiths	3
Shoemakers	3
Canvassers	2
Makers of wooden models	2
Painters	2
Doctors	2
Carpenters	2
Blacksmiths	2
Makers of bamboo baskets	1
Other occupations	40

Commenting on this list, Brother Wilkinson adds:

"This reveals the fact that nearly one third of our members are farmers, and they make good members too. They may not all be able to read, but they have honest hearts that readily respond to the truth. Our members are active soul winners, and gladly assist the evangelists in visiting members and in the preaching services. Earlier statistics showed that more members have been led into the truth through the influence of other members than by the regular workers. In looking over the names of those baptized during the first six months of this year I find that our members are living up to their good reputation, with an average twenty and one half converts by the members and seven-teen and one half by the workers."

Three Million Dollars a Year

BY H. H. HALL

NOTE the steadiness of our colporteur sales throughout the world field, as shown by the accompanying report — practically three million dollars for each of the last four years. Regardless of the floods in the South, typhoons in the Philippines, civil war in China, poverty in portions of Inter-America, unemployment in England, and persecutions in many lands, the circulation of subscription books by

the colporteurs continues unhindered and unhinderable.

And subscription book sales are only one phase of our literature ministry. Consider the 201 periodicals, with their weekly and monthly visits, the millions of small books sold by laymen during Big Week and at other times, the Ingathering papers in more than a score of languages, and the tracts distributed by the tens of thousands of missionary workers. All this is in addition to the record of work done by the colporteurs as here recorded. Truly our brethren and sisters believe that —

"Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separated from the world. . . . The greatest wealth of truth ever intrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies."—"Testimonies," Vol. VII, p. 138.

The British Guiana Conference

BY S. A. WELLMAN

IN company with E. E. Andross, the writer made a brief visit to the British Guiana Conference Nov. 26-30, 1928, services being held with the Georgetown church, and with workers who had come in from the country sections to be present during our visit. No regular sessions of the conference were held at this time, owing to a shortage of funds in the 1928 budget, but during our stay the members of the local committee were together each day and counseled over the problems of the field.

British Guiana was among the first of the British West Indian colonies to receive the message, papers bearing the present truth having been left on the wharves of Georgetown by a ship's captain to whom they had been given by believers in New York. From this the first interest sprang up. Yet the growth of the church during the succeeding years has been comparatively slow. While there is a fair-sized church in Georgetown, the capital, one or two in the interior on the Demerara River, others in the Berbice area, and still others on the Pomeroon River on the west coast, still but slow growth can be recorded. Yet among these churches will be found loyal members of the church of Christ.

One young man in the Pomeroons

will serve as an example. At the age of fourteen he accepted the faith. His sister was at first with him. Their father bitterly opposed, and although a wealthy man, cut them off, and ordered the mother not to allow them to come onto the estate where she herself was allowed to live, though separated from her husband. The daughter eventually yielded to the pressure, and turned back, but the son remained loyal, even while suffering privation through a long illness, and still remains a faithful witness for his Master.

At the present moment only one foreign worker is laboring in British Guiana, C. E. Knight, the president of the conference. Associated with him on the conference committee and in the work are A. E. Riley and James Carrington, and Henry Beck and Jonathan Riley labor in the interior districts. Elder Carrington was ordained to the gospel ministry at the East Caribbean Union meeting in Port of Spain, Trinidad, Dec. 4-6, 1928.

The colony of British Guiana has been passing through hard times, partly due to excessive rains, partly to drouth which preceded it. These have been followed by virulent fevers in the interior, from which many of the inhabitants have suffered, and money and employment have both been scarce. The government itself has found it difficult to cope with the financial depression, and our own churches have felt the pinch, there coming in consequence a falling off in both tithes and offerings.

Yet in spite of these conditions 103 baptisms took place in the year and nine months since their last conference session. Elder Riley, one of the old and tried workers, told of holding a public effort in one of the towns of Berbice. There was apparently no response to his work, and he was almost ready to close it, though the people kept coming. One day when he visited a woman who had been attending, and who had shown no outward demonstration of deep interest, she said to him, "When are you going to make the appeal?" Asked if she would respond, she answered, "Yes." The appeal was made, and thirty-one signed the covenant, of whom twenty-one were baptized and have remained faithful.

Elder Carrington told of a new church of thirty-five members at Charity on the Pomeroon, and of eighty-four baptisms during the three years of his work in that section. He has remained faithfully working in a very malarious section, where the mosquitoes are so large, he says, that they easily bite through a heavy coat.

For many years the workers in Georgetown have had to live in rented quarters and in sections where the living conditions were not of the best from either a health or a hygienic standpoint. This past year two new bungalows have been erected, and these give excellent living quarters for the headquarters workers in that city. These have been built high above the ground on pillars,—for Georgetown is below sea level and is protected by dykes,—and both are well screened against mosquitoes.

During our return journey to Trinidad we were able to call at Bridgetown, Barbados, where we found Brother and Sister H. Skadsheim of the Leeward Islands Conference. Shortly after the close of the Leeward Islands Conference session, Brother Skadsheim, who had been working beyond his strength in the office and in getting the new church building at St. Johns in readiness for the conference sessions, had a breakdown in health. He was in Barbados under the care of Dr. Charles Cave, and hopes to be able to recover within the field so as to return to his responsibilities in Antigua. Brethren Knight, Riley, and Carrington accompanied us to Trinidad as delegates to the sessions of the East Caribbean Union Conference which began in Port of Spain the day after our arrival, December 3.

East Brazil Union Mission Meeting

BY W. W. EASTMAN

SEVEN years ago I visited this field, and it is encouraging to see the progress that has been made here in the Lord's work during that time.

Elder W. A. Spicer, with Elder and Mrs. J. L. Brown and the writer, landed in Rio de Janeiro the morning of Dec. 10, 1928, after a pleasant voyage from New York. We were met at the wharf by C. C. Schneider, superintendent of the Rio Mission, who, after assisting us in getting located in the rooms we were to occupy during our stay in Rio, accompanied us across the bay to Nitcheroy, where the East Brazil Union committee, with the officers of the South American Division, were in session.

For two days we were permitted to view at close range the many knotty and perplexing questions with which our mission committees have to contend in meeting the pressing demands constantly made upon them by a growing work, for extra workers and means, at the same time keeping within the limits of their budget allowance, which in comparison with their needs is altogether inadequate.

Here we see our comparatively young men in action, who but a few years ago were sent out from the home base mere boys, but now turning gray from constant strenuous pressure of work under environments and climatic conditions different from the land of their nativity. One very noticeable and encouraging feature of the work is the development of native talent in men who are taking their place beside their brethren in efficiently filling positions of responsibility as evangelists, pastors, mission directors, and department secretaries. There is a growing demand for more of these native workers.

The East Brazil Union Mission conference was held December 12-15, during the day in the meeting place of one of our city congregations, and in the evenings and on the Sabbath in a large hall secured for the purpose to accommodate the larger congregations that attended the preaching services.

The day sessions consisted chiefly of reports rendered by union and local mission directors and department secretaries. These reports bristled with accounts of new interests springing up on the right hand and on the left; new companies of believers resulting from evangelistic efforts, and in the wake of the colporteur, developed into organized companies and churches of baptized believers by the labors of the ministers who, because of limited numbers, are unable to keep pace with the increasing demands made upon their time and strength.

The Sabbath school department reported 95 Sabbath schools in 1928, with a membership of 2,600 and a gain of \$3,575 in offerings over the former biennial period; while the educational department reported 14 church schools, with a total of 422 pupils; and the Missionary Volunteer department, 24 young people's societies, with a membership of 551. These were said to be active in the circulation of literature and other local missionary work.

The report presented by B. Silveira, the union colporteur director, told how the colporteurs had increased their deliveries from \$4,775 in 1922 to \$42,600 during the first ten months of 1928. The sales during the last biennial period practically doubled those of the previous two years. The union and local colporteur leaders are all native brethren developed in the field. With this showing it is not likely that further calls will be made on North America for leaders in this line of endeavor.

E. H. Wilcox, the superintendent of the union, is giving efficient leadership, and his labors are appreciated by the field. Besides the union and

local workers, the meeting was attended by C. B. Haynes, president of the division, and his family; C. L. Bauer, the secretary-treasurer; R. R. Breitigam, home missionary secretary; and J. L. Brown, secretary of the publishing department. On the last day two services were held besides the Sabbath school. The day closed with a social meeting, many taking part and rejoicing in the Lord, thankful for the message that is calling out a people from all nations and uniting them as one great family awaiting the coming of Jesus.

A Beautiful Example

BY ENNIS V. MOORE

IT was ten o'clock at night, in the home of an isolated family in the interior of São Paulo, after a blessed season of singing, prayer, and studying together. The neighbors and friends had been invited to join with us, and we had all been greatly blessed of God. After the friends had left the home and we were alone, in they came—one, two, three, four, five—father, mother, daughter, and two sons. They all surrounded the table, and began to lay down their little packages. How beautiful it was! Not one of the family had failed to come, and it seems they had not forgotten or neglected any branch of the Lord's work.

There was their tithe, for the support of the gospel work in our conference; Sabbath school and Thirteenth Sabbath Offerings for missions in other lands; there was an offering for the education of our needy and poor Brazilian youth; the offering for the opening up of gospel work among the neglected Indians of Goyaz; Big Week was not forgotten, with an offering to help establish more publishing houses, treatment rooms, and schools; some more Harvest Ingathering funds to assist in building churches and foreign missions. Each offering was wrapped up separately. Each member of the family was there, and rejoiced in having a part in the Lord's work. They were all happy and contented in being able to do their little part. It surely encouraged my heart to see their consecrated willingness and devoted faithfulness.

God does have a faithful and willing people scattered throughout the whole world, a people who are willing to sacrifice that His coming kingdom may be hastened. Our Brazilian brethren are glad that heralds of the message of the coming Saviour ever came to their country. They rejoice in the glorious message of the advent hope. They are indeed ready and

Colporteurs' Summary for
December, 1928

NORTH AMERICAN DIVISION

Unions	Agents	Hours	Value 1928	Value 1927
Atlantic	87	5789	\$ 8603.70	\$ 7909.14
Columbia	139	11161	15951.85	12594.48
Lake	198	6820	9572.22	7999.23
Central	71	3076	6577.10	3255.66
Northern	50	540	1730.65	1333.45
North Pacific	70	4825	6456.80	10579.78
Pacific	48	3396	13127.10	7934.69
Eastern Canada	36	1177	2591.15	2329.15
Western Canada	40	1382	2616.52	3861.53
Southeastern	25	3027	2739.51	5600.15
Southern	71	3573	6986.90	5733.70
Southwestern	77	2984	5716.05	6171.36
Totals for N. America	912	47740	82669.55	75302.32

FOREIGN UNION CONFERENCES AND MISSIONS

African Division	13	1322	3366.97	9606.33
Australasian Division	72	5196	13123.31	27826.96
European Division				
Baltic	41	4155	1128.27	899.05
British	81	8497	8153.00	7434.77
Bulgarian	9	716	121.23	135.95
Cen. European	154	21176	10180.12	11004.54
Czechoslovakian	52	6844	2084.72	1789.77
East German	145	18815	8958.56	9730.47
Egyptian	---	---	---	84.25
Ethiopian	1	---	50.28	---
Hungarian	60	6858	1914.94	2682.81
Iberian	5	508	56.79	777.08
Iceland *	11	1352	3093.75	---
Jugoslavian	52	5139	1330.17	1652.24
Latin	46	4770	3167.03	2722.80
Mauritius *	1	229	29.01	27.73
Polish	47	3732	802.33	649.78
Rumanian	75	9518	2227.81	1550.02
Scandinavian	101	14498	11024.37	10495.96
Turkey	---	---	---	20.88
W. German	156	22815	11962.03	11817.56
Totals for Europe	1087	129622	66239.41	63475.66

Unions	Agents	Hours	Value 1928	Value 1927
Far Eastern Division				
Cen. China	15	758	\$ 834.45	\$ -----
East China *	17	1973	2035.01	1144.25
Japan	11	934	773.55	1121.77
Manchurian	9	986	841.82	392.31
N. China	---	---	---	392.63
Philippines	44	4895	3798.08	---
S. China	---	---	---	4105.65
Totals for Far East	96	9546	8282.91	7156.61
Inter-American Division				
Antillian	18	916	4637.93	5378.34
Central American	17	1450	4204.02	1173.87
Colombia-Venezuela	16	559	2337.24	3223.21
East Caribbean	9	690	951.64	---
Mexican	26	1954	2504.38	5428.22
Totals for Inter-America	86	5569	15135.21	15203.64
South American Division				
Austral *	63	9457	23943.07	8512.08
East Brazil	39	4688	7050.13	5326.86
Inca	10	243	1953.55	3854.43
South Brazil	---	---	---	4728.38
Totals for South America	112	14388	32946.75	22421.78
Southern Asia Division	87	6272	3407.07	1402.01
Foreign totals	1503	171915	142501.63	147092.99
N. American totals	912	47740	82669.55	75302.32
Grand totals	2415	219655	\$ 225171.18	\$ 222395.31

COMPARATIVE BOOK SUMMARY

	1925	1926	1927	1928
January	\$169780.29	\$123429.45	\$238425.25	\$213796.43
February	90097.97	251755.06	228447.76	220899.65
March	169379.40	240968.79	246251.38	212849.48
April	278243.57	273674.41	215716.64	215326.55
May	177058.16	241402.18	192849.05	257580.53
June	340592.86	329559.12	325807.62	325030.88
July	424329.80	391040.40	327515.58	339518.76
August	341457.33	232732.55	330138.57	347340.96
September	219989.34	241251.56	234729.35	219549.42
October	218311.64	202774.36	139151.73	195510.14
November	258339.98	199192.28	207055.82	215962.48
December	210787.22	224287.15	222395.31	225171.18
	\$2894362.61	\$3006967.34	\$2947984.06	\$2984486.46

* Two months' report.

willing to make a covenant with Him through sacrifice, that others may know of His soon coming. They are determined to be faithful and receive the crown of life, the crown that Jesus Himself will give to all the faithful when He appears to take home the redeemed.

“Be thou faithful,” my brother. May this be our aim. Let it be our motto.

Preparation for the Missionary Volunteer Spring Week of Prayer

BY M. E. KERN

Yes, it is needed; no question about that. “A revival of true godliness among us is the greatest and most urgent of all our needs.” Our young people, as well as their parents, need special help from God to stem the tide of unbelief and sin.

“We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood’s experience and strength is needed to press against this current, and not be borne down by it.”—“Testimonies,” Vol. I, p. 397.

It is the plan that our churches should conduct special evangelistic efforts during Missionary Volunteer Week, March 9-16, with special reference to the children and young peo-

ple. Ministers, departmental secretaries, and other conference workers will be assigned to churches as far as possible, but the church elder and Missionary Volunteer leader should plan for a revival just the same, whether or not there is help from outside.

In this connection a few suggestions to church and conference workers follow:

1. The revival must begin in the worker’s own heart. “A fire in the pulpit is the best means of kindling a fire in the pews. The pastor should not talk about a revival, but be revived. Let him expect nothing from his people that is not first in his own heart.”

2. When the worker is thus humbled, penitent, burdened, and is yearning for the presence and power of Christ, let him select a few of the most godly members as a prayer band, open his heart to them, and join with them, first of all, in prayer for a deeper spiritual life on the part of the whole church, and then for the salvation of the unconverted. This should be done, where possible, some weeks before the time for the special effort.

3. Let the Sabbaths and prayer meetings for a few weeks preceding Missionary Volunteer Week be given to heart searching on the part of all. When leading members of the church, including Sabbath school, home mis-

sionary, and Missionary Volunteer officers, get a vision of their own undone condition and fruitless efforts without a closer fellowship with Christ, and begin to agonize with God for deliverance from sin, then we may expect a revival. If in our zeal for converts we forget our own deep needs, we fail in both.

4. Get in touch with the parents’ society, or call a special meeting of parents, and present the needs of the children and young people, and the absolute necessity that the revival should begin in the home. Pray, lay definite plans, and unite in special intercession with those parents who manifest deep concern for their children.

Missionary Volunteer Work in Union College

BY A. J. MEIKLEJOHN

In considering our plans for the young people’s work in Union College this year, it seemed to us that our Missionary Volunteer Society should be as nearly as possible a model society. We felt that the ideals that our students formed here would be carried by them through life. We desired, therefore, that they should form a correct ideal of what a Missionary Volunteer Society should be. In view of this we conduct our student mission-

ary activity as a part of the Missionary Volunteer Society.

We organized five missionary work bands in the school. These were the ministerial band, the Bible workers' band, the literature distribution band, the correspondence band, and the sunshine band. About half of our students are enrolled in these bands. These bands are doing good work. Each band has a leader, and some of them have a secretary. The work done is reported by the band leaders to the Missionary Volunteer secretary. Band leaders are members of the Missionary Volunteer Society executive committee. Thus our missionary activities are a vital part of our society program.

These bands meet regularly for their meetings and their work. The strongest band we have is the ministerial band. There are about forty young men in this band. They hold two or three services in near-by churches on Sabbath; several district prayer meetings are conducted each week in College View; one service is held each week at the State Reformatory; and one or two sermons are given each week before the band. This band is thus conducting ten or twelve services each week. About the first of February we plan to start a series of evangelistic meetings in Lincoln. These will be conducted by the students. Our Bible workers' band and the literature distribution band will both work in connection with this effort. We shall draw on the music department for help. We hope to give our students some real experience in this way that will enable them to go out next summer to do stronger work in the vineyard of our Master.

The sunshine band holds several meetings each week in various children's homes in the city, in hospital wards, and in old people's homes. Their efforts are much appreciated.

“Wo Han Djo Dzu Dzung”
(I call upon my ancestors for help)

BY O. B. KUHN

YESTERDAY on a street in Nanking I saw a well-built man about forty years old, and of the middle class, making wild gestures and otherwise acting strangely. The distorted features, glittering eyes, and mouth dripping saliva, showed that he was demon possessed, as is not uncommon in this heathen country.

Tormented mentally beyond endurance by the demon, the poor fellow in his distress cried out desperately, “I call upon my ancestors.” But the spirits of his ancestors did not come to give the much-needed help and re-

Statement of Sixty-cent-a-week Fund
For Twelve Months (Fifty-two Weeks)
Ending Dec. 29, 1928

	Member-ship	Amt. \$31.20 Per Member	Amount Received	Amount Short	Amount Over	Cents per Member
ATLANTIC						
Greater New York	2806	\$ 87547.20	\$ 100601.44	\$ -----	\$ 13054.24	\$.689
New York	2821	72415.20	95405.29	-----	22990.09	.790
N. New England	1170	36504.00	38988.60	2515.40	-----	.559
S. New England	2950	92040.00	109252.00	-----	17212.00	.712
Bermuda	82	2558.40	3227.08	-----	668.68	.757
	9829	291064.80	342474.36	2515.40	53924.96	.706
			117.66%			
CENTRAL						
Colorado	2691	83959.20	68893.67	20065.53	-----	.457
Inter-Mountain	649	20248.80	8760.97	11487.83	-----	.259
Kansas	2349	73288.80	40181.18	33107.62	-----	.329
Missouri	2272	70886.40	37458.89	33427.51	-----	.317
Nebraska	2568	80121.60	56997.68	23123.92	-----	.427
Wyoming	308	9609.60	8213.22	1396.38	-----	.518
	10887	388114.40	215500.61	122618.79	-----	.382
			63.73%			
COLUMBIA						
Chesapeake	1211	37788.20	26418.24	11369.96	-----	.419
E. Pennsylvania	1960	61152.00	61509.32	-----	357.32	.603
New Jersey	1687	52684.40	49211.80	3422.60	-----	.561
Ohio	3096	96595.20	88689.66	7925.54	-----	.551
Potomac	2406	75067.20	72202.43	2864.77	-----	.577
W. Pennsylvania	1367	42650.40	27491.54	15158.86	-----	.387
West Virginia	396	12356.20	13911.40	-----	1556.20	.676
	12123	878287.60	889409.89	40741.73	1913.52	.588
			89.73%			
EAST CANADIAN						
Maritime	306	9547.20	6820.51	3226.69	-----	.397
Newfoundland	89	2776.80	2584.51	192.29	-----	.558
Ontario	764	23886.80	24589.39	-----	702.59	.618
St. Lawrence	869	11512.80	10714.61	798.29	-----	.558
	1528	47678.60	44158.92	4217.27	702.59	.556
			92.63%			
LAKE						
Chicago	2525	78780.00	86224.53	-----	7444.53	.657
E. Michigan	2740	85488.00	80808.10	5179.90	-----	.564
Illinois	1388	43805.60	32826.44	10479.16	-----	.455
Indiana	2145	66924.00	54626.36	12297.64	-----	.490
W. Michigan	3890	121368.00	114087.28	7380.77	-----	.564
Wisconsin	3115	97188.00	65059.90	32128.80	-----	.402
	15803	493058.60	438081.86	67416.27	7444.53	.527
			87.84%			
NORTHERN						
Iowa	2712	84614.40	57242.41	27371.99	-----	.406
Minnesota	3204	99964.80	67756.84	32208.46	-----	.407
North Dakota	1898	59217.60	35466.94	23750.66	-----	.359
South Dakota	1379	43024.80	48084.77	-----	59.97	.601
	9193	286821.60	203550.46	83331.11	59.97	.426
			70.97%			
NORTH PACIFIC						
Montana	841	26239.20	20272.80	5966.40	-----	.468
Southern Idaho	1071	33415.20	20047.04	13368.16	-----	.360
Southern Oregon	1004	31324.80	18692.19	12632.61	-----	.358
Upper Columbia	3445	107484.00	79188.77	28345.23	-----	.442
West Oregon	3914	122116.80	88720.31	33396.49	-----	.436
W. Washington	2584	80620.00	62972.06	17648.74	-----	.469
Alaska	18	561.60	981.91	-----	370.31	.995
	12877	401762.40	290775.08	111357.63	370.31	.434
			72.37%			
PACIFIC						
Arizona	562	17584.40	12866.45	4667.95	-----	.440
California	4290	133848.00	115789.07	18058.93	-----	.519
Central California	2257	70418.40	47588.52	22884.88	-----	.405
Nevada	272	8486.40	9957.98	-----	1471.58	.704
N. California	2330	72696.00	53871.58	18824.42	-----	.445
S. E. California	3490	108888.00	111817.16	-----	2929.16	.616
S. California	5780	178776.00	178826.53	-----	50.53	.600
Utah	191	5959.20	5570.30	388.90	-----	.561
	19122	596606.40	536232.59	64825.08	4451.27	.539
			89.88%			
SOUTHEASTERN (White)						
Carolina	643	20061.60	13646.08	6415.52	-----	.408
Cumberland	1063	33165.60	27239.99	5925.61	-----	.493
Florida	2032	63398.40	47673.46	15724.94	-----	.451
Georgia	720	22464.00	16451.72	6012.28	-----	.439
	4458	139089.60	105011.25	34078.35	-----	.453
			75.50%			
SOUTHEASTERN (Colored)						
Carolina	528	13728.00	6642.78	7085.22	-----	.242
Cumberland	151	3926.00	3975.30	-----	49.30	.501
Florida	510	13260.00	7377.99	5882.01	-----	.278
Georgia	364	9464.00	5127.68	4336.32	-----	.271
	1553	40878.00	28128.75	17808.55	49.30	.286
			57.27%			
SOUTHEASTERN (Combined)						
White	4458	139089.60	105011.25	34078.35	-----	.453
Colored	1553	40878.00	28128.75	17808.55	49.30	.286
	6011	179967.60	128185.00	51381.90	49.30	.410
			71.40%			
SOUTHERN (White)						
Alabama	578	18038.60	15470.22	2568.38	-----	.515
Kentucky	637	21434.40	14478.17	6956.23	-----	.405
La.-Mississippi	692	21590.40	16489.18	5101.22	-----	.458
Tenn. River	1096	34195.20	24777.68	9417.52	-----	.435
	3053	95258.60	71215.25	24088.35	-----	.448
			74.76%			
SOUTHERN (Colored)						
Alabama	254	6604.00	6406.87	197.13	-----	.485
Kentucky	174	4524.00	2376.66	2147.34	-----	.263
La.-Mississippi	392	10192.00	3683.41	6508.59	-----	.181
Tenn. River	228	5928.00	2525.79	3402.21	-----	.213
	1048	27248.00	14992.73	12255.27	-----	.275
			55.02%			

	Member- ship	Amt. \$31.20 Per Member	Amount Received	Amount Short	Amount Over	Cents per Member
SOUTHERN (Combined)						
White	3053	\$ 95253.60	\$ 71215.25	\$ 24033.35	\$ -----	\$.448
Colored	1048	27248.00	14992.73	12255.27	-----	.275
	4101	122501.60	86207.98 70.73%	36293.62	-----	.404
SOUTHWESTERN (White)						
Arkansas	579	18064.80	8042.98	10021.82	-----	.267
North Texas	1178	36753.60	22329.62	13923.98	-----	.373
Oklahoma	2072	64646.40	43908.70	20737.70	-----	.407
South Texas	840	26208.00	13781.12	12426.88	-----	.315
Texico	553	17253.60	10186.20	7067.40	-----	.354
	5222	162926.40	98748.62 60.61%	64177.78	-----	.364
SOUTHWESTERN (Colored)						
Arkansas	85	2210.00	991.65	1218.35	-----	.224
North Texas	78	2028.00	931.24	1096.76	-----	.229
Oklahoma	110	2860.00	1136.18	1723.82	-----	.199
South Texas	285	7410.00	4668.87	2741.13	-----	.315
Texico	75	1950.00	1856.40	93.60	-----	.476
	633	16458.00	9584.34 58.23%	6873.66	-----	.291
SOUTHWESTERN (Combined)						
White	5222	162926.40	98748.62	64177.78	-----	.364
Colored	633	16458.00	9584.34	6873.66	-----	.291
	5855	179384.40	108332.96 60.39%	71051.44	-----	.356
WEST CANADIAN						
Alberta	1844	41932.80	33443.40	3489.40	-----	.550
British Columbia	726	22651.20	15233.14	7418.06	-----	.403
Manitoba	476	14851.20	12044.86	2806.34	-----	.486
Saskatchewan	1097	34226.40	26533.50	7692.90	-----	.465
	3643	113661.60	92254.90 81.17%	21406.70	-----	.487
S U M M A R Y						
Atlantic Union	9829	\$ 291064.80	\$ 342474.36	\$ 2515.40	\$ 53924.96	\$.706
Central Union	10887	338114.40	215500.61	122613.79	-----	.382
Columbia Union	12123	378237.60	339409.39	40741.73	1913.52	.538
East Canadian	15828	47673.60	44158.92	4217.27	702.59	.556
Lake Union	15803	498053.60	433081.86	67416.27	7444.53	.527
Northern Union	9193	286821.60	203550.46	83331.11	59.97	.426
North Pacific	12877	401762.40	290775.08	111557.63	370.31	.434
Pacific Union	19122	596606.40	536232.59	64825.08	4451.27	.589
Southeastern Union	4458	139089.60	105011.25	34078.35	-----	.453
Southern Union	3053	95253.60	71215.25	24033.35	-----	.448
Southwestern Union	5222	162926.40	98748.62	64177.78	-----	.364
West Canadian	3643	113661.60	92254.90	21406.70	-----	.487
N. A. Totals	107188	3344265.60	2772413.29	640719.46	68867.15	.497
Colored Totals	3234	84084.00	47700.82	36432.48	49.30	.284
	110422	3428349.60	2820114.11 82.26%	677151.94	68916.45	.491
Net shortage			608235.49		608235.49	
Grand totals		\$3428349.60	\$3428349.60	\$677151.94	\$677151.94	
S U M M A R Y - COLORED						
Southeastern Union	1553	\$ 40878.00	\$ 23123.75	\$ 17303.55	\$ 49.30	\$.286
Southern Union	1048	27248.00	14992.73	12255.27	-----	.285
Southwestern Union	633	16458.00	9584.34	6873.66	-----	.291
	3234	\$ 84084.00	\$ 47700.82 56.73%	\$ 36432.48	\$ 49.30	\$.284

Colored quota figured at 50 cents a week per member, or \$26.
Percentage raised this year last year ----- 79.74%
Percentage raised this year to date ----- 82.26%

lieve the agony of the man's mind, as indeed they could not. The unfeeling passers-by and the busy traffic of the narrow street presently brushed the wretched man aside into an alley, out of the way and out of sight.

Our Saviour during His earthly ministry cast out demons, restored the sufferers to their right mind, relieved their mental and physical affliction, and spoke peace to their troubled hearts.

We should appreciate, more and more, the kindness of God in preserving to us soundness of mind and body, and we must pity, more and more, the multitudes in benighted lands who know not the living God who bids men, "Call upon Me in the day of trouble: I will deliver thee." Ps. 50: 15. (See also Joel 2: 32.)

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except

they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10: 14, 15.

In Rusangu, Africa

BY G. S. JOSEPH

WE have had fair results from the efforts at Chongo's and Musongwe's villages. Altogether more than 200 have begun to keep the Sabbath, and there are many others interested. It is only six weeks since we began these efforts, and there is still a good interest at each place. We are now building a schoolhouse at Chongo's village. Chongo, the chief, says he will attend the school. He is a young man about twenty-two years of age.

Musongwe has also taken a strong stand for the truth, and has told his people that if any of them do not want our church and school, they had better move to some other village to live.

As a result of the ten days' meetings held at Bwengwa, about forty new converts joined the baptismal class. The people in this district are a sin-hardened lot, but doubtless the Lord has some faithful ones who will be saved.

Appointments and Notices

OAKWOOD JUNIOR COLLEGE CONSTITUENCY MEETING

Notice is hereby given that a meeting of the Constituency of Oakwood Junior College is called for Monday, February 18, 1929, at 10:30 a. m., in the college chapel on the Oakwood campus, Huntsville, Ala.

This constituency consists of the Executive Committees of the Southern, Southwestern, and Southeastern Union Conferences, the mission committees of these conferences, the college board, and the faculty of Oakwood Junior College.

N. S. Ashton, Chairman.
J. A. Tucker, Sec.

REVIEW AND HERALD PUBLISHING ASSO- CIATION ANNUAL MEETING

Notice is hereby given that the twenty-fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., March 6, 1929, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; the foremen of the institution; and such persons as have received certificates of membership in the Association. By order of the Board of Trustees.

F. M. Wilcox, Pres.
L. W. Graham, 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."

VOL. 106 FEBRUARY 14, 1929 No. 7

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year ----- \$2.50 Three Years ----- \$7.00
Two Years ----- 4.75 Six Months ----- 1.40

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new addresses.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Suppose

that you, Mr. or Mrs. or Miss Seventh-day Adventist, were in business for yourself, and in a certain year on every FRIDAY you had to put up a sign on your office or shop door:

CLOSED TODAY
On account of
Sabbath of the Lord

and the next year you hung up that sign every THURSDAY, and the next year every WEDNESDAY, during the first half of the year, and every TUESDAY during the last half, and so on until the sign was hung up every day of the week.

**Do you think it would affect
your business?**



This is exactly what would confront every Seventh-day Adventist if the simplified calendar with a wandering Sabbath should become effective.

THE NEWSPAPERS have reported the simplification of the calendar changes, but the story has been written up in such a way that few people realize just what it means. A large number of Seventh-day Adventists have not realized that with each succeeding year it would mean that the Sabbath would fall on a different day of the week.

LIBERTY magazine is publishing an Extra dealing with the simplification of the calendar. The titles of the articles considered are:

Shall Continuity of Weekly Cycle Be Abolished?

Chart Showing How Sabbath and Sunday Would Wander Through the Week

The Proposed New Calendar

History of Past Revisions of the Calendar

The Weekly Cycle
How It Originated — How It Has Been Preserved — What It Means to Destroy It

Congressman Bloom's Analysis of the New Calendar

A Memorial and Remonstrance

Destruction of Religious Convictions Involved

House Joint Resolution 334 (Text)

Suppose

that you worked for some one else, or taught in the public schools, and near the beginning of the year you would have to go to the "boss" and say:

"Mr. Employer, next year the Sabbath comes on FRIDAY, so I cannot work on Fridays."

And just before the beginning of another year you were obliged to go to him again and tell him that you could not work on THURSDAY; and the next year you had to go to him twice, and tell him that for the first six months you must be off on WEDNESDAY and during the last six months on TUESDAY.

And then repeat this experience year by year until you had been off every day of the week.

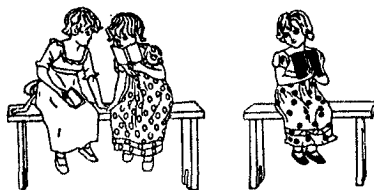
No matter how kind or considerate of your interests the employer might be, do you think it would affect your employment?

The discussion of the simplification of the calendar affords Seventh-day Adventists a wonderful opportunity to let the people of this world know exactly what this change would mean, and while doing so to preach the Sabbath more fully.

In one church, when it was explained what the change of the calendar would mean to Seventh-day Adventists, fifteen members purchased 1,000 copies of LIBERTY EXTRA each. This number ought to have a circulation of a million. Plan to reach every home in the territory of your church.

The price is \$2 per 100; \$15 per 1,000.

Orders should be sent to your conference Book and Bible House office.

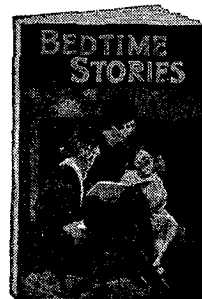
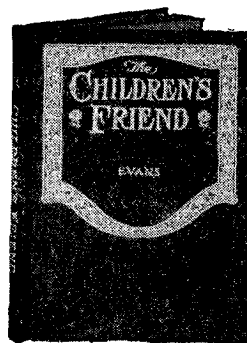
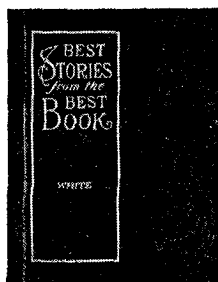


A Child's Library

WHY NOT START RIGHT, and help the child build up a barrier against bad reading, which he will have to face later on? If his taste is educated to enjoy the best there is, he will stem the later tide of temptation much better than if he is left to choose his own reading from the first.

There is a bit of pride in the heart of a child to have his own library, one that belongs to him exclusively. It may be only a shelf of books to which he may be fortunate enough to add one or two a year, but it is his and he appreciates it, and always will remember it as a bright spot of childhood. Do you remember how a good, interesting book, added to your child library, brightened many a rainy day?

There are many other children's books in our list. These are only a few of them. If you will try to interest your neighbors in any of these books, there is a good margin of profit to you in this work. Send for a complete catalogue of publications, and a list of children's books.



Here are a few suggestions :

BEDTIME STORIES, NOS. 1, 2, 3, 4.

Four little 96-page books of short stories with many pictures that delight the child's heart. Their three-colored bright covers are attractive. Price, 25 cents each, or \$1 for the set.

BEST STORIES FROM THE BEST BOOK.

A Bible storybook for the little folks that has had a wonderful sale. Illustrated in colors for the small children, and with the famous Dore Bible pictures for the more mature stories. It is an ideal book for children. Thick edition, marbled edges. Price, \$1.50.

MAKING HOME HAPPY.

A story, true to life, that teaches a very important lesson. This home was far from happy until a transformation took place, changing not only the home but the community as well. A book like this cannot help but be beneficial. 202 pages, illustrated. Price, \$1.50.

THE CHILDREN'S FRIEND.

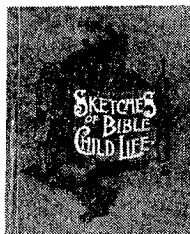
This is a beautifully illustrated book on the life of Christ, told for the little folks. And this means that there are many pictures that will delight and benefit. Bound in purple cloth, with gold title and marbled edges. A beautiful book on a wonderful subject. Price, \$1.50.

GOSPEL PRIMER NO. 2.

More than seventy Bible stories, each with a colored picture to add to the interest. It contains an alphabet exercise from the Bible for the little tots. Price, \$1.

SKETCHES OF BIBLE CHILD LIFE.

The stories of the children of the Bible are brought into one book, and it is certainly interesting. Here are Joseph, Moses, Samuel, and many other children, as the maid of Syria, who was a real missionary. Such stories are especially interesting to the children. 144 pages, with 22 full-page illustrations. Price, \$1.50.



Prices higher in Canada

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., FEBRUARY 14, 1929

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS
A. G. DANIELLS O. MONTGOMERY J. L. SHAW
C. K. MEYERS B. E. BEDDOE E. KOTZ
I. H. EVANS L. H. CHRISTIAN C. H. WATSON
J. L. McELHANY W. H. BRANSON E. E. ANDROSS
C. B. HAYNES A. W. CORNACK H. F. SCHUBERTH
A. V. OLSON

CIRCULATION MANAGER L. W. GRAHAM

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

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

Return of Elder Spicer

As stated in a previous number of the REVIEW, it was decided at the Autumn Council at Springfield, Mass., that Elders W. A. Spicer and W. W. Eastman should visit the South American Division, attending a round of meetings in that field. No General Conference president had ever visited South America, and it was in response to the earnest desire of the brethren that this visit from Elder Spicer was arranged.

He and Brother Eastman sailed for South America in December, expecting to spend about six months visiting the various fields of the South American Division. Shortly after reaching Brazil, Elder Spicer was taken with a very severe attack of neuritis and sciatica, affecting both arms and legs, rendering him practically helpless. He was immediately taken to the home of Dr. John Lipke, and under the doctor's efficient care Brother Spicer soon obtained a measure of relief from pain; but it was the very decided opinion of his physician that he should not continue on his journey, but rather return home. He did this, reaching Washington January 31.

At the present time he is undergoing thorough examination at the Washington Sanitarium, and he hopes, as a result of medical care and treatment, to be able soon to return to his office. This is a new experience for Brother Spicer. It is the first time in his long years of service that he has ever been incapacitated in this manner. We bespeak for him the prayers of our readers, that he may soon be restored to his usual health and strength.

"The Ministry"

SEVERAL Sabbaths ago we spent some time going over Volume I of this little paper. Our workers know, of course, that it is the medium of communication between the members of the Ministerial Association of Seventh-day Adventists. We had looked through each number during 1928 as it came from the press, but by this review of the year's volume we were surprised at the large amount of valuable matter contained in the year's output. We know that the very large majority of our workers are receiving this paper, but we wonder how many really give it careful reading. Those who do not

are missing much valuable instruction as relates to their work.

Personally we have received particular benefit. From the pointed suggestions made in "Trenchant Truths" on page 2, by Elder L. E. Froom, and the keynotes struck by Elder A. G. Daniells in the editorial column, through the discussions of other contributed articles by various workers, there is inspiration and real practical help for the ministry.

We hope that every worker has kept this little journal on file, and that you will review the twelve numbers of the first volume, and may we express the hope also that in the year to come from month to month each number will be studied carefully. It will prove a profitable study to every one who will take the small amount of time necessary to peruse the paper carefully.

Europe and Its Mission Fields

ELDER L. H. CHRISTIAN, president of the Northern European Division, writes from Berne, Switzerland, under date of January 7:

"We have just finished another year, and with it the history of the old European Division. We feel deeply grateful to God for the marvelous way in which He has caused His work in these lands to develop, and not the least since the war. The close of the old year and the beginning of the new, and with it the four new divisions, has been a most cheering experience. This last Week of Prayer, too, was a season of joyful refreshing. Brother G. E. Nord writes from the Scandinavian Union that he cannot remember a Week of Prayer in which the Lord came so near to His people. He speaks especially of some excellent meetings in Stockholm, Sweden. Brother D. N. Wall, in reporting from the Rumanian field, mentions the great things God is doing for them in that promising land. The work there is on a firm foundation, and is growing stronger every day. Brother E. Gugel, president of the Central European Union, calls attention to the large increase in mission offerings. He says that in Munich, Germany, last year our brethren brought in over 7,000 marks, which is much more than in any former year. Brother Conradi sends word that the Czechoslovakian Union has just been able to buy at a very reasonable price a church building property in Prague, the capital. Similar words of cheer and progress have come to us from every part of Europe.

"From our missions also we are getting very inspiring words. At the close of 1928 the European Division had in its foreign missions 134 European missionaries, 386 native teachers and evangelists, and over 4,300 baptized members, and more than 13,000 in its various schools. The new hospital in Abyssinia is almost finished. The hospital out in Gendia, East Africa, is a Godsend to our cause. We feel deeply grateful to God for this new day in the missions, and to Brother Bartlett and his faithful fellow workers who have made this possible.

"We think too of the sad experiences that came to our missions in German East Africa during the war. Nearly all our missionaries were then sent out of the country. This brought great sadness to our people in Germany, and in Europe generally. It was the most discouraging mission experience Adventists have ever had. We wish to recall the faith and

courage shown by our German brethren in this time of depression, as Germany lost all her missions. In a strong article written by Brother Kotz he cheered our brethren, calling their attention to the fact that while Germany had lost her missionaries, the Adventist Church still had both the mission fields and the believers. This large-hearted fortitude on the part of our German brethren meant much in the rebuilding of our missions in Africa. We thought of this again at the Darmstadt meeting last August, when the Far East so generously offered to turn over to the Central European Division the Holland East Indies. By this in a most fitting way the Central European Division has been repaid for its sacrifices and losses in earlier years in Africa. It is just such new plans and such broad-minded missionary statesmanship that cause this work to prosper.

"There are great things before us in the European missions. In every division the mission spirit seems to be deepening. The Northern Division has just planned to send out a man and his wife from Latvia, and we hope to send out a family from Finland and one from Poland soon."

1928 — A Good Year

As we write this little note we are still in January, but word is even thus early coming to us of the way God has prospered the labors of our workers in foreign fields during the year 1928. The first word to reach us was from Africa, written a little time before the year ended. The secretary of the division, A. E. Nelson, wrote:

"We have just closed a very profitable division meeting, and were much gratified with the reports from the fields. It is very probable that by the next General Conference the African Division will double its membership and also the total number of adherents." That means wonderful progress.

It is not alone in Africa that the Lord is especially prospering His work, but also in Inter-America, as is made known to us in a letter from F. L. Harrison, the secretary of that division. Brother Harrison says:

"You will be pleased to know that we have had a net gain in membership for the year period, ending September 30, 1928, of 1,378." This is a brief but interesting comment on the success of the workers toiling in that scattered field.

B. E. BEDDOE.

A LETTER dated Dec. 16, 1928, and coming from Brother J. L. Grisham, the superintendent of the Thekerani Mission in Nyasaland, reports that more than two thousand natives have accepted the truth during the year. That means they have begun keeping the Sabbath and have joined the baptismal class, which may ultimately lead to the baptism of a fair majority of this large number. Also during the past year he reports that more than a hundred of those of former baptismal classes have been actually baptized.

We rejoice with Brother Grisham in the triumphs of the message in his part of our great world field, and we pray that the Lord may continue to bless greatly our ardent missionaries as they endeavor to foster the great responsibility which such large numbers of people in the baptismal classes lays upon them.