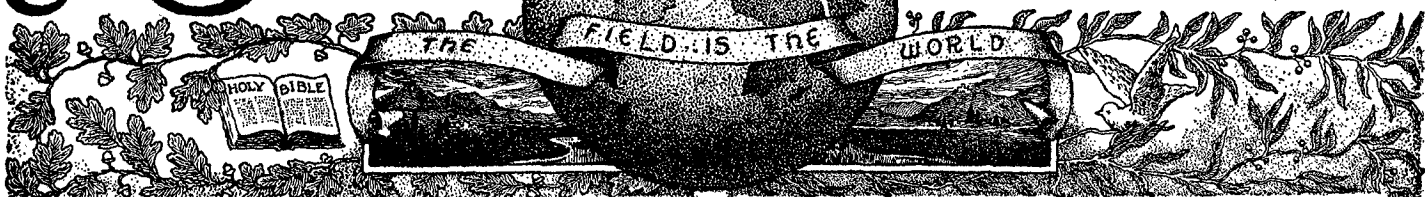


The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., February 21, 1929

No. 8

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Declaration of Faith

By the Northern European Division Meeting
at Skodsborg, Denmark

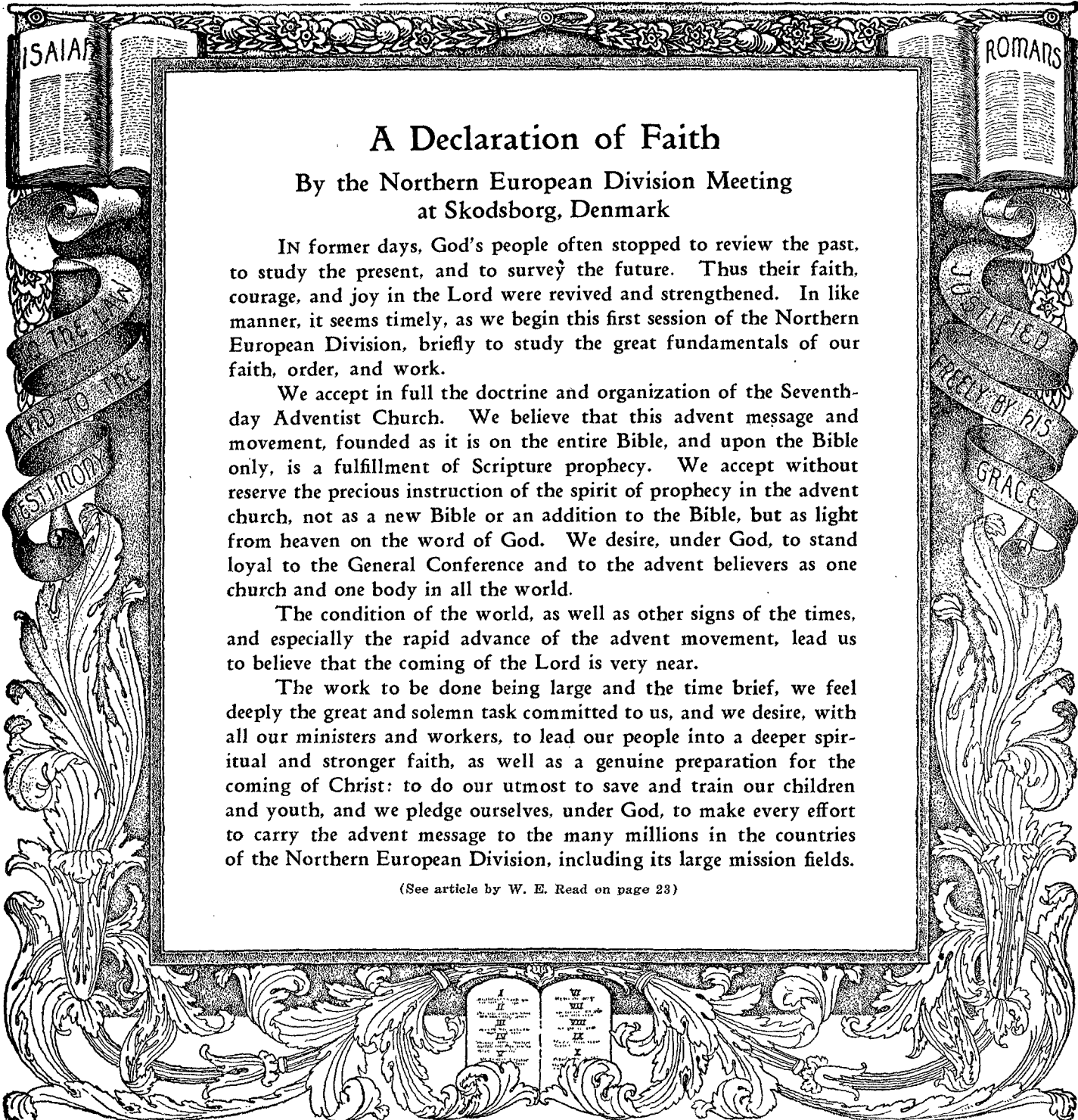
IN former days, God's people often stopped to review the past, to study the present, and to survey the future. Thus their faith, courage, and joy in the Lord were revived and strengthened. In like manner, it seems timely, as we begin this first session of the Northern European Division, briefly to study the great fundamentals of our faith, order, and work.

We accept in full the doctrine and organization of the Seventh-day Adventist Church. We believe that this advent message and movement, founded as it is on the entire Bible, and upon the Bible only, is a fulfillment of Scripture prophecy. We accept without reserve the precious instruction of the spirit of prophecy in the advent church, not as a new Bible or an addition to the Bible, but as light from heaven on the word of God. We desire, under God, to stand loyal to the General Conference and to the advent believers as one church and one body in all the world.

The condition of the world, as well as other signs of the times, and especially the rapid advance of the advent movement, lead us to believe that the coming of the Lord is very near.

The work to be done being large and the time brief, we feel deeply the great and solemn task committed to us, and we desire, with all our ministers and workers, to lead our people into a deeper spiritual and stronger faith, as well as a genuine preparation for the coming of Christ: to do our utmost to save and train our children and youth, and we pledge ourselves, under God, to make every effort to carry the advent message to the many millions in the countries of the Northern European Division, including its large mission fields.

(See article by W. E. Read on page 23)



Modern Revivals

By MRS. E. G. WHITE

WHEREVER the word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world," illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin, and of righteousness, and of judgment to come. They had a sense of the righteousness of Jehovah, and felt the terror of appearing in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out, "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past."

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life,—new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His steps, to reflect His character, and to purify themselves even as He is pure. The things they once hated, they now loved; and the things they once loved, they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, the profligate pure. The vain fashions of the world were laid aside. Christians sought not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Revivals brought deep heart searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at

self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: "Ye sorrowed to repentance." "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

The Spirit of Modern Revivals

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain

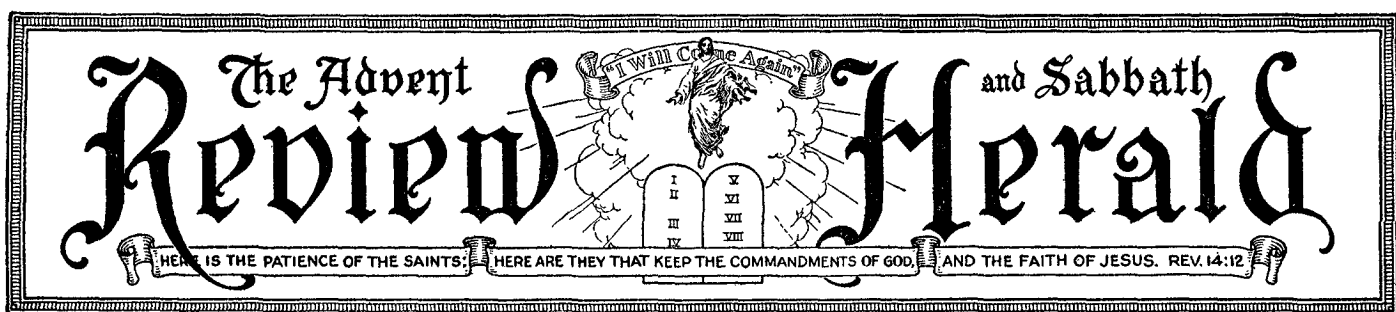
warnings of God's word, relating directly to their eternal interests, are unheeded.

With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of to-day, is the spirit of consecration to God? The converts do not renounce their pride and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is

(Concluded on page 11)



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Where the Early Church Began to Fail

IN the prophecy of the seven seals (in Revelation 6) we have the picture of the church in apostolic days going forth victorious, conquering and to conquer. Then quickly follow the distressing pictures of the church going deeper and deeper into apostasy. We know well that, as the apostle Paul said, men were springing up even in his day ready to lead away from the unity and spirit and faith delivered to the saints. Soon came in rivalries and jealousies and criticisms and separations under self-appointed leaders.

Where did all these begin? There is a picture of it in the "Testimonies." It is worth while looking at the picture once again, for human nature is just the same in all ages. Here is what the spirit of prophecy said of the first steps toward the wrong way:

"The early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour, and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts."—*"Testimonies," Vol. VIII, p. 241.*

The experiences of those early times are written as a warning to us in these latter days. In large churches or in small groups where we mingle with one another we must keep the love of Christ in our hearts. No blessing of church association and fellowship can hold us without this personal knowledge of Jesus from whom we draw the joy and life of a Christian experience. Beginning with Him and knowing Him, then we are prepared to maintain in our hearts the brotherly love and spirit of fellowship that will make us kind in association with one another while still holding the purity

of the faith. It is all summed up in the truth that really we must let the Lord make us Christians at home, in the church, in service for others, and in the daily toil at trade or in business before the world.

W. A. S.

A Democratic Organization

DECENTRALIZATION with the distribution of burdens and responsibilities has been the keynote through the years in the growth of the Seventh-day Adventist Church. Not so much by any wisdom that our fathers have had as by the constant guidance and instruction of that gift of the spirit of prophecy in the remnant church, has our organization been shaped. The organization itself, by the way, has been the admiration of not a few observers of other denominations who have marveled that so small a people should be organized for such a smooth-running world-wide work that holds together.

It is the picture of the prophecy. The Bible picture of the remnant church is that of one church in all the world, the members standing shoulder to shoulder in accomplishing the one great work of carrying the third angel's message to every nation, kindred, tongue, and people. Without the Scriptural truth and without the gift of the spirit of prophecy, this denomination would surely have gone the way of all others in the matter of breaking up into fragments over the world. But God is holding us together. The believers of all nations and races are one flock under the Great Shepherd.

The General Conference Committee, which is the governing body of our church between sessions of the General Conference, numbers now 182. It would be interesting to list the nationality, by birth, of all these members. At any rate, the Committee is representative of the world work. Not for a moment can it be considered that the executives or presiding officers in

our work have arbitrary authority or control. The spirit of our work has ever been the spirit of counsel. The chairman or president of every organization is just as much subject to the counsel of the committee appointed for that purpose as is any other member of a committee in charge of a work. Not one mind at any point, but a counsel of prayerful minds must shape the work and be our strength and defense in carrying forward God's cause in even lines. That is a splendid statement which the spirit of prophecy makes regarding our organization in this word from the "Testimonies:"

"God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men.

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."—*Vol. VIII, p. 236.*

The Lord is leading a people, and wonderfully did He work in the bringing out of this remnant church, and wonderfully has He wrought in guiding it through these years. Under such a plan every ounce of strength on the part of every conference laborer and every working believer is made to count to the utmost for the pressing forward of the great world work. The deepening of spiritual life in any church group makes for the deepening of spiritual life in the work in all the earth. What an inspiration to us all to seek the deeper personal experience and to work in unity with our brethren and sisters!

W. A. S.

Shall We Have a Wandering Sabbath?

No. 4. Relation of Sunday-Keeping Denominations to New Calendar

THE question has probably already arisen in the reader's mind: What relation do the Sunday-keeping churches bear to the whole program for calendar change? In order to give an intelligent answer to this very relevant query we must retrace briefly the historical background of the proposed plan.

As we stated in our first article, various national and international organizations took actions relative to the need of calendar revision, previous to the appointing of the Special Committee of Inquiry into the Reform of the Calendar, by the League of Nations. The two organizations whose resolutions really prompted the appointment of the League Committee, were the International Chamber of Commerce and the International Astronomical Union. The International Chamber of Commerce simply passed a resolution as to the need of calling an international congress to consider revision of the calendar; but the International Astronomical Union went into the matter in great detail.

At the very outset the subject took on a religious tinge. Apparently realizing the inevitable relationship between religion and calendar change, the Astronomical Union, when creating, in 1919, a special committee for study of the question, elected as the first president of the committee, the late Cardinal Mercier. In May, 1922, this astronomers' committee held a session at Rome. One of the questions considered was: "If the week is retained, should its absolute continuity also be adhered to?" The following discussion took place, as the minutes of the session reveal:

Committee Discuss Blank Day

"When broaching this point of capital importance in any reform of the calendar, the chairman said that one of the earlier schemes in which a breach in the absolute continuity of the cycle of weeks was suggested, had been published by an Italian priest—Abbé Mastrofini—in 1835. Since that time almost all the schemes which had attracted attention—those of Auguste Comte, MM. Flammarion, Armetin, Grosclaude, Armand Baar, Paul Delaporte, Robertson, Cotsworth, Carlos de la Plaza, etc., advocated a breach in continuity: of one day in ordinary years and of two days in leap years. The London, Petrograd, Boston, Brussels, Liège, and Paris Congresses had asked for a perpetual calendar. M. Bigourdan pointed out, however, that there was apparently no other method of making the calendar perpetual than that of setting one or two days altogether aside as blank days.

"Father Stein feared that it would not be easy to get a breach in the continuity of the weeks accepted.

"M. Armand Baar, speaking of the difficulties which might arise with regard to the carrying out of this reform, said that at the Liège Congress in 1914 Mr. Alexander Philip had stated that the Anglican Church would not accept blank days, but that since that time Mr. Philip had informed him that the Anglican Church had reconsidered its first decision, and that it was now prepared to accept this point in the proposed reforms.

"M. Deslandres stated that no serious reform of the calendar was possible unless weeks were fixed, and that this could only be done by a breach of their absolute continuity. Father Rodes also declared himself in favor of blank days."—*League of Nations Report on the Reform of the Calendar*, p. 40.

Following discussion of this point, and various other questions regarding calendar reform, the astronomers' committee voted definitely in favor of the revision of the calendar in certain specified ways. One of these was the incorporation of the blank day principle.

As the basis for their examination of the question, the League of Nations Committee of Inquiry took the findings of the astronomers' committee. Obviously they had to discuss calendar reform in terms of a concrete plan, and the astronomers had provided it for them. Thus from the outset the blank day idea was an integral part of the scheme for calendar reform.

Personnel of League Committee

The next point to note is how the religious element was present from the first in the very personnel of the League's committee. The committee consisted of six men, as follows:

"Jonkheer W. J. M. van Eysinga, professor at the University of Leyden (appointed by the Advisory and Technical Committee), *Chairman*;

"The Rev. Father Gianfranceschi, president of the Academy 'Dei nuovi Lincei' (appointed by the Holy See);

"Prof. D. Eginitis, director of the Observatory of Athens (appointed by the Ecumenical Patriarch of Constantinople);

"The Rev. T. E. R. Phillips, secretary of the Royal Astronomical Society of London (appointed by His Grace the Archbishop of Canterbury);

"M. G. Bigourdan, formerly chairman of the International Astronomical Union's committee on the calendar (appointed by the Advisory and Technical Committee);

"Mr. Willis H. Booth, late president of the International Chamber of Commerce (appointed by the Advisory and Technical Committee)."—*Id.*, pp. 6, 7.

It will be noted immediately that half of this committee consisted of

religious representatives, who were appointed by three of the most influential branches of Christendom. Before going into any serious and extended consideration of the question of calendar revision, the committee held a preliminary meeting to determine at the outset whether there were insuperable religious difficulties in the way. In other words, they appreciated the fact that if the great religious bodies were opposed to calendar revision, it would really be quite profitless to discuss the matter at all. The results of this preliminary meeting are thus officially stated:

"After a preliminary meeting at which the Rev. Father Gianfranceschi, Professor Eginitis, and the Rev. T. E. R. Phillips were present, the Advisory and Technical Committee [which appointed the calendar committee] noted that, from the point of view of dogma, strictly speaking, the idea of the reform of the calendar, both with regard to the fixing of Easter and the more general question of the reform of the Gregorian calendar, did not meet with difficulties that could be considered insuperable. Moreover, it was unanimously agreed that no reform of the calendar, and, in particular, no decision regarding the fixing of Easter (a question which is essentially a religious one), was practicable without an agreement between the various high religious authorities concerned."—*Id.*, p. 7.

It seems proper to deduce from this quotation two points: First, that any revision of the calendar, if made, must really depend upon the action taken by the various religious bodies, that their action in the matter will be the real deciding factor; second, that so far as the three great branches of Christendom, represented by the three religious members of the committee, are concerned, they find no insuperable difficulties in the way of calendar revision.

A Reasonable Deduction

However, the reader may inquire whether these religious representatives had in mind the thought of the incorporation of the blank day, when they made their statement that the question of calendar reform did not meet with difficulties that could be considered insuperable. We asked this very question of Dr. C. F. Marvin, chief of the United States Weather Bureau and vice-president of the National Committee on Calendar Simplification for the United States. His reply in substance was that while it was conceivably possible that these religious leaders might not have had the blank day in mind, or might not have realized that the in-

corporation of a blank day was considered by almost all calendar revisers as indispensable to any general plan of reform, the only reasonable conclusion would be that these three religious representatives were aware of the factor of the blank day when they made their statement. This conclusion of Dr. Marvin's, at least so far the Roman Catholic representative on the committee is concerned, is supported by a series of historical facts which he brought out in his testimony at the public hearings held here in Washington. Said he:

"At one point in the hearings, the question was raised, What started all this [calendar discussion]? History takes it back to the year 1837. This little book I have here is a history of the discussion of the question of the calendar. It is a French publication printed in 1920. It was prepared by a priest of the Catholic Church, Abbé Chauve-Bertrand, and is authorized to be printed, and has the ecclesiastical sanction signed by F. Chollet.

"I would ask permission to introduce an extract from this book, showing that the first proposal of the blank day was made by an Italian priest, the Abbé Marc Mastrofini, in 1837. This book has a footnote here that shows its publication in Rome in 1837, bearing three ecclesiastical sanctions. I presume you do not know that the priests of the Catholic Church may not publish anything and everything that goes out, without the sanction of the church.

"That is the first proposition, to have an interruption of the Sabbaths. That was authorized in 1837, and the Catholic Church would not be likely to go back on that and offer much opposition to the blank day at the present time, it seems to me."

Following are three quotations from the French book, published in 1920, which were incorporated in the record by Dr. Marvin:

"In 1837 an Italian priest, the Abbé Marc Mastrofini, mathematician and philosopher, proposed a scheme of reform of the Gregorian calendar, in which the weeks were fixed by making January first a Sunday in every year, and after 52 weeks, or 364 days, giving to the 365th day, which the church could name *feria octava*, no week-day name, and giving to the leap-year day, left at February 29 or placed between the third and fourth years, the name intercalary day. The feast of Easter, changing not at all from the rules of usage, would be limited to five dates, March 26, April 2, 9, 16, and 23; moreover it could be fixed."—*La Question du Calendrier*, by Abbé Chauve-Bertrand of Nevers, France; published by the *Bibliothèque Internationale de Critique, La Renaissance du Livre, Paris* (1920), p. 91.

"In that year (1884) a French priest, the Abbé Croze, went to Rome on a mission relative to the fixing of Easter. He was told that the astronomers should first turn their attention to the civil calendar, and advised [him to] present the matter to the Institut de France. He presented himself to M. Flammarion, to whom he gave an anonymous gift of 5,000 francs to arrange this reform. A contest was then opened by *Astronomie*, of which M. Flammarion was director. Some fifty schemes

were presented, and prizes were given to the authors of those schemes that were judged to be best."—*Id.*, p. 94.

"The report on these schemes declared that the projected reform ought to render the calendar unchangeable by fixing the weeks and placing the 365th and 366th days at the end of the year without week-day name or monthly date. Each quarter would have 91 days, being made up of two months with 30 days each and one month with 31 days, that is exactly 13 weeks. The beginning of the year was fixed at the winter solstice. The report closed with the expression of the hope that this reform might be ready to be put into execution beginning with January 1, 1901. This reform differed only in some details from that of the Abbé Mastrofini, to whom belongs the honor of having advanced the first serious project of an unchangeable calendar."—*Id.*, page 95.

In 1922 this French priest, from whose work we have just quoted, l'Abbé Chauve-Bertrand, was made secretary of the Calendar Committee



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Willis H. Booth, who was a member of the League of Nations Committee of Inquiry on Calendar Simplification. He was for several years the president of the International Chamber of Commerce.

of the International Astronomical Union, whose report formed the basis, on technical questions, for all the work of the Committee of Inquiry.

Dr. Marvin, as a proponent of the proposed calendar change, would be naturally inclined to give the most favorable interpretation possible to the relation of the Catholic Church to a proposed calendar revision. And we believe he has made out quite a strong case, when we combine together the facts that he sets forth. For if in 1837 an Italian priest could obtain ecclesiastical sanction to publish a treatise in behalf of blank days, and if in 1920 another priest, who incorporated these views of the Italian priest, was able to have his book printed with official sanction, and ultimately become the secretary

of the Calendar Committee of the International Astronomical Union, of which Cardinal Mercier was the first president,—and which committee voted in favor of the blank day,—we can hardly see how Rome would finally oppose the principle of a blank day in a proposed calendar.

A further interesting side light is thrown on the question of the relation of the Catholic Church to calendar revision, by an article written by Rev. Francis A. Tondorf, S. J., of Georgetown University, a leading Catholic institution. This article, entitled, "Vatican Evinces Interest in Latest Effort to Solve Problem of New Calendar," was sent by the National Catholic Welfare Council News Service to various Catholic papers May 28, 1924.

This scholarly Jesuit after speaking of the League's activity in the matter, describes some of the outstanding plans for calendar revision, and observes, regarding blank days: "Many attempts at a solution are on record, and these, for the greater part, concur in but one item, that is the 'blind days,' 'zero days,' '*dies non*,' as they are promiscuously titled, days not to be counted as week days." After repeating the statement as to blank days' being "fundamental to most, if not every method," he comes to this conclusion: "It is but fair to own that the reformed calendar has its real difficulties, but they are not such that they cannot be overcome. Time could and would make the new method popular."

Apparently we may reasonably deduce that, as far as this Catholic writer is concerned, religious dogma does not forbid the adoption of a new calendar, that time is the only feature necessary to install the revision. And writing, as he does, for a Catholic News Service, he would be hardly likely, in his discussion of the blank day principle, to fail to mention religious objection to it, if such existed for Catholics.

Returning now to the procedure followed by the League of Nations Committee of Inquiry. After the preliminary meeting, at which the religious representatives declared that from the religious standpoint they saw no insuperable difficulties to calendar revision, a circular letter was sent to the various governments who were members of the League, requesting them to forward to the League any suggestions or plans that they might have regarding calendar reform. Inclosed was a brief summary of the proceedings of the astronomers' calendar committee meeting held in Rome in 1922, the various governments being informed that the conclusions reached at that Rome

meeting would serve as a basis for the work of the Special Committee of Inquiry of the League. A very similar circular letter, containing the same inclosure, was sent to various religious bodies over the world.

In other words, the governments and religious organizations who received the circular letter from the League were definitely aware that the blank day principle would receive basic consideration, inasmuch as the blank day was one of the points of calendar reform adopted by the astronomers' committee at Rome.

Government Replies

As might be expected, most of the government replies dealt chiefly with the economic and social features of calendar revision. However, three of the governments commented on the religious aspect. The reply from the Latvian government contained these paragraphs:

"As to the religious authorities, the Protestant church objects to the introduction of blank days on the ground that the break in the sequence of the weeks would shift the position of Sunday. They will, however, accept the point of view which the Protestant ecclesiastical authorities in other countries may adopt.

"The Catholic and Orthodox communities will accept any decision which may be taken in this matter by their respective supreme authorities."—*League of Nations Report on the Reform of the Calendar*, p. 69.

The Netherlands reply includes this one short statement on the religious aspect:

"The arguments put forward against this suggestion [of a blank day] are mainly of a religious character. Certain Calvinist communities and the Israelites consider that this reform would run counter to the religious commandment in respect of the weekly day of rest."—*Id.*, p. 70.

The Rumanian government, in its reply, inclosed the opinion of the chief metropolitan of the Rumanian Orthodox Church, who declared regarding the blank day:

"As regards the additional days outside the 52 weeks, a break in the continuity of the cycle of weeks would be regarded as inadmissible by the Rumanian Orthodox Church. It considers that the extra days should form an additional week which should be added to the year at the proper intervals."—*Id.*, p. 75.

Next week we shall summarize the replies received from the religious organizations to whom the League Committee sent its circular letter requesting suggestions and comments on calendar revision.

F. D. N.

If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it.—*Alexander MacLaren*.

The Righteousness of God in the Gospel

By W. W. PRESCOTT

OUR attention has frequently been called to the following statement from the pen of Mrs. E. G. White:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890.

This brief summary of the content of the third angel's message is a challenge to us. It suggests such a study of the gospel message for our time as will justify the view that the central and all-inclusive purpose of the redemptive work of Christ is that repentant sinners may be accepted before God through their faith in Christ, whose righteousness is both imputed and imparted to them.

Our ability to grasp the wondrous truths of redemption, as revealed in the Scriptures, is so limited that it is only through the enlightening and strengthening guidance of the Holy Spirit that we are able to perceive the intimate interrelation between the various features of the gospel of the grace of God. The very simplicity of the way of salvation seems sometimes to create a tendency to superficial study, while we are apt to forget that it is clearness which enables us to recognize depth. If at any time we are tempted to feel that we have fully comprehended the central truths of Christianity, we ought to receive a fresh stimulus for further study from the following statement:

"As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last."—*Gospel Workers*, p. 251.

In the series of studies, of which this is the first, a sincere effort will be made to show that the work of God in justifying a sinner involves every phase of revealed truth, and that faith in that justifying work is both the foundation and the governing principle in every phase of Christian belief and conduct. It is the purpose of this article to provide a Scriptural basis for this view, which will be developed in future articles.

The Theme of the Bible

The gospel is the good news that God has revealed Himself for the redemption of the world through the gift of Christ the Saviour, and the

Holy Spirit the Comforter. This is the theme of the whole Bible. It is set forth in the first chapter of Genesis, where we find a basis for confidence in the redeeming work because we learn that the Author of our salvation is the Creator of the heavens and the earth and all things therein. It is made known to us in the typical services of the tabernacle and the temple, in which we become acquainted with substitutionary sacrifices and an interceding priesthood. It is taught in the history of Israel, where we behold the doctrine of the grace of God revealed to a covenant people whom God had chosen as the channel of blessing to the world. The fullness of this revelation was exhibited in the person and work of Jesus of Nazareth, the Son of God, the Son of man, the God-man; for "the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14. The supernatural incarnation, the sinless life, the atoning death, the glorious resurrection, the triumphant ascension, and the priestly mediation, are the well-attested facts which furnish the foundation for a historical religion of certainty; and when these facts are interpreted and applied by the Holy Spirit, as is done in the epistles of the New Testament, we have the saving gospel of Jesus Christ interpreted and applied definitely in personal experience.

The Christianity of the Bible is not a mere creed, and its fullness cannot be adequately expressed in theological phrases which men have coined. On the contrary, "the whole Bible is a manifestation of Christ," the central figure in the gospel, in whom "dwelt all the fullness of the Godhead bodily" (Col. 2:9), and any circumscribed statement concerning Him and His work, or any attempt to confine the interpretation of His person and His redeeming work to a limited phase of human experience, results in narrow views of the gospel, and an unbalanced presentation of our Lord's redemptive mission.

It may serve to enlarge our spiritual vision and to give us a more comprehensive view of the manifested grace of God, if we give attention to the different expressions which are employed in the New Testament in order properly to characterize the wondrous breadth of the message of salvation. It is designated as "the gospel of God" (1 Thess. 2:2), "the gospel of the glory of the blessed God" (1 Tim.

1:11), "the gospel of Christ" (1 Thess. 3:2), "the gospel of the glory of Christ" (2 Cor. 4:4), "the gospel of the grace of God" (Acts 20:24), "the gospel of your salvation" (Eph. 1:13), "the gospel of peace" (Eph. 6:15), the "gospel of the kingdom" (Matt. 24:14), "the gospel of His Son" (Rom. 1:9), and "the gospel of God . . . concerning His Son" (Rom. 1:1-3). And yet there is only one "everlasting gospel,"—the gospel which was preached to Abraham (Gal. 3:8), and again to his descendants after they had been called out of Egypt (Heb. 4:2); the gospel which was preached by prophets and priests; the gospel which was preached by Jesus and His disciples, by apostles and martyrs and faithful believers even to the present day.

Although we do not find in the Bible a strict definition of the gospel, yet we do find a clear statement of its content in these words: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith." Rom. 1:16, 17. In other words, the divine purpose of the gospel is that the good tidings of God's righteousness should be proclaimed to the world, and that it may be received as a free gift through the exercise of faith. This brief but all-inclusive summary of the content of the gospel must include all the designations of the gospel already listed, and it needs thoughtful study and rather extended exposition in order that its full import may be understood. To such study we now invite our readers.

Holiness and Righteousness

And first it may be well to note that holiness and righteousness are the essential attributes of God, and that apart from these attributes He would no longer be God. He is the thrice holy one, and is so recognized by the seraphim in the heavenly temple. Isa. 6:1-3. (Compare Ps. 99:3, 5, 9, and Rev. 4:8.) He is "glorious in holiness" (Ex. 15:11); He sits "upon the throne of His holiness" (Ps. 47:8, A. V.); holiness becomes His house (Ps. 93:5); to His people He declared, "I am holy" (Lev. 11:44); His name is "holy and reverend" (Ps. 111:9); wherever He reveals His presence the place becomes holy (Joshua 5:15); the temple where He abides is "His holy temple" (Ps. 11:4); and His people are to worship "at His holy hill" (Ps. 99:9). But even these statements are merely a suggestion of the prominence given to the holiness of God in the Scriptures.

When we attempt to deal with the

teaching of inspiration concerning the righteousness of God, we are faced with the impossibility of citing all, or even any large portion, of the passages involved. The Bible is simply saturated with this idea. This will be apparent when a few facts are stated. The noun "righteousness" occurs in the Old Testament over two hundred times; in the New Testament, over ninety times; the adjective "righteous" occurs in the Old Testament almost two hundred times; and in the New Testament, nearly forty times; and in addition to this, we find the adverb "righteously" in both the Old and the New Testament. Furthermore, these words are found all the way through the Bible from Genesis to Revelation. It is true that the

words "righteous" and "righteousness" are not applied exclusively to God in the Scriptures, but it is plain that all righteousness has its roots in His being, and that apart from Him there could be no such thing as righteousness.

We should note next that righteousness and holiness are so intimately related that either implies the other. God's righteousness cannot be separated from His holiness, neither can His holiness be separated from His righteousness. As the result of faith in the gospel of the grace of God we are to become "partakers of the divine nature" (2 Peter 1:4), which means that we become "partakers of His holiness" (Heb. 12:10), and share in "the gift of righteousness" (Rom. 5:17). In harmony with this teaching of the Scriptures is the instruction found in the spirit of prophecy: "The righteousness which Christ taught is conformity of heart and life to the revealed will of God."—"The Desire of Ages," p. 310. "Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father."—"The Acts of the Apostles," p. 51. "Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God."—"Thoughts From the Mount of Blessing," p. 34.

In view of what is here set forth we are prepared to expect that righteousness and holiness will often be joined together in the Scriptures, and so it is. The purpose of redemption is declared to be "to grant unto us that we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days." Luke 1:74, 75. We are instructed that we should "put on the new man, that after God hath been created in righteousness and holiness of truth." Eph. 4:24. It is certainly significant that in His prayer to His Father, our Lord addressed Him as "Holy Father" and "Righteous Father." John 17:11, 25. Peter, in his address to the people after the healing of the blind man at the gate of the temple, designated Jesus as "the Holy and Righteous One." Acts 3:14. The final decree which settles the eternal destiny of the saved is thus stated: "He that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." Rev. 22:11. So clear is it, both from the Scriptures and from the spirit of prophecy, that righteousness and holiness are inseparable when applied both to the character of God and to the experience of the true Christian.

My Child, for Thee

BY A. R. MONTEITH

I LOOKED, and saw the Saviour walking
O'er the rugged roads of earth;
The multitudes were jeering, scoffing,
Boisterous with jest and mirth.
My heart went out in anxious longing
As I asked, "Is it for me?"
He answered softly, sweetly smiling,
"Yes, my child, it is for thee."

I looked, and saw the rabble gathered
Round three crosses on yon hill;
Oh, they had ta'en my Lord and nailed
Him

To the tree. My heart was still
As sore I cried, "Oh, is it needful?
Must Thou die thus, just for me?"
In love His pain-drawn face He lifted
As He said, "My child, for thee."

I looked, and there in white they bore
Him

To the rocky cavern's gloom;
The Christ, the Lord of all creation,
Lying cold within the tomb.
I strained my eyes toward heaven's portals,

"Mighty God, is this for me?"
And the answer came back gently,
"Yes, my child, 'tis all for thee."

And then I saw a bright form standing,
Hands were pierced and side was
scarred.

He told of mansions built in glory,
Told of crowns with jewels starred.
I came up closer, plucked His garment,
"Can this—can this be for me?"
"If ye follow in the pathway,
Yes, my child, 'twill be for thee."

Once more I see Him, crowned in glory,
Waited on by heaven's throngs.
Back to earth to His own children
He is come to right their wrongs.
My heart o'erflowed with joy and
wonder,
"Lord, art Thou now come for me?"
In tones of sweetness, love compelling,
"Yes, my child, I've come for thee."

He lived, He died, He rose triumphant,
Went on high a home to make
For those who in His power believe,
Who do all things for Jesus' sake.
And soon He's coming back again
To take us home, yes, you and me.
Once more I thrill as that voice whis-
pers,
"Yes, my child, 'tis all for thee."

A careful study of the word of God will make it evident that while the words "righteousness" and "holiness" are both freely used in it, yet the word "righteousness" takes the precedence. We need not inquire into the reason for this, and when we consider the relation between these words as already indicated, it makes no essential difference in our understanding of the gospel and our experience in it. It appears, however, that "righteous" and "righteousness" are the all-inclusive words which fully and adequately describe the character of God, and the experience of the Christian in whom the image of God has been renewed. Righteousness is the essential principle which governs the life, and which is revealed in every phase of action, both divine and human.

The Mission of Christ

Let us now consider briefly some of the expressions which are used to indicate the purpose of God through the work of Christ as they appear in the Scriptures. A summary of the mission of the Messiah is found in the prophetic announcement that He is "to bring in everlasting righteousness." Dan. 9:24. He who accomplishes this redemption is described as "a righteous Branch" whose name is called "Jehovah our righteousness." Jer. 23:5, 6. Another prophetic description of the experience of the gospel is presented in these words: "In Jehovah shall all the seed of Israel be justified [accounted righteous], and shall glory." Isa. 45:25. The glorious consummation of the complete gospel is thus revealed: "Thy people also shall be all righteous;" and again: "That they may be called trees of righteousness." Isa. 60:21; 61:3. So also those who win souls for the kingdom are described as those "that turn many to righteousness." Dan. 12:3.

When we come to the New Testament, we find that the whole mission of Christ and its results center about the words "righteous" and "righteousness." We read that "through the obedience of the One shall the many be made righteous." Rom. 5:19. At the last day "shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. When the call sounds forth, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," those who answer, protesting their unworthiness, are characterized as "the righteous." Matt. 25:34-37. It is those who fear God and work righteousness that are acceptable to Him. Acts 10:35.

Christ is declared to be "the end [purpose or goal] of the law unto righteousness to every one that be-

lieveth." Rom. 10:4. The true purpose of faith is revealed in the statement that "with the heart man believeth unto righteousness." Rom. 10:10. The whole purpose of the gospel is summarized in these few words: "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21. Christ "bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness." 1 Peter 2:24. All the blessedness of the new earth is condensed in the simple statement that there "dwelleth righteousness." 2 Peter 3:13.

At the close of his life of devotion to the work of Christ, the apostle Paul

summarized his hope for the future in the declaration that "there is laid up for me the crown of righteousness." 2 Tim. 4:8. And finally, to the Lamb's wife it was granted "that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8, A. V.

The All-inclusive Words

It is surely evident that "righteous" and "righteousness" are the great and all-inclusive words of the gospel. To demonstrate the full meaning of this statement by considering its relation to the definite features of the work of Christ, and the application of His work in Christian experience, will require further study.

God Loveth a Cheerful Giver

By G. W. WELLS

GIVING is divine. It is a part of gospel religion. It originated in heaven. God gave His Son. Why should we think it unreasonable that He should ask for our silver, as well as our love and service? It is through His poverty and endless love that man is made rich and increased in goods. Should we selfishly refuse to give back to Him His own gifts, the portions designated in tithes and offerings? He asks a return of those gifts intrusted to us to aid in proclaiming the gospel of salvation to all the world.

Everything in nature lives to give. The beautiful flowers on hill and dale breathe out their fragrance and unfold their beauty in blessing to the world. The sun shines to give light and gladness to a thousand worlds. The rolling ocean, the source of all our springs and fountains, receives the streams from every land, but takes

to give. The angelic hosts find their joy in giving—giving love and tireless watchcare to us fallen creatures. When the true light and love that streams from Calvary, that "seeketh not her own," shines into the heart of man, it overpowers and dispels darkness, selfishness, and sin, and imparts a new life, starts a tide of love, which finds its highest delight in joyous service and loving obedience to all the commands and requirements of Jehovah.

In the word we read, "Give unto the Lord the glory due unto His name: bring an offering, and come into His courts." Ps. 96:8. "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Deut. 16:17. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

The principle governing our gifts is enunciated by Paul in 2 Corinthians 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

It is not the amount, but the motive, that gives character to our acts, not always the great things which every eye sees that count with God. A heart of faith and love is more precious to God than many costly gifts. The beautiful story of the poor widow who deprived herself of food and the necessities of life that she might place her two mites in God's treasury, reveals the unselfish spirit and childlike faith that attracted the attention of the blessed Lord and won His commendation. We read that "this poor widow hath cast more in, than all they which have cast into the treasury:

I'm Not Afraid

BY KATHLEEN DAVIS

I'm not afraid to meet my Master,
When He comes in clouds of heaven,
For He knows my thoughts and conduct
Were for long to Him all given.

I'm not afraid to meet my Master;
Though I've oft offended Him,
He hath been my strength in weakness,
Light of life, that naught may dim.

I'm not afraid to meet my Master,
Who hath met so oft with me,
Poured His oil of peace, and calmly
Stilled my stormy Galilee.

I'm not ashamed to meet my Master,
Who knows me better than I do;
Faults and failures overwhelm me,
But His will is my will too.

How I long to meet my Master,
All who hath been my joy and song;
For I hith He's covered over,
And my Father sees no wrong.

for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:43, 44. Her heart went with her gift. Its value was estimated, not by the real worth of the coin, but by the faith and love in the heart that prompted the deed. In heaven our liberality in giving may be measured by what we withhold rather than by the amount we give. God reads every heart.

The tithes and offerings of the poor, who desire to share with their more prosperous brethren in sustaining the cause of God, may seem like trifles, but when given with heart devotion, they become consecrated gifts, priceless offerings, which the great God accepts, and linked with the purpose of Omnipotence, the stream of blessing continues to widen and deepen, and the results for good no mortal can measure. God expects returns in gifts and tithes, "according to that a man hath, and not according to that he hath not;" "for if there be first a willing mind, it is accepted." 2 Cor. 8:12.

Better than all the friendship of the world is the friendship of the blessed Christ. Better than all the riches of earth are the eternal riches in Christ Jesus. Better than all the palaces of earth are the mansions of glory the Lord has gone to prepare. God desires us to choose the way of obedience, and He opens before us the possibilities of heavenly investment. Soon the kingdoms of this world, with all their pomp, riches, and glory, will be swept away, and the kingdom of our God will be established. Now is the time for us to send our money beforehand to heaven. If that is where our heart's attraction is, there will our treasure go also, "not grudgingly, or of necessity," but gladly, remembering the blessed Christ beggared Himself that He might enrich us. He also admonished us not to "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

He who presents to men infinite riches and an eternal life of blessedness in His kingdom as a reward of faithful obedience, will not accept unwilling gifts or a divided heart. Some can bring large gifts to the Lord's treasury, others can bring only mites; but every gift brought in sincerity and love is accepted by the Lord. The tithe is the Lord's, be the amount large or small, and he who misappropriates it will be punished with the loss of his heavenly treasure.

The silver and gold are the Lord's, and all the hidden treasures. He is never in want, that He should call upon man to supply the needs of His

cause, but He graciously extends to us the high privilege of co-operation to prove our fidelity, to test our loyalty. God has ordained that we should be stewards, to look after the interests of His cause in the earth. What a high honor and happy privilege is open to us! With reverential

fear and a keen sense of our responsibility, should we accept this copartnership with God, and as faithful stewards carry on our hearts the interests of God's kingdom, and in all our plans, purposes, and thoughts give first place to the advancement of His work in the earth.

The Honor Roll of Heaven

By E. HILLIARD

Not the missionary who bids the sad farewell to relatives, friends, and native land, perhaps never to return; not the martyr who dies at the stake for the truth dearer than life; not the man who has given largely of his means to the cause of God; not even the one who, like the poor widow who gave all she had to the support of the temple service, stands highest in heaven's estimation. Who, then, can it be?

things, representing in the home life the character of Jesus,—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith." —"Gospel Workers," p. 217, old edition.

One of the fundamentals in the plan of salvation is to separate the sinner from his sins, and this is more highly appreciated in the sight of

"Behold, I Come Quickly"

Revelation 1:7; 22:20

BY MILTON C. WILCOX

Long has He waited Himself to reveal,
My Lord and King; He told us long ago
That He the Christ would come, and then bestow
Life evermore upon His children leal,
His glory, all immortal, life so real;
Robed in His image, glory's afterglow,
Righteous in Him, nor sin nor death to know,
Upon our beings His eternal seal.
Christ shall come in glory, and then disclose
The Son of God, the Lord of life and light,
Victor eternal over all His foes,
Who demonstrates right is eternal might.
Come, Lord Jesus, come Thou and rule for aye,
And bring to this dark world eternal day.

"Those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and His cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God; it may not be the missionary whose life has been one of trial and endurance, that stands highest in heaven's record; but that the Christian who is such in his private life, in his daily struggle with self, in the control of his passions, in cleanliness of purpose, in purity of thought, in patience, meekness, and long-suffering under the test of provocation, in piety, in devotion, in holy faith and trust in God, in faithfulness in little

Heaven than the giving of our means to the support of the cause of Christ, our goods to the poor, or our bodies to the flames. How encouraging to the sinner who is warring against his hasty temper, his base passions, and all his evil propensities so deeply seated in his very being, to know that heaven so highly appreciates his earnest efforts to separate from sin. Can we conquer in this contest? All heaven is on our side to strengthen us against indulging the carnal mind and to conquer the powers of darkness. And although "the flesh lusteth against the Spirit, and the Spirit against the flesh," yet we can be "more than conquerors through Him that loved us."

Bangalore, Southern India.

A Graphic Description of an Earthquake

An Explanation of Causes

By JOHN C. THOMPSON

TRULY we are living in an awful time. Disasters of all kinds are occurring almost daily. Within a few days there have come accounts of a severe earthquake in Chile, with the loss of hundreds of lives; of a threatened war between Paraguay and Bolivia; of the mysterious and sudden loss of a huge ocean leviathan when only a short distance from the greatest city in the world, carrying down to a watery grave 110 people, mostly women and children; of another mistress of the waves being slowly pounded to pieces as she sat high and fast on rocks that mark a harbor entrance; of death and destruction dealt out to city and farm dwellers in the form of molten rock which flowed from an angry and violent volcano; of a nation-wide influenza epidemic that is taking many lives; and of accident, disease, and death from a multitude of more common but violent causes. Two thousand people are killed in America every month in automobile accidents, 95 per cent of which are preventable.

These things can have but one meaning,—that we are near the end of human history. A hurrying, careless world soon forgets each new disaster, and for the most part fails to see the deeper significance and the personal challenge of it all. Human sensibilities have become blunted by intimate contact with vice and violence and by oft-repeated accounts of human anguish and suffering, until only the most shocking calamities cause people to give more than a passing thought to them. For the understanding student of the times and of God's word, these sickening things have but one meaning,—they warn him in thunder tones, "Prepare to meet thy God."

Graphic descriptions of Mt. Etna's recent eruption, possibly a miniature of the final destruction of the earth, were given to the world by newspaper correspondents who were present. The New York *Times* published the following account received by wireless from its representative:

"Mt. Etna to-day laid fiery hands on Mascali and the smaller town Annunziata, destroying them both almost completely. At the same time one of its lava streams again began its advance on Giarre, a more important center of some 25,000 inhabitants, carrying its menace to within a stone's throw of that flourishing town. Meanwhile, it cut all communications, isolating the whole zone from the outside world, and snapped power lines, plunging the region in darkness save where the molten river gleamed. It also broke the main aqueduct, interrupting the water supply.

"Mascali and Annunziata were saved from complete destruction, but only by the fact that they are built partly on slight eminences, below which the lava flows in the bed of a torrent. In Mascali the lava destroyed the majority of the houses, invaded the market place, demolished the town hall and several churches, and reached the main church, whose facade and steeple, however, are still standing. In Annunziata the destruction was even more extensive. The lava front has now reached a point 300 feet beyond Mascali, and it is feared that, unless the outflow of lava from the crater ceases immediately, other towns will be completely wiped out.

"The scene when the lava invaded Mascali was intensely tragic and dramatic. Nearly all the population had left, but a few inhabitants who still clung to their threatened homes were clustered round an altar erected outside the door of a church, celebrating the feast of the town's patron saint, St. Leonard. Surpliced priests officiated at the altar, while the faithful knelt on the bare ground imploring the mercy of Heaven. Their prayers were interrupted by the crash of falling houses as the stream of lava, overflowing the banks of the torrent, invaded the village. Some fled in panic with terrified cries, while others rushed to their houses to remove what effects had been overlooked in the previous evacuation.

"The lava advanced slowly but inexorably, beating down all obstacles in its path. One house after another yielded to its terrific thrust. Soon the air in the town was as hot as in a furnace and its streets were completely deserted, the whole place being abandoned to Etna's work of destruction.

"Retreating slowly as the lava advanced, the few inhabitants left saw with mute despair their most treasured possessions being swallowed up, one after another. As the lava advanced, everything inflammable burst into flames, adding the terror of fire to the horror of the lava slowly creeping onward. Some of the inhabitants were crazed by the disaster. Unfortunately, the eruption does not appear to be near its end. Volcanologists, indeed, predict that it will be a long one. Everything points, they say, to this being one of the worst eruptions of Mt. Etna on record."

The Associated Press also described the catastrophe:

"Eyewitnesses of the molten torrents flowing out of Mt. Etna describe the spectacle as so awful that it can only be compared with devastating offenses of the World War. Before their eyes the steadily flowing stream had invested trees and houses and literally eaten them up. Maintaining a rate of more than 100 yards an hour, the lava is consuming, like a hungry monster, the most fertile and most intensively cultivated land in Sicily.

"Great clouds of steam arise when its heat reaches the vats of the distilleries which produce citric acid and other chemicals. People continue to flee the advancing fire, with household belongings thrown on any makeshift vehicle and with

barnyard animals straggling along. Fifty thousand persons were estimated to-day to have abandoned homes in the zone ruined or threatened by Mt. Etna's lava streams.

"The lava stream, in going toward Annunziata, destroyed numerous gardens and burned many trees. It flowed over the carriage road near Piedimonte, which was choked with vehicles of all descriptions bearing the population to safety. The scene was reminiscent of those in wartime, when villages near the line of fire were being evacuated."

A most enlightening and timely explanation of earthquakes and volcanoes, together with their significance, is to be found in an old volume by Sister White, entitled, "Spiritual Gifts," Volume III, pages 79, 80:

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found.

"This coal has produced oil. God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore, causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the coming of Christ and the end of the world, as signs of its speedy destruction.

"Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues cannot give sufficient vent to the heated elements beneath. The earth is convulsed, the ground trembles, heaves, and rises into swells or waves, and there are heavy sounds like thunder underground. The air is heated and suffocating. The earth quickly opens, and I saw villages, cities, and burning mountains carried down together into the earth."

"Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ. . . . In the day of the Lord, just before the com-

ing of Christ, God will send lightnings from heaven in His wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks, and heated mud into the rivers, will cause them to boil like a pot, and send forth massive rocks and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it."—*Id.*, pp. 82, 83.

Surely we need to prepare for the coming of Christ and the end of the world!

Modern Revivals

(Concluded from page 2)

an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ Himself has given, "Ye shall know them by their fruits," it is evident that these movements are not the work of the Spirit of God.

Recognizing God's Law

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law, has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Prof. Edwards A. Park, in setting forth the current religious perils, ably says: "One source of danger is the neglect of the pulpit

to enforce the divine law. In former days the pulpit was an echo of the voice of conscience. . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of underrating the evil of sin, the extent of it, the demerit of it. In proportion to the righteousness of the commandment is the wrongfulness of disobeying it. . . .

"Affiliated to the dangers already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." Thus the gospel loses its value and importance in the minds of men, and soon they are ready practically to cast aside the Bible itself.

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke; and in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, "I will walk at liberty: for I seek Thy precepts." The apostle James, who wrote after the death of Christ, refers to the decalogue as "the royal law," and "the perfect law of liberty." And the revelator, half a century after the crucifixion, pronounces a blessing upon them "that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The claim that Christ by His death abolished His Father's law, is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save men from the penalty of sin. The death of Christ, so far from abolish-

ing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable." He said, "Think not that I am come to destroy the law;" "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." And concerning Himself He declares, "I delight to do Thy will, O My God: yea, Thy law is within My heart."

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." The character of God is righteousness and truth; such is the nature of His law. Says the psalmist, "Thy law is the truth;" "all Thy commandments are righteousness." And the apostle Paul declares, "The law is holy, and the commandment holy, and just, and good." Such a law, being an expression of the mind and will of God, must be as enduring as its Author.

It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But "God so loved the world, that He gave His only begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

(To be concluded)

God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it.—"*Patriarchs and Prophets*," p. 376.



In MISSION LANDS



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

A Colporteur's Experience With Prayer

BY P. L. SUICO

It was almost dusk, the big sun having hidden behind Mt. Kanlaon. A colporteur, Gojerico Arrogante, with a portfolio in hand, was dragging his feet, seemingly discouraged. He was on an island, and had walked ten miles across the mainland of Negros, which in the distance appears to be rich in coconut trees. The colporteur found that with the exception of the small plateau with a few hundred coconuts, owned by a barrio lieutenant, the island is a barren waste with a wide stretch of stony seashore around it. Yes, there were other people living on the island, but all of them were half-naked fishermen, tenants, or hired peons of the barrio chief.

For one whole day Brother Arrogante had been working with these people, canvassing one after another with no apparent success, and as the sun threw its last rays upon the island, he found himself badly defeated — no order, no, not even one.

He began to pray more earnestly.

The Lord heard his prayer and came to his aid. Just as he raised his head, he saw not far off five fishermen coming toward him. In his usual way he approached the men and showed them the book. The fishermen's eyes sparkled with delight. It seemed they had found at last the desire of their dreams. Each looked at the others, questioning through the eye. A moment later the fishermen's names were on the dotted line.

The delivery date came! With throbbing heart Brother Arrogante crossed to the island again to deliver the five books. He arrived in time to catch the men as they were leaving for the sea. They were glad to see the colporteur.

"How are you?" said one. "I tell you we were very anxious about the books."

"So you are!" answered the colporteur, "and here are all your books." Off flew the wrappers.

"Good," said the fishermen. "Let's go to the *teniente*. Will you go with us? You see we are poor, we have no money, but the lieutenant, our master, will lend it to us."

The colporteur went. It did not take long to go, for the chief's home was very near to theirs. One of them began by telling that they owed some money to the man, and so they came to borrow from the chief.

"But," shouted the lieutenant, "how did you happen to owe that fellow?"

"We ordered books, and now he has them, sir."

"But you do not know how to read. What are you going to do with them?"

"Keep them for our children," rejoined the other.

"Are not your children small yet?"

"Yes, but they can read them when they grow up, sir."

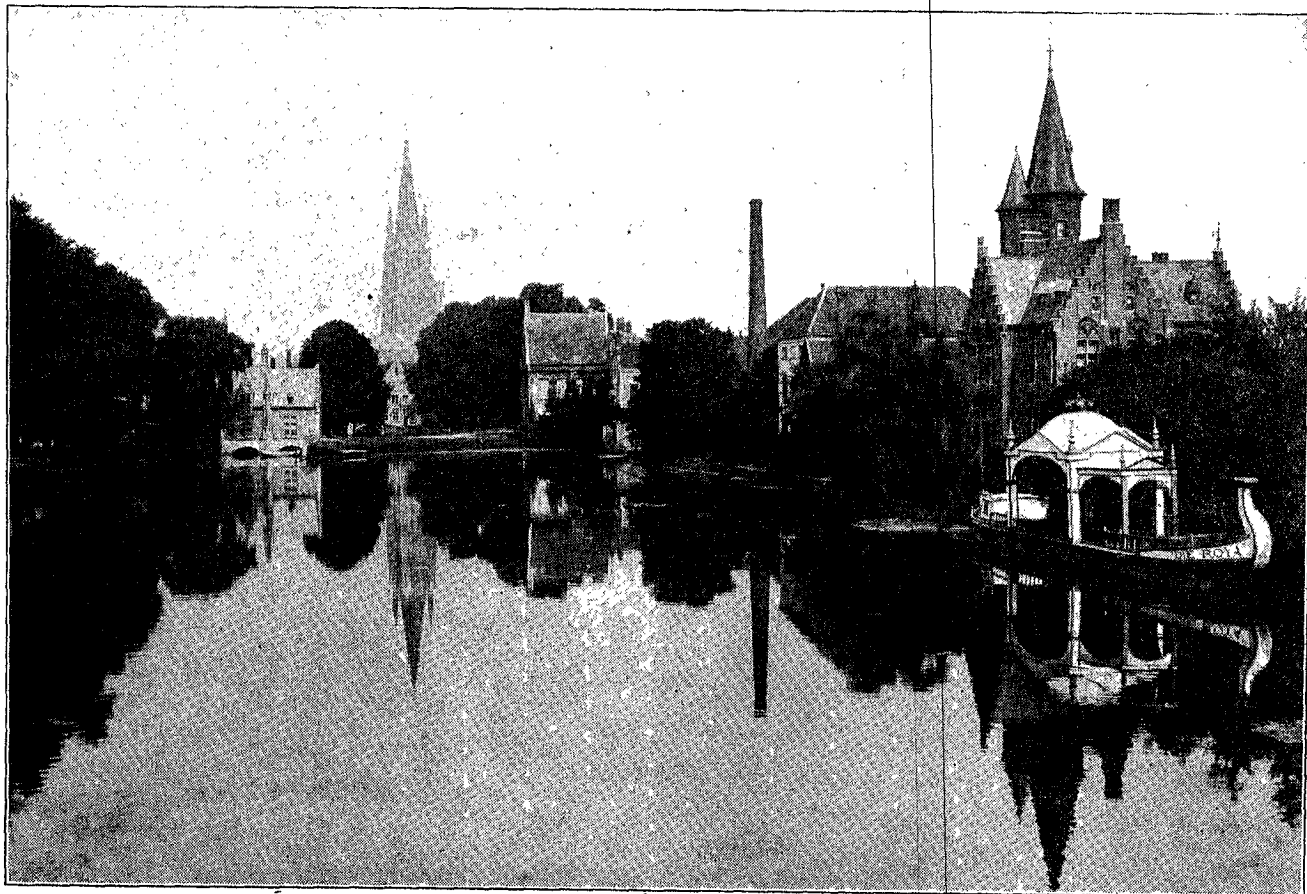
"How much do you all need?"

"Only 25 pesos, sir. We ordered five books."

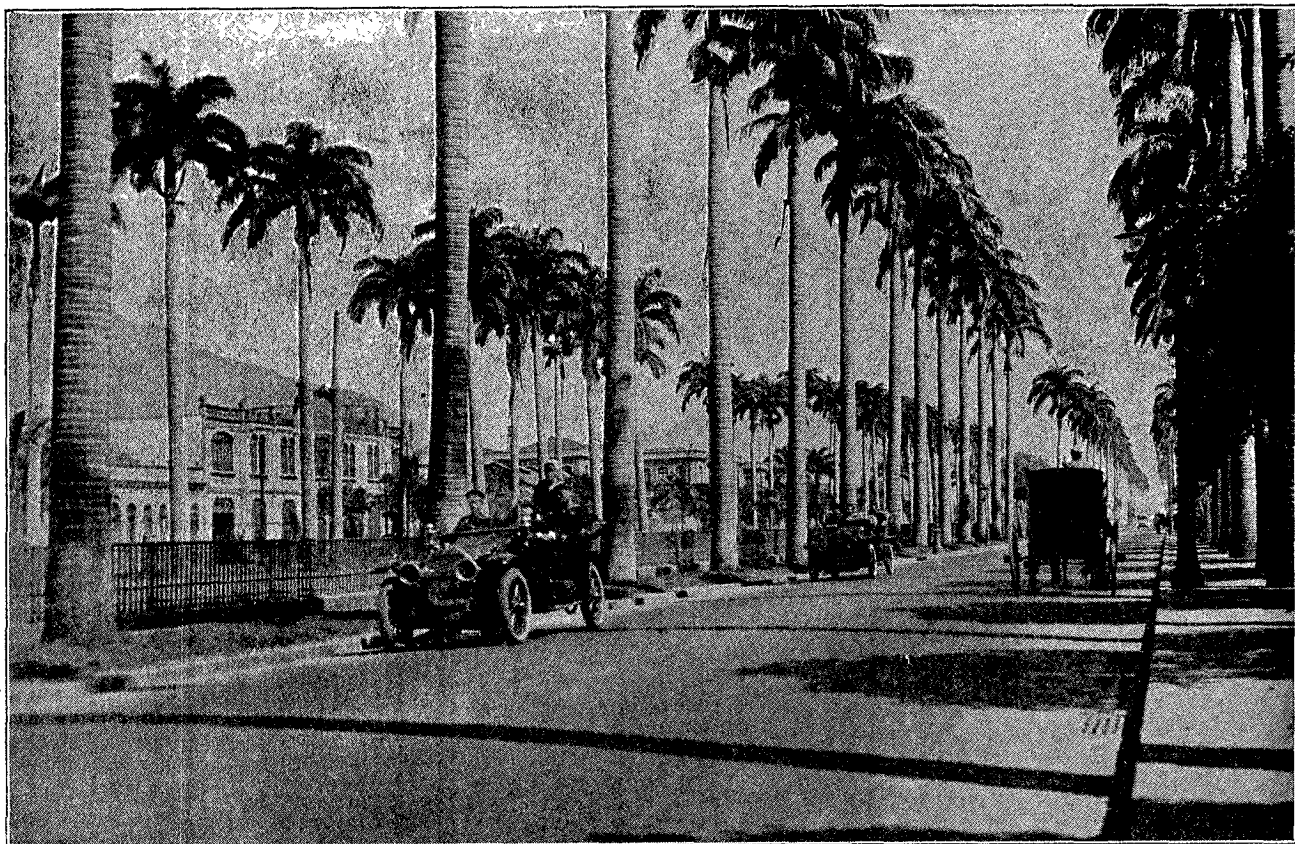
"What! Five pesos each for a thing that has no instant use?"

With trembling hand the boss handed the 25 pesos to Brother Arrogante, who thanked the men and went away blessing the Lord for all He had done for him.

Thus is demonstrated the efficacy of



A SCENE IN BEAUTIFUL BELGIUM



Keystone

VIEW IN RIO DE JANEIRO, BRAZIL, SOUTH AMERICA

prayer. We are told that prayer is the key that unlocks the treasure house of heaven, where power, wealth, and blessings are stored, and he who uses the key — prayer — will have plenty.

Gojerico Arrogante is one of the most successful colporteurs in the East Visayan Mission. When I pressed him for the secret of his success, he said, "Prayer." He told me that proper dress, a good canvass, and the ability to talk well have their place in the selling of our books, but when prayer is neglected, one is sure to fail.

The Fields Are White

BY N. P. NEILSEN

OFTEN have we read the command of the Saviour as given to the disciples, and through them to us: "I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." If this command was imperative in the days of Christ, it must be many fold more imperative to-day. We are living in the very last days of this world's history. The time of reaping is almost over. The day of mercy is almost gone. The sun is sinking in the west, and the harvest must be gathered in before "the night cometh, when no man can work." The time for the harvest is here. Truly, the fields are white.

We were again forcibly impressed with this fact by reading a little statement in the *O Transmissor Paranaense*

of Aug. 15, 1928, describing some of the calls that are coming to our workers in the Santa Catharina-Paraná Mission. We quote the following:

"From Faxinal de São Sebastião in this state, we have received a letter which was signed by twenty-six persons, asking that we send them a minister, and earnestly pleading for baptism. Brother Hagen visited a place called Moratos, on the coast shore of Paraná, and found a group of sixteen persons who are keeping the Sabbath and preparing themselves for baptism. Also from Wenceslau Braz came a notice to us from an interested person, saying that he is keeping the Sabbath, and asking that he be visited, because he desires to be baptized. When we receive such notices, we are reminded of Luke 10:2, where the Lord Jesus is calling our attention to the needs of the world field. Our appeal to our brethren is that they always remember this counsel of Jesus."

The command is for us to *lift* up our eyes and look *on the fields*. If we do, we shall indeed find them "white already to harvest." From every quarter, calls are coming to us for help. Many are the pleas, urging us to send some worker to instruct the people in the way of the Lord, and to baptize those who may be ready. As we lift up our eyes and view the whitened fields, our hearts will become stirred with the importance of pressing forward with the message, and gathering in the ripened grain before it is too late.

Our Bolivian Training School

BY H. B. LUNDQUIST

I AM inclosing herewith a translation of a rather remarkable testimony regarding the value of our effort for the Indian races of the high plateaus of Bolivia and Peru, which may be of interest to our people in the homeland. The writer, Mr. Beltran, is not an Adventist. The article was published in the *Educacion Nueva*, official organ of the General Board of Instruction of the Republic of Bolivia, in May, 1928.

In spite of the opposition which we are meeting on the part of the higher authorities to the extension of our work, it is going forward as never before in its history. It seems that just in the measure in which the enemy seeks to obstruct the advance do we find greater opportunities and blessings.

El Instituto Industrial (our Lima training school) had its first real graduation this year. There were graduated five young people. One had been in the institution since it opened its doors ten years ago next April, and had previously attended a little church school out of which grew the present school. He will be the cashier of the Peruvian Mission. Another young man will be cashier of the Inca Union. The other three will continue teaching. We could easily use twice as many. We have eight more prospects for graduation in 1930.

The college has prospered this year, with the largest enrollment in its his-

tory, fifty-three, and with a net gain in operation of over \$1,000, in spite of the loss of three thoroughbred cows. We are starting the manufacture of adobes to be used in putting up an addition to the present house intended for a girls' home. We have just received twelve head of thoroughbred cattle to replenish the college herd. Prospects for next year are bright. Many have already arranged to attend. All seem to feel that this institution will be soon supplying the greater part of the workers for this union. Eighteen young people are now employed in the union who were students in this institution.

The article by Mr. Beltran follows:

"THE ADVENTIST SCHOOLS"

"Steps tending to the solution of the educational problem of the Indian.—All work should be conducted on a basis of love and faith.—The Indian's teacher should also be an Indian."

BY CHARLES BELTRAN

Technical Director of the City Schools of La Paz

"Making life honorable. Advancement. A constant surmounting. This is the synthesis of what Adventism anxiously desires for the Indian race. In spite of the silent warfare, of the endless intrigues, Adventism has been successful in completely transforming the lives of thousands of Indians.

"For every fire or destruction of one Adventist school three have sprung up in its place. Owing to that passion inherent in every civilizing endeavor, in a remarkably short time something truly wonderful has been accomplished.

"The Seventh-day Adventist mission has succeeded in getting close to the Indian and living with him. And further, it has begun the work of elevating the Indian, making him, in the first place, comprehend his rights in society, as also his duties which he must fulfill for the progressive benefit of that same society.

"The daily effort and the stick-to-it-iveness with which it is carried on have borne their fruit. To-day, principally in the high plateaus, are to be found thousands of Aymara Indians who listen fervently to the gospel, and who, with even greater fervor, daily attend school where they not only learn to read, write, and figure, but also to live better lives.

"Entire communities, ranches,—the country, in fine,—have ample schoolhouses, well lighted and ventilated and very cheerful. These schoolhouses have been constructed patiently by the members of the above-mentioned mission, assisted by the Indians who wanted to 'learn' for their own good and that of their children.

"Wherever an Adventist school exists, there are no shy and fearful Indians, there remains not a vestige of that self-centered selfishness which answered every one with a dry, cutting: '*Janihua*' (No).

"The Indian educated in an Adventist school, already enjoys some comfort and is a decided friend of the bath. . . . He keeps a clean house. He does not partake of alcoholic drinks of any class, and it is impossible to make him drink; he does not chew coca, and he wholeheartedly complies with all his obligations. He never misses Sabbath school, nor neglects

to study what his teacher or pastor teaches him.

"The Rosario School"

"We are going to speak of the first educational institution dedicated to the transformation of the old, out-of-date forms employed by the rural school.

"This is a model school—without hyperbole—for the education of the Indian. It is a live, dynamic school, charged with regenerating forces, which have been successful in slowly changing completely the mode of living of a vast community.

"*The Building.*—Very beautiful in its simplicity. Once inside, one has only the desire of activity. The absolute cleanliness, and the light that finds abundant entrance through the many windows, really fill the spirit of both teacher and pupils with gladness. And its appoint-

the present writing, having disappointed the hopes reposed in them.

"The Indian Teacher"

"That which our governments have not known how or have not wanted to solve for the good of the country, has been solved by the North American mission of Adventism. In fact, this mission has understood that the only way to work effectively for the Indian race is to get close to it and to prepare Indian teachers. And they have prepared them at the cost of hard work and self-denial.

"To-day the Indian teacher labors with greater faith and deeper love than the teachers employed by the state. He puts into his work a kind of religious zeal, shows a loving, personal interest in his students, and labors to form in them—this is the beautiful part—a character, a personal character, an individuality capable of combating the vices and biases of the race. For this reason, the Adventist school has been able to extricate the Indian from his environment of vice and misery (engenders of ruffianism) in which he was living.

"The means employed to accomplish this remarkable work?—The example of absolute severity, of integrity, of honesty, of patriotism, and of faith.

"An example which has been, therefore, the lever of progress,—the training of muscle and nerve at one and the same time.

"The Indian teacher, Manuel I. Chuquimia, educated by the Adventists, said to us: 'Mr. Inspector, I would very much like to have books and notebooks for my children. I must imbue the spirit of my brethren—the Indians—with an idea of their duties and rights. That is what the pastor has told me, and I have to do it.'

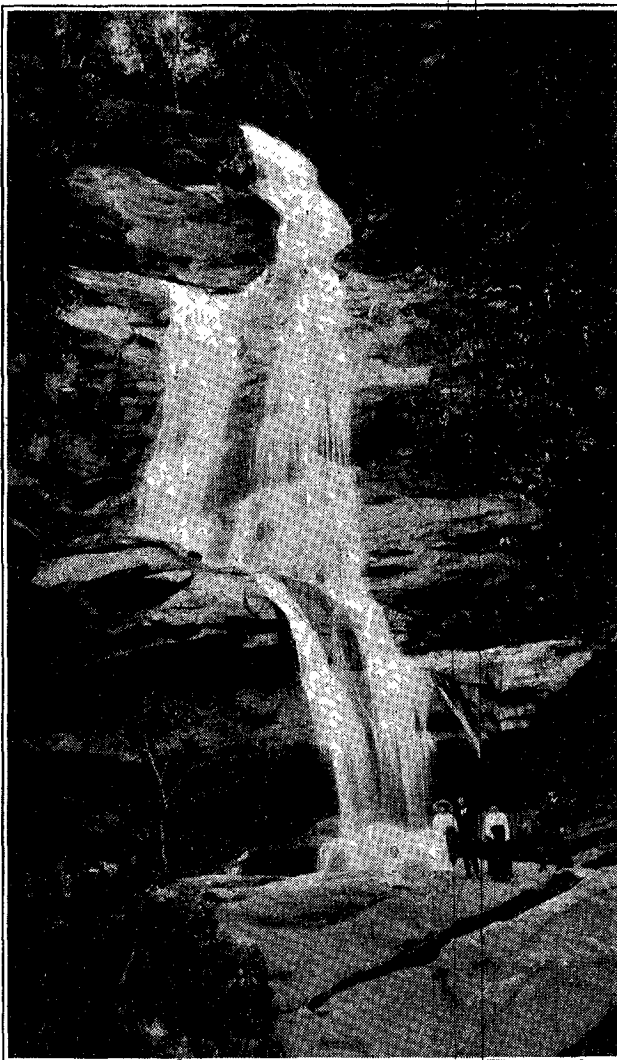
"'I have to do it!'

"Is it not clear that such an affirmation evidences the existence of faith, enthusiasm, and a spirit of sacrifice? If all the rural teachers would promise to work for the redemption of the Indian,

we could expect, without the fear of disappointment, the dawning of a better day for this our country.

"The members of the Adventist mission consider that their educational labor is to be accomplished on the basis of a great faith and of a great self-denial. The fundamental idea of their labor appears to sum itself up in this statement: 'It is essential to secure the economic freedom of the Indian, as well as the complete development of his best qualities.'

"The day that the state-employed teachers propose the initiation of a similar crusade, having for their motto, 'A country for the Indian,' the problem on whose solution depends the true future of Bolivia,—the education of the Indian,—will have been faced.



Falls in the Alto da Boa Vista, Near Rio de Janeiro, Brazil

ments couldn't be better. In reality, it is a modern building which contains all the conditions exacted by both pedagogy and hygiene.

"*The Teachers.*—The principal is a member of the Adventist mission which directs the work of the Indian teacher and gives instruction to the inspector of the province of Pacajes.

"*What Has Been Done.*—The Adventist school of Rosario has been, and is, a kind of normal school for Indians. In it have been educated—understand the term well, 'educated'—more than eighty Indian teachers, who at present are working in the different provinces of the department (state) with the best of results. They work under the direction of the members of the mission, without, up to

"May the Adventist mission continue its work of faith and love! This our country will learn to recognize, some day, because it is just,—that work of redemption of the overcast, of the beast of burden, of the everlastingly exploited—our Indian brother.

"Many of us should encourage this work and co-operate in a modest way in the same, in the capacity of teachers that we are."

Hindus Calling for Our Missionaries

At the close of an evening preaching service in South India, where "Ceylon's spicy breezes" were wafted across to them close to India's wave-beaten shores, H. Christensen received a very cordial invitation to come to a village about ten miles distant, for here, the young man said, were people who were anxious to learn the Bible truths taught by Seventh-day Adventists. The next day, Brother Christensen writes, they went and found twenty-five or thirty families, Hindus, who pleaded that a teacher might be sent to them. A promise was given that if possible one would soon be sent them. Here is a translation of their written appeal read to our missionaries:

"To Pastor Christensen and Pastor Carter, we the people of Senamvilagam beg to bring our humble petition.

"PASTORS AND SIRS:

"We praise God for granting us the privilege of seeing your loving faces. It is highly appreciated to know that you have sacrificed your health and left your own country in order to preach the gospel of our Lord Jesus Christ. The anxiety we now have has brought us to you to-day, that we may have a taste of the precious message. But one or two know the truth of the Christian religion, the others do not. We have a great desire to learn about the religion.

"In the past we did not seek that which is the right way. We appreciate the truth of your religion. So we are about thirty families willing to learn about the truth of your religion. And as it would be convenient for our children to have some education, we therefore humbly request you to kindly arrange a place and a teacher to have services each Sabbath day, and teach our children during other days.

"As you have zeal and anxiety in winning souls, we pray the Great Shepherd, our Lord, to grant you wisdom, zeal, and a desire to do your best in order to save us. Let God bless you. We are obediently in the Lord,

"THE PEOPLE OF SENAMVILAGAM."

Another Village Calling

"Leaving this little delegation standing by the wayside," Brother Christensen continues, "we hastened on for several miles, and then walked off through the coconut groves to the humble home of one of our native believers. At this place another delegation was awaiting our arrival. The chief spokesman was an Indian doctor, who pleaded for a teacher and a meeting house. He offered the site for the building and financial assistance. I asked him how many would come if we should erect the meeting house and send a teacher, to which he replied, 'It would be full of listeners, and people would sit around outside.'

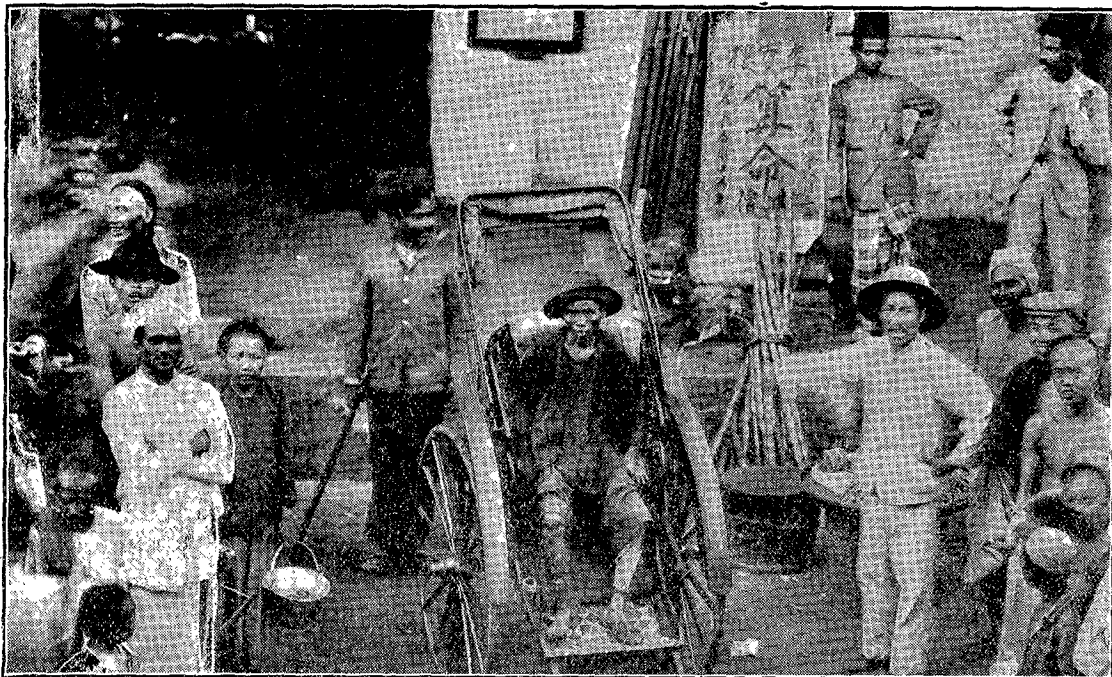
"As we talked, the people came one after another, and seating themselves about us, listened attentively, anxious to catch the promise of a teacher and a place to worship. Before we left them, they all (bedecked as they were

"God is going before us, and we look forward to seeing a great work done in this part of the South India Union. We need more trained teachers who can go into these places in answer to the opening providences of God. India needs your loyal, liberal support, and she needs your prayers."

An Irrepressible Chinese Layman

BY C. C. CRISLER

WHILE in attendance last August at our Swatow institute for workers, we became deeply interested in a man seventy-three years of age, who rose up from a seat immediately back of us, and began bearing testimony regarding the goodness of God. The one who was leading spoke some word which helped our aged brother to cease, thus giving others opportunity during the ten minutes we had for



Street Scene in Singapore, Straits Settlements

with ornaments and jewels) bowed reverently with us as prayer was offered to the God who understands the language of every heart, that the way might be opened for this request to be granted.

"As we started back to where the car was parked, the chief spokesman led the way around through the village, saying, through the interpreter, 'I want the people of my village to see the sahib from America who is going to send a teacher and have a meeting house built; I want them to see him, so they may know he has really come.' Had we stopped there, another crowd would immediately have gathered. As the car sped away, they bowed and salaamed with deepest respect, and we felt that even in superstitious old India, men are seeking the way of life.

testimonies at that time. Later I learned that the leader had told him to confine his remarks to two sentences. It seems this happy brother would have talked for half an hour, if allowed. When many others desire to take part, he has to be told to be brief.

The next morning the brother sat in the same seat, and during our second season of prayer he took part. I wondered how long he would pray, with none to stop him. He prayed with earnestness, bringing in some of the precious promises of Scripture, and using beautiful language; and he stopped in about a minute and a half. I was impressed with his prayer; for his language revealed a cultivated mind and a loving heart.

Upon inquiry, I learned that this

old gentleman has an excellent education, and that he is an untiring home missionary worker. For ten years or more he has gone all over the roads of eastern Kwangtung Province, preaching in villages and in private homes and shops. He is irrepressible. It seems that the people like to have him around. He is sometimes out for months, literally without purse or scrip, and all the while witnessing for the truth. When he leaves home at the beginning of these missionary tours, he carries a pack containing forty or fifty pounds of tracts and pamphlets and books published by our press. This pack gradually becomes lighter and lighter as the old gentleman finds those who are willing to read and investigate. Many have thus been brought to a knowledge of present truth.

ment, from twenty-one to twenty-eight.

Shortly after my return from General Conference I was sorry to hear that the Kleebow bishop had been murdered. A band of robbers set on him and killed him. Tha Myaing visits them regularly, and we hope that some day all those who are truly keeping the Sabbath will accept the whole truth.

Here I was called to see a little boy eight years of age in a village about a mile away. He was swollen with dropsy. I despaired of his life, but in answer to pathetic pleadings I drew off twenty-two cups of liquid, and then left simple remedies and directions for his care.

This year we have opened another outstation among a sect of Karens also keeping the Sabbath. They are

fill His promises to us. He expects us to exercise faith. Firmly believing that He would have the ends of the earth see the salvation of our God, we have dared to claim some promises and make some requests that in answering the Lord has greatly encouraged us and increased our faith.

Repeatedly we are having cases in the dispensary in which God works absolute miracles in our behalf. Not long ago a little boy with a broken arm was brought to us. His father, a Burmese untrained doctor and a strong Buddhist, for some time refused to bring him to the dispensary, thinking to treat the case himself. He bandaged the arm so tightly that all the circulation was cut off. In a few days the forearm rotted, and blood poisoning had set in. We felt helpless, but amputated just below

the shoulder, and had prayer for him. Although a wave of fever that swept the country carried off the father and a little brother, our patient is still alive. During a visit of the mother, I said to her, "It was because we prayed for him, wasn't it?"

She replied, "Oh, if you had only prayed for the father and the other little boy, too!" She intends to have our little patient attend our school later.

Thus we are busy, and often helpless, yet sustained and strengthened, glorying in God's sufficiency. Pray for your missionaries in Burma.

The Heathen World Pictured

PAINT a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape, darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world, the people seen in vision by the prophet, who sit in the region of the shadow of death, to whom no light has come; sitting there still, through the long, long night, waiting and watching for the morning.—*Bishop Foster.*

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character."



Ahuja, Rangoon

Monks With Their Begging Bowls, Burma

When we see men like this, earnest and true, we can the better understand how God can yet bring to all the Chinese a knowledge of God the Creator.

From Burma

BY ERIC B. HARE

ABOUT a year ago we opened a new outstation at Awbawa. This is in the locality of the Mawley Karens and the Kleebow Karens. These strange sects came to us as the result of dreams. The Kleebow Karens were the ones who, led by the bishop, were keeping the Sabbath. After baptizing the first fruits of this interest, Brother Tha Myaing was stationed in this locality. He has had a company of band boys each vacation, and with these has made some aggressive tours of his parish. Church membership has grown from three to six; Sabbath school attendance, from thirty-two to thirty-nine; school enroll-

ment, from twenty-one to twenty-eight. Shortly after my return from General Conference I was sorry to hear that the Kleebow bishop had been murdered. A band of robbers set on him and killed him. Tha Myaing visits them regularly, and we hope that some day all those who are truly keeping the Sabbath will accept the whole truth. Here I was called to see a little boy eight years of age in a village about a mile away. He was swollen with dropsy. I despaired of his life, but in answer to pathetic pleadings I drew off twenty-two cups of liquid, and then left simple remedies and directions for his care. This year we have opened another outstation among a sect of Karens also keeping the Sabbath. They are

more like Seventh-day Buddhists than anything else. We have been in touch with them for several years, and three of them have been baptized. As the result of their work a school has been established, with a Sabbath school of forty. It is wonderful to find a company here and there who are already keeping the Sabbath. It gives us a great opening to the districts, and an immediate point of contact with the people.

At our main station, Kamamaung, our students in school have increased from eighty-three to ninety-four, and Sabbath school from 114 to 129 the past year. The dispensary work is growing apace, and with greater experience we are able to help the people still more.

We have been thrown upon the arms of the Lord so much here in our work that I firmly believe the Lord would be pleased if we would take more of our troubles and burdens to Him. He is anxious to demonstrate His power. He wants to ful-



Conducted by Promise Kloss

Portulaca Christians

BY T. H. JEYS

ARE you acquainted with the flower? Many call it rose moss, but the botanists name it portulaca. The blossoms are beautiful, abundant, many colored, and variegated. It is not specially choice of soil or position, but will flower freely in poor soil, and with scant water and little attention. A very desirable plant for the home garden, then, isn't it?

Yes, but poor portulaca has one fault, which to some degree detracts from her otherwise very desirable reputation. She blossoms only in sunshine. Let the day be sunny, and the portulaca bed is one riot of showy beauty. But when a cloud intervenes, and dimness or darkness is in evidence, she promptly closes up and goes out of business. She is a fair-weather flower. So when the day is dark and dull, there are no beautiful blossoms to relieve the gloom. And not until the sun shines forth again may we expect any evidence of cheerfulness in the portulaca garden.

Did you ever know any portulaca people? How bright they are! How cheerful, how hopeful, how enthusiastic! How full of courage! How bubbling over with energy and optimism! How contagious their good spirits and high hopes!

But suddenly a cloud about the size of a man's hand hides the light, and then what a change! All is dark, forbidding, hopeless. No cheer, no energy, no optimism, no anything, until the sun shines again.

Well, I have no doubt there is a use for the sunny-day flowers, or God would not have made them so, but I have really wondered whether God has any use for portulaca Christians.

Sawing Wood

BY M. E. OLSEN

THERE it was, a very big pile of hard wood, perhaps several cords, a bucksaw none too sharp, and a very small boy. Yet it had to be done. And the only way was to take that wood, one stick at a time, saw it into stove lengths, then proceed with the next stick, and so on through the pile.

Gradually the pile of sawed wood increased in size and the other pile diminished, and after a time it was all done.

The picture will be familiar only to the older readers of the REVIEW; for the bucksaw is not the common household implement that it once was, and not many boys of to-day saw wood till their backs ache, and then go on and saw some more. But have we not here something typical of life? and is not the solution also clear? The great accumulation of work that looms up before us like a mountain will disappear in time if we get down to business, and take it one stick at a time. While we are worrying about the immensity of it, we might be sawing a few sticks.

It is not what we hope to accomplish to-morrow or the next day, but what we actually do in the present fleeting moment that counts in our lives. Looking forward to a time of greater leisure, is futile. If we use the present moment, God will find other things for us to do later. The missionary work we are going to do to-morrow or next week seldom gets done. The books we are going to read next month or next year never get read.

Life comes to all of us one day at a time; and no one has any promise of to-morrow. If we cannot find in the busy program of to-day a little quiet corner for study and prayer and self-improvement, it is not likely that we shall find it to-morrow. Then occupy the moments as they come. Take the little parcel of tracts that you have been intending to go out with, and put a few copies in the homes of your neighbors. Go and tell the people on a near-by street about the lectures on the prophecies that your pastor is giving on Sunday evenings. Call on that discouraged brother, and speak to him words of life and cheer. Take up that neglected Correspondence School lesson; give ten minutes to it now; don't wait till you can give it an hour. When to-morrow comes, do a little more. Keep going.

What your hands find to do, do with your might, and do it now. An ounce of actual achievement is worth many tons of good intentions. Make each day as nearly perfect as possible. The burden is heavy, but carry

it a little way to-day, and a little farther to-morrow, and so on. Don't hurry yourself, and don't neglect to do what you can. Use the moments wisely, and the hours will take care of themselves.

Thus the longest and hardest tasks will be performed in their own good time, and the worker will not break down under the strain. He will be happy in doing the work, and glad and thankful for the results. A successful life is one made up of hours and moments of calm, cheerful, unhurried service dedicated to the Master's use.

Finding Desert Water Through the Birds

HIDDEN water can almost always be found by study of the habits of the desert animals. The animals have instinct, bestowed upon them by nature for their protection. We humans have the reasoning mind. The mind can do much when directed by some clew or when upon familiar ground, but confront it with the strange and the dominant, and then we must admit that instinct is there its superior.

That is the case upon the desert. Instinct teaches the animals not to take chances. For instance, if an animal is driven off a trail, it positively will come back to the trail sooner or later. If birds are frightened from water, where water is scarce, you will note them returning, one after another, to the spot, to sing only when settled and contented again.

The desert traveler should learn the ways of the birds. Certain native birds will not venture out from water, others will range various distances from it. Birds of plumage, and song birds, with a few exceptions, do not go farther than a half-mile from water. These birds seem unable to find new water, for it has been proved that if their wonted water supply dries up, they perish.

When upon a desert flat or in the arid mountains a bird is heard singing, then, as a rule, water is at hand. It may be down in a deserted mining shaft, it may be a spring, or it may be a pool deposited among the rocks by the rain.

If this water is where the larger animals can get at it, then trails will lead to it; but if it is in the rocks, high up beyond the reach of hoof and paw, then the only signs for guidance will be the streaks of bird droppings, showing that the birds are constant visitors to the place. Otherwise the water might be missed entirely; but there it is, cold and abundant, as held in the crevices of the sandstone and granite.

The desert sparrow, however, ranges twenty miles from water when in quest of food. Consequently he cannot be depended upon. But the eagle, the hawk, and the buzzard generally keep within five miles of water. Their feeding habits are such that they have to drink and wash their bills. The traveler who sees these meat-eating birds circling high may be pretty well assured that they are foraging in a circle out from a water hole or have been disturbed by something upon the ground.

It is wise to make in a direct line toward them, with an eye to a trail underfoot, especially in a cattle country; but there will be a coyote or other animal trail, and this will eventually lead to water. All trails to water will come together just as the roots of a tree converge at the central bole; and although the first trail may be slender and remote from the indicated spot, if followed in that direction, it will join a larger trail and water will be found at the end.

Should a cottonwood tree be sighted, the heart may be gladdened; for this tree cannot live without moisture for its roots, and is an indication that water is somewhere near, either upon or beneath the surface.

Let us take the actual case of a traveler who has learned the desert signs:

He has halted in the midst of the torrid sandy and rocky plain to suck the last drop from his canteen. The scanty draft was warm, but it was wet—tantalizingly wet. The midday sun burned down upon him, the heat waves from the sand and rocks were torturesome, and he knew that he must find water soon or he would go crazy.

Where, then, was the nearest water? The desert sparrows flitted and twittered, but they signified little, they did not delude him. Look, however! There was an eagle, winging through the hot blue. He laid his course for the eagle, and after a time he noted an animal trail, slim and faint. The eagle was circling; presently it disappeared behind a hill ahead.

He made for the hill. A tempting mirage, picturing an azure lake,

would beckon him to the right, but he resolutely toiled on in a straight line. As he climbed the hill the mirage vanished. From the top of the hill he saw a cottonwood tree a long, long two miles ahead. The eagle seemed to be circling above it in wide sweeps.

Water! He knew better than to try to run in that fearful, blinding heat. But could he make the goal? At the foot of the hill the animal trails increased. Then he lost them,

Parents, Know Your Job

BY BERTON BRALEY

THRILLED and happy as you may be at the advent of a baby,

(And who wouldn't be exuberant with joy?)

You will presently discover that a lot of problems hover

Round the rearing of a girl or of a boy. Love can't be your sole reliance; it should aid, not hamper, science,

And although your heart with ecstasy may throb,

Sense and wisdom too are needed. Here's the motto to be heeded:

Know Your Job!

Building bodies strong and ruddy is a task for toil and study.

Know Your Job!

All your store of deep affection won't achieve a clear complexion

If the diet of your little ones is wrong. Ignorance, however tender, seldom brings about the splendor

Of a childhood that is gloriously strong. Health, both bodily and mental, isn't something accidental,

And the child that stands out clearly from the mob

Is a prize the world is gaining from a wise parental training.

Know Your Job!

Nothing hit or miss about it. Knowledge wins—don't ever doubt it!

Know Your Job!

Here's a mind and soul you've given to the busy world we live in,

Here's a body that is yours to mold and train.

Building bone and mind and sinew calls for all the best that's in you,

For the finest of your spirit and your brain.

If you'd raise a child that's splendid,—vigor, joy, and beauty blended,

Blithe and gallant, neither vulgar nor a snob,—

Give yourself the preparation for your children's education.

Know Your Job!

Give your skill and knowledge to it; love will make you glad to do it.

Know Your Job!

—In *Children, the Magazine for Parents*.

for his eyes were dry and dimmed, seared by the sun; his lips were swollen and his tongue was like parchment. He dragged himself more slowly; heard the little voice of a song bird, and by that sensed that there was water within a mile.

Could he hold out? He put his

mind to work, and determined that he would reach the water. O for a moment of shade, to relieve him from that cruel sun! Through merely an instant a wisp of cloud tempered the heat, and encouraged him. His legs were weakening, he could scarcely see, but he managed to stagger to a tall mesquite shrub, in whose narrow, thin shadow he lay gasping.

Listen! The lilt of happy song birds in the cottonwood told him that water was near, perhaps within two hundred yards. The songs guided him until he fell wallowing in a shallow pool. He drank sparingly, waited, drank again, and thanked God for the gift of the desert birds.

—William A. Robinson, in *Our Dumb Animals*.

Mistaken Kindness

THE danger of false tenderness in the training of children was finely illustrated at one time in the following manner: A person who was greatly interested in entomology secured at great pains a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature, as it wove about itself its cocoon, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened, to see the struggle necessary to get through, that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvelous hues. Its wings were small, dull in color, and the whole development was imperfect. How often we see a similar result in the character, when parents, thinking to help a child over some hard place, rob him of the strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.—*The Congregationalist*.

A PROMINENT lawyer in Chicago, a Spirit-filled man, prayed: "My Father, demand any sacrifice, only that I may be filled with the Holy Spirit!" Two hours later came a cablegram from his wife, homeward bound with their four children on the "Ville de Havre," which was wrecked at sea. The cablegram read: "Saved, alone!" Then Mr. Spafford, the lawyer, sat down and wrote the hymn, "It Is Well With My Soul."

OUR FAMILY PHYSICIAN

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

The Balanced Menu

BY EMMA L. SNYDER, R. N.

Dietitian, Boulder-Colorado Sanitarium

OFTEN the question is asked, "How can I know that the menu is balanced? Must I study food values and calories, and learn all about vitamins and minerals to know how to plan a meal?"

It is very interesting and helpful to study the subject of foods. One can plan a meal more wisely if he has a general knowledge of food values. But for those whose time is so full that there is little left for a study of nutrition, a few simple suggestions may be helpful.

1. Serve some raw fruit or vegetable at least once every day.
2. Use plenty of the thin, green, leafy vegetables, raw or cooked.
3. Avoid the use of the refined, demineralized foods as far as possible, choosing rather those that are in a more natural condition.
4. A food containing a good quality and quantity of protein should be served with each meal.
5. Avoid too free use of the acid-producing foods (bread, cereals, eggs, flesh food).

Vegetables and fruits are perhaps the most valuable of all our foods. They supply minerals, vitamins, and protein of such good quality that they are often classed as "protective foods." But vitamin C is so easily destroyed by heating, drying, and preserving that some fruit or vegetable must be used in a raw condition to be sure of getting enough of this vitamin. The summer diet nearly always contains an abundance of raw food. In the spring, too, greens are planted and served as early as possible. It is well to remember that the tender green leaves of dandelions and spinach may be served raw in salads and are a valuable addition to the menu.

Winter Menus

The winter menu is the one that needs most careful attention. Often weeks pass during which time little or no raw food is eaten. If the circumstances are not such that one may depend upon the market for fresh vegetables, provision should be made in advance to store away in a suitable place a supply of carrots, beets,

cabbage, celery, turnips, onions, and apples, all of which may be eaten raw. Beets and carrots, grated, may be mixed with other vegetables to make salad, and are excellent blood builders because they are rich in iron. Raw cabbage, raw onions, and tomatoes, either raw or canned, have the same value as oranges as sources of vitamin C.

The minerals of fruits, vegetables, grains, and other foods are often removed to quite an extent in the kitchen and through manufacturing processes. The housewife should attempt to conserve these elements by scraping vegetables or paring them thinly, instead of removing a thick layer of the outer covering, which is richest in both minerals and vitamins. The water in which the vegetable is cooked contains much of the valuable part of flavor and mineral salts. It should be used in soup or gravy, instead of being thrown away. An attempt should be made to secure foods which have not been scraped, polished, bleached, and refined. Sugar should be used sparingly, for it is impossible to balance a diet if an abundance of sugar and other sweets is used.

Protein Foods

The supply of protein in the diet should be carefully regulated. Those who use flesh foods are in danger of getting too large a proportion. A strictly vegetarian diet is likely to contain too little, unless it is planned wisely and carefully. Those who use the lacto-vegetarian diet, which includes milk and eggs, find the problem easier. Protein is used to build tissues. The body cannot store it for future use, so it depends upon a daily supply. If more is eaten than the body can use, it must be eliminated. This is an extra burden upon the eliminative organs, especially the kidneys. Serious diseases often result.

To be safe, plan to have one protein food served with each meal. Olives and nuts supply a very good quality of protein, which makes them valuable in a meatless diet. Sherman, speaking, in his "Food Products," of the value of nuts as food, suggests that it might be more logical to call meats "nut substitutes" instead of speaking of nuts as "meat substi-

tutes." Nuts and olives are concentrated, and a small amount of either furnishes enough protein for one meal. Comparing food value, nuts are not so expensive as meat; comparing their healthfulness, flesh foods lose out entirely in the argument.

Milk and eggs supply a complete protein; but since milk is very often contaminated, and the bacteria multiply with great rapidity, it is often a source of disease. Dr. McCollum, of Johns Hopkins Hospital, says, "Raw milk is never safe. There is doubt about the safety of certified milk." This statement brings to mind the instruction we have often read in "The Ministry of Healing," page 302: "If milk is used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use."

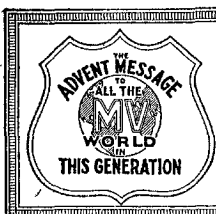
Other good protein foods are cottage cheese, ripe beans, ripe peas, lentils, nut foods, macaroni, whole wheat, and oatmeal.

Acid and Alkaline Foods

We now come to the fifth "rule," which needs some explanation. If eggs, cereals, bread, or meat were burned, the ash would be found to have an acid reaction. Vegetables, milk, fruits, legumes, and most nuts have an alkaline ash. If too much of the acid-ash foods are used, the natural alkalinity of the body is lowered. This condition is the forerunner of aches, pains, and many diseases. So one should use more of the alkaline-producing foods than of the other class. Strange as it may seem, lemons, oranges, and grapefruit are among the best foods known to overcome an acid condition of the system and improve the general health. Here, too, vegetables of all kinds are very useful.

Again we are reminded of the instruction given in the spirit of prophecy:

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—"The Ministry of Healing," p. 296.



YOUNG MEN AND



YOUNG WOMEN



An Appeal to Our Youth

What India Does Not Want and What She Needs

By O. A. SKAU

FREQUENTLY the missionaries in foreign lands receive letters from the young people in America, asking for information. While in training they are anxious to develop along those lines that will be most helpful to them in the mission field. Much of the missionaries' advice has been given to individuals or to mission bands, and largely from their personal experiences. This has all been good, and it has had its desired result; but as we are nearing the end of all things, we need more men and women to fill the need in the mission, and we are very desirous that they be of the right kind. In order that these coming workers may understand what is expected of them and what the conditions are, I am giving you a few quotations from Indian men interested in their own country.

J. S. B. Abraham, M. A., says:

"It may be that the nation which the Western missionary represents has stolen a march on us in the matter of material civilization; but simply because he can shoot a bison better and his womenfolk can wear fewer garments than ours, that is no real proof of his superiority over us."

"Whether in the pulpit or on the platform, one could hear the refrain through their message, 'We are the people,' 'Christ is ours,' 'We are the accredited agents.' One gem among this type is reported to have said at a street preaching that there is good rainfall in America because the people are all Christians there. Sometimes this kind of proprietorship and air of monopoly sickens us to the point of

disgust and even aversion to the message."

"Our country has been the dumping ground of many Western products, and among them may be included the sort of foreign missionary who is a menace to all real Christian service."

Mr. Abraham is warden of the King Hostel (Baptist Missionary Society), Madras. This man has a wide experience, and does know what India needs and just how the people feel when they receive, as has often been the

Testimony class conducted for European workers at Vincent Hill, Mussoorie, by E. M. Meleen, L. A. Mookerjee, and O. A. Skau.



case, men and women who were a problem at home.

Conditions are such that the Indian people would rather pull on without help than to get help that is not up to their expectations.

K. T. Paul, the national general secretary of the Young Men's Christian Association, the vice-chairman of the World Student Conference Federation, and author of "The British Connection With India," has this to say:

"It is clear that if all the Christian missionaries were to quit India to-day,

the Social Reform Movement would go forward unaffected, steadily, to progressive success."

This does not mean that India does not need nor welcome help from the foreign missionaries, but it does mean that conditions are changing, and that India is beginning to supply her own needs. The following statement by Mr. Abraham clearly shows how the people feel:

"India's needs are many and India's needs are urgent, but we would rather continue poor than let any group of self-righteous foreigners come and insult us with their doles, whether it be money or the gospel. At least the enlightened section among the Indian people will have no

respect for any missionary who comes to us in the spirit, *not* of a servant, but of a diplomat. We want Christianity *practiced* in our midst, and not preached or publicly demonstrated. We want men and women who will merge their lives with the life of the people, and let their influence work in such a way that it will bring into India a people who shall be worthy citizens of the kingdom of God. Judged by these standards, many a missionary and many a mission will have to pack up and go; but I believe that the few that will be left will be so unhampered by the presence of those others that the kingdom of God in India would be established much sooner."—*The Student World*, April, 1928.

Is Mr. Abraham right in his observation? Surely, he is. Actions always speak louder than words, and often the sound of our counsel is drowned by the noise of our actions. Dear young people, "study to show thyself approved unto God, a workman that needeth not to be ashamed."

It is true that Christian missions



Some of India's workers increasing their efficiency by further training in the normal arts class, European summer school at Mussoorie, India.

have been more or less at work in India ever since the days of the apostles, and yet, as Mr. R. F. Maccune says, "The Indian student does not follow Christ. He has yet to meet Him and know Him. When he meets Him, he will do Him homage—in his own way. What that way will be, we may speculate, but we cannot tell. And I have no doubt that when that happens, he will fall down and worship Him."

Mr. Maccune is the traveling secretary for the Student Christian Movement, and thus is able to keep his finger on the pulse of India's young people, and he ought to know something about what the Indian young people want.

In concluding, let me appeal to you, dear young people, to prepare yourselves for real service in the mission field. Get as wide an experience as you can, for the field needs men who might be shifted into any position. It is true that we need specialists, but these specialists must have specialized in the line of common sense and heart preparation. Do not come out with the idea that you are going to a lot of ignoramuses, for India at the beginning of the twentieth century was turning out more B. A.'s than the United Kingdom.

Let it not be said of us that we are peddling a gospel with a trade-mark, "Made in America." But let it be said of us that we are men after God's own heart.

May God's richest blessings rest upon you, dear young people, as you are preparing yourselves for the last world strife.

Pressing Toward the Mark

BY N. P. NEILSEN

"BRETHREN, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark* for the prize of the

O. A. Skau and his worthy helpers putting in a new hot water system in the boys' dormitory at Vincent Hill School and Junior College, Mussoorie, India.



high calling of God in Christ Jesus." Phil. 3:13, 14.

These are the words of Paul, the great apostle to the Gentiles. He says, "I press toward the mark." There was a mark toward which Paul was pressing. There was a goal, an ideal, that continually stood before him, and he kept his eyes upon the mark. He did not look behind him. He did not let the things of the past hinder him in his earnest endeavor to reach his goal. He pressed forward in spite of the hindrances in the way, and with outstretched arms, as it were, reached forward to lay hold upon "the prize of the high calling of God in Christ Jesus." He had not yet attained to it, but he saw the ideal before him, and ignoring all other attractions, he made it the one purpose of his life to reach the mark.

It is well to have an ideal before us. We should have a purpose in life. Without an ideal, or purpose, we would be like a ship floating aimlessly upon the ocean, with no harbor in view; we would be like a derelict, drifting hither and yon, and moved about by every wind that blows; we would be like a tramp, without a home, going about without any special place in mind; yes, we would be like the beasts that perish, with no future in view, only to "eat and drink; for to-morrow we shall die."

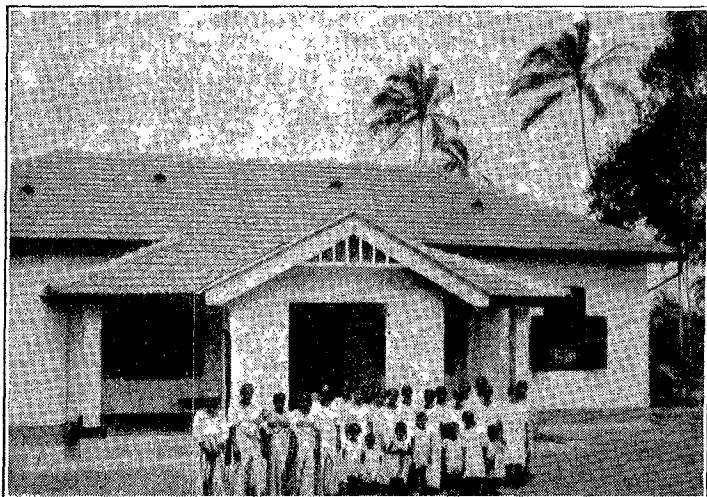
Our ideal, be it high or low, has its effect upon our life. By beholding we

become changed. Men have looked upon a painting of Christ upon the cross, and their hearts have become softened. Kepler, the great astronomer, while gazing at the stars and discovering some of the laws governing the heavenly bodies, was led to exclaim, "O God, I am thinking Thy thoughts after Thee!"

Our ideal does influence us. This thought is expressed by Paul in the following words, "We all, with open face beholding as in a glass the glory of the Lord, *are changed* into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Mrs. White says, "It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold."—"Education," p. 190.

Men will rise no higher than their ideals. We will shoot no higher than our aim. Therefore we should have the proper ideal before us. The heathen have had low ideals, and their standards of living have been dragged in the dust. Their gods were gods of wood and stone, with corrupt and evil passions. They "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1:23. Their gods were filled with hatred and vengeance, gods who delighted in torture and suffering. Their ideal for their gods was low, and thus the worshipers were dragged down to the same level, and became like unto them until their worship consisted in the vilest acts and most abominable practices conceivable.

A mother over in Africa leaves her little child, which she loves, asleep on the edge of some steep precipice that it may fall off and be mangled to death as soon as it awakens and begins to stir, because the two upper teeth came first. She loves her child, the same as we love our children, but for fear of the demon spirit, or to appease the wrath of her god, she is led to leave it to perish. The mothers of India sometimes throw their little children,



Girls' Dormitory of the Ceylon Mission elementary school, made possible through the thirteenth Sabbath overflow.

into the Ganges River to be eaten by the crocodiles, as a sacrifice to their god. Among certain tribes of Africa it is not thought "worth while" to give their girls an education, for they are to be sold in exchange for hogs or cattle. Among some tribes of Indians in Brazil, the witch doctor will stick a sharp needle into a man when he is suffering pain, to let out the evil spirit.

Yes, such is heathenism, with its low ideals, and such is the baneful influence of its teachings. It does not elevate society nor better home conditions; but it degrades its worshippers, and spreads a pall of terror and despair over its votaries. Their ideals are low, and we witness the terrible results.

The ideal before some men is worldly fame and applause, and all their plans in life are shaped accordingly. They press toward *their* mark. With others the great, overtowering purpose may be the amassing of wealth, and they will leave no stone unturned to reach their goal. They, too, press toward *their* mark. Often young people will have some great or noted man of the world as their ideal, and they will plan to become like him. They may have a desire to become an aviator like Lindbergh. Their ideal may be a great general like Napoleon, an explorer like Amundsen, or some great liberator like Lincoln. Perhaps their ideal may be some great singer or artist. Children will often have their father or mother as their ideal, and will try to do as one little boy said, "Papa, I am walking in your steps." All such press toward their ideal.

Do we have an ideal before us in life? Do we have a mark toward which we are pressing? Do we have one great, all-absorbing purpose toward which we are bending all our energies? If so, what is it? What is the mark before us toward which we are aiming? What is our ideal which is beckoning us on and stimulating us to greater activity? What is our one purpose in life toward

which we are bending all our plans? What is the one object which continually stands before us, and which has such a molding influence upon every decision we make and upon every plan we lay?

We are Seventh-day Adventists. We are looking for our Lord to come in the clouds of heaven. We know that soon all earthly things will pass away. We know that here we have no abiding place. We look for a "city yet to come." We are strangers and pilgrims on the earth, journeying home-

toward the mark set before us. But in proportion as we lose sight of this purpose will our vision become dimmed, our view distorted, and we shall be unable to see things in their proper relationship to the work which is before us and to the eternal realities.

Then, shall not we, like Paul, forget the things which are behind, those petty things which now annoy and depress us, and reach forth unto those things which are before us? Shall not we, also, "press toward the mark for



Courtesy, Commissioners Victorian Railways

Mt. Feathertop in Winter

ward to a better land, even the land of promise. And to us has been committed a special work. We must give the message of the soon coming of Christ to all the world in this generation. Under God we must finish the work which He has given us to do. We must hasten with the message, for the time is short.

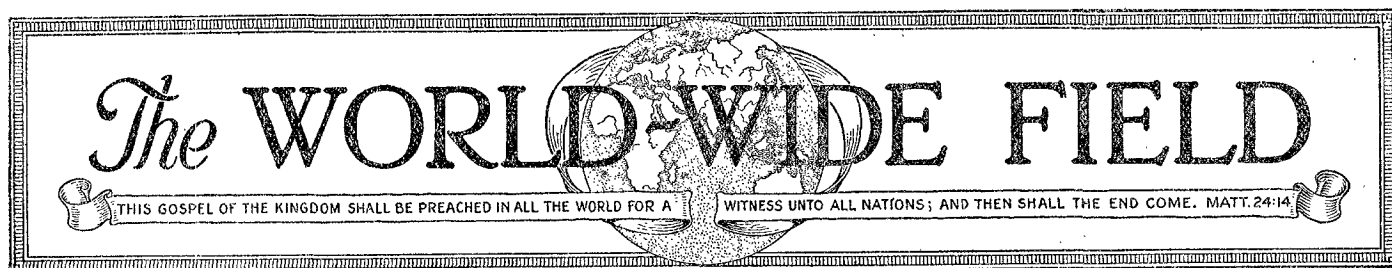
Such are we, and such is the program and purpose before us. As Seventh-day Adventists we claim to believe it, and it is right; but only in proportion as we keep this great purpose continually before us, only as we press toward our goal, will we be kept from being swerved aside by other influences which are around us. Only as we keep our eyes upon the mark will we be able to view all other things in their proper perspective. All our acts and plans in life must be molded and shaped according to that one great purpose. The fashions of this world, and the pleasures of sin will have but little influence upon us so long as we keep pressing

the prize of the high calling of God in Christ Jesus"? Surely it is worthy of our highest endeavor. God grant that we may!

"Do Others See Jesus in You?"

AFTER Leonardo da Vinci had finished his great picture of the "Last Supper," he called his truest friend to see it before it was publicly exhibited. As that friend stood before the picture, his first exclamation was, "Oh, what a wonderful goblet in the hands of Christ!" With one stroke of the brush Da Vinci blotted out the goblet from the picture. "I would have you see nothing," he said, "except the face of the Christ."

As disciples of Jesus, we, too, are painting pictures of Him. The world is to see in our faces His face. But if we are to succeed in so glorious a purpose, we must relentlessly blot out from our lives whatever keeps Jesus from having the central place.—*Convention Teacher.*



The Skodsborg Council

By W. E. READ

THE first winter council of the Northern European Division was held at Skodsborg, Denmark, from November 27 to December 4. In addition to the regular members of the committee we were pleased to have with us E. F. Hackman, associate Home Missionary secretary of the General Conference, as well as the conference presidents and one or two others from the Scandinavian Union. We certainly had an excellent meeting. The Lord came near to us all, and blessed us in our study of the different problems that came up for consideration.

At the opening meeting, the chairman, L. H. Christian, gave a brief review of the field, emphasizing the great need at this time that all our leaders and workers shall stand loyal to every principle of the message. All around us there is indifference to spiritual things. A great wave of atheism is spreading over the world. In fact, we have entered upon a time when religious values are interpreted in a way far different from what they were many years ago. As a consequence, there is grave danger that our own people, at times, will be affected

by the irreligious and indifferent spirit of this age.

We felt that it would be opportune at such a time as this to express ourselves in no uncertain tones as to our confidence in the whole message that God has given to this people. Not that we have doubted it by any means, but it does us good as leaders and workers to tell one another of our confidence in God and in His truth. Further, we all felt that an expression to this effect, sent out from the council to our believers in the division, would be a means of bringing good cheer and confidence to all their hearts, so it was decided to send out the following statement:

"In former days, God's people often stopped to review the past, to study the present, and to survey the future. Thus their faith, courage, and joy in the Lord were revived and strengthened. In like manner, it seems timely, as we begin this first session of the Northern European Division, briefly to study the great fundamentals of our faith, order, and work.

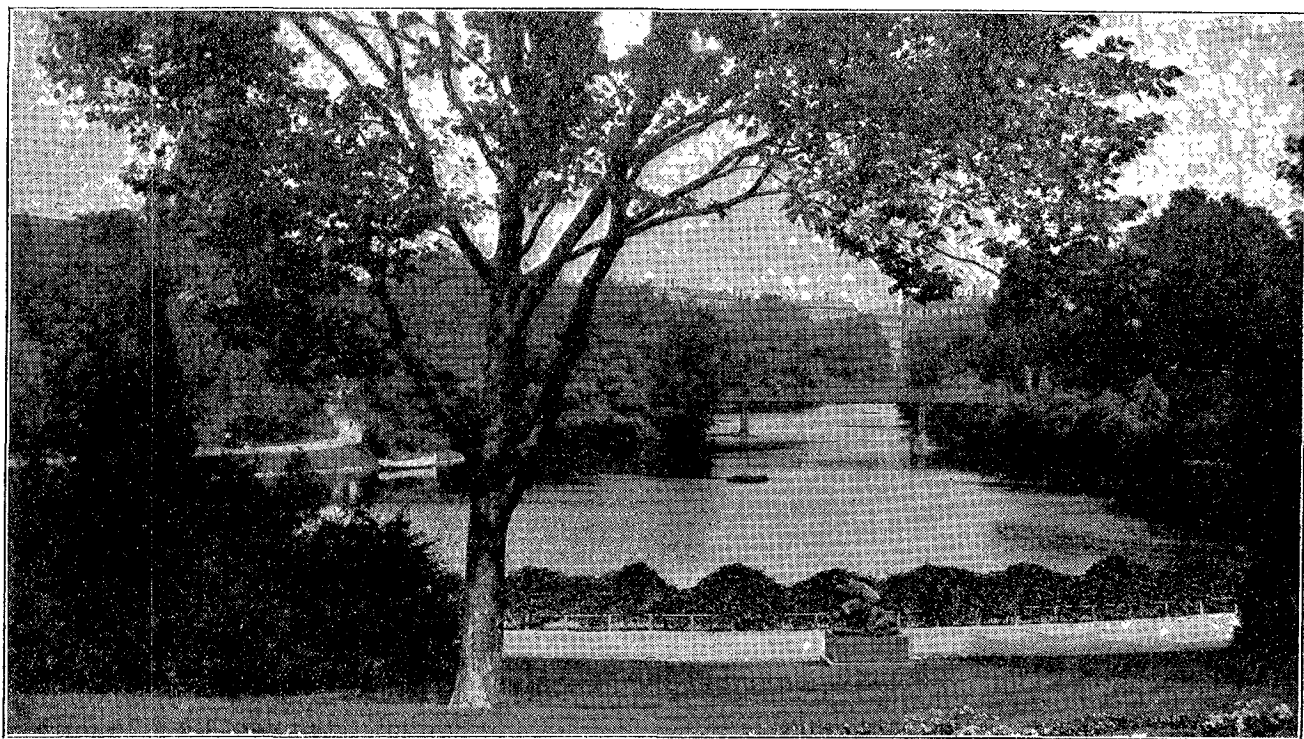
"We accept in full the doctrine and organization of the Seventh-day Adventist Church. We believe that this advent message and movement, founded as it is on the entire Bible, and upon the Bible

only, is a fulfillment of Scripture prophecy. We accept without reserve the precious instruction of the spirit of prophecy in the advent church, not as a new Bible or an addition to the Bible, but as light from heaven on the word of God. We desire, under God, to stand loyal to the General Conference and to the advent believers as one church and one body in all the world.

"The condition of the world, as well as other signs of the times, and especially the rapid advance of the advent movement, lead us to believe that the coming of the Lord is very near.

"The work to be done being large and the time brief, we feel deeply the great and solemn task committed to us, and we desire, with all our ministers and workers, to lead our people into a deeper spiritual and stronger faith, as well as a genuine preparation for the coming of Christ; to do our utmost to save and train our children and youth, and we pledge ourselves, under God, to make every effort to carry the advent message to the many millions in the countries of the Northern European Division, including its large mission fields."

Already word has come in to us from some parts of the field as to the joy and blessing this has brought to many of our people. We have appointed also a Sabbath early in the new year, which we have called Spirit of Prophecy Day. At that time we shall bring before our people in the churches the blessings of this gift that God has given to His remnant people.



THE OERSTED PARK, COPENHAGEN, NAMED AFTER THE GREAT INVENTOR AND SCIENTIST

We had to give some study to the question of caring for our departmental work. In view of the resignation of W. M. Landeen from the educational department, we were obliged to arrange for this as well as for three other departments. Eventually it was decided to appoint L. F. Oswald, principal of the Baltic Union School, to the educational and home missionary departments, and G. A. Lindsay, of Sweden, as Sabbath school and young people's secretary for the division. While not altogether free from their present work, these brethren are already entering with real earnestness into their new work, and we feel sure they will, under God, build up these departments quite strongly.

We have some large problems in the division, one of which is the number of cities yet unentered with the threefold message. The evangelistic work in the British Isles presents one of our largest problems in this respect. Even now, after many years of labor in the field, there are still hundreds of cities where we have no representative of the third angel's message. The same thing is true in Sweden, Poland, and other parts of our division. Something definite must be done for those unwarned millions, and in view of the shortness of time, well-thought-out and yet large plans must be made for carrying on a far greater campaign of evangelism than we have ever dreamed of before.

Another great responsibility is our large mission territory. We have almost three fourths of the missionaries in our new Northern Division that we had in the old European Division, and these are scattered throughout the mission fields in both East and West Africa. In our African missions there remains much land yet to be possessed. The great stretches of French West Africa have not yet been entered, and there are millions of people to whom we must carry this last message of mercy. We took action, however, looking forward to entering French West Africa at an early date. We expect to select two of our best young men, and after a period of special training in France, send them down to open up work in one of these French colonies.

We have set our goal in the division in the Harvest Ingathering work for \$90,000 in 1929. We expect our Big Week receipts to total fully \$9,300.

We face the new year with courage and hope. While our resources are small, our trust is in the great God of Israel. More and more we must look to Him for the help we need, and we believe that as we trust Him, He will

bless our feeble resources, so that they will reach in blessing to the vast waiting multitudes. It is good to remember what the Savior did in taking the five loaves and two small fishes, and how He made them meet the need of such a large concourse of people. What He did on the shores of the Sea of Galilee He can do for us to-day. May we have a larger vision, a greater faith, and a more implicit confidence in our mighty Leader.

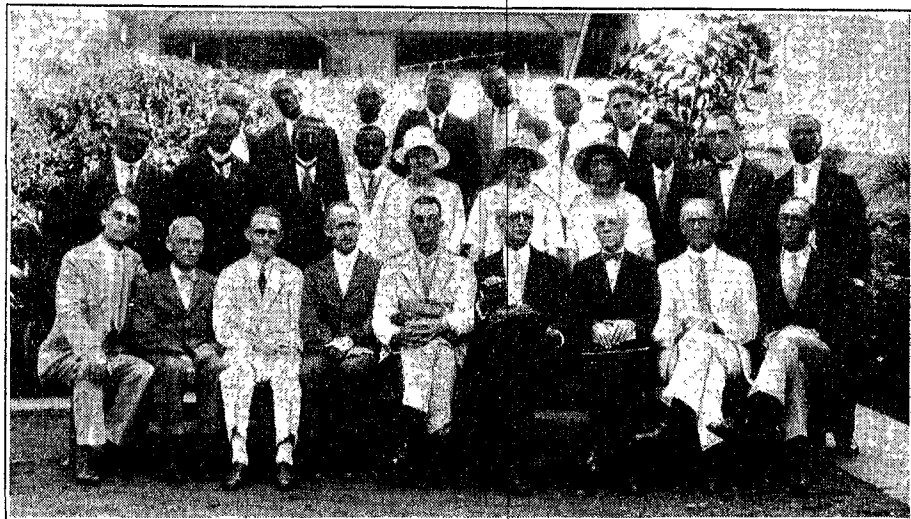
The East Caribbean Union Biennial Meeting

BY S. A. WELLMAN

THE East Caribbean Union Conference includes the Leeward Islands, South Caribbean and British Guiana Conferences, and the Mt. Roraima Mission. These embrace all the island fields from St. Thomas on the north down to continental South America, with the Guianas on the continent. It was organized in December, 1926, and this was its first session with delegates from the various conferences and missions embraced within its territory. Owing to the recent departure of M. A. Hollister for America, because of ill health, and

the secretary-treasurer, M. D. Howard. This excellent report recorded the baptism of 750 persons in the year and nine months under review, with a present total church membership of 3,590, making it the second largest union in the division in point of membership. The total tithe received during the same period was \$38,691.71. These excellent results were obtained in spite of many changes in the working force and in leadership during the period.

The three days of the conference were devoted to business sessions, and every evening to the presenting of reports. Each of the conferences of the union had a good report to render, but these have been presented in previous articles by the writer. Perhaps the outstanding report of the session was the one presented on Thursday night by A. W. Cott, of the Mt. Roraima Mission. For three nights previous he had spent the night making a set of slides with which to illustrate the report of the work at Mt. Roraima and the recent trip made by him to Acurima and Boa Vista on the Rio Branco in Brazil. As the pictures with the story came upon the screen, the large audience which filled the church in Port of Spain sat spell-



Group of Delegates Attending the East Caribbean Union Conference at Port of Spain, Trinidad

to the delay in the arrival of W. R. Elliott, who had been placed under appointment to fill the vacancy made by Elder Hollister's return to the States, E. E. Andross, division president, called the session for Dec. 4-6, 1928, following the meetings in the local conferences of the union. Four delegates were present from the Leeward Islands, three from British Guiana, and eight from the South Caribbean, with the members of the union committee, E. E. Andross and J. A. P. Green from the division, and the writer from the General Conference.

In the absence of the president, a report for the union was rendered by

bound, listening to the recital of God's providential leadings in this journey. At Acurima Brother Cott left seventy keeping the Sabbath, but needing leadership and instruction. The simple faith of the Indian people who gladly accepted the word of God was evidence of what might be accomplished with continued leadership.

The East Caribbean Training School at "La Realista" Estate, Maracas Valley, Trinidad, reported an enrollment of seventy students, the girls' dormitory occupied but not completed, the sawmill in course of construction, and the logs ready to prepare for completing the present building as soon as the mill can begin

operation. The faculty consists of Prof. and Mrs. L. H. Gardiner, Prof. and Mrs. R. S. J. Hamilton, Miss Eloise Williams, and Miss L. Austin.

During the conference sessions the following officers were unanimously elected for the ensuing quadrennial term: President, W. R. Elliott; secretary-treasurer, M. D. Howard; field and home missionary secretary, R. M. Carter; educational secretary, L. H. Gardiner. These, with the local conference presidents, constitute the executive committee of the union.

The plans laid at this session look forward to a developing work in all the field, strongly evangelistic in character. Special study was given to the French islands, Martinique and Guadeloupe, and to the location of the Mt. Roraima Mission head station at a point more accessible, but yet providing continuous contact with the Indians for whom it was established.

The closing session, after Brother Cott's vivid report, was a farewell service also, many of the delegates leaving early the next day for their various fields of labor. Under God's leadership all departed for their fields full of hope and confident of a glorious measure of success in the years just ahead.

The New Glendale Sanitarium Chapel

BY LEONORA LACKY WARRINER

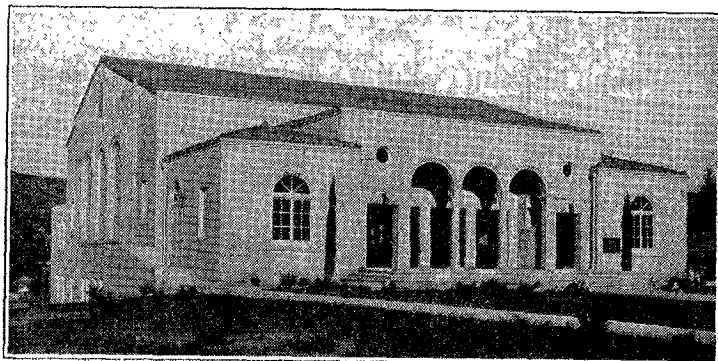
FROM the time the new sanitarium at Glendale was opened in April, 1924, until the close of 1928, the sanitarium church had no appropriate place of worship. During the first two years, services were held in a crudely finished hall, now used as a carpenter's shop, situated under the hydrotherapy rooms. Later, when the nurses' dormitory was built, its gymnasium served as a place of meeting, but was found to be wholly unsatisfactory for that purpose, being dark, noisy, and difficult of access for both patients and workers. Finally, early in 1928, plans were made to erect a simple yet representative place of worship on the sanitarium grounds, and on Sabbath afternoon, December 15 of the same year, it was possible to hold the dedicatory services in the completed building.

Glendale has had the unique experience of erecting a beautiful edifice at less than its first estimated cost. The happy fact has been due to labor and material generously given by members of the sanitarium family and friends of the institution, and to the careful planning of the building committee and the man in charge of the construction, J. B. Folkenberg,

who with the pastor, F. W. Paap, worked untiringly to keep expenses down to a minimum without sacrificing essentials. Elder Paap might be seen any day putting on hinges, helping a carpenter here, assisting a mechanic there, and when an estimate of \$60 came in for some blackboards, he got the material for \$16 and put them up himself. So, by saving here, substituting something just as good for an expensive article, helping the builders wherever possible, the work went on and prices were kept down. E. G. Fulton, the business manager, and R. F. Cottrell, associ-

The New Glendale
Sanitarium Chapel

H. B. Miller



ate chaplain, threw themselves heart and soul into the project, and worked hard and long to its completion. The result has been the erection at a low cost of perhaps one of the most beautiful chapels of its size among us.

The accompanying picture does not do justice to the building, standing as it does on gently rising ground, with a wonderful panorama of mountains in the background. It is of heavy frame construction, with metal lath and steel girders, making it as nearly fireproof as possible. The main auditorium seats 550 people, and on the ground floor are four large Sabbath school rooms, a modern heating unit plant, the Dorcas Society room, and public service rooms.

In the sanitarium itself we have been greatly blessed. Just recently we extended surgical service for a limited period of time to members of our constituency. Many of our people of limited means availed themselves of this opportunity to have needed work done at the nominal cost of hospital care only. Almost immediately the main building began to fill up. At this time last year we had only 195 guests in the hospital and sanitarium; to-day we have 255, not including the babies, with a steadily increasing waiting list. We feel that God has honored our effort on behalf of those who needed help, and has made true to us His promises in Isaiah 56:7-11.

Many of our guests are people of wealth and influence from the East and Middle West, the register show-

ing recent arrivals from the following States and countries: Iowa, Illinois, Pennsylvania, Nebraska, Minnesota, Ohio, North Dakota, Nevada, Colorado, Michigan, New Jersey, Washington, Missouri, Montana, New York, North Carolina, Utah, Canada, and Australia.

Our church treasurer's report for 1928 was encouraging, showing a healthy financial condition, in spite of the fact that many of our members are nurses in training, with not much money to give. The average membership for the year was 335. In addition to the funds raised for the

new chapel, amounting to an average gift of \$40 a member, the report showed the sum of \$40,824 received during the year. Of this amount, \$20,709 was regular tithe, \$12,276 foreign mission offerings, and \$7,838 for home missionary enterprises.

We at the sanitarium are full of thankfulness for the blessings of the past, and have a steadfast faith in the future, believing that God, who has led us in such a marked manner in the years gone by, will continue to lead and bless us in the days to come if we stay close by His side.

Missionary Volunteer Convention

BY G. W. WELLS

THE third regional convention of the Missionary Volunteers was held at the Southern Junior College, Ooltewah, Tenn., Dec. 17-23, 1928. Representatives from the department at Washington, D. C., and all the Missionary Volunteer secretaries from the Columbia, Southeastern, and Southern Union Conferences, were in attendance, with some local presidents a part of the time.

The young people and juniors in our ranks are living assets to the cause. Who can estimate their value? They are worthy of our confidence, our best attention, and our loving interest.

The time of the convention was occupied in studying questions of the greatest importance. Far-reaching

plans were laid, strong and wise resolutions were formed, which, if carried out, will add strength and efficiency to the department in each conference.

To save from sin and guide in service is an outstanding motto of the department. Not all the time of the convention was occupied in discussing ways and means or giving study to material things; for much time and earnest thought were given to the spiritual development of the youth among us.

It was an inspiration to join with this band of noble men and women in careful study of the possibilities and problems in this department. I think all in attendance would bear witness that it was a helpful, instructive, uplifting, and profitable convention.

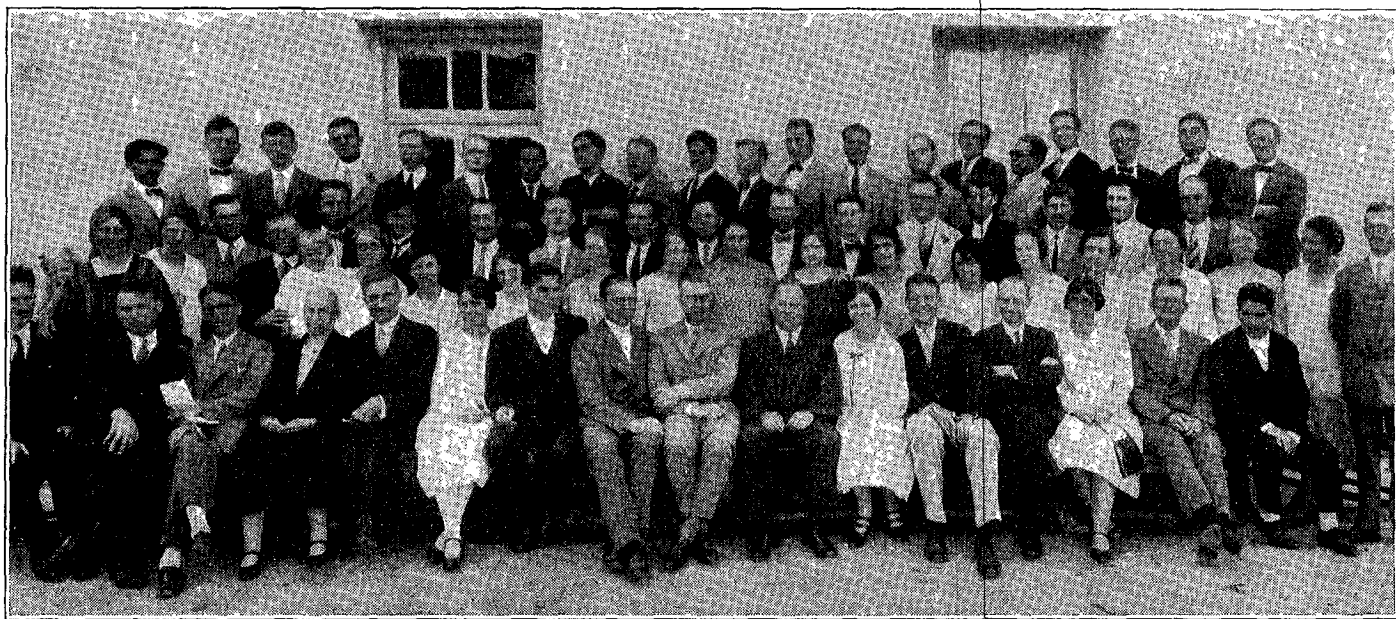
could not be taken with a prospectus and successfully delivered later in this country. "It might work in other countries," they said, "but not here." However, after much discussion and persuasion the plan was adopted, and the publishing house was asked to prepare prospectuses for the field. Experienced field men had been brought in for the two unions and several for the local fields, to lead out in the work, and the following figures would seem to justify the course taken:

In 1921 the combined sales of the two Brazil unions were \$63,149.83. In 1927 they had increased to \$126,060.26, and 1928 will show a still larger per cent of increase. Some very large individual records have been made by colporteurs. Men have

same time not necessarily decrease the sales. There was a recognition of the need of raising the standard in the selection and training of colporteurs, conducting the work on an evangelistic rather than a commercial basis.

The home missionary work was given careful and thorough consideration. Plans were discussed and laid along all lines of missionary endeavor by the laity. Such major questions as the Harvest Ingathering and the Big Week were given special consideration. Methods of getting the lay members to give Bible readings, conduct cottage meetings, and circulate literature, especially tracts, were studied, and recommendations passed.

As usual in conventions of this kind, every hour was full and the



BRAZIL HOME MISSIONARY AND PUBLISHING CONVENTION, 1928

Home Missionary and Publishing Convention

BY W. W. EASTMAN

THIS joint convention was held at the Brazil Training School near São Paulo. The time was divided between the two departments. R. R. Breitigam, home missionary secretary of the division, and J. L. Brown, secretary of the publishing department, acted as chairmen of their respective departments.

The two Brazil unions and all their local fields were represented by their departmental leaders, and also the union and local presidents and mission directors with their respective tract society secretaries and treasurers.

Seven years ago I attended a similar convention held at this same place. Up to that time our colporteurs in Brazil had not sold books on the regular subscription book plan, and it was thought by some that orders

been trained and developed who are making the colporteur work their business, and many students from the training school are paying their way wholly or in part through the sale of our books and magazines.

The convention gave consideration to such questions as evangelistic canvassing, and the combination plan and resident colportage. The plan of combining a year's subscription to a magazine with the sale of a book by colporteurs is already working well, and *O Atalaia* is being given a larger circulation through subscriptions sent in by the colporteurs.

A recommendation was passed approving of the resident colporteur plan. Both students and regulars are to be encouraged to rework their territory, with the view of working it more thoroughly and carefully. There was a general conviction on the part of practically all, that this plan will result in greater fruitage from the colporteur work, and at the

time passed quickly. Elder Haynes conducted a series of Bible studies in the evenings, on the self-support of the church.

Valuable lessons were drawn from the work of the apostle Paul in establishing churches at strategic centers, organizing them, manning them with native talent, and then leaving them to carry on the work he had begun, and thus give the gospel to the whole province in which they were located. These studies were profitable and were appreciated by the brethren.

Throughout the convention there was a spirit of harmony and union. Some heart-searching meetings were held, when sins were confessed and wrongs righted. As far as I was able to discover, all felt that the convention was profitable and that the time had been well spent. We believe it will contribute to the further progress of the message throughout the great republic of Brazil.

Greatest Problem in the Missionary Volunteer Department

BY M. E. KERN

A DIVISION Missionary Volunteer secretary writes, "Our greatest problem is to keep our local fields manned with those who will have the responsibility of the department work." The same mail brought the Missionary Volunteer report from another division, which showed a large increase in membership, but a serious decrease in the percentage of reporting membership, and in almost all lines of work. Apologizing for the report, the division secretary said that the secretaries of some of the unions had been called to other lines of work, and that time had elapsed before choosing their successors. There had been changes in local secretaries, also.

When the thermometer goes up, we know that the temperature is warm; when it goes down, we know it is cold. So, as we watch the reports of our young people's work from quarter to quarter, we can understand pretty well the condition of the leadership in the fields. This great army of our young people is just as willing to throw its energy into the Lord's work one time as another, and in one field the same as another, but its activity depends on the leadership we furnish.

But what difference do a few reports make? a few more missionary visits? or a few hundred more pieces of literature distributed? or a few more hours of Christian help work? A great difference! The doing of those things is a part of the world-wide message which is to go to all people. But even more important is the reactionary influence on the young. They do not cease to be active while we are exchanging workers, or while a new secretary is spending six months or a year learning how to do his work, or while there is no secretary at all. No, no! Other influences attract them. The world presses into the vacuum made by the withdrawal of Missionary Volunteer leadership. The vision of a life of service for God grows dim. Some souls are lost, and others are scarred.

"We have an army of youth to-day who can do much if they are properly directed and encouraged."

Sum up at night what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul. Watch the decay
And growth of it. If with thy watch, that too
Be down, then wind both up. Since we shall be
Most surely judged, make thy accounts agree.
—Herbert.

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, San Bernardino Co., Calif., Wednesday, March 27, 1929, at 10 a. m. The object of the meeting will be to elect eight members of the Board of Trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

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

REVIEW AND HERALD PUBLISHING ASSOCIATION 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.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

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

Mary E. Weil, 8907 Date St., Los Angeles, Calif., Seventh-day Adventist literature for missionary work.

Mrs. B. E. Brinkman, of Ann Arbor, Mich., wishes to thank those who have sent literature. She has all she can use for some time.

Richard Wilson, 929 N. Mansfield St., Memphis, Tenn. Literature for free distribution among hospitals, poorhouses, and for general missionary purposes.

Mrs. Geo. Snively, 520 Kearney St., Manhattan, Kans. Present Truth, Watchman, Signs, and other publications for missionary work by the Missionary Volunteer Society.

Mrs. Jennie Harrington, West Union, Iowa. General Delivery. Watchman, "The Marked Bible," Signs, Present Truth, tracts, and other literature suitable for lending and giving away.

Mrs. M. C. Nelson, Hot Springs, National Park, Ark. Signs, Present Truth, Life and Health, Liberty, Youth's Instructor, and Life Boat, to fill racks and for free distribution. Mrs. Nelson would like these at once, as the season has opened at the resort where she wishes to work, and thousands of people are coming in.

The Bahama Mission wishes to thank those in Hartford, Conn.; Mount Vernon, Ohio; Loma Linda and Santa Cruz, Calif.; New York; Pawtucket, R. I.; Victoria and Edgewater Park, N. J., and others who so kindly responded to their call for papers. These are being used in real missionary endeavor, and all papers addressed to Box 356, Nassau, Bahamas, will be appreciated.

OBITUARIES

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

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

Gibson.—Dallas Gibson died in Tucson, Ariz., Dec. 23, 1928, at the age of twenty-three.

Nelson.—Hans P. Nelson was born in Denmark; and died at Clear Lake, Wis., Jan. 26, 1929.

Read.—Elsie J. Read, charter member of the South Side Church, died in Chicago, Ill., Jan. 12, 1929.

Fitzgerald.—Mrs. Rhoda A. Fitzgerald was born at Webster, Miss., Aug. 1, 1853; and died Dec. 25, 1928.

Stroup.—Mrs. Susan Frances Stroup died at Staunton, Va., Jan. 1, 1929, at the age of seventy years.

Sims.—Dr. Perry N. Sims was born in Columbus, Ind., in 1884; and died in El Centro, Calif., Aug. 31, 1928.

Sewell.—Mrs. Sophia May Sewell was born Jan. 20, 1862; and died in Nashville, Tenn., Jan. 22, 1929.

Paige.—Ruth Louise Paige was born in Columbus, Ga., April 8, 1913; and died in the same city Dec. 4, 1928.

Rogers.—Bessie A. Rogers was born in Central City, Iowa, Oct. 22, 1898; and died at Fresno, Calif., Jan. 2, 1929.

Hair.—Chester W. Hair was born at Morris, Mich., June 20, 1868; and died at Lancaster, Calif., Dec. 30, 1928.

Draper.—George A. Draper was born in Fayette County, Iowa; and died in Topeka, Kans., at sixty-eight years of age.

Bennett.—William S. Bennett was born in Chesaning, Mich., in 1866; and died in Oneida Township, Jan. 11, 1929.

Boyd.—Sister J. D. Boyd was born in Detroit, Mich., in January, 1844; and died at Safford, Ariz., Jan. 6, 1929.

Winters.—George Winters was born at Jackson, Miss., April 30, 1883; and died at Pittsburgh, Pa., Dec. 29, 1928.

Anderson.—Mrs. Nellie F. Anderson was born in Massachusetts, June 27, 1857; and died in Redding, Calif., Jan. 4, 1929.

Taylor.—Orvie Ruskin Taylor was born in Hanford, Calif., Jan. 1, 1886; and died in Clovis, Calif., Jan. 20, 1929.

Smith.—Mrs. Elizabeth Ross Smith was born in Modale, Iowa, Nov. 2, 1870; and died in Boulder, Colo., Jan. 4, 1929.

Lockwood.—Mrs. Mary Lockwood was born in Pennsylvania in 1859; and died in San Bernardino, Calif., Dec. 25, 1928.

Hartley.—Mrs. Anise Hartley, née Miles, was born April 5, 1896; and died in Indiana, Dec. 27, 1928.

Beam.—Priscilla Beam was born in Long Valley, N. J.; and died in Stroudsburg, Pa., Nov. 15, 1928.

Stevens.—Lewis P. Stevens was born in Menard County, Illinois, Sept. 3, 1857; and died Nov. 28, 1928.

Walker.—Mrs. Louisa Walker was born in Dundee, Ill., Aug. 20, 1858; and died in Denver, Colo., Oct. 5, 1928.

Peterson.—Mrs. Catherine Peterson of Elgin, Ill., died at Hinsdale, Ill., Dec. 22, 1928, at the age of seventy-nine.

Lees.—John Frederick Lees was born in Fordan, Pa., May 16, 1838; and died in Pueblo, Colo., Oct. 12, 1928.

Rapp.—Mrs. Rachel Rapp was born in Holland; and died in Glendale, Calif., Oct. 23, 1928, at the age of ninety.

Ragon.—David M. Ragon was born in Missouri, Dec. 22, 1855; and died in Bloomington, Calif., Dec. 10, 1928.

Coleman.—Elmer Elsworth Coleman was born in Kentucky, July 17, 1863; and died in Longmont, Colo., Oct. 4, 1928.

Scott.—Nancy Joseph Scott was born at Athens, Ohio, Jan. 17, 1846; and died at Sioux City, Iowa, Dec. 19, 1928.

Grey.—Mrs. Cecelia M. Grey was born in Harrisburg, Pa., Sept. 19, 1857; and died in Santa Cruz, Calif., Dec. 11, 1928.

Sunderland.—A. B. Sunderland was born in Columbus, Ohio, Sept. 19, 1859; and died in Etowah, Tenn., Dec. 30, 1928.

Rose.—Mrs. Mary Gertrude Rose was born at Centerville, Ind., April 27, 1858; and died at Richmond, Ind., Jan. 1, 1929.

Ramseyer.—Alfred David Ramseyer was born at Aspen, Colo., March 24, 1902; and died at Douglas, Ariz., Nov. 29, 1928.

Quillen.—Mrs. Mary Geneva Quillen was born at Newburgh, N. Y., April 23, 1865; and died in Chicago, Ill., Dec. 14, 1928.

Collard.—Rollin Spencer Collard was born at Lakeview, Mich., April 24, 1886; and died in Lansing, Mich., Jan. 6, 1929.

Lamberton.—Mrs. Elsie B. Lamberton was born at Marshfield, Vt., Sept. 8, 1847; and died at Sharon, Vt., Jan. 24, 1929.

McCarthy.—Mrs. Elizabeth McCarthy was born in Anock, Mo., Jan. 19, 1851; and died in San Francisco, Calif., Dec. 3, 1928.

O'Brien.—Mrs. Rhoda Ann O'Brien was born in Wisconsin, Pa., Feb. 27, 1858; and died in Denver, Colo., Dec. 31, 1928.

Whitesel.—Mrs. Ruth Adell Whitesel was born in Winterset, Iowa, July 30, 1871; and died in Denver, Colo., Sept. 23, 1928.

Akins.—Margaret Lillian Akins was born near Hartington, Nebr., March 8, 1913; and died at Sioux City, Iowa, Dec. 30, 1928.

Baxter.—Mrs. Malvina Hammond Baxter was born near Memphis, Tenn., July 20, 1848; and died at Erie, Pa., Jan. 12, 1929.

Mulhern.—Thomas Mulhern was born in Whitteville, Maine, May 24, 1850; and died in Sumas, Wash., Dec. 18, 1928.

Behney.—Mrs. Nellie Virginia Behney was born in Richmond, Mo., March 14, 1861; and died in Denver, Colo., Jan. 5, 1929.

Chilson.—Mrs. Ina Little Stevens-Chilson was born in Marietta, Ga., Aug. 27, 1884; and died at Takoma Park, Md., Dec. 15, 1928.

Estabrook.—John Estabrook was born in Linn County, Iowa, Aug. 9, 1842; and died in Palo Alto County, Iowa, Dec. 23, 1928.

Beaumont.—Louise Campbell Beaumont was born at Beaver Dam, Wis., August, 1861; and died at Denison, Iowa, December, 1928.

Rothwell.—Mrs. Harriet Eliza Rothwell, née Heywood, was born in England, Feb. 22, 1837; and died at Nevada, Iowa, Jan. 8, 1929.

Cords.—Mrs. Jessie E. Cords was born in Yakima County, Washington, June 26, 1883; and died in Hanford, Wash., Jan. 14, 1929.

Runk.—Mrs. Emma Lena Bertha Runk, née Metzger, was born in Indiana, Nov. 4, 1859; and died near Alma, Nebr., Dec. 31, 1928.

Reavis.—Hilah Acelia Reavis, fourteen-months-old daughter of Mr. and Mrs. D. O. Reavis, of Sanitarium, Calif., died Jan. 4, 1929.

Smith.—Luther F. Smith was born in 1870; and died in Denver, Colo., Oct. 30, 1928.

Reedy.—Mrs. Martha McCloud Reedy was born in Indiana, Feb. 14, 1870; and died at Louisville, Colo., Dec. 14, 1928.

Manderbach.—William M. Manderbach was born in Reading, Pa., Sept. 2, 1856; and died in Denver, Colo., Jan. 7, 1929.

Devoir.—Dewilyn Harvey Devoir was born in Wheeling, W. Va., March 7, 1854; and died at Yakima, Wash., Dec. 18, 1928.

Bradley.—Mrs. Annie Bradley, née Prater, was born near Gainesville, Ga., Oct. 24, 1889; and died at Fort Worth, Tex., Jan. 3, 1929.

Sanders.—George Clinton Sanders was born in Coles County, Illinois, Oct. 29, 1864; and died at San Luis Obispo, Calif., Nov. 20, 1928.

Hyatt.—Mrs. Mary Bell Hyatt was born in Buchanan County, Missouri, Oct. 25, 1858; and died at Ft. Leavenworth, Kans., Jan. 4, 1929.

Nelson.—Mrs. Bengtha Nelson, née Monson, was born in Smoland, Sweden, May 31, 1848; and died in Spokane, Wash., Jan. 15, 1929.

Blosser.—Joseph Blosser was born Aug. 30, 1833; and died in Enterprise, Kans., Jan. 4, 1929. He is survived by his son, Elder J. B. Blosser.

Dauenhauer.—Mrs. Katherine Dauenhauer, one of the charter members of the Pittsburgh German church, died Dec. 26, 1928, at the age of seventy-one.

McIntyre.—Mrs. Christina McIntyre, née McKinnon, was born at Teeswater, Ontario, Canada, May 25, 1867; and died at Takoma Park, D. C., Jan. 9, 1929.

Pitcher.—Glendon Herbert Pitcher, son of D. W. L. Pitcher, was born in Beatrice, Nebr., July 20, 1908; and died at Marshalltown, Iowa, Dec. 26, 1928.

McCausland.—Mrs. Eliza A. McCausland was born at Moore's Mills, New Brunswick, Canada, June 29, 1849; and died at Lewiston, Maine, Jan. 6, 1929.

Lane.—Clell Lane, son of Brother and Sister Brady Lane, was born in Bulloch County, Georgia, Sept. 15, 1917; and died in the same place, Jan. 18, 1929.

Rogers.—Bess A. Rogers was born in Springfield, Iowa, Oct. 22, 1899; and died at Fresno, Calif., Jan. 2, 1929. She was a graduate nurse from the Glendale Sanitarium.

Morris.—Lucy A. Morris was born Oct. 28, 1865; and died at Fresno, Calif., Jan. 4, 1929. She had been a faithful member of the Seventh-day Adventist Church for about forty years.

Richter.—Alphonso Richter was born in Berlin, Germany, Nov. 22, 1836; and died near Burleson, Tex., Jan. 12, 1929. He and his wife had been devoted Seventh-day Adventists almost fifty years.

Rees.—Mrs. Mary Rees, née Moran, was born in Pittsfield, Ill., Jan. 8, 1848; and died at Emporia, Kans., Dec. 26, 1928. She had been a member of the Seventh-day Adventist Church for fifty-six years.

Kaelin.—Forest LeRoy Kaelin, son of Brother and Sister A. D. Kaelin, who are teaching in the Pittsburgh (Pa.) No. 1 church school, was born at Corydon, Pa., May 29, 1924; and died at the same place Jan. 4, 1929.

Lockwood.—Mrs. Armeda Elizabeth Lockwood was born in Illinois in 1852; and died in California, Jan. 27, 1929. Her son, Dr. Sheridan A. Lockwood, of the Paradise Valley Sanitarium, and one daughter survive her.

Andre.—Miss Hortense Andre was born at French Grand, Scioto County, Ohio, Jan. 21, 1847; and died at Mt. Vernon, Ohio, Dec. 31, 1928. She accepted the truth forty-seven years ago, and remained earnest and faithful.

Moore.—Mrs. Anna E. Moore was born at Aberdeen, Miss., in 1841; and died in Santa Rosa, Calif., at the age of almost eighty-eight years. She was for many years a faithful house-to-house literature and Bible worker, in the early days of Adventist work in San Francisco, Calif.

Fultz.—Reuben T. Fultz was born Nov. 5, 1842; and died near New Market, Va., Jan. 3, 1929. He was a charter member of the first Seventh-day Adventist church organized south of the Mason and Dixon line, by Elders J. O. Corliss and E. B. Lane, near New Market, in 1876. Brother Fultz was the first man (Mrs. John P. Zirkle was the first person) baptized south of the Mason and Dixon line, and became a member of the first church, so far as we know, organized south of this line. For

fifty-three years he was a faithful and active member, taking a deep interest in all the activities of the church.

Osborne.—J. S. Osborne was born Oct. 9, 1857; and died in Stockton, Calif., Nov. 22, 1928. Professor Osborne was science teacher at Battle Creek and Healdsburg Colleges, and later was educational secretary for the California Conference, when the conference embraced the entire State. For fifteen years our brother had been confined to his wheel chair. A few days before his death he fell from the porch of his home and broke several bones, which hastened his death. His wife, four sons, two daughters, and two brothers, one of whom is Elder A. J. Osborne, are left to mourn. He sleeps in the hope of the first resurrection.

R. G. Schaffner.

Morrison.—Miss Lucinda Morrison was born in Beavertown, Pa., Oct. 5, 1848; and died in Battle Creek, Mich., Nov. 14, 1928. She had been identified with the Seventh-day Adventist Church for sixty-two years. She was the last of eight children. Her brother, Elder J. H. Morrison, died a few years ago. Her sister, Mrs. R. A. Hart, with whom she had made her home for the past forty-five years, preceded her in death only a few days less than a year. Before the Review and Herald was removed to Washington she was a faithful employee in that institution. Elder R. A. Hart and family and a number of nephews and nieces mourn their loss.

C. W. Heald.

Royce.—Mrs. Anna Royce, née Hale, was born in West Waterville, Maine, Feb. 18, 1843; and died at Glendale, Calif., Jan. 5, 1929. In her early youth, Miss Hale attended a series of tent meetings conducted by Elders J. N. Andrews and M. E. Cornell. Her heart fully responded to the message taught, and for sixty-four years she continued a consistent, loyal member of the Seventh-day Adventist Church. In 1874 she was married at the Battle Creek Sanitarium to G. Irwin Royce. To gladden this home, three daughters were born, the eldest becoming the wife of Elder L. H. Christian, and whose untimely death occurred in 1904 in Denmark.

R. F. Cottrell.

Lorntz.—John Lorntz was born in Stavanger, Norway, Jan. 5, 1852; and died in the Hinsdale Sanitarium, Hinsdale, Ill., Jan. 1, 1929. He came to America in 1871, and spent some time in the Review and Herald office in Battle Creek, Mich. About forty years ago he was sent back to Norway to take charge of the book bindery in the publishing house there. In 1888 he was married to Christine Wareskjold, and to this union five children were born, three of whom died in infancy. About ten years ago, Brother and Sister Lorntz came to America to make their home with their two remaining children, Emory Lorntz, now superintendent of the S. D. A. mission in Honduras, Central America; and Esther, Mrs. Stanley Ledington, now of Broadview College, La Grange, Ill.

C. A. Thorp.

Isaac.—Mrs. Anna Isaac, née Unruh, was born in southern Russia, Aug. 17, 1843; and died in Shafter, Calif., Dec. 29, 1928. She was married to Peter Isaac, Jan. 16, 1862. In 1872 they came to America and settled in South Dakota. In 1884 she received the message of Sabbath reform and the second coming of Christ, and cast in her lot with the remnant church. Brother Isaac passed away in 1892. Soon after his death, Sister Isaac moved with her family of nine children to College View, where she spent fourteen years educating her children after God's plan. The results should be an inspiration to other parents. Elder John Isaac has been many years a missionary in foreign fields, and Elders Daniel and Frank Isaac are ministers in the homeland. Sister Isaac fell asleep at the ripe age of eighty-five years. God alone can measure the influence of the godly life of such a mother.

B. L. Howe.

Holland.—Mrs. Sarah Ann Holland, née Dickens, was born in South Kingston, R. I., Nov. 23, 1842; and died in Wakefield, R. I., Dec. 31, 1928. At the age of ten years Sister Holland gave her heart to God, uniting with the Baptist Church. In 1863 she was united in marriage to Joseph Gavitt, and removed to Westerly, where she joined the Christian Church. Here Mr. Gavitt died, leaving her with a young daughter, Jennie C. Gavitt. She labored earnestly to support herself and daughter, and was known as a woman of marked ability and sterling integrity. Later she was united in marriage to Mr. Holland, who also died a number of years ago.

Sister Holland heard and accepted present truth at Niantic, R. I., about forty-five years ago. For the past thirty years she was a devoted and energetic member of the Peace Dale, R. I., church. She was tenderly laid to rest in Westerly, to await the call of her Lord. One daughter is left to mourn.

J. E. Shultz.

Clark.—Calla Myrtle Clark, née Brown, was born near Rossville, Kans., Jan. 24, 1884; and died in Topeka, Kans., Dec. 27, 1928. As a young woman she did service as a Bible worker in the Kansas Conference. Later she connected with the Pacific Press Branch office, which was then located in Kansas City, where she labored faithfully for nearly three years.

In 1909 she was united in marriage to Frederick Charles Clark, a minister in the Kansas Conference. To this union two sons were born. After her marriage she and her husband took up work in the Georgia Conference, she as conference secretary-treasurer, and he in the ministerial work. After two years, malaria caused a break in her health, and it became necessary for them to leave the Southland. They returned to Hutchinson, Kans., where Mr. Clark soon began work as conference secretary, and for several years was a field missionary secretary. This led them into other conferences in the Central Union, where she labored more or less regularly in the Missouri, Wyoming, Nebraska, and Kansas Conference offices.

She quietly fell asleep at her home, at the age of forty-four years. She leaves her husband, one son, a sister, and two brothers to mourn.

Robert L. Boothby.

Johnson.—Arvid Johnson was born near Örebro, Sweden, May 12, 1841; and died at Alliance, Nebr., Nov. 11, 1928. He was married to Miss Charlotte Person in 1864. To this union eight children were born—five daughters and three sons. All the children died in early childhood except one, Elder A. E. Johnson, who was at the bedside of his father during the last few days of his illness. His companion died April 6, 1914, at Hagerman, N. Mex. In 1869 he came from Sweden to Kansas, remaining there till 1895, when he moved to New Mexico, where he resided until two and one-half years ago, when he came to Nebraska to live with his son.

In early youth Brother Johnson gave his heart to God and joined the Baptist Church. He began to preach in Sweden when seventeen years of age, and was ordained to the ministry at nineteen. He suffered a great deal of persecution at the hands of the state church, but continued faithful to his convictions of truth. In studying his Bible he became convinced of the Sabbath truth, and began its observance. Later he came in touch with some Seventh-day Adventists, and united with them in church fellowship in 1874. He preached more or less from the time he accepted the message, until recent years, as a self-supporting worker. He labored one summer in a tent effort with Elder S. Mortensen, in Kansas.

He was laid to rest by the side of his companion at Hagerman, N. Mex.

E. G. Hayes.

Eastman.—Mrs. Fannie N. Eastman, née Cross, was born in Enosburg, Vt., July 14, 1874; and died at the White Memorial Hospital, Los Angeles, Calif., Jan. 24, 1929. At the age of four she accompanied her parents to Battle Creek, Mich., where she lived for twenty years. During this period of progress and spiritual activity, she attended Battle Creek College, worked in the Review and Herald office, and completed a five-year course in the Nurses' Training School of the Battle Creek Sanitarium (1892-97). After leaving Battle Creek she worked several years with Dr. David Paulson in the slums of Chicago. Later, with the ever-pressing burden upon her heart to devote her life to the service of suffering humanity, she was connected with Dr. Lauretta Kress in the eastern part of the country in the giving of health lectures, the conducting of health schools, and the carrying on of the health ministry at camp meetings.

On July 18, 1898, she was married to Fred R. Eastman, and for a number of years resided in Battle Creek, Mich. Two daughters, Mabel and Letha, were born to this union, who to-day, following the worthy example of their parents, are in the organized work of the Seventh-day Adventist denomination. In the various places where her husband has been called to labor—Michigan, Ohio, Indiana, Eastern Canada, and Colorado—Mrs. Eastman was a loyal support to her companion. While at the Wabash Valley Sanitarium she served as matron.

Mrs. Eastman is survived by her husband, two daughters, one granddaughter, one sister, and two brothers.

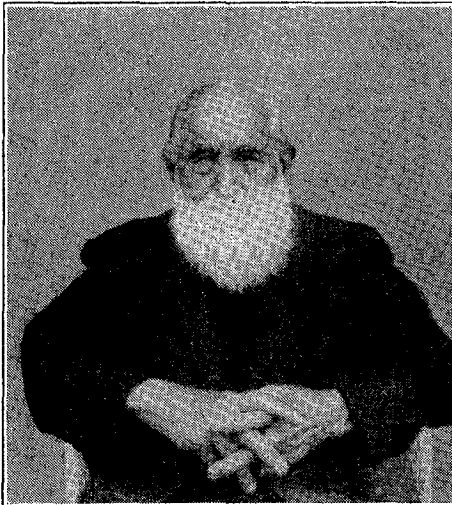
W. G. Wirth.

ELDER A. J. STOVER

A. J. Stover was born in Montgomery County, Indiana, Dec. 14, 1835; and died at Ridgefield, Wash., Jan. 7, 1929. He was a son of Joseph and Elizabeth Stover. At the age of thirteen he gave his heart to God, and united with the Methodist Episcopal Church, but separated from this denomination and later joined the First-day Adventists. In 1855 he and Abigail Hoff were united in marriage. About a year later they moved to Iowa.

In 1860 Moses Hull gave a course of lectures near Brother Stover's home, and after hearing two or three sermons on the Sabbath, he and his wife accepted the Seventh-day Adventist belief. He was baptized by Elder J. H. Waggoner at Knoxville, Iowa, and moved to Sandyville, Iowa, where they could have church privileges. In 1869 they moved to Kansas and settled in Labette County.

Not long after this Elder Stover was called to the ministry and ordained, serving in different capacities in the Kansas Conference. The failing health of his wife made it necessary to seek a change of climate, and they moved to Colorado. He was instrumental in raising up a number of churches in Colorado. In 1892 he



Elder A. J. Stover

and his wife moved to Oregon, locating at Grants Pass. In the Columbia district he organized eight churches. His wife died at Ridgefield, Wash., March 19, 1920. In 1921 he was united in marriage to Mrs. Sarah LeMaster, formerly of Pueblo, Colo.

After he was unable to continue in active labor, his heart was still in ministerial work, and much of the time during his illness he thought he was giving the message of salvation to audiences or officiating at communion services. The surviving relatives include his wife, one daughter, three sons, one brother, a step-sister, and grandchildren and great-grandchildren.

I. J. Woodman.

ELDER C. W. FLAIZ

Charles William Flaiz, son of Richard and Henrietta Flaiz, was born in Allen County, Ohio, in 1858; and died in College Place, Wash., Jan. 6, 1929. His childhood was spent in the little town of Wapakoneta, Ohio, where as a boy of nine years he pledged his life to missionary endeavor. The next year he with the family removed to a farm in Washington County, Kansas. He was married to Miss Jennie Elder,



Elder C. W. Flaiz

June 30, 1880. Soon thereafter, both accepted the Adventist faith and united with the church.

Responding to what he believed was the call of God, he began to preach, receiving his license the following spring. This was the beginning of an active and fruitful ministry, which continued almost without interruption for nearly forty-five years.

Elder Flaiz was ordained to the gospel ministry in 1886. After working for a period of six years in the Kansas Conference, he was called by the General Conference to Minnesota, where he labored for two years. Being elected president of the Minnesota Conference in 1896, he continued in that capacity until 1904. About two years before this latter date the Northern Union had been organized, and he served as president of both the union and the local conference until a break in health removed him from the work for nearly two years. Upon his recovery, he was called to the pastorate of the Central Church in Portland, Ore. He became president of the Western Oregon Conference in 1908, and president of the North Pacific Union Conference in 1909. In the last-named office he continued until 1920.

Upon the inauguration by the General Conference of the plan for union conference presidents to visit and become acquainted with various mission fields, Elder Flaiz and his wife made an extended trip to the Orient in 1918-19. During this interval, his beloved son Clifford succumbed to an attack of pneumonia, and the father's grief over this loss, together with the trying experiences of the trip, seemed beyond his strength. Therefore, after laying down his responsibilities in 1920, he enjoyed a short period of rest.

But a strenuous life such as his had been, could not long endure entire inactivity. He therefore welcomed an invitation to connect with the faculty of Walla Walla College in the capacity of associate instructor in Bible and ministerial training. This position he occupied until forced to withdraw because of ill health in 1926. On March 10, 1926, a very serious stroke nearly destroyed his life, among other things temporarily causing the loss of his sight. He rallied, and after a time his vision was restored. But as the weeks and months passed, he suffered a gradual impairment of his physical and mental faculties, until a third stroke brought the final crisis about three weeks before his death.

Throughout the long period of his active ministry his beloved companion was in complete sympathy with him in his desires to advance the work of God. During their nearly fifty years of happy married life, she has proved herself a true helpmeet, and in the fullest sense of the term has been esteemed a mother in Israel.

Of the seven children that were born to them, five remain to mourn their loss: Prof. W. C. Flaiz, principal of Oak Park Academy, Nevada, Iowa; Ross Flaiz, of College Place, Wash.; Bessie Flaiz-Detamore, wife of Elder F. A. Detamore of the Indiana Conference; Elder T. R. Flaiz, of Nuzvid, Kistna District, South India; and Hazel Flaiz-Rudy, wife of Henry L. Rudy of Slask, Poland.

W. I. Smith.

Sennett.—Frank S. Sennett was born in Portland, Maine, June 26, 1866; and died in Somerville, Mass., Nov. 25, 1928. He was a charter member of the Everett, Mass., church. In 1896 he was united in marriage with Agnes D. McCoy, and together they were connected with the work in Battle Creek, Mich., for some time.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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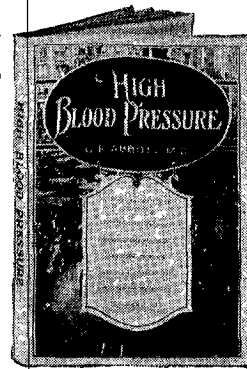
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High Blood Pressure

and Degenerative Diseases of the Heart, Blood Vessels, and Kidneys

THE trend of modern civilization, with its abnormal rush and hurry, is bringing in a condition of disease that is really serious, as indicated by the many cases of apoplexy and sudden heart attacks. Many of these are due to high blood pressure that may be present in fact, although it may not be apparent to the casual investigator or to the one involved.

It is also becoming more and more apparent that the prevention of this condition rests largely in the hands of the individual, in the regulation of his habits of living and eating, so that greater interest is being manifested continually in the acid or alkaline nature of the foods we eat.



ABOVE EVERYTHING it is absolutely essential that we make ourselves intelligent regarding this condition which is becoming so prevalent, in order that we may know how to combat or prevent it.

DR. GEORGE K. ABBOTT has written a book that will be very helpful to one who is investigating this subject. It is a practical book, containing a large amount of information that can be made available by the layman. It is written by a doctor who has made a thorough study of this subject from the standpoint of scientific investigation and from the practical application of the principles to the treatment of patients in sanitarium practice.

So this book will give just what you are looking for, in a way that you can benefit from it.

THERE ARE MANY DIAGRAMS AND TABLES in the book, that will be helpful, such as food lists of different kinds, showing the acid percentage, and in the back is a suggestive diet list for the different meals of one week.

It is not a question of whether you should secure a copy for yourself, but of whether you can afford to be without this book, in view of the possibilities of danger.

THE PRICES are 50 cents for the paper, and \$1.25 for the cloth. Higher in Canada.

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Takoma Park, Washington, D. C.

Proposed Changes in the Calendar

A Wandering Sabbath

THE adoption of the proposed changes of the Calendar would enforce a wandering Sabbath, caused by dropping out a day each year and two days on leap years. This new calendar, containing thirteen months of twenty-eight days each, has already been favorably considered by the League of Nations and many strong organizations, and is now under serious consideration by a committee of the United States Congress.

Serious Questions

Was Calendar Ever Changed?

As the minds of people turn to this subject, the questions naturally arise: Has the Calendar ever been changed during the centuries? Have these changes interfered with the free-running week? Is the week the same now as it was at creation? Can we be absolutely certain that Sunday is the first day of the week, and Saturday the seventh, and therefore the Bible Sabbath? And how can we keep a definite seventh day on a round earth? Does not the international date line interfere with Sabbath keeping?

Fully Answered

Present Truth Number 14

Answers to all these questions, and more, are contained in *Present Truth* Number 14, entitled, "The True Sabbath of the Lord." This number traces the identical seventh day all the way from the close of creation week, through the time of the patriarchs, the exodus from Egypt, the long centuries to the time of Christ, the time of the apostles, the Dark Ages, and on down to our own time. Nothing better, more comprehensive, or less expensive upon this important subject is to be found in print. Price, only \$7.50 per thousand. Order now while practically everybody is interested in the subject.

PRESENT TRUTH, Takoma Park, D. C.



WASHINGTON, D. C., FEBRUARY 21, 1929

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

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

WRITING of the work of herself and Dr. C. F. Schilling among the Bengali people of India, Mrs. Schilling says: "We both like India very much, also the Bengali people, whom we have come to help. We shall be so glad when the hospital-dispensary is ready for use. Meanwhile the doctor is taking postgraduate work in the School of Tropical Medicine, and I am continuing language study. We are having a real spiritual uplift during this Week of Prayer. The readings are so helpful."

Religious Liberty Day, March 2

If ever there was need of eternal vigilance in safeguarding liberty, it is now. The Sunday law issue is again being pressed in Congress. Hundreds of thousands of alleged signatures favoring the Lankford Sunday bill appear daily in the *Congressional Record*. The calendar reform program, making the Sabbath a wandering day through the week each year, is being strongly agitated. Sunday bills are pending in many of the State legislatures just now. Many legislatures have bills pending, making the teaching of religion compulsory in the public schools. The temporal power of the Papacy is being restored.

Many perplexing problems will be thrust upon the civil governments relative to this new injection of the church into modern politics. Prophecy is rapidly fulfilling, and new responsibilities and opportunities for enlightening the public in regard to the dangers which threaten their liberties, have come to the Religious Liberty Association, and the co-operation of our people at this time is our only hope of continuing a vigorous religious liberty campaign of education.

Do not fail to carry out the Religious Liberty Day program for Sabbath, March 2. Certainly every minister ought to preach a sermon on religious liberty on that day, and point out the significant signs of the times bearing so strikingly upon this subject at this time. Urge our people to replenish the religious liberty fund, and make provision for the renewal of subscriptions and clubs as usual to the *Liberty* magazine.

The "reformers" claim the next Congress has a mandate from the churches to enact into law the reform measures which they are sponsoring. They are building high hopes upon the next Congress, which means that an extra responsibility is thrust upon us to carry on our campaign of education in religious liberty principles. We are sure our people will not fail us in this crisis, which we face at the present time. Let us be vigilant.

C. S. LONGACRE.

WRITING from Berne, Switzerland, under date of January 15, Elder W. E. Read, of the Northern European Division, says: "We are now launched as a new division here in the northern part of Europe, and while we feel we have many problems and some difficulties, yet we are glad that the Lord is our great Leader, and we can trust in Him. We face 1929 with good courage and hope in the Lord. We believe that there are great possibilities before us in the winning of souls, and also in gathering the wherewithal so that the work of God can be carried forward, not only in our own fields, but also in the large territories under our care. We certainly pray for divine wisdom, that we may walk aright and plan wisely."

A COMMUNICATION from Missionary Orley Ford, just received at the Mission Board office, brings the good word that their mission station at Cajabamba, Ecuador, was preserved in a recent uprising of the Indians in that section of the country. The report was first circulated, having gotten into local papers as well as cabled to the press in this country, that their station had been destroyed. But this was not true, God very providentially having guarded the mission from harm or loss at this time of imminent peril.

MR. AND MRS. LEON REFLOGLIE, of Michigan, sailed from New York on the S. S. "Elbro," January 24, for Mollendo. They are to be connected with the Collana Mission, in Bolivia.

"Wo Yuan I Bank Dzu Shang Di"

("I am willing to help God")

WITH books to sell in connection with the Harvest Ingathering campaign, we arrived at Tungcheng (Varnish Tree City), a place northwest from the Yangtze River port of An Ching in Anhwei Province. The county magistrate, the colonel of the regiment stationed here, the chief of police, the principal of the government high school, and other prominent officials were readily located, but it was not so easy to find the homes of wealthy citizens.

People of means, desiring protection and seclusion, hide away behind walls that are bleak and forbidding, with barred, uninviting entrances whose heavy doors open reluctantly, if at all, to those seeking admittance. Safely sheltered here are homes of culture and dignity. Here, too, are courtyards and open spaces, with fragrant flowers, blooming shrubs, and beautiful trees. Birds of varied color and song, some retained captive in artistic cages, and others freely flitting to and fro, contribute cheer and charm. The unsuspecting passer-by mechanically pursuing his uninteresting way along the ugly, unpromising street without, little dreams of the scenes of beauty, refinement, and courtesy within.

Hearing us mention the great difficulty strangers have in finding such dwellings, a friendly resident of Tungcheng, who is an inquirer of the true way of salvation, relieved our anxiety and perplexity by volunteering to lead the way to a number of these homes. Understanding the work in which we were engaged, he reverently said, "I am willing to help God."

Our visit to "Varnish Tree City" was a wonderful experience in many ways. A year ago or less, the two days' trip overland would have been as much as a foreigner's life was worth, but we recently made the journey alone, accompanied only by a baggage carrier. On the road we were treated with kindness and courtesy, and in Tungcheng the people welcomed us in a spirit of friendliness.

As we now look back upon the experience, standing out prominently is the inquirer who was willing to help God. It seems that one of the great qualifications of a believer in Him who has done so much for us, is a disposition to do something for Him. May we all be willing to help God.

O. B. KUHN.

Nanking, China.