

The Advent Sabbath
Review and Herald
THE FIELD IS THE WORLD

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



THE TIBETAN MISSION

In the year 1916, Dr. and Mrs. J. N. Andrews left Takoma Park, D. C., in answer to the call of the Mission Board to connect with the work in the Far Eastern Division. Later they were asked to open mission work in Tatsienlu, Szechwan, up near the Tibetan border. Ascending the Yangtze River by boat, traveling many miles by raft, chair car, and on foot, they finally reached their mission field. The journey from Shanghai to Tatsienlu requires many weeks. Since establishing their mission, with the exception of a short furlough in the homeland, they have been laboring earnestly to erect the standard of truth. Dr. Andrews, with a little printing press, has printed a number of leaflets and circulars, which have been placed in the hands of Chinese and Tibetans. He and his devoted wife have established many friendly connections.

Recently Elder and Mrs. R. H. Hartwell joined the mission force, but unfortunately, because of the serious illness of Sister Hartwell, they were compelled to leave the field. We hope they will be able to return soon. Dr. Andrews is the grandson of our first missionary, Elder J. N. Andrews, and Mrs. Andrews is the daughter of Elder and Mrs. W. A. Spicer. Let us remember these faithful workers in their lonely lives, as they endeavor to sow the gospel seed.

In the foreground of the above picture, reading from left to right are: The addition to the dispensary in the process of construction, with the dispensary directly behind it, and the printing office adjoining; the home of Dr. Andrews; the Delco electric power house and water wheel; and the home that is being built for new workers. In the immediate foreground of the picture is a mountain stream.

One Answer to Papal Exaltation

By WILLIAM A. SPICER

IN the work that is going forward in many Catholic lands, we see clearly that God is giving answer to the exaltation of the papal power. In one newspaper statement Pope Pius XI told how he was receiving congratulations from "all the world" on his restoration to a place among the princes of this world. But while "all the world" is wondering and admiring, a new power is being given to the truth. It is God's answer to the great apostasy.

In that eighteenth chapter of Revelation, which gives a prophetic view of the lifting up of the papal power in the last days, showing the mystic Babylon as crying out in exaltation, "I sit a queen," the prophecy also pictures at the same time the message of God speeding on. Under the power of God in the loud cry of the message the call is given to honest souls in Catholic lands, "Come out of her, My people." This cry is being uttered with a loud voice now, and by hundreds and thousands the Catholic lands are yielding fruitage to the message from year to year.

It is striking to notice how this awakening to the truth coincides with the special working of papal exaltation. Press reports have brought us the word from those who negotiated the recent compact between the Vatican and the Italian government, that their particular negotiations have been carried on during "the last two years," and it is during these last two years that in a special way we have seen the upspringing of interest on the part of truth-seeking souls in the Catholic countries. For instance, reporting from Colombia, George G. Nickle said:

"The latter rain is falling! I feel sure it has been falling in Colombia for at least two years. The wheat is now ready for the harvest, and we are perplexed. Those of you who have been in some of the great Western wheat belts know the results of leaving a field of ripened grain unharvested. It will stand as long as its natural strength sustains it, and then it falls and is lost."

Truly in the upspringing of surprising interest in these lands so long neglected under the rule of papal superstition, we see the Lord's answer to the lifting up of the papacy in its hopes of speedy triumph. These people are to have their chance. While we see the work of exaltation proceeding toward the fullness of power described in Revelation 18, that other angel is coming down with mighty power. Nothing else can explain these

changes reported to us in lands from which we have expected so little.

At the same time we must be prepared for the loosing of the special counterworking of the enemy. Already the papal power in some of these countries is doing its utmost to block our work and make the way difficult. We must be prepared for times of trial and for scatterings of the flock in regions where the work is so thinly manned that proper shepherding cannot be done. We are surely coming down into the serious times foretold.

Writing of the situation in parts of Southern Europe, Elder A. V. Olson, president of the Southern European Division, says: "In the future we shall have to be very careful in Italy as to what we say and print. I wish we could have thrown a strong force of workers into that field a number of years ago. Before the war, and even immediately after the war, we were just as free in Italy as anywhere in the world. That was the time when our work should have been carried

in a strong way. Now we have all kinds of restrictions. What we failed to do under favorable circumstances we shall now have to do under unfavorable conditions. However, our trust and confidence are in the Lord."

In this third angel's message the world is to hear the divine answer to papal and Protestant apostasy. This answer is not to be delivered by the human agents with any trust in human might. All our forces and efforts are as nothing against the mighty forces of error which make up the great confused Babylon of the modern religious world. We may depend upon it that where now the way seems open in most Catholic lands because the church has alienated public confidence, we shall see a closing in of forces of oppression so soon as ever the fruitage of this message becomes conspicuous. Now is our time to work, and these things call us Seventh-day Adventists to repentance and consecration as never before. The Lord only can carry us through, for the last things are surely facing us now.

Labor for the Erring

CHRIST gave His life for the salvation of the human family. As laborers with Him, as His representatives, the world is our parish. We have a duty to all men, of every race and nation. The cause of home missions and the cause of foreign missions should equally enlist our interest and sympathy. The unconverted at home are just as precious in the sight of God as the heathen in foreign fields.

But few of us can come into personal touch with the great outside heathen world, but we may give means which God has placed in our hands, thereby enabling others to work in our stead. But we may make this personal approach to the unconverted around us. They may be our neighbors, members of our own family, those who have once known the Lord and have given up His service for the service of the world.

To how many have you, dear reader, spoken of the Lord Jesus Christ, in the last twelve months? For how many of the unconverted around you have you carried a burden of prayer? The home field affords a manifestation of the true missionary spirit equally with the foreign field. Some who are longing for the foreign adventure have never demonstrated the missionary spirit in their home town or neighborhood. Crossing the ocean,

of itself, will not impart a missionary spirit.

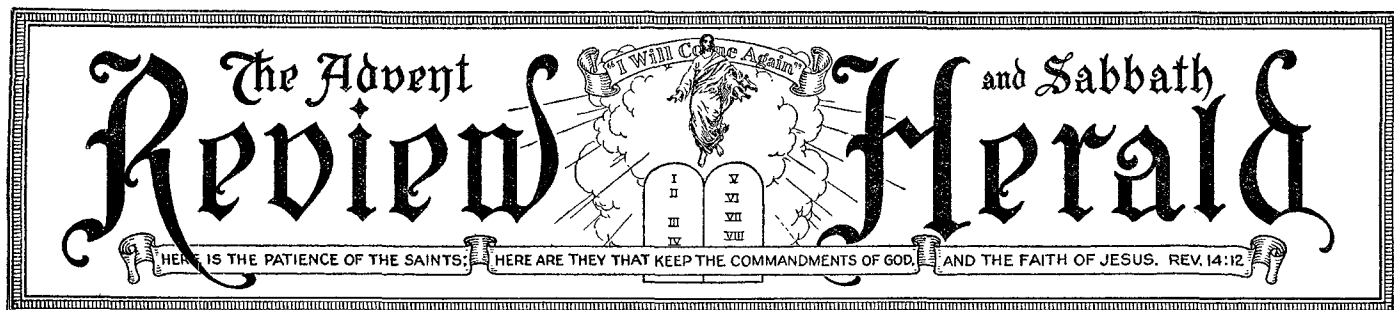
Let us resolve that, through Christ's grace and the wisdom which His Spirit will impart, we will work for the Master wherever we may be,—it may be in the home, the shop, the factory, the harvest field, the coal mine, as a carpenter or plumber. In every avenue of life we should show, by the spirit which we possess, that Christ is enthroned within.

But let us always remember that above any words we may speak or any literature we may circulate, a sincere, humble, modest, godly life is the most powerful preacher for the Lord. Honest in our business deals, prompt and faithful in keeping our promises, exemplary in our conduct and our dress,—it is in these practical ways that we exert the strongest influence in behalf of the gospel of Christ.

F. M. W.

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O YE lovers of the Lord Jesus, take time daily in the inner chamber with Him anew to drink in His heavenly love! It will make you strong in faith, and your joy will be full. Love, joy, faith, these will be our life each day through the grace of our Lord Jesus.—*Andrew Murray.*



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Upholding the Ideals of This Movement

By THE EDITOR

THE whole tendency of the human heart is against the maintenance of high and holy ideals. Without the Spirit of God, without the convicting power of sin, without the high and holy standards in the life of Christ, without the standards to which we are incited in the Word, and without the operation of the Holy Spirit upon the heart, all mankind would sink into the lowest depths of moral degradation. The maintenance of a high and holy idealism in the individual life and in the church of Christ is a difficult task, and one requiring eternal vigilance, untiring energy, and holy zeal.

We are confronted as a church today with precisely the same dangers which have confronted the church of Christ in past periods of the world's history. The pioneers of this movement have passed from the stage of action. The question which must seriously concern the heart of every true believer is, Will the principles for which the pioneers in this movement stood be maintained by those who have taken their place? Will the representatives of this message, the leadership of this denomination, the men and women upon whom has been thrown the responsibility of carrying the everlasting gospel to all nations of men, maintain in their lives the purity and simplicity of that gospel, its living, vitalizing power? We know many will, and we thank God with all our heart that this is so.

This movement is going forward to final triumph at the coming of the Lord, and those who identify themselves with its holy principles will triumph in that glad day. It is an individual question, however, whether the one who writes these words, and those who read them, will be among that triumphant throng. It will depend altogether upon how we relate ourselves to God and His truth.

The Lessons of the Past

We see the same dangers confronting us that have confronted religious movements in the past. Consider, by way of illustration, one or two of these movements. We go back to the days of Israel of old. So long as Moses and Joshua and the leaders of the people who had been associated with these men of God in their work, lived and exerted a restraining influence upon the church, the holy principles of truth were maintained in the lives of His chosen people; but sad to say, with the passing of those pioneers there came a change. Those who succeeded them in holy ministry permitted a spirit of compromise to affect their lives and their teaching. The standard of truth was trailed in the dust. And the priests of the Lord, instead of holding up the standard, lowered it to meet the practice of the people. This has been true again and again through the ages. The Scripture does not read, as we oftentimes hear it repeated, Like priest, like people. It is the very converse of this, "Like people, like priest." Hosea 4:9.

When the early leaders of Israel had retired to their graves, their children came forward and remodeled the work of God. We read this fearful record:

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old." "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round

about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." Judges 2:7, 8, 10-13.

This same experience was duplicated in the church of the first century. The early disciples had scarcely gone to their rest before their children and the newly made converts from heathenism came forward and remodeled the cause of Christ. Compromising with a spirit of worldliness, they prepared the way for the entrance of the fearful evils that swept into the church in the succeeding centuries.

This same experience was gone over in the days of the Reformation, in the history of Methodism. While in the Methodist Church today there are many godly men and women, to what an extent has formalism replaced the early simplicity of this once earnest church, and what a striking departure do we see from the days of John Wesley!

Conditions in Our Own Church

When we come to the consideration of the Seventh-day Adventist Church, we must admit that these elements of disintegration are altogether too apparent for a state of composure or complacency on the part of those who seriously study the conditions which exist. Many, we hope the large majority, are true and faithful. Our danger is that we shall become so busy operating the machinery of the movement that we shall lose out of our hearts its vital power, that we shall be so busy in working for the attainment of goals that we shall forget the one and only objective of every missionary endeavor, namely, the salvation of our fellow men.

Regarding the situation as charitably as shall be indicated by Christian love and the desire to excuse the failings of our brethren, we are forced to recognize that the spirit of world-

liness is making deep inroads in the lives of some. The love of money, the love of pleasure, the love of worldly association, the love of dress, excess in eating and drinking, and love of life's luxuries, are appealing with all their fascinating power to scores in the church at the present time, not only to the young, as sad even as that might be, but to many who are older grown. It is fatal and pernicious to close our eyes to this situation.

By no sort of argument can we gainsay the condition which exists. Upon whom does the great responsibility for this condition rest? The conclusion is inevitable, and is borne out by all the teachings of the word of God, that the great responsibility rests upon the leadership of the church. It rests upon the writer of this article to the extent that under God he must lift his voice against it, and try in the spirit of meekness and heavenly wisdom to hold back its flood tide, and it rests upon every other worker connected with this movement. Next after that it rests upon the rank and file of the church membership, and particularly upon the men and women who sense this situation and realize whither we are being carried by this onrushing tide.

It is time for a revival which does not have to do merely with the stirring of emotions, but a revival which will exert itself in concrete ways and will manifest itself in concrete changes. We recognize that this change must take place first of all in the individual heart and life, and then it must be made evident in the erection and maintenance of proper standards. It must be made effective in the enforcement of proper discipline.

Time for Action

It is time for prayer, but it is time for something else besides prayer. It is time for action. When Achan, by his great sin, brought defeat to the armies of Israel, Joshua in utter humiliation and despair threw himself upon his face and cried, "Alas, O Lord God!" The Lord said to him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them." "Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Joshua 7:7, 11, 13.

The one unfortunate situation we see in the leadership of Israel today is a tendency upon the part of some few to minimize the actual conditions

which exist, to compromise with sin, to condone wrong, and thus strengthen the evil-doer in his departure from God. We hear it advocated by some, that it is not for us to cry out against the evils which exist, that we must preach the good, and the true, and the beautiful. This is the sentimentalism of preaching. It is the spirit of the popular reformer who is seeking for the applause of men rather than the approbation of God.

The spirit of true reformation in every age has exalted the good, but has denounced the evil as well. Who can believe that this is not in God's design when he reads the experience of Moses with Israel of old; when he reads the record of that great teacher in Israel, Samuel, the prophet of the Lord; indeed, when he reads the writings of practically every prophet of the Old Testament Scriptures? We are glad that the great majority of our church leaders are true to this standard.

"Cry Aloud, Spare Not"

The Lord Jesus Christ preached a lofty idealism, the highest and holiest principles ever enunciated by man, but He was unsparing in His condemnation of the faults of the professed people of God. Who can read His denunciation of the scribes and Pharisees, and believe otherwise? The apostle Jude found it necessary to "contend for the faith which was once delivered unto the saints" (Jude 3), and to resist those who sought to corrupt the church. Of this class the apostle Paul declares: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. 2:5.

The Reformers of the sixteenth century raised their voices against the abuses of the great Christian church. It was a call to men to justification by faith in Christ Jesus. Many must be warned at the present time of the snares and pitfalls of the enemy, and they must be pointed from the slough of despond into which they have fallen, to the one blessed Saviour who can recover them from their lost estate, and plant their feet upon the solid rock.

The third angel's message proclaims the hour of God's judgment; it calls upon men to give glory to God instead of taking it to themselves; it exalts the Creator of the heavens and the earth in the place of the preacher; it proclaims the coming of the Lord to reap the harvest of the earth; it sets forth the law of ten commandments as the standard of judgment. These are the great positive principles which that message enunciates. It sounds as well the great message of warning against the image of the beast and

the reception of its mark, representing the great evil systems of the last days.

So let us never be deceived into believing that in our preaching we can escape the unpleasant duty of crying out against the evils which exist in the church. The message of God's prophet is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1.

The Way of Least Resistance

The easiest way is not always, or usually, God's way. Truth must fight its way upward against opposing odds. The reformer for God must breast the current. He must stand his ground against criticism, against evil report, conscious of the truthfulness of his cause, and that the Master is the one who has called him to His service. God cannot bless a liberality of preaching which lowers the standard to meet the popular demand and which sacrifices the principles of eternal truth.

Through all the ages, while some have stood resolutely for reformation and sought to call the church of Christ back to the simplicity of the gospel, such efforts on the part of others have been made the subject of slighting remark. It is an easy thing for a minister of Christ to throw his influence against reforms which are demanded in the church, and which his brethren are seeking to effect. By a gesture of the hand or expression of face he can show to the superficial class in the church where he stands. He can prove himself, "a hail fellow, well met." He can gather around him those who acclaim his praises and comment upon his liberal mindedness and generous heartedness. But the question is, after all, How does God regard one who does this? He cannot regard him otherwise than with disapprobation today, even as He did in the past. The leader who pursues this course is untrue to his holy calling, unfaithful to his heavenly Master.

Woe to the sheep of the fold when the shepherds are unfaithful. We thank God for the large number of faithful leaders connected with this movement—men and women who fear God and hate sin, who are stiffly standing for the truth as it is in Christ Jesus, who are breasting an unpopular current, determined to hold aloft the standard which God has set them to maintain. But it is to be regretted that there are some, but only a few, we believe, who are content to shear the sheep while at the same time they fail to feed them. They have chosen the way of least resistance. They prefer to be popular, to receive praise from the careless and indifferent, rather than to suffer per-

secution for the cause of Christ, rather than to receive ridicule and contempt from the godless and indifferent in the church, because of the rebuke administered to sin, and the high standards to which they are called.

Such need a new awakening, a new vision of Christ and His righteousness, a new sense of the solemn responsibility which rests upon them. They need to read anew the solemn charge given by the Lord to Ezekiel when He called him to holy ministry. They need to read the solemn admonitions given by the apostle Paul to Timothy in the position he occupied as a leader in the apostolic church.

The Call for Faithful Sentinels

The call of God today is for a converted ministry, a brave, decided, united leadership. Such a leadership the true in heart will welcome and will follow, and such a united front on the part of the leaders will check the flood tide of evil that is pressing in upon the church. And it is for the true and loyal in the church, of which, thank God, there are many thousands, faithfully to support every effort to rid

the church of sin. It is for them, with the leaders, to stand loyally by every effort to make this movement a mighty agency in God's hands for the accomplishment of His purpose in the salvation of souls.

It is only as we uphold the ideals of the gospel ministry, the ideals and standards of Christian living, that we can expect the blessing of God to remain with this movement and this people.

It is only as we are faithful to the trust committed to us, of giving this solemn message to the world, that we can expect to triumph with the message at the close.

May God awaken us, one and all, every minister and every church member, the writer of this article and every reader, to a solemn sense of the times in which we live, of our responsibility in view of these times. We need the reviving power of God to come into our own individual lives and hearts. And then, with the impulse of this love moving us, we shall be able, by God's grace, to bring others to this same blessed experience.

A Blessed Neighborhood Ministry

IN the rooms of the Central church in San Francisco, Elders G. A. Roberts and J. H. N. Tindall were telling us of the plans for inaugurating field training school work in that center, for the purpose of giving a band of evangelistic workers a training in simple lines of medical missionary service. That was a year ago. Since then the REVIEW AND HERALD has reported progress in this city mission training work. Incidentally the brethren spoke of the marvelous way in which the Lord had blessed Brother and Sister Porter, of Stockton, in this same kind of community ministry. I felt then that I must pass on the word to others.

A year before I had met Brother Porter at camp meeting. Just past seventy at the time, he was among the elderly veterans sitting in the easy-chair row in front. I took it for granted that, with his gray hairs, he had retired from active labors. But in this talk with the brethren I was told how Brother and Sister Porter were engaged in labors more abundant than many young people. Having had some experience in helping in treatment-room work, though not trained nurses, they had felt impressed to make their home in Stockton a place where they could be of service to the needy in the community. So they fitted up a place in their home where they could give the simpler water treatments. Visiting among the peo-

ple in home missionary work, they were ready to help the poor and the sick. Very quickly the influence of their work spread. Their home became, as Elder Tindall said, "a little home sanitarium, which is the kind the spirit of prophecy suggests, where people may come and receive simple treatments for their ailments."

As they found cases of need, they did their best in faith and prayer. The old "Home Hand-Book" was a stand-by with them, the brethren said. Not the poor alone called for this service. "Wealthy people drive up in their Packards and Cadillacs," Elder Tindall remarked, "and take their turn in receiving treatments. Some come from a distance of many miles."

"Really they have very little equipment," added Elder Roberts. "They use the plain, simple hydrotherapy methods, with correct diet, and God marvelously blesses them."

I could scarcely credit the report the brethren gave as to the financial side of this neighborhood ministry. It does not enter into the motive or aim of these workers in the least. Their work was purely a missionary work. "They never made a charge for a single treatment," we were informed. Many received help who could make no contribution to the upkeep or the expenses. On the other hand, people of means expressed their thankfulness for the help given them

by contributing funds to the enterprise, and here is the remarkable fact that the brethren gave us: In the year previous, that is the year 1927, the people had contributed \$4,411 to their work. I hesitate to speak of the amount, lest any should consider the matter a financial enterprise. Brother and Sister Porter counted that the income belonged to the Lord, to be used for His work and for their ministry among the poor. However, the figures are necessary as a register of the appreciation of the people. They were helped, and they wanted to show it.

The community where this work was done by two of our aged veterans retired from regular work, is like other towns and communities. There are hospitals about, and doctors' offices; but notwithstanding these facilities, there was a call for just this kind of service.

Let us dismiss altogether this record of financial returns, and consider how many in like communities over the land may be blessed by the kind of attention that many of our people know how to give to the suffering and the needy. One of the greatest advances in our sanitarium work is the effort that all our institutions are making to train people to go out into this field work of health teaching and health ministry. We cannot wait for all the suffering world to come to our institutions. Serious cases of illness require the skilled care of physicians and surgeons, and the facilities of our sanitariums; but if only hundreds of Seventh-day Adventists, and ultimately thousands in all the world, may be out among these communities, ministering in very simple and yet effective ways, what a blessing our people may bring to vast numbers of people.

Recently the sad word has come of the death of Brother Porter. The Lord has remarkably blessed him in his declining years, and his works will surely follow him. W. A. S.

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The Jews and Sunday Laws

THE interest and activities of the Jewish race in opposing Sunday laws is indicated in the following clipping which we take from the *Jewish Tribune* of March 22:

"Jewish Sabbath Alliance to Petition for Sunday Law Relief"

"The Jewish Sabbath Alliance of America, known also as the Agudas Am Israel and Tomchai Shabbos, of 302 East Fourteenth Street, New York City, has begun a State-wide campaign to gather signatures petitioning the governor, senate, and assembly of New York to grant relief to conscientious observers of the seventh-day Sabbath from the existing Sunday laws. The Alliance expects to have over a million names within a few months.

"In a statement which Dr. Bernard

Drachman, president of the Alliance, recently made to the governor, lieutenant-governor, and the leaders of the assembly and senate, he showed that there are eight States in the United States which have no Sunday laws at all, and fourteen States which grant complete exemption to seventh-day observers from the Sunday laws. These fourteen States, declared Dr. Drachman, permit these observers to work and

do business on Sunday unmolested, while the State of New York permits the Sabbath keeper to be continually harassed and prosecuted under its Sunday laws.

"The Sabbath Alliance maintains an employment bureau, and has been successful in placing, during the last few months, over 200 boys and girls in such positions where they are not required to work on Saturday."

The Final Warning

By MRS. E. G. WHITE

"I SAW another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are intrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His word and His people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches.

"Come Out of Her, My People"

Of Babylon, at the time brought to view in this prophecy, it is declared, "Her sins have reached unto heaven, and God hath remembered her iniquities." She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that

they partake not of her sins, and "receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, "Come out of her, My people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all both small and great, rich and poor, free and bond," shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience, and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to

have sufficient light to make his decision intelligently.

The Test of Loyalty

The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been,—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

God's Chosen Messengers

Thus the message of the third angel will be proclaimed. As the time comes

for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophecy smooth things, to soothe their fears, and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

Persecution for Christ

As the controversy extends into new fields, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power; and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, "Show us from the word of God our error,"—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts, make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will ex-

ercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, "All that will live godly in Christ Jesus shall suffer persecution." As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

The Trial of Faith

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their

"Come Unto Me"

BY MINA E. CARPENTER

"COME unto Me," the Saviour says.
Dost think He means for me to come,
One full of faults and weak as I,
Come to the pure and spotless One,
The Son of God?
How could I dare into His presence come?
'Twere surely meant for others, not for me.
And yet He says, "All ye,"
And "all" would mean for even me to come.
He knows how great a weight of sin there is
Upon us all, and He says He'll give us rest!
Can He mean me, the one who fails so often?
'Tis all too wonderful for me to grasp,
But yet I know 'tis true;
And I *must* come and feel the touch—
His hand upon me,
Leading me each day, each step.
If I but look into His face and see the beauty there,
The gentleness and kindness, sympathy and love for
fellow man,
And see His meekness, lowliness of heart,
The tender yearning o'er His erring ones,
And feel His presence near me,
O, I know the way will not be hard!
He says to take His yoke! It looks so heavy,
But my Lord is strong, and He will hold it high
And make the burden light.
And O, the privilege, the favor
Of being "yoked" with Him, my Saviour!
Lord, help me keep so close to Thee
That the yoke may each day lighter be!

ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.

Lessons From the Past

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

As the opposition rises to a fiercer height, the servants of God are again

perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper; but their faith and courage rise with the emergency. Their testimony is: "We dare not tamper with God's word, dividing His holy law; calling one portion essential and another non-essential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents

among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

A Pentecostal Experience

The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the

Our Spiritual Senses

BY A. H. DOWNS

It's a wonderful thing to be fully possessed
Of the senses our natures bestow,
But the best that we have surely needs to be trained,
That they upward and better may grow.
With our natural sense, like the water that runs,
There's a tendency downward to go;
But with diligent training and spirit to guide,
We may ways of the Infinite know.

If we're born from above and our ears be unstopped,
So we hear with delight His command,
If our citizenship is transferred up above,
And we talk of our heavenly land;
If we taste and we see that the Lord's truly good,
And we feel after God with the mind,
If we look unto Him who has borne all our sins,
We shall some of the Infinite find.

With our senses thus trained to be ever alert
For the voice which has promised to lead,
We shall find ourselves lifted away from this earth
Toward the One who supplies all our need.
It is thus we are changed from our garment of rags
And are made with His will to accord,
From the natural trend which would lead us away,
We'll be found safely home with our Lord.

times of refreshing shall come from the presence of the Lord; and He shall send Jesus."

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The

arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—*"The Great Controversy,"* pp. 681-691.

Music in Worship

By J. S. WASHBURN

IN these days of worldly choirs, the Lord's people should see that those who are to lead the music have more than simply a good musical knowledge and a good voice. The first qualification of the leader of sacred music must be that he is a Christian, and that he plays (if there is instrumental music) and sings "with the spirit," that the music is not simply outward display, but in the soul and from the heart. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19. Such a leader of music is a spiritual power for good.

The singers should all sing with earnest thought, every word so clearly enunciated that all can understand. Realizing the deep meaning of every word sung, they should not only sing with the spirit, but with the understanding also, and should sing so distinctly, so clearly, that all who listen may also *hear* with the understanding. Often a solo or anthem is sung with such indistinct utterance, from lack of thought or silly affectation, and without clear distinction in the sound, that no one can ever know what is "piped or harped" or sung. Such music, no matter how skillful the performer or how beautiful the voice, is worse than a waste of time; for sacred music is worship, not an entertainment. It is true that good music may be used at home and in proper places and appropriate times for entertainment, but sacred music is worship, not entertainment.

Let every singer first *believe* the words he sings (never sing what you do not believe), then sing them so clearly that all his hearers can also hear and realize the true meaning and receive the blessing of the words sung.

There is one sufficient rule for singing with expression: *Feel the words you sing.* See the picture in your song, then your hearers will also not only hear but feel, and live the words you sing. Solo singing in the right spirit is just as truly right in worship as solo sermons, solo prayers, or solo testimonies. Quartet or choir singing is also right and a blessing, if done with the spirit and understanding. But best of all, most important of all, is congregational singing. Let all the people sing.

The value of a choir in leading the music is recognized by the spirit of prophecy: "In the meetings held, let a number be chosen to take part in the song service. . . . The singing is not always to be done by a few. As often as possible let the entire congregation join."—*"Testimonies,"* Vol. IX, p. 144.

Those who think music is a matter of secondary importance are wrong. Every one must give an account for the improvement of every talent. "He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that *all can understand.* It is not *loud* singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. *Let all take time to cultivate the voice,* so that God's praise can be sung in *clear, soft* tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God."—*Ibid.*

There is a whole volume of musical advice in this statement by the spirit of prophecy. If obeyed in its fullness, God's people would be the best singers on earth, and our music would be a mighty power in closing the work.

The Garment of Praise

BY JESSIE F. SANDERS

WHEN sorrow comes, it causes a spirit of heaviness that is very hard to lighten; one may try to throw it off, but somehow it clings, and sadness clothes one as with a garment. Sometimes it is the death of a loved one, or the ingratitude of children, or the harsh, unkind words of one who should speak only kind, encouraging words. Perhaps one may be in a state of prolonged ill health, or harassed by poverty, so in many ways sorrow and worry may come to an individual or family. Many, many tears are shed, and in some cases the recipient controls his feelings until shut in and protected by the darkness of night, when the bleeding heart cries out to God for help. There, in the secret of His presence, where none can know or hear, the sad one pleads for help, and help comes.

The Lord Jehovah anointed Jesus that He might comfort all who mourn, that He might "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3. If we obey the Lord and rejoice in Him (Phil. 4:4), even though the tears of sorrow may be flowing down our cheeks and it is hard to check them, He will give us the garment of praise for the spirit of heaviness. He will help us to bear the sorrow, no matter what the cause, if we trust in Him.

To me there is a sweetness in the thought that He recognizes the fact that "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

If there is a reader anywhere who is walking in the darkness of sorrow, and can see no light ahead, "let him trust in the name of the Lord, and stay upon his God," and in due time the dark clouds will lift and the sun will shine.

If you are tempted to wonder why God could permit such a trial to come to you, call to mind Peter's words, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

When we are determined to rejoice in Christ, we shall find the spirit of heaviness slipping away, and lo! we are clothed with the garment of praise.

Full Deliverance With the Remnant

By G. B. STARR

IN every age God has sent His message of deliverance to the captives of sin. Witnesses to the power of that deliverance have been raised up, and the victories in their life practices have borne unassailable testimony to the credit and honor of their Deliverer.

The purity of Joseph, the meekness of Moses, the temperance of Daniel and his companions, the faith of Noah, and the triumphant life of Enoch, are all recorded testimonials of the power of transforming grace. They are for our encouragement who are today fighting life's battles. Just at this time, when it would appear that mankind have nearly lost the power to resist evil, and the power of Satan has fairly conquered the earth—just at this time the power to deliver to the uttermost is to appear in the lives of the remnant people of God. Here is the word of the Lord: "It shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

To preach about this deliverance is not sufficient. To proclaim the "everlasting gospel . . . to every nation, and kindred, and tongue, and people" is not sufficient. Witnesses to the power of this gospel of the kingdom must be raised up in every land, and the proof of their deliverance be manifested in their lives. "The highest commendation to the gospel, is a loving and lovable Christian."

A further description of the remnant of God's people states that they will be victors over sin and lovers of the truth. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13.

Here is practical experience revealed in the life and conversation. The secret of their power and victory is revealed also. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Verse 17.

In the book of Revelation the remnant people of God are named and designated as those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. (See also Rev. 12:17.) It is not stated that they will teach the commandments of God and the faith of Jesus, which

they evidently will do; but that they will keep, or practice, them. That is what is emphasized. The evidence the world is to have that the remnant people of God are in their midst, is the presence and life practice of a people who keep all the commandments of God, and who thus bear living testimony to their practical faith in Jesus.

The proof that Jesus is able to save to the uttermost, is sinners—men and women—saved to the uttermost, not in profession, but in fact, in everyday life practice. The witness to their lives is to be borne by neighbors and most intimate friends.

And now we can thank God that the reports proclaim that this is being done, that "through the plan of salvation, Jesus is breaking Satan's hold upon the human family, and rescuing souls from his power."—"Prophets and Kings," p. 586.

Thus we can this day proclaim anew that the gospel is the power of God unto salvation to every one that believeth, of whatever language and under whatever conditions.

"God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated."—"Testimonies to Ministers," page 410.

Prepare for Translation

BY N. P. NEILSEN

THE remnant church is to prepare for translation. Its members are looking for the Lord to come in their day. Their message announces to the world that the hour of God's judgment is come. With a loud voice they proclaim that Jesus is coming again, and that we must prepare for His return.

Surely we who are proclaiming such a solemn message to others, should prepare for that event. We who belong to the remnant church cannot follow the fashions and ways of the world, for we are preparing for a better world. We cannot participate in the frivolity, amusements, and pleasures of earth, for we are living in the solemn judgment hour. We cannot dress, nor eat, nor live as the

world does, for we are soon to meet our Lord. Of course we are not to dress in a way that will be odd, merely to differ from the world. We will dress modestly in simple and appropriate attire.

We are to be a holy people, for we are homeward bound. We must help our people to get up onto higher ground, not by criticism nor faultfinding, but by extending to them a helping hand, and by the influence of our daily, consistent Christian life. While we are telling the world that Jesus is coming, we ourselves must be getting ready for that grand event. Only thus can we have the proper influence over others. We must get ready for translation. We are going home.

Brazil.

How to Be Great

BY J. D. REAVIS

It is very natural and quite legitimate for men to desire to become great. There is nothing seriously wrong in having such a desire, providing we appreciate the meaning of true greatness. True greatness means to grow better at heart, kinder in deed. To grow great in the eyes of men is not necessarily growing great in heaven's estimation. Genuine greatness will be seen by men, but it is the result of genuine greatness within.

True greatness is not measured by the pound or the yardstick. It is not gauged by the size of one's pocketbook, bank account, good looks, pedigree, or noise. But it is measured by one's spiritual barometer, and it is expressed in loving deeds of unselfish service for mankind.

To be great is to be pure at heart, happy within, strong for right, clear of vision, and to press on to high ideals. It is to meet the obstacles of life bravely, and overcome them. It is to broaden our horizon of sympathy so as to take in the whole world in its suffering. This we may do while attending to the regular duties of the home and shop and farm and school. Yes, we may rise to infinite greatness while still in the lowest places on earth, if there we can best serve our Maker. We may make our place great by being great in our place.

Many a man has abdicated the throne of true greatness by leaving the place he is fitted to fill for a place he is wholly unprepared to fill. If we would be great, we should seek to serve where we can best serve. We shall then grow greater by growing better. To be great is to be humble.

Louisville, Ky.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

The Lord's Supper

"Is it proper for an ordained elder to drink the wine and eat the bread that are left over after an ordinance service?"

In the opinion of the present writer, and as we have reason to believe, in the opinion also of Seventh-day Adventists generally, extremes should be avoided in all things pertaining to the celebration of the Lord's supper, and in respect to the disposition of the bread and the wine that remain over after all have partaken of the elements representing our Saviour's atoning sacrifice.

One of these extremes to be avoided is the Roman Catholic view, that in the officiating priest's consecration of the elements, the bread and the wine combined in a small cake, or wafer, become at the words, "This is My body," the "true substance of His [Christ's] body and blood." This being the belief of Roman Catholics, they give to the wafer "the worship of latria," that is, the adoration "which is given to God." (For full definition of the doctrine, see the "Catechism of the Council of Trent.") Every honor is paid to the host, or wafer, that would be paid to Christ Himself if He were indeed present in His own proper person.

This is one extreme, properly regarded by most Protestants as idolatry. The other extreme is such treatment of the bread and wine as that described in the question.

In 1 Corinthians 11:20-34 the apostle Paul sharply reproved those whom he addressed for abuses in connection with the memorial supper, such as would naturally grow out of the practice referred to in the question we are considering. There should be, in the celebration of the Lord's supper, nothing suggestive of eating and drinking in the common acceptance of those terms, that is, for the taking of physical nourishment, or with a view to pleasing the taste. As made plain by the words of the apostle, all such things are entirely foreign to the purpose of the last supper, which is wholly symbolical and spiritual in its significance, and should therefore be as widely separated as possible from all thought of a common meal. It is therefore essential that neither before the celebration of this

ordinance nor yet following it shall the bread and the wine provided therefor be partaken of as ordinary food.

But it may be asked, If the bread and the wine do not become the actual body and blood of the Lord, but remain only bread and wine, why not use that which remains over from the communion just as we would any other bread and wine?

We reply that we would give them different treatment on the same principle that we treat with reverence a building or other place dedicated to the worship of God. The building has been dedicated to a special use, and we esteem it the house of God, and teach our children to reverence it in like manner. It is a house of prayer, a house for the worship of the Creator.

In the communion service the bread and the wine are set apart by prayer for the special purpose for which they have been prepared. They are to represent the broken body and the shed blood of our Lord Jesus Christ. To this end the special blessing of God is asked upon them and upon those who partake of them. Should we not, then, regard these elements with the same reverence that we would a place dedicated to divine worship?

The question then arises, If the wine that is left over cannot be conveniently saved for a future communion service, how should it be disposed of? We suggest that it might appropriately be poured out on some grass plot or flower bed, or beside some tree or shrub, there to mingle again with the elements of mother earth, from which it originally came, through the God-ordained processes of nature.

If, as might be the case in a large city, none of these several suggestions can be followed, let the left-over wine be disposed of in some way other than by common use. In like manner let the remaining bread be disposed of in some way other than as ordinary food. It might be burned or be buried in the earth, in a manner similar to that suggested for the disposal of the unused wine. But whatever disposition is made of either bread or wine, let there be nothing even suggestive of commonness or conviviality. Remember and observe reverently the instruction given by the apostle Paul in the scripture already referred to.

The suggestions made by the present writer are in harmony with this paragraph which is quoted from page 19 of "Manual for Ministers," used by many Seventh-day Adventists:

"The deacons or deaconesses should see to it that the unused remainder of the broken bread and the outpoured wine is decently disposed of. In no case should these be distributed for consumption on private tables."

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The First Man

"Please tell me if the first man (Adam) was hairy; that is, if he had hair all over his body, especially his face."

Adam's personal appearance is not described in the Scriptures, but we can scarcely think of the father of the human race as hairy all over, like the beasts. Nor is the description of the first man, given on page 45 of "Patriarchs and Prophets," at all suggestive of any such appearance. There we read:

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy."

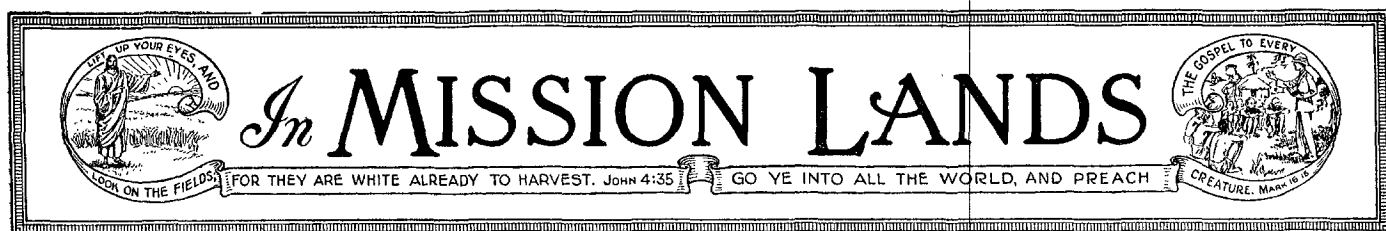
Again, in the same paragraph, concerning both Adam and Eve, it is said:

"The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear."

This would seem to forbid a hairy covering. As touching hair upon the face of the man, it need only be remarked that flowing hair and a full beard are far from being repulsive. In his poem, "The Leper," N. P. Willis, in describing the person of Christ, says this:

"His eye was blue and calm, as is the sky
In the serenest noon; His hair unshorn
Fell to His shoulders; and His curling
beard
The fullness of perfected manhood
bore."

This, of course, is only a poet's conception, but his word picture of "hair unshorn" and "curling beard" is far from being unattractive. And clearly the description is not overdrawn, for the children loved Jesus and were attracted to Him.



Among the Dutch East Indies

By H. F. SCHUBERTH

OUR last report closed with the description and selection of the city of Bandung, Java, as the headquarters for the Dutch East Indies Union Mission.

Later followed the East Java annual conference in Surabaya. At eleven o'clock in the morning, January 7, we left by train for this place. We traveled up and down grade at the rate of about ninety kilometers an hour through banana and coconut groves, past fields of waving rice, between sugar, rubber, and tea plantations, and at 7:40 in the evening we arrived at Djokja, our white suits being literally black from the soot of the engine.

As the trains in Java travel only during the daytime, we had to stay overnight in Djokja. We were fortunate to have with us a brother who knew the place well, and so were able to find a clean little Asiatic hotel where we had to pay only 1.50 florins, and we had supper in a Chinese restaurant. Had we gone to a European hotel it would have cost us at least \$2 or \$3 inclusive of board, for the room charge includes board. The worst of it is that the evening meal is never served before eight o'clock, and very often considerably later. This bad habit of eating heavy meals late at night also prevails in the private homes.

Life here is different from that of the Westerner. The whole year round the sun rises at six o'clock and sets at six o'clock. As this island lies below the equator, the heat is very intense during the daytime. In the morning one arises early, takes a cool bath — though not in Western style. In the "*badkamer*" is a water tank, and also a little vessel with

the water and pours it over his body several times. After that a cup of coffee or tea is taken, and between eight and nine o'clock is breakfast.

At one o'clock dinner is served, after which the people retire for several hours. Most of the shops are closed until four o'clock in the afternoon, and the streets are quite deserted. After this follows another refreshing time in the "*badkamer*," and tea is again served. Now begins real life. It is not good form to make calls before this time. Then follows, as already mentioned, from eight to nine o'clock and later, the evening meal. This is the daily program one finds throughout the Dutch East Indies, and with which one must at first become acquainted.

On the morning of January 8 at six o'clock the train traveled farther, and we arrived in Surabaya at one o'clock. Brethren A. H. Zimmermann and F. J. J. Dittmar met us at the station. All the meetings and committee sessions were held in our own nice roomy chapel, and were conducted in Dutch and Malaysian.

The report from Brother Zimmermann, the president, showed very good progress. During the year 128 souls were won, forty-eight of whom were Mohammedans and nine heathen. This brings the East Java Mission membership up to 385. Five regular colporteurs and eight student colporteurs, who canvass only during vacation time, sold altogether literature to the value of \$18,000. That was surely a fine piece of work!

In Koeala Kapoeas, Borneo, which also belongs to this field, S. L. Pandjaitan has won five, and three others are ready for baptism. They belong to the Dajirks, who are still head-hunters. Two new churches could be received at the conference, namely, Djokja, with forty members, and Salatiga, with thirty-nine members.

Surabaya is a town of over 250,000 inhabitants. The Dutch church has a membership of thirty-five, the Malaysian of 150. We have also a Dutch-Chinese school with 170 students and a Javanese school with sixty-two. The students of the latter are of Mohammedan parents who are being instructed in the truth. What a glorious opportunity to plant the seeds of the gospel in these young hearts, as the Scriptures say: "Train up a child



Ewing Galloway, N. Y.

Native Papuans of New Guinea

The Papuans are a picturesque race in a tropical paradise. They have little work to do, so give much of their time to pleasure. Bushy shocks of kinky hair are the fashion. Each male dancer beats his own drum.

in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Here I also became acquainted with two church elders who were formerly heathen Chinese, but are now pillars in the church.

After the conference I had the opportunity to visit a number of churches which we passed on the way to Batavia, Semarang being one, where we had been able to rent from a Chinese a building at a very low price. In this we have a Dutch-Chinese school with 200 children, and also a good hall.

In Batavia the conference of the West Java Mission field convened January 16-19. Brother H. Eelsing, the director, gave a good report. During the past year 168 were baptized, of whom thirty-six were Mohammedans and eleven heathen. The present membership is 530. The tithe had increased from \$5,880 to \$9,326.80. Six regular colporteurs and nine student colporteurs sold literature to the value of \$9,336. In this field we have seven schools with 626 students who support themselves.

From here we sailed to Padang, Sumatra, where we arrived two days later. We passed the volcano Krakatau, which only three days before had been very active, erupting much lava. The crater lies just below sea level. C. K. Meyers, secretary of the General Conference, accompanied us on this journey. In Padang our work has long been started, and we now have a church of seventy members, our own church building, and two mission houses.

From here we went a short journey by train, and then were obliged to travel farther by automobile. After traveling about 150 kilometers by this means, we passed the equator monument. It was just noon, and the sun was directly overhead.

Sumatra is wilder than Java, more sparsely populated, being partly virgin forest, and is very mountainous. Many serpentine and deep crevices are to be seen. Here there are still wild elephants and tigers.

After driving 600 kilometers we came to our school in Sipogoe, Battakland. We have here forty acres of land, a school with 120 students, and three other buildings. The situation is fine and the climate very agreeable. During the day there is much heat, but it is cooler in the evening, so that one needs covers for sleeping, which are not called for in most of the other parts.

From the surrounding districts many sick people come to be treated by Brother D. S. Kime. The governor of the place, who with his whole family has been baptized, begged that

we send a Dutch teacher for the school, and also that we do something for the many hungry souls among the Battaks, as we have now received the liberty to work there.

On the way from Battakland to Medan, the headquarters of North Su-

lymann, who in 1834 were slain and eaten. John 16:1-3."

In the evening I spoke to the little church in Medan, Brother P. Drinhaus translating into Malaysian.

The next day we sailed by the Dutch line to Singapore, where, during the



Filipino Colporteurs, December, 1928

M. F. Wiedemann, the union field secretary, and Librato Fernander, the conference field secretary, are in center of the group.

matra Mission, we passed by the Toba Lake. This lake lies 1,000 meters high and is surrounded by mountains. The road is very dangerous, for in a distance of sixty-six kilometers are 1,700 curves. The roads are narrow, and there is much traffic.

A little distance away from the busy highway, in the woods, stands a memorial on which is inscribed in the German language:

"Here are buried the bones of the American missionaries Munson and

following ten days, the last general meeting of the Malaysian Union Mission was to be held, and at which the official division of the two fields was to be arranged.

Taking a glance back at Java and Sumatra, we can only say with Joshua and Caleb, "The land, which we passed through to search it, is an exceeding good land." Num. 14:7.

If God is merciful to us, He will give us many souls in the land which flows with milk and honey.

Chinese Conception of God

By O. B. KUHN

ONE of the much-coveted five blessings of the Chinese is long life, the other four being riches, honor, virtue, and a natural death. From childhood up the people are taught to reverence the aged. The Chinese both rise up and fall down before the hoary head. Old men are reputed to possess above others, wisdom, virtue, and experience. Indeed, it is considered a neglect of courtesy not to ask an old man his age, then to reply, "Nien gao yu deh" (Years piled up have virtue). The aged men sit in the seat of the honored, are the heads of families and leaders of the clans. They are counselors, instructors, and authorities in all matters.

Maintaining as they do the ancient patriarchal form of family government, and marrying early in life, it is not uncommon to find four or even five generations living peaceably under one roof. The oldest person among them is virtually worshiped by the others, who at certain times dur-

ing the year, as when going away from home on a trip or when the marriage ceremony is performed, bow down before the aged parent and touch the forehead to the floor.

Early in their history the Chinese conceived the idea that there must be in the skies above a Great Spirit who possesses all the graces, virtues, and attributes of their venerable old men. Millions have no other conception of God than "Tien Lao Yeh."

Not long ago we learned again how to lead the people to the foot of the ladder and place their feet upon the lowest round. While we were visiting a family at Bengu in Anhwei Province, our eyes rested upon a score of objects that gave mute testimony to the gross superstition and idolatry into which this family had so deeply sunken, and we wondered whether the light of truth could ever pierce their darkened minds and hearts, but God is able to change even these hearts and lives.

After the customary introductions and courtesies, the evangelist who accompanied us, meeting these people just where they were, and finding perhaps the best point of contact, said, "The great Father of the skies who observes all that we do, many generations ago looked down upon the earth and beheld the sorrows, troubles, and afflictions that men through sin had brought upon themselves. Being kind of heart and moved with compassion, He sent His only Son into the world to tell men that He was merciful and that He loved them and would help them."

"This Son, Jesus Christ," continued the evangelist, "dwelt among men, studied their conditions, healed their diseases, comforted their sorrowing hearts, taught them how to live, and gave them power to do that which is right. Afterward the Son returned to the great Father of the skies. Then, not willing to forsake men in their difficulties, the Son sent His Spirit to be with them, and to do the same work that He did when on earth. This Holy Spirit turns men from superstition and idolatry to worship only the Old Gentleman of the skies."

Before leaving, the evangelist said to this family, "Ying Li di er-shih ih hao," that is, moon calendar 21st day (Sabbath, March 2), we will meet at our chapel to worship Tien Lao Yeh. Will you please come with us and worship Him too?"

Our Work in Java

BY L. O. PATTISON

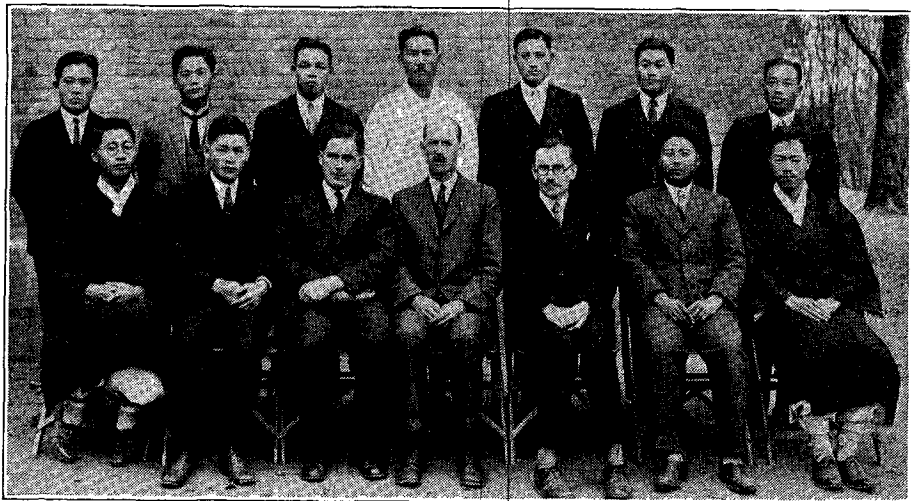
SOME one has said that Java is the garden of the world, and it is so. The everlasting green, the flowers, and the foliage produce a landscape nearest to the Edenic state of anything in the world. Truly, Java's nature is very beautiful, and "only man is vile." This last statement bears emphasis, for sin has settled down here and beclouded the minds and hardened the hearts of Java's forty million. "But where sin abounded, grace did much more abound."

The light of the gospel is breaking through. The piercing rays of the "Sun of Righteousness" are penetrating the gloom. Protestantism is coming into the light of the law of God. Heathenism is listening in, and the adamant wall of Mohammedanism is giving way. "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." Isa. 42:4.

For centuries the cross of Christ has been lifted up throughout these Dutch East Indies, but it has had little ef-

fect upon the Mohammedan mind. These isles have waited long for the law of God. And what a change takes place in the life, character, and worship of the heathen, Mohammedan, or so-called Christian, when he sees his image reflected in the looking-glass

pocket the names of thirteen influential Mohammedans who have been listening in, and have decided to cast off the old religion. They sent their names in to our little church nearest them, asking that we take them into our fellowship. Soon these also will



Teachers and Students of the Ministerial Department, Chosen Union Training School

of heaven! The everlasting gospel—Christ, the law, and the promise of His soon return—is gathering a people who are coming out from every form of religion and belief, a people who will stand on the sea of glass and sing that song of victory. Surely when the "roll is called up yonder" many of Java's millions will be there.

We are beginning to sing the song of victory here in the West Java Mission. As the record for 1928 closed, it revealed a marked progress over past years, an evidence that the Spirit of the Lord has gone before us and prepared the hearts of the people to receive the message. This West Java Mission covers a large area, embracing one half of the island of Java, the Pontianak District in Borneo, and the Lampongs Residency of South Sumatra.

It has been my privilege for the last two years to care for the Malay work throughout this mission, and the Lord has wonderfully blessed. It was only a few years ago that we had work started in but two places in this field. But reports came in to our 1928 conference from eighteen outstations, where we have companies of believers. Well can I remember when forty or fifty souls won for the year's work in this field was a marked success. But 1928 showed a record of 168 baptisms, with many more in the baptismal classes.

A short time ago, when one or two Mohammedans were won to the truth during the year, we ceased not to sing and to shout the victory. Thirty-eight Mohammedans were baptized last year, to the glory of God. And while I write these lines, I have in my

be baptized into this glorious truth.

God is going before us. Men have dreamed dreams and heard voices telling them to join the Sabbath Christians, for that is the true church. Miracles have been performed, convincing heathen worshipers that this is the truth. Some of our Bible workers have been arrested as communists, but God has overruled. In one case the policeman who made the arrest was himself converted, and is a Sabbath keeper today. One of our native workers was inspired to visit the governor-general (the highest official in the East Indies), and ask why he did not give him permission to preach the gospel in a certain city. The brother's visit made a good impression on the governor's mind, and the worker was assured that soon he would have permission to preach.

Over in the tiger-infested jungles of Lampongs, Sumatra, we have more than 200 followers, converted from the Timoer tribe. Ignorance prevails among them. Perhaps but ten of this number are able to read or write. Yet they are true and loyal Seventh-day Adventists. I went into these jungles last June and held a series of tent meetings. Perhaps some of the King's messengers in the homeland wouldn't just appreciate going into a series of meetings with the same facilities and equipment that I had to use, for there was hardly any at all. We cut the jungle grass, made a clearing just large enough for the tent, and drove stakes in the ground with planks across for seats. A stake with a canned-milk case nailed on top served for a pulpit. I had an old stereopticon lantern, a vestige of bygone days, one

brought to the field by Sister Petra Tunheim fourteen years ago, with a few slides on parts of the message.

When all was ready, the announcement was sent out. We hoped for a good audience, expecting a quorum at least for the first night. But behold, 400 packed into the tent, which had a seating capacity of 150. Tigers were reported to be prowling in the grass outside, and so every man wanted at least to get his head inside of the tent. It was, I admit, a bit congested. But we had a good meeting, regardless of the fact that all our seats broke down under such a great weight.

We preached here every night for twenty-five nights, showing our pictures over and over again. And let me say here for the benefit of some who have no faith in a stereopticon, that there is no greater asset to a mission field. It does wonders in getting a crowd, and impressing the truths of the gospel. What we say to the natives may go into one ear and out the other. But what they see does not go into one eye and out the other. Our average attendance for the twenty-five nights totaled 105. Much seed was planted during those meetings. And the follow-up work done by two of our native teachers, yielded a fruitage of forty-eight souls. To God be all the glory.

We face the future with greater courage than ever, knowing that God is able to break down every barrier and bring victory out of every defeat. What our eyes see taking place here in the mission field leads us to believe that God is laying bare His arm, and has placed His hand to the finishing of the work, and will cut it short in righteousness.

BROTHER, thou hast possibility in thee for much : the possibility of writing on the eternal skies the record of a heroic life.—*Carlyle*.

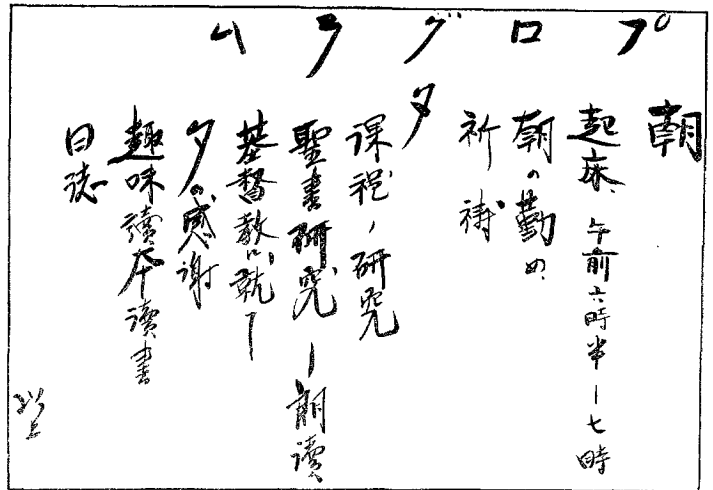
A Boy's Motto

BY A. KOCH

It was a bright afternoon, at the time when the country people celebrate New Year, when T. Hasegawa from Mito and I arrived at Kujihama. As the chance seemed to be so good, we started at once with street preach-

with stereopticon pictures. My experience is that a small picture machine helps very much to attract the people and to deepen the understanding.

On the next day, with a canvasser from Mito, we tried our best to sell our literature. How surprised we were that even in such a small place a success of almost 30 yen was granted



A Christian Japanese Boy's Motto, Hang- ing on the Wall of His Room

ing. At a corner of the main street we took off our hats and prayed silently to God. A young man must have watched us, for he came to us and asked about our business. Soon we found out that he was a Christian, and he became very happy when we gave him a copy of our Japanese *Signs*, for which he paid at once. After we had sung a hymn, the people grouped around us in scores, and listened earnestly to our message of a soon-coming Saviour. At two others places we did the same street preaching, with good success.

Really, when we saw these robust fishermen come together and listen to the gospel of salvation, we were reminded of the days of Christ, when He addressed just such people as these, also in the open air.

In the evening the little chapel was crowded. Many people sat on the floor. The lecture was on Daniel 2,

to us. We found also some people deeply interested in the truth, and invited them to the meeting in the evening.

But the one thing about which I like to tell our friends at home, is the good spirit among our farmer brethren in the Kujigawa church. I stayed in the home of the elder, Brother Kawasaki, and slept in the room of the eldest son, a boy of twenty years. Everything was clean, and a little library gave me an understanding of the boy's studies. The pictures on the wall told me that he loves nobody more than Christ, and his daily program, hanging on the wall, pleased me so much that I asked him to write me a copy of it. Above is a picture of it. Translated, it says:

"In the morning:

To get up and get dressed—6:30-7.
Study of the Morning Watch.
Prayer.

“In the evening:

Study of the Sabbath school lesson.
Bible study.
Study of Christian books.
Evening prayer.
Study of things which interest me.
Daily diary."

This is surely a fine program for any young man. Whoever sees that boy will like him. He is a healthy, well-proportioned young man, whose bright eyes show his intelligence. He himself is proof that it pays to have such a daily program.

THE scholar without good breeding is a pedant, the philosopher a cynic, the soldier a brute, and every man disagreeable.—*Chesterfield*.



A Wandering Japanese Buddhist Priest Selling an O-mamori to a Woman

An O-mamori is a slip of paper from a temple which assures the buyer godly protection against disease, misfortune, fire, and so on.

Missionary Experiences in Fiji —No. 1

BY J. E. FULTON

J. S. GALE, D. D., the first Protestant missionary to enter Korea, wrote once regarding our publishing work: "Wisely and well has this mission [Seventh-day Adventist] seen beyond the more limited horizon that bounds most of us, and put their emphasis on books, thus reaching a world where no missionary goes; a world that never comes to church; a world that is proud and old and distressed, and needs the light of hope as much as any. I propose that we take off our hats to the Seventh-day Adventists and make a deep bow. They have had more sense and vision in regard to missionary work than the rest of us. All other things pass away; printed pages alone remain." And so, in every land, the work is carried forward through the printed page.

It is now more than thirty years since we felt our great need of the printed page in Fiji. At the meeting where the writer preached his first sermon in Fijian, on the subject of the Lord's coming, there was in attendance a Fijian minister by the name of Pauliasi Bunoa, who, after listening to the evidence that the Lord's coming was near, approached us and said, "You not only believe that the Lord is coming soon, but you keep the seventh-day Sabbath. Have you any tracts on that subject?"

We answered in the negative, saying that we were beginning to write something, but as our language at that time was meager, we were waiting for some one to correct it for us. Pauliasi at once volunteered to read over our manuscript. So we kept writing, preparing more, and Pauliasi now and then coming over and correcting it.

We thought of only an eight-page tract, but by the time enough manuscript was prepared for an eight-page tract, we found that Pauliasi, this Wesleyan minister, was becoming interested in the Lord's Sabbath, so we thought we would make it a sixteen-page tract. Pauliasi came time after time, visiting with us and looking over the manuscript.

By the time sixteen pages were prepared, we found that our friend Pauliasi was troubled over the Sabbath question. So we thought we would go on and make it a thirty-two-page tract; and we wrote, and Pauliasi visited us and visited us, and by the time we had enough manuscript to make thirty-two pages, we found that Pauliasi was now visiting the white missionaries, making inquiry about what proof could be given for

the first day of the week, and then we found that we were troubled, but we kept on praying, and by and by Pauliasi threw in his lot with us, and at the conference in Australia, when Elder O. A. Olsen was president of the Australasian Union, Pauliasi Bunoa was ordained as a minister. He lived faithfully, was efficient and forceful as a preacher and helpful as a counselor, and died in the faith,

Then she told Mrs. Wang of the Seventh-day Adventist mission, and asked her to attend the services. Later she gave the woman some literature, including a little pamphlet called "Gospel Primer."

The next Sabbath, after meeting, Sister Hsü asked me to go with her to visit her friend. We found that, with the help of a neighbor, she had read the simple story in the "Gospel

Chinese Women With
Their Idols

Back Row: Mrs. Wang, Chinese Bible Worker; Miss Andrus, Foreign Bible Worker.

Front Row: Young man student; his mother, Mrs. Li; Mrs. Wang; Mrs. Ou-Yang; Mrs. Hsü.



being greatly loved by the natives and us all.

This manuscript, written under difficulties and corrected periodically by Pauliasi, was printed at Oakland, Calif., at Twelfth and Castro Streets, the site of the old publishing house in California. It was shipped out to us at Fiji, where we used it judiciously. Through this little tract many were convinced of the true position in regard to God's holy Sabbath day. This tract was gone through several editions, with scarcely a change. Pauliasi was an educated man, and had examined the manuscript with great care.

From the False to the True

BY LUCY M. ANDRUS

ON January 1, a bitterly cold day in Peking, several Chinese women and a young man came several miles across the city to pay their respects to the missionaries in our compound. Three of the women presented us with their idols, as they had just recently learned to worship the living God.

God used the home missionary plan to bring them to the light. It happened this way: Sister Hsü one day met in the post office a friend, Mrs. Wang, whom she had not seen for several years. In the course of their conversation Sister Hsü said to her friend, "Ni pai ts'o liao shen" (You are worshipping the wrong God).

Primer." She seemed very receptive. However her incense and idol were still in their places. That evening, as we talked together, I felt strongly impressed to urge her to take away the idol. Following the Spirit's instruction, I told her now that she knew the true God, she had no further use for the idol. The next morning Mrs. Wang took her idol to a temple. Later feeling she had done wrong in placing it there for others to worship, she brought it back, and presented it to me with a letter telling of her experience.

It was Sister Hsü, with Mrs. Wang and some friends, who had been led to the true God largely through Mrs. Wang's efforts, who came to visit us on New Year's day. These women are very happy in the knowledge of a God who loves them.

"STILL, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

"When sinks the soul, subdued by toil,
to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'er-shading,
But sweeter still, to wake and find Thee there."



The Life and Times of Martin Luther--No. 3

Dr. Luther of Wittenberg.

By MERWIN R. THURBER

MARTIN LUTHER'S lectures on the Bible produced quite a stir in the university. Such authority, such passion, such heart-touching eloquence, brought conviction to the souls of his hearers. Here was a man who talked as one having authority. Here was a man whose sermons came from a life of experience. The rumor of his power spread far and wide. Many were the students who flocked to hear the new professor, and the attendance at the university grew amazingly.

And it was not alone among students that his popularity was felt. Even the professors and doctors of the university attended his lectures. Dr. Martin Pollich, celebrated founder and organizer of the university, modestly mingled with his students at Luther's discourses. He was much impressed with what he heard.

"This monk," said Dr. Pollich, "will put all doctors to the rout; he will introduce a new style of doctrine and will reform the whole church: he builds upon the word of Christ; and no one in this world can either resist or overthrow that word, though it should be attacked with all the weapons of philosophers and sophists."

Luther's friend and adviser, Staupitz, invited him to preach in the church of the Augustines at Wittenberg. He was dismayed. He felt unequal to the work of a pastor, especially when it was added to the burden of teaching. But Staupitz insisted, and finally Luther yielded, for Staupitz was his superior in the order and in the university.

At this time the church of the Augustines was an old wooden chapel which was nearly in ruins. Its sides were propped up and its rotting boards were patched. An old wooden pulpit at one end elevated the preacher above his audience. The elector Frederick had begun a new church for the order, but it was not yet completed. It is fitting, perhaps, that the gospel of the Reformation should have had such a humble beginning. It has been compared to the stable in which Christ was born.

Luther's preaching here was attended with success. Crowds flocked

to the lowly structure to hear the words of life. Soon the crowds overflowed the building, but the city council relieved the situation by inviting Luther to be the pastor of the city church. Here he continued to preach to large audiences.

For a short time he lived through one of the happiest periods of his life. His time was filled with work. He lectured in the school, preached in the church, and continued to study his beloved Bible. Activity and a cause were his. His nature responded to his environment, and peace was in his soul. Not a thought crossed his mind of the furor into which his doctrines would eventually lead him.

Such contentment was not for long. A dispute arose among the Augustine convents which required a decision from the papal court. Luther was chosen to make the journey to Rome as their representative. Here was the opportunity of a lifetime, and he welcomed it with joy. How he longed to see the holy city! With what expectations of spiritual edification he set out upon his journey! How little could he realize the disappointment in store for him!

Luther was not unmindful of the failings of his fellow churchmen. He knew that many of the priests and ecclesiastics of Germany were not sincere. But he had idealized the head of the church. He imagined Rome was a place of great piety and religious fervor.

Imagine Luther's surprise, as he crossed the Alps and descended into Italy, at the evidences of luxury and vice on every hand. He was entertained at one Benedictine monastery for several days. He was shocked and pained at the display and wantonness. An income of 36,000 ducats was spent entirely on living. When Friday came and he found the table laden with meats, he ventured a reproof. The monks were offended, and Luther mysteriously and abruptly terminated his stay.

But still he hoped that Rome itself, the home of the pope, would be different. As he crossed the hills on the way to his destination, he descried

the Eternal City in the distance. He fell on his knees and cried, "Hail, holy Rome, I salute thee."

Luther said afterward of himself in Rome, that he acted like a crazy pilgrim, running from shrine to shrine, from church to church, believing all that was told him. He soon became cognizant, however, of the deception that was being practiced. The clergy did not hold their office in respect and awe. They hurried through their services with levity and disregard for propriety. When he assisted in the mass, which he did several times during his visit, they urged haste upon him. On one occasion the priests at the altar had read seven masses while he was reading one.

"Quick! Quick!" said one of the priests, "send Our Lady her Son back speedily!"

His astonishment was still greater when he discovered that the dignitaries of the church were more corrupt, and had greater disregard for things holy, than the inferior clergy. At a banquet he attended they boasted that instead of the sanctifying words at the mass, they would repeat, "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain." They would continue, "Then we elevate the pyx, and they all worship."

Everywhere he went Luther heard criticism of the pope and the church. He found that it was fashionable among the higher dignitaries to hold heretical opinions. Stories were current of the corruption of the pope's private life. The city of Rome itself was full of crime and violence. A guard of three hundred men marched about the streets to preserve order at night, but the atrocities still continued. There was a common saying, "If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed."

Luther at last reached the climax of his visit. Although he still believed that faith and not works would save his soul, he had not entirely thrown off the darkness which centuries of church dominion had cast over the world. He was doing penance one day by climbing on his knees up Pilate's staircase, which was supposed to have been transferred mysteriously from Jerusalem, when with overwhelming force the words flashed

through his mind, "The just shall live by faith." In confusion and shame he rose from his knees and hastened away from the scene of his degradation. Joy filled his heart as he realized as never before the force of those words. Never again was he deceived into the belief that he could gain absolution from sin by his own works.

Luther left Rome and returned to Wittenberg, full of grief and indignation. He turned to the study of the Bible with renewed vigor as a solace for his disappointment. The disillusionment was good for his development, however. It gave him just the information he needed to enable him to break with the church completely. At this time, however, he was still a loyal son. No thought of separation entered his mind. He only wished to cleanse the church of the corruption and error that were contrary to the Bible. He leaned more and more heavily on the Bible, as he discovered more and more of the error of the church.

Some time after his return from Italy, Luther received another promotion, and again it was his old friend, Staupitz, who was the instrument in the hand of God to encourage him in his development. The vicar-general one day sought out Luther at the monastery, led him into the garden, and said, "My friend, you must now become doctor of the Holy Scriptures." Luther drew back as the thought of this honor dismayed him. He refused again and again as Staupitz insisted. His friend answered every objection, until finally Luther yielded.

At last the day arrived when, with elaborate ceremony and before a large assembly, the dean of theology, Andrew Bodenstein, delivered to Luther the insignia of Doctor of Theology. He was made Biblical Doctor, and not Doctor of Sentences, and he considered it his special duty to study the Scriptures instead of human traditions.

Luther looked on this elevation as being a special command from God to preach the Scriptures and defend their doctrine before the whole world. In after life he often gathered courage from the memory of this experience.

Just about this time all Germany was stirred by the enormous sale of indulgences. The theory of the indulgence is something like this:

The process of the forgiveness of sins is divided into three parts: (1) Contrition of the heart, (2) Confession to the priest, and (3) Satisfaction. Contrition of heart and confession led to forgiveness of the sinner in heaven, and the knowledge of this forgiveness and the consequent remittance of the future punishment, was

conveyed to the sinner through the church by the priest. The punishment in this life, however, was not remitted by this act, and satisfaction must be given by the performance of penance. Since it was impossible to do enough penance in this life for the sins committed, it was necessary for the soul to suffer in purgatory for a time in order to be purified for heaven.

Now the church has a large supply of merit or grace which was accumulated by the life of Christ and the lives of the martyrs. The pope has the control of this merit, and at his own discretion may remit the earthly punishments of the sinner. This remittance, which is attested to by a document, is known as the indulgence. It was usually sold for money.

This indulgence privilege was farmed out by the pope to Albert, the newly elected archbishop of Mentz, who was as corrupt and dissolute as his chief. He obtained the services of Tetzl, an unscrupulous monk, as his agent in the sale of indulgences.

Tetzl was well fitted for this work. He possessed a powerful and sonorous voice, was skillful in the invention of stories to illustrate his sermons, and was entirely fearless. He went with great pomp from town to town. He sold indulgences for sins committed, for sins not yet committed, for sins intended, and for souls in purgatory. He had a regular scale of prices for sins that people intended to commit. His success was phenomenal. People came by the thousands to buy indulgences. And well they might, for Tetzl promised that as soon as the money was dropped in the chest, the soul was saved. Nothing at all was said about contrition of heart and reformation of life.

The elector Frederick of Saxony forbade Tetzl to enter his domain, not because he disbelieved in indulgences, but because he disliked the idea of so much German gold pouring into Italy. Tetzl therefore came as close to the border as he could, which, as it happened, was only four miles from Wittenberg.

Luther was indignant when his parishioners showed him their indulgences and declared their intentions of continuing in sin. Such corruption and error could not go unchallenged. Surely the pope, if he knew of the disgraceful traffic, would disapprove of the wrong.

The feast of All Saints was at hand, a very important day for Wittenberg. Many pilgrims would come to see the relics which the pious elector had collected for the new church of the Augustines. Luther formed a plan. He would hold a debate in the university

lecture hall, which would bring the truth before many souls. He wrote his intentions in the form of a pre-amble to ninety-five theses, or subjects for discussion, and appended an invitation to all. Choosing the most conspicuous place in Wittenberg at the time, he nailed the sheet of paper on the door of the new church. And with no thought of disrupting the papal organization, little did he realize that the hammer blows of that occasion sounded the death knell of the old and rang in the birthday of the new.

"Tackle" Him—He's Headed the Wrong Way!

A FOOTBALL player in California lost his bearings at an important crisis in the game recently, and ran sixty-five yards toward the wrong goal, thus losing the game. It was an awkward experience for that young man, whose blunder was witnessed by thousands of spectators, but there are a great many young men to-day headed for a more serious embarrassment than this young player suffered. He lost a game of football, but unless they "face about" and head for the opposite goal, they are in danger of losing the great game of life.

And, besides, there is no excuse for these young men, for they have chosen their course with their eyes wide open, and know at least the direction they are traveling, if they do not fully realize what the final destiny will be. The daily press is constantly reporting cases of young men who are in the toils of the law, facing prison sentences, because they lived beyond their means or gambled with money belonging to others. Often when the crash comes there is less shock to the intimate friends of these young men than you would naturally suppose. Not infrequently they remark: "I've been expecting him to come to something like that!"

To stop the erring football player, a team mate had to "tackle" him and bring him to the ground. It would be a fine thing if the friends of young men who are headed in the wrong direction should "tackle" them and bring them to themselves, even by the most severe words or acts, if necessary. Looking back over their past lives of folly, no doubt there are hundreds of men to-day suffering the penalty of wrong-doing, who could wish that some friend had come to them with severe words of warning before it was too late.

We need a new kind of detective to-day. Instead of hunting the criminal against whom has been lodged a charge of violation of the law, his

(Concluded on page 21)



Conducted by Promise Kloss

A Little Bit of Heaven

BY INA WHITE BOTSFORD

A LITTLE bit of heaven
Is every bit of love
That's warming human hearts
In tune with heav'n above.
More little bits of heaven
This world too sadly needs,
More little bits of love
As shown by kindly deeds.

That little ray of light
That lighteth every man
Is but a seed of love
From heaven, where love began.
'Tis love that reigns in heaven,
The power of God divine;
'Tis love that's calling us
To work out His design.

A little bit of love
Is all that makes life bright;
It smooths the toilsome way,
And makes the sad heart light.
O cherish, then, with care
Each little bit of love,
To ease the journey here
And lead the way above.

❖ ❖ ❖

Impatience

BY MRS. BERTHA D. MARTIN

NOTHING has ever been lost through patience, but much is lost through impatience. Moses lost his entrance to the Promised Land because of one act of impatience, and marred the beautiful significance of the miracle about to be wrought through him. He was God's representative to the children of Israel, just as we parents are His representatives to the children He has lent us; for they are His who "was cut off out of the land of the living," whose generation was undeclared, and whose only heritage upon the earth are those born of the travail of His soul, the children of faith, yours and mine, sons and daughters of His royal household.

As representative parents of His little ones, how important, then, it is that we at all times show forth His long-suffering and kindness, lest the conception of His character be marred forever in the eyes of our children.

Self-control is an absolute necessity in the training of children. Many parents wonder why their children are rebellious, disobedient, and tempestuous, forgetting that they themselves, buffeted by Satan, often yield

to his temptations and "speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble."—*Testimonies*, Vol. I, p. 384. So it will be seen that if we would have calm, controlled children, we ourselves must be controlled. "Perfect self-control will act as a charm upon the family. When this is attained, a great victory is gained. Then they can educate their children to self-control."—*Id.*, p. 547.

"In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, great harm may be done the child.

"Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent.

"The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her helper; *love, her power.*

"If she is a wise Christian, she does not attempt to force the child to submit. She prays earnestly that the enemy shall not obtain the victory, and as she prays, she is conscious of a renewal of spiritual life. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. Her patience, her kindness, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels, who have been watching the scene, break forth into songs of joy."—*Id.*, Vol. VII, pp. 47, 48.

"Some children are so vicious in

their tempers that the infliction of pain is necessary. But very many cases are made much worse by this manner of discipline.

"You should control yourself. Never correct your children while impatient or fretful, or while under the influence of passion. Punish them in love, manifesting the unwillingness you feel to cause them pain. Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give."—*Id.*, Vol. II, pp. 259, 260.

"Some parents correct their children severely in the spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves, then they can more successfully control their children. Every time they lose self-control and speak and act impatiently, they sin against God." "Parents, the recording angel writes every impatient, fretful word you utter to your children."—*Id.*, Vol. I, pp. 398, 399.

"Parents . . . cannot properly control their children because of their own impatience, neither can they teach them the right way. Perhaps they take hold of them roughly, and give them an impatient blow. I have said that to shake a child would shake two evil spirits in, while it would shake one out. If a child is wrong, to shake it only makes it worse. It will not subdue it."—*Id.*, Vol. II, p. 365.

It is not easy to be patient. When one is ill or overworked, Satan takes advantage of the situation and assails with greater temptation, but "My grace is sufficient for thee!"

"Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and think they cannot be patient and calm, and speak pleasantly. In this they deceive themselves and please Satan, who exults that the grace of God is not regarded by them as sufficient to overcome natural infirmities. They can and should at all times control themselves. God requires it of them."—*Id.*, Vol. I, p. 385.

"When you feel impatient, you too often think the cause is in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all would be acceptable and right. Children know, and mark, and feel these irregularities, and *they* are not always the same. . . .

"The mother can and should do much toward controlling her nerves and mind when depressed. Even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more noise than she would once have thought possible. . . . The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves."—*Id.*, pp. 386, 387. (Read the entire chapter, "Parents and Children," pages 384-389.)

So let us go to the Source of strength. "Self is difficult to conquer," but "the victory can be gained; for nothing is impossible with God."—*Id.*, Vol. IV, p. 349. And the reward,—in this world, "ninety-nine out of a hundred of the troubles which so terribly embitter life might be saved" (*Id.*, p. 348), and in the world to come life everlasting.

Observing Your Children

BY JEANNETTE STEVENSON MURRAY

"We bought Jean a new coat yesterday," said her mother. "At every turn today I've found her standing in front of me with that coat on."

"Of course," said the neighbor, "she wanted you to talk about the coat—tell her how nice she looked in it."

"Oh, I never thought of that," her mother replied. "I just kept telling her to take it off and go away and play. That was too bad. I remember now she seemed rather disappointed."

Too often mothers are so absorbed in their own interests that they brush their children's affairs aside as of no consequence. I have one mother in mind who sits down quietly and observes her children, even arranging for others to come in regularly that she may have a group to study. These children will have a great advantage over the two lads in the corner cottage, for much of their home training had to be undone.

David, the elder, was self-effacing, while John was always wanting to occupy the center of the stage. Their parents emphasized these characteristics by talking about them before the boys. Mother would say, "John, you can tell the clerk what I want better than David."

Fortunately for David, he entered kindergarten alone. The teacher observed that he was painfully shy and always giving up to others; so she began commending his work at the tables, asking him to choose the game, and expecting him to take his turn.

After the session, the teacher explained what David needed to bring him out. The mother had her eyes opened to the fact that she had been accentuating the faults of both boys, and that they should have been treated in exactly opposite ways.

At home the parents stopped speaking of David's shyness, invited in company especially for him, encouraged him to go alone to his friends' homes, drew him into conversation by making it easy for him to express himself, and took it as a matter of course that he would stand up for his rights in the home and among the children of the neighborhood.

With John their problem was to divert him from himself, and interest him in other children so that he would not interrupt and override them. It is true that John had superior ability, but his parents ceased to mention it. They were advised to buy him tools and encourage him to make things. This gave vent to his superabundance of energy and initiative, and lessened his desire to "boss" everything and everybody.

A mother has much to gain in visiting the kindergarten. She can observe her child as he does his part, and compare him with the others. Then, too, she can confer with the teacher who is an impartial and trained observer, ever ready with suggestions as to the best method of dealing with each child.—*Issued by the National Kindergarten Association.*

WHAT are Raphael's Madonnas but the shadow of a mother's love fixed in permanent outlines forever?—*Thomas Higginson.*



How many of you children have a little garden plot all your own? I see several of you already have. Suppose the rest of you ask daddy if he can spare you a little corner of his garden, for it's just about time now to begin planting, though down South the early gardens were probably planted several weeks ago.

Let's see. What shall we plant? How about some radishes, peas, let-

tuce, and onions? Won't it be fun to say to mother, "Would you like some lettuce from my garden for your salad"? Or maybe we can sell some of our vegetables for mission money.

Shall we plant about two rows of each of these vegetables, and save half of our garden for some later vegetables, such as carrots and beans and corn?

After the ground has been plowed or spaded, we will rake it until the earth is all smooth and there are no clods left. Let's be careful not to walk on the part we have raked. We want our rows to be straight, so we will take some good stout string or a



piece of garden line as long as the rows, and tie each end to a slender, sharpened stake about a foot long. After carefully measuring off about a foot from the side of the garden at each end of the row, we will push in the sticks, and the string will mark where the first row is to be.

Now we will take the hoe or rake and make a furrow all along the line about half an inch deep, and then drop in the seed according to the directions on the package. Some are planted thicker than others. And then we are ready to cover them over with about half an inch of fine, moist earth, so they can begin to get busy growing.

Again measuring off a foot or a little more from the first row, so we will have room to walk between the rows to hoe the little plants, and later to gather the vegetables, we will do the same thing over again till we have finished planting our early vegetables.

What fun it will be to watch for the first tiny green shoot to peep out of the ground, and then to watch all the plants come through and grow fast every day! There won't be any weeds in our gardens, will there? And we'll hoe the ground often and carefully so the plants can get plenty of food and air.

I wonder who will have the first radishes and the biggest lettuce leaves? And I wonder who will learn the most about how these plants grow?

How would you like to have a flower garden, too?

Cousin Joy.

Keeping Cut Flowers Fresh

By MARJORIE M. MOHLER

THE vast difference in the keeping qualities of various kinds of cut flowers depends largely upon their capacity for absorbing and retaining water. Those with hollow, fleshy stalks absorb moisture much more readily than those of woody texture.

One naturally asks, when purchasing flowers, "How long will they last?" The table decoration, the corsage, the bouquet for the sick room, the funeral piece, or the shipping box, each places a different demand upon the flowers chosen.

Certain flowers lend themselves to certain purposes with greater adaptability and appropriateness than others; the wise buyer selects accordingly. Practically every sort of flower is suitable for table decoration, if handled with artistic taste, but for the sick room those with strong perfumes should be avoided. Many bulb plants, such as narcissus, hyacinth, freesia, and lily, are quite overpowering, particularly when placed in a confined space, and for the comfort of the patient are best omitted from the list.

Daintiness, of course, is the keynote of the corsage, which implies the smaller lacy flowers, while for decorative purposes, large, long-stemmed varieties give the showiest effects. Baskets and set designs are assembled from just about every kind, but when making a selection for shipping, the choice is again curtailed; many sorts of flowers cannot stand transit cramped in an air-tight box.

Simple Aids

The florist handles many cut flowers at this time of year; their keeping qualities vary. Every one is aware of the merits of the faithful carnation. However, it is not without its bad habits, one of which is known as going to sleep. This occurs when it is placed in too warm and close a room. Even though perfectly fresh, the petals curl inward and give it a stale appearance. If this condition is noticed early, it can easily be remedied by plunging the stalk in water almost up to the head and standing the container in a cool dark place for several hours. Another failing is its aversion to being sprinkled; wherever drops of water touch the petals they cause discoloration. Easter, calla, and other lilies are similarly affected.

Why greenhouse flowers have the reputation of lasting longer than those grown out of doors no one knows, but it seems to be a fact. They are apt to be more fragrant because, being more or less shaded from

the direct rays of the sun during their period of development, by the slightly limed glass, the oils that produce the perfumes are forced out by the increased water pressure in the plant cells. These oils are diminished by strong sunlight.

The chrysanthemum, from the mammoth to the small pompon or button varieties, is one of the most long-lived of any cut flower from the greenhouse, the larger blooms lasting as long as three or four weeks in the vase when properly cared for. Occasionally they will droop in spite of everything one can do; in consequence, the florist is often accused of selling stale flowers. The real trouble is that they have been handled too soon after they have been cut, and before they have been in water a sufficient length of time to ripen.

Even then an odd blossom will refuse to absorb enough water to keep it alive. This may frequently be overcome by clipping the stem off very short and placing the stalk in water almost up to the head. These mammoth incurved varieties are easily damaged. If a single petal is plucked off, the entire blossom is apt to shatter. They are not a wise choice for shipping purposes either, since they heat easily in the moist confinement of the box and rot before they reach their destination. . . .

Water and Air

Many flowers, to hold their vitality, require an abundance of water. Stocks and snapdragons should be placed in water as deeply as possible after they have first been cut, using caution not to let any of the flowers become water-logged. Allow them to remain for several hours before arranging in the vase; otherwise the tips will quickly droop. If sweet peas are treated in this manner, by the next day, when they have become turgid with the moisture, they will be even handsomer than they were when on the vines.

Carnations, roses, chrysanthemums, violets, and African daisies demand an ample amount of water, while daisies, freesias, jonquils, and tulips will do with less.

If the water is changed every day—clipping the stems and removing all soggy foliage—flowers will long retain their freshness. Woody stalks will absorb the moisture much more easily if slit with a sharp knife for an inch at the ends.

Overheated rooms and lack of pure air often cause premature wilting. Where artificial heat is used, take the

flowers out of their vases during the night, and stand them in deep receptacles in the ice box or in some cool, well-ventilated spot free from drafts. They will appear as fresh the next morning as when newly cut.

Another good method is to put them in mild suds made from a pure soap. Remove the flowers daily, snip the stems and wash them in clear cold water before placing them in new suds. It is wise to dissolve a very small amount of ammonium chloride, potassium nitrate, or sodium carbonate in the water into which the stalks are to be inserted; this will prevent the flowers from losing their turgidity by stimulating the cells to action and by opposing germ growth.

In reviving wilted flowers a little salt or a few drops of camphor added to the water will give astonishing results. Oftentimes plunging the stems into hot water and then into cold will also restore vigor. This is particularly beneficial in the case of badly drooping violets.—*The Ladies' Home Journal*.

To Tell the Weight of a Cake of Ice Without Scales.—When you tell the iceman to bring you one hundred pounds of ice and it looks like fifty pounds, you can very closely approximate the weight by this simple rule: Multiply the length of the block by the width and the height, and divide the product by thirty, and the quotient will be very nearly the weight of the ice. As an example, suppose the block is 20 inches long, 20 inches wide, and 7 inches high, the product is 20 x 20 x 7, or 2,800, and this divided by 30 equals a little over 90, which would be the weight of the ice in pounds.

"Tackle Him"—He's Headed the Wrong Way

(Concluded from page 18)

duty should be to ferret out those who are headed for the felon's cell unless there is immediate reformation. Parents, pastors, and all Christian workers should be keenly alert to the dangers confronting our young people of to-day, and strive in a sympathetic and tactful way to keep them from falling. We should bear in mind that it is a greater work to keep one from going wrong than it is to rescue him after he has fallen.

But this football incident suggests wider applications than we have made. Every man, woman, and child who is not headed Godward is headed in the wrong direction. And, sad to say, there are millions of such in our land to-day.—*Texas Christian Advocate*.

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

Health Provision for Camp Meeting

BY L. A. HANSEN

It is time to think of health in connection with our camp meetings this year, both for officials who have camp meeting preparations to make and for the people who attend. Most serious consequences have developed in the past from inattention to what seemed little details, but which meant much—so much indeed that sometimes serious sickness and even death followed, all of which might have been prevented.

It is important that the location for a camp where a large number of people will be together for a week or more, should be selected from its health standpoint as well as convenience of accessibility or beauty. While it may not be possible always to have what we want, and we must sometimes take what we can get, it is well to include the health essentials in our wants.

One camp ground that appeared attractive was almost plagued by the great number of flies which had bred there because the place had been used as a cow pasture. Not only were the flies worse than annoying because of their biting, but it was almost impossible for the campers to eat in comfort outside of the dining tent. Such conditions are favorable for an aftermath of disease.

The same reasons would hold against a fairground site for a camp meeting, where the proximity of horse stables, cow barns, and pigpens would contribute to health hazards.

In more than one instance a number of typhoid fever cases have developed after campers have returned to their homes, due either to inadequate toilet sanitation, to the lack of screens on the dining tent and dwelling tents, or to a polluted water supply.

Mosquitoes offer another menace to camp meeting health, as witnessed by cases of malaria contracted at such a gathering.

It is well to have a camp committee on sanitation, on which there should be at least one doctor or nurse, if possible. Various duties could be assigned to different members, such as looking after the water supply, garbage disposal, and toilet sanitation.

It would be well to make public announcement that such persons have these matters in charge, and that their instructions are authoritative and require observance.

An inexpensive and practical health measure is to provide individual drinking cups. These can be sold at one cent each, either in dispensers or from the book tent or grocery stand. Certain types of cups will serve for more or less continuous use, and do not need to be thrown away with one using. The actual benefit of such a measure, as well as the health educational value, would warrant its adoption.

No little importance attaches to providing the proper dietary during the camp meeting season. Those who are usually working hard can take care of a fairly hearty diet. The change from all-day labor to a program of much sitting and no exercise, obviously requires a change in the daily fare. The food at camp meeting should be more simple than usual. On the contrary it is too often the reverse. The camp meeting season takes on more or less the aspect of an outing, a holiday affair, or a picnic, and food usually supplied at such occasions is brought to the camp meeting. This should not be.

Those who bring food should not make up a lot of cakes, cookies, and pies, and prepare preserves and jams for the occasion. Plain whole-wheat bread, canned fruit with little sweetening, fresh fruits, washed green-leaf vegetables, fresh milk, a few eggs, freshly prepared cooked vegetables, with only simple deserts, if any, would make a better fare.

When mornings are cool, provision should be made for at least one warm meal a day, as the system requires some warm food. If the dining tent can arrange to supply cooked foods in bulk, this will serve the campers who are boarding themselves.

Both in the dining tent and among the campers, caution is needed against using spoiled foods. If ice is not available and the weather is warm, foods should not be cooked in such supply as to entail danger of spoiling. Many cases of intestinal poisoning, diarrhea, and other bowel complaints have resulted from failure to heed this caution. Persons have been compelled to leave the camp meeting pre-

maturely, and considerable discomfort and even suffering have resulted.

By all means avoid complicated mixtures, such as certain roasts containing a number of foods which lay upon the digestive system unusual effort to unscramble. The head cannot work well when the stomach is overworked. Digesting a heavy meal means drawing largely upon the blood supply, lessening the supply to the brain. No doubt many a good camp meeting sermon has been lost upon an empty head and a full stomach.

A very common indiscretion is to eat largely of baked beans on Sabbath. This is a food which is quite difficult of digestion, and sitting most of the forenoon in Sabbath school and church service is not a very good preparation for digesting a heavy meal. For most people it takes fairly stiff exercise to take care of baked beans, and Sabbath is a good time not to serve them.

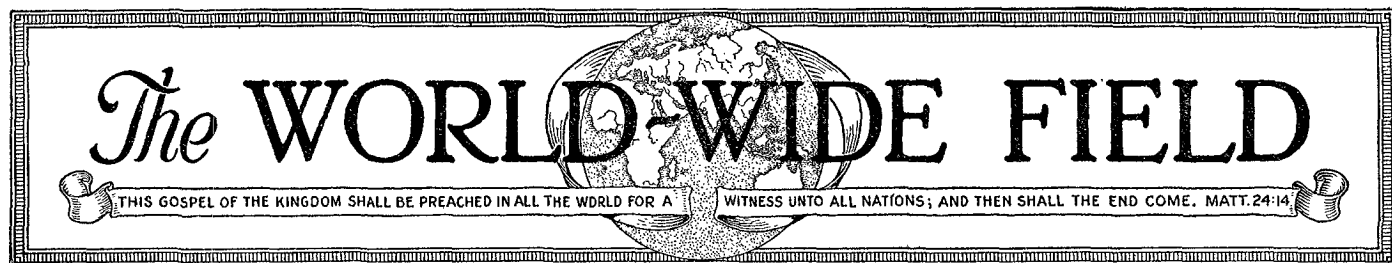
Why the need of a word of caution regarding the tendency to such a heavy refreshment stand business? Surely it must be understood that a continuous supply of ice-cream cones, candies, soft drinks, etc., must be inimical to the health of children and older ones at any time, and probably particularly so at camp meeting time, when more leisure is offered for consuming these things. The only argument usually given is that it helps to meet camp meeting expenses. But what goes into the till comes out of the people, and the balance does not after all make a good showing.

Eating between meals is one of the most harmful practices, and the camp meeting would be a good place to urge its nonpractice.

When rainy weather is likely, over-shoes and other protective clothing should be provided. Ample clothing should be brought for the cooler mornings and evenings.

The book tent will carry a supply of health books and pamphlets. Campers should avail themselves of these.

"God sometimes shuts the door and shuts us in,
That He may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again."



The St. Helena Sanitarium

By M. C. WILCOX

It was an annual meeting which the writer had the privilege of attending, held April 1, 1929. There is a big legal name connected with it, "California Medical Missionary and Benevolent Association." More of our people know it better by the name at the head of this article. It used to be the Rural Health Retreat, but it outgrew its sylvan name and reputation, and developed into a full-fledged sanitarium, including within itself the better things in medical science and right living, for the treatment of the sick and the building of health. It is now the oldest sanitarium of the denomination, and one of the best.

Its very surroundings make for health and life. Situated on a shelf of Howell Mountain, overlooking the beautiful Pratt Valley, an extension of the well-known Napa Valley, Mt. St. Helena rising like a giant sentinel to the north, Sugar Loaf Mountain of lesser height across a corner of Pratt Valley, the green trees and shrubs on Howell Mountain in the background, fed by ever-living water supplies, and in places issuing in crystal streams of pure soft water, trickling down the mountain side,—all these and more form a living, ever-changing picture of beauty and restfulness which lifts the soul of the believer in God to purer life and healing from the Giver of all good.

Four years ago the sanitarium lost its most important and experienced department heads through calls for other needs elsewhere, physician-in-chief, business manager, and superintendent of nurses, all practically at one and the same time. It was a fearful loss, and the sanitarium suffered greatly. But since that year it has been building. Under careful management with co-operative and sympathetic boards and helpers, the institution has been placed on a much better and more promising basis. The development looks hopeful for the future.

There was a good attendance at this annual meeting, two and a half times the needed quorum of regular members, and a large number of friends of the institution.

The meeting was called to order by G. A. Roberts. A portion of Isaiah 40 was read, and W. C. White, whose father and mother helped greatly in the establishment of the sanitarium, led the assembly in prayer.

Dr. H. W. Vollmer, the medical superintendent, presented an interesting report. In its very opening he reflected the spirit of the institution:

"Whatever mistakes have been made, have been due to our human frailties and our neglect in allowing God to have His own way. Whatever successes have attended the work of this institution have been due to the merciful hand of the One who is the source of all true wisdom and prosperity. 'When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success, they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they brought failure to their work by not taking God at His word.'"

Dr. Vollmer noted the "excellent spirit of unity" existing in the sanitarium family, the increase in the volume of business, the benefits realized by the patients in thorough examinations. He noted the high efficiency in the work of the training school and the earnest body of students.

During 1928 there were 1,776 patients, 1,425 medical and 292 surgical. There were 131 major operations and 277 minor, and 59 obstetrical cases. With all the medical work there has mingled a strong element of spiritual work. "Eternity alone will reveal the results of this ministry."

Decided improvements have been made in the medical offices, which the medical staff greatly appreciate.

Nov. 22, 1928, a sanitarium branch was opened in the city of Oakland, on the third floor of the Franklin Building, 17th and Franklin Streets. The branch is equipped to give a full line of hydrotherapy and electrical treatments. The response to this effort has been gratifying, manifest in constant growth.

The doctor spoke of the School of Health now being conducted in Santa Rosa. The students number from 175 to 200. It is an expense, but it is one of the purposes of the institution to teach people how to secure health and maintain it. It is only by following faithfully the laws of the God of all life, that our institutions shall make their "way prosperous" and be enabled to "have good success."

Items From the Business Manager

In the report of the business manager, M. C. Lysinger, we find constant gleams of hope and cheer. He expresses his satisfaction at "being yoked with a group of workers of such courage and union in unselfish endeavor."

Last year the sanitarium offered a special rate to our own people of \$15 a week; 141 availed themselves of this, an average of five and one half during the entire year. This reduced rate meant much to our people.

Some of the chief improvements were the remodeling of the main parlor at a cost of \$650; a new fire escape on the main building, \$500; a new doctor's cottage, \$2,879.19; purchase of a new seven-passenger Buick sedan, \$1,400; and a definite plan for improvement on a better road from St. Helena to the sanitarium, financed by Napa County.

The cost of equipping, furnishing, salaries, rent, and other items of the Oakland branch amounted to \$3,900. While the branch may not yield large financial returns, it will bring the sanitarium in touch with new patients, and continue needed services to patients returning home.

There were at the sanitarium in 1928, 2,019 patients and boarders, against 1,784 in 1927; the average daily attendance was nearly 86. The net income was \$235,576.82. The decrease in notes payable during the last year amounts to \$9,826.14. At the close of 1925 notes payable stood at \$60,044; at the close of 1928, \$26,415. Cash on hand at the end of the year, \$10,749.90. The average number of employees, 129; including the training school of sixty, 189. Repairs, \$8,671.42—not so great when you think of fifty buildings, some of which are of slight build and old. Total resources, current and fixed, \$371,105.37.

Total liabilities, \$45,809.25. Present worth, \$325,296.12. Net gain in sanitarium and departments, \$10,439.39.

But the object before the institution is not money. As the manager expressed it: "Our main endeavor in this institution is to render service to our fellow men, to help some of the wanderers to find the way home.

The St. Helena Sanitarium and Hospital School of Nurses reported through its director, Miss Franke Cobban, R. N., who gave us these interesting facts of the year past:

The students in the school number 62. Graduates for foreign fields, 5,—I. Normura to Korea; Mr. and Mrs. A. Middleton to Hawaii; Alfred Sargeant to Burma; Mrs. Beulah Lawson to South America.

Field Work.—In church school inspection, 1,358 students examined in California and Central California Conferences, and students in five academies; assisted in health work in four camp meetings, and in the health school in Santa Rosa. Some are assisting in home nurses' classes at Santa Rosa and the sanitarium.

Miss Cobban did the unique thing of having three nurses give her report, one young man and two young women. Their talks were neither read nor reported, but they set forth in an excellent way the work, character, and purpose of the true nurse life. Miss Ames, the senior nurse, introduced her section with the following quotation, which well expressed the prevailing thought and object of God's call for nurses:

"All who engage in ministry are God's helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience."—*Christian Service*, p. 261.

After this interesting report the nurses present sang the following song, which in its setting, its singing, and its spirit, was greatly appreciated, its blessed sentiment taking hold of many hearts:

"Others

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others.

CHORUS:

"Yes, others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.

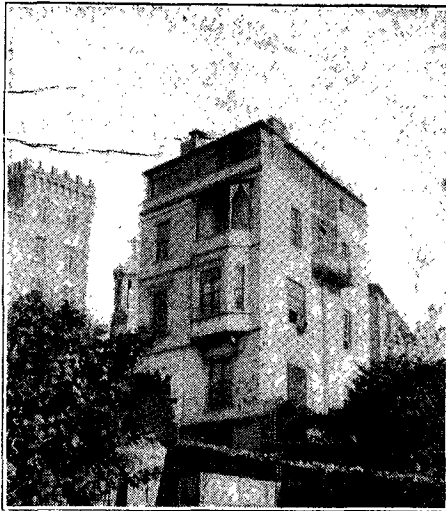
"Help me in all the work I do,
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

"Let self be crucified and slain,
And buried deep, nor rise again;
And may all efforts be in vain,
Unless they be for others.

"And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won
While thinking still of others."

The music, the earnest spirit, and the sweet voices are with us still as we write this report.

The service extension work in the field, in schools and churches, in towns and cities, has been under the general direction of Miss Ethel J. Walder, field supervisor, and others whom she finds to join her in most places, for the spirit of true reform is awakening in the hearts of many. Detailed reports from Miss Walder and Miss Ada J. Madison, the Bible worker, have not come to the writer, but we learn from others that they have both been doing good work in giving light and instruction to those



View of Our Mission Property in Constantinople
Our Extension Fund gave \$12,500
toward this property.

who are seeking both physical and spiritual health.

W. W. Miller, a minister of experience, presented an interesting report of his work from which we have space only for gleanings. His report truly says:

"The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted to take hold upon His strength." One patient writes a nurse: "Just a year ago today since I had a smoke. I have no desire for it, and I hope I never will. I am improving all the time. I know I would not have given up tobacco if I had not visited the sanitarium."

Another man came to the sanitarium a year ago in a very serious condition. In his seeking for health he found Christ, and found great pleasure in the study of the Bible. Recently he made a visit to the sanitarium, and said that when he came he was smoking fourteen or fifteen cigars

a day, but had never had a desire to smoke since he relinquished it a year ago. God gave him complete victory.

A vice-president of a prominent bank sends a check for a Harvest Ingathering campaign, and writes: "You people at the sanitarium have been so effective in your endeavors, not only to restore people to bodily health and vigor, but also in the development of character in the evangelization program that you have put on, that I can only say, I wish that I might contribute more liberally. I have always felt that every penny you people received has been properly applied, and brought the greatest measure of success and beneficent results."

A Methodist ordered 100 of the Sabbath Special Signs and scattered them in various places. He writes: "We enjoyed our stay at your sanitarium very much, and hope to spend considerable time there in the future. The peaceful religious atmosphere which prevails everywhere there is a wonderful tonic to soul and body."

We wish there were space to quote concerning people of various religious views who find help and blessing, some of whom accept the message there, and others after leaving, and who labor to bring their relatives to Jesus.

The young people are mailing papers every week to about sixty interested patients, and sometimes they go down to sing to the aged ones in the Old People's Home at Napa.

There is a bond of Christian life that unites the workers there in their labor for others. May God abundantly bless the institution and its workers.

South India's Loss

BY H. CHRISTENSEN

IN the fading light of day there stole into the mission bungalow, Jan. 15, 1929, at Narsapur, South India, an angel whose mission was death. The past two days had been filled with care and labor, for the missionaries who made up the school and hospital staff must now minister to one of their own. Dr. Clark had long ministered to the needs of others, but he must now turn to minister to his companion, who was taken ill. That anxious ministry was soon to cease, for she fell asleep, and the doctor was left alone in his sorrow. The news went out that the hands which had helped the doctor in loving ministry were now folded quietly in death, and the native believers and helpers were crushed at this seeming defeat which had overtaken them.

The day was done and it was night, such a night as had never before over-

taken that mission station. The stars shone down, not upon the happy missionaries of days gone by, but upon hearts seized with despair at the events of the day.

The following day at 5 P. M. Mrs. Clark was laid to rest, and a mound of earth in the compound now marks the resting place of one who counted it a great joy to minister to the needs and pains of the people of this great land. A large number of Indians pressed around as the last brief token of respect was paid to her. As they witnessed this scene, their grief was deep, for they had surely learned to love her. The loss seems irreparable.

those who have recently cast their lot with us may measure up to the responsibilities placed upon them.

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Annual Meetings in India

BY G. G. LOWRY

WE out in the mission field greatly miss the blessings of the old-fashioned camp meetings. As we look back on our experiences in the homeland, which we sometimes do, we count as one of the choicest blessings the privilege of going to camp meeting. How we did enjoy them! And how glad

and understood what it means to turn from darkness to light.

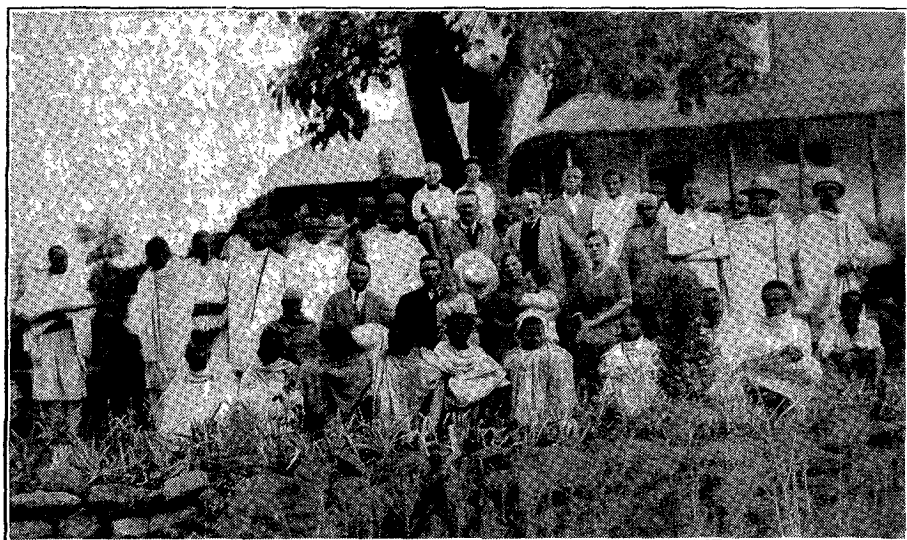
In the Bengal field we had two meetings, one in East Bengal and the other in West Bengal. At Gopalganj in East Bengal there were nearly two hundred people in attendance. Real victories were won, sins were confessed and forsaken, and the Lord came in by His Spirit, and greatly blessed. Three were baptized at this place. Brother and Sister George Dickinson, our new missionaries for Bengal, were with us at these meetings.

Another meeting was held in the Chota Nagpur Mission near Ranchi. The people who live in this territory are aboriginals, and in many ways are very backward. They are learning, though, to love the Lord, and are turning to Him. They are very simple in their faith, and are more susceptible to the truth than some other tribes.

A number of those attending the meeting asked for baptism. Some were asked to wait a while longer. Eighteen, however, were baptized and taken into church fellowship. Some of those who were baptized were the children of our members, while others were heathen people.

On the way to the lake where the baptism took place, a little heathen boy walked along by my side and talked all the time about becoming a Christian. He was about fourteen years old, and had been attending Sabbath school for three years. He said he wanted to be baptized, for he had faith in Christ, and believed He would soon come again. We advised him to wait a little longer, as none of his people are Christians. He said if we asked him to wait, he would do so, but he hoped Jesus would not come until he could have a chance to confess Him to the world by being baptized, for he wanted to be saved when He should come. He had such a happy, bright face and seemed very earnest. I am sure he will some day become a follower of Christ.

Although the people of this hill country are in many ways backward and simple, yet they seem anxious for something better than they have. The Indian workers told us of a number of persons in different places who have been keeping the Sabbath for some time and are waiting for baptism. In one village four families, consisting of about twenty-five persons, have definitely turned from heathenism toward Christ. They are keeping the Sabbath and living up to what light they have, and are anxious to be further instructed. W. B. Votaw, the superintendent of this mission, plans to spend considerable



Mission Group in Abyssinia

Her heart was bound up in her work with her husband, and we do not understand why such a great loss should overtake us as we face the problem of building up the medical feature of the work in the South India Union Mission, but we have confidence that a loving heavenly Father permits only that which will glorify His name, and thus we say, "Thy will be done." Many times, over the graves of devoted workers now resting, a wonderful harvest ripens, and may this be true here. The burden will then be lighter.

Dr. Clark has now returned to the homeland for a brief stay. The Lord willing, he will return to the work in South India after his furlough. These events have left a vacancy, and the hospital is closed for a few months.

The Northwest India Union has nobly come to our rescue and has contributed to the Narsapur Hospital Dr. G. A. Nelson, who came to do work in that union. This will enable us to open the hospital again about July 1.

With renewed courage we face the future. We need your prayers, that the tried workers may have a richer measure of God's Spirit, and that

we would be to be able to attend them again!

In order that our Indian brethren may get at least some of the blessings and help that such meetings bring to God's people, we have, in each local mission field in India, a meeting once a year. The people, though, are not used to such a thing, and are also very poor, so the attendance at such meetings is usually rather small unless some help is given to those who attend, especially if they have to come long distances. But those who do attend receive rich blessings.

We have just returned from a trip around the field, attending meetings of this kind in the Northeast India Union Mission. Four meetings were held, and in each place the people greatly appreciated the help they received.

At Karmatar, our oldest mission station in India, we had the privilege of having O. Montgomery, N. Z. Town, and A. W. Cormack with us. Their talks were very inspiring and greatly appreciated. At the close of the meeting seven persons were baptized, three of whom were direct from heathenism. They made a good confession of faith in Christ, and showed that they had had a change of heart,

time in these villages this year, teaching the people the truth and preparing them for baptism.

We believe that the time is ripe for a much greater ingathering of souls in India than we have yet seen, and trust

that here in this field we may be privileged to see this. For this we are praying and working, and we request you to pray that God may add His rich blessing.

Hinoo, Ranchi.

Glendale Sanitarium Constituency Meeting

By LEONORA LACEY WARRINER

THE recent meeting of the Glendale Sanitarium and Hospital constituency, held on the sanitarium grounds, was an exceptional gathering in many ways. The outstanding feature which impressed itself upon all those in attendance, was the marked spirit of good-fellowship and harmony that characterized all its deliberations. Throughout the sessions there was not a dissenting voice, with the exception of some questions asked in regard to legal matters which the questioner did not seem quite to understand.

I wish I might give you a full account of the excellent reports read by those in charge of the various departments of the sanitarium, but that is impossible in one short article. I will try, however, to give you the main facts, for we feel that our people at large who have so generously come to our aid in times of need, should know how wonderfully God has blessed us during the past twelve months. It has been a banner year for Glendale. The manager's report showed a good volume of business; the net operating gain, after deducting taxes, interest, insurance, depreciation, etc., making it possible to pay off \$65,728 on the note indebtedness. Incidentally, an average of \$5,000 a month has been paid on the debt for the last four years. In addition to this, \$7,500 was given to the Loma Linda Sanitarium for the new building, \$7,500 to the new chapel on the sanitarium grounds, and \$1,000 to the Big Week campaign. The charity work amounted to \$16,051.69.

At the time of the last constituency meeting, held a year ago, the patronage was at a low ebb, and had been for some months previously, causing deep concern to those who were financially responsible for the management of the institution. For the past twelve months, however, our patronage has steadily risen, until now it keeps well above the 200 mark, at the present time standing at 220, which means a full sanitarium and an overflowing hospital. At times two patients will consent to occupy one room, and then we can accommodate a few more people. Fifteen rooms have been reserved at the Glendale Hotel to take care of the overflow, the guests rooming there, coming to the sanitarium for meals

and treatments. We have for a long time had a waiting list.

Some months ago, feeling that our people in this community who had sacrificed to help us in the dark days when we were struggling to keep our footing, should have some share in its prosperity, the hospital offered surgical service to those who needed it at the cost of hospital care only, and many of our constituency took advantage of the offer to have needed surgery done, which they could not otherwise afford. Immediately it seemed as if God honored the step we had taken, for the main building began to fill rapidly with a fine class of people from all over the United States, and a wonderful era of prosperity came in, which still continues. During the last three months the net gain of the institution has equaled that of the twelve preceding months.

During the year recognition was secured from the American College of Surgeons, putting Glendale upon the approved list of hospitals in the

Arranging for the Opening of a New School Among the Banyoro People, Uganda.

Mission Evangelist Paulo stands beside the truck with hat on and pockets full of tracts.



United States. Glendale has also recently become a member of the Southern California Association of Approved Hospitals, and some of our men at the head of the work here are members of the committee that governs the association.

From a missionary standpoint, the sanitarium and hospital have been able to do a good work. The chaplain's office report showed a large volume of work done in addition to the work of nurses and other workers. We give a few extracts from F. W. Paap's summary for the year:

Sermons	215
Meetings	1,028
Bible readings	444
Bible classes	315
Missionary visits	6,388
Missionary calls	4,247
Books lent	300
Special prayers	377
Letters written	114
Letters received	100

In addition to this work, the men's treatment rooms sold \$400 worth of books, raised \$225 for Harvest Ingathering, and gave out more than 500 magazines and tracts.

Five of our patients accepted the truth and were baptized, while many others are deeply interested and are still studying. In addition to raising the money for the new chapel at the average cost of \$40 for each church member, the sanitarium church has exceeded its quota in its weekly offerings, averaging over 90 cents a member. Tithe for the year amounted to \$21,000, and \$13,000 was turned in for missions.

Many improvements were made in equipment and accommodations, all of which have been paid for. The kitchen and cafeteria were enlarged and remodeled; additions were made to the doctors' offices in both the sanitarium and the hospital; redecorating was done in the main lobby and in the hospital, and some new furniture obtained; extensive improvements, which are still in progress, were made on the grounds; and the beautiful new sanitarium chapel was built and

furnished. A deer park was also provided at a low cost, to which the St. Helena Sanitarium presented four deer.

During the year the staff was reorganized, so that at the present time we have one of the best and most efficient groups of men and women that it has been possible to get together, and the medical work as well as the other departments is on a sound footing. Throughout the past ten or twelve months a spirit of harmony and understanding has existed between the departments and individual workers,

that has never existed to this degree before, and we believe that this bond of Christian fellowship and co-operation has made it possible for God to put His seal of approval upon the work, so that in all phases of sanitarium endeavor Glendale has prospered and progressed in a phenomenal way.

During the year two papers were started,—the *Glendale Sanitarium Health Exponent*, which is published quarterly and mailed to thousands of people on the outside; and a weekly institutional sheet, called the House Letter, published for the guests in the sanitarium, who mail out most of the copies to their friends at home.

In his report, Dr. P. M. Keller, the medical superintendent, said: "Reviewing the work of the past year, our hearts are filled with gratitude for the many blessings bestowed upon our institution in both a material and a spiritual way. For the coming year we realize that the work is large and the time brief. We feel deeply the great and solemn task committed to this institution. We desire a deeper spiritual experience and stronger faith, as well as a genuine preparation for the coming of Christ, that every member of our institution and family may be found following in the steps of the Great Physician, helping physically and spiritually, giving glad tidings, binding up broken hearts, cheering the suffering with sympathy, refreshing the drooping with hope, upholding the cross of Christ, loyal to the written word and faithful in their work." May we ask the prayers of God's people that this may be so?

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Colporteur Experiences in the Philippines

ONCE I canvassed in a barrio within my territory. It was a trial to me and a wonderful day, because I canvassed all that day and I sold nothing nor got any order. Nevertheless I did not stop, for I thought that God was trying me, and I continued to work until the hour of rest. When I reached a house, which I could not have reached if I had stopped when I saw that my work was fruitless, I found the owner. When I told him that our magazine contains the wonderful and solemn news, he asked me what is my religion and my position. I said that I am a member of the Seventh-day Adventist Church, and that I am helping in proclaiming the last message. I said this because I found that he feared God. And as I had no more time to work, we engaged in conversation. He asked me what will happen to the people. This

question led me to touch on the law and the fourth commandment. He confirmed that this is the truth, for he had read it in the Scriptures, which he had been hiding. Before this time I was saying in my heart that the coming of Jesus is still far. And when I found out that our message has gone to the different places, my mind was changed.

Very soon after that there came to that house a man who had come from a far place, and he stopped there because it rained and he happened to be near that house when it rained. He heard our conversation. And he also said that Sabbath keeping is the true message, for he has an old man neighbor who is keeping the Sabbath, and who is surpassing all his neighbors who are keeping Sunday, in that his crop is twice as much as the crops of his neighbors. And while we were conversing, his faith was strengthened, and he resolved to keep the commandment more strictly, because its truth had been shown.

In a barrio in a different town there was another wonderful experience. Before going to work I prayed that the Lord would help me to work and give success to His work in every place. And this came true, for when I arrived in a house in the barrio, I intended to sleep there because it was far from my boarding house. I said like this in order to test them if they want me to sleep there or not: "It seems to be dark now for me to go there." And they answered that I still have time. They do not want me to sleep here, I said to myself, and so I went to another house, although it was then dark. While I was walking on the side of a hill, it was very slippery because it had just rained. "Oh, how hard it is, Lord! Thy will be done," I said in prayer. When I arrived in the house, I shook hands with an old man, but I could not distinguish his face, for it was night and he was hidden from the light. I happened to know his name, for they said that he had held the position of vice-president and they honor him. In that house they welcomed me as their son and they offered me a bed while they slept on the floor. After asking me to sit, they asked my object, and although it was dark I canvassed him, although he could not see it, for it was at his request.

Upon hearing that the signs and wonders announce a future, even he wondered and inquired. I explained that these wonders are signs of the coming of the Lord. Since I found that he feared God, we talked together about God. First I said to him, "It is good, sir, that you fear

God, for other people do not know God. They only remember God when they get sick or when there is an earthquake." "How about the other people?" he inquired. From that I learned that he has a desire to learn things concerning God.

Then I told him that we are living in the last days. Then I asked him if he had a Bible. "Perhaps this book here is a Bible," he said, for he did not pay attention to the Bible in his house, only that he happened to glance at it when he was placing the books on the bookshelves.

After handing me the book, I said, "Yes, it is a Bible." Then I explained to him about the second coming of Jesus and the signs of His coming. The Lord blessed our study that night, for the old man expressed his thanks for a message was brought to him which had never been brought to him all his life. I also said that the very message itself is also a sign of Jesus' coming, for now it is going to all the world, and that there are only a few small nations which have not yet been entered. I told him that some one will come to explain to him further. Now he is very happy and thankful, and he is now keeping the Sabbath. He said that he likes our literature very much because it deals with God and salvation.—*Lorenzo Liberato, in the Philippine Bookmen's Exchange.*

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Genuine Wealth on Your Shelf

BY MRS. D. A. FITCH

BUT why permit it to remain there when it would be not only appreciated but actually needed by so many who cannot have the like unless you send it to them? As an example of what can be done, let me relate a little of what has been done:

Soon after reaching the mission field of which Trinidad is the largest island, the mailing lists of the conference were investigated, and it was found that very, very few of our denominational periodicals were finding their way to the field, the average for the REVIEW being about one copy to three of the fifty churches, and still less of the other papers. Why? Because of financial inability to subscribe for them.

An appeal for used literature was made through the REVIEW, and the response was gratifying. In two years we were provided with about three tons to be distributed among the seven or more islands of that field. These were mostly REVIEWS, some being of more or less ancient date. However, all were used. Letters of

Colporteurs' Summary for
March, 1929

NORTH AMERICAN DIVISION				
Unions	Agents	Hours	Value 1929	Value 1928
Atlantic	84	6888	\$ 10837.72	\$ 12056.69
Columbia	125	12733	16235.89	20955.60
Lake	135	9504	12676.58	14536.85
Central	47	3057	3628.27	3518.80
Northern	17	969	1045.60	2729.20
North Pacific	22	2616	3772.25	6160.35
Pacific	66	4844	8732.31	8355.04
Eastern Canada	14	2394	3582.90	3320.20
Western Canada	30	3007	4873.83	7527.45
Southeastern	32	3313	4257.21	7303.75
Southern	28	1916	3365.05	7750.35
Southwestern	36	4715	5871.85	7746.95
	636	55946	79079.46	101961.23
FOREIGN UNION CONFERENCES AND MISSIONS				
African Division	--	----	-----	7139.21
Australasian Division	90	7792	21016.75	18138.09
Central European Division				
Arabic	--	----	-----	88.35
Bulgarian	5	610	214.99	169.81
Czechoslovakian	54	6739	1807.00	1970.37
East German	124	13804	5634.01	7828.09
Grecian	--	----	-----	-----
Hungarian	62	6149	1851.36	1827.59
South German	74	8821	5712.46	8427.77
West German	154	18693	8509.46	9189.10
	473	54816	23729.28	29496.08
Northern European Division				
Baltic	44	3602	865.01	1239.89
British	65	5966	5689.87	8736.58
East African	--	----	-----	-----
Iceland	5	462	1777.95	821.08
Polish	66	3913	912.21	737.48
Scandinavian	86	9751	8450.71	12408.89
	266	23694	17695.75	23948.92
Southern European Division				
Franco-Belgian	25	1436	887.21	3639.98
Iberian	3	294	181.79	775.64
Italian	23	-----	763.16	-----
Jugoslavian	51	5199	1289.39	1572.62
North African	5	391	179.91	-----
Rumanian	103	10237	2145.51	2314.89
Swiss	37	3878	3548.41	-----
	247	21435	8995.38	8303.13

Unions	Agents	Hours	Value 1929	Value 1928
Far Eastern Division				
Central China	14	766	\$ 916.58	\$ 796.35
East China *	4	1167	4110.95	41.36
Japan	8	559	569.45	1050.85
Malaysian	--	----	-----	1468.60
Manchurian	8	298	777.66	494.82
	34	2790	6374.64	3851.98
Inter-American Division				
Antillian	--	----	-----	4980.92
Central American *	9	455	1422.88	945.00
Colombia-Venezuelan *	6	726	3484.52	3166.40
E. Caribbean *	15	2030	3189.57	521.59
Mexican	--	----	-----	4903.23
	30	3211	8096.97	14517.14
South American Division				
Austral Union	95	9851	24524.04	-----
East Brazil	26	2212	3425.13	5448.70
	121	12063	27949.17	5448.70
Foreign Totals	1261	125801	\$ 118857.94	\$ 110888.25
N. American Totals	636	55946	79079.46	101961.23
Grand Totals	1897	181747	\$ 192937.40	\$ 212849.48
* For two months.				

COMPARATIVE BOOK SUMMARY

	1926	1927	1928	1929
January	\$128429.45	\$228425.25	\$218796.48	\$245677.30
February	251755.06	228447.76	221098.65	183073.90
March	240968.79	246251.38	212849.48	192937.40
April	273574.41	215716.64	215326.55	-----
May	241402.18	192349.05	257530.53	-----
June	329559.12	325807.62	325030.88	-----
July	391040.40	327515.58	330518.76	-----
August	282732.58	330138.57	347340.96	-----
September	241251.56	234729.35	219549.42	-----
October	202774.36	189151.73	195510.14	-----
November	199192.28	207055.82	215962.48	-----
December	224237.15	222395.31	225171.18	-----
	\$3006967.34	\$2947984.06	\$2984685.46	\$626688.60

appreciation were often received and our hearts were encouraged.

With the used papers were some clubs of the *Signs of the Times*, *Life and Health*, and *Reviews* fresh from the offices of publication. A club of five *Reviews* was made to serve more than twenty churches and companies where there was not one subscriber to this paper, thus giving the membership the reports of the Milwaukee General Conference, a treat they had never before enjoyed. A club of eight sufficed to serve all the other churches where none were taken. Letters continued to come, bearing testimony to the good received from the literature. Extracts taken from these would be of interest, but space must not be taken. Just call to mind what you would write were you similarly placed.

The time came when the ill health of my son demanded medical attention not to be obtained in the mission field. But what about that literature work? Must it be abandoned? It seems the Lord did not so ordain, for He has opened even a more efficient method of supply. Addresses have been furnished to persons in the homeland who would rather have their literature be doing good than lying idle on the shelves. To them

and to me have come blessed reports of helpfulness. One missionary secretary writes from the field:

“As the result of the papers sent us, four persons are standing for the truth and I am holding Bible studies with them. The small leaflet inclosed in your letter has helped me so much healthwise that I now want a cookbook. I had never thought of giving up the use of flesh, but I find I am much better off without it.”

In the second largest city of the conference one minister organized a Sunday school of some sixty persons, and they are using our literature.

I wish to return thanks to all who have so generously contributed to the prosperity of the mission work, and would ask that they continue their work of love for souls. An invitation is extended to any who have literature to spare, and would love to have it fulfilling its mission of salvation, to send the address to me at 1434 E. California Ave., Glendale, Calif., and receive in return an address to which it may be sent. Too, if the workers in any mission field will send me the address of any English reader to whom used literature would be acceptable, I will see that it is supplied. Shall we not pray the Lord of the harvest that He will add His blessing as

we empty our shelves of their accumulation and put it to the use for which it was designed?

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We learn our virtues from the bosom friends who love us; our faults, from the enemy who hates us. We cannot easily discover our real form from a friend. He is a mirror on which the warmth of our breath impedes the clearness of the reflection.—*Richter*.

The Advent Review
and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Vol. 106 MAY 16, 1929 No. 20

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Takoma Park, Washington, D. C.

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The REVIEW Forward Movement

A Question and Answer Study

From the Writings of the Spirit of Prophecy

By A. E. SANDERSON

Field Secretary, Review Forward Movement

"BELIEVE in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

It is remarkable as well as interesting to read and note the statements in the writings of the spirit of prophecy wherein the servant of the Lord has spoken concerning the church paper of this denomination, THE ADVENT REVIEW AND SABBATH HERALD. We have collected a few of these statements, and present them in the form of a question and answer study.

Our Church Paper — Its Origin

Question.—By whom is this paper owned?

Answer.—"The paper, owned and approved by God."—"Early Writings," p. 96.

Ques.—What did God reveal to His people by vision?

Ans.—"At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. After coming out of the vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first.'"—"Life Sketches," p. 125.

Ques.—How many copies of this paper were first printed, and what did the people do with them?

Ans.—"One day in July [1849], my husband brought home from Middletown [Conn.] a thousand copies of the first number. . . . The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth. When we had folded the papers, and my husband had wrapped and addressed copies to all those who he thought would read them, he put them into a carpetbag, and carried them on foot

to the Middletown post office."—*Id.*, page 126.

Ques.—From this small beginning, what was eventually to be the influence of this paper?

Ans.—"From this small beginning it was shown to me to be like streams of light that went clear around the world."—*Id.*, p. 125.

Its Nature and Ministry

Ques.—Did God purpose that this paper should be a channel through which the brightest beams of light would shine to the people?

Ans.—"Make it a channel through which the brightest beams of light shall shine forth to the people."—*Review and Herald*, Jan. 5, 1869.

Ques.—What striking terms are used in speaking of this paper?

Ans.—"A valuable paper," "The messenger of light," "Messengers of truth."—"Testimonies," Vol. IV, pp. 598, 599, 602.

Ques.—Does Christ speak through its pages?

Ans.—"Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*Id.*, p. 599.

Ques.—What does the REVIEW contain?

Ans.—"It contains matters of great interest to the church."—*Id.*, p. 598.

Ques.—What about those who consent to do without the REVIEW?

Ans.—"Those who consent to do without the REVIEW AND HERALD lose much."—*Id.*, p. 599.

All Should Have It

Ques.—Where should the REVIEW be placed?

Ans.—"The REVIEW . . . should be placed in every family of believers." "Every family should have this paper."—*Id.*, pp. 598, 599.

Ques.—How should the poor be helped?

Ans.—"If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."—*Id.*, p. 598.

Ques.—Do many Sabbath keepers neglect to take the REVIEW, and what do some plead?

Ans.—"Many Sabbath keepers neglect to take the REVIEW. . . . They plead as an excuse that they cannot afford to take these papers which it is so important for them to have."—*Review*, Dec. 26, 1882.

Ministers and People Arouse

Ques.—How should ministers relate themselves to this matter?

Ans.—"Especially the ministers should arouse. They should feel a special interest in the paper."—*Review*, Jan. 5, 1869.

S. A. Ruskjer, president of the Western Canadian Union Conference, writes:

"I do not believe that we shall ever solve the problem of getting the REVIEW in every home unless we get every conference official, every conference secretary, every evangelist, every pastor, every departmental secretary, every Bible worker, and every colporteur to take this matter to heart. . . . I hold it is my privilege and duty as a worker in this cause to do all within my power to obtain for every home the visits of the REVIEW week by week."

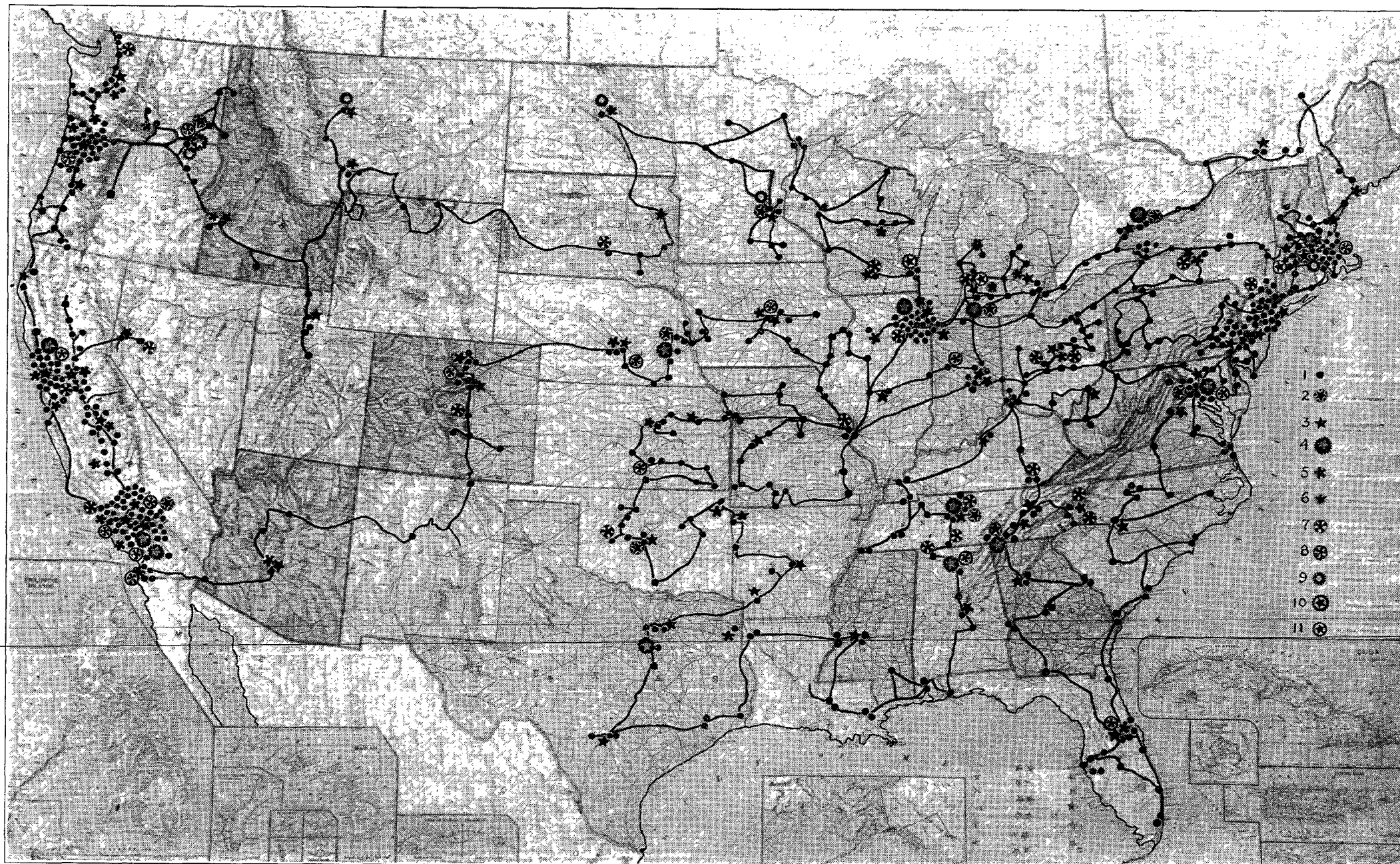
In a later letter Elder Ruskjer wrote as follows:

"While over in the Okanagan Valley we did strong personal work in connection with our evangelistic effort. We visited seventy-one homes, studying the Bible with the inmates of the home and praying in the family circle of each of these homes. We made a careful check on the religious experience and age of 245 boys and girls, making personal contact with each. While doing this careful and thorough work in all these homes, I took special pains to discover whether or not the REVIEW reaches all these homes. I found that the REVIEW reaches every home in that valley."

Ques.—What should the people do?

Ans.—"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done."—"Testimonies," Vol. IV, p. 599.

Ques.—What is said about the secular papers? What do these papers contain?



MAP SHOWING THE ITINERARY OF A. E. SANDERSON FOR TWO YEARS IN THE INTERESTS OF THE REVIEW FORWARD MOVEMENT

The figures opposite the Key Sign indicate churches and institutions he visited, as follows: (1) 660 churches; (2) 11 union conferences; (3) 53 local conferences; (4) 14 colleges; (5) 36 academics; (6) 6 intermediate schools; (7) 21 private sanitariums; (8) 16 conference-owned sanitariums; (9) 5 camp meetings; (10) General Conference; (11) 3 General Conference Councils. The Lord has blessed Elder Sanderson's ministry to a greatly enlarged circulation of our church paper.

Ans.—"Almost every family takes one or more secular papers, and these frequently contain . . . exciting tales of villainy and murder, which injure the minds of all who read them."—*Id.*, p. 599.

Ques.—What kind of interest should all have in our church paper, the *REVIEW*?

Ans.—"We should feel a deep interest in the *REVIEW*. . . The Lord would have us all feel an individual interest in the prosperity of the *REVIEW*. All should feel as deep an interest as they would in an only son."—*Review*, Jan. 5, 1869.

Ques.—How did the servant of God regard the *REVIEW*?

Ans.—"That paper is as dear to me as an only son."—*Review*, Jan. 5, 1869.

The Loud Cry

Ques.—Why may some not know when the loud cry of the message is sounding?

Ans.—"To those who fail to read the *REVIEW* and keep track of the progress of the work, the *loud cry of the message may come*, and they not know it."—*Review*, July 31, 1919.

W. A. Spicer, president of the General Conference, says:

"Nowhere else than in the columns of the *REVIEW* can one keep pace with the onward movement of the message. . . . Week by week the panorama of the closing work is spread before our eyes in these columns. Would that this paper might reach every home in which believers understand the English language, the world around."

Helps to Correct Faith

Ques.—What message was sent to the people in a certain conference at one time regarding the *REVIEW* as a means of helping all to have a correct faith?

Ans.—"A blighting influence is upon the cause of present truth in —. If all had felt that attachment for the *REVIEW* which God designed they should, . . . they would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism."—*Review*, May 6, 1862.

The "Review" a Safeguard

The General Conference recognizes the *REVIEW* as a safeguard. At the Autumn Council, Sept. 29, 1926, this recommendation was passed:

"We believe its regular and continuous reading *will safeguard our people* against the delusions of the last days, and prepare them to stand in the closing crisis loyal to God and His truth. Therefore,

"We recommend, That each leader in this cause do everything in his

power, by precept and example, to bring prominently before our people the spiritual value of the *REVIEW AND HERALD*."—*Review*, Nov. 4, 1926.

"There is an urgent appeal in the 'Testimonies' that every Seventh-day Adventist be a faithful reader of the *REVIEW AND HERALD*, observations and statistics proving that such seldom ever apostatize."—*General Conference Committee*, Jan. 19, 1928.

"That as a rule regular readers of the *REVIEW* are loyal to God and this message, and *seldom give up the truth*; which emphasizes the fact that the *REVIEW* in a special sense is one of the greatest agencies which God has given to us to encourage us to be faithful to Him and to the message."—*Id.*, Feb. 21, 1929.

What the Leaders Say

The following are testimonies from conference presidents, and these testimonies can be multiplied many fold, for there is a consensus of opinion among leaders today on this question:

"The *REVIEW AND HERALD* is always the first messenger among us to sound a warning of danger in the way of false doctrines or any apostasies that may be creeping in. If any one has truly read the *REVIEW AND HERALD* and followed the wonderful truths revealed there, he never could apostatize from this message."—*J. K. Jones, president New York Conference*.

"During the seven short years that I have been a Seventh-day Adventist the heaven-inspired articles in the *REVIEW* have done more to hold me firm through this rush of events than any other one agency."—*Glenn Calkins, president S. E. California Conference*.

"To my mind the *REVIEW* is the greatest single agency that we have for the *strengthening of the individual members* and the building up of the church. As a rule, the home that has the weekly visits of the *REVIEW* is a place where the truth is lived and where an interest is taken in all branches of the work.

"Observation teaches me that only those who read the *REVIEW* are keeping in step with the onward rush of this message. I have yet to find the first person who was a faithful reader of the *REVIEW*, that has given up the message. Somehow the *REVIEW* just ties us all to this truth. Every Adventist family should have it."—*M. L. Rice, president Colorado Conference*.

"I believe, brethren, that placing the *REVIEW* in the hands of all our people, in answer to the directions the Lord has given us all these years, *will hasten the return of that primitive godliness* that must be seen in the

great revival that precedes the outpouring of the Holy Spirit. I believe that tithes and mission offerings will spring tremendously. I am not forgetful of what happened in Jamaica after we had succeeded in placing the *REVIEW* in the hands of the church leaders only. The tithe in that conference jumped from approximately \$5,000 a year to approximately \$15,000 a year, beginning with the next year after the *REVIEW* had been furnished to them. It seems to me this is a deeply spiritual matter, and that it is well worthy of the most intensive efforts we can put forth."—*G. A. Roberts, president California Conference*.

We Earnestly Plead

It is evident to all who have read the foregoing that it is vitally important that all believers read this paper, and therefore,

We plead that all conference officials, pastors, and elders of churches take this matter to heart, and leave no stone unturned in an endeavor to place the *REVIEW* in every family, as God has said that it should be.

We plead with all who are readers to subscribe regularly. Why should not each believer be a *life-time* subscriber instead of an annual subscriber? Many subscribers neglect to renew their subscriptions on time, and some allow their subscriptions to run out completely. This should not be.

We plead with all to plan ahead, and renew in good season before date of expiration.

We plead with every *REVIEW* reader to do something to encourage some one else to subscribe for this blessed paper. Why cannot many in the various churches who appreciate the *REVIEW* and receive help from its ministry, work earnestly to encourage others to subscribe? Let us heed the following instruction from the servant of God:

"Brethren, use your influence to obtain a more extended circulation of the *REVIEW*. You can do much more than you are doing in obtaining subscribers for the *REVIEW*. If you would imitate, in this good work, the example of our enemies who publish error, . . . the list of subscribers would be greatly increased. Let every one go to work earnestly, perseveringly, to see what he can do in interesting others to read."—*Review*, Jan. 5, 1869.



It is folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution.—*Addison*.



WASHINGTON, D. C., MAY 16, 1929

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

IN a personal letter, Elder A. V. Olson, president of the new Southern European Division, reviews the distribution of various workers placed in charge of their different conferences and mission fields.

"It is no small task," he adds, "to supply men for all the fields in this far-flung division, but the Lord has helped us. Our men are all of good courage and full of enthusiasm. These are all fine men, and I love to work with them."

This is the kind of word we get from the leaders in every great division. The Lord is helping the united band of workers in all the earth.

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ELDER E. H. WILCOX, superintendent of the East Brazil Union, writes:

"We have four strong public efforts in progress now in the East Brazil Union. God is blessing in each of them. Elder R. J. Wilfart in Rio is holding a new effort, and his hall is filled each night with an average of about three hundred. Brother Domingos Peixoto is beginning an effort in Nitcheroy. Elder H. G. Stoehr, in Campos, has seventy people studying the truth and a good attendance at his meetings. Elders L. G. Jorgensen and G. Denz are in Itabuna in the Bahia Mission.

"Brother E. M. Davis and I have just finished an effort in Juiz de Fora. We had only five nights that it did not rain, but we closed with seven new persons keeping the Sabbath and a number more studying. I believe nine families. There was a separation here two years ago, when an independent movement started up; but the Lord blessed, and we have nearly all our members back now. Instead of having a Sabbath school of fifteen, as we had two years ago, we now have over ninety. We left one hundred families reading our literature systematically. We thank the Lord for what He did for us. We learned many valuable lessons. We were allowed space in the newspapers to publish our sermons."

Writing on the way to the Amazon country, Elder Wilcox reports that interests are spreading along the

Amazon. He says: "We will open up work in a new language on this trip, a language called Maues. It is the language of the Maues Indians."

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Subscribe for the "Review"

ON other pages in this issue will be found an article by Elder A. E. Sanderson and a map showing the extent of his travels during the past two years.

We know that our readers will be interested in this material and information, and we are publishing it at this time because the General Conference has asked our workers and people to make a special effort during the week of May 25 to June 1 to induce those of our members who are not subscribers to the *Review* to become such.

Our subscribers realize that those are missing much who are doing without the *Review*. Therefore we trust that each one individually will be willing to put forth an effort to assist in enlarging the number of readers of our church paper.

The subscription price of the *Review* is \$2.50 a year. Most of our subscribers, however, prefer to secure one of the groups, either the Big Four or the Family Group. The Big Four consists of *Review*, *Life and Health*, *Liberty*, and *Present Truth*. These four papers can be secured for one year for \$3. All must go to the same name and address. The Family Group consists of the papers mentioned in the Big Four group, and in addition, the *Youth's Instructor*, *Church Officers' Gazette*, and *Sabbath School Worker*. The price of this group is \$5.75 a year. The papers making up the Family Group must also go to one name and address.

L. W. GRAHAM.

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Opening Our Work in Antioquia

OUR mission is said to have the most conservative territory in Colombia. No other religions are wanted. When we began our work in Medellin, we at once encountered considerable opposition. Whether we sold the missionary paper or gave away the *Leaves of Autumn* or the announcements of our meetings, in each case we were strongly opposed. Consequently it was not to be expected that we would have a large attendance at our chapel, as the people feared the consequences. It was evident that our success would lie, rather, in a strenuous campaign of house-to-house work.

Considerable time is consumed in

finding halls, because any proprietor who dares rent to us will suffer persecution with us. It is not surprising if we are obliged to find a new location every six months. To-day we are very fortunate in having a just governor who has promised us protection, as the constitution still prescribes. We are very grateful that a recent attempt to take this constitutional protection from us was defeated in congress.

We have much to be thankful for. At the beginning of our work the Lord led us to some honest souls in a carpenter shop. These young men were eager to accept the message, and have aided materially in working for their relatives and friends. Only a few months ago we had our fourth baptism, and already our membership compares favorably with that in cities where more liberal conditions prevail and where the work was begun three years previously.

Next to the blessings of God, the secret of our success lies in the ample distribution of literature, which enables the honest in heart to study the message unobserved, and in house-to-house study, in which Mrs. Trummer takes an active part.

MAX TRUMMER.

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Africa Reports Greatest Progress

A LETTER coming to the General Conference office from the president of the African Division reports the greatest progress in a single year ever written into the history of our work of the African field. It is reports of this kind that make us realize that we are nearing the day when the work is to be completed. Here is what Elder Branson says:

"Our annual statistical report has just come to my desk, and I must pass on two or three items of interest. The report reveals that we have at the present time a total working force of 649. It also shows 104 churches, 10,129 baptized members, 22,085 total adherents, and 22,041 Sabbath school members. Our baptisms last year were 1,929. This is by far the largest number ever baptized in the division in a single year. We now have 30 mission stations, 236 outschools, with a total school enrollment of 14,165. I note from the Year Book that the total student enrollment of the denomination is 59,000, thus Africa has practically one fourth of the denominational student enrollment.

"The Harvest Ingathering income last year was \$4,712. This is a very large increase over the year before. Altogether, we feel very much encouraged over these gains, and I think our working force throughout the entire field is determined to make the year 1929 count for even more than 1928 did. Prospects are good for a larger increase in membership and a larger number of baptisms."

B. E. BEDDOE.