

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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Takoma Park, Washington, D. C., September 12, 1929

No. 37

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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A TYPICAL NATIVE

BEGGAR OF INDIA

Conditions indicated by this picture confront our workers as they struggle to break down the Gibraltar of heathenism. On page 22 will be found an interesting report of work being carried on in India.

Editorial Correspondence---No. X

Meetings in Hamburg

AFTER our meetings in Friedensau, our brethren in Hamburg strongly urged that we pay a visit to the institutions in that important center. This we were interested in doing. For many years Hamburg was the center of our operations in Central Europe. Here has been developed a strong publishing house which in years gone by issued publications, not only for the German field, but also for many of the countries of Central and Eastern Europe. Because of several publishing plants that have been established recently in these various countries, the printing in Hamburg now is confined almost wholly to the German language.

We were surprised to find an institutional family numbering 135, all of them engaged in the manufacture of literature to be used in the proclamation of the gospel message. During 1928 the force of workers sent out 250,000 copies of various book publications, 121,000 copies of pamphlets, 245,000 tracts, and 4,930,000 copies of periodicals. The Harvest Ingathering number of the paper they issue for this purpose reached a sale of 416,000 copies. Other miscellaneous publications bring their total of publications for the year up to more than six million copies, or one publication of book or tract or paper to every ten persons in Germany.

The Lord is blessing Brother A. Vollmer, the general manager, and his associates in the promulgation of the work. A branch has been in operation for some time at The Hague, Holland, and is doing good work in supplying publications for that field. There is a similar branch in Vienna, Austria, and another in Budapest, Hungary. The Hamburg Publishing House deals directly with the individual colpor-

teurs and with individual church societies.

Due to Catholic influences which operate in some parts of this field, our publishers have experienced considerable difficulty in pushing the sale of some books. It has been necessary to change the titles of books in several instances in order to meet this influence. The work in Hamburg is embarrassed because of the separation of the bindery from the other departments of the plant. All printed matter is carried flat across the city, and is there folded and sewed into papers or bound into books, and the finished product is returned again to the publishing house at Grindelberg 15a. This situation was occasioned primarily by lack of room in the main publishing house, and for the reason that a part of the food factory building could be utilized for the printing office demands. It is to be hoped that the food factory may so increase its volume of business in the near future that it will be necessary for the printing office to provide more convenient quarters for its bindery.

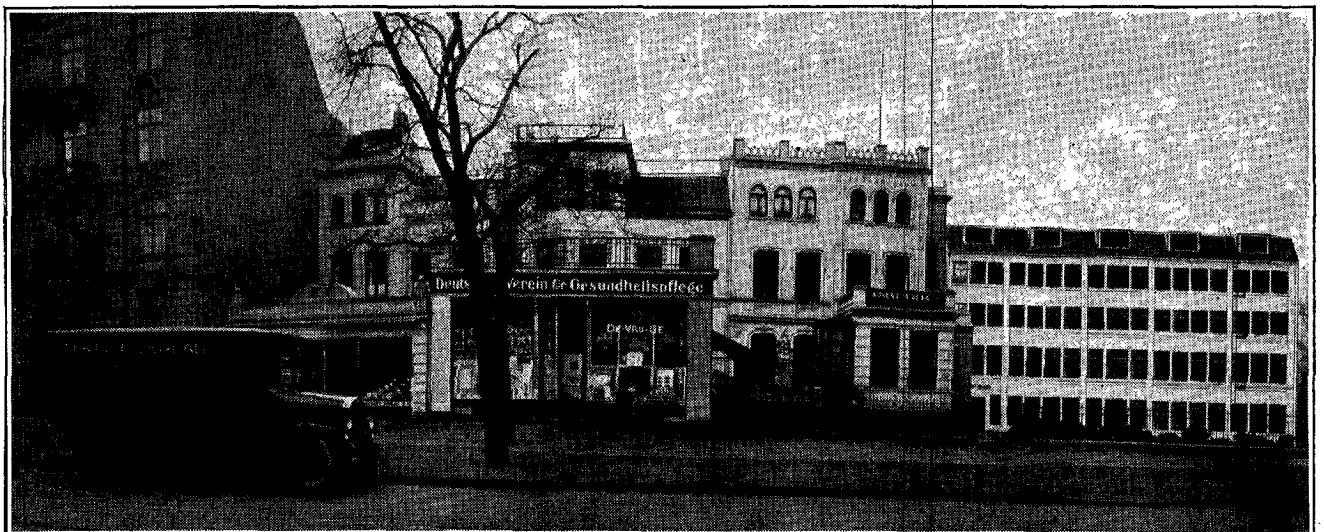
When we visited Hamburg in 1920, we found the food factory practically idle, due to the fact that they could not secure raw material for the manufacture of foods. On this visit we were greatly pleased to find the factory doing a flourishing business, and we can testify from our own use of the foods that they manufacture an excellent quality of food products. These foods are in ready demand, and a large commercial trade is being developed, which bids fair to increase greatly in volume in the near future.

We spent two and a half days in Hamburg, and during this time we spoke five times,—once to the publishing house workers at Grindelberg 15a,

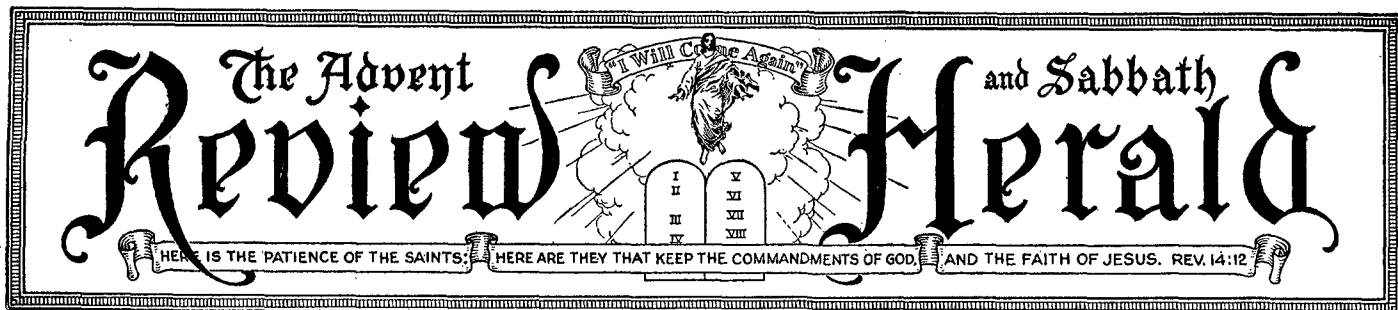
and once to the publishing house and food factory workers at the food plant. We also had the pleasure of meeting with two of our churches in Hamburg. At the time of our visit the field and home missionary secretaries were in convention in Hamburg, with Brother H. Böß in charge. We found a company of earnest, devoted men and women, and it was a pleasure for us to spend an hour in speaking to them of the interests of our work. Brother Böß and his associates are doing excellent work in this great field, and God is abundantly blessing their labors. We believe that what they are now doing is but an earnest of a still greater work to be accomplished in the near future.

It was a pleasure for us, during the Friedensau meetings, to unite our labors with those of L. R. Conradi. At Hamburg we were afforded another pleasure in sharing the hospitality of his home. Brother Conradi's devoted, Christian wife died several years ago, leaving him alone. He still feels her loss most keenly, but is looking forward in expectant hope to the day of glad reunion. Brother Conradi for long years was in charge of our work in the general European field, and he is still active in his labors as General Conference field secretary, also as president of the Publishing House and the Health Food Association in Hamburg. The Lord has greatly blessed his work through the years. We appreciate the pioneers who are still connected with this movement. They have labored long and faithfully in the cause which to them is dearer than life. They have waited through the years for the coming of the Lord, and their hope has not grown dim nor their faith abated because of the de-

(Continued on page 7)



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The Definite Appeal of the Advent Movement

BY W. A. SPICER

"THE remnant, . . . which keep the commandments of God." Rev. 12:17.

Under the advent movement the remnant church of the prophecy has appeared. In many lands they are gathering in increasing thousands, keeping the commandments of God and emphasizing especially the fourth commandment. The message of preparation for the coming of the Lord is a message of Sabbath reform. In the prophetic view of the movement, as revealed to the apostle John on the Isle of Patmos, it is pictured in symbol by that angel flying in the midst of heaven with a message for men, a world-wide movement,

"Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The very words of the message calling men to recognize the true and living God are in part a quotation from the fourth commandment — it is a call to worship Him that "made heaven, and earth, and the sea."

The New Testament Platform

The advent message calls all Christendom back to the New Testament standard: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

It calls all non-Christian peoples to honor and worship the Creator as the true and living God. Thus it is that under this advent movement and message the people known as Seventh-day Adventists have appeared. Wherever the message of the "everlasting gospel" is preached, this people spring up. They keep holy the seventh day (Saturday), the Sabbath of the commandment, following Christ and the

apostles and the believers of all New Testament times. As Adventists they look for the soon coming of Christ, the near approach of whose second advent is proclaimed on every hand by the fulfillment of prophecy.

Thus their testimony emphasizes the Sabbath truth and prophetic truth, both of which bear special witness to the living God.

These truths in themselves are not new. The Sabbath was established at the creation, when God rested after the six days' work, thus making the seventh day His day of rest, His Sabbath. He blessed the seventh day and sanctified it, setting it apart for man:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

As Jesus said, "The Sabbath was made for man," for the human race. There is no new doctrine in this, but only that which was from the beginning.

The advent truth has been the blessed hope ever since man sinned and death came into this world. Some day, it was promised, a Redeemer was to appear in power and glory to end the reign of sin and death. Enoch, in the dawn of history, prophesied of this coming of the Lord in glory.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

This was the hope of the patriarch Job, told in what is thought to be the earliest portion of Scripture to be written:

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:23-26.

It was the hope of prophets, of apostles and believers throughout the times of Holy Scripture — the "blessed hope" the apostle calls it. There is nothing new in the doctrine that Christ will come the second time.

Testing Truths for Today

The prophetic picture of the closing gospel work, however, calls for the urgent proclamation of the coming of the Lord as now near at hand, and appeals to all men to yield obedience to the commandments of God, and particularly to keep God's holy Sabbath, the sign of loyalty to the Creator. These two great truths stand together and re-enforce one another in this day of preparation. The advent truth today appeals to all men to prepare to meet God and the solemn scenes of the judgment, while the Sabbath truth puts the believer in touch with the living God and His power to create the new life. The Sabbath truth, while it has stood as God's everlasting truth through all the ages, is given special appeal to men and women today by its setting in the advent message. It is the joining of these issues of the advent and the Sabbath in the message of Revelation 14 that has given rise to the Seventh-day Adventist people, and that gives to the advent message a power and vitality to bring forth the fruitage foretold among all nations, — a people of whom the

prophecy said: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

There have been Adventists who preached the coming of the Lord without the message of Sabbath reform.

There have been Sabbath observers who have taught the Sabbath apart from any connection with the special message of Christ's soon coming.

There has been something lacking of definiteness and power in each case where these great truths have not been brought together in one message, as divine prophecy has joined them in the everlasting gospel for the last days.

For instance, in the times of the advent awakening, a people known as Adventists arose. They were numerous formerly, while Seventh-day Adventists were the small people. In early times our First-day Adventist friends suggested, in effect: "You Seventh-day Adventists are doing right in preaching the coming of the Lord and emphasizing prophetic truth, but your observance of the Sabbath weakens your work. If you would drop that Sabbath question, you would get on and prosper."

But the years have passed, and experience has demonstrated that the soul-winning power has not been in the preaching of Christ's second coming alone. The Adventists without the Sabbath, numerous in the 50's and 60's of the last century, have borne no world-wide message to men, and their work has lessened through the years. The advent truth requires the Sabbath reform message to go with it to give it vitality.

Again, the old Sabbatarians, or Seventh Day Baptists, of Europe, lifted up the light of the Sabbath truth in the post-Reformation times. As soon as the great Reformation restored the open Bible, believers here and there began to see that the Holy Scriptures teach but the one divine Sabbath, the seventh day blessed of God and made holy at the foundation of the world.

The Power of the Sabbath Truth

In the early times of this generation when Seventh-day Adventists were rising, the descendants of these old Sabbath keepers of post-Reformation times were a fairly numerous body in America. They held the ordinary doctrines of the popular churches, but taught the obligation of the Sabbath. In the early days some of them used to say to us, in effect: "You are all right about the Sabbath, but these special interpretations of prophecy and this idea of the coming of the Lord weaken your work. You would get on better if you did not add these prophetic features to your Sabbath testimony."

But the years have passed, and it has been fully demonstrated by the vigorous growing work in this advent movement that the power of the Sabbath truth is in its setting in the special message of preparation for the coming of the Lord. This work has increased and spread through all the world, multiplying Sabbath keepers as it goes. Every year thousands of Protestants, thousands of Catholics, and thousands of non-Christians take their stand on the New Testament platform of the remnant church,—

"the commandments of God, and the faith of Jesus."

In 1887, when our work was first opened in the great city of London, we had but one Seventh-day Adventist member in the world's metropolis. For three hundred years the old Seventh Day Baptists had borne their testimony there. It was no small work those old Sabbatarians had under way in old-time England. One of the leaders had suffered martyrdom at Tyburn Tree, and one at Newgate Prison. As secretary and editorial helper, I was



"NOT KNOWING WHAT HE SAID"

By T. H. JEYS

"UP in this mountain let us stay,
Why should we ever go away?
Let us begin without delay
Three tabernacles here.
And here no wrong shall e'er be known,
And here, dear Master, place Thy throne,
And here reign Thou, and Thou alone,
With no rebellion near.

"Through ceaseless ages we shall stay,
And walk with Thee this heavenly way,
And be by Thee, from day to day,
With heavenly manna fed.
Here shall we be immune from care,
No foes to fear, no loads to bear,"
Said Peter to the Saviour there,
Not knowing what he said.

How very human the request!
O soul, do you, too, long for rest?
Like him, you know not what is best,

Nor where your wish might lead.
There lies before you work to do,
Duty to which you must prove true.
Return, assume thy task anew;
You knew not what you said.

Or do you wish for riches now,
No matter where obtained, nor how?
Would you at Mammon's altar bow,
In worldly wealth to bask?

Would you a mess of pottage take,
All heavenly viands thus forsake,
And give all else for money's sake?
You know not what you ask.

Do you for fickle Fame request,
Or nurse that longing in your breast?

Have you for that a choice expressed?
Have you Ambition fed?
That serpent's bite will pain you sore,

'Twill surely hurt you more and more,
And you'll repeat this o'er and o'er,
"I knew not what I said."

Perhaps at Pleasure's shrine you'll fall,

On that deceptive goddess call;
You'll not be satisfied withal,
If by her you are led.

She's cast down, wounded many a one,

Both lovely lass and noble son.
Dark are the deeds you will have done,

Not knowing what you said.

Heed well the call of Wisdom's voice,
Make thy Creator now thy choice,
And in the fear of God rejoice,
Be by the Spirit led.

The wise man's counsel is for you,
Is profitable and ever true,
And though so old, 'tis ever new —
And He knew what He said.

in London when our work began in the city. A little remnant of the old Seventh Day Baptists were still meeting in London, a half dozen or so, holding together and continuing the historic old Mill Yard church. The pastor was a man of repute as an Orientalist and scholar. I recall his kindly comment upon our stressing of the prophetic truths of Daniel and the Revelation, in which Inspiration foretold the history of empire under the symbols of the great beasts.

"Well," my learned friend jovially said, "we have no beasts with hoofs and horns in our teaching. We have only the Sabbath, straight."

And as we talked, the aged pastor said, "You will find you cannot get people to keep the Sabbath in England. They do not accept it. Through these many years," he added, "I have taught it, and many acknowledge that it is right, but they do not lay hold of it. You cannot build up Sabbath-keeping churches in England as in America."

However, Seventh-day Adventists did have in their teaching, not only the Sabbath, but the truths set forth by these very symbols of the prophetic scriptures of Daniel and the Revelation. After the simple Bible reading plan our work began in London, with three young ladies giving Bible studies in the homes of any of the people who would study the outlines of truth. Meetings were held in the city mission home where the workers lived, setting forth the message of the hour, prophetic truths of Daniel and all the rest; and, lo, when little more than the first year had passed, more Sabbath keepers had been gathered to the standard of the advent movement than the old Sabbatarian church had gathered out in a generation.

The Message Timed to the Hour

The time of the prophecy has come. The special gospel message to the world is a message of Sabbath reform and of preparation for the coming of the Lord. The power of God is in it because the special message of the everlasting gospel, as foretold in Revelation 14, has been sent forth of God to do just this work today for the children of men.

In the early days of the advent movement, the Seventh-day Adventist pioneers called the attention of the old Sabbatarian witnesses in America to this power of the advent hope to give vitality to the Sabbath truth.

The representatives of the Seventh Day Baptists responded, recognizing a new thing in Sabbath reform in the rapid growth of the Seventh-day Adventists as compared with their own history. They said:

"It is certainly matter of rejoicing to us, that in God's good providence He has, in you, so largely increased the number of those who observe His holy Sabbath. It sometimes seems strange to us, that after the apparently fruitless toil of the long night which has been upon us, this gratifying change should come so suddenly. We heartily welcome you as fellow laborers in this field."—*Review and Herald*, Nov. 23, 1869.

However, these representatives declined the invitation to see special light for this time in the great prophetic truths which had given rise to the advent movement and the Seventh-day Adventist people. They felt that they could not join in urging the claims of God's Sabbath upon the ground that the Lord was soon coming. "Our plan is," they replied, "to press the claims of the Sabbath upon its own merits." They believed that the growth of Sabbath observance would be more healthy and enduring on that basis. "Besides," they added, "no one can be certain that Christ will immediately come, and it is inevitable, that should your teachings in this respect prove a mistake, a most serious reaction will occur."

But the history has shown how certainly divine prophecy foretold the issues of the hour when it joined

the Sabbath and the advent truths in one definite message of preparation for the coming of the Lord. In the days when this correspondence occurred between the old and the new Sabbath-keeping bodies, the old outnumbered the new. But in the strength and vitality of the message God has given for the judgment hour, the later body has rapidly increased. The Sabbath testimony to all the world is being borne by the people of the prophecy, raised up as the hour of prophecy came. The work of Seventh-day Adventists is spreading to all the world, every year bringing forth new thousands of many nations and tongues, to join in recognizing the claims of God's holy Sabbath.

Prophecy pictures the Sabbath truth and the advent truth as the great testing issues in the gospel message for the last days. It all centers in Christ. It is because He, the Saviour, is coming soon to usher in the everlasting kingdom, that He, the Lord of the Sabbath, sends the message to men calling them to follow in His footsteps and in the footsteps of the New Testament church, keeping the commandments of God and the faith of Jesus.

The Ministry of the Voice

BY MARION E. CADY

THE first instruction given to our ministers through the Spirit of prophecy, on the ministry of the voice in gospel service, was published in 1871. This instruction may be found in the "Testimonies," Volume II, pages 615-617, in the chapter, "Manners and Dress of Ministers." Fragmentary instruction was given later, from time to time; but in addition to this, specific and detailed instruction regarding the right and wrong use of the voice in reading, speaking, praying, and singing, was given about every ten years during our denominational history. Our ministers and other gospel workers were reproved for neglecting to train and develop the voice gift, and were urged to overcome all voice and speech defects, that they might be more efficient in their efforts to win souls to the truth. To enable all our workers to find and study this very important and valuable instruction, the following chronological and subject-matter outline is given:

1871. "Manner and Dress of Ministers," "Testimonies," Vol. II, pp. 609-619.

1880. "Christ's Ambassadors," "Testimonies," Vol. IV, pp. 393-407, 604-606.

1890. "The Importance of Voice

Culture," "Testimonies," Vol. VI, pp. 380-383.

1897. "Methods of Labor," "Special Testimonies for Our Ministers," No. 7, pp. 2-19.

1898. "Christ's Manner of Teaching," "The Desire of Ages," pp. 253-255.

1900. "The Talent of Speech," "Christ's Object Lessons," pp. 335-339.

1913. "The Necessity of Doing Our Best," "Counsels to Teachers," pp. 237-247; "The Importance of Simplicity," Id., pp. 253-255.

In order that the reader may gain a clearer idea of the emphasis placed on the subject of voice culture as a necessary preparation for public gospel service, and also be encouraged to put forth the necessary effort to become an efficient herald of the last solemn message to the world, the following quotations from the references given above have been placed under various topics:

Value of the Voice Gift

"Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of

the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.

"The human voice is a precious gift of God; it is a power for good, and the Lord wants His servants to preserve its pathos and melody."—*Special Testimonies for Our Ministers*, No. 7, p. 9.

The Voice Gift Neglected

"The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity."—*Christ's Object Lessons*, p. 335.

"I am pained as I see how little the gift of speech is appreciated. In reading the Bible, in engaging in prayer, in bearing testimony in meeting, how necessary is clear, distinct utterance!"—*Counsels to Teachers*, p. 241.

Overcoming Voice and Speech Defects

"In reading or in recitation the pronunciation should be clear. A nasal tone or an ungainly attitude should be at once corrected. Any lack of distinctness should be marked as defective. Many have allowed themselves to form the habit of speaking in a thick, indistinct way, as if their tongue were too large for their mouth. This habit has greatly hindered their usefulness."—*Id.*, p. 239.

"Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration, and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten."—*Testimonies*, Vol. II, p. 616.

Importance of Voice Culture

"In all our work more attention should be given to the culture of the voice. We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little advantage to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention."—*Testimonies*, Vol. VI, p. 380.

"Let all make the most of the talent of speech. God calls for a higher, more perfect ministry. He is dishonored by the imperfect utterance

of the one who by painstaking effort could become an acceptable mouth-piece for Him. The truth is too often marred by the channel through which it passes."—*Id.*, p. 382.

"Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way."—*Fundamentals of Christian Education*, p. 215.

Loss Resulting From Neglect of the Voice

"No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost, for he has little power to hold the at-

ters. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current."—*Christ's Object Lessons*, p. 336.

Those Especially in Need of Voice Training

"The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterance."—*Testimonies*, Vol. VI, p. 380.

Voice Culture in the Home

"Instruction in vocal culture should be given in the home. Parents should teach their children to speak so plainly

Redeem the Time

BY B. M. GRANDY

REDEEM the time, for evil days are speeding,
And hasting swiftly toward the setting sun.
The world adrift, indifferent, unheeding,
Soon will the trumpet sound and rest be won.

Redeem the time, the storms of doubt assailing;
In surging torrents fierce, will anchor hold?
Defenseless souls, with hearts and courage failing,
Have wandered far astray without the fold.

Redeem the time, it may to thee be given
To rescue some poor soul from endless night,
To loose the bands that wickedness has riven,
Defeat some imp of darkness with the light.

Redeem the time, 'tis granted thee for serving
Thy Maker first, and next thy fellow men,
This present moment, best of all deserving,
The future hid, the past ne'er comes again.

Redeem the time, for soon will come the glory
Of the reward, that Christ our Lord shall bring
When He shall come to end redemption's story,
Some will depart, some enter with their King.

tention of a congregation."—*Testimonies*, Vol. VI, p. 381.

"Unless students who are preparing for work in the cause of God are trained to speak in a clear, straightforward manner, they will be shorn of half their influence for good. Whatever his calling is to be, the student should learn to control the voice."—*Counsels to Teachers*, p. 217.

All Benefited by Voice Training

"Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hear-

that the listeners can understand every word. They should teach them to read the Bible with clear, distinct utterance, in a way that will honor God. And let not those who kneel around the family altar put their faces in their hands close down to the chair when they address God. Let them lift up their heads, and with holy awe speak to their heavenly Father, uttering their words in tones that can be heard.

"Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. Even the busy mothers, if they will, can cultivate the

talent of speech, and can teach their children to read and speak correctly. They can do this while they go about their work. It is never too late for us to improve. God calls upon parents to bring all the perfection possible into the home circle."—*Id.*, pp. 381, 382.

Voice Culture in the School

"Young men who wish to prepare for the ministry are greatly benefited by attending our college; but advantages are still needed that they may be qualified to become acceptable speakers. A teacher should be employed to educate the youth to speak without wearing the vocal organs. The manners also should receive attention."—*Id.*, Vol. IV, p. 406.

"The teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

"The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To insure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing, and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen, rather than on those of the throat. Great weariness and serious disease of the throat and lungs may thus be prevented. Careful attention should be given to secure distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery. This will not only promote health, but will add greatly to the agreeableness and efficiency of the student's work."—*"Education,"* pp. 198, 199.

Divine Aid Promised in Voice Study and Development

"If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God."—*"Fundamentals,"* p. 215.

"Some reason that the Lord will by His Spirit qualify a man to speak as He would have him; but the Lord does not propose to do the work He has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by His Spirit that which we cannot do for ourselves, and we shall ever find in our Saviour power and efficiency."—*"Test,"* Vol. IV, p. 405.

Eloquence and Oratory in the Third Angel's Message

"The minister who is God's ambassador and Christ's representative on the earth, who humbles himself that God may be exalted, will possess the genuine quality of eloquence. True piety, a close connection with God, and a daily living experience in the knowledge of Christ, will make eloquent even the stammering tongue."—*Id.*, p. 314.

"It is not silver-tongued orators that are needed to give this message. The truth in all its pointed severity must be spoken. Men of action are needed,—men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world."—*Id.*, Vol. V, p. 187.

The above instruction and earnest counsel from the pen of Mrs. White was carried out in her efforts to become a more and more efficient messenger of God. She and her husband, Elder James White, in their early

ministry, endeavored to improve their reading and speaking abilities by taking lessons from a competent teacher of voice. In the counsel given on this subject she indicated that a long-drawn-out and elaborate course of study is not essential for the preparation of workers in the cause of God. "All that was essential was to study and conscientiously follow a few simple rules."

In later years while at a camp meeting near Boston, Dr. Emerson, president of the Emerson School of Oratory, heard Mrs. White speak. He remarked that her voice was remarkable for its resonant quality and its flexibility. He further said that from the beginning to the end of the sermon the speaker did not violate a single rule governing correct expression.

Thorough, painstaking instruction in the art of reading and speaking must have been given in the schools of Israel, as shown in the Scriptural statement regarding the public ministry of the priests and Levites: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. . . . All the people wept, when they heard the words of the law." Neh. 8:8, 9.

In view of the word that many a youth of today will yet be called to "stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings" (*"Education,"* p. 262), is it not high time to give earnest and serious attention to the ministry of the voice?

Editorial Correspondence -- No. X

(Continued from page 2)

lay. They realize that the delay is in the providence of God, that He has a great work to accomplish in the world. In the multiplying signs on every hand they see new evidences from day to day that the coming of the Lord draweth near, and that soon He who shall come will come and will not tarry. Their faith and hope today afford a mighty incentive to those who are younger in years, to prove true to this advent hope, even until the coming of the Lord.

Sad indeed that some who at one time companied with us have lost faith in this message! It is pathetic to see one give his life's best labor to some cause, and then at last grow cold and indifferent in its promulgation. It seems a loss of all his sacrifice and toil of years. May God keep us faithful.

Passing on from our pleasant association with the brethren in Hamburg, our next stop was in Holland.

We were met at the station by A. Ringelberg, pastor of The Hague church. He kindly devoted several hours of his time to making our stay in The Hague pleasant before our boat sailed for England in the evening. We visited the branch office of the Hamburg Publishing House, also the conference office. W. John, the president, was absent in the field.

Outside of our own work, there were two special places of interest which demanded our attention, one the Peace Palace where for a number of years various international peace conferences have been held, and where at this writing there is in session a large international convention, attended by the delegates of the principal European countries, having under discussion the further adjustment of the war debt and the returns which should be paid by Germany to the various nations.

As we viewed this beautiful palace

dedicated to the cause of peace, we thought how futile, after all, have been the many peace conferences held here for the prevention of war. They failed to prevent the last terrible conflict, and we may well believe they will utterly fail to prevent future wars. We say this with no lack of appreciation of the earnest, faithful efforts that have been put forth in the cause of peace. It is impossible for human nature to be changed by resolution or legal enactment.

The peacemakers at The Hague cannot take the spirit of war out of the hearts of men. Only God Himself can do this, and He will do it, not by means of peace treaties and international leagues, nor by great mass movements; He will do it only as each individual submits himself to His sovereign reign, and lays down his arms of rebellion, not only against God, but against his fellow men. And this will never take place until He shall come whose right it is to rule, who will take the kingdom unto himself, and destroy out of it all sin and unrighteousness. We believe, nevertheless, as we have said before, that our sympathies should go out in behalf of every move made today to stay the ravages of war. Further, we fully believe that God is using these means to stay for a little time the final conflict until His work is accomplished in the earth.

Another object of special interest to us in The Hague was a visit to the old prison of medieval days, now used as a national museum. This prison house was used for the incarceration of both state prisoners and prisoners of the church, particularly during the terrible persecutions which the notorious Duke of Alva waged against the Netherlands. One here sees the cold, dismal cells in which the prisoners

were entombed. He sees the instruments of torture used to elicit confessions from them,—devices on which victims were stretched and their legs broken, and were finally killed by a blow over the heart from heavy hammers; furnaces for heating branding irons which were used to print various symbols in the living flesh; movable iron hoops which were placed under the arms while the feet were made fast to the floor, thus stretching the body; large pans in which were placed heated coals over which the victims were made to walk with uncovered feet; apertures in the roof from which cold water dropped on the head of the victim until he became insane, and finally died in his mad frenzy. These were only a few of the various means employed to administer punishment or to secure confessions. One chamber of torture was directly above the kitchen, where the prisoner, while being subjected to starvation, was continually greeted by the fumes of cooking food rising to his window.

We thank God that we have reached a day when these prison houses are no longer in general use, when in nearly every country in the world the gospel is having free course, when the power of religious despotism is being curbed so that man can worship

God for the most part according to the dictates of his own conscience. We would that this freedom might ever continue, but we must believe, from the prophetic word, that the persecutions of the past will again be revived, that as the papal power of Rome is restored to its old-time prestige, men and women will again be called to answer for their faith, and that error once more will sit upon the throne and truth be called to the scaffold.

But we thank God that this returning reign of terror will prove a short one. The mercy of God has long been extended to the children of men. There will come a time when His justice will no longer sleep, but every evil work shall be brought into judgment, and the violators of God's law and the persecutors of His people will be called upon to render an account for their unholy work.

In the meantime it is for us who are intrusted with the gospel message, with the message of liberty in Jesus Christ, to sound that message to earth's remotest bounds. Now is the "little time of peace," now is the day of salvation, now is the time for us to work with renewed zeal, for soon the night cometh when all labor will cease. May God make us faithful to our trust.

F. M. W.

The Sealing Work --- No. 5

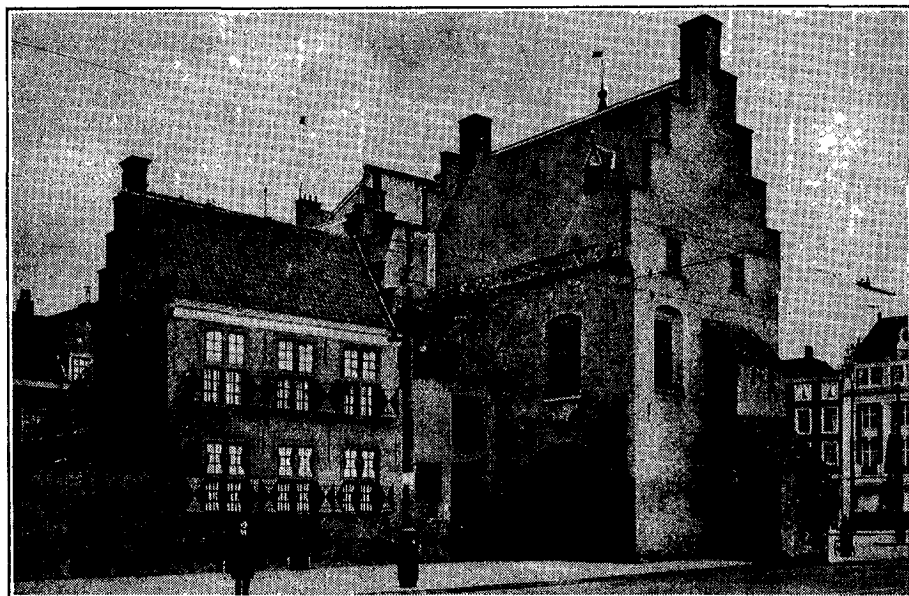
BY CARLYLE B. HAYNES

FROM what has already been presented it is clear that God will have a people in the last days—in these days—who will enter into all the provisions He has made in Christ for full salvation. This will mean that their lives are, by resolute purpose, devoted without reserve to His service.

This purpose will necessarily involve the surrender of all other purposes except so far as they can be and are subordinated to this supreme purpose. It will involve an acceptance of a path in life marked out for them, not by their own choice, but by the will of Another. It will involve a recognition of their own lack of ability by any moral strength of their own to live for God, and a complete dependence upon Him alone to make possible this life of devotion to Christ.

Whatever God does in man is done through the agency of the Holy Spirit. This Spirit is in the believer the animating principle of a new life. As this indwelling of the Spirit is "Christ in you" (Col. 1:27), it is plain that the life it imparts is the actual life of the Lord Himself. By this Spirit "the deeds of the body" are put to death, and the believer is led by the Spirit of God to "walk by the Spirit." Rom. 8:13, 14; Gal. 5:16.

Against such a life, which is divine, not human, no hostile force, whether human, natural, or diabolical, can prevail. Through the divine Spirit, Christ actually dwells in His people, becoming in them the source of a



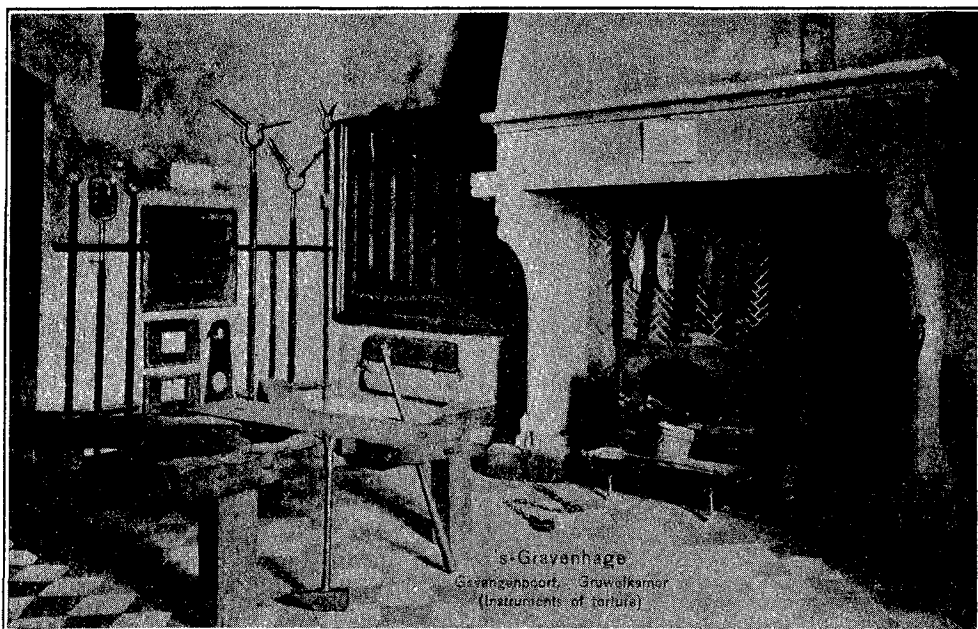
Old Prison at The Hague, Holland

life like His own. Being filled with the Spirit, they are filled with the mind and the power of Christ. Their life is in this way, in one sense, a continuation of His life. He who once manifested Himself to men in human flesh, born of a virgin, now manifests Himself in His people. He puts His own life into them, guides them by His own intelligence to enlighten them, imparts His own moral strength to make them strong, and sheds abroad in them His own love to be the governing principle of their lives.

The New Creation "in Christ"

Just as in the beginning men were made in the image of God (Gen. 1:26), so in this new creation Christ, the redeeming Creator, becomes the pattern, as He is already the aim and the agent of the new life, to those to whom He imparts Himself. His people are to be like Christ. This is made very conspicuous and prominent by the phrase "*in Christ*," used most frequently in the writings of Paul, and in a somewhat different form in the writings of John.

In Romans 3:24 we read of "the redemption that is *in Christ Jesus*;" in Romans 6:11, that we are to reckon ourselves "alive unto God *in Christ Jesus*;" in Romans 8:1, that "there is . . . no condemnation to them that are *in Christ Jesus*;" in the following verse, that "the law of the Spirit of life *in Christ Jesus* made me free from the law of sin and death;" in verse 39, that no power, human, natural, or diabolical, can "separate us from the love of God, which is *in Christ Jesus*;" in 1 Corinthians 1:2, that we are "sanctified *in Christ Jesus*;" in verse 30, that "of Him are ye *in Christ Jesus*;" in 1 Corinthians 3:1, "babes *in Christ*;" in 1 Corinthians 4:17 Paul calls Timothy his "beloved and faithful child *in the Lord*," who would put them "in remembrance of my ways which are *in Christ*;" in 2 Corinthians 5:17, "if any man is *in Christ*, he is a new creature;" in Ephesians 1:1, "faithful *in Christ Jesus*;" in Ephesians 1:3, 4, God has "blessed us with every spiritual blessing . . . *in Christ*: even as He chose us *in Him* before the foundation of the world;" in Ephesians 1:6, 7, God's grace is "freely bestowed on us *in the Beloved*: *in whom* we have our redemption through His blood;" in Ephesians 1:10, God will "sum up all things *in Christ*;" in Ephesians 1:12, 13, "we who had before hoped *in Christ*: *in whom* ye also, having heard the word of the truth, the gospel of your salvation,—



A Hall of Horrors in the Inquisition Chambers at The Hague, Holland

in whom, having also believed, ye were sealed with the Holy Spirit of promise;" in Ephesians 2:5, 6, "made us alive *together with Christ*, . . . and raised us up *with Him*, and made us sit *with Him* in the heavenly places, *in Christ Jesus*;" in Ephesians 2:10, "created *in Christ Jesus* for good works;" in Ephesians 2:13, "now *in Christ Jesus* ye that once were far off are made nigh *in the blood of Christ*;" in Ephesians 2:20, 21, "Christ Jesus Himself being the chief corner stone; *in whom* each several building . . . groweth into a holy temple *in the Lord*."

Christ in His People

To this phrase "*in Christ*" should be added the teaching, so strongly emphasized, that Christ dwells and lives in His people. In Romans 8:10, "if Christ is in you;" in Romans 8:9, "if so be that the Spirit of God dwelleth in you;" in Galatians 2:20, "it is no longer I that live, but Christ liveth in me;" in Ephesians 3:17, "that Christ may dwell in your hearts through faith;" and in Colossians 1:27, "which is Christ in you, the hope of glory."

John the beloved not only wrote the Revelation, but the fourth Gospel, and the epistles that bear his name as well. In his Gospel he records Christ as saying in John 6:56: "He that eateth My flesh and drinketh My blood abideth in Me, and I in him;" in John 15:2-7: "Every branch in Me that beareth not fruit, He taketh it away. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. . . . Apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered. . . . If ye abide in Me, and

My words abide in you, ask whatsoever ye will, and it shall be done unto you;" in John 17:21, 22: "That they also may be in us: . . . that they Father, art in Me, and I in Thee, that they also may be in us: . . . that they may be one, even as we are one;" in 1 John 2:6: "He that saith he abideth in Him ought himself also to walk even as He walked;" in 1 John 2:24: "Ye also shall abide in the Son, and in the Father;" in 1 John 3:6: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him;" in 1 John 3:24: "He that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us;" in 1 John 4:12, 13: "If we love one another, God abideth in us, and His love is perfected in us: hereby we know that we abide in Him and He in us, because He hath given us of His Spirit;" in 1 John 4:15: "God abideth in him, and he in God;" and in 1 John 4:16: "He that abideth in love abideth in God, and God abideth in him."

And it is equally plain that as Christ is a person distinct from His people in whom He dwells, He is therefore also a divine companion who shares with them all that He is and all that He has. They live *unto* Him; they live *for* Him; they live *through* Him; they live *like* Him; they live *in* Him; and they live *with* Him.

He shares with them, too, all that He is to be and is to have, His own inheritance in God. "If children, then heirs: heirs of God, and joint heirs with Christ." Rom. 8:17. "Father, I desire that they also whom thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me." John 17:

24. "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3: 21.

Full Salvation in Christ

Thus Christ, the eternal Son of God, who came down from heaven and died upon the cross, and then rose from the grave and ascended into heaven, and there lives at the right hand of the Father, is the alpha and omega, the beginning and the end, the center and the circumference, of the life of the adopted children of God. He unites them to Him, and makes them sharers of all that He is, all that He has, all that He is to be, all that He is to have.

Such union with Christ implies a salvation from sin which is full and complete for all who receive Him. This salvation extends to all pollution of and bondage to sin, as well as to the penalty for sin. It is the privilege of the sons of God, *in Christ*, to have complete victory over all sin, victory over every temptation, a victory

gained for us by the death of our Lord. By the power of God we may be both cleansed from sin and dead to sin. God will rescue His people, *in Christ*, from habits of sin in thought, word, and act, by giving us successive and constant and abiding victory over them.

Such salvation belongs by right to God's redeemed people. It has been purchased for them by the death of His Son. Those who do not have it are not enjoying all the benefits and privileges which the gospel has for them. They are not possessing their possessions.

It is this full salvation in Christ which will constitute the inward seal of God in fulfillment of Revelation 7: 1-3, in the people who will carry the final message of the fully restored gospel to all nations, warning all the world of the nearness of the second coming of Christ. Such a people, with such a life, will have "this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of the Lord depart from iniquity."

"Abide in Me"

BY T. E. BOWEN

"ABIDE in Me," was spoken by the Lord to His disciples in His last private interview with them before He suffered, the great importance of their doing so being emphasized in various ways. Hear Him as He talks so earnestly with these men who had been with Him, the greatest Teacher the world ever knew, three and one-half years in close fellowship:

"Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered. . . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, [that ye abide in Me, and] that ye bear much fruit; so shall ye be My disciples." John 15: 3-8.

All these blessed results of fruit bearing, of fellowship, center in the words, "Abide in Me." "Abide" means "to stay; to continue in a place; to have one's abode; to dwell;" and in the spiritual sense, "to remain stable or fixed in some state; to continue." And the salvation of the soul depends upon this.

Lucifer, the originator of sin, "abode not in the truth" (John 8: 44), leading a host of angels in heaven to keep "not their first estate," but to leave their own habitation where God had placed them in His service. These are all now "reserved in everlasting chains under darkness unto the judgment of the great day." They thought to better themselves and their condition by leaving Jesus and doing as they pleased. They abode not in Him. Severed from Christ, "the way, the truth, and the life," they became hopelessly lost in the wilderness of sin, and finally (after their period of probation) were cast out of heaven itself, and are now awaiting destruction.

Jude describes men and women, who once were abiding in Christ, but who were enticed away from Him by these fallen angels, as those who "despise dominion, and speak evil of dignities," and as being like "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; . . . to whom is reserved the blackness of darkness forever." Jude 8, 12, 13. And all this because they failed to heed the Saviour's counsel, "Abide in Me."

All this instruction comes on down very forcefully to us upon whom the ends of the world have come. Christ is the very center of this last-day movement we speak of as "the third angel's message." Heaven has gathered the wonderful, harmonious truths of the word and placed them

in this beautiful casket, each precious stone glistening with its own inherent luster of truth, all blending into a most glorious whole. This is God's own marvelous work, not man's.

When one whose very soul has been enlightened and enlivened by the truths of the third angel's message, is enticed away, upon one pretext or another, by the artful deceiver into something which at the time may seem of greater importance, that soul turns his back upon the Lord Jesus Himself. He may not think he does so, but this is precisely what he does. For it is in this last-day gospel message all the light of God's word of former generations focuses. Mysteries long hidden blaze forth to a lost world in a luster known to no other generation, no other age. It is Jesus' last mighty appeal to earth's lost ones, "Come unto Me." And to those having come His solemn counsel is, "Abide in Me." "Hold that fast which thou hast, that no man take thy crown."

"Mysteries into which angels desire to look, which prophets and kings and righteous men desired to understand, the remnant church will carry in messages from God to the world. The prophets prophesied of these things, and they longed to understand that which they foretold: but to them this privilege was not given. They longed to see what we see, and to hear what we hear; but they could not. . . . The truths of the third angel's message have been presented by some as a dry theory; *but in this message is to be presented Christ the living one* [italics mine]. He is to be revealed as the first and the last, as the I AM, the root and the offspring of David, and the bright and morning star. *Through this message, the character of God in Christ* [Christ's righteousness] is to be manifested to the world."—"Testimonies," Vol. VI, pp. 19, 20.

This is the delivering message in which is found the Deliverer Himself, as pointed out by the prophet Joel (2: 32) to be given the world by the remnant of Zion. To hold to it, to abide in it, is to maintain our allegiance with Christ, to "abide in Me," for He is the Author, He its power, and by it He is gathering out of the world, out of the Babylon of confusing and conflicting false doctrines and false religions, a people for His name. And all the glory seen in its wonderful progress throughout all the earth to-day belongs to Him.

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this

message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation."—*Id.*, p. 19.

Blessed fellowship with our Lord is that found in the remnant church, receiving into the heart and life these precious truths of His word reserved by Him for His people at this time! "Ye shall know the truth, and the truth shall make you free." To us comes with special emphasis, "Abide in Me, and I in you." Let the light

kindled in your heart shine forth through your life to others. To him who thus shall abide in Christ the gracious promises from Jesus' own lips shall today be verified, "The same bringeth forth much fruit;" "Herein is My Father glorified;" "So shall ye be My disciples." "They shall be Mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:7.

Why Take the Risk? -- Part III

What We Should Give to Make Our Schools a Complete Success

THE support of our denominational schools does not end when we decide to send our children to the church school, academy, or college. Our educational system depends on something more than simply the attendance of pupils. We have a duty, not only to our children, as set forth in the preceding editorials, but to the school,—the duty of helping to maintain the school system on such a plane of efficiency and according to such standards as will enable it to give our children the proper training.

Excellent is it when parents decide to send their children to our schools, but let us ever remember that schools are distressingly like every other institution, they need money to operate. A teacher can scarcely be expected to give to the children all the help they should have, when his mind is distracted by financial worries over wages in arrears through failure of tuition money. Surely we are not holding up the hands of the teachers very well when we hold up their wages.

Of recent years there has been much discussion in the educational systems of the world regarding the effect upon the teaching profession in general of the relatively low wages received. Now we do not believe *our* teachers are mercenary. Indeed, they would never have taken up teaching as a calling if they had been. But they are human and cannot but be affected by such a disturbing element as uncertain income.

Why not, at the first of the year, tell the teacher that you, fathers and mothers, and all other responsible members of the church, are loyally going to stand behind him, that you believe him to be worthy of his hire, and that you are going to plan consistently to see that he receives it. Doubtless in many of our churches this question of instability in financial arrangements does not arise. However, we believe that there are still a sufficient number of churches where

this suggestion regarding the financial aspect of the school may prove altogether timely.

More Than Money Needed

But the success of the school depends on more than the giving to it of our children and of our steady financial support. There must be also a consistent giving of our strong sympathy. Important as finances may be, they are not, in the last analysis, the real determining factor in the success of the school. Schools have to do with flesh and blood. And where flesh and blood are involved, there must ever be the factor of sympathy. Now surely, if any one needs sympathy, it is a school-teacher. Listen, men and brethren, fathers and mothers, if we find ourselves sorely perplexed and at times almost distracted in dealing with the one or two, or possibly three or four children, that have been given to us, what must be the perplexity of the teacher who through the larger part of the day has to deal with the concentrated perplexities of all our families? For who ever heard of children suddenly ceasing to be a problem the moment they left their homes in the morning and entered the schoolroom!

It is remarkable what a man can do and how he can successfully bear up under a difficult task if he knows he has the sympathy and the prayers of those who have given him his task. If our parents and others in our churches wish a very concrete suggestion of a subject for prayer, we would suggest your church school teacher, or the academic or college teachers, as the case may be. What courage would come to a teacher's heart if he were conscious that his pupils came from homes where prayer to God had been offered for him! Yes, and what a wholesome effect on the morale of the school and the disciplinary problem would it be for the children to be conscious that they sit under the instruction of one upon whom the blessing of God had been invoked.

But there is something more still than sympathy that should be given by all of us, if we expect our denominational school system to do the most effective work. We should give our strong support to the teacher in his endeavor to maintain the spiritual, moral, and educational standards distinctive of our school system. A person may display sympathy and love toward the teacher without taking a really vigorous and intelligent interest in maintaining the denominational ideal in education.

No institution will run long by itself without running down. And Seventh-day Adventist schools can hardly be expected to prove an exception to this rule. The history of virtually all religious institutions is one of decline from high standards set by the founders and early leaders. God has given to us our educational system. Eternal vigilance is the price we must pay to maintain these schools on the high plane they must be on if they are to justify their existence. For what utter folly would it be for us to lay upon ourselves the heavy burden necessarily involved in keeping our school system, and then allow it to descend to such a plane that it is little better than the worldly school! Why struggle to maintain a distinctive school system unless we keep the schools distinctive?

We do not make this statement because of any belief that a collapse of our school system is imminent. Far from it. Instead, we set it forth simply to impress on our people the ever-present danger that lurks in the background, but which can be ever successfully kept away if we continue on our guard.

A Constant Warning

This danger of departure from the true educational ideal is perhaps more likely to reveal itself in connection with our colleges and academies than with our church schools, for the simple reason that these higher schools have a far wider range of students and activities. The history of other denominations' colleges presents a constant warning to us. A short time ago, at the Moody Bible Institute in Chicago, there was held a convention of the Conservative Protestant Colleges of America. We quote two paragraphs from a paper that was read at this convention by the Rev. J. W. Leedy, former president of Marion College:

"The modern denominational colleges have not only 'turned away their ears from the truth' and 'turned unto fables;' they have not only ceased to instruct the youth in *godliness* as well as knowledge, but they have incorporated within their college life certain nonscholastic activities which

have by their abnormal growth caused these institutions to become lopsided and unwieldy. The men in authority lament the trend, but see no way to check or control it. By these non-scholastic activities we mean fraternities, athletics, and social functions. College authorities admit that these things have more attraction for the young people than the scholastic activities of the college or university.

"This condition is but the natural result of a cause. For a number of years larger institutions have used these activities as advertising mediums, and they have naturally gathered to themselves a company of students who have come because of these attractions. In many cases they are not students at all, but mere 'collegeans'—young men and women who are satisfied to get merely a passing grade. They have money enough to stay in school until, by sorting over the almost unlimited list of electives, they accumulate the required number of hours to their credit, or until the faculty gets tired of looking at them and finally graduates them. But their influence does not end here. It has really only begun. They become members of that increasingly large group of alumni who demand that their Alma Mater continue this program of sports and social functions for their annual or semiannual amusement."—*Moody Bible Institute Monthly*, June, 1929.

Suggestions on Support

This quotation speaks for itself, and indicates something of the avenues along which a school may journey downward. Our schools have been brought into existence at too great a price to risk having them fail us in these last days. Teachers and educational secretaries can do much to maintain standards. But over and above all they can do is the part that parents must act in giving their strong and unqualified support to the educational principles that make our schools distinctive.

This support can manifest itself in a variety of ways. It may be simply by a quiet, consistent indorsement of the teachers in their endeavor to maintain right standards. It may be by letting your voice be heard in the church or other appropriate assembly when a question of educational standards is raised. Many a good cause has languished because those who believed in it remained silent. Or again, your support may manifest itself in a quiet talk with your own child when he impetuously expresses opposition to what he believes to be unnecessary restrictions and standards in the school. What a potent force are the fathers and mothers who realize the part they

should play in maintaining the true educational ideal! Surely one of God's great rewards will be for those parents who employ their full energies and influence to such support of our schools.

We would close this series of editorials as we began them, with the question, Why take the risk? Why take the risk of having your children receive a false education, by sending

them to an outside school? Why take the risk of having our own school weakened and made less efficient by a lack of strong, consistent financial, moral, and spiritual support? Invest in our schools your children, your means, your sympathy, your prayers, your militant indorsement of high standards. Eternity alone can measure the full results of such an investment.

F. D. N.

Confession of Sin

BY G. G. LOWRY

At the annual meeting held at Karmatar, a mission station in the Northeast India Union Mission, a brother who had not been as faithful to the message as he should have been, was called upon to pray. He first of all thanked God for blessings received during the year that had passed. After this he said, "Now, Lord, there are many more blessings that we need and must ask for, but before we ask

done, but as for me, I am a sinner; I have sinned. Forgive me, Lord, cleanse me from every sin, and make me pure in the blood of the Lamb."

This man in his prayer began as many of us do, and finished in the way that all of us ought to end our prayers. It is human nature to magnify self when virtues and good deeds are being recounted, but forget self altogether when sins and faults are being confessed. It is sometimes easier to confess the faults of others than to confess our own. It is easier to use the plural in confessing sins than to use the singular, easier to say "we" than to say "I," and yet it is "I" in most cases that needs to be said.

There is also need for more directness in confessing sin. Sins definitely confessed and forsaken will certainly be forgiven and taken away. Too many are like the man who stood up in the testimony meeting and said, "If there is any man here who can prove that I have done anything wrong to any one, then I am sorry, and am quite willing to be forgiven." Sins confessed in this way are not likely to be forgiven. Sins privately committed should be privately confessed, and sins publicly committed, the influence of which is hurtful to, and likely to hinder or retard, the work of God, should be publicly confessed.

Neither should we wait about confessing and putting away a sin until our faults and mistakes are made public. That is the way Achan did, and his confession did him no good. As soon as the Spirit speaks to us and convicts us of our wrong, then we should take steps to make it right. Satan takes advantage of those who put off the matter, and tries to persuade them that after all it is not necessary to make a confession of their sins and weaknesses, and they are led to spurn the pleadings and warnings of the Holy Spirit. Sometimes this very thing leads to the sin against the Holy Spirit, for which sin, Christ said, there is no forgiveness.

Behind the Cross

BY LOUISE C. KLEUSER

I WANT to lead, but let it be behind the cross!

The leader's pace surges life's currents forth;

To lead the hosts of men requires quicker measure

Of power and courage, of grace as treasure—

He truly leads who leads behind the cross!

I yearn to lead, but let it be behind the cross!

Men are so slow, the cause will suffer loss,

It seems I dare not wait, the issue must not slack;

Place Thou Thine hand on me, just hold me back,

Restrain my zeal, Lord, point me to the cross!

I ought to lead, but let me lead behind the cross!

I'm prone to grasp the reins and speed across

The paths of men who cannot follow at the pace;

Yes, lead me, Lord, but hold me in Thy race—

He leadeth safely hid behind the cross!

for them, there are some sins that we must confess, or rather, I should say, sins that I must confess. Lord we (I mean I) have sinned in many ways. We ask (rather I ask) Thy forgiveness. Lies have been told, things have been stolen, Thy commandments have been broken, and, Lord, why should I say all these things have been done, and not tell who has done them? I am the man. I have done all these things, and I am sorry for my many sins. I will not undertake to say what others have

The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

The Faith Triumphant

BY ROBERT HARE

Just a little maiden,
Gladsome and bright and sweet,
Came tapping at my study door,
Expecting there to meet
My arms outstretched in welcome.
But ah! the ways of men!
Sermons rose up before my mind.
And I was hurried then!

But tap and tap repeated,
"Say, daddy, does oo hear?
A story I would tell to oo,
And daddy, I's dust here!"
And then a little louder
The knocking came again,
But I was overbusy now,
And could not leave my pen!

That little voice pitched higher,
And then two chubby feet
Began to kick the paneled space,
Like drummer in his beat!
"Daddy, oo's baby waitin'
Wif dolly at her side!
Oo's onliest little baby girl,
Just wants to tum inside!"

Silence supreme still lingered
With but the scratching pen,
Telling the ways of mortals here,
The hurried ways of men.
But childhood's faith must triumph,
That little half-past-three,
Just turned and butted till the door
Trembled menacingly!

"Daddy, I's tumin', open!"
Oh, what could I do then?
The book went down and I rose up,—
Such are the ways of men!
I pressed those little dimpled lips,
So conscious, calm, and true;
Her faith had conquered in the fight,
And brought her safely through!

O for that faith triumphant,
That will not be denied,
The faith that knocks forevermore,
And grasps the Crucified!
"It shall be opened," listen!
This is the heavenly will
That echoes o'er all passing years
Thy living promise still.

Routing Grumbles

THE early morning sun awoke Mrs. Weeks, or perhaps it was a robin that sang from a near-by tree at the side of the house. She stared out of the window opposite her bed, and grumbled.

"I should have had another hour's sleep if it had not been for that bird."

But if the robin heard, it did not heed; it only sang louder.

"A glorious day," Mrs. Weeks owned grudgingly, and was answered by the happy twittering of sparrows under the eaves. "Bother those birds," said the woman; "I wish they would stop." Then through her mind flashed the thought, "Supposing they did! I am turning into an old grumbler," she told herself, "a cross, worrying, middle-aged woman; and yet—"

She lay back and thought, and in after years she always felt a debt of gratitude to that early morning robin. She was down early to breakfast; and if she was a little quiet, it was because she was still thinking.

To the outside eye No. 7 Adams Avenue was one of the jolliest little houses imaginable; not very grand, to

be sure, but comfortable to a degree. A debt was unknown to No. 7, and the three children were fine, healthy young things. Mr. Weeks had only a reasonable share of business worries, and Mrs. Weeks possessed that almost unknown treasure these days, a devoted and reliable maid.

And yet—and yet—the truth must be told, No. 7 was a house of grumbles.

It was quite an accidental sort of habit. Mrs. Weeks had rather come down in the world when she married William, and sometimes she remembered it. William had expected to be junior partner by now, but various circumstances had left him still the highly respected manager of the firm instead. And the children—well, the children were apt to copy their elders.

The family met in good spirits that day; the glorious sunshine agreed with them all, and there was peace and harmony.

"I have been judging them all too harshly," Mrs. Weeks was thinking, when Roger's voice broke on her ears.

"I do wish, mother," he said, "that we could have some decent pictures. Now, that thing," pointing to an en-

graving on the wall opposite him, "I am sick of it."

"Your school expenses are so outrageously heavy," his father grumbled, "and your wants so many, that we have no money for pictures."

"Besides, it was your uncle's wedding gift," his mother continued; "and if we were to move it, the room would have to be repapered, this room is so sunny."

"The Smiths have lovely sunshades," Ruth chimed in. "Why can't we have things like other people?"

"Because your father happens to be a failure in life," that gentleman said dismally, as he prepared to set off for his train.

"I am a failure, too," said sixteen-year-old Jack sadly. "I have never passed my exams at school."

"And your own fault for being a young idiot," said Roger aggressively.

"There are old idiots as well as young ones," interposed Ruth.

"Be still!" ordered the father; then, turning to his wife, he added, "You should train them better; they are forever grumbling."

"It is all my fault," said Mrs. Weeks with unexpected meekness. "I really will try to do better, Will, dear."

Mr. Weeks looked uncomfortable.

"Nonsense, my dear," he said more gently. "You just spoil us all. Take care of your mother, children," he added; and remembering his good-by kiss, which sometimes he had forgotten lately, he was off.

When the children had gone to school, Mrs. Weeks sat for a long time thinking; then after her morning consultation with Mary in the kitchen, she went off down the suburban Main Street to do shopping.

As the children did not get home to their midday meal, the family did not meet again until evening. Then they gathered hungrily in the dining room, talking, laughing—and grumbling. This miscellaneous evening meal should have been the happiest hour of the day, but only too often it was spoiled by discontent.

"Brown Betty?" said Mr. Weeks, looking at the food before him. "My dear, why did you not make custard? You know I like it much better, and it is cheaper."

"Brown Betty is not so very expensive," replied Mrs. Weeks meekly; "and the children like it."

"We are forever having pudding," said Roger. "I like Jello."

"In a minute you will be told you should be thankful for anything," Jack said. "I hate to be told to be thankful."

"Not so much as I hate to be told to be neat," said Ruth.

Their mother served them in silence; then she looked up.

"I was saying this morning that I was going to be a better mother," she told them; "well, I am going to reform, and in order that I may remember —"

She jumped from her chair, and walked over to the picture to which Roger had taken exception. But none of it was visible now, for inside of the big frame had been pasted a sheet of white paper, and attached to the frame was a string with a pencil at the end.

"Oh, I say," cried Jack, "are you taking to art for my benefit?"

"She's framed the picture before she's drawn it," Roger said with a laugh.

"It is not a picture," said Ruth. "Look, it is just plain paper divided into four columns. See, daddy and each of us has one, and it is headed, 'The House of Grumbles.'"

They all watched their mother intently as she seized the dangling pencil and began to write, in her clear, small hand, under the heading "Father," "Custard, not Brown Betty."

She paused at Jack's name, then put, "He detests to be told to be thankful."

Ruth's was the same with the word "neat" substituted for "thankful," while Roger's row bore the inscription "Jello."

Then she sat down amid the mirth of the children, and they all seemed rather afraid to speak. At last Ruth ventured rather timidly, "But there is no column for you, mother."

"No; it is to remind me of your wishes, dear. I can remember my own."

"I don't like that big sheet of paper," said Jack. "I do wish —"

Then, as his mother began to rise from her seat, he subsided into silence.

"It will take ever so long to fill that big sheet," said Roger; but he soon learned that he was wrong. It was amazing how quickly that paper did fill; within a few days a second picture had to be similarly treated, and they saw it would not be long before the whole room was hung round with framed grumbles.

And no one could say that mother did not do her best.

Father had custard set before him till secretly he hated the sight of it. Roger was fed with Jello till not secretly, but openly, he rebelled. And his "No more Jello ever" went down on the sheet to assist his mother's memory.

Jack's grumbles over home work ceased after they had been recorded and other work to do in the garden had been given him. To be sure, a new grumble succeeded them.

Ruth, who hated mending, was excused from the task, and came home from school in tears because she had been rebuked publicly for showing a hole in her stocking heel. All seemed to have their own way, and yet home did not seem so gloriously jolly as

Masterpieces

BY B. M. GRANDY

I SAT entranced and listened to the wondrous organ grand,

Its joyous music rang in symphony.
Deep thunder crashes, rolling 'neath the master's magic hand,

And angels singing through the melody.
My being thrilled with rapture pure, my soul in glad surcease,
My heart cried out in ecstasy, "The player's masterpiece!"

I gazed upon the beauty of the canvas, priceless, rare,

Its wealth of colors, blended harmony.
For, lo, inspired a genius had portrayed a lady fair,

She looked so real it seemed she'd speak to me.

The vision of the artist's soul in colors sang his fame,
And he gave the world a masterpiece and left an honored name.

Beside a spotless cradle where a baby sweetly smiled,

I gazed into its fair, angelic face,
Reposing life and action, so guileless, undefiled,

A breath of heavenly fragrance filled the place.

But list the ancient prophets speak, on hallowed ground I trod,

In reverence and with awe I viewed the Masterpiece of God.

would have appeared likely. Mrs. Weeks seemed the most cheerful person in it. Perhaps she was so busy trying to carry out the wishes expressed on her grumble sheet that she had no time for a private grumble of her own. Certain it is that in these busy days one never heard a mention of the glories of her girlhood.

And by degrees the rest of the family began to be cautious. They dreaded that nimble pencil that set down before the public their every dislike. It was one thing to say on Monday that you never wanted to see oatmeal again in your life; but when it disappeared for good on the bill of

fare, you began to have a longing for it. Half the things duly set down in black and white were beyond the power of mother or any one else to remedy; common sense told even Roger that. Mother could not stop the rain, and Jack felt a bit foolish when he saw his half-holiday grumble written up.

At last a day passed without a single entry. Jack remarked on the fact at dinner time.

"I do wish," began Roger querulously; then he paused, shut his lips together tightly, then opened them to say quietly, "I am glad."

Another day passed, and still another, without an entry. To be sure, Roger was let off once, but then he was young.

Then Ruth spoke up.

"Mother," she began very politely, "your grumble lists are quite interesting; but — would it not be nice to see our dear old pictures that are underneath again?"

"But the boys hate them so," said the mother doubtfully.

"Oh, no." They both spoke at once. "We should like to see them again, too."

Still Mrs. Weeks had her doubts.

"I have done my best to reform," she said. "I really have tried to give you the things you like, but I do not know. What do you think, father?"

Mr. Weeks said solemnly that she had been perfect all along, but he would not commit himself further. He had been quiet of late, but more gentle; and somehow the children had found him a better pal.

A happy thought came to Mrs. Weeks, and she said, "I tell you what; we will work off the score."

That phrase appealed to the boys. "How shall we do it?" they asked.

"Well, praise is the opposite of grumbling; so every time any one honestly praises anything, we will draw a line through the last grumble. Do you see? Then we will take down all crossed-off sheets."

"How clever of you to think of such an idea!" said Ruth; and at once her mother crossed off her last grumble.

It took a long time to wipe off a sheet, but by degrees the sheets were cleared. Mr. Weeks' was the first list to be canceled. He brought home a huge cake to celebrate the occasion. Once he would have grumbled at so expensive a cake as a waste of money.

At last came the day when the very last grumble was marked off. It happened to be Mrs. Weeks' birthday, a queer coincidence, it might seem, but less queer if one had happened to overhear a little conversation Mr. Weeks had with his elder son a few days previously.

The children had all remembered their little gifts in the morning, but apparently their father had no gift ready. But he came home at night armed with parcels, and a very jolly, mysterious look on his face. Most of the packages appeared on the dinner table; the dinner was a real feast.

Roger looked around and smiled broadly; then he met his father's eye, and jumping up, cup in hand, said, "Let us drink the health of the very loveliest mother there ever was."

"There goes the very last grumble!" cried Mr. Weeks; and his wife jumped up in a hurry to cross it off.

She stood for a moment, staring at the original headline, "The House of Grumbles."

Then, "I'll alter this," she said, and wrote instead, "The House of Content."

Then Mr. Weeks suddenly produced a beautiful little gift.

"And here," he said, "is an offering of peace for the angel of the house."
—*Julia W. Wolfe, in the Christian Endeavor World (adapted).*



Look at the sky, children! The golden and purple glory of the beautiful sunset has lingered a little before following Mr. Sun on his westward journey. Sitting here beside the lily pond, I've been watching him travel down behind the willow over there and out of sight.

How would you like another concert this evening? It hasn't been so many weeks since we came here to a concert, has it?

"Oh, the frogs!" says Henry.

Yes, and who knows the performers for this evening's concert?

"Crickets!" announces Flora, "I've been hearing them several days already."

Right! And how many like to hear the crickets? From the I's, I judge you all do, but I doubt if you are as fond of them as the Chinese and Japanese are? Over there the people buy them, and cages in which to keep them, the same as we buy

canaries here. Not long ago I saw a picture of a Chinese peddler with an armload of bird and cricket cages. Hundreds of thousands of singing crickets are sold in Japan every year.

"My uncle just came back from China on furlough," Jimmie says, "and he told us about the cricket fights they have over there. The natives have a fighting ring made of bamboo. After putting two crickets in the ring, they tickle them with sticks to stir them up till they are very angry. Then they bet on the outcome of the fight, the same as some other people do on cockfights or horse races."

That is interesting, Jimmie. Our crickets like people and houses, and there is rarely a country home where the lively chirp of the cricket may not

The Cricket

THE cricket lives in the cold, cold ground At the foot of an old oak tree, And all through the frosty autumn night A merry song sings he. Then he whistles a clear and happy tune, By the gentle light of the silver moon. The winds may moan with a hollow tone Through the leaves of the rustling tree; The clouds may fly across the blue sky, The flowers may droop, and the brook may sigh,

But not in the least cares he. He whistles a clear and happy tune, By the gentle light of the silver moon, All through the frosty autumn night, And not in the least cares he.

There's a tiny cricket within my heart, And a pleasant song sings he; He sings of the kindness and goodness of God,

Which He daily shows to me. Let the cricket whistle loud and clear, Never drive him away with a tear; There's darkness enough on the earth, even now, Without the gloom of a frowning brow. Cheer up the heart that is clouded in night;

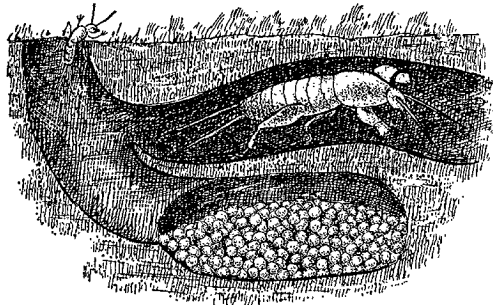
Tell it, in words of love, Of hope on earth, and a land all bright— The land of life and love; And never fret when you cannot get Just what you want while you travel here.

—*Author Unknown.*

be heard somewhere in the neighborhood of the fireplace. In the hot summer it goes out of doors, and frequents the walls of gardens, but returns again to its place by the hearth on the first approach of cold. It comes out at night to eat, and enjoys bread crumbs and other things that people eat. It is accused of eating woolen garments, but does very little of this. The field cricket eats grass.

What boy knows how the cricket chirps? Weldon does. "By rubbing his wings together," he says.

The female lays her egg in some such convenient place as a crack in



Mrs. Mole Cricket and Her Nursery

the ground or between bricks or in stone wall. This egg remains larva all winter. And the next summer grows to be a full-sized cricket. Did you ever hear of the mole cricket?

"I have," says Lillian, "I read about it in one of my books called 'Friends and Foes in Field and Forest.' It lives under the ground like a mole, and has fingerlike spades on its forelegs, with which it digs in the earth. It burrows down into the ground to make its home, making one room especially for the babies. This room is about the size of an egg."

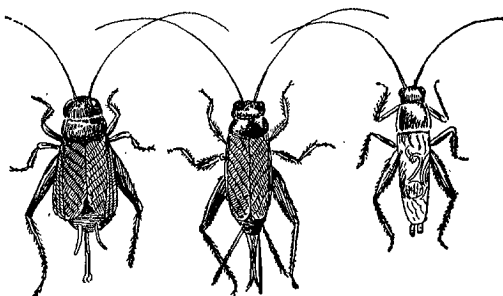
Yes, and Mrs. Mole Cricket is one of the few insects that stay with their babies till they are hatched and feed them till they are ready to shift for themselves. She has to watch Mr. Mole Cricket pretty closely, too, for he will eat his own children when he can get hold of them.

There is a legend about the house cricket which makes it an omen of good luck, and some people will not kill one, because they think that will bring bad luck. Of course we know better than that, but we will let the crickets live because we like to hear their merry songs, won't we?

COUSIN JOY.

That Boy.

His name is not Solomon. There are many things he does not know. Remember that he is only a boy. You were one once. Call to mind what you thought and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have "a good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of ball or a half-day's fishing. You can win his heart utterly, and hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching high above the mountain peaks. He is worth a million times his weight in gold.—*Golden Censer.*



House and Field Crickets

EDITORIAL

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

Stronger Support in Mission Fields

WHILE we are struggling to increase our gifts for missions in all the old home bases, a special effort is being made in the great mission divisions to increase resources within the field itself. While from Autumn Council to Autumn Council the mission treasury may be able to add only from 2 to 7 per cent to the last year's appropriations, the fields have the opportunity of increasing the funds available by springing the local resources.

I notice in the organ of the Northern European Division that W. W. Armstrong, superintendent of the Kenya Mission in East Africa, has a report suggestive of larger things to come. At the end of 1926 he says the lack of funds drove them to making the proposition that beginning with 1927 all increase of new local workers in that field would have to come by increase of local church tithes and offerings. Superintendent Armstrong says:

"The plan was presented to our native council. They themselves saw no prospects of progress in such a change. They saw themselves as poor children incapable of bearing such a load. For them 1927 was a dark year. But faith and a will to do dominated a few, and as the months rolled by the clouds gradually dispersed. By the end of the year the sun was shining. At the conference held in November of that year the figures presented changed the mind of every delegate. Inspiration entered into all, and without any urging they started planning for work in distant districts and for doing more solid and progressive work in their own churches. It was encouraging to see the believers getting into real harness on their own accord. The past year has shown the harvest."

Statistics Show Encouraging Growth in Two Years

He quotes figures showing a membership of 751 in 1926, more than doubled in 1928. The loyal efforts of the local believers to increase their work resulted alone in more than trebling their tithes and offerings during those two years. All this brings great joy to that needy Kenya field. The report says truly:

"But of greater significance is the development of character that this has brought to our colored believers, and more especially to the workers. It has made them identify themselves with this movement as never before, and they realize they have a decided part to play in the finishing of this work. They plan and organize wisely. They enter into church and social problems with enthusiasm, and give valued advice and information. Suggestions for economy in finance come from them now. Their 'field' is no longer their own particular tribe, but

all those that they know or have heard about in Kenya.

"Such is two years' harvest. It is an omen of good for the future. It has given me a conviction that is sure, and a faith in the African that will not easily be shaken. I believe that God is awakening these people in His own time to warn their own millions. We must accept this as a fact, and have no doubts in our own minds as to its possibility. As Peter confessed to the Jews of old that God had poured out the 'like gift as He did unto us,' so we must realize that God is doing just the same miracle today in Africa. God is using the African church mightily to His glory." W. A. S.

Departing and Being With Christ

Where Are the Dead?

NOTWITHSTANDING many plain statements to the contrary in various places in the Bible, a great many people seem to be unable to get away from the idea that it is possible for the dead to communicate with the living, and that such communications are both common and helpful. Indeed, we not infrequently hear the thought expressed that the departed are deeply concerned in the welfare of the living and often greatly exercised in their behalf. But it may well be questioned whether this, even if possible, would be desirable. Why should such a responsibility be laid upon one who, worn out with the cares and burdens of life, has closed his eyes in death? This is a serious question, and one which the Scriptures answer fully and definitely.

According to the Bible, "the dead know not anything." Eccl. 9: 5. Each individual's experience with sin is limited to his own lifetime. The character is formed, and the conflict ends with this present world. This is true as regards both one's individual sins, and the anxiety and sorrow due to the sins of others. The pious parent who has passed away does not continue to carry a burden because of the sins of his children. Of such a one, in common with all the dead, it is written: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. With this

agree also the words of the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

Notwithstanding such plain statements from the word of God, some have thought that the dead are the guardian spirits referred to in Hebrews 1: 14; but that text speaks of unfallen angels of God, not of departed human beings. However, it is not infrequently the case that one hears a deceased mother spoken of as still watching over a wayward, wicked son, whose career may end in the gutter, or perchance upon the gallows. But according to the Scriptures, there is something better than continued anxiety in store for wayworn Christian pilgrims: they "rest from their labors." Rev. 14: 13. (Cf. Job 3: 13, 17.) When death comes, the weary, God-fearing mother falls asleep. Her work is done. When the Lord comes, she will awake in the kingdom of God. If her children are saved, she will see and know them there. If they are lost, she will understand why they are condemned, and will know that the Judge of all the earth has done right. This belief is certainly much to be desired above the state of anxiety and unrest from which the popular view of consciousness in death cannot be divorced.

God's ways are always best; and instead of being "gloomy," as some have imagined the doctrine of the unconscious state of the dead to be, it is a most comforting truth. It is the very best state possible, not only for the lost, but as we have seen, even for the saved as well.

Since the dead are at rest and "know not anything," they take no account of passing time; and so far as their sensations are concerned, the first generation of men were no farther removed from their reward than are the last generation. There is no long, weary period of waiting for anybody, nor do some enjoy the bliss of heaven before others reach that desired estate. Of the ancient worthies whose experiences are so graphically recited in the eleventh chapter of Hebrews, the apostle says: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Polished Stones

When Solomon's temple was in building, "there was neither hammer nor ax nor any tool of iron heard in the house," for it "was built of stone made ready before it was brought thither." In like manner the stones of God's great spiritual temple are all prepared before being assembled. Each stone is "polished after the similitude of a palace," and is then laid away until all are ready. God's people are being prepared and gathered out of the nations now. They will all be taken home together when the Lord comes. Each is a finished, polished stone for the heavenly building; therefore, in the words of the psalmist, "precious in the sight of the Lord is the death of His saints."

But error is fertile in expedients, and when it is shown that all are rewarded at the same time, that all are made perfect together, a conscious intermediate state is suggested. But the conception of a nether world in which the dead consciously await the final judgment, is pagan, not Christian. The thought is alike foreign to both Old and New Testaments. The Bible knows but one place of waiting. "If I wait," says the patriarch Job, "the grave is mine house." And there profound slumber blots out time. To the living the hours may seem to move on leaden wings, but to the dead, centuries seem but moments. One instant the brittle thread of life is snapped asunder; the next, so far as the consciousness of the dead is concerned, the trumpet sounds, and they stand before their Judge. Therefore, begin where it may, every life

reaches, in effect, to the judgment seat of Christ; and to every man the second coming of the Lord practically is and ever has been an event always impending; hence the solemn words of our Saviour, "What I say unto you I say unto all, Watch."

The Moment of Deliverance

The first human death was that of Abel. Probably his last view of earthly things was of his brother's angry countenance, and of the cruel club uplifted to lay him low in the dust. But instead of carrying that terrible picture in his mind through six thousand years of weary waiting for the redemption of his body (Rom. 8:23), Abel fell asleep. And since "the dead know not anything," with him measure of duration ceased. So far as any consciousness of passing time is concerned, it will seem to Abel, when he is raised at the second coming of Christ, that the moment of his death was also the moment of his deliverance from the power of death.

The beauty of this view is not less strikingly revealed in the case of Stephen than in that of Abel. As Stephen was speaking to the people, they stopped their ears and "gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:54-56.

Then they cast him out of the city. "And they stoned Stephen. . . . And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Stephen's vision of the open heavens and the Son of man will be completed in the resurrection, for then, instead of seeing the Son of man *standing*, looking down as if eager to come to his relief, Stephen will see his Saviour *coming*, and together with the redeemed of all ages, he will be caught up to meet his Lord and Deliverer in the air. (See 1 Thess. 4:13-18.)

To this "first Christian martyr" it will seem that the Son of man, whom he saw standing at the right hand of God, at once marshaled the armies of heaven and came that same hour to his relief. So far as his sensations are concerned, the moment of his death is the moment also of the coming of the Lord. It is thus that the profound sleep of death blots out time, and brings into the compass of a few moments events that to the living are centuries or even millenniums apart.

The glorious truth that to the dead there is no such thing as time, and that to the consciousness of those who fall asleep in Jesus, the next instant is the day of resurrection and reward, though obscured by heathen philosophy, was well known to the early church. This is shown by the apostle in 2 Corinthians 5:1-9 and Philip-
pians 1:23, 24.

In the first of these scriptures the present, mortal state is described as "our earthly house of this tabernacle;" and the future, immortal state, or life, as "a building of God, a house not made with hands, eternal in the heavens."

By faith in Christ we have this eternal life, or "building of God," now. "He that believeth on the Son hath everlasting life." John 3:36. To have by faith this "everlasting life," or this "building of God, a house not made with hands, eternal in the heavens," is to be "risen with Christ," as says the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:1-4.

Naturally, as with the weary, footsore earth traveler, there is a desire for the temporary rest which the evening brings, with its frugal meal and its lowly bed, so there is with the weary Christian pilgrim a certain longing after the temporary rest that lies at the end of the earthly journey. "Not for that we would be unclothed," that is, in the state of death, says the apostle, "but clothed upon, that mortality might be swallowed up of life."

The night is not welcomed by the weary earth traveler as the end, but because of the hope of the joyous awakening of the coming day. So with the Christian pilgrim and the brief night of death: if, like the apostle, his flesh is worn by the toil, the buffeting, the warfare, he welcomes it because of the respite it brings to him; and he fears it not; for he knows that just beyond—the next moment, apparently—comes a glorious awakening in the morning of the resurrection.

The same thought is expressed in Romans 8:18-23, which see. In this scripture "the whole creation" is represented as groaning for deliverance from the curse of sin. "And not only they," says the apostle, "but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for

the adoption, to wit, the redemption of our body."

Clothed With Life

Note again in this connection 2 Corinthians 5:1-9, especially verse 4: "We that are in this tabernacle do groan, being burdened [with the infirmities incident to mortal flesh, that is, with mortality]: not for that we would be unclothed [deprived of mortal life], but clothed upon [endowed with immortal life], that mortality might be swallowed up of life." In these expressions the apostle takes no account of the time that intervenes between death, the putting off of the "earthly house," or "mortality," and the putting on of immortality, the "house not made with hands."

That this is the meaning of the scripture under review is made still more evident by reference to 1 Corinthians 15:47-54. In this scripture we have the terms "earthly" and "heavenly" closely linked with their Biblical synonyms, "corruptible" and "incorruptible." "This corruptible" of 1 Corinthians 15:53 is the equivalent of "our earthly house of this tabernacle" of 2 Corinthians 5:1; while the words, "a building of God, a house not made with hands," means no more than the terms "incorruptible" and "immortality," used in the fifteenth chapter.

Says the apostle in 1 Corinthians 15:51-54: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the [righteous] dead shall be raised incorruptible, and we [the living righteous] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

It is evident from these words that the apostle did not believe he had immortality in actual possession when he wrote; nor did he expect to receive it at death, but at the second coming of the Lord, and the resurrection. This view of the matter is emphasized by 1 Thessalonians 4:15-17. Knowing death to be a profound and dreamless sleep that for its subjects obliterates time, the apostle naturally wrote of the putting off of the mortal state and the putting on of the immortal, in the seeming relation that these events sustain to each other. This thought will be made still clearer by a study of Philippians 1:21-24: "To me to live is Christ, and to die

is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

As between the hard life he was living as a prisoner in Rome, and death (something from which men naturally shrink), Paul the aged had no choice. He was willing to live if by so doing he could still serve the church; but if his work was done, he would gladly die; not that he would be unclothed, that is, deprived of mortal life, but that in the resurrection, with all who shall be ransomed from the power of the grave, he might be clothed upon with immortality.

The Apostle's Viewpoint

The apostle was weary with his labors. Could he have felt that his work was done, he would have welcomed the sleep of death, even as the tired laborer welcomes natural sleep; for he knew that *to him* the next thing after his death would be the coming of the Lord, as he himself had described that event in his first letter to the Thessalonians. He knew, even as he had testified in that epistle, that in this way only, namely, by the coming of Christ, could he or any one else, except by a special resurrection, as in the case of Moses, or by translation, as in the cases of Enoch and Elijah, be with the Lord.

Therefore, as in death there is no consciousness of time, as the dead make no account of passing moments, hours, days, or years; inasmuch as the day of one's death is apparently (that is, so far as his sensations are concerned) the day of his resurrection and the dawning of the day of God, the apostle wrote of his departure, or death, and of his being with Christ, as if the two events followed each other in quick succession, whereas he knew, as appears from his second letter to the Thessalonians, that the day of rewards was not then at hand. This man of God wrote:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

Faith Brought Triumph Near

The development and work of the power here described occupied centuries of time. And this the apostle well knew would be the case, yet his

faith brought the final triumph near. He was willing to labor on for the good of others; yet had it pleased God, he would fain have closed his eyes in death, that thus for him the years of weary waiting might have ceased; for the grave knows nothing of time.

That such is the standpoint from which the apostle viewed this matter is evident from his words recorded in 2 Timothy 4:6-8:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

By "that day" the apostle means the day of final accounts, when the Lord shall "reward every man according to his works." Matt. 16:27. The expression occurs also in 2 Thessalonians 1:10 and 2 Timothy 1:12, 18. In every case it refers to the judgment and the end of the world. It means —

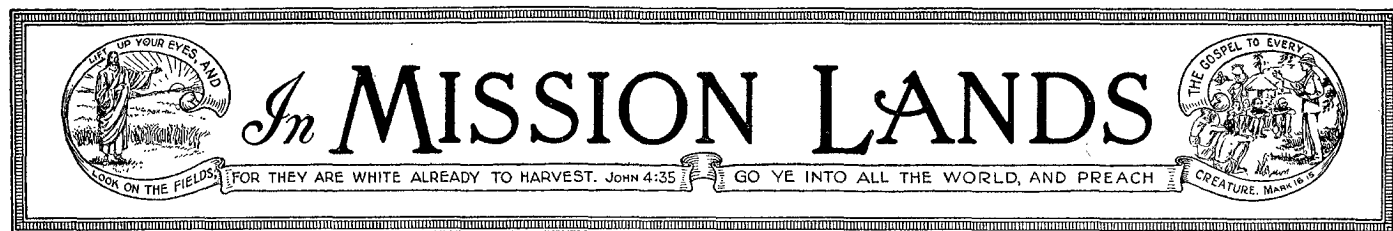
That day to holy inspiration known,
When earth with fervent, glowing heat
shall melt,
And works of boastful men shall perish
all.
As withered flower of the summer field
Into the overheated oven cast.

Some Events of "That Day"

It is at that day that the righteous are taken to be with their Lord. The apostle has described the scene in these words:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Truly it is a grand and soul-inspiring thought that all God's children are to be gathered home together. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. Then "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Then, and not until then, shall the final rewards be given; then, and not before, the Saviour "shall see of the travail of His soul, and shall be satisfied."



Not Ashamed of the Gospel

BY PETER NYGAARD

THE apostle Paul was not popular at all times. Quite often things went rather contrary to his personal liking, and after many years of hard struggle he did not become an honored ruler among his own people, in whose interest he labored untiringly for such a long time. But five times he received forty stripes less one, three times he was beaten with rods, once he was stoned, and often he was in prison and chained,—all for the sake of the gospel.

Paul's body bore the marks of ill treatment. In the midst of trials and persecutions he said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

It was not only in the time of the apostles that the gospel gripped hearts, but even now and in the West Indian Islands the everlasting gospel takes such a hold upon hearts "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" is able to divert from the right path the feet of those grounded in the present truth.

Some time ago we were asked to preach the gospel in a certain home. The man himself invited us to hold meetings in his house. His wife was a stanch Catholic, and she had an inner room where she could not invite everybody, as it was her temple. The room was actually filled with idols, images of all kinds. The meetings were kept up for some time, once or twice a week.

One day the woman asked for a Bible with large print. She began to read it, and read it every day; never before had she read a book with such interest. Every evening, as soon as her work was done, she looked for the good old Book, and kept on reading till one or two o'clock in the morning. Her husband did not show much interest in the reading of the blessed Book, but she experienced the truth of the psalmist's words, "The entrance of Thy words giveth light; it giveth understanding unto the simple."

On a certain day she started to cleanse her temple, and today it has no idle or image, but an even deeper sense of reverence and a more intelligent daily service is kept up every day. For years she had devoted her time to those sacred things (sacred according to her former view), and she had burned many, many candles to the images. Today there is no image and no candle burned in that room, but the light from above is shining in her heart, so there is no need of candles.

Step by step she followed the light as it shone upon her path, and rejoiced in the new-found truth. But



Brother Sabatino, Director of the Mission Station in Asmara, Abyssinia, With a Native Couple He Is Uniting in Marriage

her husband, as he realized that he could not serve two masters, drew back and became more and more indifferent.

As the time of baptism approached, day by day she laid firmer hold upon the Saviour, and with joy and gladness she went forward to be buried in the symbolic grave. She attended the church services on that Sabbath, together with the rest of the members of the same precious faith, and spent a glorious Sabbath, not anticipating

the trials awaiting her afterward.

Her husband had given his consent for her to be baptized, but while she received the Spirit of the Lord, he received another spirit; and as soon as she returned to her home, the persecution began.

Here in few words what her husband demanded: "Choose now between death and renouncing Adventism." He prepared the revolver, and she her heart for anything that might come. His brothers tried to persuade him not to carry out his evil purpose, but he threatened them, too, so they had to flee. His wife, however, remained with him, and little by little he became more calm, though not changing much his attitude toward her. He took her Bible away, so she could not see it or read it, but the words from it which she had treasured up in her heart during the night watches, while he had been sleeping, could not be taken away. For a long time she was unable to attend meetings, but the Lord sustained her, and later she received her Bible back, and is still rejoicing in the truth of that good book. The following passages have been her comfort:

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." "He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

May God help both her and us to be faithful until death, and we shall see many precious jewels in the heavenly mansions brought out of darkness and error through the present truth.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Santo Domingo.

Openings in Abyssinia

BY M. J. SORENSON

REPORTS of the conversion to Christianity of 15,000 Moslems in Abyssinia have been widely circulated. The leader of this movement, and through whose influence this large multitude accepted Christianity, Shiek Zakarias, was moved in a mighty way by the

Holy Spirit to labor for the conversion of his people. That his labors were abundantly blessed of God, is shown by the large number who forsook Islam and accepted Christianity.

The only form of Christianity known to them was the Coptic or

Eastern Orthodox. Through a study of the Scriptures Sheik Zakarias found truths not taught by the Coptic Church. He believed in the soon coming of Jesus, and preached this doctrine to his followers. When he died, about a decade ago, his followers felt that they had lost their spiritual father and shepherd. His dying message to them was that they should continue their search of the Scriptures. He also told them that gospel messengers would come from beyond the seas with a fuller knowledge of the Bible, and he admonished his followers when these messengers came, to accept their doctrines if they were in harmony with the Bible.

Some years passed before news reached them of our mission station in Asmara. When they heard about it, they joyfully left their huts in the mountain fastnesses, and journeyed by foot for more than a month before reaching our mission. Here they found missionaries teaching truths which they had already accepted in part. They accepted the third angel's message as a message from heaven, and six of them were baptized. With light hearts they returned to their homes with the glad tidings which they in turn made known to their countrymen. The seed thus sown did not fall on stony ground. Today the first fruits of what will no doubt be an abundant harvest are beginning to appear.

So far it has not been possible to send a European missionary to these Mohammedan converts. Our contact with them has been through the few who have come to the mission station and accepted the truth. We have encouraged them to return to their people and preach the gospel to them. A few months ago, Brother Ogbasgi, our veteran native worker, who is also an ordained minister, was sent up to labor among these people. As a result of the missionary work done by the members who had returned to their homes, Brother Ogbasgi found many who were ready and waiting for baptism. After further instruction, more than seventy were baptized, and reports have come to us that just as many more are asking for baptism.

Evidences of True Conversion

When the report first reached us that so many had been baptized, we feared that the work might be premature, but as we have learned more about the believers, these doubts have been dispelled. These new converts, little as they have of this world's goods, have already paid in over 200 thaler in tithe in cash, and another 200 thaler has been pledged. (Two thaler equal one American dollar.)

Besides tithe paid in cash, a granary full of grain tithe has accumulated. On the report appear such items as 1.50 thaler tithe on a cow, 20 thaler tithe on horses. Brother Ogbasgi writes that while he was giving a Bible study on tithe paying, a native merchant went out, and a little later came back with 60 thaler tithe. Others followed his example, with smaller amounts. They are also generous in bringing freewill offerings. One man gave a donkey, and others brought grain and such products as they had.

Africans are not generally inclined to part very readily with what little they have. Often they look upon the mission as an institution from which they should have help, and in the early years of a mission it is often hard and discouraging to get them to see their Christian duty in this respect. So when we hear of these believers' bringing their tithes and offerings, we know that something has gotten into their hearts and changed their natural desires.

Another thing that leads us to believe that the movement is genuine, is the fact that nearly all the baptized members are adults and in many cases husband and wife.

Then again, these believers have

been persecuted and ridiculed for their new faith. Four of the native teachers were in chains for their heretical teaching. The Coptic priests are very bitter against them. They have accused our church members to the local rulers of being enemies of Saint Mary and the church. One of the believers was lashed with forty stripes by a provincial chief as a result of accusations made against him by priests.

The accused came to Addis Abeba, and his case was made known to the king. The chief who had beaten him was sharply reprimanded by the king, and upon returning to his country had to make a public declaration in the market place that henceforth these Mohammedan-Christians, as they are called, were free to worship as they pleased.

This victory for our believers stopped the persecution for a time, but since then it has broken forth with added fury. Money, cattle, huts, and land have been taken from these converts, and they are suffering much for their faith. Let us pray that they may endure these afflictions with patience, and that God may help them get full liberty, so that the work in this promising section may go on.

African News---No. 3

Resolutions Adopted at the Solusi Council

BY E. KOTZ

THE different conventions and committees brought in quite a number of resolutions that were fully discussed in the plans committee as well as in the council proper. Although they were all very good, yet space does not permit of printing them here, but it may suffice to say that the resolutions covered the needs of the different departments, and if faithfully carried out, will prove a great blessing to the work in the African Division.

To three of them I should like to

call special attention, as follows:

First, the resolution on the development of native leadership:

"WHEREAS, The small annual increase in mission appropriation cannot provide for any appreciable increase in European workers in fields where the work is already established, if we are to press into the many places still unentered; and,

"WHEREAS, God has, in His providence, raised up among us a strong corps of native laborers, many of whom give promise of developing into leaders, if suitable training is provided;

Resolved, That we begin immediately



Schoolboys at the Training School in Addis Abeba, Abyssinia



Two Abyssinian Evangelists, Who Were Among the First Moslem Converts to Be Baptized

to draft our native brethren into the administrative branches of the service, choosing those who have had sufficient training and experience to qualify them to carry such burdens."

Further paragraphs in this resolution define specifically how this plan is to be carried out in order to develop natives as members of the local committees in fields where the work is well established, and to provide, in time, general training for all lines of other work. Further, it is planned to place responsible trained native workers in charge of such field work as will relieve European workers for more important posts or for opening up new territory. The brethren also expect to appoint native workers to foster the interests of all the different departments.

This resolution did much to bring joy and courage into the hearts of our native believers, who are certainly worthy of such confidence expressed by their missionaries. They seem to be a band of hard-working and very faithful laborers, and they are especially thankful for this resolution, since it enables them to meet a criticism that they have to meet when the heathen say that this work is only a European work, and that they have no part in leading out in it. The speeches that our native leaders made to this point convinced all of us that they would enter upon this new plan with a spirit of humility and consecration. On the other hand, the European workers assured the council that they would stand by their native ministers, counseling them and helping them as they were about to

take upon themselves greater responsibilities. This is certainly a very wise and timely step in the development of the work in Africa.

Closely connected with this resolution was another one increasing the financial responsibility of the natives.

"WHEREAS, The rapid development of the work in the African Division has greatly increased the financial burdens borne by our leaders and missionaries, and by our European brethren and sisters in the homelands who contribute to its support; and,

"WHEREAS, Hundreds of doors stand open today which we are unable to enter because of the shortage of means, and due to the fact that all the mission appropriations from the General Conference are consumed in caring for the work already in hand and in fostering and caring for our established native churches; and,

"WHEREAS, In many fields our native churches have developed into strength and financial ability, and are now fully able to provide funds for their own work; and,

"WHEREAS, We believe the time has fully come when our native believers should be united to carry a more definite burden in the matter of financing the denominational work in their respective fields and in the world field, by assuming the responsibility of support for all work done by our native leaders in addition to reaching their full goal for missions;

"Resolved, That in order to place this responsibility before our native believers in an intelligent manner, the following plan be adopted, taking effect January 1, 1930:

"A. That each local field, at the time of the distribution of the annual budget, prepare two distinct budget sheets for the field and for each mission station, one sheet to cover the European work of the field or mission, the other covering only the native work.

"B. That in the budget sheet on native work the following items be included:

1. *Expense.*—Native wages, traveling expenses, food allowance, rent allowance, and needs for additional native laborers, etc.

2. *Income.*—Estimated school fees from stations and outschools, estimated tithe from native laborers and churches, estimated appropriation equal to regular mission offerings, and estimated overflow in native mission offerings.

"C. That each native worker, the elders or leaders of native churches, be supplied with a copy of this native budget for their respective fields or mission stations.

"D. That frequent explanations and appeals be made to our native believers by field leaders, station directors, and native leaders, in an endeavor to bring in sufficient funds from our native churches to cover the budget requirements.

"E. That all overflow in native mission offerings revert to the field or mission raising it, that it may become an income to the native budget.

"F. That the mission goals be constantly kept before our native believers, urging upon them their responsibility to the world field in addition to supporting the native work at home.

"G. That far greater efforts be made to enlist every native worker and member in the various campaigns for the raising of mission funds, such as Week of Sacrifice, Harvest Ingathering, Big Week.

"H. That where native church or school houses are required, except on main stations, the native believers be asked to provide sufficient funds and labor for the erection of same.

"I. That in areas where our work is directed by our established missions, or other areas where it has become well established, a monthly fee be charged for all mission and outschool pupils, this fee to be sufficient to cover the salary and expense of the respective teachers.

"J. That an annual appropriation be made to the native department of each local field equal to the amount of regular mission offerings paid by such field."

The above paragraphs define the plans that were adopted by the council, and we hope will lead not only to full self-support of the native churches, but beyond that will enable them also to contribute more largely to the general mission funds. In the future two distinct budget sheets for the field and for each mission station will be prepared, one sheet to cover the European work and the other only the native work. Each native worker will be supplied with a copy of the budget for his own field or mission station. All overflow in native mission offerings is to revert to the field or mission raising it.

The representatives of our native constituency attending the Solusi council further unanimously voted that further efforts be made to enlist every native worker and member in the various campaigns for the raising of mission funds, such as Week of Sacrifice, Harvest Ingathering, and Big Week, and that wherever native



Brother Sabatino of Asmara, Abyssinia, With Five New Church Members

churches or schoolhouses are required, except on main stations, the native believers be asked to provide sufficient funds and labor for the erection of the buildings.

A further resolution deals with the training of our young missionaries from abroad. It reads as follows:

"We recommend, That we plan for the training of missionaries as follows:

"1. Each union shall select at least one of its larger mission stations, to serve as a training station for new recruits to mission work.

"2. That every incoming missionary be assigned to this training station for a period of six months before being sent to his place of labor.

"3. That a definite course of training be planned, which shall include the following:

"a. First and most important: Language study.

"b. Study of plans and policies of the division and the union and field.

"c. Study of organization of all departments of our work as carried on in the union.

"d. Study of school syllabuses, etc.

"e. Reading of helpful books on mission problems.

"f. Study of 'Health Manual for Missionaries.'

"g. Acquaintance with bookkeeping and reporting methods.

"4. That during this six months' period of training, the mission recruit be given no regular duties in the administration of the mission.

"5. That in the language class, a study of the Bantu languages in general be pursued for a sufficient length of time to give the student a knowledge of the general structure of Bantu languages, in connection with the study of the specific language in which he is to labor.

"6. That we reaffirm the statements on language study in the present working policy of the division, and that we ask the division department of education to give study to and outline plans for making the above plans effective."

We firmly believe that if all the workers in the field co-operate in carrying out these resolutions, it will mean a great blessing and a new impetus to the development of the work in the African Division.

Malamulo Mission, Nyasaland.

Chota Nagpur Mission

BY BRYAN VOTAW

THE work in the Chota Nagpur Mission is new. It is only a matter of six or seven years since L. J. Burgess gained the first converts here, and some of them came from away out in the jungles, seeking the light of truth. One man, who has now become quite a successful worker, made two special trips to Ranchi in search of the "people who keep the seventh day as the Sabbath, and believe that Jesus is soon coming." Elder Burgess had confined his efforts largely to Ranchi, but some from the outlying districts sought him out, and after learning the essential points of the message, started the light burning in their own neighborhoods.

After Brother Burgess left the field, J. E. Saunders baptized some who had already accepted the truth under his predecessor's ministry. But Brother Saunders, being connected with the Union Training School at Ranchi, did not have time to develop the interest that had been created, so it was left to grow up of itself without any special help from European workers, until two years

ago, when L. G. Mookerjee came to take charge of the school, and Brother Saunders was left free to spend all his time working among the villages of this section. However, after a year's evangelistic labor, Brother Saunders went to America on furlough, and that left the mission again without a European worker, until I had finished my first year of language study. Shortly before leaving, Brother Saunders baptized sixteen new converts.

In spite of the intermittent effort put forth, the Lord has blessed abundantly, so that we now have a membership of nearly eighty native believers, with several more ready and waiting for baptism. As we see God's Spirit working on the hearts of the people, we are reminded that it is "not by might, nor by power, but by My Spirit, saith the Lord."

As soon as possible after finishing my first year of language study, I started out on a camping trip among the people of this region. I first went to Bagri, a village forty-five miles from Ranchi, where we have our only

church building in this mission field. There I found several new believers keeping the Sabbath, some of them almost ready to be baptized.

I remained there a few days, giving Bible readings and visiting the people, and then moved on to Jeeling Kela, seven miles north of Bagri, where we have at present only one baptized believer, a member of the Bagri church. This brother, since his baptism in February, 1928, has been very active in telling his neighbors about his experience in Christ, and about the soon coming of our Saviour.

At first it seemed that he was not making much of an impression, but this state of affairs was not to last long. One of his neighbors had a little sore on his back. He doctored it in the usual native way, but it kept getting worse, until his family and friends lost all hope of his recovery. After the sick man's friends had given up trying to help him, and gone away expecting him to die, our brother heard about the case, and went over to see what he could do. He took care of the man day and night, and prayed earnestly to God for the aid of His healing power. Today the man is well and rejoicing in the truth. I first saw him when the sore was just healed, and as I looked at the great scar I realized that it was indeed God's healing power that had saved the poor man's life.

As soon as this man was converted, he began telling his friends about the help he had found in God for both his physical and his spiritual ills, and today in that vicinity there are three other families keeping the Sabbath. These have all come directly out of the darkness and superstition of animism.

Lay Members Working

Everywhere I went around this little field I found the same evidences of the working of God's Spirit upon the hearts of the people. One of the most encouraging things I saw is the way the lay members are taking hold of the work of propagating the third angel's message. Some of them regularly give Bible studies to their friends and neighbors. Two men are conducting schools in their own homes, without a cent of remuneration for their efforts, in order to gather in the children of their heathen neighbors. Each of these two men has brought some grown people into the truth during the past year. That is the spirit that seems to have taken hold of several of our lay members in this mission.

One of our greatest handicaps is the lack of trained native helpers. Until this year there have been only two evangelists and two teachers.



A New Family of Sabbath Keepers in Murhu, Thirty Miles South of Ranchi, India



Akulu Singh and His Family, With Nehemiah Munda, Who Cared for Him and Prayed for Him When He Was About to Die.

Nehemiah is the man wearing the cap.

The evangelists have never had any training in our own schools, and the teachers only a year each. One teacher has been teaching for us only one year, and the other two years. However, this year we are getting two new workers, one teacher and one evangelist, fresh from the Union Training School at Ranchi, both earnest young men, well qualified for their work. With these new workers, and with Brother Saunders returning in July from his furlough with new vigor and inspiration, we ought to see a greatly increased harvest of souls during the next year.

At the time of the general meeting in February this year, sixteen persons were baptized, and there are several more who are ready, but were not able to attend the meeting. G. G. Lowry, the union superintendent, has been wanting to go to their villages and baptize those who are ready, but he has to look after two local missions besides his duties as union superintendent, so he has not had time yet to administer the rite to them. At present it looks as if the total number of baptisms for the year will be about thirty. That is a good harvest for the amount of effort that has been put forth.

We need more trained teachers and evangelists, to keep up with the interest that is being created. However, it looks as if we shall have to wait a little while for these, for only a few of the people in this area speak Hindi, so we cannot bring in workers from the other missions in the union. This plateau is principally inhabited by the Kol tribes, who speak their own tribal languages. We have some promising boys in the schools now, who we hope will develop into faithful and efficient workers.

We are looking forward with confidence and courage concerning the work here. Every few days we hear of new people being interested in the truth, and many of them are groping their way out of heathenism. Statistics show that more people are turning to Christianity in the province of Behar and Orissa than in any

other part of India. May God help us to bring the judgment message to them quickly, while the tide is flowing in the right direction.

From Haiti

BY A. R. OGDEN

RECENT word from Haiti reports the baptism of 141 before the close of the first half of the year.

At a workers' meeting held in Port au Prince in February, a goal was set for baptizing at least 300 in Haiti for the year. The prospects are very encouraging that this number will be more than realized before the close of 1929. The outlook is very bright in all the fields of the Antillian Union for a rich harvest during the remainder of the year.

Havana, Cuba.

Itinerating in the Dutch East Indies

BY K. TILSTRA

I HAVE just come back from a trip to the near-by islands. Although they are not far from each other, it nevertheless takes much time to visit them, and crossing the water in a small native boat is not without danger.

From Amboina I went first with the steamer to the island of Saparua, where we have, in the town of Saparua itself, forty-seven Sabbath school members, counting all the children. Then there are also other places on the island where interests have started, so we have altogether about seventy Sabbath keepers here. I spent three days among them, and then had to walk across the island to a place called Pia.

From there our native worker took me over to his native island, called Ceram. This is a large island with over 100,000 inhabitants, of whom the mountain people as yet have heard nothing of Christ. At the present time another Dutch missionary society is working among them.

It took us about three hours to go across. Sometimes the waves threatened to wash our little canoe away, but still we kept on, and as the wind was with us, we succeeded in reaching the shore before night. The whole village was aroused when they saw a white man entering the house of a native, and we did not need to advertise the evening service, because young and old had gathered around the house to listen to the white preacher.

The next day we had to visit another village, where we also have some Sabbath keepers. We walked for three hours and a half, and had to cross about twenty-five rivers, crossing most

of them by walking on big tree trunks that were laid across by the natives. Some of the larger rivers we had to walk through, as not one of them had a good bridge. In the rainy season it is impossible to walk there, because the whole country is flooded.

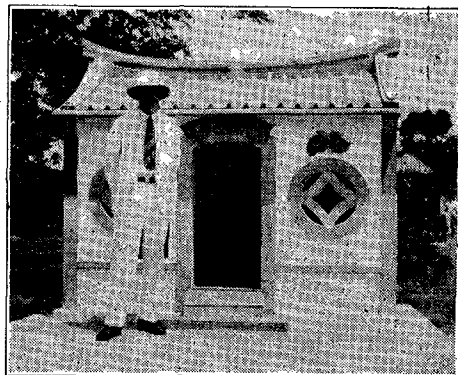
It was already dark when we entered the village, but as soon as the natives discovered that we had come, they began to gather around the house, although it was raining hard. As soon as I was ready I gave a Bible study.

The next morning we went to see the head of the village, *kapala kampong*, as they call the headmen here. I asked his permission to baptize, which was granted. So in the afternoon we had baptism at the river, six being buried in the watery grave. The whole village came out to see this new ceremony. Never before had they seen anything like it. At night we had another Bible study, and early the next morning went back to the first village.

We arrived there just before the rain began to fall. I also paid the head of this village a visit, and made friends with him. The next morning at 5 o'clock we had to leave. As there was no other means of traveling, we rented a small native boat, and set out for the other shore. Soon the rain began to pour down, and the wind to blow. Sometimes I was afraid our small boat would capsize, but the Lord protected us, and after having spent six hours on the water we landed safely again on shore.

This is just a little experience to show how we sometimes have to travel. Many a native boat has been lost in these waters, but we know that this is the Lord's work, and where He sends us, He also will protect us. This is His promise.

The work is prospering in this far-off field of the Dutch East Indies Union. At the close of last quarter we had a baptism of forty-one, and there are many others in the baptismal classes. May the Lord bless them, and give us much of His Holy Spirit in trying to lead them on in the path of righteousness.



A Typical Chinese Sepulcher in the Dutch East Indies



A Tragedy of Youth

BY M. E. KERN

AN eighteen-year-old girl, after writing of some of the problems she is facing in her Christian experience and in her church work, adds:

"These questions have caused me much anxiety. I wish to do right, but it goes hard when one lives in a divided home, works with unbelievers, and—sad to say—worships in a church where the members are, to use a popular expression, 'at loggerheads.'"

It is one of the tragedies of life in this world of sin that children emerging into young manhood and womanhood should meet such conditions as here described. It is a pitiable situation. And it is a tribute to young people that so many will struggle on and up under such influences.

There have always been "divided homes," and probably always will be till the end of the conflict. There would doubtless be more husbands and wives united in the faith of Jesus if the believing husband or wife had a deeper Christian experience; so that "even if any obey not the word, they may without the word be gained by the behavior of their wives" (or husbands). 1 Peter 3:1.

It may be necessary in many cases for our young people to find their work in the world. But with a proper

home atmosphere, and the power of love pervading the church, such young people can often be saved from falling victims to the self-seeking, pleasure-loving spirit of the world.

But when the members of the church of God are "at loggerheads," what hope is there for the tender plants growing up in such an atmosphere? What encouragement to the youth just learning the Christian way, and beset by the most subtle temptations of Satan, to find such failure on the part of those to whom they would naturally look for an example? These are serious questions.

If the church fails to make religion attractive to the young, if they fail to find in the church a haven of refuge when the storms of temptation are about to sweep them away, what hope is there?

O church of God, arise and put on thy beautiful garments! Seek peace! Seek righteousness! It may be that ye shall be hidden in the day of wrath soon to burst upon the world! May God have mercy on His erring church! Some day the Lord will ask us parents and church leaders, "Where is the flock that was given thee, thy beautiful flock?" May we then be able to answer, "Behold I and the children which God hath given me."

Time! What About It?

BY O. A. SKAU

"Sir, I am a poor man," is a remark we frequently hear out in India. As I have listened to this statement and others of a similar nature, I have wondered why the speaker was poor. I have noticed everything about him, and of course have had to admit that he was poor, but why? Some of these miserable creatures are poor, I know, because of accidents, sickness, and many other causes for which they themselves were not directly responsible, but is that always sufficient reason for continuing to be poor? In this connection I may ask, What is the difference between a pauper at seventy years and Edison at the same age? Largely, I should say, a difference in the way they utilized their time.

You have all heard Thomas Edison's famous definition of success, I am sure; namely, "Two per cent inspiration and ninety-eight per cent perspiration." Do you know that Mr. Edison keeps a time card for himself in his own factory? It is said of him that he is too busy to attend a birthday party for himself.

Benjamin Franklin asked this question, "Dost thou love life?" and then answered it in the following way, "Then do not squander time, for that is the stuff life is made of."

Are you a time waster, a spend-thrift of mornings, a squanderer of afternoons, a dissipater of golden hours and diamond minutes? If you are, you are wasting life, and may

find yourself a pauper in the near future.

Are you among those who are willing interruption sufferers, ready to stop work at any time to talk of trivial or irrelevant matters? Are you a good-natured idler, or a dead-in-earnest worker?

A year or so ago a young man complained to me that he had been slighted. He felt that his friend and fellow worker was started on a higher scale and was being promoted while he himself stood still. Carefully and tactfully I pointed out to the complainer that promotion in anything now-a-days depends largely upon the individual himself. I pointed out that he himself was to blame for not being promoted. Poor boy, he had failed to realize that a man, like a watch, is valued for his going qualities and not his stopping ability. A bicycle falls the minute it stops moving. Industry keeps many a life from falling.

Every one has a definite income of twenty-four hours a day. This income is constant, is the same for rich and poor, and there is no income tax on it.

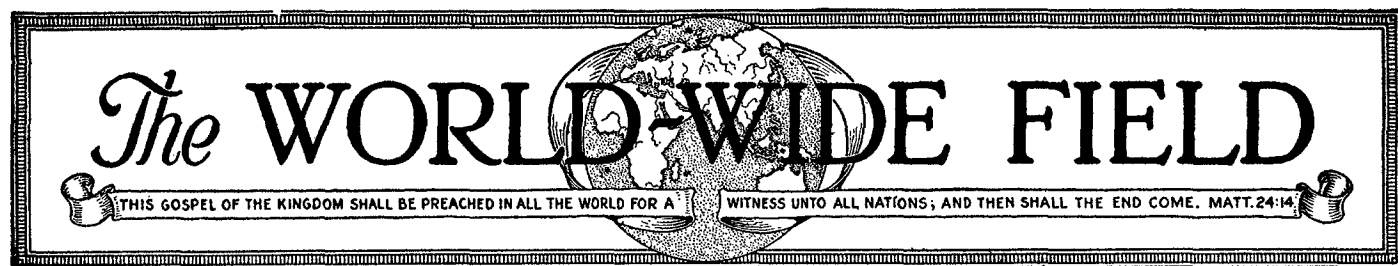
Henry Ward Beecher says, "If you are idle, you are on the road to ruin, and there are few stopping places upon it. It is rather a precipice than a road." Goethe says, "Nature knows no pause, and attaches a curse upon all inaction." Do you believe it? If not, test it out. That which rests, rusts.

Dear reader, if you have not succeeded in the past, do not be content by saying, "Luck is against me," for that is not so. God has allotted to all an equal amount of time, and our success or lack of success depends upon how we use the time allotted to us.

Regularity is the secret of success, and the man of system is the man who watches the clock. The worker who fails to watch the clock, fails to do the right thing at the right time. He is late to work and late to quit; he gauges the time by his moods, and merely works when he feels like it, and disorganizes a whole arrangement.

Just recently I read about a person who carelessly let three minutes slip by before answering a phone call, thus sacrificing 1,600 lives and several million dollars' worth of property. It is

(Concluded on page 29)



Reform Calendar Issue

BY C. S. LONGACRE

THE Committee on Scientific Calendar Simplification in the United States has just rendered a report to the State Department here at Washington, requesting it to urge upon Congress, as well as upon the League of Nations, the matter of the speedy adoption of the new Cotsworth calendar scheme. This committee has changed its name, and reorganized itself into the International Fixed Calendar League, with headquarters in Washington and also in London. Its representatives are now working in different countries, among business organizations, lining them up in favor of this new calendar plan.

Mr. Cotsworth himself is lecturing at the present time in Canada before universities and business organizations, and his lectures are being received with much favor. The International Fixed Calendar League is becoming very active and progressive in its propaganda work, and it behooves those who are standing for the preservation of the weekly cycle and fixed holy days to carry on a campaign of education, enlightening the public mind as to what is involved in this new calendar scheme if it should be adopted by all the nations.

Congressman Porter, the chairman of the House Foreign Affairs Committee, who is the author of the present resolution pending in Congress calling for an international conference to revise the present calendar, recently called on President Hoover in an endeavor to solicit his support in favor of the new calendar plan. We do not know what Mr. Hoover's attitude is on this subject. At any rate, our people need to bestir themselves and circulate the *Liberty Extra* dealing with the reform calendar, point out the serious results which would follow its adoption, and use the petition on the last page in securing signatures protesting against this calendar scheme. We have received many orders for the *Liberty Extra*. But we believe that this situation calls for many more papers to be circulated.

We are not receiving as many petitions this summer as we ought to be

receiving in order to meet the issue successfully at the hearing this coming winter. Now is the time to work and get ready for the issue.

There are a few faithful ones who are doing very commendable work. A good brother from Calhoun County, Michigan, has just sent us in three petitions containing 155 signatures protesting against the Cotsworth calendar plan, and he tells us in his letter that he is past ninety years of age and very lame, so it is difficult for him to walk. Yet, afflicted as he is, he sends in this long list of signatures, which must have cost him a great effort and much pain to secure, and he wants to continue the work, and calls for more petitions. If this aged brother is able to do this work, why cannot our people who are younger help in this good cause? Certainly he leaves those who are more able-bodied without excuse for not doing something.

If this new calendar plan goes into effect, we are going to suffer a great deal more than we ever will under the enactment of a Sunday law, and it behooves you now to do all you

can to prevent such a calamity from coming upon the nations of the earth. The *Liberty Extra* ought to be circulated by the thousands, and we should receive millions of signatures before the issue comes up before the committee this winter.

The Sunday law forces also are very active at the present time. A large delegation of the Lord's Day Alliance and other reform organizations recently called upon President Hoover, endeavoring to secure his support in favor of the Lankford Sunday bill the coming session of Congress. President Hoover, however, did not commit himself to their program, and refused to see them when they called the second time, and has refused to receive those who are opposed to Sunday legislation. He evidently intends to take a neutral position on this question, and not commit himself to either side publicly.

All these things indicate that we shall have a hard battle on our hands this coming winter in Congress, both over the Sunday law issue and the calendar issue. We trust that our people will make good use of our religious liberty literature, circulate the *Liberty* magazine at this time, and get ready for the coming conflict.

New Jersey Camp Meeting

BY F. H. ROBBINS

THE annual camp meeting of the New Jersey Conference was held on the public school ground in Trenton, N. J., June 27 to July 7. The attendance by our own people and those not of our faith was excellent. Publicity was given to the meetings through the *Trenton Press*.

As a result of the interest created at the camp meeting, the New Jersey Conference is sending the *Present Truth* to a number of persons who handed in their names while attending the meeting. Some of them are very much interested in the truth, and it is believed that many will be saved as a result of the follow-up work.

A spirit of deep devotion was manifested during the entire meeting. Order and organization were seen in every department of the work. The early morning meetings were well attended

by both adults and young people.

At the close of the camp meeting fourteen persons were baptized. The mission offerings for the last Sabbath, in cash and pledges, amounted to \$1,851.50. In addition to this, the Sabbath school offerings for both Sabbaths were \$434.35, and the evening offerings for camp meeting expenses were \$357.25. Book sales for the ten days were \$2,491.63.

Besides the union secretaries and workers, there were in attendance from the General Conference, J. L. Shaw, C. K. Meyers, J. A. Stevens, and C. S. Longacre; J. C. Dean of India; from the Review and Herald, J. W. Mace, F. A. Coffin, and C. E. Palmer; from Washington Missionary College, B. G. Wilkinson, H. H. Hamilton, W. R. French, and E. Jones; from Shenandoah Valley Academy,

W. C. Hannah and J. H. Smith; from the Bureau of Home Missions, J. F. Huenergardt and H. Griffith; and nurses from the Washington Sanitarium, Misses Esther L. Bergman and Wilma Wilks.

The camp meeting this year was a great spiritual refreshing to our people; and since its close reports are coming to the conference office from all parts of the field, expressing ap-

preciation for the good meeting. There is an excellent spirit of courage and cheer throughout the entire conference. H. J. Detwiler, with his earnest corps of laborers and the believers in our churches, is working faithfully and energetically to advance the cause of God; and indications are that the coming year will see greater progress in New Jersey. This should surely hearten our people.

at Glendale, gave us some important observations as to the needs of the student nurse in order to fit herself to enter one of our training schools, as follows:

Necessary Requirements

- "1. Good health.
- "2. A home training giving a good foundation in home economics, is invaluable in the training of a nurse.
- "3. A firm determination to study hard in the pre-nursing education.
- "4. An unwavering decision to submit cheerfully to the training school work and discipline, thus accomplishing the piece of work she has set herself out to perform.

"It has been recommended by the General Conference that such pre-nursing subjects as physiology, chemistry, biology, physics, nutrition, and cookery, be taught in our denominational schools. Students who are contemplating taking a nursing course would do well to add at least four of these subjects to their twelve-grade work. Some schools of nursing are already giving preference to students who have these subjects, rather than to students who do not. If perchance you have not decided until your academic work is finished, that you want to take a nurses' course, it would be well for you to take these subjects in junior college.

"The following conclusions were reached at the twenty-sixth State Nurses' Convention of California, as summing up what the nursing educators say concerning the average trained nurse of today: 'We need quality rather than quantity in the nursing profession. We have about reached the saturation point in numbers, and the problem of employment has become acute. Schools must select their students more carefully, being positive that those they select are capable and efficient. As education increases there is less need for solely physical ministration and more need for understanding mental conditions. A nurse need not resort to colored hose and silk dresses to prove she is modern.'

"In the Glendale School of Nursing we endeavor to hold up the ideals of the nursing profession, as well as to train missionary nurses. The number of students we take into the school is, from ten to twelve every four months, February, June, and October. We have places for four boys in October only. This is as many students as we feel we can take and put them through the following services:

Preliminary	4 months
Hydrotherapy	4 "
Medical Nursing	6 "
Surgical	6 "
Operating Room	3 "

The Training School of Today

BY L. A. HANSEN

THOSE who have spent any time at our sanitariums and have come in contact with the work of our nurses, will appreciate that the nursing phase of our medical work is no small thing. Those who carry the responsibility of our nursing education and of planning for class work, for duty, and for all the other activities that come into the program of the sanitarium and training school, know that it is quite a heavy work. This impression was borne in on me all the more forcibly in a recent visit to our sanitariums, and from a little closer observation in some of the larger ones of what is involved in nurses' training.

No one perhaps doubts the value of the education our training schools are giving. They fill a very important field in the denomination. The education given cannot be valued in dollars and cents, but even from that standpoint the figures mount up considerably. When we consider, however, that the nurse, on the completion of her course in one of our sanitariums, is not only prepared to make an independent living, but is qualified for doing missionary service of the highest order, we must recognize that such a training is invaluable. The number of nurses we graduate from year to year ought to add much strength to our work.

How much we get out of the product of our training schools depends considerably on the quality of the raw material which goes into them for the making of nurses. It goes without saying that the better background in home training, education, and spiritual experience our young people have, the greater are the possibilities of further development and usefulness. It would be a mistake for any one to regard our training schools for nurses as schools of reform for young people who may need strong restraint and guidance or discipline. Those in charge do not have time to give the attention such young people need, and the service which the student nurse is to give is of such a character that we cannot well use the immature, the

frivolous, the near-incorrigible, or the careless.

Opportunities in Good Training

Time was before the days of Florence Nightingale that those who cared for the sick were of the most ignorant and uncouth type. She saw the crying need for skillful, intelligent care of the sick, and set herself to making the nursing profession one of credit and honor. She held that the standards be missionary rather than mercenary; altruistic, and not merely for money. Fifty years have gone by since the first training school for nurses was established in St. Thomas, London.

The Great War called for many nurses, and thus revealed our unpreparedness for providing skilled help on a large scale. Much was said about the prospects of a white cap famine. Since the war, wages for nurses have increased. The leaders in the nursing world, both in this country and in the rest of the world, have caught the vision of directing this ever-growing body of splendid young women in order to strengthen the nursing profession. It is felt that the nurse of today must have a better educational background than was formerly needed in order to keep pace with the progress of medical science.

The patient of today requires mental treatment as well as physical care. The deterioration of the race, the increase of disease, the apparently growing need of surgical operations, attended often by shock and strain, the breaking up of homes and families, the lack of proper physical training, the stress and strain of life, much mental burden, become too much for many. Their care when sick requires calm, skillful, and wise service. It isn't just any one that can give it.

In our own work there are the special calls to mission fields as well as the open fields of service at home in our sanitariums, in our schools, and in field service. All this calls for a nurse of special type. It adds importance to making the pre-nursing education what it should be. Miss Helen C. Manson, R. N., director of nurses

Obstetrical	3 months
Pediatrics	3 "
Dietetics	2 "
Vacation	1 "
Total	32 "

limited number of months in which to cover all the theoretical and practical work done, and there is no loose time for thus dropping out.

The student, too, must be willing to adjust her social life to her work, and not let anything else come in to interfere with it. A student whose mind is not wholly concentrated on her work has a divided mind, and sooner or later may choose to drop out, perhaps to get married. Almost invariably those who do this are in a few short years pleading with the training school faculty for an opportunity to finish the course. Other problems may then enter, for usually there are children to be reckoned with and to be cared for, and the amount per week which the school allows for the student's board, room, and tuition, is not adequate to support a family. Still another problem may arise out of this, as usually such persons wish to live outside the nurses' home. Here they are wholly out of touch with the religious influence of the nurses' home and its ideals.

In the selection of student nurses, preference will be given, in many of our training schools, to mature, unmarried, co-operative young women with a good education, at least twelve grades, including pre-nursing subjects. The benefits and advantages of the nursing course are well worth the effort to meet these various requirements. Will those who have anything to do with directing student nurses to our institutions bear these in mind?

"If a student wishes to have credit for a three-year diploma, she must choose an elective course of four months to add to her basic work of thirty-two months. California State gives us credit for hydrotherapy as an elective, so our students take this during their basic work, and then have four months more to put in to get a three-year diploma. This school of nursing offers two elective courses: Doctor's Office, and Electrotherapy."

Quality Counts

Miss Manson tells us that one of our greatest problems today is to secure enough students of sufficient maturity, not only in age, but in ability, to face life's problems squarely and know what they want to do. They should be sure that nursing is the vocation they wish to follow as a calling, and not merely as a means of earning a livelihood. Students are needed who will put thoroughness into the work, and not merely want to "get by." They should be earnest and sincere in their study, seeking a knowledge that may serve as a stepping-stone to a higher goal.

The training course, as will be seen from the curriculum, is one of intensity, and does not fit itself to the student of vacillating mind who would drop in and out at will. There is a

tered into the labors of this camp meeting very earnestly. His work was greatly appreciated by all. L. E. Christman, of the General Conference Home Missionary Department, and the writer joined with all these other brethren in working for the interests of this camp meeting.

On the last day of the meeting, a large number gathered on the shores of Barnett Lake, near the school campus, and witnessed a beautiful ceremony as twenty-five candidates were buried in baptism. There were ten other candidates who returned to their home churches to be baptized there.

The cause of foreign missions was not forgotten. A total of \$6,148.32 in cash and pledges was given during this meeting. Despite most unfavorable crop prospects, the believers rallied generously to the support of the work.

We were all greatly saddened by one untoward occurrence during this otherwise pleasant gathering. One warm afternoon some of the young men went swimming in Barnett Lake. One of them went down, and before his body could be recovered life was extinct. Every effort by doctor and nurses to revive him failed. He was a young man of fine character who had recently accepted the message. He had finished the course at Battleford Academy, and had come to the Canadian Junior College to enter as a student there. His relatives all live in Scotland. On the last Sabbath afternoon his funeral was held in the large pavilion. What an object lesson of the uncertainty of life!

Dr. Leiske from the Rest Haven Sanitarium, was a very busy man during this gathering, consulting with and treating those who needed his services. What a blessing our medical work is to those in need of physical restoration!

The Lord is blessing the work in the Western Canadian Union Conference. The Alberta Conference is sharing in this. It was a great joy to meet the earnest believers in this field and to join the brethren in laboring for them.

West Michigan Conference

BY S. E. WIGHT

DURING the first six months of 1929 the West Michigan Conference made progress in every department. It was thought at the beginning of the year that the tithes would be greatly reduced because of the extremely low price of potatoes, which during this past year were the principal crop of the farmers in the north and central part of the conference. But our city churches came to the rescue, and in-

Alberta Camp Meeting

BY J. L. MCELHANY

THE camp meeting for the Alberta conference was held at College Heights, July 11-21. The camp was pitched on the grounds of the Canadian Junior College. This arrangement was very convenient, as it made possible the use of all the school facilities. The dormitories as well as a large number of family tents were occupied by those attending the meeting. The school chapel was used for the young people's meetings. It was none too large to accommodate the young people who were present.

There was a fine spirit of courage and good cheer manifested by the brethren and sisters attending this meeting. It was truly a spiritual feast. The Lord's blessing rested upon His people, and many precious victories were gained.

A. V. Rhoads, the conference president, and his fellow workers all labored earnestly to make the meeting a success. Their efforts were supported strongly by Elder S. A. Ruskjer, the

union conference president, and the union conference workers.

One feature of this meeting deserving of special mention was the presence of strong language groups. There was, of course, the English, which was the largest, then the German. There was also a fine group of Ukrainian believers, and also Scandinavian representatives.

J. T. Boettcher, H. O. Olson, and S. G. Burley labored especially in the interests of these language groups. While these brethren labored earnestly in behalf of their own groups, it should be said that they labored just as earnestly in behalf of all the other groups. A fine spirit was manifested in the frequent interchange of talent and in joint meetings. This plan avoided any tendency toward isolation on the part of any group, and bound the hearts of all the believers together in the blessings of the message.

J. H. Roth, just returned from South America, was present, and en-

creased their tithes, so that the first six months showed a small gain over the first six months of 1928.

The camp meeting was held this year in Hastings, where we have a church of medium size and several churches near by. A real interest was created, which is being followed up by a Bible worker. Many people expressed themselves as being greatly blessed by the camp meeting, and good results are seen throughout the whole field.

During the past winter and summer a dormitory for the boys in connection with the Cedar Lake Academy, has been built. It is a modern building in every respect, with brick veneer, and has attracted the attention of people not of our faith. While the dormitory is a first-class, up-to-date building, yet it was constructed economically. This was due to the architect's being a Seventh-day Adventist, and the construction was looked after by one of the conference workers. The conference laborers worked on the building for about

three weeks after the foundation was completed. It is to be dedicated September 3 without debt. Material was bought for this building no faster than the money was contributed.

There are six tent companies in the field this summer. It is too early now to say what the results will be. There is a growing interest in this field in the third angel's message. One tent company is in Petoskey. Those who have been long in the faith will remember that this is one place in which Sister White was very much interested. She gathered the money with which to build a church there, and it is still in good condition, and a small company of Seventh-day Adventists meet there for Sabbath services. The tent is attracting the attention of many people who are congregated there, and we are hoping that great results for the cause will be obtained by the summer effort in that place.

The workers are of good courage, and we trust the Lord will give West Michigan an increase in souls.

would bring the believers of several stations together at some central place, at which union and division help would be in attendance, and then before the end of the year faithfully revise the church lists in accordance with the results of this earnest effort to reclaim the lost. After this we believe every effort will be made to keep the church records as they should be.

It was a good meeting in every way, and God greatly blessed us as we studied and prayed together over the problems of these difficult and trying fields. Truly God has done very wonderful things among these Indians. Just now the work is facing a real crisis, but we are confident God will do even more wonderful things as the crisis is faced with faith in Him.

Work Among the Blind

BY E. F. HACKMAN

THE work of the Home Missionary Department includes many activities. Besides our regular campaigns, as Harvest Ingathering, Big Week, etc., we have such items as Christian help work, Dorcas work, Bible evangelism, hospital and prison work, literature work, the Home Bible Study League, work for the blind, and many other varieties of missionary work, too numerous to be mentioned here. However, one of our most interesting and pleasant lines of work is what the department is doing to promote an interest in behalf of the blind.

In the United States there are approximately 100,000 blind people, to say nothing of the millions in such countries as China, India, Africa, and South America. A large portion are handicapped by some serious physical defect other than blindness. These afflicted people do not want pity, but an opportunity to become useful, and the ability to read is perhaps the greatest temporal blessing within their reach. To reach this class the Christian Record Publishing House for the blind was established in 1900 at Battle Creek, Mich., and was later moved to College View, Nebr. At the present time our little publishing house prints a monthly magazine called the *Christian Record* in Revised Braille and New York Point. It also issues Sabbath school lessons in both these methods of printing, and operates a free circulating library.

Our work has steadily grown through the years, and now reaches over 4,000 blind in all parts of the world. Recently I received a letter from D. D. Rees, the editor of the *Record* and manager of the Christian Record Publishing Association, in

Mission Station Directors' Meeting at Juliaca

BY CARLYLE B. HAYNES

A GENERAL meeting of the foreign workers and their families in the Lake Titicaca and Bolivia Missions was called to meet at the Titicaca Normal School in Juliaca, Peru, March 3-9.

It is always a source of both pleasure and relief for these hard-working mission station directors to get together in such a meeting as this. They are separated far distances from each other when they are at their post of duty, and scarcely see another white face during the year. Their duties in caring for the Indians press hard upon them, for some of them are shepherds of flocks numbering more than one thousand, and hence their responsibilities are by no means light.

We have 7,000 Indian believers now in the Lake Titicaca field, and 1,350 in Bolivia. There are 140 native Indian teachers and helpers who assist the directors of the stations in their work. These teachers and workers, however, did not attend this meeting; it was held just for the directors and their families. W. W. Eastman, of the General Conference, was with us.

It was a pleasant and profitable week we spent together there in that high altitude, studying the problems and development of this great Indian field and work. Opportunity was taken to lay before these leaders who are in direct contact with the work the principles of self-support, and they were given close and enthusiastic study. During the past year the in-

come from matriculæ in the Indian schools of the Lake Titicaca field has nearly doubled, while income from the same source in the Bolivian field has more than trebled. It was the conviction of the meeting that with careful handling and continual training we might confidently expect and hope that within a period of three more years the native work in these fields will be placed on an entirely self-supporting basis. All returned to their fields with a determination to put this program into effect.

Church Lists Examined

One matter which received earnest discussion was the need of going carefully over the church lists. For years the matter of discipline has been allowed to lapse in our Indian churches. As a consequence names which should have been dropped as a result of apostasy have been retained on church records. It was felt that the time had come, first, to make an earnest effort to reclaim wandering sheep; and when that has been done, and every effort put forth to bring backsliders again to their Lord, to do faithful work with those who refuse to be reclaimed.

So it was planned during the remaining months of 1929 to visit all the members, holding revival meetings in each station, get all the native teachers and helpers at this work of recovering the lost, follow this with several general gatherings which

which he tells of the good work being done. "We have added during the year fully 250 names to our *Christian Record* mailing list. Our readers throughout the country seem very much interested in what we have to say from month to month, and they write us hundreds of letters praising the magazine and complimenting us for the work we are doing for them. From time to time we receive good letters from our readers, informing us that they have embraced the truth from reading the literature we are sending out from this office. We ship out over two and a half tons of the magazine and Sabbath school lessons every month, and with the books which we send out from our library our output monthly is well up to three tons.

"Financially the *Christian Record* has had a good year. It takes between \$25,000 and \$30,000 annually to finance our work. There is one burning need here at the home office at the present time, and that is more room. If we can be successful in financing this work so that we can get a little money ahead, I want to add a second story to our building."

So you see our little publishing house for the blind is doing especially good work, and God is richly blessing the efforts we put forth to bring light to these people who sit in perpetual darkness.

If any of the readers of the *REVIEW* come in contact with blind people who are able to read the literature prepared for the blind, don't forget to send their names in through the regular channels. Our literature is supplied to them free, and the Government carries it free through the mails, so there is no expense involved, but be sure that they are able to read the raised type before sending in their names, otherwise it will not do them any good. The writer has found that our literature for the blind is winning souls to the message. I have met several persons who today are rejoicing in the truth, having found it through the *Christian Record*.

Let us not forget this class of people in our missionary activities, for the light of this third angel's message means more to this class, perhaps, than to any other. Their hope of looking forward to that glad day when their sight will be restored to them is a very real one. May God help us to do our best to help this neglected class.

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Educational Work in Poland

BY H. L. RUDY

AT the close of the third year of active school work in Poland we look back over the time with the satisfac-

tion of knowing that God has been abundantly good, and has led us over what seemed at first insurmountable obstacles. What was considered absolutely impossible has been carried out, and so much more in addition that we almost feel ashamed of having had so little faith at the beginning. For three years we have operated a training school in Poland right before the eyes of our enemies. And now we can say with a great deal of assurance that our enemies have become our friends. Of course we must always use the greatest care. But that is good training. It helps to prepare us for what we may have awaiting us in the future.

Our school is not large. At present we can accommodate only thirty students. This past year we enrolled thirty-two, but several had to discontinue before the year closed. Three years ago we began with fourteen; the second year we had about ten more, and last year, as already stated, about thirty. Out of these few we have been able to send eighteen out into the field as Bible workers and helpers in other branches. These young people are having good success.

At present we are planning to erect a main building for the school. We hope that the means for the enterprise will be obtainable somewhere soon, as we are not able to accommodate the fine young people that seek a training in our own school. Now that the authorities have been favorable to us for three years, we do not feel that we are taking a risk by advancing and enlarging our quarters.

Another move has been made in the right direction by the brethren in Poland recently. Aside from our training school, the need for a preparatory school for our Russian young people in east Poland has been felt for some time. During our last conference session in east Poland, in the latter part of May, a resolution was passed to open a preparatory church school in that section sometime this year. That means the first church school in Poland. It will be a new thing, just as the training school was three years ago. A building is already available. The upper rooms will be used at first for school-room and living quarters for the teacher. This building is the property of our people. It was here that the resolution was passed to open our first church school in Poland.

To us, the advancement of our school work in this dark country means a great deal. In the United States our schools have become a common matter, but here we are in the beginning of things, similar to the days forty-five years ago in the States.

Here in Poland our schools serve for one primary object,—that of training workers directly for the field.

We feel grateful to God that He has given us the privilege to help lay the foundation for our educational work in this large country, with its thirty-two million inhabitants. There are great possibilities ahead of us, and now is the time to take the field. Papal powers are renewing their efforts against all sects, and especially the Adventist people. At present we can still work; but we expect it to become more and more difficult. We ask for the prayers and the loyal support of our people throughout the world, that God may use us one and all for the finishing of His work.

Time! What About It?

(Concluded from page 24)

said of Julius Cæsar that his promptness, not his genius, made him history's foremost figure, and "The Promptness of Cæsar" has been handed down as a watchword in our day.

Being one minute late piled three trains on top of each other in England last year, and sent a large number of people to an early grave. Are you making every moment count? Are you getting things done in the time life allots you? Are you paying your way in this world with achievements accomplished, or are you riding as a passenger, looking out of the window at other men's achievements, riding free, by the grace of the world's good nature? Are you dead freight, or are you a live locomotive?

Time is exactly what we make it,—in the hands of the wise, a blessing, a preparation for life eternal; in the hands of the foolish, a curse, a preparation for the condemnation that is everlasting.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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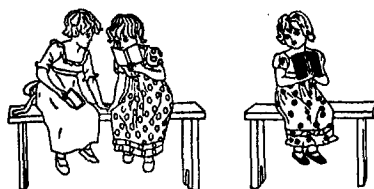
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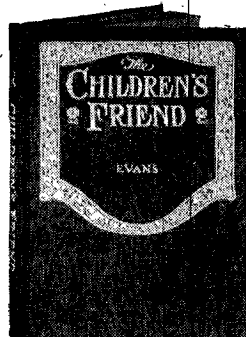
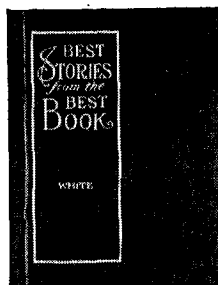


A Child's Library

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

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

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



Here are a few suggestions :

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

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

BEST STORIES FROM THE BEST BOOK.

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

MAKING HOME HAPPY.

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

THE CHILDREN'S FRIEND.

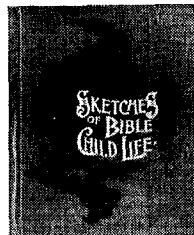
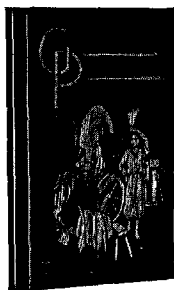
This is a beautifully illustrated book on the life of Christ, told for the little folks. And this means that there are many pictures that will delight and benefit. Bound in purple cloth, with gold title and marbled edges. A beautiful book on a wonderful subject. Price, \$1.50.

GOSPEL PRIMER NO. 2.

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

SKETCHES OF BIBLE CHILD LIFE.

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



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A Losing Fight

for Adults

MR. C. H. FORSYTH, of the department of mathematics at Dartmouth College, after an intensive study of mortality statistics, states, in the *Literary Digest* of June 29, that the life expectancy is growing less and less.

"The whole picture, from our earliest records in 1890 to the present time, points consistently and inevitably, to a future of a declining average length of life until the American adult wakes up to the fact that the odds are at present heavily against his

living as long as his father or grandfather. "It truly looks as if it is going to be a losing fight for some time to come, for although some adults are making a commendable effort to live sane lives, the vast majority seem very indifferent."

What truer picture could be given of present-day conditions than that given by the Spirit of prophecy many years ago?

"Our gracious heavenly Father sees the deplorable condition of men who, some knowingly but many ignorantly, are living in violation of the

laws that He has established. And in love and pity to the race He causes the light to shine upon health reform."—"Testimonies," Vol. III, p. 161.

To secure a knowledge of these truths there is no better way than to read our health journal, LIFE AND HEALTH. Again:

"The circulation of these [health] journals must not be neglected, or the people will suffer great loss.

"Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest;

for it is a work which should receive attention at this time. . . .

"The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man."—"Counsels on Health," pp. 446, 447.

LIFE AND HEALTH is the journal the adult needs in order to help him understand how to live in a more sane and healthful way. Colporteurs have great success in combining a year's subscription with the book they are handling. Many people buy a book in order to get the magazine. Those who have not begun to use LIFE AND HEALTH will find it to their advantage to do so, and will be placing a periodical in the home which ought to be there in these days just preceding the coming of the Saviour.

There are splendid opportunities everywhere for single copy sales. For information as to selling with your book or singly, write your conference office or

LIFE AND HEALTH
TAKOMA PARK, :: :: WASHINGTON, D. C.



WASHINGTON, D. C., SEPTEMBER 12, 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.

WRITING in the little church paper in Germany, Brother W. K. Müller makes the interesting statement: "In the 260 chapters of the New Testament, the second coming of Christ is referred to about 290 times."

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As the news comes in of the uprising and conflict in Jerusalem and Palestine, we recall the fact that the Arabic Union Mission field, of which W. K. Ising is superintendent, has been opening work in Jerusalem, and probably moving its general headquarters from Egypt to Palestine. We have groups of believers also in the region east of the Jordan.

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As trouble comes upon far lands in these times, we generally have occasion to think of our brethren and sisters. As affairs in Manchuria take space in the papers, we remember our large Russian church in Harbin, one town frequently mentioned in news dispatches; and we think of our work and believers yet farther on in Eastern Siberia, where there is a union mission field operating. We pray for peace and quietness in all the troubled lands.

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In the article on "The Ministry of the Voice," contained in this issue of the REVIEW, the attention of our people, but especially of our public gospel workers, is called to the timely instruction given by Sister White regarding the voice gift and its training as a necessary preparation for efficient service. What she wrote during the years has been collected and put in a pamphlet of 52 pages, entitled, "The Ministry of the Voice." This can be secured from the Fireside Correspond-

ence School at Takoma Park, D. C., for 25 cents, postpaid. The Fireside Correspondence School has prepared a series of twelve lessons on "The Speaking Voice," to enable all our workers to improve the voice.

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Missionary Sailings

IN response to the call from the Far Eastern Division for two lady nurses for the Philippines, Miss Ruby Barnett, of Western Washington, and Miss Fannie Hiday, of the Washington Sanitarium, have been appointed. Miss Barnett sailed from Vancouver August 8, and Miss Hiday from San Francisco August 28. They will meet in Shanghai, and go on to Manila together. Miss Barnett will spend the intervening time in some special work in the Shanghai Sanitarium.

Dr. and Mrs. Martin Vinkel, of Oregon, sailed from New York on the S. S. "Cleveland," August 22, going by way of Europe to Manchuria, to which field they have been appointed for medical missionary work.

Elder and Mrs. R. H. Wentland and family, of North Dakota, sailed from San Francisco on the S. S. "Siberia Maru," August 28, for Shanghai, en route to Annam (French Indo-China). Brother and Sister Wentland will be our first workers in that new field.

Miss Dorothy Wen, having completed the course of dietetics at Loma Linda, has accepted the invitation of the Far Eastern Division to return to China to connect with the Shanghai Sanitarium. She sailed from Vancouver for Shanghai, August 29.

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Courageous Under Severe Trial

A. S. BOOTH, president of the Florida Conference, in reciting the troubles that have come to Florida, breathes a note of courage in all, and reports good progress in soul winning. Again it is being proved that the message moves onward, notwithstanding outward reverses. Let us remember at the throne of grace our work and workers and believers in Florida. Brother Booth writes:

"Following the smashing of the boom, we have had three hurricanes, two severe frosts, bank failures by the score, and the fruit-fly damages. The smashing of the boom was bad, for I suppose the world never before experienced such inflation of prices, and the greater the boom, the worse will be the after effects. The hurricanes destroyed property, and sent the people scurrying north. Besides completely losing three church buildings, several

were badly damaged. The frosts were so severe that in some sections none of the fruit could be put on the market, and some trees were killed. The fruit fly not only affected all citrus crops, but much garden truck was destroyed in the fields. One of these drawbacks is enough for a State to endure, but when they come in series it is much harder.

"We are in it, and I suppose that no State in the Union could have gone through as much as we have and continued to carry on any better. So we are not wholly discouraged, but are doing everything possible to keep things moving. We have been emphasizing the evangelistic work and the past three years we have added by baptism and profession of faith 1,230 new members; 125 for the last half of 1926, 546 for 1927, 303 for 1928, and 256 for the first half of 1929.

"If it were not for these additions we would be in a very bad way financially, for more people go north than come south. Our membership now is over 3,000; 2,319 white and 704 colored.

"We have held twelve evangelistic efforts already this year, and nine other church efforts, making altogether twenty-one evangelistic efforts for the season so far. If it were not for our evangelistic efforts to keep up the courage of the people and add new members, well, things would look bad."

J. L. SHAW.

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WE do not need to go to the far fields to get cheering reports. Here, for instance, comes the little neostyle paper issued by E. E. Franklin, in charge of the book work in the old Lake Union Conference. He says: "There is real satisfaction, and a great joy in our hearts as we send on this report of sales for July—the largest monthly summary that I have ever had the privilege of making up in seven years as field leader in the Lake Union Conference."

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WHAT remarkable statements of the progress of the message come to us in these times. Here, for instance, Secretary A. E. Nelson, of the African Division, reporting two years' growth in Africa, says: "It is interesting to note that what it took thirty-two years to accomplish in the beginning of our work in Africa, the Lord has accomplished in the last two years. In other words, the increase in membership for the biennial period of 1927 and 1928 was approximately as much as the total membership of the African Division Dec. 31, 1919." Truly it was said long ago that the final developments would be rapid ones.