

The Advent Sabbath

Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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The Sensitive Plant

By N. P. NEILSEN

A CURIOUS plant it is, and rightly called, deriving its name from its extreme susceptibility to the slightest touch. There it stands so proudly, with its branches outstretched, its leaves unfolded, but the moment you approach it and touch its leaves ever so lightly, they curl up or droop as if injured by your touch or offended by your presence. It is a sensitive plant:

Thus it seems to be with some of us. Sometimes our spirits are so sensitive that they curl up at the slightest touch of injury. Sometimes we take offense when none is intended. We curl up and droop in spirit when we imagine that we are injured. Yea, sometimes we even seem to be on the outlook for slights. If suspicion fills our minds, we can even discover them without the use of the microscope. We see the mote that is floating in the air, and it appears to us like a great cloud.

This sensitiveness spoils our own happiness and makes it unpleasant for others. Are we like the sensitive plant? If so, our natures need to be changed. And they can be changed through the power of God. We may become partakers of the divine nature. We may rise above suspicion and slight. We need not be sensitive plants.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Regard for the Pulpit

"Is it proper for Sabbath school officers to use the pulpit of the church when conducting the Sabbath school?"

Every one should treat not only the speaker's stand, but every part of a building dedicated to the worship of God, with reverence. Irreverence has been frequently and strongly rebuked by the writings of the Spirit of prophecy. In "Patriarchs and Prophets," page 252, we read these words:

"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered; all who truly realize His presence will bow in humiliation before Him, and like Jacob beholding the vision of God, they will cry out, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.'"

(See also "Testimonies," Vol. V, pp. 491-500.)

We know of no reason, however, why the Sabbath school officers should not occupy the rostrum of the church when conducting the general exercises of the school, observing, of course, proper decorum.

The Beast and His Image

"What is the beast of Revelation 13? What is the image to the beast, and when does it arise?"

The beast is a religious hierarchy dominating and using for its own ends a civil state or states. The beast is the Roman Papacy ruling over the kings, or civil governments, of earth. An image to the beast must be, therefore, not simply another phase of the Papacy, but a religious hierarchy, not a part of Rome, yet adopting the principles of the Papacy, accepting the distinguishing mark of the papal power, and in general adopting the principles of the papal beast.

But where in all the earth could such a hierarchy be found except in the United States of America? It is as the first beast is seen going into captivity that another beast is seen "coming up out of the earth." The papal beast was seen coming up "out of the sea." And in Revelation 7:15 the prophet is told plainly, "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." But that described as "another beast" is seen "coming forth from vacancy," "growing up like a plant," "coming forth from a void or empty place."

But where, in all the world, we again ask, outside the United States, could such a power have arisen except in central North America? Nowhere. In the Eastern part of the United States was the only place known to man where this could have happened.

South America and Central America and Mexico were all under the domination of the Papacy. Even in Florida, and all up and down our Western Coast, also along the St. Lawrence and the Great Lakes, yea, and north of the St. Lawrence, the Jesuits had established their outposts; there the beast was clearly dominant.

But on the central seaboard of what is now the United States, from South Carolina and Georgia north to Maine and westward to the Mississippi, was a stretch of fertile country inhabited originally only by Indians, and settled largely by Protestant peoples from Northern Europe. It is therefore in the United States that we must find material for our image to the beast.

As the beast is a church possessing and wielding civil power, a church practically controlling the civil state, so the image to the beast must be a church or a combination of churches seizing and wielding civil power for the accomplishment of its own purposes. And that is what is developing rapidly in the United States of America.

We do not say that the United States is the image to the beast, but the image is set up here, and when fully formed and given life, it will dominate the whole situation as completely as the Papacy ever dominated the Roman Catholic countries of Europe.

The Tithe and the Priesthood

"Why did not the apostles, including Paul, follow the Levitical priesthood in the system of tithe paying? Please explain Hebrews 7:11-16."

This question assumes that the apostles did not practice or teach the tithing system. But where is the proof? Certainly not in the New Testament.

If Paul did not teach tithing, what is the meaning of the words of 1 Corinthians 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel"?

Note the preceding verses of the chapter, especially verse 13. Clearly the apostle was seeking to show that just as in the former dispensation those who ministered in sacred things were supported by the beneficiaries of that ministry, even so under the gospel the beneficiaries of that preaching should support those who minister the gospel to them.

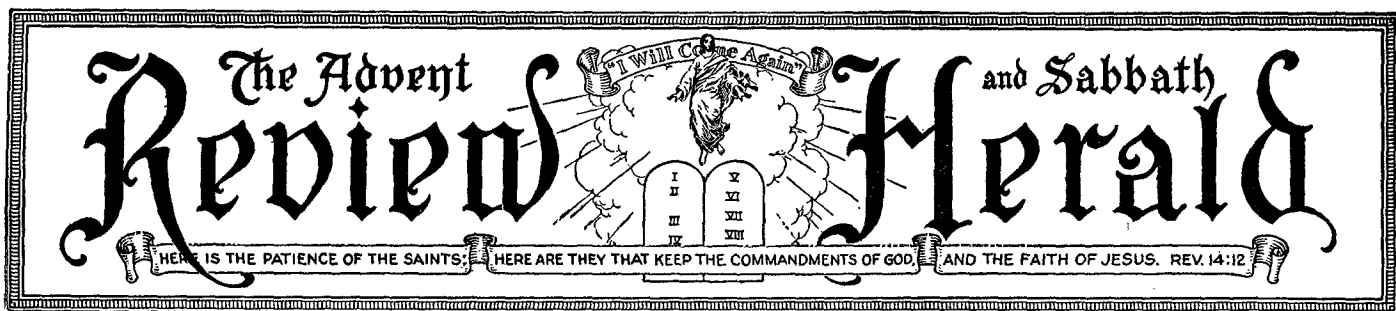
And what more equitable system could possibly be devised than that of the payment of the tithe?

As touching Hebrews 7:11-16, the thought of the questioner seems to be that the apostle teaches in these verses that there has been a change in the law; and so indeed there has, but what law? Clearly the law that limited the priesthood to the sons of Aaron.

The apostle sets forth Jesus Christ, not only as a priest, but as our great High Priest; but how could that be, since the Levitical law excluded all from the priesthood but the sons of Aaron, and Christ belonged to the tribe of Judah, "of which tribe Moses spake nothing concerning the priesthood"?

But the apostle shows clearly that Christ belonged to a higher priesthood. He was made a priest by the oath of God Himself, not indeed of the Levitical priesthood, but of the order of Melchizedek. It was the ceremonial law of the priesthood that was changed, not the moral law of ten commandments.

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak."



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Unable to Stand Prosperity

As we have read recently the Bible history of the church, we have been impressed with the inability of mankind to stand prosperity. There is something in the human heart, in the processes of human reasoning, which leads man to take glory to himself instead of giving it to God. He forgets that God has given him power to get wealth, that God has elevated him to some position of influence, that without the blessing of Heaven his efforts would have been fruitless. He feels that it is by his own ability, his own genius, his own intelligence, his own inherent wisdom, his good sense, that he has advanced himself above his fellow men, or has achieved where others have failed. He thinks he had foresight which they lacked; received a vision which was not given to them; saw the trend and bearing and logical outcome of things which they failed to observe.

It was this process of reasoning that led Nebuchadnezzar to say, "Is not this great Babylon, that I have built?" And because of this exaltation on his part, and in order that God might save him and teach him lessons, the judgment of the Most High fell upon the king. The good sense he had exercised and which he thought had brought him prosperity, was taken from him. He was driven from his throne, and his habitation was with the beasts of the field, until he saw that, after all, goodness, greatness, and power emanate from God.

When the Lord called Saul to be the first king of Israel, he was small in his own estimation. He was so modest and backward that when the time came for his appointment to be announced to the people, he hid himself, and they had to go and search him out. But a few short years transformed the humble, modest Saul into an arrogant, imperious sovereign. Samuel reminds him of this. He says, "When thou wast little in thine own sight, wast thou not made the head of

the tribes of Israel, and the Lord anointed thee king over Israel? . . . Wherefore then didst thou not obey the voice of the Lord?" It was a spirit of rebellion and stubbornness, self-confidence and egotism, that led Saul to disobey; and because of his persistence in this rebellion, the kingdom was taken from him, and God anointed a humble shepherd lad to be captain over His people.

But few, comparatively, in the history of all time have been able to stand prosperity and maintain unsullied their character of humility. David in turn became exalted, and sent Joab forth to number Israel in order to learn the greatness and glory of his kingdom. God humbled him through the terrible pestilence visited upon the people.

God exalted Jeroboam to be king of the ten tribes. He took him from the ranks as a young man, and set him upon the throne of Israel, and promised to build for him a house even as He had built for David, provided only that Jeroboam would walk humbly before the Lord. But the young man could not stand this exaltation. He soon established a worship in opposition to that at Jerusalem, and step by step he led Israel into sin until he became one of the most wicked of the kings of Israel.

God gave to Hezekiah prosperity, life and health, honor and glory, and finally in his later years he raised him up miraculously from a great affliction, and as a sign that he would work this miracle in his behalf, the Lord caused the sun to turn backward. This celestial phenomenon was witnessed by the nations of earth, and the king of Babylon sent ambassadors to inquire of Hezekiah concerning it. But Hezekiah, instead of being grateful for God's great deliverance and revealing to these heathen ambassadors the God of heaven, gloried in showing them all the treasures of his house, his own glory and greatness.

This excited the spirit of cupidity on the part of Babylon, and later Jerusalem was given up to plunder. Hezekiah failed to stand the test of God.

Applying the Lesson

The question for us to consider is a personal one. Are we standing the tests which God imposes upon us? It may be the test of sickness, of bereavement, of destitution. Somehow these experiences have a tendency to drive us to the Lord. The great majority of men and women can stand adversity better than they can prosperity. Are we standing the test of prosperity? God has bestowed upon us, perhaps, abundance of health, vigor of mind and body. Do we recognize Him as the source of these blessings, and are we dedicating these talents to Him, or are we taking credit to ourselves? Perhaps He has given to us acquired ability in education. Has this exalted us in our own estimation? Do we count ourselves wiser than our brethren? Do we feel that the little book knowledge we have obtained entitles us to a recognition and a consideration which others of our brethren should not have?

Perhaps we have achieved something really worth while: we have been successful in accumulating a competency, in making for ourselves a name in the world; we have been successful evangelists, and the blessing of God has attended us as administrators of institutions, of conferences; we have edited a paper that has succeeded through the years; we have written a book that has met with a large circulation. Will we give God the credit for this blessing that has attended our labors, or will we take the glory to ourselves? Will the blessing of God humble us in our own eyes, or will it exalt us? Will it make us proud and critical and self-righteous, or will it lead us to walk humbly before God? These are the tests that are coming to us today. And

let us remember this, that the test of character oftentimes turns upon apparently very small incidents in our experience.

Seek Not Great Things

It is not for us to seek some great thing for ourselves in this world. The disciples sought this. The mother of James and John desired the Lord to place her sons beside Him in the kingdom, and make them chief rulers. Christ declared, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" In their self-confidence they said, "We are able." But they demonstrated later that the spirit of the Master had not really sanctified their lives.

This was where Baruch, the associate of Jeremiah, stumbled. He desired a name and a place for himself in the world, and when he read the predictions of Jeremiah of crumbling kingdoms, of blasted hopes, and of banishment and imprisonment for Israel, his heart failed and he lamented, "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." But the Lord sent this message to him through the prophet:

"Seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."

Let us remember that our sufficiency is of God, that without Him we are utterly unable to do anything, that even the breath we breathe comes from Him. He gives to us the power of achievement, of acquirement. Let us indulge in no glorying, only as we glory in the Lord. All flesh is as grass. This world will soon pass away; and if the Lord should delay to come, we, like all our fellows before us, shall go the way of all the earth. Let us, then, in the little day that is given us here, in the few years of probation with which God has intrusted us, be true to our commission, walking humbly before God, looking to Him for recognition, for approval, living in the light of His countenance, and so ordering our walk before Him that our ways will please Him, and that our influence will lead others to the Source of life and blessing, instead of drawing them to ourselves. In this course we shall meet the great object of our existence.

F. M. W.

next Conference will be the fourth, and will be held in 1931.

"Enough national committees are expected to have reported by 1931 to enable the Fourth General Conference on Communications and Transit, with the United States participating, to take definite international action to secure calendar improvement.

"In addition to our own Committee, corresponding National Committees are now formed in sixteen other countries. . . .

"Meantime, important international bodies have acted upon the question. The International Chamber of Commerce in July, 1929, reiterated its demand for the reform of the calendar, and the fixation of Easter, directing a resolution to the League of Nations urging that an international conference be held to secure without further delay the improvement for which the world's commerce has so often asked."

"The World Federation of Education Associations also adopted a resolution at its 1929 meeting in Geneva, urging the League to call such a conference.

"The International Labor Office has asked labor and employers' bodies to study and report on the subject."—"What Is Your Opinion on Improving the Calendar?" pp. 1, 2.

So much, then, for the present status of the calendar question. Let us now examine the arguments set forth in the pamphlet entitled, "Religious Aspects of Calendar Reform." The page numbers on the quotations that follow will all refer to this document.

We are gratified at the outset to discover that no endeavor is made to solve the religious problem in terms of the alleged Mosaic origin of the Cotsworth calendar. This is heartening. Evidently the calendar advocates have concluded that Samuel Walter Gamble's remarkable Sabbath theories are hardly plausible enough to set up as a defense.

Secondly, we are encouraged by the fact that the opposition of the seventh-day Sabbath keepers has proved sufficiently extensive and effective to demand such an extensive and expensive reply as the National Committee is giving.

Thirdly, we are grateful that the position of both the Jews and the Seventh-day Adventists is stated at least in part in their own words. We find on page 6 a quotation from a resolution passed by the Jewish "League for Safeguarding the Fixity of the Sabbath," and on pages 7 and 8 there is reproduced an extensive quotation from the Seventh-day Adventist memorial that was presented to the Congressional committee at the time of the hearings on the calendar. Of course, as we stated in a preceding article, the setting in which these quotations are placed is naturally not a fortunate one for us, and tends very definitely to convey a more or less distorted conception to the mind of the reader.

Calendar Committee's Pamphlets Analyzed

IN our article two weeks ago we mentioned that the questionnaire sent to clergymen relative to calendar reform was accompanied by two pamphlets entitled, "What Is Your Opinion on Improving the Calendar?" and "Religious Aspects of Calendar Reform." We had at first thought of deferring consideration of these until some later time. But our examination of the questionnaire has logically drawn us into a discussion of certain of the main points presented in these pamphlets. We therefore believe that we will save repetition of arguments and evidence by considering these documents now while the facts set forth in the two preceding articles are fresh in mind.

Examine Religious Points

We are interested in these two booklets only as they deal with the religious aspects of the question, for our readers are already familiar with the general story of calendar revision plans. And so far as the religious aspects are concerned, all that is found on this phase of the question in the pamphlet, "What Is Your Opinion on Improving the Calendar?" is also found in the pamphlet, "Religious Aspects of Calendar Reform." Thus our task of examination is reduced to this latter document.

However, we may appropriately preface our examination of the attack made upon our religious position, by a brief quotation giving the present status of calendar revision plans:

"Events are definitely moving toward an International Conference on Calendar Simplification to be held in the near future.

"American public opinion on the question should continue to be expressed.

"The more evidence our Government and Congress possess as to the attitude of the public toward changing the calendar, the more intelligently will they be able to act when the invitation to the Conference is received by the United States.

"The invitation will logically come from the League of Nations which has had this matter in hand for several years.

"With a view to calling such a conference, the League is awaiting the reports of National Committees on Calendar Simplification, which have been or are being organized in the different countries at the League's suggestion, made in 1927, after three years' study of the subject by a special committee.

"Already such world-wide interest in calendar reform has been shown that the Assembly of the League, in September, 1929, took formal note of it in a resolution, and placed calendar reform on the agenda of the next General Conference on Communications and Transit. These are conferences with competent powers, to which the United States and other non-members of the League are invited, and in which they have participated. The

Fourthly, we are glad to discover through this pamphlet the exact line of argument that the calendar advocates plan to employ against Sabbatarian opposers. Thus far we have been a little uncertain as to whether they were going to rest their whole case on the claim that because the world is round the Sabbath day cannot literally be kept, and therefore why oppose calendar revision? This seemed to be the essence of the argument when the public hearings were held in Congress. Learned scientists read long and labored papers on this point. But we discover that in the forty-page pamphlet before us, this line of argument is restricted to one brief paragraph! This paragraph says in part: "The decalogue failed to take into account that humanity would some day discover that the world is round."—Page 17. Evidently the ridicule of the calendar advocates is directed, not only at the

present-day authors who write in defense of the Sabbath, but also against the *Author* of the *decalogue*.

What Will Fundamentalists Say?

Doubtless, Modernists will be perfectly willing to agree with the implication that the decalogue was written merely by a finite human being, but we wonder what orthodox Fundamentalists will think. And after all, our whole approach to this subject of the calendar must be in terms of the viewpoint of Fundamentalists, for if a man has surrendered the belief that God is the author of the Bible, then he has little controversy with the calendar revisers on religious grounds.

Fundamentalists believe that God wrote the ten commandments, and that He had the whole world in mind when He wrote them. Nor does the most literal-minded of Fundamentalists have any difficulty in obeying

the fourth commandment anywhere around the world. The various facts in connection with this round-world argument were discussed at length in our series last year. It is hardly necessary, therefore, for us to reconsider them here.

Immediately following the paragraph on the round-world Sabbath objection there is found this argument:

"Sabbatarians follow literally the Mosaic command that the Sabbath day shall be from 'even to even.' It may be asked, If these limits must be literally accepted, what chance has a Seventh-day Adventist of converting an Eskimo in the Land of the Midnight Sun? The Mosaic commands, as literal rulings, were obviously intended for the inhabitants of Canaan."—Page 17.

Anything, anything, in the way of a quibble to bring ridicule on the idea that the Sabbath command should be literally obeyed. Anything to break the obvious meaning of "the seventh day." We wonder if the calendar advocates would suggest that we instruct the dwellers in the Land of the Midnight Sun that the "Mosaic commands" against killing, stealing, adultery, and lying really need not be viewed as "literal rulings"? There are multitudes of people, from the north pole to the south, who would willingly believe that none of the ten commandments need be taken very literally.

But coming directly to the question: "What chance has a Seventh-day Adventist of converting an Eskimo in the Land of the Midnight Sun?" we would answer, The same chance as anywhere else. Those who live in that northland tell us there is no difficulty in marking off days by the sun, as to either morning or evening. And the simple facts are that we have churches up in the Land of the Midnight Sun!

In the section entitled, "Views of the Apostolic and Other Christian Churches," we are assured once more that no one else but seventh-day Sabbath keepers are opposed to calendar revision. We have discussed this feature in our preceding articles, and need not expand on it here.

Under the head, "The Sabbatarian Substitute," consideration is given to a substitute calendar suggested by some Sabbath keepers as a way of solving the calendar problem without affecting the weekly cycle. The essence of this plan is that the so-called extra days be allowed to accumulate, finally being absorbed by the insertion, occasionally, of a fifty-third week.

The calendar advocates present strong reasons why this alternative plan is impracticable. We have no desire to dispute them. We do not question their knowledge and author-

Blind Bartimæus

BY T. H. JEYS

ALL dusty, forbidding, and narrow, and crooked, and steep, and uncertain,
Through darkened defiles of the mountains (in places where oft lurked the robber),
Strewn over with rocks, is the pathway that leads out from Jericho westward.
And this is the path where the Saviour is walking, and leads His disciples.

Just outside the Jericho gateway a concourse of people are watching,
Awaiting the coming of Jesus, awaiting with sick and afflicted,
All hoping the Healer will hear them and help them in all their distresses.
But hark! yonder now in the distance is sound of a multitude nearing.

Down under the shade of a palm tree, with only sackcloth for a garment,
There sits a poor mendicant trembling—'tis blind Bartimæus, the beggar.
He's bending to listen intently; he anxiously asks a bystander,
"Pray, what is the cause of the uproar, and why do they make such a tumult?"

The neighbor replies and informs him that Jesus of Nazareth passeth,
Then raising his voice, the poor beggar, and quite disregarding surroundings,
Calls out in strong voice to the Master, "O Jesus of Nazareth, help me!"
Much vexed at the noise and the shouting, the people rebuke the offender.

But giving no head to their anger, Bartimæus cries but the louder.
His poor sightless orbs are distended. He fears that the Healer may pass him.
His voice is discordant, unpleasant, and some harshly bid him be silent,
But ignoring them all, he calls loudly, "O Jesus of Nazareth, help me!"

The world with its honor and glory, the lure of great profit or pleasure,
The pomp and the greatness of kingdoms, the petting or praise of the people,
Are powerless before the good Master, He gives not the slightest attention;
But here is a call that attracts Him, the voice of distress and sore trouble.
The cry of a soul in such anguish He never can pass without answer.

And so the dear Master is waiting, and says to a near-by disciple,
"Bring hither that man who is calling; I'm waiting to hear him and help him."
"Bartimæus, be of good comfort," the messenger calls to the beggar,
"Arise, and come quickly to Jesus, make haste, for to you He is calling."

Then instantly casting his garment away and arising up quickly,
He, led by the messenger, hastens to stand in the presence of Jesus.
With gesture of infinite gentleness the Master inquires of the blind man,
"What would you that I should do for you?" Bartimæus quickly makes answer,
"O give me my sight, blessed Master!" and Jesus replies with compassion,
"'Tis granted, thy faith now hath healed thee, and thou art made whole, from this hour."

O poor darkened sinner, the Master is passing, and kindly is waiting;
He calls you; O haste to go to Him; arise like Bartimæus quickly,
Cast off your self-righteousness wholly, as the blind man discarded his garment;
If you but respond, He will help you; He'll touch your blind eyes and you'll
see Him.

ity on technical calendar matters. Personally, we have never advocated any such substitute calendar. We are quite content with the present one. As scientific men, these calendar advocates ought to know whether any suggested calendar can be harmonized with astronomy. Our dispute with them is over the claim that *their* proposed revision can be harmonized with the *Bible*. They attempt to speak with authority on both aspects. We address ourselves to the religious side.

Statement Stronger Than Before

In the Seventh-day Adventist memorial to Congress is found this statement: "Never in all history is there a single record to be found (with the exception of France for a short period during the Reign of Terror) where the original week has been changed." The calendar revisionists quote this, and make the following comment:

"As a matter of fact, the origin of the week is obscure. It is admittedly Semitic. The Jews and other Semitic peoples had a seventh day of rest. But to say the week, 'ordained by the Creator in the very beginning,' has never been altered, necessarily predicates that all humanity started at the beginning to use and always has used a measurement of time consisting of seven days."—Pages 13, 14.

Then follows a statement on the well-known fact that various pagan nations employed other time cycles than the seven-day week. In other words, the calendar revisionists believe that the statement in our memorial is incorrect unless we add on after "France" a whole list of pagan nations. The facts are that our statement would be really exact if we eliminated altogether the parenthetical phrase, "with the exception of France for a short period during the Reign of Terror." Then our statement would read: "Never in all history is there a single record to be found where the original week has been changed." And by this we mean that there is no record that can be produced in proof that the weekly cycle we now have is not the lineal descendant of the seven-day cycle known in ancient times. This statement deals simply with the commonly held idea that somewhere along through the ages there have been calendar changes or other changes of reckoning that have broken the cycle of the week.

We are really not concerned with whether the various pagan nations all employed the weekly cycle. That would prove nothing either way. We are concerned simply with the question as to whether the true cycle of the week has been broken through the centuries. We affirm that it has not, and add that "there is not a single

record to be found" to refute this affirmation. But the case is much stronger than this. Not only can no "record" be found in disproof of our claim, but, as we have shown in former articles, a wealth of *positive* proof can be produced in vigorous support of our contention that the weekly cycle has not been broken.

Will History Repeat Itself?

Under the heading, "History Repeats Itself," we are informed:

"The calendar established 46 B. C. by Julius Cæsar throughout the Roman Empire, including Palestine, was a *fixed calendar*. Every year, as well as every month, began on a day always called *Calendis*. Only two other days in each month were given special names, that is, the Nones and the Ides. All other days were simply numbered. . . . The Roman calendar year being fixed, the Jewish Sabbaths necessarily wandered backward, one day in a common year and two days after a leap year, in their relation to the official Roman day names and numbers. This condition prevailed for more than 200 years, during which time, with the spread of Christianity, and without Imperial edict or Pontifical decree of any kind, the present plan of giving days individual names grew in public favor and practice, gradually and insidiously displacing the Roman fixed calendar."—Pages 29, 30.

The matter might have been stated more clearly and accurately if it had been said, simply, that "with the spread of Christianity" the weekly cycle, which had naturally been adopted by the Christians from their spiritual forebears, the Jews, began to be employed generally in the Roman Empire. It was not the introduction of a plan for "giving days individual names" that destroyed the Roman fixed calendar. Special names could have been employed for the various days in the three subdivisions of the Roman months without affecting calendar fixity. No, the disturbing factor was the introduction of a time unit, the seven-day week, that would not divide evenly into the Roman months any more than it will divide evenly into our present ones, that destroyed the fixity of the calendar.

The peculiar way the calendar advocates state the matter, would lead the reader to conclude that the use of the seven-day time unit in the Roman Empire developed because the citizens thought of seven names which they wished to attach to days. Strange, indeed, that the Roman imagination for names was limited to seven! But we need not expand on this point here, for we have dealt with the relation of names to days in a preceding article.

A Painful Conclusion

However, despite this vague and rather misleading description of the cause of the change in the Roman

fixed calendar, the conclusion built upon it is clear-cut and illuminating. We read:

"If the nations of the twentieth century should agree to adopt a *fixed* calendar of any kind, the wandering relations of the decalogue Sabbath to the fixed day names of the new calendar would simply repeat and restore like conditions which prevailed during the first two centuries of the Christian era."—Page 30.

Nothing could be more true than this statement. Under the Roman fixed calendar the "Sabbaths necessarily wandered backward, one day in a common year and two days after a leap year," and the followers of the Bible Sabbath simply had to endure this hardship along with other hardships confronting them under pagan Roman rule. The Romans were of course not concerned over the trouble thus created for both Jews and Christians. The stern Latins probably reasoned that there was nothing the matter with the glorious laws and customs of Rome, but that Jews and Christians brought hardships and penalties on themselves by their failure to conform to the practices of those about them. When a Christian refused to offer incense before the statue of Cæsar, he was of course put to death. But the Romans calmly explained that he had brought such a penalty on himself by his failure to comply with a custom and law of the empire. And they might plausibly have reasoned that they were not really demanding of a Christian that he comply with any *religious* act, for was not the offering of incense essentially a gesture of patriotic allegiance to the empire?

How Close a Parallel?

Now the calendar advocates assure us that if their calendar is adopted, we "would simply repeat and restore like conditions which prevailed during the first two centuries of the Christian era." Just how close do they wish the parallel to be drawn? That would be hard to say. However under the heading, "Religious Rights," they declare that if under the proposed calendar the convictions of Sabbatarians should keep them from obeying the compulsory school law, for example, "the penalty would be due to these convictions conflicting with the laws." We can't dispute this statement. It is as obvious as the declarations of the ancient Romans. That is the trouble with it.

We don't know whether the heading, "History Repeats Itself," under which the statements concerning the Roman calendar are made, is really a prophecy or merely a hope. We believe that in general it would be a great gain to the world if pagan history were not repeated. F. D. N.

Contributed Articles

Changed in Beholding

By D. H. KRESS

CONVERSION is the work of a few moments. It means to turn away from a life of sin to a life of holiness and purity. This may and should be a daily experience. Paul, in referring to his own experience, said, "I die daily;" and again, "I am crucified with Christ." The flesh with its affections and lusts must be denied, not merely at the beginning of the Christian's career, but all the way along to the end of life.

By nature we are the children of wrath. Paul says, "I know that in me (that is, in my flesh,) dwelleth no good thing." By inheritance we all possess a nature which is evil and only evil. No confidence can therefore be placed in the flesh. "We are the circumcision," says Paul, "which worship God in the spirit, . . . and have no confidence in the flesh."

This is the first and last step in conversion. This knowledge leads us to seek that which we do not possess by nature, "the kingdom of God, and His righteousness." Daily we are to "put off concerning the former conversation the old man, which is corrupt," and "put on the new man, which after God is created in righteousness and true holiness."

Conversion, then, is a work of putting off and putting on; of putting off the old life of sin and putting on the new life of righteousness. "Walk in the Spirit," Paul said, "and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: . . . so that ye cannot do the things that ye would."

The Christian is governed by principle, and not by inclination. He does right because it is right, regardless of feeling or consequences. The Christian life is a continuous warfare. It is a battle and a march, a battle and a march, to the close of life. That does not mean that he is constantly battling against one particular sin. It means that one victorious battle is followed by another and still another, until every unknown, hidden defect has been brought to the surface and overcome.

There is only one way of discerning these defects, and that is by beholding the life of the Faultless One. The closer we come to Him, the more fully

will we become conscious of our defects, and the less we shall see to admire in the flesh. The prayer of the publican will be our prayer to the end, "God be merciful to me a sinner." Thus our weakest points, if we are conscious of them, may and will become our strong points. With Paul we shall be able to say: "I . . . glory in my infirmities, that the power of Christ may rest upon me. . . . For when I am weak, then am I strong."

We keep pressing toward the mark for the prize of the high calling of God in Christ Jesus, until we shall see Him as He is, and shall be like Him. It is possible in time to reflect the image of Jesus so fully that men will take knowledge that we have been

with Him. It was in this way that John, one of the sons of thunder, became John the loving and beloved disciple. Not by a casual touch now and then is such a transformation made possible, but by abiding with Jesus as did he. Beholding as in a mirror the glory (character) of Christ, we "are changed into the same image, from glory to glory."

The time will come in the experience of all who continue to abide in Christ, when every thought will be brought into obedience to His will, for "if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—"The Desire of Ages," p. 668. This is the high calling of God in Christ Jesus toward which we all should strive.

The More Excellent Way

By F. M. OLIVER

"COVET earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12:31.

The gifts mentioned in this chapter are to remain with the church until the work of God is finished on this earth. It is a wonderful thing to be a part of that great body which is to be strengthened by the gifts of the Spirit. God has placed these gifts in the church, and He admonishes us to covet earnestly the best gifts.

There may be some difference of opinion in regard to which are the best gifts. Some no doubt would choose the Spirit of prophecy, some teaching, some healing, and others would be impressed with some other gift as being of more value. All these gifts are of great value, and they have their place in the church.

Important as these gifts here mentioned may be to the growth and spiritual uplift of the church, Paul would have us understand that there is something which transcends all these. As to what this greater gift may be we are not left to guess, for he puts it plainly in his next statement as recorded in the first verse of the thirteenth chapter, as follows:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy,

and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Here love is declared to be the gift which transcends all others. It is one of the fruits of the Spirit, and the greatest. (See Gal. 5:22.) This wonderful gift is to be bestowed upon all those who are truly looking for the coming of their Lord. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. Only those who are covered with His righteousness will enter into this experience and be ready to meet Him when He comes. It means that we must put away every sin, and come into harmony with God and with one another.

"The heart in which love rules will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed."—"Testimonies," Vol. V, p. 169.

"In order for the church to prosper, there must be a studious effort on the part of its members to cherish the precious plant of love. Let it have every

advantage that it may flourish in the heart."—*Id.*, p. 123.

"Love is not puffed up. The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill. Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to *I* that so often hinders the growth of love."—*Id.*, pp. 123, 124.

Paul, speaking of this more excellent way, has this to say:

"Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek

to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance. Love never fails." 1 Cor. 13:4-8, Weymouth.

This love is the great need of the church today. It is by beholding that we become changed. By dwelling upon the great love of our Saviour, and by looking to Him, the one who is our righteousness, we shall be changed unto His likeness.

It is not our love, but His that makes us ready to meet Him. And when His love is shed abroad in our hearts, and when we manifest in this life the character of Christ, then He will come for His own.

Dangerous Waters

By N. D. ANDERSON

"TAKE heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

A river craft with powerful engines might venture rather close to the brink of Niagara, but there would be a point beyond which the vessel could not go and hope to turn about and of its own power escape from the rapids that would more and more swiftly hurry it to destruction.

The world at large has undoubtedly reached that point in the stream of time when but a few years at most stand between it and final destruction. Amid wars, famines, pestilences, earthquakes, collapse of morality, the roar of the falls sounds ever louder and louder.

Those aboard the ship, intent on their feasting and dancing and love-making, their drinking and gambling and scheming, their buying and sell-

ing and money-making, do not sense their danger. You, standing on the solid rock of the shore, recognize and behold their peril, and it should bring anguish to your soul. In a few moments that fair craft, with all its throbbing human hearts, all those souls for whose salvation the Son of God and man gave His life, will have gone over the precipice into eternal oblivion.

Perhaps your own kinsman, some beloved friends maybe, are abroad; it may be a mere acquaintance, or even your enemy; but what of that?

Are we not commanded to love our enemies? How, then, are you silent? or do you cup your hands, and cry out, "Ship, ahoy!" Do you cry to them on board to place their trust in the Lord, leap from the doomed vessel, and strike out for shore? Beneath them will be the everlasting arms; and the hand that raised the sinking Peter will bring them safely to land.

world did not take place without earth's inhabitants' being duly and faithfully warned. One man and his family, consisting of eight souls, were all that were found righteous among that antediluvian race. Noah was a preacher of righteousness, and like every other true preacher he practiced what he preached. While he warned the world of impending doom, he was busily occupied in building an ark for the saving of himself and his family. The record says, "The earth was filled with violence." That is the condition today. The people turned a deaf ear to the message from heaven, and in many places the people are doing the same thing now.

I find many people wholly absorbed and engrossed in the temporal affairs of this life, making no preparation for the greatest of all events, the coming of Jesus. This was the condition before the flood, for they made no preparation for the deluge. Jesus says they "knew not until the flood came, and took them all away."

But they were without excuse, for although they "knew not," they might have known. It was not the same as if they had never heard. They did not believe nor prepare. They forgot, and the event came upon them as a thief in the night. It is recorded of them that they were planting and building, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. Each of these actions was right in itself when not carried to excess or when done to the glory of God; but the wrong of the antediluvians evidently consisted in being overcharged with these things to the utter disregard of the message from God, a message upon which their eternal destiny hung.

Noah did his work faithfully, and we are to give the warning just as faithfully. It is not enough to be trees in the garden of God. We are to meet His expectation by bearing fruit. He holds us accountable for failure to accomplish all the good which we might have done. Instead of congregating together and shunning responsibility and cross bearing, let us scatter out, and let the light from Christ shine in every land where the darkness is so dense, and work for the salvation of souls, so that "this gospel of the kingdom" may speedily be carried to all the world.

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WITH health, everything is a source of pleasure; without it, nothing else, whatever it may be, is enjoyable. It follows that the greatest of follies is to sacrifice health for any other kind of happiness.—*Schopenhauer*.

"Ye Are the Light of the World"

By W. HENRY GEORGE

"As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin."—*"Mount of Blessing,"* p. 63.

The Saviour's words, "Ye are the light of the world," point to the fact that He has committed to His followers a world-wide mission. His word obliterates all territorial lines, and makes no difference between

strangers and neighbors, between friends and enemies.

In His word He teaches us to look upon every soul as our neighbor, and the world as our field. As the sun's rays penetrate the remotest corners of the globe, so God has designed that the light of the gospel shall extend to every soul upon the earth, and to us who know His truth has been committed this task. To my mind we have but a little space of time to do this work.

The overthrow of the antediluvian

Our Mighty Helper

By T. E. BOWEN

IN the spiritual warfare in which we are engaged our greatest danger lies in losing sight of our mighty invisible Helper close beside us. Although He is so near, so abundantly able to do for us more than we can even ask or think, we, like Peter on the crest of the wave, often allow our attention to be diverted either to ourselves or the boisterous wind and waves threatening to engulf us. This is the subtle object of the tempter,—that we shall lose sight of Jesus, and become so overwhelmed with fear that we can be led to doubt His tender love and care. Our enemy knows if he can cause us to loosen our hold of faith upon the Omnipotent One pledged to deliver us, we shall become an easy prey for him.

Somehow we count that we must do something to help the Lord in saving us. Spiritual pride rises up to demand some glory, some consideration for that which we think we are able to do in carrying on this warfare with the powers of darkness. Like the self-willed disciples tossed upon Galilee, defeated in their cherished purpose of proclaiming Jesus King after His wonderful miracle of feeding the five thousand and more that

day beside the sea, we toil on with our rowing, forgetting there is One following us with His eye, waiting to answer our call for help.

The disciples had hardened their hearts. They had lost sight of Jesus. They did not sense their dependence upon Him. But at the moment they were about to be swallowed up by the boisterous waves, lo, their blessed Lord is seen calmly walking over the angry waves near them, as though going by unmindful of their distress and peril. Yet He had not forgotten them; His heart was yearning over them; His heart was yearning over their reach as their mighty Helper to deliver them. When humbled sufficiently to look unto Him and call upon Him, their blessed Master comes to them, leading the sinking Peter also into the boat. As they cease their rowing to worship and praise their Lord and Master for rescuing them in their hour of peril, they find themselves—the wonder of it!—without their own human effort, at the very spot on the other side of the lake for which they had set out the night before. John 6:15-21.

"I am with you always." Matt. 28:20. "I will never leave thee, nor for-

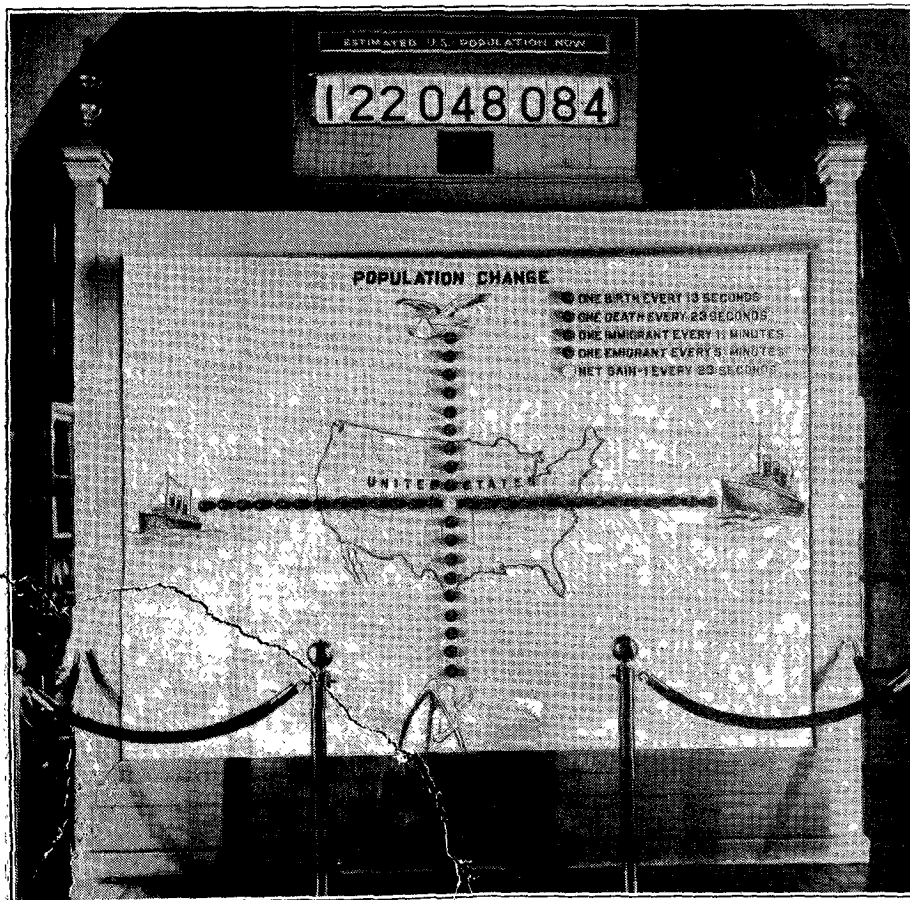
sake thee." Heb. 13:5. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. "O Israel, thou hast destroyed thyself; but in Me is thine help." Hosea 13:9. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isa. 41:14.

Why do we so often fail in making these blessed promises our own? Having so often failed and suffered defeat while trusting in our own strength, why should we not learn the lesson, and count, as did our brother Paul when brought into severe trials, "not that we are sufficient of ourselves to think anything as of ourselves;" but instead, in humble reliance and confidence, continuously reckon "our sufficiency" to be "of God"? 2 Cor. 3:5. The apostle learned this lesson very thoroughly. He might have gloried in his special gifts, his great learning, his accomplishments in the cause of God, but instead he wrote of how, lest he should become exalted through the abundant revelations given him, a thorn was given him in his flesh. And when he had three times earnestly sought God to remove what seemed to him to be a great impediment in his work, he writes that the Lord said unto him, "My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore," continues the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . For when I am weak [in trusting in myself, or any other earthly help], then am I strong." 2 Cor. 12:9, 10.

"To us, as to Peter, the word is spoken, 'Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' Thank God, we are not left alone. He who 'so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' will not desert us in the battle with the adversary of God and man. . . . Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. 'The name of the Lord is a strong tower; the righteous runneth unto it, and is safe.'"—"Mount of Blessing," p. 173.

Present When Most Needed

Let us believe it. Our city of refuge—Jesus—is near at hand. Into His sheltering love and care we may run and be safe. Remember He is set forth as the Present One, our "help in time of need." He is right there when



Herbert Photos, N. Y.

The striking chart in the Census Bureau in Washington graphically pictures the vital facts in connection with the United States population. The figures at the top change once every minute and twenty-three seconds, thus giving an up-to-the-minute estimated population. The decennial census just completed will reveal how nearly accurate the estimate is.

and where we need Him most. Our part is in looking unto Him, in implicitly trusting Him, in letting Him hold our hand; yea, in keeping ourselves within the city of refuge. It was when Shimei (he who so vehemently cursed David in flight from Absalom) left his city of refuge, where under solemn covenant with Solomon the king he was to remain as long as he lived, to go out to hunt his runaway servants, that he forfeited his life. Quoting again from the Spirit of prophecy:

"Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life."—*Id.*, p. 172.

Satan may say that He will, but he lies. We have the mighty argument of the cross. With this the enemy is put to flight. He trembles at what was accomplished for sinners at Calvary. He cannot battle down that fortress into which the contrite sinner flees. And as we remain with our beloved Elder Brother we are safe.

Predestination

By A. F. BULL

THE doctrine of predestination is interpreted by some to mean the essential persistence of all Christian experience; that is to say, once a person has been converted to the divine life, he becomes infallibly certain of immortal bliss. This doctrine is analogous to that which teaches that the soul of man is inherently immortal. Both of these pernicious inventions of the Satanic mind have been responsible for a vast amount of the spiritual lethargy which characterizes so much of popular Christianity today.

One sometimes hears the following: "I am a Christian, and I believe that Christ will save me in spite of my weaknesses. No matter what I do, nothing can pluck me out of His hands." This is a crying of, "Peace, peace; when there is no peace." Moreover, even the morals of Tetzels, the crafty indulgence monger of the Middle Ages, are to be preferred to such as are the logical product of this reckless teaching, for sins did "matter" to him. Homicide mattered to the extent of a fine of 8 pence, or in the case of a mere relative, of 5 pence or 6 pence, and some sins cost even more.

Decalogue Vitiated

No wonder these people regard the immutable and eternal law of God as a mere superfluity, which, whether abolished at the cross or not, they may abolish with impunity, each man for himself.

Even if a believer falls into open sin, this does not daunt the apostles of this doctrine, for they find a ready solution in the argument that God's purposes are inscrutable, and that He designs all such falls for the benefit of His elect! Ultimately, they say, all quondam believers will be brought back to the fold, even despite their infidelity.

By the promulgation of this insidious theory, Satan is able to nullify the efficacy of the atoning blood of Christ in many a heart, and in fact

make the whole glorious plan of salvation appear ridiculously vain.

When we come to the Bible doctrine of predestination, as taught by Christ and the apostles, we find that it means simply that God foreknew those who would choose salvation, and foreordained that they should walk in righteousness and finally inherit eternal life. Just as Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8) in the prescient mind of God, so also were the saints who shall inherit the kingdom of heaven chosen "in Him [Christ] before the foundation of the world" (Eph. 1:4), that they should be holy. God foresaw the issue of the whole struggle between sin and righteousness, and so could show John the victors already standing in heaven on the sea of glass. He foreknew the victors, and chose them for His own kingdom.

That is the divine aspect of the question which we must be careful not to confuse with the human side. The former shows us the results, the latter the process whereby they are attained. We look forward to the consummation of our redemption. From the dim vistas of the future God looks back on it as an accomplished fact. It is good to know that some *will* triumph, but it is of more practical import to us that *we ourselves* should know the way to triumph. So when we read of the elect and their predestined privileges, let us not hastily assume that we are of the elect, but rather let us examine ourselves to see whether we are really in the faith or not.

Who Are Elect, and Why Are They Elected?

The universality of the gospel invitation is a fundamental precept in the word of God. "Whosoever believeth" may have "eternal life." None need be deterred from following Christ through fear lest he may not have been elected to salvation. God

is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

While it is true that God has chosen the elect, He chose them because of His foreknowledge that they would choose Him. Paul says, speaking of the believers, "In whom [Christ] also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; to the end that we should be unto the praise of His glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit." Eph. 1:11-13. If God arbitrarily chooses men, as some teach, irrespective of their attitude toward Him, why then did Adam's transgression necessitate so summary and drastic a punishment? If God is not particular about character, why should He have rejected Adam?

If God's choosing is arbitrary, then His rejecting must also be arbitrary. This idea of a whimsical, despotic God prevails among the heathen races, but enlightened Christians know that God is love, and that heaven is filled with joy over a single repentant sinner. Fatalism, whether found in Grecian philosophical or modern theological garb, is ever a pagan concept.

All the gospel invitations are based on the principle of human responsibility: "Choose you this day whom ye will serve;" "Strive [Gr. 'agonize'] to enter in at the strait gate;" "He that endureth to the end shall be saved;" "I press toward the mark;" "Resist the devil."

The question as to whether our personal Christian experience will endure depends upon our persistent choice of right. If we prove faithful unto death, our present spiritual life, "hid with Christ in God" while we sleep in the tomb, will be restored to us at the resurrection of the righteous, when we shall awake in our Saviour's likeness. In this sense death is but a sleep, and eternal life a present possession of the saints of God. 1 John 5:11-13.

Who Are the Elect?

The elect, then, are any who choose righteousness with a persistence which will not tire, who will keep under the cross, however great may become the shame, and who will run with patience to the end of the race. These, out of all the inhabitants of the world, God has chosen for a heritage. "They . . . sat down, and gathered the good into vessels, but cast the bad away." Matt. 13:48.

Avoiding the false security engen-

dered by the doctrines of the false prophets who abound in the world today, let us build on the solid rock of constant, unwavering faith in the Son of man, for "he that believeth on

the Son of God hath the witness in him: . . . and the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life." 1 John 5: 10-13.

and doctrines of devils." 1 Tim. 4: 1. And Paul warned Timothy, "Preach the word," "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 1-4.

"As Your Fathers Did, So Do Ye"

By R. D. BENHAM

ACTS 7:51 carries us back to the days when the people who stoned Stephen to death were walking in the footsteps of their fathers, for Stephen intimated that their fathers had persecuted the prophets, and even slain those who had prophesied of the "coming of the Just One;" and after He did come, the men he was talking to were responsible for His death. And now these were ready to kill Stephen, and they did kill him, thus verifying the charge, "As your fathers did, so do ye."

This tendency to follow in the footsteps of the fathers was manifested in the question asked Jesus, "Why do Thy disciples transgress the tradition of the elders?" Matt. 15: 2. But Jesus showed them that following the traditions of the fathers often led to the breaking of the plain commands of God. He said to them, "Why do ye also transgress the commandment of God by your tradition?" "In vain do they worship Me, teaching for doctrines the commandments of men."

It is a difficult thing to get out of a well-worn rut. So difficult is it

that men will run the risk of being wrong, even after the right way has been shown them, saying, "My father and my mother believed so and so, and they were good people and will be saved. What was good enough for them is good enough for me. Besides, I have no time to study into these things, so I pay my preacher to do it for me." But the word of God tells us that leaders may be mistaken, or may not rightly divide the word of truth. It was so in our Saviour's time, for pointing them out, He said, "They be blind leaders of the blind." And then He tells the consequences, "Both shall fall into the ditch." Matt. 15: 14.

And as human nature is ever the same, history repeats itself, and we are told that this will continue to the end. In the days of the apostles there were "cunningly devised fables," just as there are today; and many follow after them, for there is no doctrine so false, so misleading, but it will find adherents. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits,

This persistency in following the fathers and leaders has ever been one great hindrance to the advancement of the truth; and has caused the loss of millions of souls for whom Christ suffered the agonies of Gethsemane, and endured the sufferings of Calvary.

And yet God has foretold in His Book that that would be the case, for we read in Psalms 49: 13: "This their way is their folly: yet their posterity approve their sayings." And Isaiah exclaims, "O My people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. 3: 12. And again: "The leaders of this people cause them to err; and they that are led of them are destroyed." Isa. 9: 16. The prophet Hosea says: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 13. Amos is more explicit, and pictures the condition of the world today, when he says, "Because they have despised the law of the Lord, and have not kept His commandments, and their lies cause them to err, after the which their fathers have walked." Amos 2: 4.

This explains the whole situation. The mass of the people have departed from the plain word of God and His law, and are depending upon the traditions of men. And the words of Christ rebuke them as verily as they did those of His day, when He said, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7: 9.

This was well illustrated in a conversation had not long ago with a prominent Lutheran who stoutly asserted that we could not keep the law. When asked which of the ten he could not keep, he saw the trap he was about to step into and ended the talk by saying, "O well, Luther gave us all we need to know or believe."

"As your fathers did, so do ye."

"This their way is their folly: yet their posterity approve their sayings."

Cornelius, Oreg.

DIFFICULTY is the challenge which wakes up energy and perseverance, and calls out the strongest qualities of the soul.— *C. E. Prather.*



The Beauty of Life

BY MINA ANDREWS-SAEGER

LET me drink of the beauty of love divine,
As it comes from the hand of God a sign
In the purple shadows that tint the hills,
And the sparkling, foaming, crystal rills.

Let me drink of the beauty of love divine
As it blooms in flowers, and as stars shine
In the jeweled sky of the holy night,
Or the midday sun with its glorious light.

Let me see the beauty in God's open book
As it glows on the mountain and sunny brook,
In the rosy dawn of the rising sun,
Or the matchless colors when day is done.

Let me be a channel for love divine
That flows through all life for endless time,
Let me share in the service of loving deeds
Like the Master who lessened humanity's needs.

Let me live in the beauty of love divine,
Sharing with others the message sublime,
That God is our Father, Saviour, and Friend,
Who ever is with us, e'en unto the end.

The One Mediator

By A. T. ROBINSON

"THERE is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

Wonderful must be the qualifications on the part of the Being who mediates between guilty man and a holy God. He must fill, with His own merit, the gap between two worlds. He must bow the heavens, and lift up the earth to meet them. He must, with His divine arm, grasp the throne of the Infinite One, while with His human arm He lays hold of humanity, bringing God and man together in Himself. He must reconcile the rebel and the law, and glorify the Father by humbling Himself. He must die, in order that man may live, making His tomb the birthplace of our immortality.

It is said that England and Wales

could not be united until a son of the king of England was born in Wales, making him the "Prince of Wales." Then England could claim him as heir to the throne; while the Welch claimed him as their brother, a native of their soil.

Heaven and earth were united when a Son of the King of glory was born on the earth, making Him the "Prince of Peace." Heaven claimed Him as heir to the throne, while man claims Him as his Brother, born on his native soil.

"Both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." Heb. 2:11, 12.

The Power of the Word

By CHARLES P. WHITFORD

1. It requires the same power to save us from our sins and make us Christians, that was exercised in our creation.

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

2. By what power is this great work of being created in Christ Jesus unto good works accomplished?

"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.

NOTE.—On a certain occasion, Nicodemus, a ruler of the Jews, came to Jesus and said unto Him, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:2, 3.

3. How is the change called the "new birth" produced?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

4. Upon what must the Christian feed if he would continue to grow spiritually?

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

5. What is the character of the word by which the Christian grows?

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Ps. 12:6.

6. How does the Lord regard His word?

"Thou hast magnified Thy word above all Thy name." Ps. 138:2.

7. How did David regard the word of the Lord?

"Therefore I love Thy commandments above gold; yea, above fine gold." Ps. 119:127. "Thy word is very pure: therefore Thy servant loveth it." Ps. 119:140.

8. How did Jeremiah regard the word of the Lord?

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

9. How did Job regard the word of the Lord?

"I have esteemed the words of His mouth more than my necessary food." Job 23:12.

NOTE.—If we feed upon the pure words of God, our characters will become like the word of God. This is the way we can become Christians.

10. How will the Christian grow?

"I will be as the dew unto Israel: he shall grow as the hily, and cast forth his roots as Lebanon." Hosea 14:5.

11. If we want to bear good fruit, what must we do?

"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

Christianity is not designed to restrain men from doing wrong. Real Christianity changes the heart and life so the desire to do wrong is taken away. The man who wants to steal, and must have his hands tied to keep him from stealing, needs to be con-

verted. The man who claims he wants to keep the Sabbath, and asks the state to enact a law forbidding the newspapers to be published on the Sabbath, and forbidding the people to read them on that day, has no real love in his heart for the Sabbath. It is not a hard, irksome task for the person who has real love in his heart for God and His holy Sabbath day, to keep it. He does not need a civil law to compel him to do that which he takes great delight in doing. Jesus said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:8.

I once heard a man say that if it were not for fire he would be a very wicked man. This man believed in eternal torment in a lake of fire and brimstone for the wicked. He was trying to do right simply to keep out of that fire. He had no love in his heart for the things which are good and pure and true. He wanted to go to heaven where all is happiness and peace, but he had none of the spirit of loyalty in his heart for the constitution or the government of heaven. In trying to do right simply to keep out of fire, he was acting entirely from a principle of selfishness; but selfishness is the cause of all the trouble in the world, and selfishness will never be admitted into the kingdom of God. God is love, and nothing but love will satisfy love. Outward forms and ceremonies, destitute of real love for right principles, will result in destruction at last.

A theory of the truths of God's word will not save men. A knowledge of the threefold message and its kindred truths will not keep men from committing sin. There must be in the heart a love for truth. It is our affection for a thing that molds our lives. It is an overruling, controlling love for God as seen in His word, and that word as seen in the life and character of Christ, which will make us like Christ in character. Such love keeps all of God's commandments, and counts them not burdensome. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

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If the chosen messengers of the Lord should wait for every obstacle to be moved out of their way, many never would go to search for the scattered sheep. Satan will present many objections in order to keep them from duty. But they will have to go out by faith, trusting in Him who has called them to His work, and He will open the way before them, as far as it will be for their good and His glory. —"Early Writings," pp. 63, 64.



Conducted by Promise Kloss

Seers

By WALTER HART HALL

"I WISH there were seers in the church nowadays," said Dolly, who had been studying her Bible lesson in Old Testament history.

Of olden time a seer was one who saw things, one who was given visions of God, one who could foretell coming events, and so I said, "I wish so, too." Because, really, we need the gift of seeing in the church today. There are so many things that could be seen in the church if there were only seers—not distant things nor future events so much as matter-of-fact things.

For instance, as one approaches the church, it is plainly evident that the house where God dwells needs two coats of paint—even one would help. There are painters and handy men who belong to the church, and men who would buy the paint, but there are no seers. Then as you get closer, you notice the weeds in front where the lawn ought to be. You remember, thoughtfully, that there are gardeners belonging to the church, and many strong boys who might be induced to work, but there are no seers. You notice as you take your seat, the broken pane of glass where Jimmy knocked his ball through the window over a year ago. It could be replaced at small expense, but there are no seers.

As you cast your eyes devoutly upward, you cannot help noticing that the paper is coming loose from the walls, sagging quite a bit in places; and there are bad stains on the ceiling caused by a leaky roof. The members would not tolerate such things in their own homes; but here, well, there are paper hangers in the church, and roofers, but there are no seers.

But now the service has begun, and you must pay attention. The pastor is speaking, but somehow your mind wanders from what he says. You notice that his suit is sadly in need of pressing, and you wonder if his motherless children require all the income, leaving nothing for his personal needs. This could be looked into, if there were seers in the church. Perhaps you accuse yourself of being critical, but one cannot help noticing grimy furniture and dusty floors.

Yet one should not expect too much of a poorly paid janitor. Such things could be remedied if there were seers in the church.

As you look about at the vacant seats, you wonder where Brother B. and his family are. The pastor does not know; he dimly remembers having received a telephone call from Brother B. one time, saying that he would like the pastor's counsel and advice; but in the multitude of church duties and family perplexities he had been too busy to see the brother. He was not a seer.

In the early advent movement there were seers in the church. I remember reading of one good brother who, noticing the absence of a poor fisherman and his family from the place of worship, started off to his home to find him. Reaching the man's house, he fell at his feet and asked him, "Brother, what have I done to offend you?" "Nothing," the man protested, "get up, my brother." But he would not get up, and so the fisherman fell on his knees, too, and they stayed there until all misunderstandings had been corrected, and then the seer and the fisherman and his family all went to church, late, but happy in the Lord. Yes, I wish there were seers in the church now.

And I wish there were seers in the home. If there were, home would be a much happier place. Children could be so helpful if they were only seers. Mother's face would be more free from lines, and father's shoulders would be straighter. You would think that a sixteen-year-old girl's

eyes would be sharper than mother's, wouldn't you? Yet mother's eyes can see cobwebs gathering on the ceiling of daughter's room, that daughter doesn't see. Mother can see how dusty it is under the bed; she can see how disorderly the closet is. Whose fault is it that daughter is not a seer?

And then there is the woodbox. Isn't it strange that John can't see that it is empty until father calls his attention to it? Neither are boys seers.

I read one time of a family reunion in an old homestead. There were gathered all the married sons and daughters, and the old farmhouse rang with their joy. A fragrant aroma drifted tantalizingly throughout the house from the kitchen. Aunt Sarah was paring apples in the chimney seat while Uncle John, sitting on a footstool opposite her, was cracking nuts. The children were frolicking about the dining room with their new toys. Everybody was busy but Cousin Betty. Leaving the piano, she strolled to the window to see how the weather was outside. A snow-storm was swirling about the house, the wind twisting into strange shapes the clothes hanging on the line. Her attention was attracted to a woman covered with an old shawl who was struggling to get some wood from the snow-covered pile. Peering closer to the pane, she saw that it was her husband's mother. Hastening to him, she told him what she had seen, and immediately he went to the rescue. There were loving ones in that home, those who cherished father and mother, but alas, as in so many homes, there were no seers.

Let us pray for seers.

Teaching Habits of Courtesy

By HELEN GREGG GREEN

"HAIL, ye small, sweet courtesies of life, for smooth do ye make the road of it."—*Sterne*.

Recently I overheard the story of a young lad applying for a position and getting it because of the "How do you do, Sir?" with which he addressed an elderly official of a big corporation.

"You see," the man who engaged the courteous young chap explained,

"so many young men are not properly attentive to those who are older. That young man's courtesy was genuine. It's true," he quoted, "that 'acorns of courtesy in business, usually develop into oaks of financial return.'"

Teachers and parents, alike, need to take time to think and teach courtesy. If such habits are inculcated in boys and girls while they are still

in the plastic, just-around-the-corner-from-babyhood age, they will, in all probability, carry these good habits through life.

It is generally agreed that courtesy is indeed a most desirable quality to develop in children, but parents and teachers who expect their children to be thoughtful of others must remember that courtesy begets courtesy. They must set an example of courtesy. Is it not true that we often save our most courteous, gracious selves for our friends and acquaintances outside the home?

How Foolish!

Husbands and wives often speak to each other and to their children in a way they would not think of speaking to a stranger. How foolish! Must we not continually "sell ourselves" to each other as a salesman sells his wares to win orders? How does he do it? Partly by being friendly and courteous. Can we expect to hold the love and respect of our own little family circle in the fullest measure unless we use similar methods?

Courtesy wins the love of our families and our friends. Let us teach our children that not many become great or famous, but all can be cour-

teous and thoughtful of others—a practical application of the golden rule.

In our town there is a big, jovial policeman who stands guard at a street corner where many children pass on their way to school. Expectantly he waits for them in the morning, at noon, and in the evening. He is their idol, always ready to look at their report cards and eager to hear their little tales of happiness or woe.

One day I happened to be passing when I saw three little girls wave a cheery, "Good morning, Mr. Reynolds," to the smiling man.

I nodded to him and said, "Really, Mr. Reynolds, I believe you're one of the happiest men in the world."

And quickly he replied, "I am! I wouldn't trade places with any one for a much larger salary. You see, my children are all so polite and so thoughtful."

"You have helped to make them so," I told him.

"Perhaps," he admitted. "I've found that courtesy and good will often win where gruffness fails."—*Issued by the National Kindergarten Association.*

The Parable of the Prodigal Parents

BEHOLD, a certain son had two parents.

And one of these parents said unto the son: "Give us for the next ten years that portion of time and strength which we have pledged to thee."

And the son divided between them that time and strength which rightfully belonged unto the child.

And not many days after, these parents gathered all together and took their journey into a far country, and there wasted their time and strength on that which concerned not their child.

And behold there was a daughter also in that home, but her mother knew her not. For while this parent spent much time playing games, it was always with other women and never with her daughter.

And, lo, she attended musicales and lectures, and read books and magazines, for her own entertainment and pleasure, yet she never shared them with her own daughter.

And so this parent became popular and honored throughout that whole region, for all women knew her in person or by reputation, and withal her home knew her not.

And likewise the prodigal father spent his waking moments in riotous selfishness. And he was successful in

business and was saving money, but in so doing he was losing his boy. And withal he called himself a good provider. And moreover, when evening came this prodigal father spent his time with other men or at home with his face buried deep in the evening paper, while his son longed for the fellowship of a father.

And, lo, after a few years there came a great famine in the souls of these parents, and they began to be in want, and to be hungry for the life that satisfies. And in their despair they joined themselves to more pleas-

ure, and they fain would have filled their souls with the real pleasures of life; but no business office nor amusement place nor club gave aught to them.

And when they came to themselves, they said: "We have made a terrible mistake; we perish with hunger for our children; we will arise and go to our children, and we will say unto them: 'We have sinned against heaven and home, and your young hearts; we are no more worthy to be called your parents; let us, we beseech thee, come back again to share the happy meal hour, the games at the fireside, and the comradeship of your joyous young life.'"

And so these parents rose up hastily, and returned to their former abiding place. And while they were afar off, alas, no son ran to meet them and no daughter fell on their necks and kissed them.

And in great heartsickness they crept into the house, now dreary and untenanted, and into the room of their son. Here they had fondled him tenderly and smothered him with caresses, when he was an infant. In this room they had tucked him into bed many times, and then prayed together that God would make out of him a great, strong man. And, behold, his room was in great disorder, and over it all were signs of revelry.

And in like manner did they enter into the room of their daughter, their first-born, the joy and pride of their early married life. Visions of bright ribbons and dainty baby dresses were before their eyes. Alas, they found in their stead extreme clothing, salacious literature, and cigarette stubs.

And behold they were sorely grieved in their heart, and they cried out with a loud voice: "Bring instead of the best robe, the sackcloth and put it about us; no rings for our fingers, no shoes for our feet, no fatted calf for our table; let us eat not and be merry, but fast and be sad, for as parents we were alive, but are dead; were found, but are lost."

And in that day was the scripture fulfilled which saith:

"In Ramah there was as a voice heard, . . . Weeping, and great mourning, Rachel weeping for her children, And would not be comforted, because they are not."

—W. S. Terrell.

Love

BY KATHLEEN DAVIS

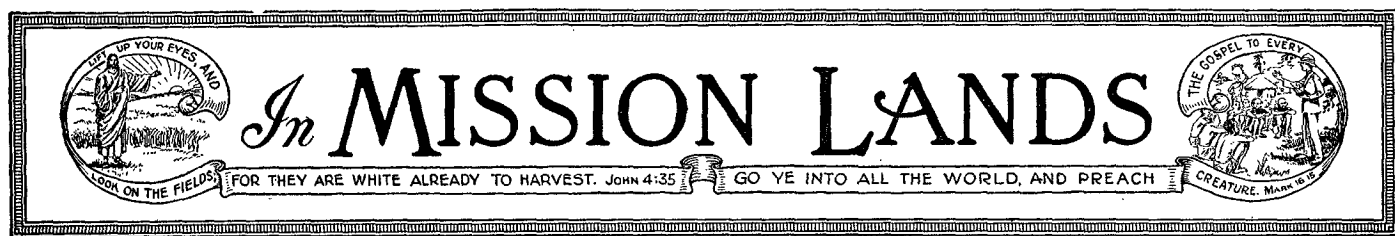
A TINY golden head
Was resting on my knee.
He sighed, and then he said,
"I see you don't love me.

"For if you did, you know,
You'd give me candy more;
You'd lay it in your lap,
Just as you did before."

My darling could not see
'Twas love made me deny
That I could cruel be,
To sit and see him cry.

And thus our Father's love
Does not grant all we ask,
But from His throne above
Sends training for the task.

No bank ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with Him.—R. A. Torrey.



The Liumba Hill Mission, Barotseland, Africa

By S. M. KONIGMACHER

ABOUT thirty miles to the north of us is a very fine site for a school, right in the heart of the country. After hearing that the people had been waiting over a year to see me, and after the headman with his *ndumas* called on us, I felt I must go. But how was I to do this? The rains were on. I had no tent and no bed; I had no bread; but I had a call. Well, God blessed wonderfully. Though the rain seemed to go with us as a blessing to the parched ground, we did not get very wet. We always seemed to be near a village when the worst storms broke. We found new huts where I could spread my mat, and the roof did not leak. The rain stopped long enough for us to have the lantern service among the Makoma people, and also in the morning we had a regular camp meeting. The villages were swept and new mats laid out in the *lapa* for us.

The head chief gathered the people together, and we had a fine service. Then the people sang and sang, and I had to teach them some new gospel songs. The sick came in for attention, and still the rain held off.

The only high point for building was occupied by gardens, but the owners were willing to let the gardens go, so they could have a "Sabbath mission" school. The other sites were all under water in flood time.

We are 500 miles from the railway, twenty-five days up the Zambesi River. The people are wild. They said, "What is the use to go to services, for they do not give us salt or meat to eat?"

To the Great Headman

When our attendance dropped, I was advised to get the headman's son to help us, but I went to the Headman of all headmen, and our school is growing and the attendance at services is good.

So, dear brethren and sisters at home, who so faithfully help keep the front-line fires burning, be assured that your help is greatly appreciated, and that we are pushing the battle into the very last of the dark spots in enlightening Africa. We truly thank God for every victory won. It is not by might nor by power, but by His Spirit that the work goes, yet the sentries must be wide awake.

Our Work in Jugoslavia

By O. MONTGOMERY

FROM Rumania we took train for Belgrade, the capital of Jugoslavia. We found the union committee gathered at our union conference office for their annual council meeting, and were glad to spend three days with them, and enter into a study of their problems and their plans for the future.

A. Moenik, the union president, has been carrying a heavy load for several years. Not only has he carried the responsibilities of the union superintendent, but he has been the only representative who could meet the government officials and appear in court to assist our workers and colporteurs and brethren and sisters who have been arrested from time to time on various charges. This has kept Brother Moenik very busy, and at times it has been a very heavy responsibility and burden for him to bear practically alone. In addition to this, he is the editor of our papers,

and about the only one who can translate and prepare literature in the various languages of Jugoslavia. He has done some of this work of translation under very trying circumstances.

While he was a soldier serving in the war, he translated a hymn book as he found opportunity in the midst of his busy activities of military duty. After marching all day, many times hungry, sleepy, and weary, he would sit up and write by a flickering light. Sometimes while on guard he would continue this work. He kept at it persistently until he had translated and prepared a hymn book for our people.

Jugoslavia is not an evangelical or Protestant country. There is no Protestant literature, nothing to draw from that would be helpful along this line. Our literature must be built up from the foundation, so far as

these things are concerned. Much of it must be prepared by translation from the German or the English.

In the preparation of the Sabbath school lessons, once Brother Moenik translated thirteen Sabbath school lessons in one day. It is little wonder that under this burden of taxing labor and constant anxiety because of the opposition to our work, Brother Moenik's health is giving way. During the division council the brethren made an earnest plea to the General Conference, asking them to release J. F. Huenergardt, who for twenty years labored in that part of Europe. He is the spiritual father of many of the believers in these fields, and raised up many churches in these countries. We are very happy that it has been fully arranged for Brother Huenergardt to take the superintendency of the Jugoslavia Union Mission following the General Conference session, thus releasing Brother Moenik to give his entire time to the editorial and translating work. This has brought great encouragement and strength to the brethren and sisters of that field.

Under Police Restrictions

There are only one or two places in all Jugoslavia where our people can meet for worship, and then only under the strict order of the police that their meetings must be announced three days before and the speaker and his subject must be given, or the meeting will not be permitted. But in most parts of the country this privilege is not enjoyed. At one place the police, who had become somewhat friendly, advised our brethren to hold their meetings in a different place each time, so when complaint was made and the police were obliged to investigate, they would go to the place where the meeting was held the last time, and of course would not find the people assembled.

They are not permitted to hold any public efforts. In fact there is no such thing as religious liberty in holding meetings or selling literature, and yet, notwithstanding these handicaps and the continued opposition, the work goes forward in a wonderful manner.

While the number of members baptized in Rumania is large, we are glad

to note in the report of the secretary of the Southern European Division that the percentage of gain in Jugoslavia is exactly the same as that in Rumania. The week before our meeting convened in Belgrade, three of our meeting places were closed and the books and literature were confiscated.

The church in Belgrade meets under the name of the New Born Society. In another place one of our churches meets under the title of the Good Samaritan Society. These two places, with a very few others, are the only places that I know of where any such privilege is enjoyed. For the most part our believers meet in

secret places in the mountains and out in the forests. We were told that some of our churches are meeting in the rough shelters built for the protection of the flocks of sheep in stormy weather in the mountains and forests.

Notwithstanding very great opposition, our colporteurs are pushing forward in the scattering of the printed matter. Our workers are carrying the message, and the work is going ahead in a remarkable manner. Jugoslavia promises to be as fruitful a field as Rumania. The Lord sends His blessings in a marked manner upon our brethren and sisters there.

Dedicating Our Chapel in Gilead

By W. K. ISING

SABBATH, March 15, our chapel in Es Salt, in the mountains of Gilead, was dedicated to the service of the Lord. It was in these regions that Jacob of old, in his flight from Haran, was overtaken by Laban, with whom he made a covenant, erecting a heap of stones as a memorial. Soon afterward he was met by a troop of angels, "the host of God," who were sent for his protection, and they formed "a second camp beside his own." He called the name of the place "Mahanaim" (the two camps or hosts).

The writer was met at Jerusalem by Nils Zerne, the director of the Palestine-Transjordan Mission, and we then traveled together, passing Mt. Olivet going down to Jericho, thence through the plain across the Jordan and over into the mountains of Gilead, now the new principality of Transjordan, reaching Es Salt just before sunset Friday evening, a journey of



Partial Group of Church at Es Salt

In center, left to right: Mr. and Mrs. W. Steffen, Mr. and Mrs. W. K. Ising.

less than two and one-half hours which, before the World War, took a full day to accomplish.

The following Sabbath forenoon the dedication was held. It was a simple, yet impressive ceremony, attended by our members and some friends. The chapel is a plain structure measuring $19\frac{1}{2}$ x 39 feet, built of hewn stones, with rather thick walls that, it is hoped, will stand quite

a shock, if necessary. Three years ago, it may be recalled, Es Salt had a dozen earthquakes in one year, when a large number of buildings were destroyed, many of which have not yet been restored. The chapel is so constructed that another story can be built on top, if in time this is required. The schoolroom, planned for on the front of what will be a main road soon, must remain unfinished with only the foundation laid, as with the high cost of building we have been obliged already to go beyond the funds available.

After the sermon, the elder expressed the gratitude of the church members to our brethren in the home fields whose kind support in the Big Week campaign of 1928 had made this house of worship possible. We are sure all will be pleased to see this memorial of their efforts in the land of Gilead.

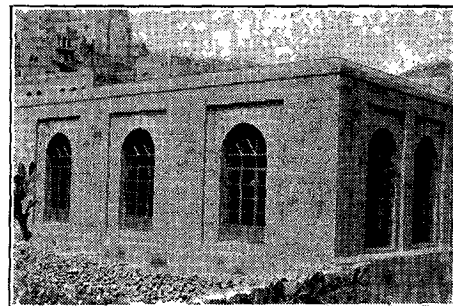
It was a special pleasure to the writer to be present on this occasion, as he also had a small part in extending the message into this region. When, in the summer of 1913, I made my first trip to Mesopotamia, Tigran Zachary, our only canvasser at the time, was sent to Es Salt to canvass the field during my absence.

Returning early in 1914, I visited the place with Henry Erzberger, and made arrangements, though not much interest was evident, for the location of Ibrahim el Khalil, who remained there for some time after the outbreak of the war, returning again after a visit I made to this city with George Keough in the winter of 1922-23. It was a difficult field, and we have reason to thank God for the blessing that has attended the labors of our workers there.

For the last three years Willy Steffen has been located here, engaged during this time also in language study. A number of new members

will soon be admitted to the church. We hope, also, that since we have completed our own building, those who have been wavering until their faith had some tangible hold so common in these countries where people lean so much on things external, will take their stand with us.

A cemetery is the next thing in demand that has not yet been secured. A church building and a cemetery are, in fact, to most people the prerequisite



Church Building at Es Salt, Gilead

sites to their making a definite decision for the truth. It is difficult to educate them away from the attitude that usually meets us with the proverbial slogan: "First build the tower, and the pigeons will come," to the old way of first building at least a fair nucleus of the spiritual temple before rearing a structure of wood and stone. However, viewing the still more or less patriarchal state of family life and the strong hold and influence exercised by the different churches with their display of large buildings around which the members usually cluster, one can understand the difficulties encountered by those who are called upon to sever all these connections, and step out in simple, bold faith in opposition to all past tradition. Nevertheless, we do thank God that His Spirit brings about the same results, if on a smaller scale, yet with the same loyalty to the message as in other lands.

Beyrouth.

YEARS ago, in Springfield, Mass., a simple mechanic stepped up to a drunken man, tapped him on the shoulder, and spoke a few words. I do not know the name of the mechanic, but the drunken man became an orator of international reputation, and left a great impress on his generation. His name was John B. Gough; the change in his life started from that moment.

Theodore L. Cuyler, in relating the incident, remarked: "When I heard the thunders of applause that greeted Gough's oratory, I said: 'That is but the echo of the tapping of that mechanic's friendly hand upon the drunkard's shoulder.'"—Bruce Barton.

A Report From West China

By A. B. BUZZELL

THE work is moving forward in old Kweichow, West China, and I am glad to tell the friends at home of the progress that has been made in the last year.

As you all know, this field suffered a great loss when our Brother Smith was called to lay down his life at the hands of unmerciful robbers. It has been a hard blow to me to lose my fellow worker, and be left here alone to carry on the work. But I believe that his blood will not have been spilled in vain, but that it will spring up in precious fruit for the Master's kingdom. In fact I believe that this is already taking place.

Last year we baptized twenty. Several of them are now in the work or are in our school at Chiao Tou Djen receiving a preparation for the work. One of the young men is now in Tatsienlu helping Dr. Andrews in his new dispensary. I hear that he is doing well. In a letter received from him a short time ago he asked me to pray that God would bless him and help him to learn the Tibetan language so that he could work for these people, and be the means of saving some.

Two other boys are in our school at Chiao Tou Djen, and their letters are very encouraging. They are anxious for the day to come when they will have completed their training, and can come back to help in the work here. One woman is our Bible worker here in Kweiyang, and is doing very good work. We thank God for these souls, and look forward to the time when they will do a great work for Him.

We now have a good work started among the tribe called Hwa Miao, and expect to baptize ten or fifteen as soon as the weather is a little warmer. This work among these people is about two days' walking distance from here. We are glad to get a start with these people, as they have had very little done for them in the past.

We are now laying plans to open work in a small city one day's distance from here. There are many interested families at this place.

Here in the capital we are conducting a Bible school, or a sort of city mission school, where interested ones come and study the truth. We also have several promising young men who are attending this school with the purpose of fitting themselves for a place in the work. They attend regular classes in the morning, and in the afternoon they go out and sell our literature and give Bible read-

ings, and in that way get practical experience as well as enough money to buy their food. Of course all these young men are members of the church. After this Bible school is over, we hope to baptize six or eight here in this place.

We are thankful for the way that God is using us and the faithful band of Chinese workers to carry on this great work.

Brethren Warren and Crisler have just left here after attending our annual meeting, and are now on their way to the Yunnan Mission at Yunnanfu. Brother Warren goes home this spring, and will attend the General Conference. We hope that he will be able to find a family to come here and help in the work, as well as one for Dr. Andrews in Tatsienlu.

Mrs. Buzzell and the children are all well, and we ask all the friends at home to continue to pray for us that we may be blessed of God and do a great work for Him.

Clearing Out the Haunted House

By HENRY J. WESTPHAL

NOT far from here (Iquitos) is a *quebrada* (narrow river) branching off the Amazon. This river is called Yana Yacu, which in the Indian language means "black water." Traveling up this river by canoe half a day, we come to a small settlement of natives whom God has called out of darkness into light.

For several months the best house in their village seemed to be haunted by four evil spirits. They claimed to be departed souls of former villagers, and naturally this caused quite a stir among the superstitious inhabitants. The *teniente gobernador* was given the responsibility by his neighbors of ridding the place of the spirits. Being a perfectly good Catholic, his mind immediately turned to the priest. He enlisted three men to paddle his canoe, and came to Iquitos in a day and a half trip. Upon arriving and finding one of the padres, he presented their case, but the padre declined to go. Finally they pur-

chased a few candles, secured the image of a saint, and with a bottle of "holy water" and a memorized mummerly, the *teniente gobernador* was ready to cast out the evil spirits. He returned to Yana Yacu and the waiting people. That night all the neighbors came together in the haunted house to see the saint's miracle. However, they had no results, for the spirits laughed them to scorn, and told them what they thought of the priests in Iquitos.

Then some one suggested the "Evangelistas." This was acted upon, and another commission came to ask an evangelist (not of our faith) to go and cast out the devils. He went, but with little better success.

As a last resource they came to see the "Adventistas." We had a good visit with them, gave them literature on the subject of spiritualism, and presented to them the great truths of the state of the dead, the love of God, the ten commandments,



A Group of Young People Preparing for Baptism in Kweichow, West China
Those sitting with Mr. and Mrs. A. B. Buzzell are Chinese evangelists and Bible workers.

and conversion. They wished us to go and attempt the thing the others had failed to do. Inasmuch as there were other duties here, we could not go, but advised them to go back and teach their people what they had learned. They returned, and we heard no more for several months.

One man, a drunkard and criminal, opposed such heretical teachings. He tried to hinder every one else from believing the new truths and reading the Bible. The spirits continued coming until the haunted house was wholly vacated. Sticks and stones were actually thrown at the people in the house. One day this criminal drunkard accidentally shot himself. His death seemed to them a judgment from heaven for his refusal to accept the new faith.

Opening Our New Station at Elele, West Africa

By L. EDMONDS

ELELE is a town in the southeast of Nigeria, in one of the most thickly populated districts of the country. We first visited this place a little over two years ago with a view to establishing a new mission station. The people we found to be very friendly, but rather fearful of white people, and our visits to their compounds generally resulted in a scattering of the people. Today a different picture presents itself, and an occasional scattering would prove a little relief, for they crowd around us, pressing their various needs.

It has been truly said that every aspect of the African's life is colored and permeated by his religious beliefs, and the whole of his social fabric is built upon them. One only needs to be in the country for a little while to realize this fact, and the prevalence of these pagan conceptions constitutes no small hindrance to the capturing of heathen hearts for the truth.

Our experiences in opening up work here have revealed as never before how powerful are the forces of evil. In spite of opposition we were not discouraged, but made our plans to capture the heathen, and we saw the Spirit of God moving upon the hearts of the people one by one, and within two months forty-one had yielded to our invitations and were enrolled as members of the Sabbath school.

The first of these heathen converts was Dedi, a young man of attractive personality and graceful bearing, and I might say the most respected man in the town. He was a leader of men, and with his zeal for the truth he had

Within a few days several representatives came to us in Iquitos and pleaded with us to go and teach them more of God's great truths, for they were thoroughly awake now. The spirits had also told them that the only ones who could cast them out were the Adventists. We finally visited them. In earnest, they drank in all that was taught them, and began to keep the Sabbath. We emphasized the fact that they must obey all the commandments of God if they expected God to answer their prayers. They learned how to pray, and since then the evil spirits have left them. Today in Yana Yacu there is a baptismal class of twenty-one adult persons waiting with joyous hearts for the second coming of Christ. Pray for this group.

now learned, associated with his profound knowledge of his townspeople, we looked to him as one indispensable and as it seemed divinely chosen for a great mission.

But this was not to be, for as if a bomb had fallen, the news came to us one Sunday morning by his panic-stricken wife that he had been poisoned and was dying. "Save him! Save him!" she cried, and hurrying to his house, we found to our horror that it was true. Nothing could be done. Only an hour previously we had talked together of what the Lord was about to accomplish through us, but now a curtain had fallen.

The whole town was alarmed, and from one end to the other the people were giving expression to their feelings. Cries of "Sabbath Church! Sabbath Church!" were being sounded. (They believed that the trouble had come as a result of his joining our church.) Dedi's relatives all being heathen and his own brother one of the great medicine men of the town, you can imagine their acquiescence in these sentiments. It was an anxious

time for us, for we did not know how things would turn. Many who had been friendly were now cold to us.

All the relatives seemed determined that he should not be buried as a Christian, but our new converts, who even under these circumstances never wavered, urged me to disregard their words, and to give the one whom they had learned to love so dearly a Christian burial. In a fearless way and with much nobleness they dug the grave, and as the coffin was being carried into the church, many of the heathen followed. Tears began to flow as the great hope of reunion through Christ was touched upon.

A short time after this two more of our young members were taken from us, in both cases through poisoning, and notwithstanding the general notion that death by natural causes does not exist, and that such ill to one's family is definitely connected with witchcraft, all our members remained faithful.

Another sad incident occurred when one of our Sabbath keepers had to see his wife return to her parents, taking with her their only child, because he had joined the "Sabbath Church." He loved that child intensely, but such a love he did not allow to eclipse the love of the new truth he had found.

Wonderful changes are beginning to take place. Through our medical work God has permitted us to effect some very striking cures, which we cannot but regard as miracles, and in this way a measure of confidence is being restored.

Good progress has been made in the district during the past year. We have more than doubled our membership. Just recently we had the joy of a visit from L. H. Christian and W. E. Read, and words cannot express the delight we shared as we journeyed up into one of the most promising of our new areas, where on this occasion we held our first camp meeting. As we were waiting for the opening service, there came the sound of approaching bodies of our Christian believers singing with that lustiness which truly belongs to the African, singing a new song of a living evangel, of victory over sin. It was indeed a great day, packed with joyous experiences, and impressive by the wonderful fellowship and spirit sustained. Companies came from two distinct language areas, necessitating two interpreters. The messages delivered animated their souls and found expression in their faces. It was a very fitting and glorious climax to the blessings of the day when thirty-six of these precious jewels followed their Lord in baptism.

In a town about three miles from



Mr. and Mrs. L. Edmonds, Workers on the New Mission Station at Elele, West Africa

where we held our camp meeting a schoolboy, on hearing the truth, decided to keep the Sabbath, and for many months stood alone in his town, meeting violent opposition, not so much from the heathen as from the nominal Christians. Today a company of over fifty Sabbath school members stands as a memorial to his faithfulness. We are glad to say also that the teacher of the native African

church, together with his wife, has accepted the Sabbath.

We are exceedingly grateful for these signal tokens of God's favor throughout the past year, and the abundant blessing which has attended all the operations of the mission, but what has been achieved is not the measure of God's power. God's limitless resources yet await us. We believe greater things are in store.

large unentered areas in our territory. This far I have not been able to give much help to the Kiangsu Mission in which I formerly labored exclusively, and which is now in charge of H. C. Shen, the former treasurer of that mission, who was elected director at the spring session of the union. Brother Shen has been chosen as one of the delegates from the Far Eastern Division to attend the General Conference.

East China Union Mission

By K. H. WOOD

FOLLOWING the summer school at Chiao Tou Djen, I have been itinerating practically all the time. Six weeks were spent in the Anhwei Mission with O. B. Kuhn, the director. Thus far there have been three general district meetings held for the believers and workers, and there seems to be a brighter day dawning for the work in this province. The workers are taking new courage, and seem to have received a new vision of their responsibility in giving the message to those who do not know it.

Thus far we have organized two new Sabbath schools, begun work in two new stations, and there are still six Sabbath schools to be organized where there are already interests. The three workers in attendance at the last district meeting set a goal of ten new Sabbath schools before the Anhwei annual meeting to be held in March. As the Sabbath school is the nucleus for the eventual establishment of a church, these new interests mean real advancement and growth.

During the eighteen months since taking over the directorship of the Anhwei Mission, Brother Kuhn has labored constantly to overcome difficulties in the work resulting from the Nanking incident of two years ago. Yesterday he said, "I am more encouraged with the work now than at any time since I came to Anhwei." We are confident that the Lord will continue to bless his work and that of his fellow laborers, that during the coming year there shall be results in that field to surpass anything which has been seen before.

We are striving throughout the whole union to get our brethren to undertake a strong lay movement for the winning of souls, as we realize this is necessary both for their own spiritual growth and the extension of the message. Then too, our budget increase from the home board has not kept pace with the increasing costs of operating and the enlargement of the work, so that this year we are compelled to do a larger work at greater cost, but yet with practically the

same budget as for the previous year.

The work in the South Chekiang Mission has been built up largely on this plan of operation, and we are very desirous that the same plan be inaugurated throughout the union, for only thus can we ever hope to warn the millions in this field, and reach the

The expanding work in the field and institutions demands an ever-increasing force of workers, but our foreign quota has remained practically the same for a number of years. Hence, for some time we have been endeavoring to develop capable native workers to fill positions of responsibility and trust. God is blessing the labors put forth in East China in reaching souls with the truth, and we ask an interest in your prayers.

A Home Missionary School

By J. E. SAUNDERS

DHARMADAS ("servant of religion," his name means) farms a small patch of land in the hilly country of the Ranchi plateau in northeast India. Most of his fellow villagers, about twenty-five in number, are non-Christians, and not one has as much education as he, most of them none at all. But this man of about forty was not willing that their children should grow up in ignorance. So it came about that with no more compensation than a little rice at threshing time from this one and that one, he taught the children the rudiments of the "three R's," together with simple Bible lessons.

Behold a transformation! The children of those people whose faces rarely show an expression of hope and joy, have seen "a great light." From every one of these boys one now receives the Christian greeting, "Yishu sahay" ("Jesus help you"). In nearly every case the parents are not only unopposed to their children's being taught Christianity, but are themselves being won to the truth through the humble work of a man who, like Mary, did what he could.


In February, 1928, Dharmadas presented several of the little fellows for baptism. In view of their age and somewhat limited instruction in Christianity, they were advised to wait a while. Again this year several were presented, and some received baptism; others, mainly the children of non-Christians, were advised to wait yet longer. Pora is one of these, and his bright, happy face and hearty

greeting are always an inspiration to me. He is looking forward to being a mission worker in the future.

Two years ago several of them desired to enter the school in Ranchi, but could not because they were not far enough advanced. Dharmadas had carried them about as far as he could, but they continued with him another year. This year we have been able to build a small schoolhouse and supply them with one of the boys from our Ranchi training school as teacher. Patras Khakka is an Oraon whose parents are still non-Christian; he lacks one year of completing the training school course, but has consented to teach these boys who would otherwise be obliged to wait a year longer. Later he will return to finish. Patras has no knowledge of Mundari, the mother tongue of these boys. Dharmadas has been taken on the payroll to teach the lower grades, and especially to instruct in the Hindi language, in which all education is given to these aborigines.

Surely when rewards are given for faithful service, men of the type of Dharmadas may receive as high commendation as many having much higher qualifications and greater privileges.

At present the little school is carried on in a house of mud and sun-dried bricks, with no more equipment or furnishings than one small black-board, a bell, twelve boards on supports two inches high as seats, and the barest necessities in the way of textbooks and slates.



OUR FAMILY PHYSICIAN

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

Solving Our Denominational Health Program

By G. K. ABBOTT, M. D.

It seems to me that our national Prohibition Amendment was put through in a very large measure as a result of educating our commercial interests, railroads, and industrial plants. Our big employers of labor found out that prohibition meant money in their pockets and efficiency to their workmen, and they helped to put over the prohibition amendment. So I think while money does not talk very much to us as a people, we will, all of us, be more careful of our own health and the health of our children when we find out that possibly \$2, \$3, or \$4 out of every \$10 we are putting into foreign missions may be wasted because of the ill health of foreign mission workers.

Contributing to this ill health, there are, first, the results of childhood defects, such as enlarged tonsils and adenoids, diseased teeth, also undernourishment, irregularity in diet or no dietary regulation or attention on the part of parents from lack of knowledge, or the holding of some superstition which cannot be overcome by knowledge. The ill health of adults is also the result of wrong habits of work or rest in adult life, unbalanced diet, and various dietary indiscretions. Of particular importance are the ill effects of a high protein diet, about which we shall speak a little more at length later. Besides these there are the difficulties in personal hygiene and in home and community sanitation. Then come the problems of contagion, infection, parasitic diseases, and the matter of superstitions. Among these there are those that may be perfectly harmless in and of themselves, but some that are harmful, such as the use of drugs and other means of treatment that are ill advised.

No Lack of Information

There is no lack of information among us as a people as to what we ought to do for our health. We have it first of all in the Bible and second in the Testimonies. In the Bible and the Testimonies we have all the fundamental guides to health, and in science as it is taught today we have a demonstration of nearly all our health

principles. If these facts are true, we have no excuse for 50 to 75 per cent of our ill health.

What is the one thing in all our health program that has been most prominent in the Testimonies? You answer, "The diet." What is the one thing in diet that has been made most prominent? You answer again, "Vegetarianism." The diet has been made very prominent in the Testimonies, and vegetarianism is the most prominent feature of that diet.

Now let us face the thing squarely. How many of our people of the rank and file, from the top to the bottom, are living up to the instruction given? For us who live here in the United States it is not difficult to get what we want and what we ought to have. Before the World War, Professor Chittenden, of Yale University, gave a practical demonstration, covering a year or two, of such voluminous experimentation upon the advantages of the vegetarian diet that it left absolutely no question. Following that, from 1920-25, repeated researches were made upon high blood pressure, hardening of the arteries, and Bright's disease,—experiments which go to show beyond a doubt that a high protein diet is the cause of hardening of the arteries, high blood pressure, and Bright's disease. These experiments are conclusive, and their records are where you can secure them and peruse them. They are from the University of Michigan, Johns Hopkins University, our own medical college, and also, in the last few months, from the Potter Metabolic Clinic of Santa Barbara, Calif.

Proved Beyond Doubt

These principles of healthful living have been given us in the Bible and the Testimonies, and have been demonstrated beyond any shadow of doubt by modern science. If we are not living up to that, how are we to solve our health problems? Can we ever hope to solve them unless we live up to the light we have? What is the reason we are not living up to it? There are just two,—ignorance of these principles, and willful disregard of them.

There is need of education. In the last twenty years we have taken into our churches almost all over the country large numbers of people who have never had any instruction at all upon the fundamentals of health reform.

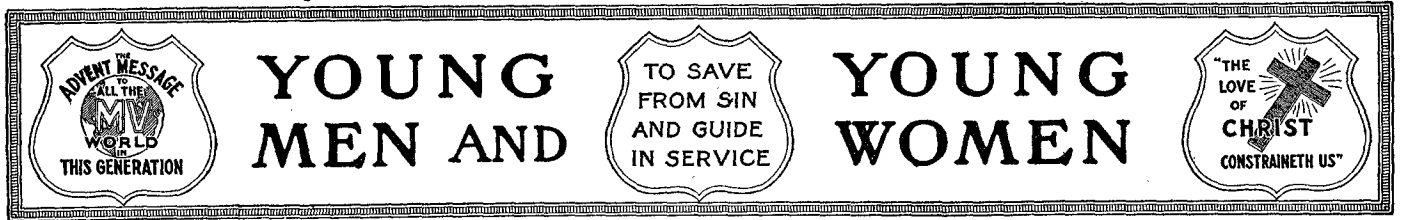
I do not know what you are going to do with *disregard*, unless you arouse the conscience. I have found that in arousing the conscience to this situation, the best possible method is to sit right down with the people and show them how science has demonstrated the verity of the principles given us in the Testimonies. I do not think we should try to whip any one into line. I think it should be a calm, dispassionate presentation of the facts as they are.

Just for instance: Dr. S., of the Potter Metabolic Clinic, showed that a high protein diet, even from vegetable sources, produced, in six weeks, changes in the kidney excretion characteristic of strain upon the kidneys. He showed that in six weeks high blood pressure would supervene upon the use of a high protein diet, and with no more than double the normal amount of protein. In the University of Michigan the same thing was shown to be the cause of Bright's disease and arteriosclerosis. Some of these experiments were carried on for a period of nearly two years. Controls were abundant to show that animals under normal diet did not show hardening of the arteries or disease of the kidneys.

Our Educational Program

Taking for granted, then, that education and arousing the conscience are the two things necessary to solve our health problem, let us see what is necessary in our educational program. First and foremost is our church school inspection. Here we reach the young who in a very short time are to be the leaders. We get at the problem where there is time and opportunity to do something. Second, we reach the homes by the educational follow-up work carried on by physicians and nurses who are doing this school inspection. Lastly, the medical examination of our foreign missionary appointees is preventive, not so much of ill health, as of needless expenditures on the part of the Mission Board.

(Concluded on page 29)



Which Is the Better Choice?

By LADELLE GRADY PHILLIPS

"We cannot make bargains for blisses,
Nor catch them like fishes in nets.
And sometime the things our life misses
Help more than the things which it
gets."

Many times we hear professed Christians speak of the sacrifices they make, the things they have to forgo to live up to their profession of being followers of Christ. It is so easy to say, "Yes, that is one of the sacrifices we have to make." Or, "That is one of the things we have to miss in this life."

But, after all, has God asked us to give up pleasure that is for our good? Jesus loves us even as a father loves his children. We know that fathers and mothers do not deliberately forbid their children joys and pleasures without having some good purpose or end in mind. They always try to act for the good of their children. So, much more, does God, in His love and mercy, give to weak man the laws and guidance that work for his best good.

Some years ago a group of us missionaries on the west coast of South America, were returning to headquarters at Lima. We had attended a workers' meeting in southern Peru. To reach Lima we were obliged to travel by boat from a southern port for a day and two nights. On arriving at this southern port we found, on trying to engage passage, that the boat we were planning to take was already well filled. The passenger agent was very friendly toward our organization, and wished to accommodate us if possible. We were finally booked, with the agreement that we take whatever quarters could be arranged for us on board.

It fell to my lot to occupy a stateroom with an American lady tourist. She had visited the east coast of South America, crossed the Andes by train, and was returning to the United States via the west coast. We greeted each other, gave our names, and passed a few words the first afternoon I was on board. That night, on entering the cabin, I found my companion very busy dressing for a dance that was to be given that night. She assured me she did not in the least feel like attending, but that her friends expected her to do so.

The next day passed without incident. The second night on entering the stateroom after dinner, my companion asked me if I were going to enter the bridge tournament that was scheduled for that night. I told her I did not intend to do so. She did not question me further, but left the room, asking me to wish her luck, that she certainly needed it. Very late that night, or to be more exact, early the next morning, she returned in a very cheerful mood. It seemed she had won one of the prizes offered in the bridge contest, and was very happy about it. She expressed herself as glad the affair was over, and that she hoped no other entertainment would be planned for a while.

She seemed to want to chat, so we began a conversation. After some minutes she asked, "Are you enjoying your trip?" I replied that I was. "But," she insisted, "aren't you missing a lot? You didn't dance last night or play bridge tonight." I then had an opportunity to tell her that my life was cast in a different path, explaining that we were missionaries. She seemed very much interested, and

asked several questions. Seeing her interest, I ventured to tell her something of our work in South America, touching especially the work on the west coast,—of our 100 schools for the Indians around Lake Titicaca, and of the 5,000 children matriculated therein; and of the change the knowledge of Christianity brought to these poor ignorant souls.

After listening in silence for some time, she said: "I think that would be a wonderful life,—trying to help others. I admire people who can do it, but I couldn't do it. Why think of all you have to miss! Think of all you have to give up to live down here among those dirty, ignorant people!"

She turned out the light, said good night, and we lay there listening to the waves of the ocean dashing against the boat. I was happy in the thought that should we suddenly face death in the deep, I could commend myself to the Ruler of the sea and ask His care, knowing that I was "about my Father's business." And I was convinced that my harried society companion was not experiencing as much happiness in life as those who have service for others as their aim. After all, "the toils of the road will seem nothing when we get to the end of the way."

Evangelistic Tonsorial Parlor

By J. F. ASHLOCK

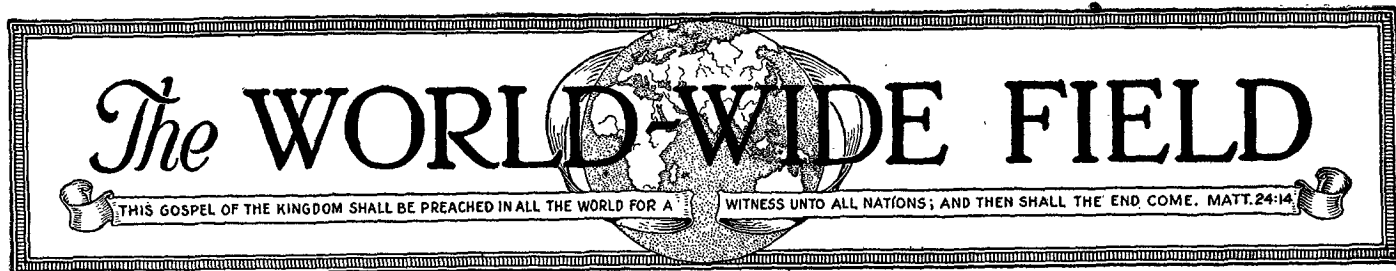
NEARLY every city and village in India has one or more "portable tonsorial parlors." The equipment is not as elaborate as the name might indicate, usually consisting only of the barber and a small case containing clippers, scissors, one or two razors, and a comb. Sometimes there will be, in addition, a small receptacle for water and perhaps a shaving brush and mirror.

At a hill station near Poona, about four years ago, W. H. McHenry came in contact with one of these barbers, and talked to him about our truth. The man debated the question of obedience until January of last year, and then decided to walk in the way of the Lord. Since that time he has been very active in missionary work, carrying with him, for this purpose, tracts, papers, and small books. His service for the Lord has been of the pioneering type, for he has gone way

back into a section heretofore unentered, first making friends by his kindness, and after a few days' acquaintance, speaking to them about Christ and distributing literature.

As a result of this witnessing and seed sowing, one woman started keeping the Sabbath, and about twenty families requested further instruction, in response to which a series of meetings lasting three weeks has just been completed. Each evening the people came together for two or three hours to listen to the preaching. At the close of this series, fifty or sixty people asked to become church members. A baptismal class is being conducted, so that all who are sincere may be thoroughly grounded in the message, and those who are uncertain may be tested.

The barber is greatly encouraged because of the blessings of the Lord upon his simple ministry.



The Austral Union

By E. L. MAXWELL

For many years the brethren in the Austral Union have looked for a visit from A. G. Daniells, and so our hearts were more than glad when on January 2 we were able to welcome him and his wife at Montevideo, their first port of call in our union. They were taken ashore in good health, and rendered valuable assistance during the closing days of the Uruguay annual meeting.

From Montevideo, Brother and Sister Daniells went to Puiggari, Entre Rios, where a twelve-day ministerial institute began on January 7. About 120 of the ministers and other evangelistic workers of the union were present during practically the entire period of this institute. The meetings consisted of two Bible studies, two round table sessions, a devotional meeting, and a sermon each day.

Heaven-sent Blessing

Elder Daniells gave the morning Bible studies, and all the evening sermons except two. He also took an active part in the round table discussions. The wonderful spiritual help he was able to bring to our union in these meetings was a Heaven-sent blessing, and will long be remembered by those workers who were privileged to attend. With his visit to Chile he will have seen practically all the workers of our union, and will have been able to set before us in a most striking and unforgettable manner the work of the Spirit of prophecy and the truth concerning the movement of justification by faith, which have made us the greatest missionary people in the world.

In the Puiggari ministerial institute we were also favored with the presence of C. B. Haynes, our division president, whose Bible studies, sermons, and discussions at the round table were timely and highly appreciated by all present.

This meeting was also of special interest on account of the fact that our aged South American pioneer, J. W. Westphal, who was accompanied by his wife, was making it the occasion of his last visit to the Argentine field before his permanent return to the

United States. He has given twenty-eight years of active service in this field, and our hearts are saddened as we have to part with Elder and Mrs. Westphal. But we are constrained to recognize that we are much nearer the coming of the Lord than when they began their work here over a quarter of a century ago.

The services at Puiggari were held in the large storage shed that has been turned into a temporary chapel. We hope before long to have the funds necessary to complete the col-

lege buildings and provide chapel facilities.

We believe that the visit of Elder and Sister Daniells, with the other workers mentioned, has had a steadying and unifying influence on all our workers, and we expect to see not only a great revival and reformation in the lives of our own brethren, but also a marvelous increase in our evangelistic activities and results. The message of "Christ in you, the hope of glory," cannot be hidden under a bushel, and must necessarily result in greater efficiency in the field and an increased number of souls gathered into our churches. Pray for the work in the Austral Union.

Eastern Canada

By G. W. WELLS

My recent visit to the Eastern Canadian Union was filled with interest. This is a small field when you think in terms of the membership and financial strength of the conferences, but not so when you consider the problems, territory, and possibilities.

W. C. Moffett, the union president, and W. E. Perrin, the secretary-treasurer, with their associates in service, are grappling with the situation in a good strong way, and they are winning out. They are earnestly and courageously taking hold of every line of service and seeking to strengthen and build up each department.

It was my privilege to meet with the Oshawa Missionary College board, and also to be present in the Canadian Watchman Press constituency meeting. Both of these institutions are doing good work. In a field with a small constituency it is a huge task to meet the school requirements and keep everything going on right lines, but Prof. L. N. Holm has the confidence of the people, and he and his faculty are working hard, at times, I fear, beyond their strength, to make everything come out right.

The manager of the Canadian Watchman Press, H. H. Rans, gave an encouraging report, showing the work done and the gains made, and definite plans were laid that seemed to assure future progress. I was pleased to observe that Elder Moffett and all his workers have set their hearts upon

increasing their membership by bringing new believers into the truth. Each conference is laying plans accordingly. Elder Moffett is setting the pace by conducting a series of meetings himself in a hall at Oshawa. M. V. Campbell, president of the Ontario Conference, with his committee, had already secured O. D. Cardey for Toronto, and he is doing a good work. They rented the large Massey Hall in the center of the city, and began work, holding services each Sunday night. On other nights the meetings were held in a less expensive place.

The attendance Sunday nights was good, ranging from 700 to 2,400. A large number of substantial people became very deeply interested. To strengthen the work, W. J. Hurdon, R. A. Hubley, and E. A. Beavon, regular laborers in the conferences, with two Bible workers, were connected with the effort, and together they labored to bring in new believers and establish them in the truth.

It was my privilege to speak at our church at Toronto, Sabbath, March 22, and I was informed that we had forty-six new believers present who had declared their intention to keep the Sabbath. It is needless to say the old members were encouraged and the workers were happy.

Elder Campbell has given much of his time to working and planning with Elder Cardey and the others, that success might crown their efforts.

This conference is not strong financially, and they had to put forth every effort to meet the expense. Brother Cardey did well in his collections and book sales, which helped materially in defraying the expenses. The meetings are now conducted in our church edifice, and the indications are favorable for a fruitful harvest. I have heard that there are sixty-three who have begun the observance of the Sabbath. If faithful and earnest work is done in the homes of these interested ones, the membership of the Toronto church will be greatly strengthened.

The laborers in this union are of good courage, and united in their endeavors to advance the cause of God in all lands. They are working hard and cheerfully to raise their share of mission funds and to encourage faithfulness in tithe paying. In visiting among the churches and isolated members I came in personal contact with many, and learned of their needs as well as their steadfast interest in

the message. One experience in particular I wish to mention, which reveals the spirit of love, faithfulness, and devotion:

The brother was eighty-four years old, had never married, and was living alone and caring for himself. He was of good courage, and looking patiently for the Master's soon appearing. While we were in conversation with him, he brought from a dark room an old rusty can in which he had deposited his tithe. He counted out \$16 he wished to have taken to the office. He also renewed his subscription to the *REVIEW AND HERALD*, and expressed a desire to keep in touch with the onward progress of the cause.

I was glad to be associated with such a band of faithful workers, and to spend a few weeks in this needy field, visiting the churches, large and small, and seeking to encourage each one. Let us remember, when we pray, the needs of the work and workers in this difficult but hopeful field.

among the Indian churches giving instruction and spiritual help. They were now feeling great need of help for themselves. And thus it is in the work of the gospel. The worker who is constantly giving out spiritual life as a canal carries water to dry land, must in some way take on fresh supplies. It is necessary at times to come aside and rest awhile, as the Saviour bade His disciples, and fill the reservoir. This we did at Arequipa. It would surely cheer the hearts of the readers of this report could they hear the humble, earnest testimonies borne by the workers regarding the help they were receiving day by day.

As in the preceding institutes, we went into the matter of the minister's personal experience, his inner life. In view of the conditions the workers in Peru were facing, we felt constrained to give special consideration to the command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." There came upon us a deep sense of our utter weakness. This led to a study of God's great power that always "awaits our demand and reception." As we knelt together in a new surrender of self, and a united appeal for the power needed to triumph over the forces of evil that were bearing down upon us, the Lord came graciously near and gave assurance that we were heard and that victory was ours. Again it was demonstrated that God always lifts us up when we truly humble ourselves in His presence.

Medical Work

It was especially gratifying to have at this meeting Dr. M. B. Graybill and his wife, and also the Doctors Butka. Dr. and Mrs. Graybill have been living near Puno, Lake Titicaca, five years. They have been wonderfully blessed in their work. Their skill in medical and surgical work, accompanied by a kind, sympathetic, Christian care for the poor, the suffering, and the helpless, has endeared them to the people throughout that whole region. People of wealth and influence travel long distances to Dr. Graybill's dispensary for the medical care they need.

While we were at Lima, Elder Haynes received an appeal from the citizens of a town some fifty miles from Puno for one of our doctors to locate in their town. This request was signed by fifty of the most influential men of the town, such as the subprefect (equivalent to a mayor in the States), the judge, the lawyers, and other professional and business men. It was a fine testimony to the work and influence of Dr. Graybill.

The Butkas are located in Bolivia, out on the eastern edge of Bolivia's

Ministerial Institutes in Bolivia and Southern Peru

By A. G. DANIELLS

WE found it necessary to hold the last two of the ministerial institutes in our South American program in the Inca Union Mission field. I am of the opinion that the majority of our people who have heard about our work for the Indians around Lake Titicaca, think only of that territory and that work as the Inca Union Mission. That is a great mistake, as I have come to realize since visiting this field.

The Inca Union Mission embraces three republics,—Bolivia, Peru, and Ecuador,—a vast stretch of territory. Of the ten South American republics, Bolivia is the third in size. The most of the territory in this great field is almost inaccessible. Bolivia lies a mile and a half above sea level in the Andean Mountain range. It has little railway mileage and few other roads. Trails for men and beasts of burden in single file are the main highways of travel. The same is true of Ecuador. Conditions are better in parts of Peru. The great distances, the high altitudes, and the difficulties encountered in traveling are some of the trials under which our workers labor in the Inca Union field.

Our first meeting in this union was held in the city of Arequipa for the workers in the Lake Titicaca region and Bolivia. Arequipa is in the southern part of Peru, and about midway between the Pacific Ocean on the

west and Lake Titicaca at the top of the Andes range on the east. It is seven or eight thousand feet above the sea level, while Lake Titicaca is still another eight thousand feet higher. It was a great disappointment to me that this meeting could not have been held up at the lake, but the brethren felt that it would be beneficial to the workers in every way to bring them down from the great altitude in which they live and work the year round. They also questioned the wisdom of taking some of us to such an altitude to do the strenuous work of the institute.

Grateful for Association

It is not surprising that workers scattered over this vast stretch of country, separated much of the time from one another, appear inexpressibly grateful for the privilege of coming together for association, study, and prayer. They surely were a happy lot of gospel workers. This opportunity seemed to bring relief from the anxiety and strain they had been under for months, owing to what has appeared to be increasing opposition to our work in Peru.

The Arequipa meeting will long be remembered by those who were in it, as an inspiring, uplifting occasion. The workers were hungry, they told us, for spiritual food. For long months they had been going about

civilization. They have gone about as far into the interior among the Indians as Europeans venture. To reach their station from the Pacific Coast port, Mollendo, they must travel up and on the top of the Andes range to Lake Titicaca, a distance of 200 miles. There they must take a steamer and cross the lake to the east shore, about 150 miles. From this landing place in Bolivia they go by train to the city of La Paz, where is the headquarters of our Bolivia Mission. From La Paz they must still go on another 100 miles to the east. But at La Paz they leave railways, steamers, automobiles, and ox carts behind. They must be conveyed on the backs of mules or burros, single file, up and down the wildest mountain trails one can imagine. At the end of this four or five days' journey they reach their mission station. There is but one European woman here besides Mrs. Butka, and she is the only woman who can speak English.

The doctors are there at the pressing request of the minister of health in the Bolivian congress. While we

were in Peru this gentleman returned from Los Angeles, where he had taken his sister for medical care at the White Memorial Hospital. Dr. Butka left White Memorial Hospital to come to this almost inaccessible place in Bolivia. May the good hand of the Lord be with these dear doctors and their children in that great wilderness. Although they have been there less than a year, their influence is spreading in all directions. Dr. Butka is now preacher as well as physician. He travels long distances by muleback, up and down the steep mountain sides, to care for the sick and to preach to two companies of Indian believers we have in that section. The reports of the work being done by both Dr. Graybill and Dr. Butka were very interesting and encouraging to me.

As these workers started up the great mountain range for another period of toil in behalf of the natives who are in such need of spiritual help, they were accompanied by our prayers for all that they need from the Lord to do the work to which they are called.

that our fellow laborers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it."—*"Ministry of Healing,"* p. 492.

Inclosing News Clippings

While I was serving in the mission field, an aged sister in the homeland made a practice of writing me a brief letter and inclosing newspaper clippings that she thought would be of interest to me. Now that ill health has compelled me to return to the home country, I recall the pleasure given by the receipt of those fat letters. And while convalescing from my seventh surgical operation, I have been writing encouraging letters to those remaining in their fields of service. Since there are so many lonely hearts to cherish, it was difficult for me to decide who should be the recipients of my efforts in this line.

Instead of sending clippings to one or two persons, I decided to take off the news section, usually the first page, and send out several of them. Doing this has brought such excellent returns that now I am sending out from twenty-five to fifty packages a week. Could space be given, I might copy many expressions of appreciation received. A worker of thirty years' experience in foreign work writes: "You certainly know how to write encouraging letters to poor forlorn missionaries." Another who has for months lived on a mud floor in a thatched cottage perhaps 300 miles from the post office, says: "I read and reread the papers, and even became interested in the 'ads.'"

Are there not invalids, shut-ins, and others who could find satisfaction in using some of their time in a similar service? Five or six pages of the ordinary newspaper can be sent to any foreign country for two cents, less than it would cost to send the same by mail to your neighbor across the street. Friends will be glad to supply you with their papers when read.

Many of our youth would be greatly blessed by engaging in such service. Their world vision would broaden, their geographic knowledge be increased, their zeal for missions be augmented, and their joy would be full on receipt of letters containing information never published in the papers. These letters from Africa, India, South and Central America, and the islands of the sea make very suitable matter for missionary meetings and young people's societies. Try it!

One General Conference worker suggests sending the first twelve pages of the *Literary Digest*. The

Missionary News Service

By D. D. FITCH

DURING the World War much was done by those at home to prevent the "boys" overseas from becoming discontented and lonely. It was believed to be worth while to care for our representatives over there.

In the great battle between truth and error we have valiant representatives overseas. Are we doing all that we might to alleviate the tendency to loneliness and homesickness? They, with us, are subject to like passions with other human beings. And even while we are at home, does there not sometimes sweep over our souls a feeling of loneliness akin to that of wishing we were elsewhere? Then how about those who do not see home for years?

In imagination let us place ourselves where they are, environed so differently from usual, by people who, if not hostile or unfriendly, are not in the least degree filling the place of parents, brothers, sisters, and other loved ones. I say to any one of us, "Please interrogate yourself by asking, Would you not love to receive a letter of encouragement, even from one you had never seen? Would it not be pleasant to receive a newspaper from the home town?"

From one of these far-away mission stations a sister whose husband is away for months at a time, writes: "If it were not for the dreams one

has of being at home and having a good time with the folks, or being a child again, going to school, and a few things like that, I believe my brain would dry up for diversity of thought in having to be alone so much. Treating the people's sores and pains doesn't give one much chance for pleasant thoughts when it is all done in a foreign speech."

Sacrificing as we do to support these workers, is it not sound business policy for us to do all we can to keep them free from despondency and homesickness? Consecration to missionary zeal and a trip over the seas do not give immunity from a desire to be with kindred spirits, those of like faith.

Think of those in interior regions where months must elapse between mails, and it may be that when the mail carrier comes, he has nothing for the lonely missionary, if all have done as you have—failed to write. How would it seem to you if he brought you nothing bearing the stamp of a personal touch?

Have we not seemed rather hard-hearted to say by our actions, "We think you worthy the place of a missionary; we support you financially, but you must make the best of your environment"?

"We are too indifferent in regard to one another. Too often we forget

Pathfinder is much appreciated, also announcements of leading evangelistic meetings, musical programs, and the like.

As from week to week the packages have been sent,—these little bundles which Brother Breitigam of South America calls "The News Service,"—I have thought how the dear sister who sent me the clippings was fulfilling the statement: "The humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages."—*Ministry of Healing*, p. 159.

A Personal Testimony

At times my enthusiasm in extending my efforts in missionary correspondence is dimmed, but when a letter is received like the one from which the following is quoted, my heart is cheered to continue the labor of love from which no financial return is desired:

"I just got home yesterday from a short coastal furlough to Cape Town on account of my health. My wife's health is in such condition that she could not return with me. She is staying some months longer. Our little girl is also very low with malaria. The doctor says that she should never return to the tropics. We plan to put her in the school near Cape Town. Helderberg College, at Somerset West, is a fine school. But leaving them ill, my wife in a rather serious condition, and coming home all alone to this empty house, you can imagine my feelings as I walked

through the place, coming upon some of my wife's things here and the children's there. Well, it was a bit lonely to say the least."

"As I went through my mail, I found your papers and then your letter. I tell you, Elder Fitch, it was a help and an encouragement to me, and came just at the opportune time. You may have the satisfaction of knowing that you have helped me in this way right at the time when I could most appreciate it."

Another says: "I think your idea of sending first pages of the newspapers and writing to our workers, is a good one, and will be a source of great encouragement to our isolated missionaries. I am giving you the name and address of a colleague near me, and will send others as I call them to mind."

Those who undertake the work of cheering our foreign missionaries by writing them newsy letters of encouragement and sending first pages from the newspapers, should not become weary in well-doing if weeks and perhaps months elapse before acknowledgment or appreciation is received. A long time is required for mail to go to and return from Asia or Africa.

"Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels."—*Ministry of Healing*, p. 158.

and economy, we were able to erect and dedicate this entire plant free from debt.

We are also thankful to be able to report the completion of a fine new church and school building on Spring Street, Macon, Ga., for the colored church of that city. About sixty members have recently been added to this church through the efforts of J. G. Thomas, our union evangelist, and we rejoice for these evidences of progress in the work of our colored department. We believe that God has begun to do a great work for us in this long-neglected field, and we praise Him for these evidences of His prospering care.

Our colored workers and people are enthusiastically and loyally supporting our denominational program, and there is a spirit of confidence and co-operation in all our conference activities. There has been a healthy growth during 1929 in membership, as well as in tithes and offerings, and we look forward to good results in our colored department in 1930.

We believe the time has come when all our people, both white and colored, should definitely and with determination undertake and push the work in the South concerning which the Spirit of prophecy has made so many special appeals. Our purpose is to be, not among those who, like the thousands of Israel, have to be sent home in the time of crisis because their fear and indifference make them unfit for God's work, but rather among those through whom, like the faithful 300 of Gideon's band, God can do mighty things in the finishing of His work in the great Southland.

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Fruit After Long Years

BY CHARLES F. COLE

A FEW days ago I had the privilege of baptizing a man who for fifteen years was a Methodist minister. Years ago one of our canvassers, a cripple, stayed all night with this minister, and they studied the Bible until one o'clock. This humble worker presented the prophecies. The minister was never able to shake off the influence of that Bible study. Later he read "The Great Controversy."

Last summer he met Dr. Avery Hansen in Lewiston, Idaho. He listened intently to the wonderful truths of this message. Through the help of one of our lay members and the encouragement we have given him here, the truth has slowly cut its way, enabling him to break the ties with his own people, and now he rejoices in the fuller light of the third angel's message.

Dedication of Atlanta (Ga.) Colored Church

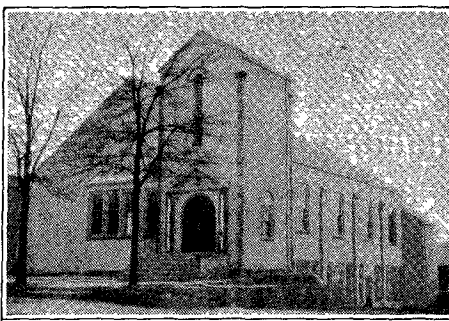
By B. F. KNEELAND

ONE of the finest and best-equipped houses of worship which we have in the Southland was dedicated at Atlanta, Ga., Sabbath, January 11, with a very impressive and inspiring service.

The church stands on a double lot on Ashby and Palmetto Streets in one of the finest colored sections of the city. The building is a beautiful, well-built structure, 45 by 85 feet over all, made of high-grade cinder block, and covered with stucco. The ground floor provides three large, well lighted and ventilated schoolrooms, with school library, rest room, and furnace rooms. This floor is so designed that it also provides a school auditorium that can be used on special occasions, seating 250 people. The main floor contains the excellently heated and lighted main auditorium, which, with the vestry, seats 400 people; also the pastor's study,

the baptistry, dressing rooms, and a room for storage of home missionary and Sabbath school supplies. A heating plant was installed, which gives satisfactory heat and ventilation for the entire building.

The sale of its Greensferry Avenue property by the church last spring placed in our hands \$21,000. The lot cost over \$5,000, leaving a good balance. Through careful planning



Colored Church in Atlanta, Ga., Dedicated Jan. 11, 1930

Years ago we were told by the Spirit of prophecy that the printed page would act a prominent part in bringing the loud cry. Thus we take cour-

age as we see honest men break the moorings which have held them through the years and step out into the light.

baptismal services were held, the candidates being baptized in the waters of the Caribbean Sea. Thirty-five additions to the church were thus brought about.

German Church in New York

By J. B. PENNER

DURING the last four years the German church in New York experienced a decided growth in spiritual life. Love and willingness for the finishing of God's work among the many nationalities, and especially among the Germans of this great city, was a characteristic feature of its membership. All rejoice in the advent hope and the message for this time. The gracious Lord sent this church some good experiences of faith and victory, and thereby helped every member to grow stronger in Him, who is preparing His people for His soon coming.

The blessings of the Lord and the work of His loyal people have resulted in definite accomplishments during the last four years. During this time sixty people have been baptized; the membership has increased from 169 in 1926 to 199 in 1929; tithes has increased from \$12,611.89 to \$13,145.77, with a total of \$51,240.18 given during the four years. In 1926 \$1,902.44 was raised for Harvest In-gathering, increasing to \$2,033.01 in 1929.

This church is not gifted with wealthy members; all are working daily with their hands, and some of them are at times out of work. This is often a hard problem in this city.

But all are willing and loyal, and the Lord is blessing His people.

Our German people here are very busy all the year round in doing missionary work among the many Germans and all other nationalities of New York, distributing constantly and systematically thousands of papers and tracts, visiting the interested, poor, and sick, giving Bible readings in the homes, and inviting people to our evangelistic meetings. During the last four years we have held every year two or three public soul-winning efforts in two different places in New York. The Lord has blessed our efforts with a growing interest and with sixty-eight converts for His kingdom.

Our missionary society has grown in work and reporting. The fifteen-minute missionary service every Sabbath has contributed much to its improvement and inspiration. Our Sabbath school and Missionary Volunteer Societies have been doing a good work in their organized endeavors to win souls and to lead them to higher ground. Studies on how to give Bible readings brought good results. So we are thankful for God's blessing and for the privilege of taking part in the finishing of His great work on the earth.

Our work is surprisingly strong in the small island of Jamaica, which, although only 36 miles wide by 114 long, supports a million people. We have there 4,000 Sabbath school members and 3,418 church members. In Kingston, the capital city and metropolis, containing 63,000 people, there are approximately 1,000 believers. It was an encouraging experience to speak to a sizable portion of these members and their friends in our largest church in the city. Because of the readiness of the Jamaicans to listen to our truth and because of the strong religious nature of the people, there is ample reason for believing that the future will see more thousands joining our ranks.

We have there a number of efficient and devoted workers. H. J. Edmed, the president, has spent many years in our work in Africa and the islands. His wife serves as Sabbath school secretary. B. A. Meeker carries the book work and home missionary department. P. J. Bailey, a teacher at the West Indian Training school, fosters the educational and Missionary Volunteer activities. J. W. Grounds is secretary-treasurer of the conference. The ordained ministers of this field are H. J. Edmed, S. U. Powell, Hubert Fletcher, W. H. Randle, Methuselah Jones, G. A. E. Smith, A. C. Stockhausen, B. A. Meeker, L. Rashford.

Jamaica is called "the Pearl of the Caribbean." It is a beautiful, productive, luxuriant spot. Nature has dealt generously with this beautiful island, and the Spirit of God is developing a large number of faithful members who love the message and its Author, and in their poverty are sacrificing for the extension of the work.

General Meetings in Jamaica

By J. C. THOMPSON

BEGINNING February 28 in Kingston and ending March 16 in beautiful Port Antonio, six general meetings were held in different parts of the Jamaica Conference. The purpose of these gatherings was to encourage our people generally, and to instruct them more fully in regard to certain departmental aspects of our church work. The Sabbath school, educational, and home missionary lines of activity were especially studied and stressed.

The workers attending these general meetings, at least part of the time, were W. L. Adams, educational secretary of the division; A. R. Ogden, president of the Antillian Union; Pastor and Mrs. H. J. Edmed; Pastor and Mrs. B. A. Meeker; O. W. Tucker, principal of the training school; and the writer.

In these meetings, held at strategic points in the island, the majority of

the seventy-two churches were represented. The attendance and interest were very good in all cases. At two of the meetings early morning



Faculty and Student Body of the West Indian Training College, Mandeville, Jamaica

North American Negro Department

By GEORGE E. PETERS

SINCE my previous report, it has been my privilege to visit the churches of Cleveland and St. Louis.

At a recent meeting of the Lake Union committee J. G. Dasent of Cleveland was elected to the union negro secretaryship of the Lake Union Conference. In a meeting of the Central Union Conference committee, B. W. Abney was chosen for the same responsibility in that field.

At Cleveland Brother Dasent has labored faithfully to build up the membership and reduce the indebtedness on the church which was purchased some time ago.

B. W. Abney has charge of our work in St. Louis. The work there is greatly handicapped, as the congregation has no permanent church home. In spite of disadvantages, both pastor and members are of good courage.

Returning to Chicago, I spoke at the Shiloh church at the Sabbath morning service. H. D. Greene, the pastor, is having an excellent response in attendance at the services both on Sabbaths and on Sunday evenings.

En route to Los Angeles, I visited T. H. Allison and his wife February 22, and remained over to meet with the church on the Sabbath. Brother Allison and his band of faithful members are working energetically to complete their building, which they had taken down and moved to a more desirable neighborhood. Our brother has gained the confidence and good will of the people, and is now answering invitations to preach in some of the leading churches of Omaha.

Leaving Omaha, my next stop was Los Angeles. Here P. G. Rodgers is doing a very creditable work. The spacious and artistic edifice, which is furnished with adequate pews and a splendid pipe organ, is now entirely free from debt. This bespeaks the faithful and successful labors of Brother Rodgers, who has also built up the membership from less than 100, six years ago, to almost 400. Services on the Sabbath were very inspiring. The Wadsworth church, supplemented by the Watts and Pasadena churches with their elders, Brother Bontemps and Brother Owens, made quite a large audience. The beautiful weather and inspiring music furnished by the young people's chorus, and the surrender of hearts to God, made the occasion one that will long be remembered.

Leaving Los Angeles, I reached San Francisco Sunday morning, March 2, and was soon in Oakland counseling with G. A. Roberts, president of the

California Conference, and O. A. Troy, pastor of the Market Street church of Oakland. Brother Troy is doing a good work in the church and community.

At the close of a program that evening, which had been previously arranged, and which was attended by an overflow audience, the writer spoke briefly about "The Certainty of the

From Victory Unto Victory

By J. A. STEVENS

THE church, the whole church, is to push the triumphs of the cross into all the world before the coming of the Lord, and the members of the church are shouldering the task, pressing on and on with the message for this last hour. Ten years ago our reports indicated that there were less than 25,000 believers, young and old, actively engaged in missionary endeavor; our world statistics for the first six months of 1929 show 106,652. Ten years ago 1,551 souls were won by the laity in six months; our reports for the first two quarters of last year show 3,882.

The vast expanse of our world field makes the gathering of statistics appear a slow process, but as a matter of fact, our reporting system is working on a faster schedule than ever before. From remote sections of China, India, South America, Europe, Africa, and Australia come these stories of missionary service, until more than a hundred thousand people have registered their share in hastening the "glad tidings" to all who may be reached by the third angel's message.

These faithful workers reported 557,562 Bible readings and gospel meetings during the first two quarters of 1929, as compared with 585,340 during the first two quarters of 1928. The report shows 186,617 persons taken to Sabbath school or other services, as compared with 164,676 the previous year. Our church members spent 1,167,560 hours doing Christian help work. This is a good gain over the same period the year before. During the two quarters under review, 256,213 articles of clothing were given to the poor, and 177,701 treatments administered to the sick.

We regret that literature circulation shows a slight falling off, according to the world report for the first two quarters of 1929, but notwithstanding this the record shows 4,615,889 periodicals circulated, 2,476,024 tracts given away, and 647,348 books

Triumph of the Advent Movement."

I regret very much that on account of having to hasten to Chicago to attend a meeting of the Lake Union Conference committee, to which I had been invited, I did not have time to visit our church at San Diego, where J. E. Johnson has charge, nor our work in Salt Lake City.

On the whole it was very encouraging to find our people bearing their share of responsibility willingly and faithfully in helping to finish the work of God at home and abroad.

distributed. Surely such a vast seed sowing will yield a great harvest.

Our people can and should make constant use of our truth-filled literature. The day may not be far hence when we shall not be able to circulate it as freely in many parts of the world as we do now. The King's Pocket League plan includes every believer, young and old, and holds before them the slogan, "A Tract A Day."

The Home Bible Study League is doing a wonderful soul-winning work through the mails. The Takoma Park (D. C.) church, during 1929, won seventy people to the message through this plan. Our world report shows 191,574 missionary letters written during the first two quarters of 1929, and there are many more churches that should organize a permanent correspondence band work, thus reaching out into the regions where there are no believers to witness for the Lord.

God is abundantly blessing the efforts of our humble believers. "Souls—the Goal of Goals" is a new motto for missionary workers, and we believe when the entire year's record is in, it will show an average of one soul for every hour of the 365 days. A goodly harvest, surely!

The report for six months reveals 40 per cent of our total membership engaged in soul-winning work. We are aiming to enlist 100 per cent. Come with us, brother, sister!

The "Watchman" Wins Souls

THE Pittsburgh Missionary Volunteer Society correspondence band sent the *Watchman* out as a part of their correspondence work. A man in Meadville, Pa., was on the list. One day a colporteur called at his home and gave an exhibition of one of our books. The lady said, "Wait a minute, I want to show you something."

Colporteurs' Summary for March, 1930

North American Division

Unions	Agents	Hours	Value 1930	Value 1929
Atlantic	75	6101	\$ 9145.52	\$ 10337.72
Columbia	203	16387	20870.27	16935.89
Lake	144	10943	12731.45	12676.58
Central	53	4244	4956.20	3628.27
Northern	27	1542	3045.90	1045.60
North Pacific	47	3731	5005.35	3772.25
Pacific	78	4511	10565.80	8732.31
East Canadian	25	1934	3657.11	3582.90
West Canadian	52	3377	6052.35	4373.83
Southeastern	56	4860	6097.78	4257.21
Southern	71	5206	6481.25	3365.05
Southwestern	49	3263	7286.65	5371.85
Total	880	64199	95885.63	79079.46

African Division	27	1448	5499.79	-----
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Australasian Division	92	6869	22979.78	21016.75
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Central European Division

Arabic	--	---	---	---
Bulgarian	11	844	127.64	214.99
Czechoslovakian	67	9543	2637.85	1807.00
East German	131	16010	6036.15	5634.01
Grecian	2	177	47.74	-----
Hungarian	61	7936	1764.16	1851.36
South German	69	9507	5275.44	5712.46
West German	162	18978	9486.27	8509.46
Total	503	62995	25275.25	23729.28

Northern European Division

Baltic	42	5072	1452.18	865.01
British	72	7768	7226.85	5689.87
Iceland	6	492	1041.63	1777.95
Polish	59	4878	333.11	912.21
Scandinavian	110	13238	12284.50	8450.71
Total	289	31448	22838.27	17695.75

Southern European Division

Franco-Belgian	23	2095	1211.52	887.21
Iberian	25	2324	1197.73	181.79
Italian	---	---	---	763.16
Jugoslavian	53	6261	1399.84	1289.39
Madagascar	10	871	217.68	-----
Mauritius	4	306	35.87	-----
North African	7	529	402.15	179.91
Rumanian	110	14986	2597.23	2145.51
Swiss	35	3994	3712.95	3548.41
Total	272	31366	10774.97	8995.38

Far Eastern Division

Central China	5	299	\$ 1158.83	\$ 916.58
East China	10	405	607.31	4110.95
Japan	---	---	---	3189.57
Manchurian	5	200	520.02	777.66
Total	20	904	2286.16	6374.64

Inter-American Division

Antillian	--	---	---	---
Central American	21	1415	3416.07	1422.88
Colombia-Venezuela	15	1618	6347.15	3484.52
E. Caribbean	---	---	---	3189.57
Mexican	36	2934	4021.88	-----
Total	72	5967	13785.10	8096.97

South American Division

Austral	125	10250	24100.00	24524.04
East Brazil	32	3123	3707.33	3425.13
Inca	22	1984	2604.96	-----
South Brazil	77	4119	4165.44	-----
Total	256	19476	34577.73	27949.17

Southern Asia Division * 38

Foreign Totals	1569	165989	143986.28	113857.94
N. American Totals	880	64199	95885.63	79079.46
Total	2449	230188	\$ 239871.91	\$ 192937.40

COMPARATIVE BOOK SUMMARY

	1927	1928	1929	1930
January	\$228425.25	\$218796.43	\$245677.30	\$277196.51
February	228447.76	221098.65	188073.90	246698.98
March	246251.38	212849.48	192937.40	239871.91
April	215716.64	215326.55	258942.95	-----
May	192349.05	258530.53	305508.11	-----
June	325807.62	325030.83	378203.20	-----
July	327515.58	329518.76	400009.57	-----
August	330138.57	347340.96	261140.21	-----
September	234729.35	219549.42	275341.55	-----
October	189151.73	195510.14	256013.97	-----
November	207055.82	215962.48	227408.48	-----
December	222395.31	225171.18	219246.18	-----
Total	\$2947984.06	\$2984685.46	\$3208502.82	\$714425.99

* Two months' report.

She went into another room, and soon returned with a copy of the *Watchman*. "Does your book have any connection with this magazine?" she asked as she held it up.

"It certainly does," the colporteur assured her. "It is published by the same organization."

"Then we want it," she exclaimed, "because we are intensely interested

in the message this magazine bears."

They talked for an hour. She and her husband drank in the message from the colporteur's lips. The following Sabbath the colporteur was impressed to take a minister out to visit this family. They found the family keeping the Sabbath, and today they are loyal Seventh-day Adventists.

another class to be graduated this spring. She is doing an appreciated work along this line.

In November, 1929, we organized a group of colporteurs under the leadership of Virgil Gibbons, who came to us from the Ohio Conference, and who has been doing a noble work in leading these colporteurs. As a result of the colporteurs' institute held by members of the General, union, and local conferences, we now have twenty-three colporteurs. Their sales have gone nearly to \$1,000 a week. They have made sales up to \$250 in one day. This department, organized in the Philadelphia church, is the first of its kind among our group in this part of the North American Division. Brother Gibbons has been appointed secretary of this group by the conference, and has been doing very good work. The writer counts himself one with the colporteurs.

We finally located our new church building on the corner of Fifteenth and Christian Streets. It has a seating capacity of about 1,200 and we are now holding our services there. On Sunday nights in our evangelistic meetings, our crowds run from 600 upward. A few Sunday nights ago,

Colored Work in Philadelphia

By J. E. Cox

We are thankful to our heavenly Father for His help in the work in this great city. We have tried to be submissive to His will and to recognize His divine leadership in all that has been done for the advancement of His work. We take pleasure in making this report, believing that you will be inspired as you read it.

The year 1929 was an eventful year. Many new things, unheard of in the history of the work here, were accomplished. We baptized 100 during the year, and accepted an additional sixteen on profession of faith.

For the year 1927 the tithe was \$3,336; for 1929 it was \$6,000, or an

increase of nearly \$3,000 in two years. The mission offerings showed an increase of \$2,000.

For the past two years we have had an increase in membership of 223. We are glad to report that our Sabbath school is a pennant school and has been for the past two quarters, having raised \$916 per quarter.

We organized a home nursing class under the able leadership of Dr. G. D. Kimbrough, and twenty-nine were graduated in practical nursing. Many of them have been in active service since. This class has proved to be a great asset to our work in Philadelphia. Dr. Kimbrough has

the building was filled almost to its capacity. We are looking forward to the time in the near future when we can have our church free of debt.

We have a very faithful and loyal membership here in the conference, which has one objective, and that is to save souls. We greatly appreciate the counsel that has come to us from our General, union, and local conference brethren, assisting us in the purchase of our new church building, and standing back of us in the great program which we have launched in the past two years.

These are just a few of the great blessings which God has bestowed upon us.

The Spirit of Evangelism

BY W. H. WESTERMEYER

EACH of our regular campaigns should have evangelism as a background. Evangelism comes from the Greek work, *euangelion*, meaning the good news, glad tidings, which is the gospel of salvation.

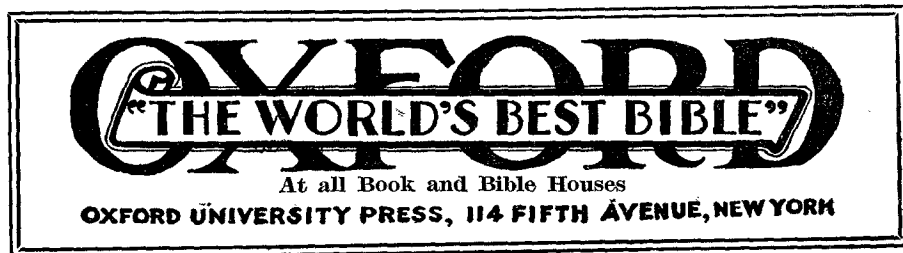
Big Week, Harvest Ingathering, and similar campaigns are sure to bring satisfactory results if they rest on an evangelical basis. In 2 Timothy 2:19 the apostle Paul assures his young coworker that the foundation of God standeth sure. In his letter to the Romans Paul declares boldly, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

A campaign is a series of organized operations to bring about desired results. It is by such efforts that the world accomplishes things. Many years ago the servant of the Lord sent us this instruction:

"Time is short, and our forces must be organized to do a larger work. . . . The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'"—*"Testimonies," Vol. IX, p. 27.*

"The Lord has a place for every one in His great plan. . . . The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts. . . . Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Id., pp. 37, 38.*

During the one year that I have



been in Savannah, Ga., the church here has demonstrated that souls can be won through the Big Week and Harvest Ingathering campaigns. The sister who is our home missionary secretary, first became interested through reading one of our Big Week books. And last Sabbath one of the leading business men of the city, and his wife, took their stand for the truth. This family first learned about Seventh-day Adventists when one of our brethren called at their home one Sunday during the last Harvest Ingathering effort. Many others here in Savannah have become interested, and we are now holding Bible studies with them.

"My brethren and sisters, take an active part in the work of soul saving. . . . Consecrate yourselves wholly to the work of God."—*Id., p. 41.*

Ahead of Our Goal

It is with sincere gratitude that we send out our monthly summary of world literature sales for March. As the readers already know, our aim for 1930 is a 10-per-cent increase over 1929. This March summary shows that we have gone well beyond that goal. For March the gain for the world is 24 per cent over March, 1929, and for the three months there is a gain of 14 per cent as compared with the same period last year. When Elder Spicer saw this report, he passed along this good word:

"Not often do we get stirred up by one quarter's work of the publishing army; for that army goes on its way winning souls, year in and year out, rain or shine. But really your figures for this first quarter of 1930 stand for such a strong advance that I must sound a word of cheer to the colporteur forces. May God bless them in all the world."

People complain of unemployment, high cost of living, and hard times, but the colporteur pioneers, in spite of these seeming hindrances, keep steadily on with "increasing success" month by month. The outlook for the circulation of the printed page was never brighter than at present.

Please do not forget to pray for the colporteurs, that they may be able to overcome all difficulties, and continue to have good success. "Prayer changes things."
N. Z. TOWN.

Solving Our Denominational Health Program

(Concluded from page 20)

I have had the privilege of joining with others in looking over the report blanks of the foreign mission appointees, and it is astonishing what a large number of our young people are unfit for foreign service. In that connection I think we ought, as a Mission Board, to expect one more thing of our foreign mission appointees, namely, evidence of some reasonably adequate knowledge of how to care for their health in the foreign field and also in the homeland.

I think some form of examination ought to be given, showing, first, that they have acquired a knowledge of how to live; and, second, that they are willing and determined to live up to this knowledge. The world is stressing this more than we are. I think perhaps we are not emphasizing the periodic examination of adults quite enough. It would be well if every adult were examined during early life—perhaps every five years, and later on even oftener than that—by some comprehensive examination that would pick up the beginning of defects.

Then there is the education in the home. I am glad that our Home Commission is entering actively into the problem of health education. I am glad, too, that we are making a fairly good beginning in health education in our church schools, academies, and colleges.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 107 MAY 15, 1930 No. 20

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By C. M. Snow

THERE IS NO MORE IMPORTANT SUBJECT for the times in which we live, than the one presented in this book, when Satan is working as never before to deceive the whole world.

“While scientists study the occult demonstrations of the seance room and classify them under scientific terms, the multitude are being led into a delusion that is setting their feet in the pathway of eternal ruin. What the evil one could not accomplish in medieval times by fire and

sword, by rack and dungeon, he is bent on doing now by a deception the cleverest his evil ingenuity has been able to conceive. It is the purpose of this work to unmask that deception so thoroughly that none who read shall ever stumble into that pitfall.”

It is a masterpiece of its kind, and will have a large place in denominational literature. 222 pages. Price, \$1.50. (In Canada, \$1.80.)

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The Healing of Elder Parker
God's Healing Power

There are eighty pages in this book. It is needed by our ministry who are called upon to pray for the sick, as well as by the sick who ask for prayer for healing. The author speaks with assurance, for God has vindicated His power in his case. The price is only 15 cents.

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Salad Time



With the coming of warm weather should come also a change, to a certain extent, in the diet.

Salads look more tempting then, and the appetite seems to demand them more.

The June *Life and Health*, now ready, gives recipes for eleven choice salads. All are simple, and are made from ingredients easily obtained in any market.

The June *Life and Health* is one you will wish to circulate widely. The articles in it are so helpful that it warrants a wide distribution.



Life and Health Makes Friends

One of our foreign offices, in sending a subscription for *Life and Health*, accompanied it with an explanatory letter:

"You might be interested in knowing something about the subscription for *Life and Health* which is inclosed.

"This lady is a nurse, not of our faith. She was at our home, and while here she read *Life and Health*, *Signs of the Times*, *Review and Herald*, and other papers. She liked them all, and became deeply interested in *Life and Health*. She has been back to see us a number of times, and every time she comes we give her the latest copies we have of the *Signs* and *Life and Health*. She reads them, then passes them on to some of her friends, but always asks that they be returned to her. She has tried several prescriptions given in *Life and Health*, and is very much pleased with the results. So the last time she came to see us she gave us her subscription for one year, and told us that she had written to several of her friends, to whom she had lent *Life and Health*, asking them to subscribe for it.

"We are praying that we may see fruit borne as the result of the seed sown by this lady."

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

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

Now and then we receive in Washington a copy of the *Times* of Ceylon, an enterprising newspaper published in Colombo, containing fine contributions by George F. Enoch, who is in the Ceylon field. Thus by every means the Bible truths are spread.

FREDERICK GRIGGS, of the Far Eastern Division, writes under date of March 24:

"Mrs. Griggs and I have had a good year—a busy one—in the Philippines. We have returned to Shanghai in good health. I am to go to Japan to attend their biennial union meeting, then return here for the spring council of the division, then go to San Francisco for the General Conference."

WRITING from the Southern Rhodesia Mission field, of which he is superintendent, H. M. Sparrow says:

"We are launching out on a very strong program this year in evangelism. We hope to win a thousand new converts. Last year the Lord blessed us with nearly eight hundred. Everywhere the workers are pushing in. We expect to ordain five men at our coming council." The European work is also moving forward in Rhodesia. Arthur Ingle is now in Salisbury, and has conducted a very successful effort there.

DR. AND MRS. ROY B. PARSONS and little son sailed from New York on the S. S. "Vulcania," April 26, for Lisbon, Portugal. Dr. Parsons is a graduate of the Loma Linda College of Medical Evangelists, and Mrs. Parsons of the Loma Linda School of Nursing. Since their graduation, Dr. Parsons has been connected with the Henry Ford

Hospital in Detroit, Mich. They have been appointed to medical missionary service in Angola, Portuguese West Africa, to which field they will proceed after the doctor has secured in Lisbon the necessary qualification for medical practice in Portuguese territory.

L. L. CAVINESS, of the Southern European Division, returned home April 9 from an extended visit to the division mission field in Africa. Brother Caviness writes under date of April 8:

"Tomorrow morning early we reach Bourdeaux after a good return voyage from Duala, Cameroons. Our visit to the Cameroons and French Equatorial Africa has impressed us with the need of quickly pressing into the many open doors for us in this part of Africa. God is blessing the work of the missionaries in the field. On the last Sabbath of our visit, eleven natives were baptized, but we need more workers and more means."

In the French West Indies

H. H. DEXTER, who was recently sent from the Atlantic Union to the French Island Mission and who is now at Fort de France, Martinique, writes us a cheerful letter. In speaking of the islands, he says:

"A beautiful French is spoken. We are glad to find the people well educated. This encourages me in preparing my sermons on prophecy.

"The Lord willing, I shall soon rent a large hall and begin work in the French West Indies. During the two weeks since my arrival I have talked with a few of the city officials and a number of business men, and learn that our work is very favorably known through the labors of Elders Giddings and Isaac." E. KOTZ.

Visiting the Cameroons

RETURNING with J. C. Raft from a trip to the Cameroons, L. L. Caviness writes under date of April 14:

"God was very good to us on this trip, and spared our lives in a remarkable way. Then, too, I was impressed with the openings that lie before our work if only we can secure more men and means. There is a whole section of Africa along a main automobile road that will be the chief military road connecting the capital of the Cameroons with the capital of Ubangi-Shari, where nothing has been done by European missionaries, but the field is opening for our work.

"The work done at our mission sta-

tion at Nanga-Eboko has given us a good reputation in the Cameroons. The local administrator, and also the governor of the colony, are very favorable to us. We are urged by all to press forward and open up new work.

"Then, too, there is a large section of territory to the north of this automobile road, where nothing has been done except to open a few outschools with our school at Nango-Eboko as the center. The brethren tell me that forty or fifty more schools could be opened immediately if we only had the necessary native teachers. It takes time to train them, but we have a fine class of natives in preparation."

A Word From Angola

FROM a personal letter under date of Dec. 20, 1929, from Mrs. J. D. Baker, who with her husband is laboring in Angola, Portuguese West Africa, we quote the following items of interest as illustrating some of the conditions under which our faithful missionaries carry on their work:

"We are in a beautiful country, more than 6,000 feet above sea level, on the side of a mountain which rises several hundred feet higher just back of us. We have a great deal of rain. We keep a fire in the fireplace most of the time to try to keep our things dry. Even so, our shoes, books, trunks, and even clothing mildew. We were away a few days, and when we returned the floors in the bedrooms were covered with a thick mold, so we do all we can to keep dry.

"There are a great many deer in the mountains, reed buck and bush buck especially. The wild pigs are very bad, and there are a great many of them all around us. We were out Thursday, and saw a hyena just ahead of us in the road. He stopped for a long time and looked at us, and we returned the compliment. We often see baboons. One day we saw forty or fifty just as we started around the mountain. There are leopards in the range of mountains on which our house is built.

"We hope to be able to get acquainted with the Selles people. Just now no one is allowed there. They are among the wildest in Angola. They still practice cannibalism, and a few years ago engaged in an uprising, so the government is not anxious for any one to go among them. However, we never feel afraid of the natives.

"Yesterday we were with some friends who were here during the uprising of the Selles people, and who did not know but that they might be attacked any time. From 100 to 200 whites were killed."