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THE FIELD IS THE WORLD

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God's Spirit Is Calling Today

By PAULINE A. ANDERSON

"My Spirit shall not always strive with man." Gen. 6:3.

THERE'S a fountain of righteousness flowing so free,
And Jesus is standing today
Close by the Father, while pleading His blood
To wash all our sins away.

CHORUS:

Jesus is calling and praying today,
Pleading in mercy, oh, do not delay!
Come to life's fountain of cleansing, we pray,
While God's Spirit is calling today.

Oh, long has He waited with raiment so pure,
And garment so clean and white;
His locks are now dripping with anguish and tears,
And wet with the dew of the night

Jesus is calling by prophets of old,
"Keep My commandments so fair,
If you would enter the city of gold,
And all of My righteousness share."

Blessed and holy is he that is called
To the marriage feast of the Lamb;
He shall receive a rich diadem rare,
A harp, a crown, and a palm.

Bright Morning Star, gleam forth with Thy light,
Ever our hearts sustain
In righteousness, holiness, raiment so bright,
Of the former and great latter rain.

Soon will these offers of mercy be o'er,
Salvation forever be past;
Come to this fountain, and thirst nevermore,
While the years of eternity last.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Sales in Churches

Is it right to conduct food sales, or even literature sales, in our churches, or in such close connection with any religious service as to give occasion for any one to feel that the object of the service is to promote sales?

For answer we refer our readers to the following from the "Testimonies," Volume I, pp. 471, 472:

"A great mistake has been made by some who profess present truth, by introducing merchandise in the course of a series of meetings, and by their traffic diverting minds from the object of the meetings. If Christ were now upon earth, He would drive out these peddlers and traffickers, whether they be ministers or people, with a scourge of small cords, as when He entered the temple anciently, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

Isaiah 66:24

What is the meaning of Isaiah 66:24?

This text reads: "They shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

The same thought is expressed in Psalms 37:34, "When the wicked are cut off, thou shalt see it," also in Psalms 91:8, "Only with thine eyes shalt thou behold and see the reward of the wicked." These and other similar texts must be understood as referring to the final destruction of the wicked, when, as described in Revelation 20:9, the wicked "compass the camp of the saints about, and the beloved city: and fire" comes down "out of heaven, and devours them."

As we learn from verse 10 of this same 20th chapter of Revelation, the devil is destroyed at the same time, being cast alive "into the lake of fire and brimstone, where the beast and the false prophet are;" and, as emphasizing the certainty of their destruction, it is said that they "shall be tormented day and night forever and ever."

These words cannot, however, mean

to all eternity, as some have imagined, for we have in Malachi 4:1 this positive, unequivocal statement concerning all the wicked:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Again, in Ezekiel 28:12-19, under the figure of the king of Tyrus, we have this testimony as to the destiny of Satan:

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Note the things here asserted of the king of Tyrus that could not have been true of any man:

1. "Thou sealest up the sum, full of wisdom, and perfect in beauty."
2. "Thou hast been in Eden, the garden of God."
3. "Thou wast the anointed cherub that covereth; and I set thee." A. R. V.
4. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

All this was true of Satan, but could not have been true of any man. And of this person it is declared: "I will bring thee to ashes upon the earth in the sight of all them that behold thee;" "and never shalt thou be any more."

The Parable of the Prodigal Son

What is the meaning of the parable of Luke 15:11-32?

The circumstances under which this parable was spoken indicate that primarily it was intended as a rebuke to the Jews for their attitude toward all other peoples. In short, the two sons were the Jews and the Gentiles. However, the parable applies with equal force to all who, having a knowledge of God, are indifferent to the condition of those who are without the gospel.

"He Shall Come to His End"

Please give an explanation of Daniel 11:45 and 12:1.

The explanation of these verses presented by Elder Uriah Smith in "Thoughts on Daniel" is that the "he" in Daniel 11:45 refers to the Turkish power, which, being driven out of Europe, will establish a temporary capital in Jerusalem. The idea is, or was, that finally all the Christian powers would unite, not only in expelling the Turks, or rather the Mohammedans, from the Holy City, but in utterly destroying them as a political factor. This is described in Revelation 16:12 as the drying up of the great river Euphrates. Here the great river is supposed to represent political Mohammedanism, which for many years dominated almost the whole of the territory drained by the Euphrates.

Following the utter ruin of the Turkish Mohammedan power, comes the seventh and last of the seven plagues of Revelation 16. This is immediately followed by the standing up of Michael, or, in other words, by the taking over of the reins of government by Michael, that is, by Christ. Then is fulfilled Psalms 2:7-9, which see. For evidence that "to stand up" in prophecy means to reign, see Daniel 11:2, 3.

The Growth of Denominational Organization

By H. W. COTTRELL

SEVENTH-DAY ADVENTISTS are a people of prophecy. They were called into existence by divine providence. Their mission is to preach to all nations the everlasting gospel of Sabbath and character reform, that those who desire may be ready to meet Christ when He shall return to reap the harvest of the earth.

In the interest of individual co-operation in Christian endeavor, they organized themselves into a democracy, which term, a decade later, was defined by Abraham Lincoln to be "a government of the people, for the people, by the people," thus a representative democracy, the administration to be lodged in officers elected by and representing the people.

As God is not a respecter of persons, but of character only, such an organization through which to promote a world-wide work was a divine providence.

The church for which it stood at the time of its founding was numerically small, and practically unknown by the world's people. However, the hand of Providence guided in the organization. In the very nature of things a very definite operating policy was outlined for the constituency, but more especially in that early day for its evangelists.

A Most Effective Organization

The organization was naturally more fully developed as the years passed by, so much so that it may be truthfully said to be the most masterly and effective religious organization in Christendom. In evidence of this statement, the figurative electric button may be touched by the chief executive of the denominational organization at its headquarters, and the great wheel in the divine system is set in motion, and the personnel of the denomination in the entire world is at once in action, each one at his particular post of duty. Such a system could be created and made operative only by the divine hand.

The operation of a well-defined working policy in harmony with organization has been one strong factor in binding and cementing the personnel of the body of Seventh-day Adventists together as one in purpose in Christ. As the normal members of the human body are organized to co-operate with one another, so are the normal members of the body for which divine organization stands. "Let all things be done decently and in order." 1 Cor. 14: 40.

The Bible says, "Christ . . . is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

We read further: "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." 2 Peter 1: 3.

Source of Organization

Paul here gives us the source of our organization,—Christ made unto us wisdom. From this wisdom was developed the unparalleled denominational organization. Order is as important to the successful triumph of our efforts to advance God's work in these latter days as in former days.

We are intrusted with these divine gifts of God only in proportion to our personal acquaintance with the indwelling Christ. They are all essential to the upbuilding of the cause of truth for which both we and the organization stand. Then should we not refrain from differentiating relative to these gifts? Evidently, each is equally valuable in the estimation of Christ, the giver. To us, both individually and collectively, Christ is our power, wisdom, righteousness, and redemption.

Perhaps no gift of God has been more effective in our upbuilding than the gift of His Spirit. As manifest in its wisdom, the outgrowth has been order and organization.

Truly, there have been individuals

among us who have not been at all in harmony with the system of organization; and that is no marvel, for we are in a world of discord. Even a member of the human body sometimes becomes disaffected, and has to be removed.

I have been connected with the Seventh-day Adventist denomination since the spring of 1865, and have been interested in watching its growth in spirituality, membership, the constant development and stability of its organization, the certainty of its faith in the soon-coming Saviour, evidenced in the fulfillment of Bible prophecies as seen in world conditions, especially as they exist today.

I speak as one who is and always has been an optimist; and having seen and experienced, I am persuaded that the Lord has called out a people who today are known to the world as a progressive missionary people, who are charged with the preaching of the everlasting gospel to all nations, as set forth in Revelation 14: 6-14, which, when completed, will leave us face to face with our Redeemer. This people are admonished to practice the message they are called to preach to others. "Here are they that keep the commandments of God, and the faith of Jesus."

The organization has been a great factor in shaping a world-wide working policy.

Divisions of Organization

This organization implies:

1. That each individual has a personal experience with the indwelling Christ.
2. That a group of such persons officially banded together constitute a local church, which should be properly officered.
3. That an agreed-upon number of such local churches, properly banded, constitute a local conference church.
4. That a similar number of conferences, officially banded together, form a union conference, which is

still the church of Seventh-day Adventists in a larger formation.

5. These union conferences are merged into divisions, and they into one body, which is the General Conference, and that forms the Seventh-day Adventist Church militant.

In our operating policy we have the entire militant church at study in Sabbath school.

The church has a wide-awake Missionary Department, which is always in action. It has also a Medical Department, a Publishing Department, an Educational Department, a Young People's Department, a Ministerial Association, a Religious Liberty Department, etc., each of which is properly officered. The field for each department is the world.

The goal to which we look is the second coming of Christ to receive the church triumphant, "that He might present it to Himself a glorious church, not having spot, or wrinkle,

or any such thing; but that it should be holy and without blemish." Eph. 5:27.

In the year 1901 the work of more fully developing our organization began to make rapid strides. The system is beautiful in symmetry, and as both we and the world in general know, it is workable.

All the departments herein enumerated, as well as the general body, are properly officered. However, as this body of people is a democracy, the officers do not in any wise assume the aspect of autocrats, but are counselors, leaders, and servants of the people.

Nevertheless, we concede that a good and practical organization may easily be weakened by extremes. Let us be careful not to overorganize.

There is perhaps no other religious organization on earth today that can encourage its entire constituency to action at call as can this one. Our message is God's last call.

The Hard Way and the Easy Way

By K. MALINKI

[You would have enjoyed listening to that sermon, preached by one of our veteran Nyasa evangelists, Brother Malinki, Sr. It would have brought blessing to your heart, also, to hear the words of trust and courage preached to multitudes just coming out of heathen darkness. One thousand seven hundred people had gathered at the camp meeting at our first Nyasaland station, in East Central Africa.

The assembly place was in the grove of eucalyptus trees which Joel C. Rogers had planted twenty-five years ago, I suppose. They were planted in straight rows, and now their tall, round, straight trunks seem like columns in a great cathedral. There the people sat, on the ground, row on row, running so far back from the high pulpit that it seemed impossible the far rows would hear. "But the Chinyanja language carries farther than the English," said Pastor Ellingworth. It must be so.

It was an animated scene that night. Lanterns swung from the trees here and there, lighting the scene, and helping hundreds to follow the speaker in their Bibles. They were an animated, eager crowd of listeners, and responsive. One sees here how the Lord is indeed gathering His children out of the mountains and hills and (literally in many cases) out of the holes in the rocks. It was a sermon preached to people living the new life amid the heathenism of the villages. Thank God, since that time, scores and scores of these villages have been won over, practically all walking the new way. But all about, the old conflict between heathenism and Christianity is on. James, the head teacher in the school, translated the main points of the sermon to me.—W. A. SPICER.]

The way to heaven is a hard way; and it is an easy and a joyful way, as we walk the rough and stony path with Jesus. The text is Matthew 10:34-39:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . A man's foes shall be they of his own household. . . . He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

The moment Christ comes and changes our lives, we find peace, sweet peace, in our hearts; but we are plunged at once into conflict. When the village people are to make beer, and they want us to join them as before, there is no peace then. When the old people who are not Christians ask their sons to take part in sacrifices to spirits, then there is no peace. And it was so in the New Testament times, when the first Christians came out of darkness. The apostles, we are told, went from company to company of believers, "confirming the souls of the disciples, and exhorting them to continue in the faith." They told them "that we must through much tribulation enter into the kingdom of God." Acts 14:22.

If a girl is a Christian and the mother not, then if the mother wants the daughter to go to the dances, will there be peace in that house? [Women's voices in the congregation respond, "Ei, ei!" (No, no!)]

It makes Satan angry when his servants turn to serve God. Jesus says:

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: . . . be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

If there comes trouble here, remember the crown of life is waiting for you; in a little while your Saviour will give it to you, if you are faithful.

Be Not Troubled by Persecution

Do not be surprised or dismayed if trouble and persecution come from the world. Jesus asks you to remember what He said to His apostles:

"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you. . . . All these things will they do unto you for My name's sake, because they know not Him that sent Me." John 15:20, 21.

When we refuse to do evil things, it is in Christ's stead that we refuse, and the world will hate us for His sake. We must be faithful to Christ and follow His ways; and never let us be discouraged because the acceptance of Christ and this way of peace within brings warfare without. Remember the words of Peter:

"If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:14, 15.

The apostles had to go through tribulation. In Acts 16 we read how Paul and Silas were whipped and cast into prison at Philippi. There was no peace there—rods cutting their backs and they fast in prison. But did they complain? [Response of "Ei, ei!" rang out from over the great congregation.] No, they did not grumble. They sang praises. I suppose they sang about as we would sing of our hope in trouble. [Brother Malinki singing a verse:]

"There's a land that is fairer than day,
And by faith we can see it afar;
For our Father waits over the way
To prepare us a dwelling place there.

"In the sweet by and by,
We shall meet on that beautiful shore."

The other prisoners heard them singing. "What is that?" they must have thought. "Stripes on their backs and feet fast in stocks, yet singing in joy! How is that?"

But just so we are to come singing unto Zion. Paul sang while he was in trouble. And Jesus tells us to rejoice when we come into tribulation.

Arrested as a Rebel

In 1915 we had trouble here. Some of you saw me in chains. It was the time of a rebellion against the government, and some said I was one of the rebels. I heard the police were coming. "I will not run away," I said; "I have done no evil against rulers, to whom we are commanded to be subject as Christians for conscience' sake."

"Are you head of this school?" the officers said.

"Yes."

They chained my hands and took me away. I sang the hymn just now sung [singing]:

"To our bountiful Father above,
We will offer a tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.

"In the sweet by and by,
We shall meet on that beautiful shore,
In the sweet by and by,
We shall meet ne'er to part evermore."

A soldier with a gun said to me: "What kind of a man are you, to sing like that when tomorrow you are likely to lose your head?"

"Yes, I sing," I said, "because I am happy in the joy of the gospel."

We reached prison at midnight. They chained my hand to the hand of a rebel. Next day, at the zomba, the magistrate asked:

"Is this Malinki?"

Yes, it was. But no one could say that I had had any part in the uprising. There I stayed two days, and on the third day they took me out of prison and said, "You go back home; you have no business here."

If I had grumbled or complained or resisted, it would not have turned out so. But I sang and praised God; and He turned the hearts of men to believe that I was innocent of any evil.

When you are asked, "What! are you still keeping the Sabbath?" do not be ashamed. Answer, "Yes, I am a follower of Jesus, and I keep His holy day of rest and worship." Be faithful always, and you will receive the crown of life.

Always Pray When in Trouble

In Acts we are told how the church prayed and the Lord sent an angel to bring Peter out of prison. There is a God in heaven who hears prayer. When in trouble, we must pray. When others are in trouble, we must pray for them. We must feel sorry for others when they are in trial. We have one Father, and so we are all brothers. When one is in trouble, the whole church is in trouble, and we must pray for one another. The psalmist prayed: "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me."

When the children are sick, shall we turn to parents who are not Christians? They will say, "Let us go to the lot casters." But shall we not go to God instead? When your little boy was sick, the heathen said it was because you did not tie charms on him. Here is one of the charms [holding up a little token on a string]. Is it right to tie this on the children to charm away the spirits? They tell you not to call the child by his real

name, but by the name of these roots [holding up some dried roots], so the spirits will not know how to make the child sick. [Laughter.] Do Christians do such foolish things? ["Ei, ei!"] And all along, with eyes shining in the dim light, the congregation is responding with Yes and No and Amen.]

Run to the Lord for Help

"It is better to trust in the Lord than to put confidence in man."

It is good to go to God for help, rather than to men. In Him we find a hiding place and a refuge in trouble. Paul in prison ran to the Lord. Peter in prison, and the church, ran to the Lord. Running to the Lord is good. Putting charms on the children is not running to the Lord; it is running to men. There is no help for us in charms and witchcraft and casting lots. If Paul and Silas in prison had

cried to the people or to the aged fathers, it would not have brought them help. But they sang and prayed to God. Here is what the Bible tells us: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Our Christianity is true. We flee to our God in trouble, not to our people who do not know God. One day, when my wife was sick, she fainted away. The people wanted to run to the village elders. "No," I said, "I will pray to our God." I prayed, "Lord, if my work is not done, save my wife." And my wife rose from fainting, and her illness was better from that moment. All were surprised.

Wait on the Lord, all you that believe, and be of good courage in tribulation. He shall strengthen thy heart. Wait, I say, on the Lord.

There Shines a Light---No. 6

Taught of the Lord

By ARTHUR W. SPALDING

"ALL thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

As the child is trained, so the church will go. Let the children of the church receive their education in the schools of a world that is opposed to the ideals and methods of the church, and that church will in due time cease to exist, or be so utterly changed as no longer to have a mission. If the church would live and succeed in its God-given work, it must make full provision for the education of its children, from the cradle to maturity.

This education must embrace a fourfold program covering the needs of the child, physical, intellectual, social, and spiritual. And it must have as its objective the fitting of every student to be a servant of the Lord Jesus Christ. When this education is furnished to our children by parents, teachers, and religious leaders, it will, by the guidance and blessing of God, fulfill His promise to the church, that "all thy children shall be taught of the Lord." And because it will prepare a well-equipped corps of laborers, devoted to the cause of God and led by Him, it will speedily bring the consummation of the gospel work, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

In the beginning of our history

there was a very strong sentiment against schools. That attitude was part and parcel of the feeling against planting fruit trees, or building substantial houses, or investing in any business, or marrying or being given in marriage. It was a natural, if unnecessary, outgrowth of a supreme consciousness that the coming of the Lord was drawing nigh. While Seventh-day Adventists never set any time for the second advent, the imminence of Christ's coming was very strongly sensed, and subconsciously the idea obtained that there was not time for the tree to grow to maturity and give of its fruit, neither for children to receive an education and employ it in the finishing of the gospel work.

Benefits to the Teacher

But a man may get more benefit from an orchard through the physical exercise he receives in planting and caring for it, and from the mental and spiritual benefit he receives from partnership with God in growing things, than he ever can get of material benefit when he sells its fruit. Parents and teachers and church workers may receive greater values to themselves and to the church through their exertions in the training of children and youth, and through their association with them in the giving and getting of an education, than is received from the service of those students after graduation.

It is a school axiom that the teacher receives more benefit from his teaching than do his pupils. And this is

equally true of those first teachers, the parents, and of all who have the mission to instruct, in public or private. If it were certain that the work of God in the earth would be completely closed in five years, or in three, or in one, no policy could be sounder than to devote the major portion of our efforts to the perfect training of our children, in home and school and community; for such training would bring its benefits into the lives, not only of the children, but of the parents, the teachers, and the public.

Great Objective Benefits

Nevertheless, the objective benefits of an educational program are not small; they are, indeed, the greatest to be obtained in any direction of our energies and resources. Children taught of the Lord will be the chief power in the extension and completion of His work. This Christian education of the young has great advantage in results over evangelization of adults whose characters have been formed in more or less of evil mold, and who, despite miracles of grace, will always be hampered in some degree in their experience and portrayal of Christian principles. It is not sound policy to devote our greatest efforts to bringing in through our front doors multitudes of new converts, while so neglecting our own children that they go streaming out our back doors in almost equal number. Only education in its broadest meaning can insure the salvation of the children of the church, and their loyalty to God's work.

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education,"* p. 13.

Evidence of the Gift of Prophecy

The light which God has sent streaming down the pathway of this people has been evident in no greater degree and no more important phase than in this matter of education. The Spirit of prophecy manifested through that servant of God, Ellen G. White, very early in our history began to point out the true elements of education and the importance of having a system of education among us. It is customary to refer the beginning of our educational work to the founding of Battle Creek College, in 1874,

and to the messages upon education which came about that time from Mrs. White. It is true that in 1872 one of the most remarkable treatises ever written upon the philosophy of education appeared from her pen, a presentation of the science of education far in advance of the general practice of that day, and not even yet realized in its entirety among us who have professed to follow it. But that was not the beginning.

Too Narrow Idea of Education

"Our ideas of education take too narrow and too low a range." Education does not begin in the school, with the child of five or six or eight years of age; it begins in the cradle. Par-



The Afterglow

BY IVA CLUTE BRANDO

'Tis summer, but the night is chill.

I light my open fire,
And watch the blue flames flicker, catch,
And shoot up high and higher.

I watch the coals grow bright and red,
A glowing mass of light;
And then, soon growing dim, they're gone,
And I am left in night.

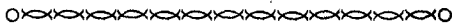
How like to man that evening fire,
So feeble in his youth,
But going on by leaps and bounds,
Aglow with life and truth.

And when life's pinnacle is reached,
It marks the end of day,
Then downward, slowly downward still,
Till silence ends the day.

If that were all, then life indeed
Were useless, futile, vain.
But no! we see, with faith renewed,
This earth without a stain.

A glorious earth, all purified,
And free from mar of sin,
And with the Christ, our risen Lord,
We, too, may enter in.

Then let us work with courage strong,
Through earth's fast-fading day,
And let us from His holy law,
His precepts, never stray.



ents are the first teachers, and they are the most important teachers, because they determine almost immutably the habits of life and the trend of character. The school must take the product that the home has made, and build upon it as best it can. To this first school, the home, and to these first teachers, the parents, the messages of Mrs. White were addressed as soon as there was, with us, any body of parents to be addressed. In the very first "Testimonies for the Church," published in 1855, years before we had come to any organization, and while there was but a handful of believers, almost the first message is

one upon "Parental Responsibility." Messages to parents, of instruction, encouragement, reproof, and training, continued all through the years of her ministry, increasing in clarity, power, and insight to the last, and culminating in one of the latest of her publications, "Ministry of Healing," a digest of the science of child-training and Christian home-making unexampled in the voluminous literature of this subject.

Basis of Christian Education

Here is the basis of Christian education; for "the restoration and uplifting of humanity begins in the home. The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." And "what the parents are, that, to a great extent, the children will be."—*"Ministry of Healing,"* pp. 349, 371.

In this lifelong mission and message to the parenthood of the church, combined with all the sound and comprehensive instruction upon advanced education which has come with it, is surely fulfilled that word of the Lord that one in the spirit and power of Elijah should, in these last days, "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:6.

If this instruction upon the home training of children had from the beginning been studied, its science understood, and its principles adopted by the parents of our church, there would have been laid a foundation in Christian education that would have insured in our public institutions of learning a far better adherence to true principles and exemplification of the methods and results of Christian education than have been.

To the degree in which we have seized upon and demonstrated the principles of education so clearly presented to us, we have received abundant blessings in return; and today we may congratulate ourselves that our schools and our homes stand the chief and most effective bulwarks of orthodox Christianity against the assaults of infidel philosophy and science and of the forces of social degeneracy.

Our First School

Curiously, we developed our educational system backward: first the college unit, then the secondary and elementary system, and last of all a beginning in home and parent education.

In 1872 appeared the testimony, "Practical Education," which laid

down a sound and broad basis for all-round education in the schools. It remains today a model of pedagogical science expressed in simple form which can be understood by the laity as well as by professional educators. Through all the years that have followed there has come a procession of testimonies, instructing, correcting, and urging the highest education of hand and head and heart. There is not extant another body of educational writings which so consistently and convincingly portrays the broad, true science of education for this world and the next as this author's presentation in her book "Education" and other writings upon this subject. Doubtters and disputers, standing afar off, may wrangle about the authenticity and inspiration of the "Testimonies," but (to take this one line only) no soul imbued with the love of truth and awake to the divine elements in education, can study the system of education thus outlined, without being convinced that that pen was inspired by the Author of true education. No clearer light has ever shone upon the path of him who would follow in the footsteps of the divine Teacher.

In that same year of 1872 there was opened in Battle Creek, Michigan, the elementary school which two years later was developed into the first of our higher schools, Battle Creek College. The founder, Prof. G. H. Bell, was a man selected of God to lead out in our advanced educational work. Possessing in high degree the qualifications of a teacher, earnest, devoted, kindly, capable, and devoutly believing in the principles of education presented by Mrs. White, he gave his all to the establishment among us of a correct system of education, involving manual, intellectual, and spiritual culture. Untoward influences, men of dubious loyalty or uncertain understanding, arose to thwart him, and the true science and practice were not perfected in his time; but for an example of deep understanding, devotion to true principle, and unwearying effort to found among us the ideal in education, this church may well look back with honor and gratitude to Goodloe Harper Bell.

Next Educational Step

The next great advancement, after the establishment of a number of higher institutions of learning, came in the introduction among us of an elementary, and a connecting secondary, system of education. In 1897, in Battle Creek College, after an experience of deep spiritual reformation and advancement, there was begun the movement known as "the church

school work," meaning, as an ideal, an elementary school for the children in every Seventh-day Adventist church. This work, which had been urged for years by Mrs. White, was now planned for definitely and energetically by President E. A. Sutherland and the faculty of Battle Creek College. There had been a few early but ephemeral examples of elementary church schools in various of our churches, and usually an elementary department was connected with each of our higher schools; but the conception of a universal system of elementary education was only at this time developed.

Life's Lessons

BY BURTON CASTLE

FULL countless lessons come to us unsought,
Which our desires would leave unlearned, forgot;
But we cannot with one word of command,
Make them depart to some far-distant land.

Learned they must be, though eyes may dim with tears,
Though days and months may lengthen into years.
The fevered brow may ridge with furrows deep
Ere we shall know the joy of peaceful sleep.

But stay, we need not worry day and night,
Obedience to Him makes all things right;
And looking, though with red and tear-dimmed eyes,
We now can catch the glimmer of the prize.

From that far-distant land in cadence low,
Sweet, tuneful notes bring rest that we may know,
And sweep away the burden and regret
Before the sun in western sky has set.

Time to eternity will soon give way;
The years will then have closed their fitful day;
Resplendent with a diadem of grace
We then shall meet our Saviour face to face.

Nashville, Tenn.

It seemed a tremendous undertaking, and it was through extreme difficulties and great sacrifices that this development of our educational work was effected. Its necessity must now be obvious to every one, for in the present state of popular education the child who has reached the grade of college, or even of high school, through a course in the schools of the world, has inevitably imbibed ideas of science, philosophy, and social behavior which are inimical to Christian principle and life; and if our colleges, as training schools of Christian workers, were dependent wholly upon the

product of the public schools, we should soon cease to be, in the sense in which we understand the term, an orthodox Christian church.

Educational Goal Still in the Distance

Those who are familiar with the severe struggles through which the early church school movement passed, know that except for the strong supporting influence of the Spirit of prophecy through Ellen G. White, it could never have found secure footing among us, nor have gained the position of vantage it now holds. Still is to be reached the ideal set forth in those Testimonies that "all the youth should be permitted to have the blessing and profit of an education at our schools," and that "church schools should be established where there are no more than six children to attend" ("Testimonies," Vol. VI, pp. 197, 199); but much progress has been made when we can report that 50 per cent of our children are in our own church schools, and when the grand total can be stated, of 2,000 elementary schools with 2,600 teachers and 65,000 pupils, and when over 200 secondary and college institutions, with 1,600 teachers and more than 25,000 students, are upon our rolls. From this great system of schools, allied and auxiliary to faithful Christian homes, is going forth the devoted company of Christian young men and women who are filling responsible positions in every line of work the world around, and maintaining in the home fields the indispensable basis of fidelity, true devotion to evangelism, and the moral and financial support of the cause of God.

God bless our schools, and make them ever more true to ideal, ever more efficient in operation, ever nearer to the pattern which in His gracious goodness He has set before us. And God bless our homes and make the parents realize their great responsibility to study ever deeper into the principles of Christian training for their children, that they may fulfill the purpose of God which is primary in this work of education, to fill their children, and through them the world, "with the knowledge of the glory of the Lord, as the waters cover the sea."

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"I-THE Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.

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"HUMILITY is not crouching in servility or cowardice, but being men after the pattern of our Master."

Monuments of the Big Week in Southern Asia

By O. MONTGOMERY

WHAT has the Big Week done for Southern Asia? Truly the story is a wonderful one, and it would take much more than the limited space of this article to enumerate all the worthy enterprises that have been helped through the Missions Extension Fund. Brief mention of a few of these projects which have received assistance from the fund, should be made, that the reader may catch a glimpse of what the Big Week campaign means to our foreign missions.

If you go to India today, you will find a well-equipped, modern publishing house at Poona, which was built and equipped entirely by this fund, with the exception of a little help from one thirteenth Sabbath overflow. This plant is indispensable to our work in India, providing literature in fifteen vernaculars. The Vincent Hill School, located at Mussoorie, one of the hill stations of North India, where many of the sons and daughters of our missionaries receive a Christian education, is another beneficiary of the Extension Fund. A dormitory has been built, a kitchen, and a fine library provided. Then the Lasalgaon Training School, which serves the Gujarati field, has also come in for its share of help from the fund, and is to receive \$600 additional from this year's budget to provide school buildings to accommodate the demands of the growing work.

The Kanarese school near Colombo, Ceylon, was provided entirely from this fund. Both the school and the hospital at Narsapur have received help from the fund; and just recently it has furnished the funds to erect a small dispensary in the city, three miles distant, where extensive dispensary work is being carried on. The Nuzvid Hospital, which was given to us by a wealthy Indian, received

During the eleven years of the Missions Extension Fund, help has been given to the Sentinel Publishing Company to the extent of over \$53,000. This has been appropriated for land, buildings, equipment, and working capital.

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Emmanuel Mission Hospital

This hospital is located in Basutoland, South Africa. In the year 1929 the sum of \$974 from the Missions Extension Fund was appropriated for this hospital.

Helderberg Junior College

To the South African training school, known as Helderberg Junior College, has been applied for buildings and equipment, \$42,603 from the Missions Extension Fund.

operating room equipment and a library.

Swinging across to Burma, we find the Meiktila industrial school, which is our training school for that great field, has been provided a new boys' dormitory, a home for teachers, and a well-equipped printing plant. In addition, two dispensaries have been erected in Burma, and already fruitage is being realized in souls baptized as a result of the ministry of those conducting these centers.

These are just a few of the high points. There are other enterprises—schools, dispensaries, etc.—that have been entirely provided from the fund or have received very definite and liberal assistance. If it had not been for the Big Week Extension Fund, many of these enterprises could never have been provided for this field. I am glad that in 1932 twelve projects in this division will receive over \$10,000 from the Extension Fund. In the list I find a new printing press for the Meiktila school; equipment for the little dispensary at Myaungmya, where Brother and Sister A. J. Sargent are carrying on such a good work; equipment for a dispensary in Gujarati; buildings for three small village schools; translation expense and type for three books in six languages of India; and hospital and equipment for the Malayalam Mission.

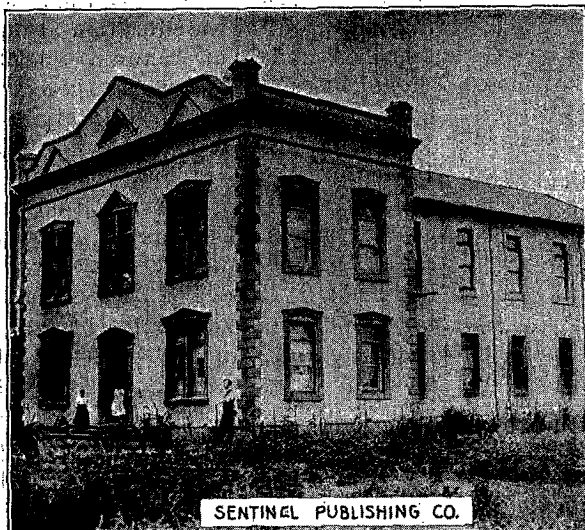
As we contemplate the present Big Week endeavor and its relation to the enterprises in this most interesting field, we would strongly urge upon all our believers the privilege of uniting in this effort, that the enterprises planned for may be carried out. *We should always keep in mind that the helping of these cannot be cared for through the regular budget.* The Big Week Extension Fund is the only means by which the denomination can bring to our world mission fields the help which is so much needed in equipment, dispensaries, mission schools, etc. It is a wonderful God-given plan by which our work in all the world is being strengthened. May the Lord bless His people as they enter into this week of earnest endeavor for the advancement of His cause.

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Contents of the 1932 Big Week Budget

BY J. A. STEVENS

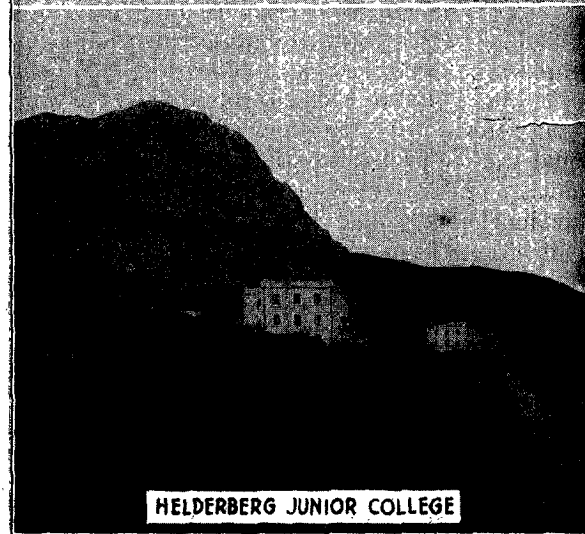
In just eleven weeks—the annual Big Week for eleven years—the Missions Extension Fund has provided for the building and equipping of 352 institutions for the carrying on of our publishing, educational, and medical work, representing a total investment of \$1,645,172.18. This marvelous rec-



SENTINEL PUBLISHING CO.



EMMANUEL MISSION HOSPITAL



HELDERBERG JUNIOR COLLEGE

ord is due to the faithful work of our laity in selling the Big Week literature, combined with the dedication of a day's wage on the part of conference workers and other employed church members, together with contributed "earnings" from publishing houses and sanitariums.

The year 1932 marks the twelfth Big Week in the Missions Extension plan, and its budget presents sixty-five projects for assigned relief. Twenty-seven of these projects are entirely new enterprises. It is interesting to observe what and where these new enterprises are.

Over in old Persia a sum of money from this Big Week effort will be invested for the establishment of our first printing plant in that field. Next, the budget carries us to Abyssinia, where a new hospital is being established through the generous gift of the emperor; the Big Week funds will provide the equipment for this hospital.

Then we cross the wide expanse of ocean, and land on the Newfoundland coast, where 300,000 people make up the towns and villages dotting the shore, which can be reached only by boat. For the use of our colporteurs in placing the printed page in the homes of these coast people, a sum of money is provided for the purchase of a Seventh-day Adventist mission boat. In fact, the way is just now open whereby two power boats may be purchased for the usual price of one, so that this is actually a Big Week bargain of which it is a pleasure to take advantage.

Over in the Zambesi Union, Southern African Division, there stands our Lower Gwelo Mission. The government has just granted permission to our workers to combine medical work with the evangelistic and educational, so now money is provided for the erection of a modest hospital. A doctor is already on the ground. The government has given \$1,500 toward the medical unit, and the amount of money listed in the Big Week budget will provide facilities for carrying on the ministry of healing for both body and soul. This is but one of the appealing items in the budget for Africa.

What a wonderful help the Missions Extension plan has been to dark India, and still continues to help. Almost a score of items appear in this year's budget, prominent among which is the new hospital to be provided for the Malayalam Mission in South India. There is also to be provided a printing press for the industrial school at Meiktila, and a building for the school at Jilingkila. Our dispensary at Myaungmya, which serves one of the most densely populated

centers of all Burma, is to be provided with necessary equipment.

Flood-devastated China calls for an appropriation sufficient to rebuild the dormitory of the Hankow Junior Middle School, which was completely destroyed by water. Over in Europe, three new medical units will be established, one in Bulgaria, one in Turkey, and one in Greece. Czechoslovakia will be enabled to establish a much-needed mission school. In South America the need centers around a boys' dormitory at the Bolivia Training School, and this will be provided for by this year's budget.

A very special item appearing in this budget is the emergency appeal for the sum of money necessary to meet the salary and expense incident to conducting our work in various publishing, medical, and educational institutions which have already been established. Teachers, nurses, doctors, helpers, look to us for loyal endeavor and sacrificial giving, in order to make it possible for them to remain at their posts of duty, where they find such abundant opportunity to relieve suffering and win souls. Let us pray, and work, and give for the success of the Big Week as we have never done before. "Let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel."

Mwami Hospital

This hospital in South Africa was built from Missions Extension Funds. Dr. E. G. Marcus is stationed here, 300 miles beyond the end of the railway.

Malamulo Training School

Malamulo is our training center for the Southeast African Union Mission. In 1931, \$900 was appropriated for building the boys' dining room, kitchen, and compound building; and this year \$1,217 will be applied on a new school and chapel building.

Angolaland Dispensary

The Missions Extension Fund of 1925 and 1927 provided \$3,500, which made it possible to erect hospital and dispensary buildings in Angolaland, South Africa. Dr. A. N. Tonge treated 17,263 patients during the first year following the opening of this medical unit.

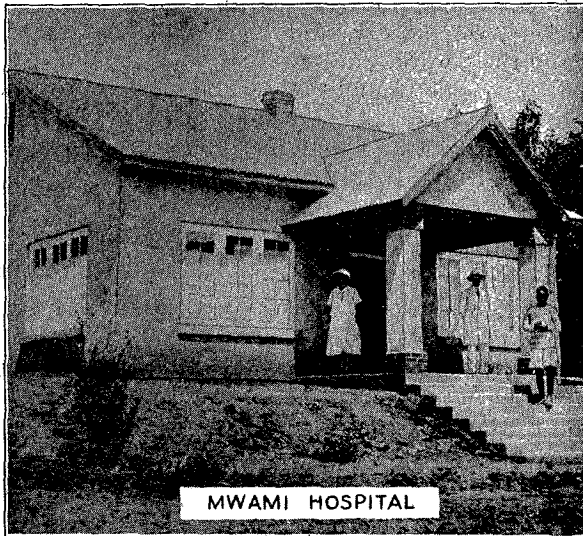
What the Big Week Has Accomplished

BY H. H. HALL

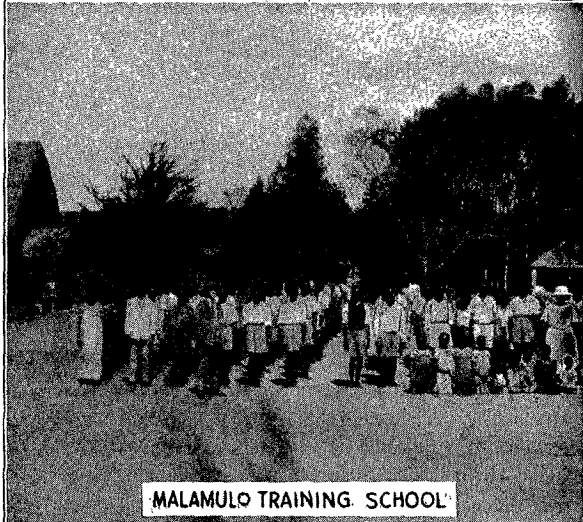
WHEN the Big Week idea was inaugurated twelve years ago, our mission publishing work faced several outstanding needs, among which were the following:

The Needs Twelve Years Ago

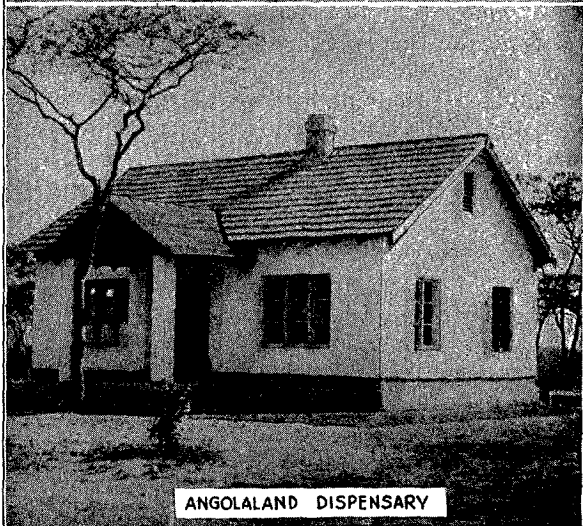
1. We were printing in ninety-nine languages, and there were insistent calls from missionaries and colporteurs for many more.
2. Through lack of means, national barriers, tariff walls, and distant de-



MWAMI HOSPITAL



MALAMULO TRAINING SCHOOL



ANGOLAND DISPENSARY

positories or factories, many colporteurs were hindered and deliveries frequently lost.

3. These conditions were calling loudly for more publishing centers from which these colporteurs could secure their books without fail and without delay.

4. The erection or purchase of buildings for depositories or factories, and the providing of suitable machinery, called for money which seemed unavailable.

5. Another outstanding need was working capital with which to manufacture, or to hire outside printers to manufacture, representative books, magazines, and tracts for our mission workers, colporteurs, and laymen to use in their work.

6. It was also found that several existing mission press institutions were deeply in debt, and that the interest was eating up their remaining capital.

These Needs Supplied

Instead of printing in ninety-nine languages as we were twelve years ago, we are now printing in 146. Think of what that means to the missionary, the colporteur, and the lay worker in forty-seven language areas. It can truthfully be said that no colporteur or worker today fears the inability of his depository or publishing house to supply his books when he needs them. Instead of forty-five publishing houses then, we have sixty-seven now. Instead of 144 periodicals then, we have 219 now. One each of our various publications then cost \$877.74, now they have increased more than double—to \$1,814.73. Through gifts from our publishing houses amounting to about \$350,000, and from the Big Week, and through improved management, the combined indebtedness of our publishing houses and Bible Houses the world over has been reduced from \$2,512,162 twelve years ago to \$621,039 at the close of 1930.

Later Accomplishments of the Fund

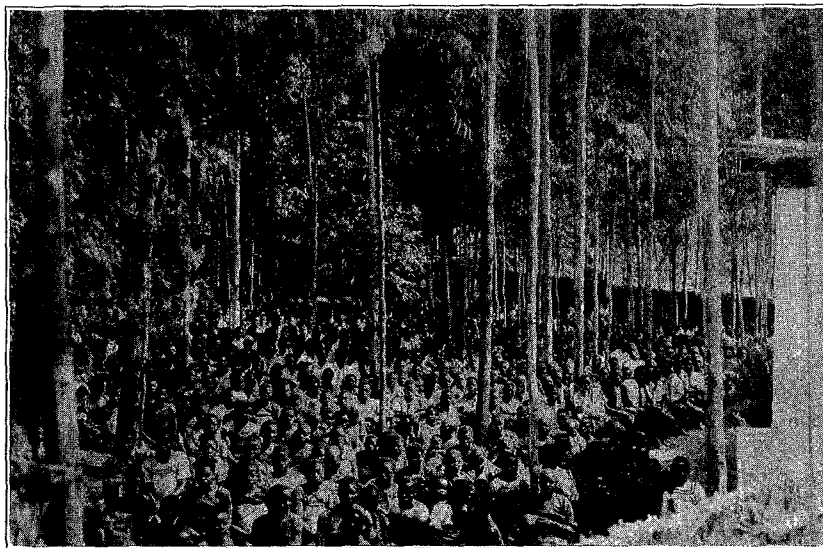
In 1925 it became apparent that the needs of the publishing houses and depositories in mission lands had become less acute, and \$50,000 could be spared to educational and medical work that year. The next year the gifts were divided into thirds,—publishing one third, educational one third, and medical one third,—and

this plan has been followed ever since. The stories of the schools erected or equipped, the young people thereby trained into efficient workers, textbooks provided, and new language areas entered, are joyfully proclaimed by our missionaries in every division of our world field. And even more appealing, if possible, are the accounts sent to us from China, India, Japan, South America, and Africa, of the 126 dispensary units erected and equipped by what we now call the Missions Extension Fund. May the Lord continue to bless those who work for and give to this fund, and the missionaries who so wisely distribute it.

Turning the Tide

BY W. H. WILLIAMS

ONE of the big achievements in this denomination during the last eleven years has been the work accomplished by the Missions Extension Fund. Through the hearty response of our people in the Big Week efforts and the generosity of our stronger institu-



Camp Meeting at Malamulo (1931), on the East Coast of Africa
Over 4,000 were in attendance.

tions, more than \$1,600,000 has been provided for establishing and equipping our foreign institutions. Surveys setting forth the opportunities and possibilities in the establishment of our institutions abroad, have been kept before us by graphs and estimates, and loyally have our people responded to the appeals for means. Great strength has come to our outposts in foreign lands as we have, through the Missions Extension Fund, built and equipped publishing houses, erected and maintained sanitariums and hospitals, and established schools in which to train the nationals of these foreign lands.

Plans are well laid for a successful Big Week campaign for 1932. It is a world-wide effort. It embraces a com-

pany of Seventh-day Adventists in more than 100 countries the world around, joining in one big effort to raise \$128,857.93 in one week.

There is a heavy load resting upon the hearts of those who carry the responsibility of raising the funds to continue our mission advance. We are confident that there will be a ready response, which will result in giving the sixty-five enterprises represented in this year's budget, their allotted help.

The struggle to maintain our work and hold our missionaries in the field, the last two years, has been grave, if not alarming: but while our general mission funds are shrinking, may we not hope that the united effort in the Big Week this year will turn the tide in the right direction? The mission fields were never before so near us as in the last two years of stress. The picture as presented by our missionaries from all lands has never lost its color. The setting is just as vivid as when God gave the command, "Go ye into all the world and preach."

The appeal for larger contributions for our work beyond the horizon does not fail to arouse us to our duty to maintain the work already started, and there is nothing we can do that will give strength and permanency to this work like the establishment of institutions in these fields.

Humanly speaking, the days just before us are exceedingly gloomy; but by faith may we not regard these troubled times as an opportunity and a privilege?

May God bless His people as they go forth to answer the call of the hour, and give success to the campaign upon which we are about to enter.

A Blessing in Store for You

BY E. F. HACKMAN

I SHALL never forget my visit to Glasgow, Scotland, in 1928, because of an experience which came to me there. As I was walking down one of the busy streets, early one morning, I passed a church, and noticed an announcement that Dr. Grenfell, the missionary to Labrador, would speak there at ten o'clock. Having read sketches of Dr. Grenfell's life and labors, I was much interested, and decided to attend the service.

When I arrived at the church, I found it filled to capacity, and could only secure a seat far back in the balcony. With more than usual interest I awaited the speaker's appearance. There stepped onto the platform a man of medium size, with iron-gray hair and a kindly face. When the applause which greeted his appearance had died away, he began in a simple, straightforward manner to tell of his life and work in the cold regions of the North. Dr. Grenfell is not an orator, but for over an hour he held his audience spellbound as he related incident after incident connected with his missionary work among the people of Labrador.

I cannot remember all he said,—in fact, I cannot at present remember a single incident he related,—but one statement made near the close of the address is perpetuated in my memory. It was this: "The man who gives of his means for foreign missions, but fails to give his neighbors the gospel, does not believe in the gospel commission."

As I jotted down these words in my notebook, I pondered their significance, and I have often thought of them since. What a volume of truth can be wrapped up in a single sentence!

It was not Grenfell's purpose to discourage people from giving money to foreign missions; his object was to make his audience see that the gospel commission could not be fulfilled by merely giving an offering to missions, and that it involved personal responsibility to carry the gospel to neighbors and friends.

There is a lesson in this for Seventh-day Adventists. During the last few years it has been apparent that an increasing number of our people respond to the Harvest Ingathering and Big Week campaigns by simply going down in their pockets and bringing forth the sum of money specified as the individual goal. We recognize that this response involves sacrifice; and while we appreciate this faithful and loyal co-operation, and plead for continued support of our world-wide work in this way, yet we know that all who do not share in the actual field work are missing a blessing which they cannot afford to lose. To this class of Big Week helpers the words of the Master are applicable, "These ought ye to have done, and not to leave the other undone." Luke 11:42.

The annual mission campaigns are not only divinely appointed agencies for building up the work in distant lands and increasing the harvest of precious souls, but, if rightly conducted, they are the bearers of spiritual blessing to the church as a whole, and to the members individually. We

should see in these efforts a means that the Lord is using to perfect our characters, and to bring us into contact with precious souls who are hungering for the bread of life. A personal blessing awaits every one who will yield himself to God for service, and do his full part in every advance movement to establish the kingdom of God in the hearts of men.

That a real blessing comes to each one who goes forth with the Big Week literature, cannot be denied. One cannot go to the homes of the people and talk to them about the coming of Jesus, without experiencing a great inspiration in anticipation of the event. We know that on every street, and possibly in every block, there are people longing and praying for light, and the search for such persons from door to door, in the Big Week effort, is both interesting and fascinating. The jewels for the kingdom are hidden away among the rubbish of earth's cares and ambitions. We are to *seek* and to *search*; and the more extended our search, the greater the joy and rejoicing when we find the object of our search.

One Mother's Testimony

Some time ago we were informed of an experience of a mother and daughter, which illustrates the great spiritual blessing involved in the Big Week effort. The mother writes:

"I was discouraged, and ready to give up the truth. Just about the same time I received a letter from the General Conference, and also from the local conference, urging me to take part in the sale of Big Week books. I paid no attention to the first letters, but the third coming from the local office made quite an impression on me. Something seemed to say to me that I should engage in this work. I prayed that if it were the Lord's will, He would show me just what to do. A voice spoke to me, 'Get the books and sell them.' Day and night the voice urged me to sell the books.

"Finally I recognized that this was the voice of God speaking to my soul, and I had no rest until I decided that I would order the eight sets of Big Week books and then see what next I ought to do. Immediately my mind was at rest, and there flashed into my thought the names of eight people to whom I might be able to sell the Big Week books.

"The books arrived in due time. I found them in my mail box on Sabbath afternoon. We live ten miles out in the country, but that same night, after sundown, we went to town, and I sold four sets in less than fifteen minutes. By Monday the eight sets were all sold. I felt impressed that I should order more books, and soon eight additional sets were secured and sold.

"As the result of this Big Week experience, the truth of God has taken a new possession of my life, and I am happier than ever before. My earnest desire is to be found faithfully doing the Lord's work at all times. My previous discouraged attitude affected my sixteen-year-old daughter, and she was on the verge of giving up the truth; but now she, too, has

taken a new hold on the truth, and we are so happy in the Lord."

How fittingly this experience illustrates the purport of those statements in "Steps to Christ:" "If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge of divine things, and will hunger and thirst after righteousness." "The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us." —Pages 84, 85.

As we face this year's Big Week effort, let us look upon it as an opportunity to bring the truth to our neighbors. If every church member will take these Big Week books, which contain truths that alone will bring hope to men's hearts in this time of peril, and present them to the people living in their neighborhood or community, with due explanation as to their purpose and message, all will receive a new experience in the Christian life.

Reader, God has a blessing in store for you in the Big Week. Whether you receive it or not, depends on your personal attitude. Our personal need of this blessing is greater than the need of the Mission Board for the funds called for by the budget. We have been told that "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work."—"The Desire of Ages," p. 142. May God help each one to believe this statement, and share in the Big Week blessing by distributing our literature.

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. . . . Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—"Ministry of Healing," p. 147.

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Let Us Rally to the Call An Appeal to Teachers and Students:

BY C. P. CRAGER

THE Big Week is approaching. What should it mean to teachers and students in our colleges, academies, and church schools in the homeland? It should be a call to arms, a call to unite in a campaign that has meant much in the past, and will mean even more this year to our educational work, as well as our publishing and medical work, in the less favored fields,—fields which, if it had not been for the money provided by the Extension Fund, would be far behind where they are today in their educational program.

And this program is such a mighty factor in the entire plans for progress in mission lands, for truly "our schools hold the key" over there,—the key in the development of the young people into workers for their own people in their own lands; the key in taking the boys and girls from their old environments, and under the guidance of Christian teachers, making of them followers of the Christ, the key to unlock the steeled hearts of the hardened parents whose lives are so powerfully influenced by their children as they bring home to them from day to day the influences of the education received in the mission school.

As I have traveled about in this country the last few months, visiting practically every college and academy, I have been made glad to see how well, on the whole, our schools are equipped for their work. It is not so in many, many places outside of this country. While the training of the young people in the foreign lands means much in the finishing of the work, as demonstrated by the progress made where our educational work has been put on a solid basis, yet in many places our facilities are very meager, and our housing quarters for our students are limited, and yet the main source of possible help for these schools is in the returns from the Big Week campaign.

The Big Week idea originated with our Publishing Department and publishing houses, to aid in establishing and equipping our foreign publishing houses; and a mighty work in this direction has been done, as witnessed by the large number of printing plants that stand as monuments of the results of these efforts. But our publishing brethren had the interests not only of the publishing work in foreign lands at heart, but the broader interests, the finishing of the work of God in all the earth, and were ready to unite with the educational and medical interests to extend the plan. Today these two latter branches are receiving the major part of the receipts. Including the budget for this year, about \$410,000 from the Extension Fund has been appropriated to our educational work.

And what has God done through these funds for our schools? How well I remember when this enlarged plan was announced to us, and we saw a ray of hope for our struggling schools. Could you but see what has been accomplished by the aid already given, and also the great needs still existing, this of itself would be the greatest possible appeal to every teacher and every student to do his bit to make the Big Week campaign of 1932 the biggest Big Week in the

history of the plan. And the need for us individually to do our part is greater. Why?—In the first place, the present financial situation affecting our book sales will make it impossible for our loyal publishing houses, which have given so heavily in the past, to turn over large amounts. The heavy cuts in the budgets to the foreign fields will mean that every surplus dollar will be needed to hold the present working staff in the field, and there will be no way to help our institutions from any funds in the divisions; so unless help comes from the Big Week, there will be no help. And yet help *must* come, and you and I must give that help. We just *must* find a way to give our day's salary, and surely, favored as we are when so many are unemployed, it will be a privilege to give this amount as a token of our gratitude to God. We just *must* organize our schools, large and small, to make our Big Week field day the biggest and best ever.

And really, aside from the funds

What's Done for God Can Never Die

Ho, ye who spend your strength for naught,
And loathe the prize so dearly bought;
Toilers of earth, and time, and sense,
O! what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth fails by and by,
What's done for God can never die.

Ho, ye who join the eager strife
For gold, or fame, or pride of life;
Who pamper lusts of flesh and eye,
And for the world with worldlings vie,
Death will undo your toil so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Cheops may crumble back to dust,
Scepters and crowns deceive our trust,
And fail desire and perish lust;
By moth, or rust, or thief, or fire,
Our treasures fail; our hopes expire;
What's done for sense fails by and by,
What's done for God can never die.

When comes the King in royal might
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of heaven,
O! in that heavenly by and by
What's done for God can never die.

Then do for God, do what you can,
O mortal but well-favored man!
A wasted life—ah me, to grieve!—
Eternity cannot retrieve.
A fruitful life for man and God
Eternity will well reward;
Probation ceases by and by,
What's done for God can never die.

—E. P. Marvin.

passed on to the mission fields, will not this campaign, if an intense one, react in special blessing to our schools in firing the missionary zeal of teachers and students and in blessing the thousands who shall receive the truth-filled literature sold in the campaign?

Teachers and students, let us shout for the Big Week! Let us plan well for it, and let us pray that God will make it the greatest, biggest, and best Big Week in history.

A Sign of True Greatness

BY W. B. HOLDEN, M. D.

MORDECAI had been riding on the king's horse. The king's crown had been on his head, and he had been clothed with the royal apparel. Haman, the prime minister, had been leading the horse through the streets of the capital and proclaiming to the people, "Thus shall it be done to the man whom the king delighteth to honor."

To Mordecai, whose work it was to see that no intruders entered the king's gate, this was indeed a great honor. Many of us, after such an experience, would doubtless have felt that the job of doorkeeper was, from then on, beneath our dignity. Likely we would have reasoned that we were in line for a "promotion," and instead of returning to the king's gate, would with confidence have gone directly to the king and asked him for a new position commensurate with our new honors. But a public proclamation of royal commendation did not ruin Mordecai for his job of service as doorkeeper.

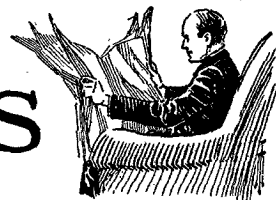
Mordecai was a great man. This would have been amply demonstrated had the history of his life ended with the words, "And Mordecai came again to the king's gate."

Positions of leadership and honor are given to some of Christ's ambassadors. A man's greatness is manifested by his willingness to serve in the ranks—"at the king's gate"—under the direction of his successor. We have known men who would stop going to Sabbath school when they were not re-elected superintendent. These were not of the spirit of Mordecai or of Christ. We have also known ex-presidents of Seventh-day Adventist conferences to go into the field and raise up new churches just as they did before being conference presidents. They, like Mordecai, "came again to the king's gate."

How beautifully becoming it is for Christ's followers gladly and willingly to serve under the leadership of men they once led!



Comments on CURRENT EVENTS



PERCENTAGE SUNDAY LAW? The *Christian Statesman*, official organ of the National Reform Association, remarks editorially in the March, 1932, issue, that 23 per cent of the wage earners in certain industries in Michigan are being compelled to work on Sunday, while thousands of wage earners are vainly asking for jobs. After offering some vitriolic comments on such employers, the *Christian Statesman* offers this solution:

"The citizens of Michigan have it in their power to effect a 23-per-cent cure of present unemployment by passing and enforcing such a Sunday rest law as that in force in Canada."

The claim that a certain per cent of unemployment would be reduced by a more rigid Sunday law, we may grant; that the per cent might even run as high as 23, might also be possible. But is this the basis on which the great champions of Sunday legislation are now placing their appeals for stronger Sunday laws? If so, what will their appeal be if and when better times return and unemployment is virtually wiped out? If their appeal now is but a 23-per-cent one, and wholly in terms of solving an economic problem, it is altogether possible that their appeal may be reduced below the now classical, but very weak, one half of one per cent as times improve.

Of course, we might mention parenthetically that the great leaders of organized labor declare that the six-day week is antiquated as a solution of the modern economic problem for the workingman, that we must get down to the five-day week; and some would even go so far as to say that we must have only six hours' work a day. We, of course, do not attempt to judge the relative merits of various of these plans for solving unemployment, but we may be pardoned for feeling that the labor leaders have probably as good an understanding of the situation as the Sunday-law advocates.

We have had Sunday laws in virtually every State for long years, yet they have provided no insurance against the labor crisis today. This failure is doubtless one reason why labor leaders bring forth their strong reasons now for a five-day week. Yet we have never read anywhere, in the *Christian Statesman* or any similar

organ, an appeal for Saturday legislation, for example, which, if enacted, would give us our five-day week. Surely the logic of the reformers themselves, who admit that only 23 per cent of the employment problem in one State could be remedied by stricter *Sunday* legislation, would cause them to appeal for Saturday and Monday, and perhaps Tuesday rest legislation. But no; they wish only a *Sunday* law. Strange, is it not?

We might also observe parenthetically that if Sunday legislation is the great protector of the workingman, why have we waited until these very recent years, when, as the reformers themselves admit, Sunday laws are being broken down, to find the laboring man's condition the most ideal that it has ever been? There is not a laboring man who would want to go back to the conditions of even a few decades ago, let alone a century or two. And yet as we move back in time, we find increasingly strict Sunday legislation.

But the point is, when we go back in time, we do not find the appeal for Sunday legislation based on any such grounds as the reformers now place it on. It was then put on its logical, historical foundations; namely, the belief that Sunday was ordained of God as a holy day, coupled with the belief that the state should enforce the laws of God. A person who accepts those premises can logically defend Sunday, and there have been many earnest, though we believe misguided, Christian men who have fought for Sunday laws on this basis. We honor their sincerity, though we indict their premises.

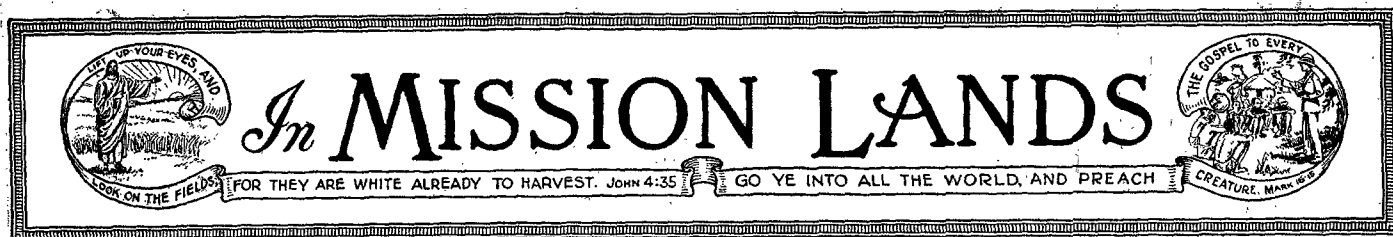
But as the years have passed, Sunday reformers have found themselves in increasing difficulty, in America, at least, in fighting for Sunday laws on this historical basis, for it was not difficult for their opponents to show very plainly that such laws were religious ones. Indeed, there is nothing more simple to prove than that. But the temper of the American people, as well as their Constitution, is in opposition to the doctrine of religious legislation. This has served to bring about to an increasing degree this almost weird transfer of appeal for Sunday laws from the plane of the strictly religious and the defense of

God's law, down to the level of material and economic consideration, even down to the point of a 23-per-cent solution of the unemployment question. This is indeed a singular transition. For the reformers to inquire in reply, "Is not an endeavor to help the unemployed a worthy one?" is not really relevant. No one questions the worthiness of endeavors to help the unemployed. The point is that the reformers have increasingly put this material side in the forefront, and the religious in the background, until the one is substituted almost, if not entirely, for the other. Really, the only point in common between the endeavor of these present reformers and the former ones is the attempt to forbid work on Sunday, and, as we have already remarked, we wonder just how they will adjust this appeal when conditions improve and unemployment is no longer a problem.

Various interests have endeavored to capitalize the depression for the advancement of their cause, notably the liquor interests, which declare they could solve the depression by the return of their industry. We are sorry to see the successors of the zealous Sunday law reformers of the past go over to this sort of material appeal as the basis for the defense of what their spiritual predecessors believed rested on a higher and altogether unassailable spiritual level.

Somehow, we would rather meet one of these old-time reformers, who put his Sunday appeal on the historical basis. There was a ruggedness to his argument which gave him the zeal of a crusader, and it was possible to join issue clearly with him on two primary questions: whether Sunday is commanded of God, and whether the state should enforce religious laws. We confess that with the present reformers we know not quite how to come to grips, for we cannot altogether judge of the strength of their argument, the per cent fluctuates so uncertainly, and the cloak of humanitarianism so ably shields them. Perhaps the best procedure might be simply to pray for good times, which will automatically reduce the percentage to the level where there is no danger of the reformers' arguments having any intoxicating effect upon legislators' minds.

F. D. N.



Medical Work in Mexico

By R. W. PARMELE

ABOUT three years ago Drs. Eugene Gloor and Gordon Reynolds, graduates of the College of Medical Evangelists, started a hospital in the state of Sonora, about 320 miles south of Nogales, Arizona. They met with many obstacles, but have pushed on with their work, and success has crowned their efforts. The Mexican Mission supplied a Bible worker to assist them in presenting the truth to the community. Through their combined efforts there is now a church of forty members, and others awaiting further instruction, in the little town of Cojeme, where their office is located.

The hospital is in the town of Esperanza, six miles north, and a good-sized company meet there in a private house every Sabbath for Sabbath school and service. Still another company is developing in the little town of Yaqui, not far away. The hospital has a capacity at present of fifteen patients, and while the equipment lacks many of the luxuries to be found in our institutions in the States, it is

prepared to give scientific care to those seeking its benefits.

The greatest drawback to their work is the matter of securing trained help. The law of Mexico now forbids ministers, doctors, nurses, and lawyers from entering Mexico even as tourists, without a special permit from the central government. The governor of the state of Sonora, however, having had favorable reports of the work that our brethren are doing, has promised to use his influence to obtain permanent entrance permission for two nurses.

The wives of these brethren are trained nurses, and are working earnestly, notwithstanding the care of their families, to further the effort. At present Dr. Lindburg and his wife are helping them, but must return when their six months' permit expires. The wife of a business man in town—an American—is also laboring disinterestedly in the institution, though not an Adventist, and having to employ another to look after her home work.

Palestine and Syria

By G. W. SCHUBERT

AFTER the good meeting in Cairo, I left Egypt with W. K. Ising. We had a very noisy night trip, reaching Jerusalem on a Friday forenoon. Our two workers, Brother Simon and Brother Samuel, were waiting for us at the station. They are still working as messengers of God in the Holy Land. Brother Simon is a German, and although he speaks Arabian, I think the natives are as pleased to hear his Saxon dialect as we are. Brother Samuel is one of our native Arabian workers, who did the translating for me when I was there.

We were barely settled in an Arabian hotel when we were informed that the brethren had planned a baptism for the afternoon. Three Arabians were prepared for this ordinance, two young people from old Ophrah, and one sister, the first fruits from Bethlehem.

Baptism in the Jordan! How wonderfully that stirred my heart, and

what Bible history it brought to mind! The Jordan Valley! The Dead Sea! The Jordan itself! I thought of the many people who had wandered through the Jordan Valley for weeks and months to reach the place where, two thousand years ago, John the Baptist baptized in Jordan, and taught and prepared the people for Christ's first advent. In just a few weeks all Palestine and the surrounding country were stirred with his message; it was the Spirit of God working on the multitudes at that time in order that the prophecies might be fulfilled. Thousands were baptized in the river Jordan, and prepared to meet the One of whom John said: "He that cometh after me shall baptize you with the Holy Ghost and with fire." And now we find our missionaries at work in this country, amid the darkness and blight of Mohammedanism, winning souls and preparing them for the second coming of Christ.

My heart was very joyous when they asked me to minister the holy ordinance. Nothing could have pleased me better during my whole trip through the Holy Land, than to have the privilege of performing a baptism in the Jordan.

The scenery itself in the Jordan Valley has not changed much. In three automobiles over rough roads, we went down the valley toward the Dead Sea. From there we could see very plainly the mountains of Moab on the other shore.

The place of baptism was near where John the Baptist did his great work. It was in this place that the Saviour was baptized and was anointed with the Holy Ghost, and where He began His work. It was here also, at a later date, that He explained to His disciples that the message that He and John the Baptist had begun to preach must be proclaimed to the whole world, and then the end would come.

A Service in Jerusalem

The next day was Sabbath, so we assembled together in the house of Brother Simon, where a small room is used as a meeting place for our district church in Jerusalem. F. C. Gilbert, secretary of the Jewish Department of the General Conference, was also present. There were three other neighbors (Arabians), besides our regular members, who had come in, and they were dressed in their national costumes. They listened to the preaching very attentively, and also watched with great interest the proceedings as we celebrated the Lord's supper. During the time between the feet-washing and the Lord's supper I had the privilege of speaking to these three Arabian men about the Sabbath question.

It is encouraging to know that we have a district church in Jerusalem, and also an institution where treatments are given; and although it is in a rather remote side street, the work has developed greatly under the direction of Brother and Sister Farnstrom. The war did a great deal to break up our work in Jerusalem, but our faithful workers have entered into their duties with new courage and strength. Jerusalem is an international city, where hundreds of thousands of visitors from all parts of the world make a pilgrimage each year.

to the so-called holy places. All the large religious societies have their representative men and institutions there, but we have nothing to represent the last message, and which would attract the visitors to Jerusalem. The brethren in the division, as well as Brother Ising and his committee, are trying to supply this need by erecting a building that will represent our world-wide message in this international city. We have schools, churches, and institutions among the uncivilized peoples of earth; how much more should Jerusalem, the actual center of the Mohammedans and many other denominations, have something that will fitly represent this third angel's message!

The Mohammedan Problem

After this message has been spread in the Protestant countries, among the Roman and Greek Catholic countries, where we have tens of thousands of believers today, and after we have gained many converts in heathen countries, there still remains one problem that must be solved before Christ returns, and that is the work among the Mohammedans. It will require a strong effort on the part of the church of God to solve this problem. Let us pray for this Mohammedan

territory, that the Lord will do just as great a work with the few workers we now have there, as is being done in other parts of the world among other classes of people.

From Jerusalem we went to Beyrouth in Syria. Here we have the headquarters of our Arabian Union, which was established before the war, and here again I found a large church. The Armenian church, which is on the other side of the city, was ready to be dedicated at this time. We also saw the church school which has been established here, because the brethren and sisters have many children.

A few days later Brother Ising and I found ourselves on the way to Damascus, and through the Syrian desert in order to get to Baghdad. In Baghdad we were heartily welcomed by Brother and Sister Lesovsky. This city has retained many of its old characteristics all down through the centuries; and even to this day, as it was in the days of Paul, announcements, preaching services, etc., take place on the roofs of the houses.

While in Damascus, I had the privilege of preaching on a housetop. At the time we were there, there was one sister, a teacher, who was ready to unite with us by baptism.

In Alaska

By VERNON GYES

EVERY mission field has its peculiar difficulties, but still these mountains vanish as specters when looked upon by the eye of faith. We often think how easy it would be to carry the news of the gospel to all of Alaska if we could drive from place to place in an automobile. To travel by boat is slow and very expensive, and so when we think of evangelizing this large country in the short time that is left, we often find ourselves wonder-

ing how we are going to get around to all the places; but there is encouragement in the scripture, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

We are thankful for the boat "Messenger," the picture of which has appeared in the REVIEW in previous reports. The union conference equipped it with a new motor about a year ago, which makes it reliable for traveling in sheltered waters. It also provides

the mission with an economical means of travel; however, it can be in only one place at a time.

Pictures of boats are usually taken in calm water, and by no means do they give an idea of real missionary travel, at least in Alaskan waters, for in only a few hours sometimes the water changes from a calm to a rough sea; and so it is good if the mariner is brave and has confidence in his vessel.

Elder H. L. Wood has brought the "Messenger" into port at Juneau five times in the past year. On the last call he brought his family and evangelistic equipment along, and stayed two months to hold an effort here in the capital city. During the time they were here they lived aboard the yacht, which was berthed at the city dock.

The first part of the effort was conducted in a large room formerly occupied by the United States Customs, on the first floor of a large building one block from the main part of town. This location was then leased by one of the local newspapers, which made it necessary for us to move to a large hall. For the closing meetings of the series we moved to a room which we fixed up for our chapel, and in which we will continue our services.

This campaign was the first public effort that Seventh-day Adventists have held in this city for many years. From the first to the last a good interest was shown in the lectures, and they were much spoken of throughout the town. The attendance was marveled at by many people; especially by the other ministers, for the people of Juneau are not in the habit of attending religious meetings night after night for any length of time. Yet they came four nights a week to Elder Wood's lectures.

Baptism will be conducted next summer, and we pray that there may be a goodly number who will desire this rite.

Far Eastern Academy

BY C. A. RUSSELL

A PERSONAL letter just received from Prof. Harry H. Morse, principal of our Far Eastern Academy in Shanghai, China, speaks of the fine attendance at the school; and incloses a picture of the student group for the present school year. We are sure that our people in the homeland will view with interest this fine group of missionaries' children.

Let us unite our prayers in this time of great peril, that the protecting hand of God may be over this school and our other institutions in distracted China.



Students and Teachers in the Far Eastern Academy, Shanghai, China, 1931-32



Conducted by Promise Kloss

How Davy Burns Kept on Whistling

By EDNA YOUNG REED

"We don't want that red-headed fellow in our class," whispered Clayton Nole to Dan Barton.

"Sure we don't want him," replied Dan. "He's littler than we be, and don't know beans. Never puts a copper in the collection at all. Little show we'll have to win out at thirteenth Sabbath."

But Davy Burns never heard the boys talking at all. To him it had been a wonderful lesson. The man who had addressed the Sabbath school had said things that he had never heard before, and over which he was thinking deeply. The man had talked of laying up treasure in heaven, and had said that those who gave an offering should give it gladly to the Lord. Then the school was asked to repeat the words of Jesus, "Lay up for yourselves treasures in heaven."

Davy walked slowly to the little shack that he called home. He was freckle-faced and red-haired, and his clothes needed mending. He was repeating to himself some of the things the man said. "Give something to Jesus. Nobody else, no matter how rich he is, can give for you. You must do your own giving."

"Oh, I wish I had some money!" he said aloud. "Jesus would be so pleased. I must have an offering for thirteenth Sabbath."

Davy was a newcomer to Millersville. His invalid mother had died and left him to the care of the only relative, an uncle of Davy's father. He was an old man who kept a cobbler's shop and lived in part of it. Old Uncle Toby didn't wish to have the boy, but when the pathetic letter came and there was no one else to take him, he reluctantly brought him to his miserable shop and gave him but little attention. He made only a scant living, but gave the lad enough to eat and a place to sleep.

But on Saturday mornings he would say, "Now, better run along to your Sabbath school," and Davy ran. He loved the music, and could sing and whistle like a bird. His mother had said many times, "Davy, if you

want to help mother, whistle, whistle, whistle lots." And he often fancied he could hear her words again, "Whistle lots, Davy, whistle lots." So he had whistled when his little heart was aching. She had told him the day before she died, "Davy, if you'll always be good and cheerful—yes, cheerful—and whistle lots, there's going to come such happy times, happier than you ever dream."

On Monday, when Davy had asked Uncle Toby if he might try to earn some money after school, he had been given the usual reply, "Can if you want to."

It seemed strange to Davy that in such a big town nobody could make use of a boy. It was hard to keep whistling when every one said he had all the help he needed.

"I will just ask every one I meet if he won't let me help some. Maybe I can wash dishes or sweep for some lady, or run errands."

It seemed unfortunate that the first person he met after making this resolution should have been Miss Darrow, who lived with one servant in a lonesome, big brick house, and was known to hate churches, ministers, and especially boys. But Davy didn't know this. He only knew that he must have something to do. So he spoke up clearly: "Say, Missus, can you give me some work to do? I want to earn some money."

"Dear me! Money, money," she answered. "Everybody is after the money nowadays. Even tiny boys are holding one up. I suppose you heard I was rich, but you need not beg me for money. I don't give money away, least of all to saucy boys."

"I am not begging," replied Davy. "I want to earn some money."

"What would you do with it if you had some money?" asked Miss Darrow.

Her look was so cold it chilled him, but he replied, "I want some to give to —"

"Well, speak it out!" shouted Miss Darrow, "give money to whom?"

"I wanted to give it to—to the Lord and —"

"To whom? I didn't get the name." But Davy was gone.

The kind-hearted florist, in passing, observed that the lad had been hurt by Miss Darrow, and said, "Lad, I'll give you an Easter lily, if you'll do a few brisk errands for me."

Davy loved flowers, and after his errands, was given a beautiful lily which he carried to the dingy old shop.

It was only a week now until thirteenth Sabbath, and so far Davy had not earned a cent. It was rumored that the class with the largest offering per member was to be taken for a picnic by the superintendent.

He had listened to every word the teacher had said. The boys had repeated, "Love your enemies. Do good to them that hate you. Overcome evil with good."

Then the teacher had said, "Suppose each one of you, this week, should try to do a kind act to the meanest person you know, to the one who has said the meanest things to you. That is what Jesus taught, and that will please Him, even if we have no money to give."

Davy was wondering if he had the courage to do a kind act to the meanest person he ever saw—yes, she had been real mean to him, that one whom the boys called "Ole Miss Darrow."

"Well, I see I'm not going to have any money to give, so I believe I'll try it. The teacher said it would please the Lord. He'll know how I tried, anyway. Yes, I'll take my Easter lily up there and give it to her. She'll know then that I'm no beggar, and Jesus will be glad."

Sabbath afternoon a little freckle-faced lad, in torn clothes, with a lily wrapped in paper, stood on the porch of the big brick house.

Hulda, the maid, asked Davy what he wanted.

"I want to give a lily to Miss Darrow."

"A lily to Miss Darrow! Who sent you with it?"

"Nobody. I brought it myself. May I give it to her?"

"You brought it, and she a-hating of boys so? Well, wait a bit and I'll see. Like enough she'll not let you in. She's a bit sick now, but I'll tell her as how a young gentleman has brought her a posy, and wants to come in and call on her."

A few minutes later Hulda returned and admitted Davy into a lovely big room with large windows.

He walked over to the bed, remarking, "I brought you my lily, Miss Darrow. I hope you will like it."

Davy took off the paper and held the lily for Miss Darrow to smell, while she was eying him keenly.

"Are you not the little boy who asked me for money the other day?" questioned Miss Darrow.

Davy's cheeks flushed. "No, Miss Darrow. But I'm the boy that asked you for work to earn some money."

"Oh, sure enough, you wanted to work. Now sit down on this chair here, and tell me why you were so kind as to bring the lovely lily to me, and how you came to have it when you seem so much in need."

"A man who owns flowers gave it to me for doing errands."

"Well, that was fine! But why did you bring it to me?" questioned Miss Darrow.

Davy's face flushed.

"Come, speak out, and tell me the truth."

Davy was a bit frightened, and almost before he thought how it would sound, he blurted out, "The man at the church told us that it would please the Lord for each one of us to do something kind to the meanest person we knew, and since I couldn't earn any money to give, I thought I would please Him this way. I haven't been here very long, but so far you are the—that is, you spoke the meanest of me, but I am going to like you anyhow."

For a moment Miss Darrow looked indignant, and then burst into a hearty laugh, so that Hulda drew near, saying to herself, "My! My! I never heard her laugh like that before."

When Miss Darrow ceased laughing, she said, "Now, laddie, draw your chair nearer, and tell me your name and where you live."

Her tone was so gentle that he lost all fear, and told her all she wanted to know.

She asked again for whom it was he wanted the money, and then Davy told her all about the Thirteenth Sabbath Offering and his Sabbath school class, "The Live Wires."

"I shouldn't think you would want to give money away when you need new clothes," said Miss Darrow.

"Oh, these will do for a while!

There is no place bare yet; and when it's cold, I run until I'm warm."

The boy was so much in earnest and looked so thin that tears came into Miss Darrow's eyes.

"Now, Davy, you have given me your lily, and I am going to give you five dollars to put in the offering."

"But you see I couldn't take it, Miss Darrow. It wouldn't be me giving. I want to give something of my very own—something I've earned."

"So you won't take my money?" Miss Darrow rang a bell and Hulda appeared.

"Hulda, could this boy be of any help to you? He wants to work after school."

"Sure!" replied the good-natured Hulda. "He could save many a step. I'm that heavy that when I gets set down I hates to get up."

"All right, Davy, you can come Monday night after school. Good-by; and, Hulda, you give the boy some cookies."

"I've got work! I've got work!" he shouted to Uncle Toby as he burst into the shop. "Up at Miss Darrow's."

"Miss Darrow's! I never dreamed she'd hire a boy," said Uncle Toby.

On Monday, after school, Davy went up to the big house, where Hulda Johnson kept him busy. She was surprised at the things he could do about the house. He was happy, and his whistling livened up the whole mansion. He even carried the tray of food to Miss Darrow, who was always glad when school was out, as she confessed to herself it was surprising what a difference the whistling Davy made in the big, lonesome house.

It was a dark, rainy Friday afternoon. Uncle Toby was sick, and Davy had not been able to go up to the big house.

"I guess I can spare you a bit until you run up and tell her why you didn't come. Tell her Uncle Toby is sick, and needs you here."

Miss Darrow had missed the boy more than she supposed she could miss any one. She grew real uneasy when he did not appear. What had become of him? The day was dark, and she was unusually lonesome. The lily seemed to look at her with reproachful eyes.

"What a really happy little boy Davy seems to be," she was saying to herself, "to be able to whistle when he has no folks to speak of, and an old shack to live in, thin, torn clothes—and yet to whistle through it all." She had allowed her trial to harden her. She might have been a blessing to the Millersville people instead of holding herself aloof. She offered a prayer for the first time in years.

She was very glad when she heard Davy's step in the hall. Then she could hear him talking with Hulda. Miss Darrow rang her bell, and told Hulda to have Davy come in at once.

Davy entered, the water dripping from his cap.

"Well, Davy, we thought we had lost you. But we're glad you're here now."

"But I can't stay, Miss Darrow. Uncle Toby is sick, and I have to go right back."

"So you must go back?" and Miss Darrow sighed. She was sitting in her chair by the window.

"Come over here, Davy." She thought she saw tears in the eyes of the forlorn-looking boy. She put her arm about him and drew him close, and said, "Do you know, Davy, I think you are such a good boy?"

Davy hadn't cried since his mother died, but his trials of the day had made it difficult to be brave and whistle. But at the sound of those words, so like his mother, "Davy, you are such a good boy," he buried his face in her lap, and all the pent-up tears flowed.

She gently stroked his head, and when he had ceased sobbing, she said, "Here is the five dollars you have earned, Davy, and now I'm going to tell you a little surprise. I have concluded that I, too, want to have a little treasure laid up in heaven, so I am going to give one hundred dollars to this offering, but it's going to go through the 'Live Wire Class,' and Miss Darrow smiled as she looked into the boy's radiant face.

"O Miss Darrow, I think you must be an angel," was all Davy could reply.

Sabbath morning dawned clear and beautiful. In answer to Davy's question about his leaving him, Uncle Toby had replied, "Sure, I'm well enough to stay alone. You run along to Sabbath school. I wish I could go myself."

There was no happier boy in the whole school than Davy Burns when he placed his five dollars in the offering, while the other boys sat with eyes and mouths wide open.

"That fellow—five dollars!" was whispered around, while admiring glances were cast at his beaming face.

At the close of the lesson the superintendent read the classes by name and the amount of their offering. Of course, no one expected the "Live Wire Class" to be the honor class, least of all the boys themselves.

The superintendent then remarked, "I have a note here which I wish you all to hear."

It was unusually still as he read:

(Concluded on page 22)



Faithfulness of One Young Woman

By R. J. SYPE

At a fishing village on the coast of one of our isolated islands in the Bahamas, the people were quite largely ruled by the native colored minister. They had never heard of this message, and were very loyal to their native church. But there came a time when the daughter of the native minister went to Florida to work for a Seventh-day Adventist family in Miami. When Friday evening came, the woman told her that she need not return the next day, as it was the Sabbath.

The girl had never heard of such a thing before, and having been taught very strictly in her church by her father, she made bold to remonstrate with her mistress, telling her that she was surely mistaken, because Sunday was the Sabbath. The lady patiently explained why she kept the seventh day, and asked the girl to come to the church, which she did. The Seventh-day Adventist minister got in touch with her, and gave her several Bible studies, resulting in her fully accepting the message.

Then she returned to her native island village to tell the good news to

her people. However, they did not receive it as good news, and her father told her that she must leave, that he would not permit his own daughter to bring heresy into his church district. She was persecuted severely, and finally returned to Florida.

Before she left, one of her sisters became convinced of the truth, and a little later boldly took her stand. She also was persecuted by her family and by all the people of the village, but she kept on firmly until some of her brothers and other sisters began to see the light of the truth. Gradually the whole family, except the father, accepted the message. He was convinced that it was the truth, but, being the minister, for some years he was too proud to yield. However, about five or six years ago he also yielded to the message, and today is elder of the church there, and we have a good number of believers who are very loyal and earnest. This church stands today as a monument to the faithfulness of one young woman in carrying the truth to her people in spite of trouble and persecution from her own family.

verted," he declared, "that your sins may be blotted out." Acts 3:19. No sin will ever be admitted to heaven. Indeed, it cannot be. (Read "Steps to Christ," p. 17, par. 2, and p. 18.)

Therefore it is very essential that man, by the process of conversion, experience a changed life—a life separated from sin. This experience is essential in the lives of the young people. "I saw," said the servant of the Lord, "that unless there is an entire change in the young, a thorough conversion, they may despair of heaven."—"Messages to Young People," p. 131.

Fruitage of Conversion

The soul that is truly converted undergoes a marvelous change. The fruitage will be manifest in the life. "A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are."—"Steps to Christ," p. 62.

The fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23), will be seen in the life of those who become new creatures. "By their fruits ye shall know them." Matt. 7:20.

Nature of Conversion

Here apparently lies not only your trouble, but that of many other young people. In vain you search your past experience for sudden, marked rapture of feeling. You cannot recall the exact time and place, nor trace all the circumstances in the process of your conversion. You cannot understand the nature of the new birth, but does that indicate in any way that you have not experienced conversion? Indeed not, for the nature of conversion, the working of the Holy Spirit upon the human life, transforming the carnal, sinful nature into a spiritual, holy nature, is a mystery too deep for the human mind to explain or comprehend. To this mysterious process Jesus referred in His interview with Nicodemus. "Ye must be born again," born from above, "born of the Spirit." He declared, for without this experience man "cannot enter into the kingdom of God." Thus Jesus emphasized the absolute necessity of conversion. Then He proceeded to illustrate it: "The wind bloweth where it listeth," He said, "and thou hearest the sound thereof." Thus He de-

Can We Know We Are Converted?

By D. A. OCHS

Frequently my father tells me of his conversion he experienced years ago. He recalls the exact time and place, and traces all circumstances in the process of his conversion. Then he usually adds, "Son, when you experience the new birth, you will be able to recall all details connected with it." Now when I was a Junior I gave my heart and life to God in full surrender, was baptized, and have lived a consistent Christian life ever since, I believe, though not by any means a self-satisfied one. Why have I not had a sudden, marked conversion similar to that of my father? I am beginning to wonder in recent months if I really am converted, or born again. What is conversion anyway? What is the new birth?

Your question discloses a quandary which perplexes many of our youth, especially those who have grown up in a religious atmosphere, been reared in Christian homes, attended Sabbath school, church schools, and church services perhaps all their lives. Your case is well depicted in the following:

"The youth especially stumble over this phrase, 'a new heart.' They do not know

what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, 'Ye must be born again.'"—"Messages to Young People," p. 71.

You fully sense the importance of conversion, and you are well aware of the fruitage which comes as the result of it. These two phases of your religious experience are not what trouble you; yet I desire to emphasize them both as a lead to your real perplexity, the nature or process of conversion.

Importance of Conversion

The importance of conversion is frequently emphasized in the Bible. Jesus Himself made known its absolute necessity. He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Peter also considered it essential. "Repent ye therefore, and be con-

pected the result, the evidence, the fruitage, of the new birth.

"But," He continued, thou "canst not tell whence it cometh, and whither it goeth." The process of conversion can no more be explained than can the movement of the wind. "The nature, the working of the Holy Spirit upon the human heart and life in conversion, is a mystery."

Nature of Conversion Varies

The process of conversion varies with individuals, but the results are usually the same. Paul's experience was sudden and marked (Acts 9:1-20), so much so that twenty-six years later he could relate accurately the entire happening, recall the exact time (at midday), and the identical place (Damascus way), and trace in detail every phase of that marvelous experience. Acts 26:12-19. Not so with John. The process of his conversion was apparently gradual and prolonged, silent and imperceptible, nevertheless as effective in the ultimate. Of his experience we read:

"The strength and patience, the power and tenderness, the majesty and meekness, that he [John] beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character."—*"Steps to Christ,"* p. 78.

This same principle, involving the process of conversion, is explicitly enunciated in the following:

"A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. . . . Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditation upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*"Messages to Young People,"* pp. 157, 158.

Those who would successfully lead the young into an experience of true conversion, must not fail to recognize this principle as further expressed in the following paragraph:

"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*"The Desire of Ages,"* p. 515.

These paragraphs unquestionably reveal that it is not necessary for those who are truly converted to be able to tell the exact time and place, or experience sudden, marked eruption of emotion or feeling, or to trace all the chain of circumstances in the

process of conversion. Their experience in true conversion is one of faith and obedience.

I believe it will be worth while for you to read in connection with this question, "Messages to Young People," pp. 71-74 and 111-117.

The Soliloquy of a Night Supervisor

THE night is over, and somehow the words, "What hath God wrought!" keep going through my mind. What a night it was! All the mysteries of life and death were there to behold.

They told me the man in 409 could not live, and I am glad that I went up there often and was there when he died. His wife was such a dear, sweet woman. I was glad I could put my arm around her and comfort her as we kneeled beside the bed when he died. I hope his nurse did not see the tears in my eyes. A nurse is not supposed to show grief, but self-control, at such a time, but somehow I just could not help it, especially when I thought of this man, in the prime of his life, leaving a dear wife and children, and all because of the sin of his youth. He thought he had been cured, but the deadly germ lay hidden and dormant only for a time.

"Be sure your sin will find you out." Ah! if only young people would think of these things, and see how far-reaching sin is. If only they could see that the wages of sin is death. It reminds me of a little saying of Ruskin, "On the whole, while you are young it will be as well to take care that your hearts do not want much washing, for they may perhaps need wringing also when

they do," and I must add also that it will probably wring the hearts of others too. How the tentacles of David's sin reached out throughout his life and the lives of others!

Barely had I time to make all arrangements for the body of this man, when the telephone gave its night click, and that call came saying another case was coming in. In a few hours a little babe was born into the world.

As I think of it, I look to God in awe and wonder. Great are the mysteries of life and death. Oh, how necessary it is that those who behold these mysteries and hold, as it were, life and death in their hands,—the physician and the nurse,—be Christian men and women.

O Lord God of hosts, give us more Christian doctors and nurses. As the evil days come upon us, give us more who are willing without reserve to spend and be spent for the sick and suffering, for Thy name's sake. Give us those who keep themselves clean from the defilement of commercialism, nicotine, alcohol, and vile drugs, and who can encourage the sick by pointing to the Great Healer, and e'en when death comes can inspire the dying one with the blessed hope. Amen.

ANONYMOUS.

They Looked Pretty, But---

A PARTY of surveyors was at work in the British Columbia Rockies. One of them, off on some private investigation, picked a bouquet of very beautiful flowers and carried them back to camp. His friends took a look, and then advised: "Smell of your hands!" He did, and cast the blooms from him as quickly and as far as possible. He had never smelled anything worse than their sap. The flowers looked all right, and were rather fragrant—but—!

The great miscellaneous mass of papers and magazines and books which is literally pouring from our modern printing presses today, presents a striking parallel to these mountain flowers. Their dash of color catches the eye, their glaring, intriguing titles and headings catch

the interest, and many of them are more or less interesting—on the surface. But their sap—their influence that becomes a real part of the reader—how unspeakable! It smells like the garbage can, and worse!

But there are exceptions, of course. There are good things, well worth reading. One of these is *your own paper*, the *Youth's Instructor*. Perhaps you were on intimate terms with it once, but have let the friendship lapse. Perhaps you never have had a chance to get acquainted with the best of all youth's papers. But today opportunity knocks at your door. Won't you turn to page 23 right now, before you lay this paper aside, and learn the attractive terms on which you can have this friend of youth visit your home weekly?

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Division Committee Meets in Soviet Russia

By H. J. LOEBSACK

THE Seventh-day Adventists in the Soviet Union and Division of the General Conference, closed the year 1931 by holding a session of our division committee. As usual, the sessions as well as the evening meetings were of a truly evangelistic nature. Almost every one of the brethren who had been delegated to the council assisted by preaching the word or by taking some other part in the meetings.

Our Moscow Seventh-day Adventist church put at our disposal their nicely decorated church. It has a built-in baptistry, the only one in Soviet Russia. The evening meetings were attended by members of our near-by churches.

The sermons and prayers, and the singing of the choir were to all of us as refreshing as a soft spring breeze.

The brethren, among whom were

men like G. Zirat, K. Rempfert, L. Woitkewitz, J. Reimer, S. Tkatschenko, I. Gorelik, and others who are well known to many, had all been duly elected at their recent local conference sessions, and came as legal representatives of the Russian Far East, Asia, Caucasus, Ukraina, and Volga districts.

The division committee unanimously chose the following brethren for their respective offices:

H. J. Loeb sack, president; J. A. Ljwoff, vice-president; J. J. Wilson, secretary; and P. A. Kapustin and W. G. Tarasowsky, treasurers.

Our hearts are thankful, and we trust the Lord that we shall be able to be of service to our workers and our church members.

Greetings to our brethren and sisters all over the world.

Northern European Division, Riga, Latvia, December 23-30, 1931

Northern Europe has had its banner year as far as membership is concerned. The report for the first nine months of 1931 showed the very encouraging gain of 1,837. The best report previous to this was in 1929, when for the whole year there was a net gain of 1,808. Everything bids fair to show a gain of over 2,000 members for the year 1931.

Colporteur Work in West Africa

J. J. Strahle, secretary of the publishing department, had visited Nigeria, the Gold Coast, and Sierra Leone, and held colporteur institutes in those fields. He told of the remarkable openings for our literature, especially in the coast cities where so many of the people read English.

Polish Union

The president of the Polish Union, L. F. Oswald, referred to one of their evangelists who, in the course of an effort which resulted in the baptism of twelve, was beaten no less than seven times.

East Nordic Union

G. E. Nord, the president, pointed out that this year is the thirtieth anniversary of the organization of the Scandinavian Union. During the first ten-year period it showed a gain of 966; during the second decade, a gain of 2,471; and in the last ten-year period, a gain of 3,728.

High Lights From the Winter Councils of the European Divisions

By E. KOTZ

Southern European Division, Bern, Switzerland, December 15-21, 1931

STEEN RASMUSSEN, the secretary of the Southern European Division, presented the following figures, revealing the growth and progress made since the division was organized in 1928:

"Added through baptism and vote:	
1928	1,709
1929	2,727
1930	2,572
1931 (9 months)	2,637

"Net gain in membership:	
1928	829
1929	1,867
1930	1,489
1931 (9 months)	1,815

"We have now (September 30, 1931) 700 churches, with a membership of 19,815, as against 513 churches and a membership of 14,644 at the time of the organization of the division, December 31, 1928; in other words, a gain of 187 churches and 5,171 members in two years and nine months. We have at present 378 conference workers, and 353 colporteurs."

L. L. Caviness, secretary of the Sabbath school department, presented a report which showed they had 29,179 Sabbath school members at the end of the third quarter of this year, or an increase of 4,589.



Delegates to the Soviet Russian Division Council in Moscow
H. J. Loeb sack is seated in center of front row.

Colporteurs' Summary for January, 1932

	Agents	Hours	Value 1932	Value 1931
North American Division				
Atlantic	73	5176	\$ 4370.28	\$ 6856.00
Columbia	169	11145	10686.41	14511.33
Lake	91	6440	3680.95	7002.95
Central	29	1465	1116.75	1856.35
Northern	--	--	--	1646.00
North Pacific	--	--	--	4062.55
Pacific	114	5418	10013.58	4112.65
Eastern Canadian	35	496	1367.15	2184.38
Western Canadian	27	584	630.20	--
Southeastern	58	2463	2153.39	2909.84
Southern	36	2299	1874.20	2546.00
Southwestern	--	--	--	2517.05
	632	35426	35892.91	50205.60
Australasian Division				
	99	7225	11341.25	12754.59
Central European Division				
Arabic	5	478	131.21	290.11
Bulgarian	14	1966	181.04	148.58
Czechoslovakian	31	19101	3079.23	4759.46
East German	169	21982	9808.09	13400.00
Grecian	4	159	56.40	245.90
Hungarian	53	1240	1211.77	2178.04
Netherlands East Indies	--	--	--	5789.51
South German	107	14505	9916.20	13073.84
Turkish	--	--	--	--
West German	185	26617	15481.90	20675.00
	608	77048	39865.84	60560.44
Northern European Division				
Baltic	45	4958	1289.28	1940.89
British	99	12269	14362.18	10338.52
East African	5	405	10.31	69.78
Iceland	8	1394	785.11	708.52
Polish	65	10120	1324.41	1154.09
Scandinavian	128	11635	8559.71	6638.87
	350	40781	26281.00	20845.17
Southern European Division				
Franco-Belgian	58	3818	2603.45	2290.86
Iberian	35	2686	1238.98	865.92
Italian	17	1862	511.96	516.11
Jugoslavian	68	8887	1152.94	1571.77
Madagascar	13	1442	382.53	211.08
Mauritius	--	--	--	16.54
North African	7	390	277.57	225.70
Rumanian	133	17337	1982.94	3357.35
Swiss	52	5040	5365.42	5026.24
	383	40962	13515.79	14081.57

	Agents	Hours	Value 1932	Value 1931
China Division				
Central China	34	2231	\$ 473.85	\$ 3180.76
East China	16	1032	3896.35	-----
Manchurian	--	--	--	-----
North China *	36	2053	1742.21	652.26
South China	--	--	--	-----
West China	--	--	--	-----
	86	5316	6112.41	3783.02
Far Eastern Division				
Chosen	44	5363	1471.15	1533.90
Japan	17	1319	1144.71	-----
Malayan	25	400	1564.30	-----
Philippine	--	--	--	6920.44
	86	7082	4180.16	8454.84
Inter-American Division				
Antillian *	52	5434	6406.97	4085.95
Caribbean	15	1830	1434.07	607.32
Central American	21	1137	1925.40	3147.84
Colombia-Venezuela	25	3238	5032.75	5801.20
Mexican	48	3969	3819.93	8000.62
	161	15608	18619.12	21642.93
South American Division				
Austral	93	8343	12042.48	-----
East Brazil	47	5632	4650.31	607.32
Inca *	93	7738	6375.29	-----
South Brazil *	182	18676	14041.31	4219.03
	415	40439	37109.39	4219.03
Southern African Div. *				
	94	10292	20728.15	16053.88
Southern Asia Division				
	--	--	--	-----
Foreign Totals				
	2282	244753	\$177753.11	\$162394.97
N. American Totals				
	632	35426	35892.91	50205.60
Grand Totals				
	2914	280179	\$213646.02	\$212600.57

* Two months' report.

COMPARATIVE BOOK SUMMARY

	1929	1930	1931	1932
January	\$245677.30	\$277196.51	\$212600.57	\$213646.02
February	188073.90	197357.57	198194.28	-----
March	192937.40	239871.91	221048.85	-----
April	258942.95	265031.74	207873.30	-----
May	305508.11	269044.05	203618.36	-----
June	285203.20	332399.91	190402.30	-----
July	400009.32	347138.29	244349.67	-----
August	261140.21	260597.96	244216.16	-----
September	275341.55	226621.44	199093.20	-----
October	254375.89	224066.39	163397.85	-----
November	228200.48	185369.18	205175.83	-----
December	219245.98	242616.51	186648.49	-----
Total	\$3114656.29	\$3067811.96	\$2476618.36	\$213646.02

Baltic Union

T. T. Babienec pointed out the terrible conditions which obtained among the people of the different countries comprising the union, immediately following the great World War. Amid all their privations, however, they have shown a remarkable spirit of sacrifice and aggressiveness in evangelism. The net increase for the first nine months of 1931 will be more than 300 baptized. The brethren in the Baltic Union carried forward their work in thirty-five new centers, and have baptized believers in no less than sixty different places.

There is a crying need for church buildings. For ninety-four churches they have only five church buildings, and it is difficult to secure halls for evangelistic efforts.

Division Statistics

The division comprises five union conferences and three union missions. The population of the Northern European Division at the present time is almost 170,000,000, 103,000,000 of whom are in the European section of the field. The present church membership is 27,458, and the Sabbath school membership, 37,718.

Sabbath School Work

An interesting and important resolution was taken concerning the Sabbath school:

"WHEREAS, Most of our Sabbath school teachers are greatly handicapped by their lack of pedagogical training; and,

"WHEREAS, The inefficiency of the teachers to a large extent causes church members to lose interest in the Sabbath school and Bible study; it was,

"Voted, 1. That we encourage our Sabbath school teachers to study the art of teaching.

"2. That a teachers' training course be conducted in every Sabbath school during the winter months.

"3. That in churches where conference workers are located, they feel it their responsibility to co-operate with the Sabbath school superintendent in conducting these courses.

"4. That as far as possible all the non-English-speaking Sabbath schools follow the training courses prepared by the division in counsel with the fields."

Central European Division, Berlin, Germany, January 4-8, 1932

The Central European Division comprises five union conferences and two union missions. The official minutes declare:

"We are thankful that during the first three quarters of this year there was a

net gain in membership of 1,540 as against 1,109 during the corresponding quarters of last year. The net gain in the mission fields for 1930 was 371, but only 263 in 1931. During the first nine months of the year 1929 we had a net gain in the entire division of 870, which increased to 1,480 during the corresponding period of 1930, and to 1,803 for the same time last year."

The Spirit of Sacrifice

During the council a letter was read to the committee, written by Karl Noltze, one of our missionaries in Liberia. He set forth in this letter the situation at the recently opened mission station among the Mpesse people. On account of the great financial depression in the home field, Brother Noltze and his wife offered to stay a year longer in the land which is known as the white man's grave, before taking their furlough. It certainly is encouraging to see this spirit of sacrifice and co-operation on the part of our missionaries.

East German Union

The president of the East German Union, W. Mueller, gave a report of the political and commercial situation in this great field. The net gain in membership during the first nine months of 1930 was 421, but in the first three quarters of 1931 the net

gain amounted to 583, bringing up the present membership to 16,011. In spite of the terrible financial situation in most of the countries belonging to the Central European Division, and especially in the heart of Germany, the mission offerings in the East German Union amounted to \$84,122.81, as compared to \$76,860.58 for the same period of 1930. The decrease in wages was clearly shown by a decrease in tithe of 7.03 per cent.

Missionary Volunteer Work

"R. Rühling reported first of all with reference to the Missionary Volunteer work in the division. In view of the present financial and moral need, he called attention to the help we ought to render the youth and children. In the German Republic are one million youth between the ages of sixteen and twenty-one who have no calling. Many young people have never done a day's work since they left school. In Berlin itself 47 per cent of the school children do not have their own individual bed, and 50,000 of them go to school each morning without breakfast."

Sabbath School

"The Sabbath school report shows that there has been an increase in Sabbath school attendance on the part of nonchurch members, for in January, 1929, the records showed 2,615 of this class enrolled, while at the end of the third quarter, 1931, there were 5,012. The Sabbath school donations, however, have fallen off somewhat."

Harvest Ingathering

"The Harvest Ingathering campaign met with good success, \$97,857 having been thus far received, whereas the goal was \$92,857. The young people took a very active part in this campaign, their plan of going out in singing groups having proved a great success."

Important Changes Among the Workers

The resignation of Guy Dail from the secretaryship of the Central European Division was accepted, and he was appointed superintendent of the Bulgarian Mission field, and official representative of the Central European Division Committee, to render counsel to the Grecian and Turkish fields. R. Rühling, former departmental secretary, was appointed secretary of the division.

A. Minck, former president of the Hungarian Union, was appointed secretary of the Missionary Volunteer, Sabbath school, and home missionary departments.

The following conference presidents were transferred:

P. Stöcker, from Berlin to Vienna.
W. Schick, from the South German

Union to the East German Union.

E. Bahr, from the East German Union to the West German Union.

F. A. Prieser leaves the West German Union to take up work in Berlin.

The North Dakota Conference

BY H. J. MEYER

DURING the past three years North Dakota has suffered great financial reverses. In the face of this it is needless to say that our conference finances diminished. We had to reduce our conference force and economize in every way possible. The work, however, did not slow down. Five tent companies were in the field during the summer, and brought a goodly number of souls to the acceptance of the advent message. Besides, our main and most successful efforts are conducted during the long winter months when the people have more time to attend meetings.

During the past year 225 new members were added to the conference constituency, three new churches were organized, and three new church buildings were started. It is surprising to see the faith and determination of many of these people. Many have lost their homes.

The conference workers, although overburdened with work and anxious to respond to the many calls that come in, are of excellent courage, and determined to be true and loyal to the cause of the Master.

It has been my privilege to be connected with this conference in administrative work for the last ten years. I have made many friends in this conference, and have learned to love them, and trust we may all work together for the soon finishing of God's work on earth, wherever our lot may be. Let us not become weary in well doing, for in time we shall also reap without ceasing. Let us be faithful until we hear the "Well done" of our Lord and Master.

How Davy Burns Kept on Whistling

(Concluded from page 17)

"Dear Superintendent: Inclosed find my missionary offering of one hundred dollars. I wish it to be credited to the 'Live Wire Class,' as a member of that class, David Burns, was the one who inspired me to give it. Sincerely yours, Alma Darrow."

"So," continued the superintendent, "I take pleasure in announcing 'The Live Wires' as the honor class."

As Davy ran home from Sabbath school, for the first time in his life

he was too happy to whistle. He kept saying: "Mother said happy times would come, and they've begun, they've begun now," and radiantly he entered the little shop.

But Uncle Toby could not eat the dinner which Davy had heated over the little fire.

In a few days Uncle Toby was laid to rest in Woodlawn Cemetery. It was Hulda who accompanied the little boy from the solemn service to the big brick house, where awaited a happy woman who opened her home to the little Davy who had crept into her heart on that rainy day.—P. C. Advocate (adapted).

"SOME trust in chariots, and some in horses: but we will remember the name of the Lord our God."

"I WILL both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

Appointments and Notices

COLUMBIA UNION CONFERENCE

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference of Seventh-day Adventists will be held at Jersey City, N. J., March 30 to April 9, 1932. The first meeting will be called March 30 at 9:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

COLUMBIA UNION CONFERENCE ASSOCIATION

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference Association of Seventh-day Adventists, of Washington, D. C., will be held at Jersey City, N. J., April 4, 1932, at 10:30 a. m., at which time trustees will be elected for the ensuing quadrennial period, and such other business transacted as may properly come before the meeting.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

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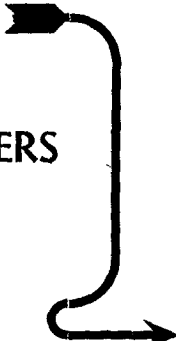
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WASHINGTON, D. C., MARCH 24, 1932

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

WRITING aboard the steamship bound for India again, G. G. Lowry says in one paragraph of a letter dated February 15:

"Professor I. F. Blue and his wife and daughter, my wife and son, and I make up our party. Brother and Sister Blue have spent eighteen years in India, and we have spent twenty-two years over there. We have not grown tired of the field or the work, and are glad to be on our way back."

The article that accompanied this letter will appear in a forthcoming *REVIEW*.

Membership Gains

THE church membership figures for North America for the year 1931 have just been compiled. They reveal a total of 127,787 members, compared with 120,560 members at the end of 1930,—a gain of 7,227.

During the preceding thirteen years, that is, from 1918 to 1930, the average gain was 2,564 annually. The largest gain in any one of these thirteen years was approximately 4,000. Thus the present gain of 7,227 stands out very strikingly. When we take in the whole period of thirty years since the beginning of the twentieth century, we find that, with the exception of the abnormal war year, 1917, when 7,276 members were added, the 1931 gain is by far the largest.

And to think that 1931 goes down in history as one of the most distressing financial years of the present century! Evidently hard times are not necessarily hard in the great spiritual industry of soul saving. There can worse things happen to the movement than adversity; there can be prosperity. It is at least interesting to note that the year 1920, which was perhaps one of the peak years of the post-war boom times, registered a membership gain of only 232.

No one, of course, can speak with certainty as to all the factors that are involved in the phenomenal gain of 1931. It may properly be said that these figures prove in a very real way that the campaign for evangelism has borne fruit. But it will always remain a fact that the year of our greatest gain in the twentieth century was also the year of our greatest financial perplexity. The Good Book says that the Lord can save by many or by few.

Apparently we may properly interpret that statement to mean by many dollars or by few, and reach the heartening conclusion that though our finances may be weak, the power of God is strong.

We should not decrease one whit in sacrificial giving, but at the same time we should not allow the devil to tempt us to spiritual depression regarding the future of this work, because there is a financial depression existing in the world and reflecting itself in the coffers of the General Conference. We have not yet come quite to the place where we have had to say with Peter, "Silver and gold have I none." And yet even in the entire absence of any financial resources, Peter and his fellow disciples were able to do a mighty work for God.

F. D. N.

News From Shanghai

WRITING under date of February 14, from Shanghai, China, W. A. Spicer passes on this word:

"We have had a fine council. For one thing, many Chinese were in it all, and it must have done them good to work on committees and join in planning and studying. All are of good courage. Most of them are now on the way to their homes, and we hope they get there safely.

"Times are wild here just now. Our council was punctuated from the first with sounds of buzzing planes overhead, with cannon and machine gun fire, and explosion of bombs in the city. Every night from the office veranda we have seen the burning fires. However it turns, the East is awake."

"Mrs. Spicer and I have kept well. Tomorrow I expect to start out trying to get to the first of the local meetings,—in Wenchow, to the south of this province, then to Hangchow.

"The one sad thing is that Dorothy Lee, the bright young daughter of Elder and Mrs. Lee, is apparently dying of scarlet fever. The doctors have no hope."

We regret to learn that Dorothy has succumbed to the disease. We extend to her heart-broken parents our deepest sympathy.

From far-off Java comes a letter containing this paragraph:

"We who live on the opposite side of this world, find our hearts greatly encouraged as we read of the new plans that have been laid at the last Fall Council, and we reconsecrate our hearts anew to the Lord for daily victories in our own lives and in the lives of those for whom we have been sent to labor. Troubles are increasing around us here as elsewhere, but they are, thank God, harbingers of the perfect day that is hastening on. Our hearts indeed greatly rejoice in this wonderful hope."

Evangelism in Brazil

J. BERGER JOHNSON, editor for our Brazil publishing house, sends a report of his recent visit to the southern part of Brazil to attend the annual meeting of the Santa Catharina-Parana Mission. Concerning this visit he writes in an accompanying letter:

"This was the first visit I had made to this mission, and I was impressed with the spirit of evangelism among the workers. This same spirit seems to prevail in all the missions and conferences here in

Brazil. Most of the leaders of the fields have taken the vanguard in this evangelistic movement, and it is bringing its fruitage. In visiting the colporteurs' institute I heard anew of groups scattered in the wake of the messengers of the printed page, that are awaiting the coming of the minister to instruct them further and baptize them. One lad showed me a letter received during the institute from a place where he had worked, saying that seven were awaiting baptism as a result of the colporteur's work with the 'Return of Jesus.'"

Brother Johnson's more extended report will appear in an early issue of the *REVIEW*.

Cayman Islands Mission

MRS. I. G. KNIGHT, writing from Georgetown, the headquarters of the Cayman Islands Mission, says in a letter dated February 17:

"The work in our little mission field is going along slowly but surely. When we reached Georgetown in April of 1929, we found a church membership of ten, a small Sabbath school of adults only. Since then the membership in both church and Sabbath school has slowly increased until at this writing our church membership in Georgetown is thirty and the Sabbath school sixty, with forty children. At Cayman Brac the work is progressing also as it is in the East End, where we have a church. Our church membership for the mission field is seventy. We are of good courage and are keeping well and strong."

A Candid Admission

DR. S. PARKES CADMAN, president of the Federal Council of Churches of Christ in America, from 1924-28, made the following frank admission that there is no divine authority for Sunday observance in the New Testament:

"There is no specific New Testament command to observe the Lord's day [Sunday]. But the early church chose to do so because it was the day of Christ's resurrection."—*Dr. Cadman's Counsel Corner in the Asheville Citizen*, Asheville, N. C., Aug. 16, 1930.

Ministers and Bible workers would do well to preserve this quotation for future use.

C. S. LONGACRE.

GUY DAIL, of the Central European Division, writes this cheering word:

"I feel that we are now in the time when God desires to manifest His power greatly in behalf of His own, but when Satan is determined to leave no stone unturned to hinder the advancement of the cause of righteousness. How grateful we ought to be, as we enter upon the hours of the new year, for the assurance that the King of Glory is a great general who has never lost a battle, and that Jesus Christ is our own high priest, and that He cares for those who place their full trust in Him. The hard times we are in are leading some of our people to a much deeper experience in the Lord; and the Refiner, as He sits and looks at the metal in the fire, is beginning to see more and more the reflection of His own image in many of His children who are thrown into the melting pot by the circumstances around them."