

The Advent Sabbath
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IS
THE FIELD THE WORLD

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DOWN BY THE NILE IN EGYPT

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

“Pastor” Russell

“Is it true, as claimed by some, that Pastor Russell was at one time a Seventh-day Adventist, and that he received his inspiration from them, so far as the interpretation of prophecy is concerned?”

We have no reason to think that “Pastor” Russell was ever a Seventh-day Adventist, though he may have borrowed some ideas from our literature; nor is there much in common between his fanciful interpretations of certain scriptures and the doctrines taught by us. The very heart of Russellism is the doctrine of an age to come when the great mass of humanity will have a second probation. This pernicious doctrine, which in a way gives license to sin by promising men another chance, has been opposed by Seventh-day Adventists from the very beginning.



Romans 14:23

“Will you please explain Romans 14:23?”

The text in question, as it appears in the Authorized Version, reads thus: “He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”

The American Revised Version is the same, with the exception of the word “condemned” instead of “damned.” The subject matter of the chapter is “doubtful disputations” about the eating of various kinds of meats. The Levitical law forbade the eating of meats offered to idols. We learn in Acts 15:20, 29, that this prohibition was brought over into the New Testament. Paul says in 1 Corinthians 8:4 that “an idol is nothing.” So far as his own feelings and conscience were concerned, the mere placing of food of any kind before an idol made no change in it; if it was good before being thus offered, it was still good after being offered. “For,” reasons the apostle, “though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things,

and we by Him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

“But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

If one did not thus recognize the fact that the idol was nothing, in any way, to his own mind, such eating was a concession to idolatry or to idolaters, or if he had any doubt in his own mind as to whether or not he was doing right, then if he partook of such food he was condemned even by his own conscience.



The Sons of God

“Who were the ‘sons of God’ referred to in Job 1:6?”

It is believed by many, and that not without reason, that the sons of God of Job 1:6 were the “Adams” of other worlds. Of course all believers are sons and daughters of God, but Adam was pre-eminently a son of God by direct creation. (See Luke 3:38.) In a still higher sense Christ is the Son of God, not created, but begotten, and “the only begotten.” (See John 1:14, 18; 3:16, 18; 1 John 4:9.)

As Adam was the son of God by direct creation, so the first moral being in each of the other worlds must be a son of God by direct creation. The scene described in Job seems to have been a coming together of the Adams of all the various worlds, except the sphere upon which we live. The Adam of this world had fallen, and had lost his dominion to Satan.

Hence we read that when “the sons of God came to present themselves before the Lord, . . . Satan came also among them,” claiming of course that it pertained to him to represent the earth by right of conquest.

When asked by the Lord Himself, “Whence comest thou?” Satan answered, “From going to and fro in the earth, and from walking up and down in it.” Job 1:7.

This was in effect a claim of rightful dominion over the earth, but the Lord challenged Satan’s right to represent the earth, by reminding the arch-enemy that He, the Creator, had at least one in the earth who recognized His authority.

Then followed Satan’s charge that Job served God only from selfish motives. This was followed by the Lord’s permission for Satan to test Job by bringing terrible trials upon him, through which Job’s character was vindicated and the sincerity of his purpose fully shown. Of this experience James says, “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” James 5:11.

You and I, reader, cannot be children of God by direct creation as were the Adams of all the worlds, but we have the privilege of being His children, members of His family by that wonderful adoption by virtue of which we are not only “called the sons of God” (1 John 3:1), but even by means of His promises in Christ, are made “partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:3, 4.

Let us then give “all diligence,” that we may add to our “faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For,” says the apostle, “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Verses 5-8.



ACQUAINT thyself with God, if thou wouldst taste His works.—Cowper.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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"The Master Is Come and Calleth"

Workers Sent to Foreign Fields During 1929

By E. KOTZ

Associate Secretary of the General Conference

THE harvest is white. Many evidences not unlike "the sound of a going in the tops of the mulberry trees" (2 Sam. 5:24) point out to us that the time has come when the Lord is fulfilling His promise. His Spirit is preparing the hearts of thousands to accept the message. But the thousands that embrace the truth in Africa, Australia, Asia, Europe, and America mean added calls for our people to send out their sons and daughters as evangelists and missionaries, not only to hold what ground we have already won, but to push forward mightily.

We appreciate the counsel and help that only the old pioneers are able to give us. Their influence goes a long way in stabilizing the work by bringing in the element of conservatism that, if rightly applied, is so greatly needed at the present time. But it is our young people who must go to the front.

I think we have a right to be proud of the fact that during the year 1929, 154 of our young people answered the call of the Master and went out into the harvest field. May the Lord bless their work, and give them health and courage in the face of discouraging circumstances that so often arise in the mission fields.

Furthermore, we are glad to be able to report that ninety-two missionaries who had come home on furlough returned to the mission field during 1929. We feel that we must take advantage of the opportunity in connection with this report to emphasize a statement also made in our Manual for Missionary Appointees, that THE APPOINTMENT OF A MISSIONARY TO A MISSION FIELD IS TO BE CONSIDERED A CALL FOR LIFE SERVICE. THE MISSION BOARD INVESTS A LARGE SUM IN EVERY MISSIONARY. ORDINARILY IT TAKES

YEARS TO GET A WORKING KNOWLEDGE OF A FOREIGN LANGUAGE; SOME AFRICAN AND ASIATIC LANGUAGES REQUIRE A LIFETIME. THUS OFTEN A MISSIONARY'S WORK IS JUST BEGINNING TO COUNT WHEN THE FIRST FURLOUGH IS DUE. WHAT A PITY IF HE SHOULD DECIDE TO STAY AT HOME INSTEAD OF RETURNING TO HIS FIELD, WHICH IS BEGINNING TO RECEIVE REAL HELP FROM HIS SERVICE!

We are glad that most of our missionaries realize these facts and that they are not only ready, but eager to return to their fields. One good missionary's wife once wrote to us, "We are packing just now, getting ready for our furlough. But although we haven't left yet, I already feel homesick for our field."

Following is the list of missionaries that have been sent out to the fields:

	New Missionaries	Returning to Mission Fields	
To the African Division			
From Africa	11		
From North America	4	15	7
To the Australasian Division			
From Australia	9	9	9
To the Central European Division			
From Central Europe	18	18	6
To the Northern European Division			
From Northern Europe	15		
From North America	4	19	18
To the South American Division			
From South America	4		
From North America	13	17	13
To the Southern European Division			
From Southern Europe	9		
From North America	2	11	2
To the Far Eastern Division			
From North America	23	23	19
To the Southern Asia Division			
From North America	18	18	14

To the Inter-American Division			
From Southern Europe	2		
From North America	22	24	4
Total		154	92

From the African Division

January

Mrs. T. Lindup-Howard, of South Africa, to Kafirland Mission.

February

Mr. and Mrs. Stephen Hiten, of South Africa, to Transvaal-Delagoa Mission.

September

Dr. J. J. Bell, of South Africa, to Kafirland Mission.

Miss Gladys Howard, of South Africa, to Angola.

November

Mr. and Mrs. G. S. Stevenson, from Helderberg College, to Northern Rhodesia.

Mr. and Mrs. S. C. Palvie, from Helderberg College, to Bechuanaland.

Miss A. deGourville, of South Africa, to the Congo.

Miss M. Fourie, of South Africa, to Angola.

From the Australasian Division

March

Mr. and Mrs. S. W. Carr and family, of Australia, to Fiji.

Mr. and Mrs. Arthur S. Atkins, of Australia, to the Solomon Islands.

Mr. and Mrs. H. E. Barham, to the Solomon Islands (returning).

April

Mr. and Mrs. A. H. Weil, to the New Hebrides (returning).

Mr. and Mrs. W. Owen Broad, of Australia, to the New Hebrides.

Miss E. Totenhofer, to the Solomon Islands (returning).

May

Mr. and Mrs. Raymond Reye and little daughter, to Samoa (returning).

June

Mr. and Mrs. G. F. Jones, of Australia, to New Guinea.

November

J. R. James, of Australia, to Papua.

December

Mr. and Mrs. E. R. Streeter, to India (returning).

From the Central European Division

January

Miss L. Lafrenz, of Germany, to Egypt.

April

Mr. and Mrs. R. Helbig, to Liberia, West Africa (Mr. Helbig returning).

Mr. and Mrs. W. Kölling and family, of Germany, to Netherlands East Indies.

Miss J. Jorissen, of Germany, to Netherlands East Indies.

Mr. and Mrs. H. Twynstra and family, of Holland, to Netherlands East Indies.

August

Mr. and Mrs. F. Kramp, of the Friedensau School, Germany, to Netherlands East Indies.

September

Mr. and Mrs. W. Lesovsky, of Czechoslovakia, to Palestine.
Miss M. Zschitzschmann, of Germany, to Egypt.
Mrs. N. Zerne and family, to Jerusalem (returning).
Mr. and Mrs. B. Färnstrom, of Sweden, to Jerusalem.
L. Wortman, of Holland, to Netherlands East Indies.

October

Mr. and Mrs. R. Klinger, of Germany, to Turkey.

November

Miss Ursula Kuhl, of Germany, to Bulgaria.

From the Northern European Division**January**

Mr. and Mrs. L. Gabrielsen, of Norway, to Kenya, East Africa.
Mr. and Mrs. H. Robson, to Tanganyika, East Africa (returning).
H. Munson, to the Gold Coast, West Africa (returning).

February

Miss M. Wharrie, of England, to Kenya, East Africa.

March

Miss D. Nielsen, of Denmark, to Kenya, East Africa.

August

Mr. and Mrs. G. Gudmundsen, to Abyssinia (returning).
Miss M. Morgan, to Tanganyika, East Africa (returning).

October

Mr. and Mrs. W. Raitt, of England, to Tanganyika, East Africa.
Mr. and Mrs. G. Lewis, of England, to Kenya, East Africa.
L. Shaw, of England, to Nigeria, West Africa.
Mr. and Mrs. F. Nielsen, of Denmark, to Abyssinia.
Mr. and Mrs. W. Armstrong, to Kenya, East Africa (returning).
Mr. and Mrs. F. H. Thomas, to Kenya, East Africa (returning).

November

Mr. and Mrs. V. E. Toppenberg, of Denmark, to Uganda, East Africa.
Mr. and Mrs. V. Rasmussen, of Denmark, to Uganda, East Africa.
Mr. and Mrs. J. Clifford, to Nigeria, West Africa (returning).
J. J. Hyde, to Gold Coast, West Africa (returning).

December

Mr. and Mrs. Tranborg, to Sierra Leone, West Africa (returning).
F. Stokes, to Gold Coast, West Africa (returning).
W. Till, to Nigeria, West Africa (returning).
Miss Carentze Olsen, to Kenya, East Africa (returning).

From the South American Division**April**

Mr. and Mrs. Manoel Pereira, of Brazil, to the interior Amazon country.
Mr. and Mrs. Enrique Pidoux, of Argentina, to Peru.

From the Southern European Division**March**

Mr. and Mrs. M. Raspal, of France, to the Cameroons, West Africa.

April

Mr. and Mrs. A. J. Girou and family, of Belgium, to Mauritius.
Mr. and Mrs. E. Bénézech and family, of France, to Madagascar.
Mr. and Mrs. E. Güller, of Switzerland, to Haiti, West Indies.

October

Mr. and Mrs. Z. Yéretzian and family, of France, to the Cameroons, West Africa.
Mr. and Mrs. A. Bard, to Algeria, North Africa (returning).

December

Miss Juliette De Wolf, of France, to Mauritius.

From the North American Division**January**

Mr. and Mrs. Fred Mote, of Indiana, to the Philippines.
Mr. and Mrs. William R. Mulholland, of Georgia, to the Canal Zone, Panama.
Mr. and Mrs. Eugene Jewell and son, of Massachusetts, to Northeast Rhodesia, Africa.

Mr. and Mrs. J. H. Raubenheimer, to South Africa (returning).

Mr. and Mrs. A. J. Sargent and daughter, of California, to Burma.

Mr. and Mrs. F. E. Spiess, of Takoma Park, D. C., to India.

Mrs. L. V. Finster, to Malaysia (returning).

Mr. and Mrs. Leon Replogle, of Michigan, to Bolivia, South America.

Mr. and Mrs. W. A. Bergherm, of Indiana (recently of South America), to Cuba, West Indies.

Mr. and Mrs. Glenn Coon, of Takoma Park, D. C., to Trinidad, West Indies.

February

Mr. and Mrs. R. L. Kimble, of Virginia, to India.
Mr. and Mrs. E. W. Pohlmann, of Indiana, to India.

Mr. and Mrs. A. L. Ham, to China (returning).
Mr. and Mrs. O. H. Shrewsbury, to India (returning).

March

Mr. and Mrs. Clarence R. Nickle, of California, to Colombia, South America.

Mr. and Mrs. Fred Steeves, to Venezuela, South America (returning).

Mr. and Mrs. A. H. Field and family, to Peru, South America (returning).

Mr. and Mrs. J. M. Hnatyshyn and daughter, of Saskatchewan, Canada, to India.

April

Mr. and Mrs. Harold L. Nielsen, of Michigan, to St. Kitts, Leeward Islands, West Indies.

Dr. and Mrs. George H. Rue and family, of Washington, to Chosen.

B. L. Anderson, to China (returning).

Mr. and Mrs. R. R. Figuhr and family, to the Philippines (returning).

May

Miss Tillie E. Barr, to China (returning).
Mrs. H. E. Baasch, to Canal Zone, Panama (returning).

Mr. and Mrs. I. C. Schmidt and family, to Sumatra, East Indies (returning).

Mr. and Mrs. A. T. King, of Texas, to British Guiana, South America.

Mr. and Mrs. J. E. Saunders and family, to India (returning).

June

Mr. and Mrs. J. R. Campbell and family, to Africa (returning).

Mr. and Mrs. H. A. Hansen, to India (returning).

Mr. and Mrs. E. N. Lugenbeal, of Indiana, to the Philippines.

Mr. and Mrs. S. Demchuk and daughter, of Ohio, to Poland.

Mr. and Mrs. Ithiel E. Gillis, of California, to Chosen.

July

Dr. and Mrs. H. E. Butka and family, of California, to Bolivia, South America.

Homer Chen, to China (returning).

Mr. and Mrs. W. F. Miller and daughter, of California, to Chile, South America.

Mr. and Mrs. O. W. Tucker, and Miss Pearl McCamly, of Texas, to Jamaica, West Indies.

Mr. and Mrs. Ellis R. Maas, of Chicago, to Brazil, South America.

Mr. and Mrs. C. C. Kellar and family, to India (returning).

Mr. and Mrs. O. O. Mattison and family, to India (returning).

Mrs. M. M. Mattison and children, to India (returning).

Mr. and Mrs. H. H. Mattison, of Texas, to India.

Mrs. J. D. Baker and children, to Angola, West Africa (returning).

Mr. and Mrs. E. R. Thiele, to China (returning).

Mr. and Mrs. J. C. Dean, to India (returning).

August

Mr. and Mrs. L. B. Mershon, to Malaysia (returning).

Mr. and Mrs. C. H. Baker, to Peru, South America (returning).

Mr. and Mrs. H. E. Schneider, of Pennsylvania, to Peru, South America.

Mr. and Mrs. Adolph Blomstedt and family, of Connecticut, to Sweden.

Miss Ruby Barnett, of Washington, to the Philippines.

Miss Fannie Hiday, of Takoma Park, D. C., to the Philippines.

Dr. and Mrs. Martin Vinkel, of Oregon, to Manchuria.

Mr. and Mrs. R. H. Wentland and family, of North Dakota, to Annam (French Indo-China).

Miss Dorothy Wen, to China (returning).

September

Mr. and Mrs. J. C. Culpepper, of Kentucky, to Spain.

Mr. and Mrs. F. E. Thompson and family, to Africa (returning).

Mrs. B. L. Anderson, to China (returning).

Mr. and Mrs. H. Maxwell Peak, of Nevada, to India.

Miss Josephine Holmes, of Illinois, to China.

Karl Schmitz, to Germany (returning).

Mrs. Carl F. Montgomery, to Cuba (returning).

Miss Helen Hyatt, to South Africa (returning).

Mr. and Mrs. E. J. Kraft and daughter, to Japan (returning).

October

Mr. and Mrs. A. E. Hagen and family, to Brazil, South America (returning).

Mr. and Mrs. F. M. Larsen and son, to China (Elder Larsen returning).

Mr. and Mrs. R. Oral Garner, of Washington, to Colombia, South America.

Mr. and Mrs. Bent Larsen, of New York, to Peru, South America.

November

Mr. and Mrs. E. M. Davis and daughter, to Brazil, South America (returning).

Mr. and Mrs. U. Wissner, to Brazil, South America (returning).

Mr. and Mrs. C. C. Cantwell and family, of Washington, to India.

Mr. and Mrs. F. L. Pickett, of Illinois, to Annam (French Indo-China).

Mr. and Mrs. J. N. Krum and daughter, of Takoma Park, D. C., to South Africa.

Mrs. H. C. Menkel, to India (returning).

Dr. and Mrs. C. E. Westphal, to Argentina, South America (returning).

Miss Freda Trefz, to Argentina, South America (returning).

Miss Gertrude Hansch, of Washington, D. C., to Argentina, South America.

Mr. and Mrs. W. L. Adams and son, of Michigan, to the Canal Zone.

December

Mr. and Mrs. O. A. Blake, of Indiana, to the Philippines.

Mrs. W. J. Blake, of Indiana, to the Philippines.

Miss Gladys Knox, of Illinois, to Trinidad, West Indies.

Dr. and Mrs. R. C. Lindholm and family, of California, to India.

Miss Esther Nash, of California, to China.

Miss Irene Dawson, of Massachusetts, to China.

Mr. and Mrs. R. P. Abel and family, to Siam (returning).

Mr. and Mrs. D. A. Cone, of Pennsylvania, to the Canal Zone.

Miss Cleo Woodall, of Takoma Park, D. C., to the Canal Zone.

As the readers of the REVIEW see these names, some may be prompted to write a letter to one or more of these dear people. It does not necessarily need to go to an acquaintance, but just a letter of friendly greeting. I know there is nothing that cheers an isolated missionary in a far-away field more than a letter with friendly and encouraging news from home.

As thousands of our young people read this list, we would like to remind them that our text does not stop where we stopped in the title, but it continues and says, "The Master is come, and calleth for thee." Will you be ready when your call comes?

"I AM persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

WHEN you survey the spacious firmament, and behold it hung with such resplendent bodies, think, If the suburbs be so beautiful, what must the city be! What is the footstool He makes to the throne whereon He sits! — *Secker*.

How to Avoid Debt

By A READER

IN Volume VI of the "Testimonies," page 211, we read, "The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease." Certainly a person who can resist all the pressure that is brought to bear on one to purchase things on credit, has developed a very high type of applied knowledge. No one ever yet formed the habit of saving by buying on the installment plan. Many a person has given up the truth, and many cannot pay their tithes and offerings, simply because of the curse of debt. Christians should be happy; but how can any honest man be happy when he owes others large sums of money? Which is worth the most to our families, a beautiful home and all the luxuries of this artificial age, or the companionship of cheerful Christian parents?

George Müller, that wonderful man of prayer, did a marvelous work for God, but he never went into debt, and he probably had more temptations in this line than perhaps any of us ever had or will have. When it looked as if he just must buy on credit, the Lord always answered his

prayers and kept him out of debt. To him, being free of debt was a part of his service to God.

Truly "the borrower is servant to the lender." The Bible says, "Owe no man anything, but to love one another." Rom. 13: 8. Take this matter of personal debt into your secret chamber and lay it before the Lord; He will instruct you and provide a way out. "If any of you lack wisdom, let him ask of God, who giveth to all." If you are in debt because you are lazy, ask the Lord to put some consecrated energy into you. If you are in the habit of reckless spending or of charging things to your account, it will take real effort and determination to change; but the Lord will bless your efforts, and will give you a richer Christian experience and a happier home in consequence. You will have more money to help others. You will pay your tithes joyfully, and will have more tithe to pay.

The Lord gives us money as stewards, to provide for our needs and to help others. Will He bless us if we spend all or more than we earn on ourselves? May the Lord be our guide.

"Let Us Kneel Before the Lord"

By E. R. PALMER

SOME years ago I was present at an important meeting of teachers and students in one of our large training schools. Mrs. E. G. White was to be the chief speaker. In the opening exercises a prominent man, one of undoubted loyalty and consecration, arose and said, "Let us pray." Kneeling down as had been the custom in that school, it was not observed at first that the brother who led in prayer remained standing. But Sister White had observed, and in the midst of the prayer, her clear voice rang out through the chapel, "Kneel down, Brother —, kneel down before the Lord."

A deep impression was made upon all present, and after these many years I again hear that commanding voice whenever I see ministers of the gospel stand to pray under circumstances which make it unnecessary.

It is recognized by most experienced men, and they are led to discriminate with a certain nicety, that it is not always best to ask the congregation to kneel in a tent where the ground is damp, or so dusty that clothing would be injured, or in a crowded place where the seats may have been set so

close together as to make kneeling difficult.

It has been with deep concern and misgiving, however, that I have observed a growing tendency for ministers to ask the congregation to remain standing during prayer. At one of our camp meetings not long ago, where conditions were altogether favorable for kneeling down, and the solemnity of the occasion seemed to demand it, a minister said, "Let us kneel in prayer." The congregation seemed surprised. The minister knelt down, but the congregation, evidently from habit, remained standing.

Perhaps I am inclined, in view of the incident above narrated, and from lifelong custom, to overemphasize what may be considered by some an unimportant form. I know that one may pray in any reverent posture. Any moment of crisis in one's work or experience may call for instant prayer. One may be walking along the street, or standing in conversation in his business office, and feel that he must have help from God at that very moment. Such experiences come daily to men who have learned to "pray

without ceasing." And yet it seems to me that on occasions when a congregation is assembled for worship, the people should bow down in humble posture before the Lord. Israel as a congregation thus bowed in prayer, confessing their sins, when they assembled before the tabernacle.

"The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner.

"Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear.

"The Scriptures teach men how to approach their Maker,—with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator.

"Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' And of His disciples it is recorded that they, too, 'kneeled down, and prayed.' Stephen 'kneeled.' Paul declared: 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.' And the invitation of the psalmist is: 'O come, let us worship and bow down: let us kneel before the Lord our Maker.'"—Mrs. E. G. White, in the *Review and Herald*, Nov. 30, 1905.

"When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."—"Testimonies," Vol. V, p. 493.

The kneeling posture has been our usual form in prayer. This custom may have come about naturally from the solemn experiences of the early days in the development of the movement. Our pioneers were looking anxiously and with great expectation and joy for the speedy return of Jesus to this earth. Freedom from sin and full acceptance with Jesus was the central thought of the believers. Every season of prayer was an occasion for putting away sin, and for humble worship of the true and living God.

But now, dear fellow believers, we are nearer that solemn event than they were, for "now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Never before has there been such need of humble dependence upon God; never before has the world beckoned as it does now. Worldliness in many attractive forms is sweeping in upon us. No one will stand in these trying days who occupies a compromising position, and whose tendency is toward the forms and practices of the world and of world-loving professors.

Years ago Sister White was taken from us. Personally I have found help in times of perplexity and trial in going back to the days of her earnest labors and admonitions, and in asking myself, "What would be her counsel if she were with us today?" Indeed, what would Jesus do if He were now living on earth, our example, in this jazzy, pleasure-loving generation?

May the Lord help us to be steady and true and careful in every little detail of life, and thus may we always be a peculiar people, ready and waiting for the coming of the Lord.

would never have been needed, and that their purpose was to take the great principles of divine truth in the word and express those principles in greater detail, thus emphasizing their importance.

Never Claimed Verbal Inspiration

Mrs. White never claimed for her own writings verbal inspiration. Nor was this believed by the fathers of the church. Indeed, the contrary is true, for when a new edition of Mrs. White's books was about to be issued, she was advised in General Conference action (twenty-second session, Nov. 20, 1883) to seek to improve, so far as possible, her forms of expression, inasmuch as some of the matter incorporated in the books had been written under stress of circumstances, such as during travel or while attending busy meetings. This Mrs. White did; and through the years, in succeeding editions, she sought to edit and improve her messages, in order that they might most clearly express the thoughts given her of God.

If experience proved that some statement in her writings caused misunderstanding or confusion, she clarified this statement by fuller expression, or eliminated it altogether. This gave occasion for some to charge suppression—a charge never urged against other writers, regardless of vital changes in revision, and one that has very little point as applied to the books of Mrs. White when it is remembered that for the most part the changes in revision have to do with the expression of the thought in new phrases, rather than in its original form.

Had Mrs. White been once convinced of error in statement, she would have been first and foremost to correct it. It was in this spirit that she quoted with hearty approval the statement of J. N. Andrews who, in his rejoicing over additional light that had come to the advent band, exclaimed, "I would exchange one thousand errors for one truth." This was the spirit of the true Bible student, which we today do well to cherish.

Nevertheless Mrs. E. G. White was the prophet of God to the remnant church the same as Samuel was the prophet to the church in his day. We doubt not if we had lived in the days of Samuel, or Jeremiah, or any other prophet mentioned in the Bible, we should have heard made against them the same or similar objections to those urged against the work and writings of Mrs. White. Indeed, we may well conclude that the work of these prophets was under question many times. And when these prophetic counselors erred in expression of their

The Shut Door and the Close of Probation

Faith of the Early Fathers Regarding These Questions

In Seven Parts — Part Seven

By THE EDITOR

The Belief of Mrs. E. G. White

As we read of the early struggles of the believers following the disappointment in 1844, of their confusion of thought through the months and years as to the message they were to bear to the world and the application of that message to mankind in general, we are led to wonder what position was taken by Mrs. E. G. White relative to these questions. Did she believe, for several years following the disappointment, the same as others, that there were only certain classes, such as we enumerated in a recent article, who were still subjects of Christ's grace? Let us consider this question. Suppose, for argument's sake, we admit that she did believe the same as her associates. What of it?

If in any measure or even fully she shared the belief of her husband and other pioneers, this in no sense militates against the responsible work which God gave her to do. The fullness of the gospel commission committed to her and her associates must have dawned upon her mind little by little and step by step, the same as it came to the minds of others. With her there was a growth in knowledge, the same as with her brethren and sisters. This was equally true of the prophets of old, according to the Bible record. They did not catch the fullness of the divine thought at first. Little by little the truth of God dawned upon them. They did not even understand the full significance of their own writings. Regarding this the apostle Peter says, in speaking of the salvation through Christ that was revealed to the prophets of old:

"Of which salvation the prophets have inquired and searched diligently,

who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.

Why should we expect more of a prophet of God in this generation than was expected of the prophets in past centuries?

Mrs. White's Writings Not an Addition to the Bible

Mrs. White never claimed infallibility for her personal opinions and beliefs, nor perfection in her life, nor even perfect understanding of all that was given her of God, and was far from claiming perfection of expression in communicating to others that which was revealed to her. She never took a personal position today but that she was willing to revise it tomorrow, provided light from the word of God or directly from heaven was revealed. She was ever a humble seeker after truth. The word of God was her constant study, the standard by which she gauged her life; and if there is one message above another which permeates all her writings, it is that of urging others to diligent study of this sacred word.

She repeatedly refuted the claims made by some that her writings were an addition to the Scriptures. She taught that had the Bible been studied as God designed, her testimonies

personal judgment, as in the experience of Nathan, they were forward to change that counsel as soon as they were convinced of error. Nathan advised David very definitely that he should undertake the work of building a house for the Lord, but in a night vision God revealed to the prophet that his advice was not right, and sent him with a message to the king, telling him that he should make preparation for the building only, but that Solomon his son should erect the edifice.

The apostle Peter, upon whom rested the power of the Spirit of God at Pentecost so that he with others spoke with new tongues, was still so blinded by preconceived opinions and steeped in Jewish prejudice that he thought the gospel of Christ was only for the Jews. It was necessary for God to give him a vision of the great sheet let down from heaven before Peter was willing to go on a mission to the Gentiles. And yet during this time he was God's inspired apostle.

Paul and Peter were leading apostles, men moved by the Holy Spirit, and yet there was sharp difference of opinion between them, as illustrated in the second chapter of the book of Galatians. The apostle Paul declares of Peter that he "withstood him to the face, because he was to be blamed." Peter had not yet sufficiently come into the fullness of gospel light so that he could fellowship the uncircumcised in the same way that he could the converts from the Jewish church.

A Vital Difference

We have no evidence that Mrs. White had the same idea about the work to be done as her associates, but even if she did, there is this remarkable thing regarding the instruction that she gave to the church, that in not a single instance in all the record does that instruction countenance the narrow, restricted views of the believers of that day. Her own personal viewpoint was one thing; what was given her by divine revelation was another. Her instruction to the church was based upon the latter, not necessarily upon the former. We wish to emphasize this difference because it is vital to this whole discussion. Her instruction to the church through all the years is definite and decided in presenting an open door of mercy to any and every penitent of every race and nation who would seek salvation in Christ Jesus. We believe her personal convictions and beliefs coincided with that instruction in so far as she herself understood its teaching and import.

There are two or three statements which, because of their ambiguity of

expression, some have charged taught the shut-door doctrine. But we must do Mrs. White this justice, the same as we do practically every other writer, of interpreting the ambiguous expression in harmony with other clear and definite statements which she has made.

There are statements in the Scriptures which, standing by themselves alone, appear very indefinite and ambiguous. Take, for instance, the parable of the rich man and Lazarus, or the desire Paul expressed to depart and to be with Christ. The one who believes in inherent immortality and that at the time of their death the righteous are immediately ushered into the presence of God, while the

My Cleansing

BY MINA E. CARPENTER

THERE is need of purifying
In my life, my Master sees,
To remove the spots and wrinkles
Over which He often grieves.

And I know, though long the process
Which to me seems strange and hard,
There's no other way to cleanse me
And my stubborn will retard.

Here a spot, and there a wrinkle,—
Washing, ironing! Must it be
That the water and the iron
Need be *very* hot for me?

Help me, Lord, to take it gladly,
Knowing Thou wilt never send
More than Thou wilt give me strength for,
As I on Thy help depend.

May my love each day grow stronger,
And my will be lost in Thine,
So completely I may answer
Ever, "Lord, Thy will, not mine!"
Portland, Oreg.

wicked are consigned to the place of punishment, naturally argues that these scriptures favor his conclusion. But when one considers the clear, positive teaching of the whole Bible upon this subject, he sees very clearly that the awards of both the righteous and the wicked are not given at death, but at the resurrection. And in order to be consistent and to maintain the unity of the teaching of the divine word, he must interpret the teaching of the references of which we have made note, in harmony with the plain, unambiguous teaching. And this principle should be followed as relates to the writings of Mrs. E. G. White.

Mrs. White's Own Statement as to Her Belief

Mrs. White took a much broader view of the work of gospel world-wide evangelism than did her associates. Under God she was one of

the agencies whereby the pioneers in this movement were led into the greater fullness of labor for every nation, kindred, tongue, and people, in fulfillment of the message of Revelation 14 which they were to give to the world.

In reviewing her early experience, Mrs. White tells us very definitely her attitude with reference to the question of the salvation of sinners in its relation to the passing of the time in 1844. She recites the experience of Washington Morse, who, after the disappointment, became greatly bewildered. He had been very earnest in preaching that the Lord's coming was near, and had thrown his whole soul into the work of proclaiming the message to others. Time passed, and he had now become a byword and an object of derision among his neighbors. Mrs. White, in commenting upon Elder Morse's experience, says:

The World Granted a Reprieve

"He did not consider the mercy of God in granting the world a longer time in which to prepare for His coming, that the warning of His judgment might be heard more widely, and the people tested with greater light. He thought only of the humiliation of God's servants. . . .

"Instead of being discouraged at his disappointment, as was Jonah, Elder Morse should gather up the rays of precious light that God had given His people, and cast aside his selfish sorrow. He should rejoice that the world was granted a reprieve, and be ready to aid in carrying forward the great work yet to be done upon the earth, in bringing sinners to repentance and salvation."—"*Life Sketches of James White and Ellen G. White*," *Seventh-day Adventist Publishing Association, Battle Creek, Mich., 1888, p. 204.*

The Gospel to All the World

Added to this statement are the messages which Mrs. White bore to the believers in this movement from her very girlhood, messages urging the carrying of the gospel to all the world. It was her counsel that led to the printing of the first paper published by the denomination. And all through the years her messages have sounded a clarion call to world-wide gospel ministry in behalf of all classes. Quotations from her writings given in preceding articles strongly emphasize this. Any isolated ambiguous statement should be interpreted in harmony with this character of her instruction and life work.

We do not judge the authenticity of the Scriptures by some detail that we cannot understand or by some

sentence or phrase which, taken by itself, appears ambiguous in meaning. Indeed, we do not judge the characters of men by such a standard. We judge the word of God by the great principles it enunciates, by the fruit it bears; we judge it even by its mysteries, because while some of its teaching may appear mysterious and unexplainable to the finite mind, we recognize that its divine Author is the infinite God.

Righteous judgment of our neighbors does not measure them by some little detail in their lives, by some little experience we cannot understand, but rather by the purposes that possess them, by their ideals and objectives.

A Fulfillment of Prophecy

Judging the work of Mrs. White by these standards, we must conclude that, regardless of the villification she has received through the years on the part of opponents, her work answers to the divine prediction that there should be connected with this last-day movement the manifestation of the Spirit of prophecy. And it is likewise a part of the inspired record that the remnant church would suffer persecution because of the fact that that church upheld in their teaching and practice the commandments of God and had manifested among them the Spirit of prophecy. Declares the inspired penman:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Opposition to the remnant church because of its teaching of the commandments of God, and particularly of Sabbath reform, has come from the world at large, from those who have never been connected with this movement. Almost the entire opposition to the Spirit of prophecy, as represented in the work of Mrs. E. G. White, has come from apostate Seventh-day Adventists. In this opposition they represent the wrath of the dragon against the remnant church, even as that same wrath is represented in the opposition in the world at large because of the observance of the Sabbath as one of the commandments of God.

Hence in the opposition which comes to us from these two sources we should recognize a sign of the times, a direct fulfillment of prophetic prediction made by the Revelator two thousand years ago. This opposition we may be sure will grow no less, but will increase more and more, and it will not hesitate to use any and every unfair means in the accomplishment of its work.

We will not enter into further discussion of this question here. We are glad, however, that Elder A. G. Daniells, who has given special study to the question of Mrs. White's teaching in relation to the subject of the "shut door," will discuss this matter in fu-

ture numbers of the REVIEW. The first article from his pen relating to this will appear in the REVIEW of next week. We believe that our readers will study with interest his discussion of this question which is of interest to every Seventh-day Adventist.

The Church of the Living God --- No. 8

The Standard of the Church

By MILTON CHARLES WILCOX

WE must not dwell too long on a theme that is well worthy of a volume, but we cannot pass by the remedial plan in God's standard of character. We have learned of the standard in law, and we have also learned that men, from our first father to the present, failed to keep the law. The world has gone on till the depths of sin and woe and misery and death are everywhere in evidence, and the very earth itself is waxing old under its multifarious burdens of sin and evil. The graphic pictures of abnormal conditions drawn by the pen of Inspiration in chapters one to three of Romans, and in many other places in the Bible, are in evidence, and the physical conditions of the earth in storm and tornado, in earthquake and pestilence, are ever before us.

The Effective Remedy

And yet there is the remedy, God's remedy, for the ills of earth and mankind. It was foreshadowed in the promise that the Seed of the woman should bruise the serpent's head (Gen. 3:15), the symbol of Satan, "the strong one who revolted."

It was repeated in the Seed of Abraham through whom all nations should be blessed. Through Abraham, Isaac, Jacob, Judah, Boaz, David, Solomon, Zerubbabel, Joseph, and Mary the promise persisted till "the Seed of the woman" was born in a secluded corner of a courtyard where the animals found shelter, wrapped in swaddling clothes and laid in a lowly feeding trough, yet worshiped by shining angels of God, who announced Him as the "Saviour, who is Christ the Lord;" as "Immanuel" (God with us); as "Jesus," who "shall save His people from their sins." (See Luke 2:11; Matt. 1:2, 3, 21.) The lamb offered by righteous Abel was met by the Lamb of God, offered for the sins of the world. Gen. 4:4; John 1:29; 1 Peter 1:18-20.

The Son of God took upon Himself human nature, lived the life that we live on this earth, met our temptations, trials, sorrows, in the weakness of the flesh of men, but in the strength of God He was a conqueror. "Him

who knew no sin He [God] made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21. That He might live our life and know our temptations, "it behooved Him in all things to be made like unto His brethren," "in all points tempted like as we are." Heb. 2:17; 4:15. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

To conquer in our behalf He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation." Heb. 5:7-9.

This offering was made in that far-off beginning. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. The Father was not alone in the giving. The burden for saving sinful souls was upon the heart of the Son of God, a heart agony that should possess His people.

He Emptied Himself

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, becoming [margin] in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him." Phil. 2:5-9.

We wish there were space to transcribe Vincent's notes from "Word Studies in the New Testament" on this wonderful passage. He tells us that we cannot fathom the depth of choice that was made by Christ the Son of God. He "counted not the being on an equality with God a thing to be grasped to be like God." "He laid aside the form of God. In so doing He did not divest Himself of

His divine nature. The change was a change of state; the form of a servant for the form of God. . . . He was not unable to assert equality with God. He was able not to assert it."

"Taking the form of a servant." It is "the same word for form as in" the form of God, "and with the same sense. . . . Christ assumed that mode of being which answered to, and was the complete and characteristic expression of, the slave's being. . . . What Christ grasped at in His incarnation was not divine sovereignty, but service."

"Becoming in the likeness of men" (margin), "He became really and essentially the servant of men." He came to men as a man, not as God. He was like them. He had their feelings, infirmities, temptations. Though divine, His divinity was not manifested in appearance. Man could not have endured the glory. The divine also became human, a servant. His humiliation reached all sentient creatures, fallen or possible to fall. The lowest stratum was that of men, fallen men, mortal men, death-doomed men; therefore, "being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

The men in whose likeness He came were sinful men, and sin, when it is finished, bringeth forth death, and so He who is like God, Michael, Jesus the "Man of sorrows," having no sins of His own, died for our sins the shameful death of the cross, the preaching of which to the worldly-wise Greeks was foolishness, but unto those who embrace it, it is "the power of God." 1 Cor. 1: 18.

Righteous, yet He died as a sinner! The Son of God dying as a malefactor! Divinity crucified! Yet He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus 2: 14. To save us from our sins was His mission.

This story of the life, the humiliation, the offering, the death, the resurrection of Jesus the Son of Mary, is the glad tidings of the gospel which is sent to every soul of earth.

Man Powerless to Obey

Man may recognize the positive binding claims of God's law which condemn him, but he has no power in himself to meet its claims. We may aspire and resolve, determine and will, "when the morning calls to life and light; but the feet grow weary, and ere the night our lives are trailing the sordid dust." Man cannot cast out his sin; he cannot cleanse the fountain, the natural heart. His soul

is chained to a body of death, and he has no power to break the chains. The law of God is spiritual, yet he is carnal, "sold under sin." Read it in the experience which Paul passed through, recorded in Romans 7: 10 and onward, till he reaches the agony of despair in the heartbroken cry, "Wretched man that I am! who shall deliver me out of the body of this death?" Then the Spirit of God calls his vision to the cross of Calvary, and he cries in joy, "I thank God through Jesus Christ our Lord."

The One Remedy for Sin

The only remedy for the fatal malady, sin's leprosy, is the everlasting gospel, the unfolding of the great mystery of God to save man from sin, and restore him to loyalty to Jehovah. Both are expressed in that message of Jesus, "Repent ye, and believe in the gospel." Mark 1: 15.

Repentance is that sorrow for sin which causes the sinner to renounce the sin, confess the sin, and by faith grasp the righteousness of Jesus Christ as his own to cover and cleanse away the sin. This is not hard to the soul sick of sin and open Godward. Says an apostle, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Never mind how He does the great work, or by what means He does it. Take Him at His word.

All night some of the fishermen had fished, but had caught nothing, and in the morning had brought their nets and boats to the shore. Jesus came, entered the boat of Simon Peter, and requested Peter to put out a little from the shore; and He sat down and taught the multitudes on the land. When His discourse was ended, he told Peter to push out into the deep and let down his net for a draught of fishes. Peter said, "Master, we toiled all night, and took nothing; but

at Thy word I will let down the nets." And the result was a net-breaking haul of fish. To Peter there were no fish there, but at Jesus' word he obeyed, and found them.

"Faith is taking God at His word." Faith is the adventure of the soul into the unseen and unknown on the naked word of God. God tells you to repent, and you do. His law and Holy Spirit reveal to you the evil of sin. You know it is evil. His word by the Spirit tells you to accept the forgiveness of God. Accept it on His word, and praise God it is true.

In yourself you have no righteousness that meets God's standard. Jesus, His Son, has the perfect righteousness of God. Accept it as yours. The gospel, the good tidings, "is the power of God unto salvation to every one that believeth." In that His righteousness is revealed by faith. Rom. 1: 16, 17. "Now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3: 21-24.

Man cannot work out that righteousness of himself in obedience to law, and because man cannot, "we reckon therefore that a man is justified by faith apart from . . . works." Even so "Abraham believed God, and it was reckoned unto him for righteousness."

The obedience of Christ was perfect; He did no sin; man by faith claims that obedience as his own. Rom. 5: 19. He claims the efficacy of Christ's shed blood for his cleansing; for "the blood of Jesus His Son cleanseth us from all sin." 1 John 1: 7.

International Prospects for 1930

LAST week we summarized some of the notable happenings in 1929. We discovered that a great many things of wide import occurred. The summary of such an eventful year tempts one to look into the year just opening to discover, if possible, the trend of affairs. And even a cursory glance ahead reveals that there is sufficient on the immediate horizon to provide material for serious reflection without attempting to deal dogmatically with distant situations.

We mentioned briefly last week the trouble in India that came to something of a head in 1929. This is one of the large international problems

that have been willed to the year of 1930 to handle as best it can. Whether the statesmen of this new year will have more skill than those of the past, remains to be seen. Certainly we may give some serious attention to India during 1930. Remember that approximately one fifth of the earth's population reside there.

Then there is the aftermath of the Russo-Chinese conflict in Manchuria. Though this trouble ostensibly was quieted just about the close of the year, "the latest rumors indicate," says a special writer in the *New York Times*, "that it is not to remain quiescent during 1930. The western sec-

tion of Manchuria, between the Siberian border and the Khingan Mountains, is known as the Barga district. Its capital is Khailar, and it is populated to a large extent by Mongols under their clan chieftains, or 'princes.' Disquieting rumors are abroad that Russia, before withdrawing her troops from this district, hitherto considered Chinese territory, is organizing the Mongol princes into a new Soviet republic. If Moscow follows the procedure of her own precedent in Mongolia, she will recognize this republic as a self-governing state, and then enter into a treaty of alliance with it. As a result, the Barga section of Manchuria would be transferred, as Mongolia was, from the suzerainty of China to the practical control of Russia."—*Dec. 29, 1929.*

For the time being, at least, it is impossible to obtain either a verification or a clear refutation of these disturbing rumors. We mention them here, not with any thought of fixing blame to either nation in the conflict, for we are not interested in the political aspects of world problems. We make note of the incident simply to reveal that, contrary to the assurances of millennium-minded peace advocates, all is not well with the world, and that any talk of peace must ever be interpreted in the light of these international rumblings.

How Near to Chaos?

Who can say how narrowly the world escaped in 1929 from international catastrophe in Asia? Who has the imagination to picture what the ultimate end would be if the conflict that existed for a time between China and Russia had not been settled? And now as we face 1930 we cannot be sure that the trouble really has been settled. It is significant, to say the least, that there should be found at the present time as close neighbors two nations,—Russia and China,—great at least from the standpoint of territory and population, who are in an unsettled and more or less turbulent state.

As we write these lines, there lies before us a map of the world. Bulking large in that map is Asia. In the southern part lies India, whose dangerous condition we have already described. Farther up lies the far-spread republic of China, with Mongolia and Manchuria on the northern border. Even if we discount very greatly the reports that have come from China, we are justified in viewing that land as an arena of civil strife, out of which almost any national or international crisis might arise. Then to the north lies the eastern portion of that new post-war

power, the Union of Soviet Republics, a nation with political ideals vastly different from those of other lands, ideals which it desires greatly to see flourish over the whole world. In facing the year 1930 we must face Asia, and realize that over the whole sweep of this vast continent there is a ferment of new political ideas, the fruits of which may be international, world-wide war.

Proper Use of Imagination

We doubt the wisdom of allowing one's imagination to have too free rein. But on the other hand it is appropriate at times to use this God-given faculty of the mind as an antidote for that complacency which a superficial and restricted view of world affairs may lead us into. The history of the church seems to indicate that there is little danger of our being unduly stirred up; rather have church members almost always been too much at ease in Zion, too willing to believe, with the skeptics, that all things continue as they were since the fathers fell asleep. It is because of this ever-present danger that the Scriptures so frequently warn us to watch and be ready, lest the day of the Lord come upon us as a thief in the night, even as it will come upon the world.

As we look over the expanses of the earth, and fasten our eyes on the vast regions of Asia, and meditate upon the real and ever-present problems that there exist, we do not find our faith pressed unduly to believe that the apparent calm which now hovers over the world could quickly be shattered, and the last act of the world's drama be upon us.

We do not say that the final act will of necessity occur in Asia. That is not the point of our remark. We take Asia simply as a concrete illustration of troubled world affairs, and say that this helps us to realize how quickly the kings of the whole earth might be drawn into the last mighty conflict.

When we turn from the east to the west, we discover that the Occidental nations are consuming their best energies and a large part of their resources on war preparations. In the January, 1930, issue of *Current History*, the Hon. Burton L. French, Chairman of the House Navy Appropriations Subcommittee of the Committee on Appropriations, declares:

"During the fiscal year which ended on June 30, 1929, the United States spent upon her Navy \$374,608,054, or more than three times as much as Germany spent in 1914. Great Britain, in her last fiscal year, spent \$274,000,000. The United States has 300,000

tons of naval craft over and above what Germany had in 1914, and measured by the standards of fifteen years ago, a vastly superior fleet. Eighty-two per cent of the revenues of the United States is applied for expenses occasioned by past wars or for military purposes looking to the future. Similar burdens rest upon other nations. Not to modify this program by radical reduction of armaments is sheer madness."

He follows this statement with a comparison of the financial expenditures of the various great nations in the years 1904 and 1929, a span of twenty-five years, and remarks:

"No one can compare the appropriations of 1904 with those of twenty-five years later without being astounded at the enormity of the increases made by certain of the world powers. . . . Regardless of the close relationship between Great Britain and the United States, and no matter with what fine words naval programs in both Great Britain and the United States may be justified, the bald and unpleasant fact remains that naval rivalry is going forward between these two great English-speaking nations, and a navy-building war is on between them. This rivalry challenges Japan and France and Italy and Germany to great naval expenditures, and though they all realize that in wealth and man power and national resources they are outclassed by the two great world powers, for the sake of national pride and what they imagine is prestige, they are doing their best to keep up with the procession. If nations are not stark mad, a way should be found for them to reduce their naval burdens without surrendering one whit of dignity or prestige. But the nations will need to act in concert."

Peace Conference Introduced

It is remarkable, to say the least, that a man in public life and so closely related to Navy appropriations as is the Hon. Burton L. French, should speak of the nations' present navy programs as "sheer madness," and affirm that unless they discover some way to cut down on their naval expenditures, they are open to the charge of being "stark mad."

This appropriately introduces what is without a doubt the most notable event scheduled for 1930, the Naval Reduction Conference, which will already be in progress before this article is published. Much has appeared in the public prints regarding this great international meeting, and perhaps there is little that may appropriately or safely be predicted at this time, for who can tell of a surety just

what may develop at this London meeting? The hopes of the whole world are now centered at the British capital. The international doctors are consulting together to discover a cure for the "madness" of war preparation that obsesses the earth. Speaking of this great conference, Frank Simonds, who from month to month reviews world happenings, says in a pessimistic vein:

Pessimistic Forecast

"It is perhaps inevitable when one has seen many conferences — and particularly the Peace Conference of Paris and the Naval Conference of Washington — that there should be a preliminary sense of apprehension in respect of the forthcoming London gathering. Moreover, that apprehension takes some little stimulus from the fact that Mr. Stimson is setting forth in his journey well-nigh on the anniversary of the day, eleven years ago, when Woodrow Wilson took ship for the great adventure which was to end for him in defeat, disaster, and tragic death.

"Again, while the passion and violence of the immediate post-war period have disappeared, and the world is unmistakably moving steadily toward tranquillity, it is still impossible to escape the feeling that at the bottom little has changed. Mr. Stimson is carrying abroad a new formula of appeasement, which his fellow countrymen regard as a program of peace. But in its advocacy he will inescapably encounter a Europe divided by its own conceptions and aspirations."

— *Review of Reviews, January, 1930.*

Apparently, hopelessly discordant national viewpoints will prevent any sweeping naval reductions. England

has one viewpoint, France another, and Italy still another, to say nothing of that Far Eastern power, Japan. Naval traditions, national pride, and the peculiar geography of each country combine to produce deadlock. And underneath it all are the ever-present suspicions and jealousies of the nations toward each other. None is willing to scuttle its ships or demolish its forts, because it does not believe that it can sufficiently trust the promises of any other nation. Experience seems to persuade each country that, basically, human nature is such that it needs only some little incident to arouse its passions of jealousy and hatred to the danger point.

New Treaties or New Hearts?

What the nations of the world need are not new treaties, but new hearts, if they would insure tranquillity. And that is why all these peace plans ultimately avail nothing. To say this may seem to worldlings as sheer pessimism, but to speak otherwise would be to admit that the evils of human nature can be purged out through some other means than the blood of Jesus Christ. What appears at first as pessimism on our part, proves in the last analysis as containing the only hopeful plan. For while the world will go on blindly to the last, endeavoring to obtain peace and happiness through man-made devices, the children of God, as ambassadors of His, will be earnestly working to reconcile men to God and prepare them for a new earth wherein shall dwell righteousness.

Though we have mentioned the fact in previous editorials on the subject, we feel it appropriate to call attention again to the significant parallel be-

tween the "mad" race of the nations in war preparation contrasted with the international endeavors for peace. The magnitude of the activities on both sides impresses us as one of the most ominous signs of the times.

Prospects Summarized

Summing up the prospects for this new year the *New York Times* declares:

"As the world enters the new year, it finds itself confronted by a large number of international issues, problems, and questions, to keep it busily occupied during the allotted fifty-two weeks. The gravity of these affairs, the potentialities of ill they involve, the increased burdens that widespread sections of humanity will have to bear if they are not satisfactorily resolved, deepen the responsibilities of the statesmen who have them in charge, and give them the opportunity to make 1930 a year of splendid achievement and to write their own names prominently upon the scroll of fame."

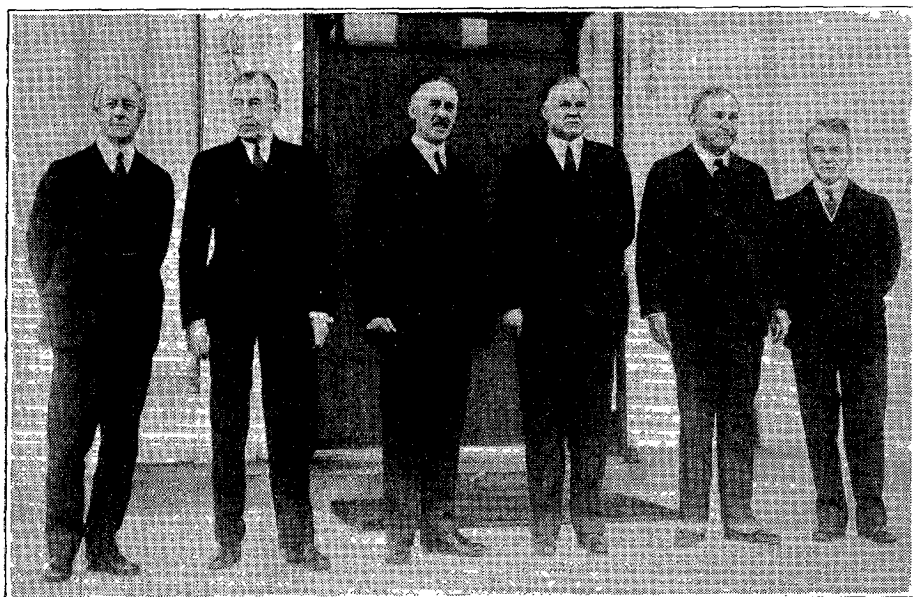
— *Dec. 29, 1929.*

These are weighty words from a conservative paper like the *Times*. Whether the 1930 statesmen will solve all the grave problems, only the future can tell. If they do, it will be a proof that the angels are still holding back the winds of strife, that the work of God may be completed in the earth. In this new year we ought as never before to ponder the warning of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

And ought we not to make this a year of more earnest missionary activity than ever before? Let us work while we have the day, for the night cometh when no man can work. And of a surety the night draws on apace.

F. D. N.

"FAILURE to train the child in its earliest years toward social adjustment and worthy accomplishment often results in almost insurmountable difficulties in teaching that child in later years. Emotional expressions as well as physical activities must be understood, properly stimulated, and wisely directed. This is the work of the home and of the kindergarten. Too often this is neglected in the home, and the kindergarten becomes doubly a necessity."



Herbert Photos, N. Y.

THE AMERICAN DELEGATION TO THE LONDON ARMS CONFERENCE

Left to right: Secretary of the Navy Charles F. Adams, Senator Reed of Pennsylvania, Secretary of State Stimson, President Hoover, Senator Robinson of Arkansas, and Ambassador Dwight Morrow, photographed while attending the White House breakfast as guests of President Hoover.

EDITORIAL

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

Russia Not the First

Is the Soviet republic the first modern nation to tamper with the idea of a fixed day of rest? This is suggested in an editorial in the *New York Times* of Dec. 26, 1929. The editor says: "Contributing to the discouragement of religious holidays is the new continuous work-week, which has abolished Sunday as the universal day of rest, and substituted a different day for different groups and classifications." This, it is argued, "will make family life most difficult, where the various members of the family have no leisure day in common." And then the editor observes:

"It is nevertheless striking that a government entirely devoted to the interests of the 'toiler' should be the first to tamper with the idea of the Sabbath or fixed day of rest for the toilers of the world, which in its time must have been a very revolutionary idea indeed."

But is Russia the first to tamper with "the idea of the Sabbath or fixed day of rest"? What about the efforts of some of the American legis-

lators more than a year ago in providing for a change in the calendar? This change would make the Sabbath day, whether observed on Saturday or Sunday, a wandering day, thus entirely destroying the old-time perpetuity of the week. If the efforts of Russia are deplorable in their discouragement of the observance of holy days, the efforts of those seeking for the readjustment of the calendar are equally deplorable, and are just as effectively and sweepingly a blow at the sanctity of all holy days as is any law which has been passed by the Soviet republic.

In our world vision of today and in our seeking the general good of our fellow men, it is well for us to make note of the unfortunate tendencies operating in distant fields. But it is equally important that we take account of the influences in the homeland which are threatening the destruction of the principles of civil and religious equality, upon which the great American Republic was founded.

F. M. W.

This Second Advent Movement

Later Organized Opposition to the Truth

THE gospel warns not only against the worship of the beast, the symbol of the Papacy, but against the worship of an "image" or likeness of the Roman Papacy. What is this image? It can only be some system not of the Papacy itself, but a likeness of it.

The thirteenth chapter of Revelation, as we have seen, foretold the development of the Papacy, its warfare against the truth through the 1260 years, down to the days when it received its deadly wound, which wound was to be healed. But just there, where the prophecy pictures this power going into captivity and receiving its deadly wound by the sword, we have a description of another power rising up. The prophet says:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

The old commentators had looked

for the fulfillment of all these prophecies generally in the Roman Papacy. Most of them understood this other power rising up as somehow a repetition of some phase of papal domination.

A Prophecy of the New World

However, from the more advantageous viewpoint of these latter days, we can see more clearly the rise and work of this other power in the field of which an image to the Papacy is to be made. Another power was rising in the field of world activities about the time when the deadly blow was dealt the Papacy in 1798. It was to rise "out of the earth." In the historic prophecies dealing with the populous Old World the prophets saw these beasts that symbolized earthly power rising up "out of the sea." We are told that seas or waters in the usage of prophecy symbolize "peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

Rising up "out of the sea," all these powers of the Old World came up amidst the breaking up of peoples and the overturning of kingdoms. How appropriate this description is to the circumstances of the rising of the power of the Papacy amidst the nations, as symbolized by the first beast of Revelation thirteen.

But another power rises in the prophet's vision, this time "out of the earth." It rises apart from the multitudes and nations. Its horns are like the horns of a lamb. The picture suggests the American bison, or buffalo. Prominent in its rise, evidently, is the lamblike feature boding good to man. But later a voice is heard speaking within its bounds, that sounds the old note of intolerance. It speaks "as a dragon." Evidently there arises an ecclesiastical power in the territory of this second beast akin to the intolerant religious systems of old. It is the voice of the same old dragon.

Somewhere, then, about the time when the Papacy was dealt the deadly wound, in 1798, this new power was seen coming up; not amidst the peoples and nations crowding the Old World, not coming up "out of the sea," representative of the multitudes, but coming apart, "out of the earth."

Where does history show such a power coming up? As every one knows, in those days when the times of papal persecution were being cut short by the great Reformation and by a spreading era of enlightenment introducing a struggle toward a new order of things, apart from the Old World, with its contests and strife, the seeds for a new nation were being planted in the New World. And in the closing decades of the eighteenth century the American commonwealth was springing into world prominence. It came indeed "out of the earth." Writers speaking of its growth almost unconsciously repeat the picture of the prophecy.

Some time ago the London *Economist*, dealing with world trade and with relations between the great powers, described the United States. Notice how its rise is pictured, apart from the mixtures and conflicts of peoples and tongues in the Old World. In other words, to put it in the language of ancient prophecy, this new-

power came up "out of the earth." The London journal says:

"Here is a nation which, in the moment of becoming a nation, was withdrawn, partly by external circumstances and partly by its own volition, from the vortex of international affairs which at that time centered round Europe. . . . The American people, which had started its career as a loose string of European colonies clinging to one coast of the American continent, has become a nation almost twice as strong in numbers as the numerically strongest European nations of the present day; and this nation has acquired, as its national home, the best part of a continent that has proved to contain material wealth beyond the dreams of European economy. This gigantic growth in wealth and numbers — a growth which made the United States potentially the greatest of the great powers of the world, if she chose to play that rôle — was achieved by an unusual concentration of the national energies upon internal affairs as opposed to foreign affairs, and upon mastering physical nature as opposed to dealing with other people."

For Religious Liberty

By all the aims and efforts of its founders this new power endeavored to proclaim liberty throughout all the land and to all the inhabitants thereof. As one writer said of the American tradition from the beginning:

"The feeling that his nation was 'a beacon to all mankind' helped to shape the typical American of early generations."

John Adams, one of the founders of the new nation, wrote:

"I always consider the settlement of America with reverence, as the opening of a grand scene and design of Providence."

People in the Old World and in the New recognized the upspringing of this new power, with its cutting loose from the old-time union of church and state, and with its proclamation of religious and civil liberty, as the hope of the world:

"Foreseen in the vision of sages,
Foretold when martyrs bled,
She was born of the longing of ages,
By the truth of the noble dead
And the faith of the living fed."

The founding fathers of the new land, in order to provide a perpetual barrier against the age-old peril of state religion and of the establishment of religious observances by civil law, placed as the First Amendment to the Constitution of the United States the provision:

"Congress shall make no law respecting an establishment of religion,

or prohibiting the free exercise thereof."

This stand has had an influence throughout the world in favor of the same religious liberty which Christ stood for when He declared against physical coercion of the conscience, seeing that every man must answer to God Himself in the last day:

As Jesus Stood for Religious Freedom

"If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48.

The United States Constitution leaves the divinely appointed sphere of civil government exactly where Jesus left it when He said:

"Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 19-21.

On the reverse of the great seal of the United States this feature of civil and religious liberty is expressed in a Latin motto that means, "A New Order of the Ages." Bancroft, the classic historian of the United States, declares of this stand for a new order of things in the world:

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—*Bancroft's "History of the Formation of the Constitution of the United States,"* book v, chap. 1, par. 11.

Thus this power lifted up the torch of a new era of religious liberty. It is making no invidious comparison between earthly governments when we rejoice in the fact that the pioneers of America laid a foundation which has been a blessing and a help to the cause of liberty of conscience in all the world. Even in lands of union of church and state, the new order has had a helpful influence.

But the scene changes. The prophecy pictures the development of a religious system making use of civil legislation to reverse the purpose of the founders, and to introduce in the New World the principles for which the Papacy stood through the centuries in the Old. This ecclesiastical development, it was foretold, would make an "image" to the Papacy. Note how the prophecy pictures the rise of the New World power, then of the religious development in it that speaks with dragon voice:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 11-14.

The papal system in the Old World was an ecclesiastical organization able to influence civil legislation to give effect to its practices and doctrines, and thus to force the consciences of men through the civil authorities. A likeness or image to the Papacy, and yet not of the Catholic Papacy itself, could be nothing else than a professedly Protestant development influencing civil legislation to enforce religious observances. This image of the old system seeks to coerce men into receiving the mark of papal authority:

"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 16, 17.

A Plain Prophecy

There is the plain prophecy of things to come. But, says one, how could a thing like that ever come? In the early days of the advent movement it was seen that the prophecy forecasts just such a development. In one of the early issues of the Seventh-day Adventist church organ, the ADVENT REVIEW AND SABBATH HERALD, for May 19, 1851, one of the editors, commenting on this prophecy of Revelation thirteen, declared:

"If Satan has been permitted to make use of paganism as an instrument of deception, and also of Papacy, which is Christianity in a corrupt form, why may he not be permitted to make use of Protestantism also, when it becomes corrupt, as, if possible, a more efficient instrument of deception than either of the former?"

"An image to the beast that received the deadly wound must be made. The beast was, in truth, a church clothed with civil power and authority by which it put to death the saints of God. Rev. 13:5-8; Dan. 7:23-26. An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant church."

Moving in the Direction Foretold

In those early times not a sign of such a development in America could be cited. However, forty years passed, and the same organ, expounding the same prophecy, called attention to the fact that Protestantism in the New World had indeed taken long backward strides in the pathway foretold:

"That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

"Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. . . .

"The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility."—*Review and Herald*, Jan. 1, 1889.

Not one association merely, but numbers of church and interchurch organizations have been created to work for the enforcement of the Sunday institution by civil law. These organizations necessarily must attack the fundamental principles of government as expressed in the American Constitution by its founders. Without naming individual speakers or the churches represented, we give a few statements showing what these organizations aim to do. One says:

"Constitutional laws punish for false money, false weights and measures. So Congress must establish a standard of religion."

Another at a great reform convention declared:

"We want state and religion, and we are going to have it."

Then mentioning atheists, deists, Jews, and seventh-day observers as "one class," so far as the reform purposes are concerned, this same speaker summed them all up in one word, "atheism," and declared:

"Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Again, an official of one of these interchurch organizations declared for state-enforced religion as follows:

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

There is the dragon voice, assuredly.

The central aim throughout is to compel men to recognize the Sunday which ecclesiastical power has set up in the place of the Sabbath of Jehovah. The Sunday institution is the mark of the Papacy, the system symbolized by the first beast of Revelation thirteen. The prophecy of the same chapter, outlining the course of religious history in the New World, foretold that reactionary Protestantism would build up an ecclesiastical system in the likeness of the Papacy, and that it would seek to enforce upon all the mark of papal authority. What the prophecy declared so long ago we see in preparation before our eyes. In the Old World the Papacy is reviving in power, in the New World the forces of reaction are working to make the image to the Papacy. The conflict, as of old, is between the commandments of God and the traditions of men. The final issue will be the same as in every conflict between truth and error since the world began. God will vindicate His truth. He says of all the powers of opposition:

Fear Not Man

"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

In the final message of the gospel we are exhorted not to fear men or to give honor to the traditions that make void the commandments of God, but to "fear God" and keep His commandments. The message foretold by the prophecy is to ring out with a loud voice to all nations, kindreds, tongues, and peoples:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

The same issue is before men today

that led the children of God in past ages to take their stand to fear Him and obey Him in face of hardships imposed by religious laws that seek to coerce the conscience. This generation must meet the final effort of Satan to lead the world to choose his side in the great controversy between truth and error that soon is to be decided. Faith must choose God's side.

Remember God's Delivering Power

Drawing upon one of the lessons of the exodus movement, the prophecy of Isaiah exhorts believers in the last days to remember God's delivering power in Egypt and at the Red Sea, and to remember that the Lord is the same living God now as in ancient days:

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation.

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:7-11.

Satan, the dragon, who began his war against God in heaven, sought to frustrate God's purpose as the exodus movement began. But the living God smote the power of the dragon, delivered His people from bondage, and led them into the Land of Promise.

These things happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come. We know that as surely as God led that movement of ancient days in triumph, just so surely will He lead the advent movement in triumph into the heavenly Land of Promise. The remnant church meeting the final wrath of the dragon will come through victorious in the Lord.

W. A. S.

THE work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz*.



Conducted by Promise Kloss

Suffering and Triumphant

By MRS. H. H. MILLER

"I AM praying, blessed Saviour,
To be more and more like Thee;
I am praying that Thy Spirit
Like a dove may rest on me."

"How long have you been praying for this precious gift, Maggie dear?" asked Aunt Lizzie.

"You mistake, auntie," replied Maggie. "I was not *praying* — only singing."

"But *what* were you singing, dear?"

Maggie's face flushed as she replied, "Oh, I never pay any attention to the words of a hymn! They do not mean anything to me."

"But, Maggie," persisted Aunt Lizzie, "such a prayer as you were singing should mean something to you."

"Well," said Maggie, half angrily, "I should like to know what would be the use of my paying any attention to such words, or praying either. My life is a failure; my hopes are blasted; I have nothing I really desire; and I should like to see another girl who has as hard a time as I. I did make out to graduate from the high school, and now I wonder I ever did that."

Aunt Lizzie, closing her sightless eyes, said sweetly, "I fear you are too rebellious. You are not trusting, are you?"

"Aunt Lizzie, you don't know what it is to be deprived of everything as I am. All your life has been so even; nothing ever seems to trouble you."

Lizzie Leslie sighed half unconsciously as she replied: "Maggie, tomorrow I will tell you something that only one person in the world besides myself has ever known; and I pray that it may be a help to you."

Maggie Leslie was a very impulsive girl of twenty. Until within the past two years she had lived in a luxurious city home, with no thought of anything but a gay life among her young associates. But in Mr. Leslie's case, as in many others, riches had taken wings, and he had been obliged to move to a small farm — all that had been saved from his once handsome property. Mrs. Leslie's health had

given way just before the financial difficulty, and upon Maggie fell the trial of housekeeping and the care of the invalid mother. Had she possessed a Christian spirit, her homely duties might have been a source of real happiness to her; but her disappointment seemed greater than she could bear, and she was continually thinking and talking of her trials.

She had received no religious training, and since leaving her old home could see nothing to hope for. Aunt Lizzie was her father's only sister. But little was ever said concerning her earlier life, only that her blindness had come upon her while she was in college, as a result of too close application to study. But her lovely life and beautiful Christian spirit were admired by all her acquaintances. A few days before her conversation with Maggie, she had come to make a short visit; and noticing Maggie's fretfulness and almost ungovernable temper, she had resolved at the first opportunity to speak with her on the subject, and the opportune time had just come.

The following afternoon, when the noonday work was finished and the invalid mother made comfortable, Maggie and Aunt Lizzie walked to the shady grove near by. Sitting in its refreshing coolness, Aunt Lizzie asked, "Maggie, have you ever heard much said concerning my younger life?"

"No, auntie, nothing in particular, only that you became blind while in college, but that you were always so resigned that people marveled. To me it seems that your life has been free from the trials that so many have — even if you are blind."

"Maggie, I am going to tell you today the story of my life, and a secret that has been hidden for more than thirty years,— my heart story,— for I feel it may benefit you. While very young, I became greatly interested in a people who sat in darkness, and I longed to go to them and tell them that a Light had sprung up. As I grew older, and took the vows of God upon me, I saw that I

had no time to play with shadows, or to enter into the vain and careless pleasures of the world. So I decided to prepare myself for missionary work, and knowing that a physician would have entrance into many homes where no one else could go, I decided to take a medical course first. I had already been graduated from our academy, and my indulgent parents willingly sent me away to a distant city to enter the medical department of a university. At this time I was about twenty-two years of age. God only knows how my whole being was stirred as I thought of my future work. I was engaged to be married to a young physician who expected to go to the same missionary field, and my hopes seemed the brightest.

"While I was in the medical school, your Uncle Ray attended the law department in the same university, and we kept house together. I was doing my third year's work, and was to be graduated in a few months. It was Ray's second year. During a part of the first year he had been very studious; but near its close he had fallen into the company of some who were dissipated. The next year he was less inclined to study, and more given to spending his time with wild associates, and I saw with a breaking heart that he was drifting away.

"When I gently remonstrated with him, he would grow very angry, and I would tremble to witness his violent outbursts of temper. One night he returned from a wine supper at a late hour, and being somewhat under the influence of liquor, he grew very angry at a remark I made, and seizing a heavy inkstand, threw it at my head. It struck me squarely in the eyes. I fell to the floor in a faint; and when I recovered consciousness for a few moments, Ray was bathing my head. We were alone, for he was too frightened to call any one. Thoroughly sobered, he said excitedly; 'Lizzie, dear, I was afraid I had killed you.' And then in an agony of remorse he continued: 'Do you feel better? Can you, will you, forgive me? And, O Lizzie, if you won't

tell of this, I will never get so angry again!' I tried to speak, but after a vain attempt I sank into unconsciousness.

"After some time, so I was afterward told, I again became conscious of my surroundings, and saw I was in my bed, and a physician and some frightened women were doing what they could for me. Violent pains began in my head, delirium came on, and for days I was in a very critical condition. In my delirium I would constantly moan, 'No, I won't tell! No, I won't tell!'

"During my illness, Ray did not write to our parents, knowing that he was the cause of my suffering, and hoping each day that I would be better. But the optic nerve, which is the nerve of special sensibility of the eye, had been injured by the blow, and in a short time total blindness was the result.

"Maggie, only our Father knows my terrible grief and disappointment when I found that the sweet dream of my life work was ended; but during the night hours, alone with my God, I could gain a victory which would enable me to be calm the next day. Ray was almost beside himself with grief, and finally I said, 'Ray, if you will solemnly promise me to reform, I will keep back the real cause of this great affliction.' He promised; and when we returned to our home, no one knew of my deep heart anguish, and my friends have always thought my blindness was the result of overstudy.

"Especially was my heart bereft when the young man who was in a few months to call me his wife, wrote me that 'under the painful circumstances' of course he would expect to be released from his promise to me. But at last I could grasp the precious words, 'My grace is sufficient for thee,' with a new meaning, and my life has been a life reconciled to God's will, and almost continually I hear these beautiful words ringing in my ears:

"A little while for patient vigil keeping,
To face the storm and wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song."

"And, Maggie dear, your Aunt Lizzie is waiting to sing the harvest song. You are so young, my child, I want you to learn the true life, that you may be prepared to wrestle with the strong."

Maggie's tears were falling fast as she said:

"O Aunt Lizzie, I see myself a selfish and disagreeable girl! To think how brave you have been

through your great afflictions, when I have thought my petty trials were so large! I have neglected mamma, too."

"Then," said Aunt Lizzie in her sweet, persuasive way, "Maggie, in the language of the hymn you sang yesterday, will you pray to be more like Him? And will you take up the little duties of home life and be a home maker indeed? If you will, I shall be repaid for giving you the story of my life."

Maggie replied: "I will think about praying; sometime I may. But I will try to control my temper. But, Aunt Lizzie, Uncle Ray is a minister; you said he was in a law school."

"Yes, he was; but after he saw how patiently I could bear my trouble, he said: 'Lizzie, my dear sister, I am the

The Builders

BY PALMER CRAY

Two lovers built a model house;
They kept it spick and span.
Their youngsters knew no joy of play,
For noise was under ban.
There were no sweet companionships,
No hours of mutual fun,
No sacred understandings. Now,
What had these people done?
They'd built a house.

Two lovers built a gorgeous house;
They lavished wealth and care
To make its splendor flash abroad,
Appointments rich and rare.
They reared no babies in that house;
Their time was amply filled
With gayeties, frivolities.
Now, friends, what did they build?
They built a palace.

Two lovers built a humble house,
But holy joy was there,
The din of happy childhood play
Resounded everywhere;
The hours were filled with fellowship,
With worship sweet and true,
With prayer, the reading of God's word.
What did these people do?
They built a home!

cause of all your blasted hopes. My past life is such a reproach to me, I cannot pass it by; tell me, if you can, the source of all your comfort.' The result of the many seasons we afterward had together, was Ray's conversion. One day he said to me, 'Lizzie, I must enter the ministry, and tell of the Mighty One who can comfort when there is no comfort, and who can give songs in the darkest night.' So he became the noble man you know today; and, Maggie, perhaps my life would not so fully have reflected the Master's but for my physical blindness. Ray cannot do enough for me, and many times with broken voice he says, 'O Lizzie, where should I be today but for your precious influence?'

It was growing late when Aunt Lizzie and Maggie returned to the house. Aunt Lizzie remained but a few days, but she had sown the seed which in a few years was to bring forth an abundant harvest. No one could fail to see that Maggie was a different girl. There were times when she was very hasty; but gradually she learned to look to One strong to defend, "mighty to save;" and several months after Maggie had begun to bear public testimony for the Master, people said, "Maggie is growing to be like her Aunt Lizzie."

Five years later we again meet Maggie Leslie. We find her in a large church which is filled to its utmost capacity with friends who desire to hear Dr. Maggie Leslie give her parting words before sailing to a people who sit in darkness and in the shadow of death, to tell them that a Light has sprung up.

During the years that have intervened, Maggie has completed a medical course. She was able to do this through the kindness of Uncle Ray, who assisted her when she told him that she would like to take up Aunt Lizzie's chosen work.

Tonight as she stands before the people, she tells them of her love for those benighted souls for whom Christ died, and in closing she says: "It is through the influence of my noble Aunt Lizzie, who pointed me to the Lamb of God, that I am before you this evening. Aunt Lizzie's work is done, but her holy life and unselfish devotion for others will ever be an inspiration to me. She triumphed over her sufferings, and eternity will reveal how much she accomplished by her quiet, unconscious influence."

And here we shall leave Maggie as she starts on her errand of love.

In the case of Lizzie Leslie, whose sweet Christian influence sent a minister and a missionary into the world's great harvest field, we have seen how full even a blighted life may be. And shall not we watch for our larger opportunities, and grasp them as they come to us?

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore.
The lightest wave of influence set in motion
Extends and widens to the eternal shore."

THE strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances.—
"Mount of Blessing," p. 127.

Counteracting Hannah

By HAZEL M. CLIFGARD

"My family think it is foolish," said Mrs. Roberts, "to worry about three-year-old Jackie's grammar, when there are real phases of character development to be considered. Just the same, it seems too bad to allow him to use double negatives."

"You are quite right," sympathized her friend. "I should say a careless way of doing anything, whether of talking or eating or dressing, would have some kind of bearing on one's future personality. All habits would, wouldn't they?"

"Yes, I suppose so. Practically all the new books on child culture stress the very first influences, too. Nevertheless, I scarcely know how to proceed. Jackie is so impatient when he is corrected. And his little neighbors talk like children of the backwoods. You were lucky not to have had these troubles with Richard."

"Oh, but I did," smiled Mrs. White, reminiscently. "Haven't you heard our Hannah talk? She never uses an 'isn't,' and not only does she hold tenaciously to the least objectionable of its disreputable synonyms, but she occasionally falls back upon the two worse ones."

"But didn't you find it hard to keep her?" gasped Mrs. Roberts, stopping a moment to recall what these were.

Her companion nodded.

"For a while, I thought I should have to let her go, surely. But Hannah had been with us so long and was so fond of the children, I couldn't quite turn her off because she used the vernacular of her class and generation. I simply had to find some other way."

"But what else was there to do? Could you keep them away from her?"

"No, Marilyn was a baby, and Hannah had full charge of Richard all the morning, even taking him up when he awoke. I worried about that part most. Children are supposed to be so impressionable right after waking. And, sure enough, one day he did come out with one of Hannah's very worst barbarisms."

Mrs. Roberts sighed appreciatively. "I know exactly how you felt. Tell me what you did. I know you thought of something."

"Well, it seems almost too simple to tell. Of course I made mild corrections during the day,—we all do that,—but I was still haunted by the fact that those morning impressions might be more lasting than I knew. We had a learned professor who used to break into the commonest of speech

when he became thoroughly absorbed in his subject."

"We know a case like that," put in Mrs. Roberts.

"Yes. That was the sort of thing I feared. Consequently, I decided I should have to work up some kind of counteraction, and it occurred to me that if I remembered the worst mistakes Richard made during the day, I might be able to emphasize the correct form during the bedtime story hour. My best success came with rhymes which I concocted for the purpose and alternated with his other nursery verse. You would smile if you could have heard us repeating them over and over again."

"Oh, that was too clever for anything," Mrs. Roberts replied, a bit of disappointment in her voice, "but I'm not the least bit poetical."

"My dear!" exclaimed her companion impatiently, "I don't mean I did any epics. Listen to this—

'Isn't it funny

A dog has four legs

While we have only two?

Isn't it funny

A dog says, "Bow wow,"

While we say, "How do you do?"

Isn't it? Isn't it? Isn't it? Say! We're almost as different as night is from day.'

"Now," continued Mrs. White, "anybody could do that, couldn't she? Perhaps you don't like the 'funny,' but I didn't find that objectionable, myself."

"No," answered Mrs. Roberts, absently. "I suppose I could weave in something about—

'There isn't *any* butter in the cupboard.

There isn't *any* sugar in the sack. I think I'll hurry to the grocery—'

"I won't be *any* time in getting back," finished Mrs. White. "That's the idea, and the funnier the rhyme, the better Jackie will like it."

"I shall certainly try out your system," mused her friend.—*Issued by the National Kindergarten Association.*

Bed Making for Fun

It was fun for Janet to make up her bed occasionally when it wasn't included in her everyday routine. When she became seven, however, and had to do it every morning, she soon tired of her task. She did it very neatly, and was always praised for her skill in "smoothing out," yet each morning it seemed harder to do, so when "changing" morning came, I told her that it was rather hard for

one person to change a bed alone, and that I would help her with hers if she would help me with mine. This she gladly consented to do, and each of us carried out her part of the bargain.

It worked so well and Janet enjoyed it so much that she suggested we do it that way every morning. I told her that would be fair, that I would appreciate her help and would be willing to help her. Our bed making has been a real fifty-fifty job since then, and to make it more fun, one morning it is a "berth," and we hasten to make it to surprise the porter and have it all ready for our night trip to New York. Another morning it is a cot in a nice woodsy camp; another time it may be a hospital bed we are preparing for an incoming patient, etc. Janet is not only acquiring the habit of performing a daily task willingly and well, but she is also, I believe, getting a splendid lesson in the "give and take" of life.—*A New York Mother, in Children.*

What's in a Grain of Wheat?

Iron, for rich blood and rosy cheeks.

Fluorine, for clear vision and bright eyes, but especially for the armor-plate enamel that protects the teeth from decay.

Calcium, for sound teeth, good digestion, and strong bones.

Silicon, for the nerves and luxuriant hair.

Phosphorus, that repairs and builds nerve tissue.

Potassium, that keeps the tissues "young" and elastic.

Sodium, that destroys poisons and is absolutely essential to health.

Magnesium, that combines with phosphorus, silicon, and fluorine to develop teeth and bones.

Sulphur, that works with silicon to make fine hair and nails that won't "break."

Iodine, that defends the body against disease.

Manganese, that works with iron to keep the healthy red in the blood and to burn up poisons dangerous to the body.

Chlorine, that helps to make up the gastric juice, and without which there can be no "good digestion."

Oxygen, nitrogen, hydrogen, and carbon, which make breathing.

These sixteen elements that make for the joy of living are all found in wheat.—*Selected.*

THOSE who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.—*"The Desire of Ages," p. 668.*



The Law and the Gospel Proclaimed in the Wilderness

Mount Sinai and Mount Calvary

By W. W. PRESCOTT

IN the further study of the characteristic features of the third era of the story of the work of God in redemption, commencing with the call of Abraham out of Babylonia, I note that after the institution of the Passover and the deliverance of the children of Israel from Egypt, the experience at Mt. Sinai deserves attention. It was here that the people entered into a solemn compact, or covenant, without realizing their need of the grace and power of Christ, according to the terms of which Jehovah was to command and they were to obey. This is the old covenant, or the covenant of works. This is the religion of human nature. This is the essence of all paganism, ancient and modern, revealed now in the evolutionary philosophy of Modernism. This is the root of legalism, the bane of Christianity from then until now. This is being under law instead of under grace. Of course the children of Israel failed to keep their promise, and so will those who enter into the same covenant now. How important that we should keep constantly in mind the words of Jesus, "Apart from Me ye can do nothing." John 15:5. Christianity means such a faith in Jesus Christ as involves a new life of obedience to all the will of God as the fruit of righteousness. Thus and thus only can we establish the law of God.

The God of majestic power and holiness was revealed in the impressive proclamation of His commandments from Sinai, while "the whole mount quaked greatly." But He who gave the law which is "holy" and the commandment which is "holy, and righteous, and good" (Rom. 7:12), knew full well that a people sinful by nature could not render a spiritual obedience to its precepts through merely human effort, and that a covenant without a mediator meant failure. The giving of the law was therefore followed at once by the announcement of the gospel of the grace of God. The

blessing promised through the seed of Abraham was now revealed in the mediatorial service of the sanctuary.

Four things in the saving purpose of God now stand out clearly: (1) The blessing of the forgiveness of sin through a vicarious offering (Rom. 4:7); (2) the transformation of commandments into promises through the mediated grace of God (2 Cor. 1:19, 20); (3) the restoration of every believer to become the sanctuary of God through the indwelling Christ (2 Cor. 6:16); and (4) the Sabbath foreshadowing the rest from our own works of sin and entering into the rest of God through Christ. Matt. 11:28, 29. Thus was the gospel preached to the children of Israel and to us. Mt. Sinai, with its holy law leading to the knowledge of sin and its condemnation, would have been the burial place of all hope of salvation, if from its summit a glimpse of Mt. Calvary had not been given. The blood of the covenant with which the people were sprinkled (Ex. 24:8), represented the blood of the cross. Col. 1:20.

Failure Due to Lack of Faith

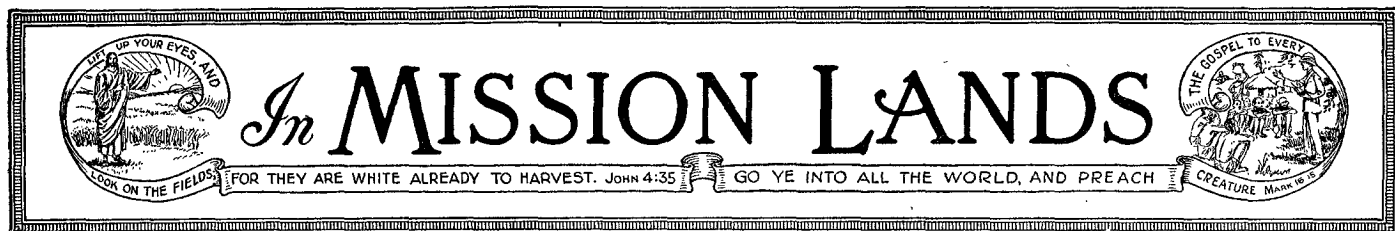
The failure which followed was not due to the insufficiency of the gospel, "but the word of hearing did not profit them, because it was not united by faith with them that heard." Heb. 4:2. The making of the golden calf, an evidence of the effect upon them of the influence of the world in which they had lived, and the intercession of Moses by virtue of which the people were not destroyed, are suggestive of the experience common to the whole human family, who can be delivered only through the intercession of our High Priest and Mediator, Jesus Christ. The writing of the law upon the tables of stone which Jehovah Himself furnished, the breaking of the tables as illustrative of the sin of the people, and the rewriting of the law upon the tables prepared by Moses, speak to us of the original creation of man in the image of God, shar-

ing in the character of the eternal God, the loss of that image or character or living law through sin, the intercession of Him who "is able to save to the uttermost," and the writing of the law upon the tables of the heart surrendered to God. So have the messages of God been embedded in history for our benefit.

There is one most important feature of the gospel found in this narrative, which I must here emphasize. When Jehovah gave to Moses the instruction concerning the sanctuary, He selected the Sabbath of the fourth commandment, the rest which He had provided for His people, and constituted it a sign of the sanctification or holiness which He required of them and which He would provide for them in the gospel of salvation from sin which was taught in the service of the sanctuary. Ex. 31:12, 13. When Moses imparted this instruction to the people, as he had been commanded to do, he joined the command concerning the Sabbath with the directions concerning the sanctuary and its services. Ex. 35:1, 2. When the inspired interpretation of the sanctuary and its services was given in the epistle to the Hebrews, the spiritual meaning of the Sabbath was unfolded, showing that it meant the resting from our own works of sin (Heb. 4:9, 10), of which the rest experienced under the leadership of Joshua was a type, the reality being under the leadership of Jesus.

In this connection it is interesting to note that the Greek word for Jesus is the same as for Joshua. (Compare Heb. 4:8, text and margin.) Thus were the law and the gospel proclaimed together, the law to make known sin, and the gospel to provide the remedy for sin and the power needed for obedience; and the Sabbath, which was given as a memorial of God the Creator, became the sign of God the Saviour as revealed in the service of the sanctuary. And during all the centuries since the experience

(Continued on page 27)



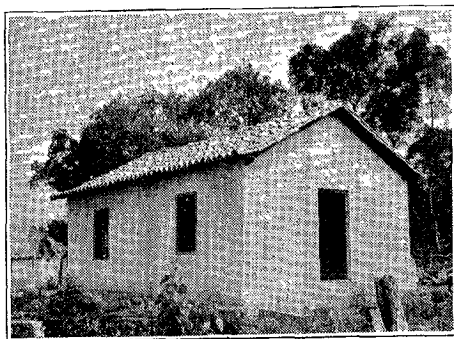
In the Jungles

By N. P. NEILSEN

OUR missionaries must necessarily go beyond the bounds of civilization with our message. They must leave far behind the comforts and conveniences which we enjoy in civilized lands. They must go into the wild jungles of earth, far removed from the din of civilization, with the message of love. There they must establish their mission station and build their homes.

It is difficult for us fully to comprehend what this means. We can go to the corner store for our groceries. We can call up the lumber yard for our boards when we need them. We can write or telephone our order and get a reply within a few days, at least; but not so with our missionaries who are working for souls in the far-removed sections. The conditions surrounding them are very different. They must rely upon their own resourcefulness in meeting their needs. To give a glimpse of what this may mean, let me refer to one experience which Elder A. N. Allen had among the Carajá Indians in the jungles of Brazil.

He wanted to build some simple homes for the mission workers and a little chapel for their school and meetings. These are built of adobe and tile made on the place. But he needed a little lumber for doors, window frames, shelves, benches, and perhaps for floors, if he could manage to get it. But where should he get the lumber? There was no sawmill within hundreds of miles. It must be sawed by hand. But the mission workers had no time to saw the lumber, with all the other work there was to do. So last Jan-



The doorless chapel and meeting house, used as a hospital at Piedade Mission among the Carajá Indians on the Araguaya River, in the interior of Brazil. Built in 1929.

uary Elder Allen arranged with a Brazilian who lived about one hundred miles up the river to saw some boards for him. These were to be delivered in May, so he could use them in finishing the buildings.

May, June, and July came and went, and yet there were no boards. In the accompanying picture we see their little chapel, erected this year. It looks neat, but we notice that there are no windows or doors in it yet; and why? Well, the boards had not come. They must be sawed several miles away from the river, dragged to the water by oxen, and then floated down the river for a hundred miles or more. And why should there be any hurry for them?

August came and passed, and still no boards. Finally on September 2, Elder Allen made the following entry in his diary: "Last January I gave a contract to a man up the river to saw some cedar boards for us. He was to have delivered them in May. Today he came, saying that he had started down the river with nine dozen boards in a raft, but they had stuck on a sandbar. I sent a man back with him to help get them off."

Finally "after many days" the lumber came. But at that time, for

lack of a better place, this windowless and doorless chapel was being used as a hospital, and the dirt floor was literally covered with the sick Indians who had come for treatment, more than twenty lying on the floor at one time. And one of the men who came on the raft was very sick with fever, so he added another to the list of those who had to be cared for.

But although our missionaries in these jungle places encounter many



Brother Carlos Rentfro standing in front of our mission chapel at Piedade, on the Araguaya River, in the interior of Brazil, with some of the Carajá Indians as they came to the mission in October, 1927.

difficulties and often are perplexed to know what to do, the Lord is blessing their labors of love, and their hearts rejoice as they see souls converted to God. This is what encourages them to remain under such trying conditions. We who live in more favored places must uphold them with our prayers and our means.

A New Congo

By B. M. HEALD

THE evening of Sept. 10, 1929, W. H. Branson, C. W. Curtis, and the writer left Elisabethville by motor car on an extensive mission investigation trip into the central Belgian Congo. One must remember that this vast Belgian possession is about the size of the United States of America, and produces the world's largest output of copper. Forty-five thousand tons of palm oil are annually shipped out by way of the Congo River. The wilderness of the jungle is made wilder by the roaming herds of buffaloes, elephants, and the ever-present lions and leopards. Our car was charged upon by a herd of eight buffaloes.

Five hundred miles north of Elisabethville we visited Dr. J. H. Sturges

and his family, also Brother and Sister Jones at the Songa Mission. The doctor was very busy in hospital service. Aside from his operations, there were cases of sleeping sickness, leprosy, tropical ulcer, and many other diseases peculiar to the tropics. Brother Pratt, the union builder, was completing a new home for Brother and Sister Jones.

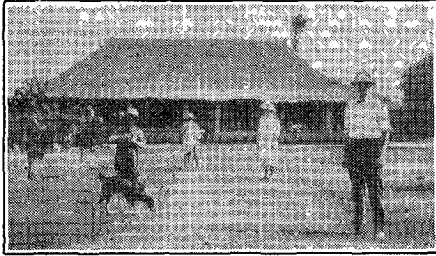
About 150 miles north of Songa, in the territory between the new railway eastward and the Lubilach River, we entered one of the most thickly populated countries in Africa. It is a rolling country, with motor roads winding in and out among the hills and jungles and through many native villages. It presented such a pressing need that it was thought advisable to

establish a "new Songa" somewhere in this district. The present Songa is having a hard time to reach the scattered villages. During the years 1926 and 1927 over 10,000 natives were recruited out of the Moto dis-

general awakening was manifest. Other teachers were sent to help, until today there are nine teachers with 1,100 students attending our village schools and Bible classes. Sixty-five have lately been baptized.

Elder Curtis is at this writing negotiating with the Belgian government for a grant of land on which to establish a new mission station in

the Sakania district. This is one of the great openings in the Congo today. In this vast Central African country we feel that God is making bare His holy arm in evangelizing the old Belgian Congo. The workers are of good courage, and the prospects were never more hopeful for the dawn of a brighter experience in the New Congo.



R. P. Robinson, Director of the Chikamba Mission, and His Family at Their Home in Kongola, Belgian Congo, Central Africa

trict, in which the mission is situated.

Motoring north another 500 miles, we reached Kongola, a beautiful tropical town on the banks of the Congo River. Under the equatorial sun the aspect of Central Africa changes. We rode through vast palm groves, crossed the headwaters of tributaries of the Congo River, and entered scores of heathen villages. God houses and gods, spirit dwellings, and fetishes were seen everywhere. When a member of the family dies, a small hut about two feet high is erected in which the supposed departed spirit lives. Here food is placed. In many villages there were more huts for the dead than for the living.

In one village Elder Branson spoke to a large native audience, using a central village idol for his pulpit. Placing his Bible on its head, he spoke from Jeremiah 10. The people immediately "saw the light," and were ready to destroy their idols. What a wonderful privilege it would be to travel from village to village, holding a month's series of evangelistic meetings in each place, burning the gods, organizing Bible classes, and establishing village schools in the heart of the land!

East of the Congo River, toward Lake Tanganyika, we traveled among the Bahamba people. We found we were the first society to reach these particular people, and because this was a thickly populated country it was decided to ask for a government grant here. If funds come in, it is hoped that this new mission can be established early in 1930.

Returning from our 2,500 mile trek, we found the work in the lower Congo developing so quickly that it was necessary to approach the government about establishing our work in the Sakania district. Early in 1927 one of our teacher-evangelists came under a profound conviction that he should labor for these people. He worked very earnestly, and soon a

The People Willing

By E. H. WILCOX

"THY people offer themselves willingly in the day of Thy power." Ps. 110:3. These words, pronounced long years ago by one inspired of God, are today being fulfilled. Evidences are multiplying on every side, showing us that the great day of God is at hand. We are in the time when His people should be willing.

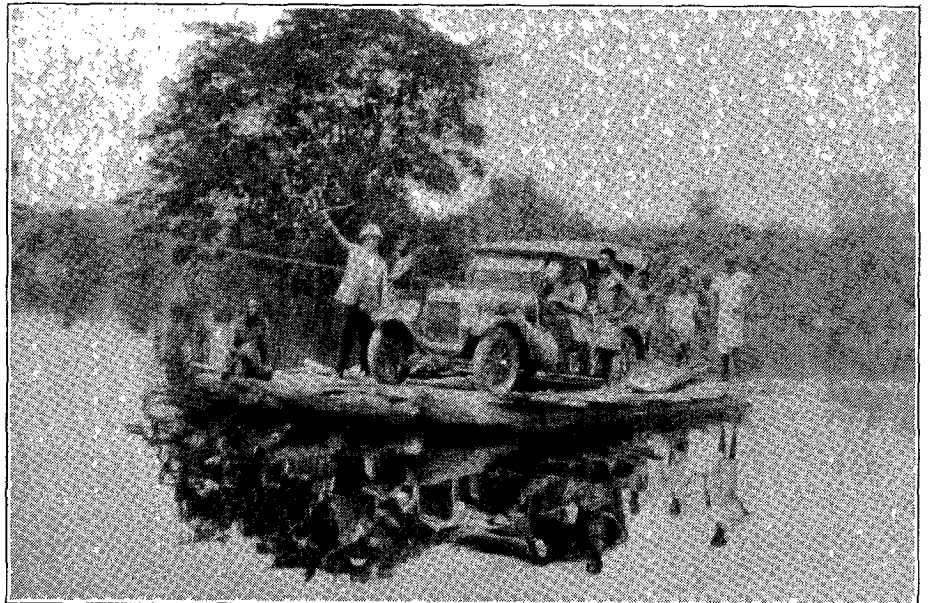
Here in the East Brazil Union it seems to me that there could not exist a greater willingness on the part of all than at the present time. Church members are co-operating with the elders, and elders with the mission directors; all are working. Baptismal classes are organized in many different places. In some places the church elders are directing them, and in others mission workers are in charge. Every mission superintendent has led out in at least one public effort this year. Prospects are good for baptizing twice as many converts this year as were baptized last, and last year was our banner year. Tithes and offerings are increasing. In the Harvest Ingathering campaign practically all our members took an active part, and realized a blessing to their souls.

The day of fasting was a great spiritual feast to us all. In our Juiz

de Fóra, Minas Geraes, church the brethren gathered as early as five o'clock in the morning, remaining practically all day, praying, singing, and giving glory to God. Many rich blessings were gained.

L. B. Halliwell writes that in Belém, Pará, he arranged a small hall in the house where he lives. It was necessary for him to spend some time in the city waiting for a certain boat builder to finish building a launch he had ordered. He decided to occupy his time holding meetings in this little hall. He gave out no handbills, nor made any public announcement, but left to a faithful colporteur, André Gedrath, who was working in the city, the responsibility of inviting those whom he found interested. Soon as many as 150 people were attending his meetings. Six are already keeping the Sabbath, and twenty more are seriously studying the truth. Among those who are studying are some of the principal business men of the city.

Manuel Pereira, who is working among the Maués Indians, five days by rowboat from civilization, writes that prospects are good for a harvest of souls. Only God can preserve the life of this man and his wife. He is



W. H. Branson, C. W. Curtis, and B. M. Heald Crossing One of the Many Tributaries of the Great Congo River

not in an easy place. Brethren, such men need our prayers.

Week by week as the mail comes in from the different missions, wonderful openings are reported. One



Three Child Brides in the Central Congo. Notice the spirit hut to the right.

letter comes from the Minas Mission, telling of a place where a colporteur

had worked. They invited him to preach in a certain church, which he did, and several families are now keeping the Sabbath. Another letter from the Bahia Mission tells of a place not far from the city of the same name, and of the work of another colporteur who passed that way, selling books and talking with the people. Several families are now keeping the Sabbath and calling for a worker.

Time will not permit me to continue recounting the many providences of God. We have so many calls our mission directors are perplexed to know what to do. They themselves are working day and night. They have only one or two workers associated with them, and it is impossible for their small force to cope with the situation. Brethren, we need help. Doors are wide open for doing a mighty work. We are praying that God may send forth the men and the means. Surely we need to work while it is day, for the night cometh when no man can work. Now is the time to reap a harvest.

A Trip to Persia --- No. 2

By H. F. SCHUBERTH

If we consider the results of the six days' committee meeting referred to in our former article, it certainly will be evident to all that we should now put forth every effort to begin work among the 99 per cent non-Christians in the Persian field. This can be done only by building up our educational system from the kindergarten to the college, as well as through the extension of the medical missionary work and the opening of reading halls, and by means of direct evangelism. We must make use of every means at our command. Now is the time to work. There is an unrest in the religious world of Islam, and every effort should be put forth to bring the gospel to these people before still wider extended territories sink into atheism.

September 18 we again entered upon our journey, leaving for Enzeli, which lies 537 kilometers eastward from Tabriz, direct on the Caspian Sea. The last 150 kilometers took us through the Elburz mountain range. This district is very beautiful, exceeding all we had seen thus far. Upon the other side of the mountains there was an altogether different climate. It was tropical and sultry, and everything was green. The hills were covered with forests, while heretofore we had passed through nothing but wilderness and desert.

Reaching Enzeli, Brother Müller addressed the Sabbath school at ten

o'clock in the forenoon, after which I preached, and in the afternoon Brother Müller again spoke to the brethren. We have a church of twelve members here, all of whom are Russians. Sister Olga Hoch, who speaks German well, translated for us. The church, although standing quite alone, is nevertheless very wide awake. Enzeli itself contains 9,000 inhabitants, and forty-one kilometers distant is a larger city, Resht, containing 50,000 people, among whom there are many Russians. A Russian-speaking worker would be able to conduct work in both these cities.

Early Sunday morning we left Enzeli. At three o'clock in the afternoon we passed Kaspin, another city of 50,000 inhabitants. Here Brother Kurisch is to begin labor. The Persian language is spoken at this place.

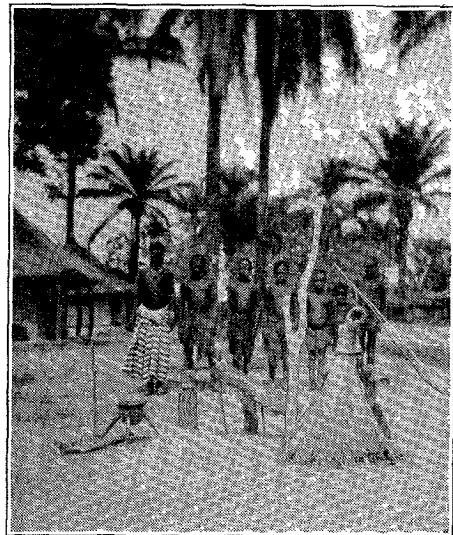
At seven o'clock in the evening we reached the capital city, Teheran, which contains about 210,000 inhabitants. This is really the first city we saw. The other places were actually only large villages. Everything is hidden behind high walls, but once inside we found beautiful houses and gardens. The bazaar is a very curious place. It is roofed over, as is that in Tabriz. One shop adjoins another. Shops dealing in the same kinds of wares are, as a rule, near each other. In this city, as well as in many other towns, a large number of the older

buildings are being torn down, and the new streets are wider and straighter. The city hall and the parliament building were very interesting. We also visited a Persian-German Business College, and had an interesting interview with the director and his teachers. They gave us many hints about our own school system. Rents are comparatively high. When Brother Oster arrives, although we will at first have to rent a dwelling, as soon as we can we should secure a suitable property here.

On leaving Teheran we traveled by way of Kum, where there is an especially beautiful mosque erected over the grave of a Mohammedan saint, to Ispahan, a distance of 460 kilometers through the desert. Ispahan contains 100,000 people. One of our native laborers has been carrying on work here for some time with quite good success, and we were able to hold a meeting with the friends of the truth.

The City of Sultanabad

From Ispahan we traveled 441 kilometers farther, reaching Sultanabad, a city of about 45,000 inhabitants. Here again buildings are being torn down and the narrow alleys transformed into beautiful wide streets. This place is bounded on three sides, north, south, and east, by hills; and to the west, where there is a lake, lies an open valley. Here the medical missionary work has enabled Dr. Arzoo



A Group of Natives, With Fourteen Fetish Articles, in the Central Congo, Africa

to find a good entrance into the best families. Sultanabad seemed to us to be the most favorable place in Persia for the erection of our proposed hospital. Among many sites there was one to the north, lying among the hills, which appealed to us, and it is possible that the ground would not be too expensive, inasmuch as it is part of the public domain, and the people are kindly disposed to us.

Sultanabad is a flourishing industrial city, especially famous because of the beautiful carpets made by her skillful weavers. This town is virgin soil, because no other mission society has yet entered it. While we were in Tabriz, a request came to us from this place to erect a school building here, and so upon the very evening of our arrival the four gentlemen who had signed the petition, called upon us. After extending to us a hearty welcome, they promised to support us in every way possible. The next evening we were invited out to the home of a rich Mussulman. There were thirteen others present, among whom were a Mohammedan high priest, the chief judge, the doctor, a journalist, and a bank director, besides a number of well-to-do business men. We all assembled in a very beautiful garden, and the theme of the conversation was the establishment of a school. The idea of an industrial school seemed to interest them. While they have a school for girls with 1,000 students, they need a high school for boys. At the present time they must send the more mature boys to Teheran and Ispahan. We told them that the matter would receive our consideration, and if it were at all possible we would be glad to begin in a small way. The development of the school will depend upon the demands made upon it. Our work has already secured a good foothold here, and on Sabbath morning, as well as in the afternoon, a number of interested persons came to the meeting. The first fruits have already been gathered in Sultanabad, as our first baptism has taken place.

Traveling Under Difficulties

September 29 we went 200 kilometers farther, and reached Hamadan, formerly known as Ecbatana, a city of 70,000 inhabitants. The road



Baptism in Persia

was again very bad, and we received a good shaking up. Here is the tomb of Esther and Mordecai. We visited a few isolated brethren and sisters in this place. Unfortunately we do not have any worker in Hamadan at the

present time, and these people begged that we would send some one soon.

Up to this point Brother Oster had accompanied us with his automobile, but now we had to look around for another chauffeur. We would have preferred, had it been possible, to proceed immediately by the way of Khanikin to the Mesopotamian border, in order to be in Baghdad a day earlier. This would have been a journey of 420 kilometers. We arose at four o'clock in the morning, but had to wait a long time for the automobile, and so it was noon before we reached the city of Kermanshah. As it would have taken us eight hours longer to the frontier and thus we would have been delayed until after dark, we had to decide to remain overnight in Kermanshah, a city of 60,000 inhabitants, where we have thus far secured no opening for our work.

Shortly before we reached Kermanshah we passed the "Bisutun" (Behistun) inscription, which Darius I had placed on a high overhanging rock. These cuneiform inscriptions were investigated and translated by Rawlinson (1835).

Anciently this must have been a very important caravan route, and we can easily imagine ourselves back in the time of the Persian kings who led their conquering armies this way while their kingdom was at its zenith.

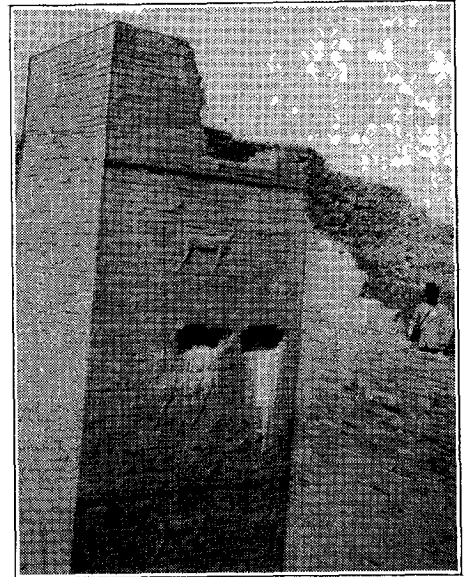
The next morning we left Kermanshah. The nearer we came to the Mesopotamian border, the hotter was the air. The torrid winds of the desert blew against us until the tongue stuck in the throat. We reached Khanikin at one o'clock, and had to remain there until nine o'clock in the evening, when we were able to take the train for Baghdad.

The Ruins of Babylon

At 5:30 the next morning Brother Hasso met us at the station in Baghdad itself. In this city we have only one family thus far who have been won to the message. This family have a large department store, and are well known in the commercial life of the entire city. As their store is closed on the Sabbath, it is a silent witness, preaching very effectively to those who live here.

At this time we made use of the opportunity to view the ruins of ancient Babylon, which are near at hand. The remains of that great city occasion astonishment even today, for one can obtain a clear idea of the size of ancient Babylon, as the walls are recognizable. One mass of ruins represents what is left of Nebuchadnezzar's palace. The name is burned into each brick. Many things are still well preserved. While looking at the walls

I was surprised to see the clear outlines of a gazelle and of a unicorn. There is also a lion cut out of stone. The entire impression made upon one is that pictured by the prophet Isaiah



Ruins of Babylon

in speaking of the fall of Babylon. Isaiah 13:19-32 is literally fulfilled.

Baghdad itself contains about 250,000 inhabitants, the larger number of whom are Arabs whose many-colored clothing is very noticeable. The river Tigris, spanned by two pontoon bridges which are overcrowded, lends life to the city. The coffeehouses are of great interest. Day by day they are filled with men who do not appear to be overbusy, as the women do most of the work. The climate is hot and almost unbearable in July and August. Even at the time of our visit, October 1, it was still very warm, so that we were again compelled to sleep on the roof, as it would have been impossible to remain in the house during the night.

Next evening we took the train for Mosul, although we were able to travel no farther than Baya, where we were compelled to take an automobile at 5:30, with which we completed the 200 kilometers of the journey. It was an old Ford that had no more springs left. Thus this part of the journey, made through the heat and dust, was very trying. We reached Mosul at 11 o'clock. Here it was much cooler than in Baghdad. Just across the Tigris from Mosul are the ruins of ancient Nineveh. It is nothing more than a pile of ashes and debris. Nebi Junis is the name by which the burying place of Jonah is known. The Mohammedans have erected a mosque over his ashes.

The Hasso Brothers have a department store at Mosul, and Bashir Hasso is the elder of our church here, which numbers twenty-one members. The

brethren assemble Friday evenings and generally Sabbath afternoons in the home of the elder—a very fine dwelling. In the afternoon the Sabbath school is held in our neat chapel

in another part of the city. Erich Schubert, who recently married a German nurse, will begin work here. We also have at this place a good school for children.

The Work in Yunnan, China --- No. 3

By MRS. CLAUDE B. MILLER

THE power of God is seen not only in everyday life, guiding and protecting His work and workers, but this same God uses His Holy Spirit to touch lives and draw hearts to obey His will. Let me give you an example of what God can do for the person who is entirely yielded to Him.

Some time ago our Bible worker brought to meeting a man and his wife who were opium eaters. They had used it for several years. After they had attended church for several weeks, our workers talked to them about giving up their opium.

With the demon grip that this habit has on a person, it was not a pleasant thought to Mr. and Mrs. Shao to give it up; but after further consideration of the suggestion, and continued Bible study, they made up their minds that with the help of God they would stop using this deadly substance. It was not done without a struggle, both physical and mental, but their will, combined with the Mighty One's, prevailed, and today this dear brother and sister are two of our happiest members.

Just last week in prayer meeting, Brother Shao testified to the fact that before coming to the mission he had cared nothing for religion, but hearing the Bible so plainly taught, aroused in him a deep desire to follow its teachings, and he was willing to make this sacrifice of selfish pleasure to have the blessing of God.

Brother and Sister Shao are always present at church and prayer meeting, and spend their spare time in learning to read and in memorizing God's word. In prayer meeting they are not slow to be on their feet.

Opium is China's greatest curse, and it is nothing short of a miracle for one of its victims to be delivered from its grasp. The province of Yunnan is the leading producer of the opium poppy, and thousands of dollars are brought into the capital through this trade. Because of the abundance of opium in Yunnanfu, approximately 75 per cent of the population either eat or smoke it.

In our own city hundreds die every year from taking too much—some by mistake, and others by intentionally taking an overdose to commit suicide. Cases have come under our observation of young women, some only eighteen years old, who have taken it for this purpose because of a quarrel between them and their husbands. While some can be saved if given prompt medical aid, the majority die.

And you loyal supporters of missions are having a part in freeing men and women from terrible habits, and leading them to life everlasting, as described in the case above. Had you not supported us out here, this young couple would still be slaves to opium and without hope. Do you see what your prayers and dollars are accomplishing in West China?

As Signboards Showing the Way

BY O. B. KUHN

As the automobile briskly turned the corner at Rubicon Road, nine miles out from the Bund, we noticed a signboard neatly painted in green and



Mr. and Mrs. Shao, Who Were Freed From the Opium Habit by the Gospel

black, "One Half Mile to the Shanghai Sanitarium." We thought of the many sister institutions established throughout the world, then we meditated upon the significance of the signboard, silently, benevolently indicating the way.

Our sanitariums are a sacred trust given to us of God—specific evangelizing agencies ordained to perform special ministry in connection with the work of the third angel's message. Peculiarly our own, none can counterfeit nor successfully imitate them. There can be no substitutes for them, for they are made after the pattern shown in the mount.

Our sanitariums give character to, and strengthen and build up, our general work. They make friends for us against that future evil day when a terrible crisis will come upon the denomination. They make known the principles and teachings of Seventh-day Adventists, and are for the healing of the mind and spirit as well as the body.

Our sanitariums are as signboards showing the way to recovery from disease, indicating the way to healthful living, pointing to the Great Physician who is the way, the truth, and the life, our strength and the length of our days. Yes, they direct onward even unto eternity, and to the tree of life, whose leaves are for the healing of redeemed peoples. Our sanitariums grow more precious to us as their place



Members of the Bible Institute at Shanghai, China, Mrs. Miller in Front

and work in relation to the threefold message is better understood and appreciated, and as the cause of God in all the world develops and strengthens.

Special Work at Shanghai

The Shanghai Sanitarium is doing for China what the Washington Sanitarium is doing for America. Located at the nation's capital, the Washington Sanitarium through medical ministry to statesmen, lawmakers, and other prominent persons in official and civil life, is bringing to the attention of these influential personages the principles and doctrines of Seventh-day Adventists. In no other way than through our sanitarium work could many of these men and women be reached with the special message for this time.

Among the patients and guests of the Shanghai Sanitarium have been such influential persons as Gen. Chiang Kai-shek, president of the Nationalist government of China, also Mrs. Chiang; Gen. Tan Yen Kai,

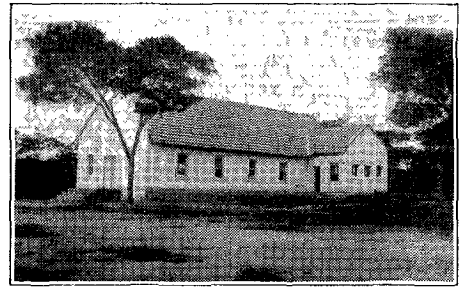
chairman of a high state council; T. V. Soong, minister of finance; Dr. H. H. Kung, minister of commerce, industry, and labor; Dr. Hsueh Tu Pih, minister of health; and many other distinguished officials of the Nationalist government. Many others, both foreigners and Chinese, prominent in business and in the various professions, as well as missionaries of all denominations, have received medical and surgical attention at the Shanghai Sanitarium.

Thus our sanitarium work in China is destined to render special service in connection with the giving of the last gospel message to this mighty nation whose 440,000,000 people comprise one fourth of the world's total population.

Our sanitariums! May they ever be sacred to us, receiving our hearty and intelligent support, and our earnest prayers for the accomplishment of the high purposes for which they have been established!

Nanking, China.

others walked, while the writer had Brother Davy's beautiful white Arabian donkey. We had a great reception. Crowds of natives met us, singing songs and strewing flowers and green branches on the road. We had good meetings and trained translators. I was always especially pleased



Church and School Building at Bongo Mission, Lepi, Angola, Africa

when I heard our local workers talk to the natives in their own language, which is the only effective way of carrying on mission work.

Early in the morning Brother Davy and the writer proceeded to the next place, Matandani Mission, with its neat little church. Brother and Sister Davy are certainly doing a good work here, and have the confidence of the natives. About 1,200 were present to listen to the preaching of the word of God.

"When Jesus Returns, All Will Be Well"

BY O. B. KUHN

WHEN itinerating among the churches, we frequently hear the expression, "Yesu hwei lai dziu hao la" (When Jesus returns, all will be well). Amid trials and temptations, troubles and sorrows, persecutions and afflictions, the blessed hope of the soon coming of the Lord is the strength and stay of this people.

Again we are reminded of our wonderful denominational name, Seventh-day Adventists, signifying the two chief features of our faith—the advent of Jesus and the Sabbath truth. In the Chinese language our church name is composed of eight words, Gih·Duh Fu Lin An Hsi Rih Hwei. Translated literally into English, it reads: Christ Again Descend, Peace Rest Day Society.

The postal and telegraph offices, police officers, and others, for brevity's sake, call us the "An Hsi Hwei," but our own people adhere to the full term.

The doctrine of the Lord's return, the Sabbath, and the new earth are Bible subjects very precious indeed to the hearts of Seventh-day Adventist believers in China.

Nanking, China.

African News---No. 5

By E. KOTZ

ELDER and Mrs. Branson, Elder and Mrs. Boger, and the writer left in two cars on a trip of several days to attend meetings in Nyasaland. The first night we did not find a suitable place early enough to camp in the open. Therefore at sundown we stopped for the night in a little place called Ntoko. Here we were told that the country was full of lions. After such a cheering report we were not sorry to have to take lodging in a simple but clean hotel instead of sleeping on "the globe proper," as a native once put it. We enjoyed even

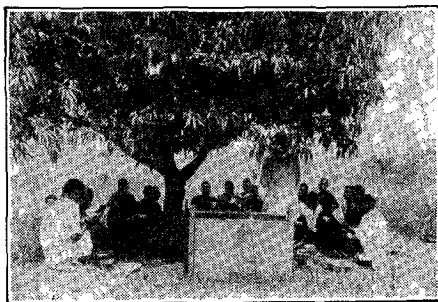
go to a place where a ferry was to take us to the other side of the river, which was about three fourths of a mile wide at that point. No sign of a ferry! We waited for an hour, and then drove back to town to make inquiry.

"Yes," they told us, "the ferry is on the way." That may mean many hours in Africa, where patience is needed above everything else; so patiently we began to prepare our breakfast and wait.

"Haraka, haraka—haina mbaraka" (Haste, haste—it has no blessing) is an African proverb. If you do not want to lose your temper and feel the astonished and somewhat reproachful eyes of the natives resting upon you, you had better conform to this philosophy, which is well suited to the trying climate.

We thought of this proverb often during the long-drawn-out hours of the morning spent on the shadeless river bank, for it was not until one o'clock that we were able to proceed. In order to save time we had a sandwich dinner while speeding onward in our cars to make up for lost time, for Elder Wilson was waiting at the Thambani camp meeting. In fact, he had been wondering at our delay, and came to meet us in his lorry with plenty of boys to carry our loads to the village school, five or six miles away.

After greetings were exchanged we started for the camp meeting place. Some of us were carried in hammocks,

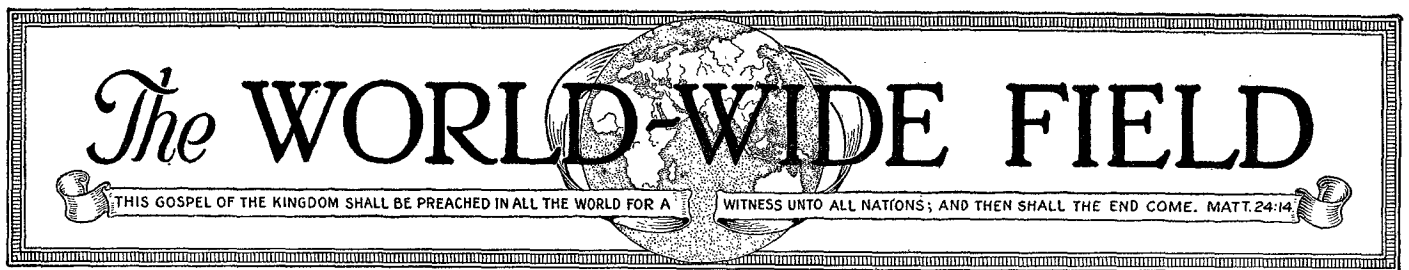


A School Under Trees Near Thekerani Mission, Nyasaland, British Central Africa

the comfort of a hot bath, which by this time was not only a comfort, but a necessity, the African roads being rather dusty in the dry season.

After another twelve-hour journey in the cars, which also carried all our luggage and camping outfit, we arrived about seven at the majestic Zambesi, a river in Portuguese territory. The "hotel" in Teta gave us shelter for the night.

The next morning we arose early to



The Southern European Division Winter Council

By O. MONTGOMERY

WE are in the closing day of this excellent meeting. Held in the sanitarium chapel here at Gland, on the shore of beautiful Lake Geneva, it has been a wonderfully fine meeting from the very beginning. A spirit of unity and brotherly love has pervaded every session. The council was preceded by a two days' meeting of the union Missionary Volunteer and home missionary secretaries. Brother Kern, who has been spending a few weeks in Europe attending these three division meetings, joined S. Rasmussen, the division departmental secretary, in conducting a departmental council. No doubt Brother Kern will report this, so I shall not need to make further mention of it, excepting to say it was greatly appreciated, and will mean much to the future of the departmental work in this division.

The council proper started Tuesday night, Nov. 26, 1929, and closes today, December 3. A. V. Olson, the president of the division, is giving a good lead to this field, and has the fullest co-operation and confidence of every union and local conference leader. The reports rendered by the different union leaders have been very encouraging, and indicate a healthy growth. Really, the work is moving forward in Southern Europe.

The outstanding feature of interest, which is really thrilling, is the report from Rumania. Rumania was not touched by the sixteenth century Reformation, but now a mighty reformation is taking place there, and Seventh-day Adventists are leading it.

The growth in this union field has been phenomenal. Organized in 1921 with just a few less than 2,000 members, it has grown in these few years until today there are 9,397 members. Of this number 1,423 were baptized during the first nine months of 1929. Adding to that the eighty-four new believers who have been taken in on profession of faith, the total new members for this period of nine months is 1,507. One hundred new churches have been organized during

the first three quarters, and taken into the various local conferences.

Really, isn't this wonderful? The Lord truly is going before the workers in that field. They are altogether too few to press into the many opening doors. One local president assured us that he feels certain that if he had six more workers, a thousand believers could be added in his field alone in 1930. How sad it is that in the face of such providential leadings, and with such urgent need for an increased staff of workers to instruct and train these new churches and believers in regard to their new relationship and responsibility in this message, the division was not able to provide for one single new worker to be added to Rumania next year! In fact their funds did not enable them to add a new worker to any of the unions in the home portion of the Southern European field.

In Jugoslavia, where the believers have suffered much and are still suffering for the sake of the Lord

Jesus and present truth, where, as one government official said, we must expect to be persecuted as in the Middle Ages until we gain government recognition, hundreds are accepting the message; and the public authorities who have really come to know our members, bear witness that the Adventists are the very best citizens of the land.

Well, brethren and sisters, these are indications that the latter rain is being poured out in these fields. Our hearts are cheered as we associate with the brethren here, and learn of the experiences that make clear that the Lord is finishing His work and preparing a people for His coming. Our hearts are made sad, too, as we hear of the terrible sufferings and beatings and imprisonments that many are enduring for the truth's sake. And yet in the face of all this the truth swings forward.

It is a cheering report from the Southern European Division, and we rejoice in what God is doing here. Brother Olson and his coworkers are of good courage, and are pressing the battle to the gates. May the Lord bless the Southern European Division field in all its interests!

Honduras

By E. E. LORNTZ

OUR camp meeting this year was very well attended by members from both the coast and the Bay Islands. The island of Bonacca, where we have our largest church, was the place chosen for our meeting. W. E. Baxter, superintendent of the Central American Union, and W. D. Kieser, home missionary secretary of the union, were present, and led out in both spiritual and practical instruction which was appreciated by all. As the town is almost entirely built over the water, and the streets consist of bridges, our tent was pitched on perhaps the only place on the "key" where there was sufficient land for it.

A long-to-be-remembered part of the meeting was on Sabbath afternoon when the old "fathers" and pioneers of the advent message in the Bay Islands stood up and related their experiences of the early days.

It was a tale worth listening to. We were told how Elder and Sister F. J. Hutchins came to the islands and won the hearts of the people by their untiring efforts among them. "Uncle Dave" Haylock, once a heavy drinker, served for many years as the elder of the church. Richard Wood and S. J. Bennett told of their many trips on the mission schooner the "Herald," and remembered even to this day the details of how certain sails were managed when memorable squalls and storms broke out. Stephen Haylock, Jarrett Wood, and Eva K. Borden, with others, added their experiences, and the meeting closed with the song, "Faith of Our Fathers." All were inspired to remain true to this message, and to fight the good fight until the Master comes. May God bless our faithful people in Bonacca and the Bay Islands.

As the work among the Spanish people in Honduras has grown considerably, and it was found difficult to combine the Spanish and English languages, the plan of separating the English work in the Bay Islands and British Honduras to form a new mission was looked upon with favor. This plan has now been favorably passed upon, so beginning with Jan. 1, 1930, the British Honduras and Bay Islands Mission will begin to function with its headquarters in Belize, British Honduras. C. B. Sutton, who has labored for many years in these countries of the Caribbean, was elected superintendent of the new field. We hope that this change will prove a blessing to both missions.

The oldest city of the Americas has heard the last warning message. Trujillo, where Columbus for the first time set his foot on the American continent, and where he had the first mass read by the priests who accompanied him, was visited this year by a band of workers. W. E. Baxter and the writer, with two native workers, pitched a large tent in the heart of the town, immediately in front of the stone that marks the place where the American filibuster, William Walker, was executed by the Hondurans in 1860. Through the generosity of the United Fruit Company we were supplied with free electric light. The town was stirred over the advent message, although our time was cut down to ten days by the au-

thorities. L. H. Olson and A. de la Cerda followed up the work, and we are now glad to report the baptism of nine converts.

Some years ago one of our lawyer members was judge of Trujillo, and during his stay there built a nice little church building. However, due to the lack of laborers no public work had been done. A good Sabbath school has now been organized, and we hope soon to report the organization of a church.

We are doing what we can to stand loyally by our people in the Harvest Ingathering work. In last year's campaign we raised over \$1,800, and we hope to do just as well if not better this year. It is very interesting to see how people respond to the appeal of our missions. I have been to see men in all kinds of positions, and have never been turned down roughly. We have solicited from the president of the republic and the ministers of his cabinet, and by many of them our work has been highly recommended. The governor of the colony of British Honduras also added his name to our list when we called upon him. We also call upon the large fruit companies, and they respond with liberal gifts.

Our workers are of good courage. Pray that the Lord may send the light to many of those who sit in the terrible darkness of Catholic Honduras.

San Pedro Sula.

A Vacation in China

By MRS. C. C. CRISLER

(From a Personal Letter)

WE have just returned from a short, but wonderful vacation — two weeks in the Chekiang Province, or rather a week among the mountains of the Gna Ssa.

The trip from Shanghai to Wenchow, where our mission station is, was made in a Chinese steamboat, in which we traveled "first class Chinese." This means that we had comfortable cabins and carried our own food, spreading our table in the saloon, and in addition to what we had brought, were supplied with hot rice and boiling water.

The scenery on the way was lovely, much like that which one sees in the Inland Sea — numerous small, verdure-covered islands, dotted with picturesque houses and temples and pagodas, blue, blue water, fishing boats by the hundreds, junks of all sizes, with their sails set to the wind. It all leaves a memory delightful to recall.

Less than two days brought us to

Wenchow, and after a day spent with the families there, we started for Gna Ssa, accompanied by the Gregory family. Brother Wilkinson had not returned from an itinerary, but Mrs. W. promised that they would follow the next day.

Leaving at six in the evening in a big open boat, we reached our first stop about five hours later. Here we changed into sampans, each person to a boat, except in two cases where the folks preferred to double up rather than ride alone. We had been promised that there would be a "lively" night, for sampans are proverbial for the "live stock" they carry. But we were prepared. With our "Flit" spray we went over each boat before spreading our beds, and no bug bothered us that night, nor any mosquitoes. After we got used to the plash of the oars and the gliding of the boat, we had a good sleep. It was midnight when we started, and at midday the next day we made our

next stop. We were quite a party — nine in all — seven boatloads, so our arrival made quite a stir in the little town. It looked as if every man, and of course all the women, had come out to greet us. The dialect was different, so only the Gregorys could talk to them. They were very friendly, as the country people usually are.

We decided not to change here, but to go an hour farther on before leaving our boats. We had already stopped for a picnic breakfast about eight that morning. Food didn't seem to figure very large while we were pushing on. If we ate twice a day, we did very well. We fed on scenery and queer sights.

Hauling Up the Boats

Several times we came to places where two canals were separated by mud banks, and here, by means of two windlasses and the aid of our boatman, our boat was lifted over and dropped into the next canal. Every turn in the river gave us something new, either in beautiful landscape or in native life.

Well, we finally picked up our chairs and were on the way over the mountain road. The men walked — some to save expense, one because he was too heavy for the bamboo poles, and one, I am afraid, would have liked to ride, but was too proud to ride while other men walked. However, we women soon found that although we had hired chairs, we, too, were expected to do considerable walking. Our men were "soft" and really unable to carry us over the high passes. And it was good for us to walk.

About seven that evening we came to the first monastery in the mountains, just over the summit. It was a lovely spot. The sun had gone down, and in the soft twilight the fern-covered hills, the river bed, the feathery bamboos, the great moss-grown boulders nearly perpendicular up to a thousand feet above us, fairly ravished us. I wondered how Paradise could be more perfect.

We, and especially the men, were tired and would have been glad to rest here, but Brother Gregory said, "No." This monastery had a bad name, and we must push on a little farther. And we were well repaid. The road grew lovelier with each step it seemed, and it was no hardship to go on and on.

A Temple for a Hotel

Half an hour, and we had reached our camping place for the night — a temple in good repair, with plenty of sleeping space and a big courtyard. The monks soon brought us

hot water and towels, and then, while we spread our cots for the night, they prepared us a good satisfying meal of rice and *tsai* and eggs and mushrooms, which we supplemented from our lunch baskets. One gets no bread or crackers, and rarely any sweets, and if one is not fond of Chinese chow, he is likely to go hungry if there is no foreign food along.

A good night's rest and breakfast, and we were ready for another day. A few hours at the Great Dragon Falls, then we returned to the temple for dinner and to pack our cots and set out once more, this time for the monastery which we intended to make our real camping spot.

A Peaceful Valley

It was a wonderful afternoon. I wish I could recall the sights that all the way kept arresting our attention. But it was left for the summit of the mountain pass, reached about five that afternoon, to almost finish us for its gasping surprise. We looked over a valley, the most beautiful and peaceful that I ever hope to see on this earth. Running around the outer edge, and standing like great protecting walls, were the mountains that looked like vast cathedrals, so beautiful and awe-inspiring that I wanted to kneel down and pray. The rocks are not colorful as the vivid rocks of the Grand Cañon, but the softest tone of mauve and violet and gray, with everywhere some green growth of moss or fern or sometimes a lovely azalea on the sides.

That pass had eight hundred stone steps on one side, and over nine hundred on the other. These mountain trails are really kept in good repair. They are seldom traveled by foreigners, and of course our passing everywhere brought out the curious country folk for a "look-see."

That evening at 6 p. m. we reached the end of the trail — an entrancing, lovely spot — besides which, as the Chinese there have it, "there is nothing better in heaven or in earth." Chinese characters to this effect are written over the gate.

The monastery itself is one of the best, and the service good. We were met at the gate, for the monks had sighted our caravan coming, with the usual towel wrung out of hot water, and were then shown to the best suite the temple afforded — three rooms, a guest hall or reception room, with bedrooms on either side. These latter served the women folks, and the men spread their cots in the court below. There is no charge for staying at the temple, and after being shown to our rooms, we were left to care for ourselves or give orders for meals just as we chose. Of course one pays

for anything he eats, and when leaving it is expected he will leave a small donation. Usually we paid about 25 cents per capita, and this pleased our hosts well.

We were thankful to spread our cots that night, knowing that they would stay put until we should strike the trail for home again.

The immediate surroundings of the temple are very lovely, and in some respects very unusual. The great monoliths rise up sheer into the sky, and in the twilight look like huge giants. The formations are often peculiar. One is almost a perfect monk in the attitude of worship. Another is like a huge camel. On the face of one of the great boulders, about one third of the way up and perhaps five hundred feet from the ground, was carved an image of Buddha and the characters, "*Tien Chu*" (the god of heaven). How man had ever accomplished such a feat was a wonder to us every day we stayed there. Close by was a lovely falls and cañon, and several gloomy, almost frightening caverns; and always, on the highest and most inaccessible places, Buddha — "in every grove and on every high hill."

Next day we took chairs and went off for the day — a picnic and a swim and a visit to two interesting temples. One of these was built in the cleft of a great monolith — the temple ten stories high and looking like a spot on the face of the great rock. We climbed to the seventh story up a gloomy stone stairway, that took all

our strength and almost all our courage. On the seventh story was the temple room where the worship is conducted. All these temples serve also as inns, and the visitor is treated with the utmost courtesy.

A Walk to Church in the Rain

We went home that day in a down-pour that continued for three days. One of these days was Sabbath, and in spite of the rain, Gwoh Yng, Mr. Crisler, and I got into our rain clothes and started out for one of our churches, about five miles distant, where there was to be a baptism. It was a little company of fifty members, and two were added to the membership that day. We went on to another village near the sea for the service. The country wasn't any too safe. Pirates live in near-by caves, and prey on passing vessels. But even they were peaceful that day.

The following Monday we started for home by a different route, through low country dotted with lovely hills, and everywhere the rice paddies. It was bandit country through which we passed that day, and no need to urge the coolies to hurry. We were all glad to get through, especially as we heard several pistol shots that sounded to us like signals. We were certainly thankful to be so protected, especially as we heard, on reaching home, of the robbery and kidnaping of a boatload of missionaries on the way to Mokanshan. We reached home just fourteen days from the time we left, and every one voted our vacation a real success.

The Law and the Gospel

(Continued from page 18)

at Sinai, apostasy has centered in the rejection of the mediatorial work of the Son of God, and the disregard of the true Sabbath of the fourth commandment, the sign of the sanctification ministered to us through that mediatorial work, while every true reformation has involved the restoration of the gospel of the true mediatorial work of our great High Priest and of the original Sabbath of the Lord as the sign of the new creation. These two great reforms in doctrine and experience constitute the very heart of this advent message which we are to proclaim to all the world in these last days.

New Testament Provides Interpretation

Many books have been written to develop the meaning of the sanctuary and its services, but the one really authoritative interpretation is found in the New Testament, in which the

person and work of Christ in His life of perfect obedience and His atoning death and His priestly intercession are fully revealed. There we see the Son of man who came "to give His life a ransom for many." Matt. 20:28. There we see "the Lamb of God, that taketh away the sin of the world." John 1:29. There we see "the true tabernacle, which the Lord pitched, not man." Heb. 8:2. There we see the true High Priest, who "ever liveth to make intercession for" us. Heb. 7:25. There we see "the Mediator of a better covenant, which hath been enacted upon better promises." Heb. 8:6. There we learn that it is our privilege "to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh." Heb. 10:19, 20. There we learn that "the blood of

the everlasting covenant," by virtue of which our Lord was raised from the dead, avails to make us perfect in doing the will of God (Heb. 13:20, 21), even as Christ did.

In the epistle to the Hebrews, which opens up to us the blessings made available for us through the fulfillment of the typical services of the sanctuary, all of which center in a pre-existent, incarnate, dying, risen, ascended, interceding, and coming Christ, we have the most remarkable commentary upon the types and shadows of the tabernacle in the wilderness. Why not read this epistle in connection with the reading of the books of Exodus and Leviticus? Ask for the fulfillment of the promise of the Holy Spirit to guide into all the truth.

I can only suggest that the book of Leviticus is the book of worship, in which the forgiveness of sins and the way of access to God through the ministry of duly appointed priests, is fully set forth; that the book of Numbers reveals the terrible results of the

unbelief which failed to take possession of the Promised Land, with the consequent wandering in the wilderness for many weary years; and that the book of Deuteronomy includes a review of past experiences and their meaning, and an outline of further instruction, closing with the song of Moses (Cf. Rev. 15:3), and "the blessing, wherewith Moses the man of God blessed the children of Israel before his death." Deuteronomy 32 and 33. The death of Moses, because he failed to follow fully the instruction of Jehovah concerning the rock which had already been smitten (Num. 20:6-12), and his resurrection and admission to heaven (Jude 9; Matt. 17:3), testify to the inexorable righteousness and the saving-mercy of God, who hates sin, but loves and saves the repentant sinner.

And thus we are brought to the experience of the children of Israel in taking possession of the land promised to Abraham, with the instructive lessons revealed under the leadership of Joshua.

are being utilized in this last hour to redeem the time and liberate their own captives.

"The governor of that state and his predecessor, after closing the churches, used every means to have the people give up their home idols. When the people found they could live without these saints, and that the churches were schools, many began to buy Bibles; thus the doors have been opened to us. Although the state government is atheistic, our work is getting co-operation due to our anti-alcohol magazine, *El Centinela*, and our temperance teachings. Our colporteurs have letters of recommendation from the governor and other officials, and they are filling the towns and country districts with our literature. This will of course yield an abundant harvest of converts to the truth. Truly this is the golden age for our work in Mexico. I am grateful beyond words to be here where there is a real 'going' directed from the throne of the universe.

"During the last two weeks I have been visiting our churches and companies in this state of Chiapas. Due to the heavy rains which are now in full season, no automobiles can travel over the roads, so I have been traveling on horseback and afoot with varied experiences. Our work is growing rapidly here, especially in this coffee district, where I am at present, just about two hours' ride from the Guatemala border.

"Friday afternoon Brother Jiménez and I came to Tapachula, hoping to get an automobile up to this little mountain town; but not finding any, or even horses, we rose early Sabbath morning, and walked the sixteen kilometers [ten miles] in about two and one-half hours, arriving in time for Sabbath school. This morning before sunrise we baptized the converts, and after this service organized a church here. After services tonight we expect to get a good rest, and then go down the hill to Tapachula in time to catch the 7 A. M. train for the north, where I hope to organize more churches above Minatitlan. After this I shall visit and bind off the work in the state of Oaxaca where our people are enjoying great prosperity under the care of a consecrated young brother whom I recently employed. He was a jewelry and perfumery merchant, and we reached him first through our Harvest Ingathering work."

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Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart.—"The Desire of Ages," p. 356.

A Growing Work in Mexico

By J. C. THOMPSON

FREQUENTLY articles appear in the REVIEW AND HERALD from various workers, telling of the great religious awakening in the country immediately to the south of us. Long did Mexico lie well-nigh dormant in respect to the third angel's message. For forty years a little group of faithful workers have kept hammering away on the walls of indifference, racial lethargy, ignorance, and Catholicism. The results have been almost discouraging.

But a change has come of late. The masses are more or less weary of the religion which has failed to help them and their forebears for four centuries. It has taken from them all that they had to give, and returned nothing. Thus when the church found itself at grips with an aroused state, the people were in a frame of mind to welcome the controversy, or at least to regard it with apathy. Many people are actively hoping and looking for something better. Here is found the explanation of the current marked growth of the work in Mexico.

A recent personal letter from J. B. Nelson, superintendent of the Tehuantepec Mission in Southern Mexico, and an efficient, hard-working, earnest missionary, reveals some of the more intimate experiences of mission work, and also speaks of the many opening providences of God in his territory. Paragraphs from Brother Nelson's communication follow:

"While up here in the mountains and waiting for a downpour of true tropical fury to dry up, I will pay my dues and respects. I have been out from the office now a little more than a month, and am repairing and fixing the field so there will be a minimum of trouble during my vacation in the United States. I have had some good experiences which I would gladly share with you.

"First, I had a nice trip to Tabasco, which is accomplished by boats. I held an institute with our colporteurs in that state, and had some good meetings with our churches and companies. The work has grown so there that we must send them a worker the first of the year. I put in a strong appeal to Elders Andross and Parsons during the Fall Council, which I hope will bring the funds. I have the worker picked out and ready as soon as my budget gets the needed help.

Churches Changed to Schools

"You would have enjoyed seeing the change that has come to the Catholic churches in that state. They are all public schools now. The cathedrals of the *zocalos* (central plaza) are bereft of their altars and images, and over the front door is printed, '*Escuela Racional*.' Thus these monuments of ignorance and superstition, that have drained the wealth of the country and kept the people in illiteracy for more than four hundred years,

A Remarkable Record

BY M. N. CAMPBELL

Two years ago a young German preacher was sent to Cincinnati to open work among the many thousands of Germans living there. After a series of meetings, forty-four new believers were baptized and a church was organized. Others were added from time to time until the membership reached seventy-one. The brother, D. F. Roth by name, is now holding another effort with a large attendance, and he feels confident that they will have another ingathering of souls.

For a time this new organization met in the English church, but later they decided it would be for their interests to secure a house of worship of their own. They found a church building formerly occupied by the German Methodists that could be secured for \$20,000, but it would require \$6,000 to put it in order and supply the necessary furniture. At two meetings of the church, \$10,000 was raised and soon afterward \$6,000 more was added to the fund; \$2,000 was voted to them from the Church Extension Fund this fall, thus leaving only \$8,000 to be raised. There is a good parsonage included with the property, and the income from this has carried the interest.

They completed their Ingathering work in three weeks this year, and considerably exceeded their goal. In the eight weeks following they raised \$1,600 more to apply on their church debt, and took a whole-hearted part in the Week of Sacrifice. During 1928 this new German church raised for all purposes \$17,876.34.

The Germans are a thrifty people, who, when converted to the truth, show their devotion in a very practical manner. The same is true of the Scandinavian people. Conference presidents in whose territory are found communities of these nationalities, would do well to ponder these facts, and seek to add to their constituency the strength which these people bring.

Gleanings From the Field

ACCORDING to the Home Missionary Department of the General Conference, 3,000,851 Harvest Ingathering magazines were printed this year, in thirty-six languages.

SEVEN were baptized by W. B. Lindsay in Winnemucca, Nev., Dec. 7, 1929. This makes a total of thirty-six baptized by Elder Lindsay during the eleven weeks he has been laboring in the Nevada Conference.

TWENTY were recently baptized at Long Beach, Calif.

THE December *South American Bulletin* reports the baptism of thirty-two in the South Brazil Union.

ON Nov. 24, 1929, twenty were baptized as a result of the effort for colored people carried on in Los Angeles, Calif.

As a result of a tent effort conducted last summer in Lincoln, Nebr., by M. B. Butterfield and R. T. Baer, ten converts embraced the message.

G. C. NICKLE, superintendent of the Central Colombia Mission, South America, states that the work is opening up there beyond all their power to compass it.

ELEVEN were baptized November 16 in Alturas, Calif., and a new church of twenty-two members was organized. Six persons were also added to the Lake City, Calif., church. These converts are fruits of the work of Chester E. Westphal, one of the first young ministers to work under the General Conference Interneship plan.

Appointments and Notices

GENERAL CONFERENCE ASSOCIATION

Notice is hereby given that the next regular meeting of the constituency of the General Conference Association of Seventh-day Adventists will be held in the Auditorium, San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this association are the delegates to the session of the General Conference.

F. M. Wilcox, President,
H. E. Rogers, Secretary.

GENERAL CONFERENCE CORPORATION

This is to give notice that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Auditorium at San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this corporation are the delegates to the session of the General Conference.

F. M. Wilcox, President,
H. E. Rogers, Secretary.

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-sixth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., Feb. 25, 1930, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of

Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution, as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, President.
L. W. Graham, Secretary.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Monday, February 24, 1930, at 7 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
C. C. Pulver, Sec.

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 9 a. m., February 24, 1930. The object of the meeting is to elect trustees, and to attend to other matters which should properly come before the membership of the association.

The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the board of directors of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

F. H. Robbins, Pres.
R. L. Walin, Sec.

PUBLICATIONS WANTED

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

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

Miss A. M. Barkwille, 715 E. 108th St., Los Angeles, Calif., would like any Seventh-day Adventist literature suitable for missionary work.

Mrs. Ferris, 1606 V St., S. E., Anacostia, D. C., desires Present Truth, Signs of the Times, and Watchman, for distribution.

E. Taylor, 402 West Main, Cherryvale, Kans., wishes a continuous supply of Signs of the Times, both weekly and monthly, also Watchman and tracts, for missionary work.

ANOTHER APPEAL

Time and strength have been granted for replying to the 248 responses received in answer to the appeal published in the Review of Oct. 24, 1929. The response is so much greater than was anticipated that I am encouraged to make an appeal to the home missionary secretaries to give me the addresses of all in their churches who are not financially able to secure their own literature (especially the Review and Herald) where that lack cannot be supplied by each church itself. It matters not in what part of the world it may be, if those who receive the papers can read English.

That the above suggestion may become effective, it is apparent that many who have literature to spare, but have not responded, must do so, and it is to be hoped it will not be postponed until forgotten.

There is much to encourage as to the results of this "used literature" work. From India comes this: "Will you especially thank your mother for the papers she is the means of my receiving? Indeed they are enjoyed by the people out here. I shall be glad to use all I can get."

A letter has just been received from C. E. Knight, president of the British Guiana Conference. After tendering the thanks of the conference and many churches, he writes: "Beginning with December, 1928, a large amount of literature has been coming to us in different ways, and it has been greatly appreciated, in that it has supplied ways and means for a number of our churches to carry on home missionary work, without which they could not have done much, on account of the poverty of the people and their inability to purchase literature for free distribution."

From the West Indies comes this story: "We were to hold a series of evangelistic meetings. We began the work by giving out the papers you sent us. We had to open the meetings to answer the questions asked. After a few weeks there were twenty-five persons rejoicing in this glorious message. Could you look into their happy faces and ask what first interested them in the truth, their answer would be, 'Those papers.'"

Will you give others a chance by addressing me at 1434 E. California Ave., Glendale, Calif.? Mrs. D. A. Fitch.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A Washington sister asks the Review family to join her in praying that her husband and son may stop drinking and give their hearts to the Lord.

A brother in Virginia asks prayer for the healing of his wife, that her life may be spared for the rearing of her children.

A sister in Wisconsin who at one time was healed by the prayers of the church, requests prayer that she may be healed again.

An Oregon sister who has been bedfast for a year with a severe nervous trouble, earnestly desires prayer for healing, also for the conversion of her husband.

A grandmother asks Review readers to pray that her grandson may give up cigarettes.

A sister in Panama requests prayer for her two sons, one who has been out of the fold over eight years, and the other who makes a profession, but is drifting into the world; also for the conversion of her sister, who has been sick for many years.

A brother in California desires prayer for some personal friends that he met while in the railroad service who are interested in the truth.

A sister in Pennsylvania asks prayer for the healing of her daughter who has been sick for a year, and that she may give her heart to God; also that her husband and six sons may accept the truth.

A Michigan sister writes of "the marvelous answer to our prayers. My husband is healed physically, and his mind is better than it has

been for years." Yet he is prejudiced against the Sabbath and uses tobacco. He is now reading the Bible for the first time in his life. She asks that we continue prayer for him.

OBITUARIES

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

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

Fleming.—W. L. Fleming was born at Eldora, Iowa, May 5, 1859; and died Dec. 13, 1929.

Hartwick.—Mrs. Frances Hartwick, wife of N. W. Hartwick, died April 12, 1929, at West Grove, Iowa.

Wagner.—Elmer Eugene Wagner was born Sept. 18, 1916; and died at Farmington, Wash., Dec. 16, 1929.

Schadiwy.—Fred Schadiwy was born in Bergen, Norway, May 26, 1863; and died in Chicago, Ill., Dec. 4, 1929.

Axelsen.—Emma Alvena Axelsen was born at Exira, Iowa, Sept. 20, 1885; and died at Nevada, Iowa, Nov. 29, 1929.

Weedle.—Peter Weedle was born in Hamburg, Germany, Oct. 2, 1870; and died in Missoula, Mont., Oct. 29, 1929.

Larson.—Gust. Larson was born in Grenna, Sweden, Nov. 1, 1841; and died at Rockford, Wash., Dec. 8, 1929.

Hollingsworth.—Magee B. Hollingsworth was born in Illinois, May 21, 1869; and died in Arcadia, Fla., Nov. 21, 1929.

Goodwin.—Mrs. Alice Goodwin was born in Ottumwa, Iowa, Dec. 16, 1855; and died at Boulder, Colo., Dec. 11, 1929.

Marshall.—Mrs. Anna Marshall was born in Edgar County, Illinois, March 27, 1880; and died in Tampa, Fla., Nov. 30, 1929.

Bell.—Jessie May Bell of Amsterdam, N. Y., was born March 6, 1897; and died Nov. 20, 1929. She is survived by one sister.

Hartwick.—Nelson Wilmott Hartwick was born at Clinton, Mich., Feb. 3, 1853; and died at West Grove, Iowa, Dec. 19, 1929.

Christensen.—Mrs. Louie Christensen, née Sene Madison, was born in Hombie, Denmark, July 1, 1865; and died at Hampton, Iowa, Nov. 23, 1929.

Coverdale.—Mrs. Elizabeth Coverdale died at Ypsilanti, Mich., Dec. 17, 1929, in her eighty-sixth year. One son and one daughter are left to mourn.

Przedmojski.—Mrs. J. A. Przedmojski died in Dallas, Tex., Nov. 10, 1929, at the age of eighty-nine. She was a great-niece of the celebrated Fanny Crosby.

Badger.—Mrs. Ida Badger was born in Baltimore, Md., and died at the same place, Dec. 3, 1929, at the age of seventy-two years. Two daughters mourn their loss.

Klatt.—F. G. Klatt was born in Kansas in 1877; and died at Paradise Valley, Calif., Dec. 6, 1929. His wife, one son, his mother, three brothers, and one sister survive.

Little.—Mrs. Sadie E. Little, née Miller, was born near Topeka, Kans., Jan. 5, 1869; and died near Ripon, Calif., Dec. 13, 1929. Her husband and four children are left to mourn.

Smith.—Mrs. Augusta Smith was born in Ohio, March 8, 1867; and died at Vassar, Mich., Dec. 21, 1929. Her husband, three daughters, and eight grandchildren mourn their loss.

Charlton.—Mrs. Clarendia E. Charlton, née Young, was born at Sligo, Md., June 16, 1867; and died in Takoma Park, Md., Dec. 24, 1929. Her husband, two sons, one granddaughter, and a sister are left to mourn.

Ballou.—Mrs. Mary Emily Ballou was born in Jeffersonville, Ind., Nov. 24, 1887; and died at Beckley, W. Va., Dec. 4, 1929. She is survived by her husband, one son, one daughter, three sisters, and two brothers.

Saunders.—George Thomas Saunders was born in Springfield, Ill.; and died at Turlock, Calif., Nov. 27, 1929, at the age of sixty-four years. He leaves his wife, seven daughters, three sons, three brothers, and one sister to mourn their loss.

Haughey.—Mrs. Daisy D. Haughey was born near Bowersville, Ohio, Dec. 21, 1870; and died Dec. 10, 1929. She was converted in 1888, and was united in marriage with Allen G. Haughey Nov. 26, 1890. She leaves as mourners her husband, three sons, three daughters, one grandson, and one brother.

Kitto.—Mrs. H. R. Kitto, wife of H. R. Kitto, of Nelson, British Columbia, was born Feb. 19, 1869; and died Dec. 2, 1929. She accepted the truth thirty-five years ago, and with her husband was a pioneer of the message in Alberta. She leaves her husband, four sons, and four daughters to mourn.

Weston.—Orvin Weston was born in Michigan, Nov. 26, 1865; and died in Pierreport, N. Y., Dec. 22, 1929. In 1880 he was united in marriage with Rhoda J. Collier, who preceded him in death in 1916. To this union were born one son and one daughter, who are left to mourn. For thirty years he served the West Pierreport church as elder.

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The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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Takoma Park, Washington, D. C.

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DO NOT FORGET—

THAT this is the time of year to see that a calendar hangs on the wall of the home of your friends and relatives. The beautiful HOME MISSIONARY CALENDAR, with its many colored pictures of Bible scenes, and the cover design showing Christ knocking at the door, will be an inspiration to the recipients, and may bring to them the truth that we wish to express in all that we do or give.

JUST THE MARKING of the Sabbath in red has been the means of calling the attention of people to the Sabbath truth, and their acceptance of it. Remember the price is only 25 cents post-paid, and it will be hard to get more beauty and more benefit for a like expenditure. Price in Canada, 35 cents.

HAVE YOU DONE YOUR DUTY in sending out the little Morning Watch Calendar this year? This little calendar in itself is an appeal to a deeper devotional life. Letters come from all over the country, each telling how the writer has seen one of these little calendars, and

how much good it did him. He may have picked it up in his hotel room along with the Gideon Bible, and its appeal touched his heart. What better missionary work can you do than to call the attention of men and women to the Saviour of the world, and appeal to them to make Him first in their lives, first in the day's duties?



REMEMBER the price is only 5 cents, but the inspiration that it may bring to the reader will be above price, for a soul may be won to the kingdom as a result of its ministrations. The beautiful gift edition at 15 cents fills a need for something a little better.

JANUARY AND FEBRUARY are both good months to distribute these little calendars. If there is a hotel in your town, and you would like to place a copy in every room, you can purchase a quantity for this purpose for a slight reduction from the regular price. The Book and Bible House will know.

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

SEVENTH-DAY ADVENTIST YEAR BOOK for 1930

THE Year Book for 1930 is almost ready, and you will perhaps want one of the first copies, for it becomes more interesting year by year. If you wish to catch a glimpse of the magical growth of this movement, take the Year Book and turn the pages, for you will see almost every corner of this old world mentioned in our mission program.

HERE you will find every mission station, every publishing house and educational institution, every sanitarium and medical mission, every conference,—divisional, union, and local,—and the names and addresses of our workers scattered from the far north to the far south, from the western shores of America to the Far East of the Orient, and the islands of the sea.

NATURALLY, as the message grows in size and in extent, the Year Book that gathers the statistics, grows also until it is now quite a formidable book, so that the price for the 1930 edition is 75 cents, postpaid. (In Canada, 90 cents.)

Send your order to your Book and Bible House, and it will be filled as soon as the book is ready.

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., JANUARY 30, 1930

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

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

It is always cheering to receive notes of progress from the field, especially when this is along the line of soul-winning effort. A recent letter from I. J. Woodman, president of the Oregon Conference, contains the following:

"We are much encouraged about our evangelistic work. G. J. Seltzer and P. O. Campbell are holding a tabernacle effort in the city of Vancouver, Wash., a city with a population of about 15,000. They are having a large attendance, averaging around 500 each evening. They have a church of 100 members there, and believe this effort will double the membership. One of our interne evangelists, as a result of a tent effort this summer, raised up a church of thirty-two in a town of about 1,000 inhabitants."

The Work in Western China

J. J. STRAHLE, of the Far Eastern Division, in company with C. C. Crisler, has been spending some time in the West China Union. He writes from that field under date of Nov. 9, 1929, as follows:

"As we have visited the various parts of Szechwan, we have been impressed with the wide door of opportunity that is open to us. Wherever colporteurs have gone with our literature, there interests have sprung up. By following up these interests, hundreds of people are being led to keep the Sabbath.

"It is somewhat difficult to travel in this field, for we had to walk from Chungking to Paoning, which took us nearly two weeks. Then it took us seven days to make the trip from Paoning to Chengtu. It is a moun-

tainous country, but very pretty, with many beautiful valleys. Szechwan is called the 'Switzerland of China.'

"If all goes well, we shall leave tomorrow for Tatsienlu to visit our mission on the border of Tibet. It will take us twelve days to make the trip from here. We are planning to travel a few stages into the interior to make some observations.

"You will note from the reports which we send you, that we have had a wonderful response in recruiting men to enter the colporteur work. Then, too, the government officials and commercial firms have favored us by writing letters recommending our literature to the public. This has given our brethren courage, and impressed many of our believers to enter the literature ministry.

"While we were in Chungking we sold 100 'Hope of the World' to an army officer. When we passed through Shungking on our way to Paoningfu, we called on an officer, and sold him 50 copies of 'Heralds of the Morning.' We did even better here at Chengtu. I shall refer to this in my report of the work here. The brethren of the union are now planning to have the colporteurs and the new recruits come to Chungking, where we will have a union colporteur institute."

Change of Date of General Conference

NOTICE is hereby given that by action of the General Conference Committee the opening of the forty-second session of the General Conference is advanced one day, the first meeting being called Wednesday, May 28, 1930, at 7:30 p. m., in the Auditorium, San Francisco, Calif. The session will close June 12 instead of June 14, as heretofore planned. This change is due to the Committee's desire to adjust the Conference to circumstances unforeseen by the management of the Convention Bureau of San Francisco, whose guests we are for this period. As required by our Constitution, notice of the opening date of the session will be published in two further issues of the REVIEW.

W. A. SPICER, *Pres.*
E. KOTZ, *Sec.*

J. L. CHRISTIAN, of our Burma training school at Meiktila, Burma, writes under date of December 8:

"The work is going forward in Burma. We are just now getting out an effective literature in the languages of the country. Prof. E. M. Meleen,

of the division office, and I have just completed an inspection tour of our schools in Burma. Some of them are pitifully short of even such equipment as is considered absolutely necessary in the homelands. But a change is coming. Some of the funds are coming from elsewhere, but we also are endeavoring to do much more in the Extension and Ingathering work than we have done hitherto. Pray for us."

"Let Us Kneel Before the Lord"

READ the article under this title on page 5. It is well worth reading, and we earnestly hope that the suggestions given will be followed in many of our churches. There are occasions when the practice of standing during prayer seems justified, such as meetings held in tents where the ground is damp or soft, or formal occasions like weddings or funerals. Some of our evangelists who hold meetings in theaters or large auditoriums with crowded assemblies feel that it is better for the audience to remain standing. But we do not believe that this applies generally to our churches in their regular Sabbath services.

But unfortunately some are falling into this practice. This is to be sincerely regretted. Let us preserve in all our church services just as far as possible the old-time simplicity. We are in hearty accord with the counsel given by Brother Palmer in the article to which we have referred. We wish that it might be practiced in every Seventh-day Adventist church throughout the world.

Paysandu, Uruguay

SEVEN months after arriving in our new field in the city of Paysandu, Uruguay, we were rewarded by seeing a partial fruitage of our labors as city evangelist. Sabbath, Nov. 9, 1929, was a day of rejoicing for the church of Paysandu when seven converts followed their Lord in baptism. We are counting on another such baptism here at the close of the year.

God's Spirit is speaking not only to the humble class of people, but also to the more cultured class. It has been my happy lot to work for a prominent lawyer here in Paysandu, and just recently he has fully decided to cast his lot in with the people of God, and has asked for baptism on the next occasion.

We rejoice in having a humble part in gathering in souls for the heavenly garner. WALDO B. MIRAMONTES.