

The Advent Sabbath
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THE FIELD IS THE WORLD

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Ewing Galloway

AN OASIS IN THE SAHARA

In the countries bounding this great desert, our work is surely, even if slowly, gaining a foothold. One of the most stimulating mission stories that have appeared in the REVIEW in many days is found on page 19 of this issue, and gives the account of a glorious victory won for Christ in the land of Egypt, that skirts the eastern borders of the barren Sahara. The article is entitled, "The Wonders of the Lord in Modern 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

What Is Religious Liberty?

"Just what is religious liberty? Is it identical with the liberty the Christian has in Christ, or is it freedom to believe and act in accordance with our own sense of duty toward God instead of working, playing, or transacting business at such times and in such manner as conforms to the convictions of others?"

Strictly speaking, religious liberty is a political term with a historic meaning; as such it is entirely distinct from freedom in Christ, a liberty which only the Christian can have. This liberty no government can take away, and no soul can surrender without denying Christ.

But while civil or political religious liberty is a natural right, the Christian may, without a denial of Christ, obey any civil law, however unjust it may be, unless that law is of such a nature that obedience thereto involves violation of the law of God. In such a case, the Christian's answer must be in effect the same as that by the apostles, recorded in Acts 4:19, 20:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."



Babylon Before Her Fall

"What was Babylon before her fall? in other words, were God's people ever Babylon?"

We understand that the fall of mystic Babylon came as a result of the rejection of the great advent message of 1844. At that time the scripture at least began to be fulfilled, "We would have healed Babylon, but she is not healed." Jer. 51:9. (See also Rev. 14:8.)

It was never God's plan that His people should be divided into various denominations, that is, that they should be known by different names. His people should be one, as indicated by the words of the apostle in 1 Corinthians 1:11-13:

"It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am

of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

But there had been factions among God's people from the days of the Exodus to the cross, just as there have been divisions ever since. But this will not always continue. When Christ comes, He will not come to a divided, but a united church, described in Ephesians as "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The name Babylon is closely related to Babel, a word signifying confusion. (See Genesis 11:7-9.) But it is not, and never was, any part of the divine plan that God's people should ever be in confusion. When the Lord brought His people out of Egypt, they went out, as we read in Exodus 13:18, margin, thoroughly organized: "The children of Israel went up by five in a rank out of the land of Egypt." And it was the anxiety of the great apostle to the Gentiles that this should be true of the church of Christ. Writing to the Corinthians he said:

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

But there was division even then, only twenty years this side of the cross; and divisions there have been ever since. But this will not continue indefinitely, for in obedience to that other angel whom John saw coming "down from heaven, having great power," so that "the earth was lightened with his glory," the scattered people of God are called out of Babylon, and, united under the uplifted standard of God's eternal truth, they meet fully the description of the church as we have it in Ephesians 5:27: "A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," something that could never be truly said of a church rent by factions, some crying one thing and some another.

This being true, even today, wherever we find division there we find Babylon, or the spirit of Babylon.

And in that sense, many of God's people have always been in Babylon, and will never know complete deliverance from Babylon, except as they respond to the call of that mighty angel of Revelation 18:1-5.

May God hasten the day when by the mighty outpouring of the Holy Spirit all God's true people shall be perfectly united, prepared for His coming, and to cross over from mortality to immortality, and enter the eternal kingdom of our Lord and Saviour Jesus Christ.



Baptized for the Dead

"What is it to be 'baptized for the dead,' spoken of in 1 Corinthians 15:29?"

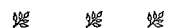
This text should be considered in its setting and not alone. Indeed, this is true of very many scriptures. The preceding and subsequent contexts should be taken into consideration.

The fifteenth chapter of First Corinthians is very largely devoted to proving the resurrection and emphasizing its importance. The apostle first speaks of the death and burial of Christ; then of His resurrection and of the evidences of it, He having been seen not only "of Cephas [Peter]," then "of the twelve," but "after that, . . . of above five hundred brethren at once." Verses 5, 6.

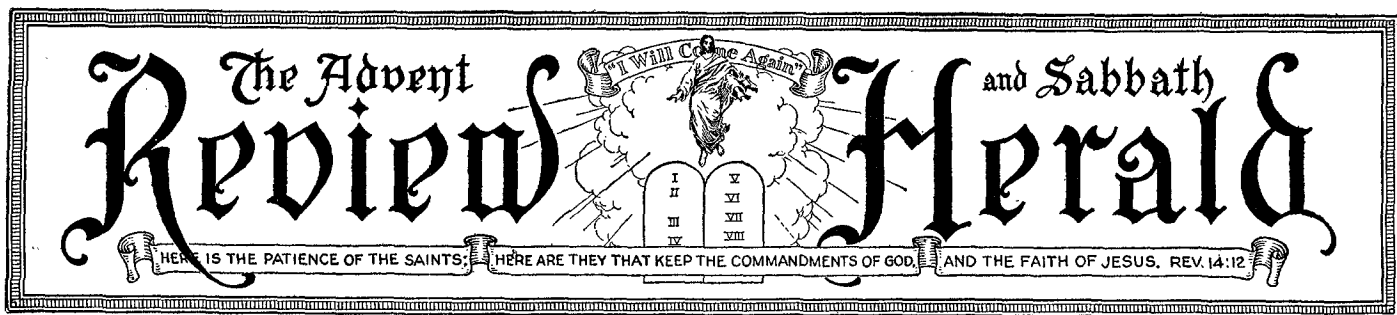
In meeting the objection that "the dead rise not," the apostle shows that "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain." Verses 16, 17.

Then in verse 29 we read: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Considered in the light of the whole chapter, the evident meaning of verse 29 is, "Why are you baptized for or because of a dead man? If the dead rise not, then is Jesus still dead. Why be baptized for or because of one who, being dead, can do nothing for you?"



THE only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption.—"Christ's Object Lessons," p. 346.



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An Excellent Definition of Education

It is an excellent definition of an educated man that Mr. Ramsay MacDonald, premier of Great Britain, gave in a speech some time ago. He said:

"The educated man is a man of certain social and spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, and rational and sane in the fullest meaning of that word in all the affairs of life."

Expressed in other words, the edu-

cated man is one who maintains a peaceful trust in God in days of adversity and affliction. He can find happiness when alone in communion with God, with nature, and with books. He is honest in his business relations toward God and toward men. His word is as good as his bond. He is rational and sane. He possesses good common sense in life's affairs.

Would that every student could hold this ideal of education before him.

F. M. W.

The Power of Personal Work

HERE is a letter that we want to share with our REVIEW readers for their encouragement and inspiration. It is written by one of our elderly ministers, R. H. Brock:

"I have just received this week's REVIEW, which tells of the death of Elder G. B. Thompson. His death touches a tender chord in my heart, as I was the first person to speak to him of his soul's salvation.

"In the summer of 1884, Elder T. M. Steward held a five-weeks' tent effort at Oblong, Ill., six miles east of Willow Hill, where George was brought up. I assisted Elder Steward as tent master. We had but little or no interest. There was a small church at Willow Hill; on Sabbaths the members came to the tent. On the last Sabbath father Thompson and his two sons came to the tent. Neither of the sons had ever made a profession of religion.

"After the eleven o'clock sermon I invited George to take a walk with me. We were seated in a nice shade, and I asked him if he ought not to seek the Lord and become a Christian. He admitted that he ought. This was my first experience or work for the conversion of a single individual. I was awkward, but I wanted to help him make a start.

"I made an appointment for the next Sabbath at Brockville, where I was born, five miles from Willow Hill. A goodly number attended, and to my surprise George was among them. I think he had decided to be a Christian. I persuaded him to attend a local camp meeting soon to be held at Farmersburg, Ind., not far away. He went and made a full surrender and was baptized."

This letter hardly needs comment, for its message to all of us is evident. Nor is it really a unique letter, for not infrequently, when some prominent worker dies, there comes to our editorial office a letter from some faithful Seventh-day Adventist, perhaps a layman wholly unknown to us, telling the story of how he had been used of God many years before to bring conviction and conversion to the minister who has now laid down his burdens.

Almost without exception, the mighty ministry of the great preachers of God is but the sequel to a decision for God brought about through the personal, quiet ministry of some other individual. For though public preaching bulks large, and the ministry of literature perhaps even larger, in the divine scheme for the salvation of men and women, a quiet word spoken in private seems most often to be the deciding influence in turning hearts to God.

It was even so in the case described in this letter. It was not in the public effort, but in the private talk, that the deep conviction was made. Nor was the appeal made by a polished and experienced minister, but by a tent master who explains, "This was my first experience or work for the conversion of a single individual." And Brother Brock adds, "I was awkward, but I wanted to help him make

a start." Blessed be awkwardness! Again is the scripture fulfilled, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Awkwardness can be more than offset by earnestness; and lack of experience need prove no handicap, for God has promised that His Spirit will give us the words we should speak. You may not have the polish and precision that education and public life bring, but you can have the power that comes from prayer and personal communion with God, and that power is mighty for the pulling down of strongholds and the bringing of men to a decision for God. You may not be able to preach like Paul, but you can carry on a simple conversation—and quiet conversations have more than once changed the destinies of men and nations.

What you have said for Christ in private may in years to come be proclaimed from the housetops to the salvation of multitudes, for you may start on his way a Luther or a Wesley, a Moody or a Spurgeon. You cannot tell whether the person to whom you now speak may some day become a mighty preacher for God. You know not what fires of evangelistic zeal you may kindle by the little flame of your personal ministry for one soul.

That is why personal work for God is a glorious adventure—an adventure that makes the exploits of fiction heroes seem pale by comparison. If you have not yet started on this divine adventure, why delay longer? Why wait when we have the most glorious, the most hopeful message that has ever been committed to men? Why wait when God has commissioned not only the ministers but every member of the church to preach this message? Why wait when we have only a short time in which to accomplish this world-wide task for God?

If you lack courage, pray God for a measure of that boldness in Jesus Christ that will enable you to speak the word for Him.

F. D. N.

Contributed Articles

A Shepherd's Care

By W. H. SEBASTIAN

A SHEPHERD is one employed in tending, feeding, and guarding the sheep. The word is figuratively applied to ministers. The sheep is a weak and defenseless animal, and is therefore altogether dependent upon its keeper for protection as well as support.

The book of Numbers outlines the duties of a true shepherd. "Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." Num. 27: 15-17. When this is carried out, the shepherd will have no time to give attention elsewhere. Otherwise the sheep will be exposed to danger.

Our example is found in John 10: 11: "I am the good shepherd." It takes a good shepherd to care for the flock in these evil days. The opposite or contrast of a good shepherd is a hireling. "He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep." Verse 12.

One of the greatest sins of the shepherds of Israel is thus pointed out by the prophet: "The diseased have ye

not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered. . . . My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34: 4-6.

There is a great need of exercising more tenderness toward the weak. Shepherds should not condemn any of the flock because condemnation is uttered against such. Ofttimes innocent ones suffer because of this un-Christian spirit.

The admonition is: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30. Greater care than ever before should be given to the flock. Let the watchman awake to their responsibility.

God's Remedy for Disease

By W. M. ANDRESS

MEDICAL men define health as "the perfect circulation of pure blood in a sound organism." Can we meet the specifications? Do we have perfect health? It must be admitted that none of us can qualify today. When man came from the hand of his Creator, he was perfect in organism and every organ functioned properly; but through the history of six thousand years of sin we have all succumbed more or less to disease.

The beloved apostle John, in his third letter, verse two, gives expression to the wish that we may prosper and be in health even as our soul prospers. This would imply that soul

or spiritual prosperity and health or physical prosperity go hand in hand.

The following texts are presented with the thought that some one may through them find God's path to health. While the psalmist would have us realize that it is the Lord "who forgiveth all thine iniquities; who healeth all thy diseases," yet we are to co-operate faithfully by bringing ourselves into harmony with the laws of nature, which are in fact the laws of God.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye

are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

Pleasant Words

"Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." Prov. 16: 24.

Our physical as well as our spiritual health may be encouraged by being associated with proper conversation.

A Merry Heart

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Prov. 17: 22.

No qualification is more to be encouraged and cherished than that of habitual cheerfulness.

"Smile awhile; and while you smile, another smiles,
And soon there's miles and miles of smiles,
And life's worth while
Because you smile."

Righteousness Tendeth to Life

"As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." Prov. 11: 19.

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. 19: 23.

"Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Prov. 3: 7, 8.

It may be seen from these texts that a live Christian experience promotes physical well-being.

The Lord's Fast

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58: 6-8.

From these words of Isaiah we must conclude that our attitude toward the needs of our fellow men is of vital importance. We are indeed our brother's keeper. The unselfish course outlined in the fast which God is pleased to call His own, tends to encourage self-forgetfulness, which is one of the essential features of personal and physical well-being. We are told that this attitude will bring health speedily.

Jesus Our Benefactor

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

While it is recognized that Jesus came into this world to live a perfect life and die an atoning death for the sins of His people, it is also made clear in the word that He came as the unwearied servant of man's necessity in a physical sense. He came to prove to a rebellious people that it is possible to live in harmony with the laws of our physical being. It is by coming into harmony with His perfect example, as well as by His divine grace, that we are healed. When we have exhausted every legitimate resource in our health-getting program, we may look to the Great Physician to manifest in a special way divine power in our behalf.

vine will and plan, the tithe is for but one purpose, and that is for the support of the gospel ministry.

We do not primarily pay tithes to support church enterprises or ministers, and we may not promiscuously give tithes to the ministers for their own use. We return the tithe to God, first of all, because it is His own, and we thus gratefully express our acknowledgment of His ownership. And the tithe is deposited according to His instruction in His "storehouse" (Mal. 3:10), that is, the treasury of the regularly organized, church, and it should be given to no one else but the appointed treasurer or other delegated authority.

We do not pay tithe as a means of winning eternal salvation. Tithing is not like buying a ticket that will give us an entrance into heaven. But the fact that we pay an honest tithe is evidence that at least in one respect we are fit to enter therein. For he that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little, is unrighteous also in much. If therefore we have not been faithful in earthly riches, who will commit to our trust the true and eternal riches? Luke 16:10-12.

Tithing, in one sense, is somewhat like a business principle. If a tenant will not pay his just rent, he is, after a time, expelled from the premises; but if he pays his rent when it is due, he may continue to occupy the place. One who refuses to pay tithe is taking that which belongs to another, and that is stealing, which is forbidden by the eighth commandment. Mal. 3:8, 9.

Similar to Sabbath Keeping

Tithing, again, is similar to Sabbath observance. The Sabbath day is God's own holy time. In fact, all time and eternity is His, but He gives us six days in which to do our own work and find our own pleasure, but the seventh day is His. Like the tithe, it never was our own and never can be. Now a conscientious, faithful Sabbath keeper is also a conscientious, faithful tithe payer, but one who is careless about the Sabbath is usually negligent concerning the tithe. The same principle of honesty toward divine ownership is involved in both cases.

The Scriptures pronounce a curse upon all who willingly, knowingly, and determinedly rob God in tithes and offerings. Mal. 3:8, 9. God curses negatively by removing His special care, protection, and blessing. That fig tree quickly withered away when it was deprived of nourishment. Matt. 21:18-20. And how soon Job's riches and his health perished when, through no sin of his own, the Lord

Why Christians Pay Tithe

By O. B. KUHN

THE tithe is the tenth part; it is the separated portion. Tithing is the separation of the tenth part; it is the setting aside of the separated portion. The Chaldean prince, Abram, recognized this duty, and therefore gave tithes to the priest Melchizedek. Jacob, Moses, and Nehemiah understood and followed the tithing system.

The pagan nations of ancient times honored their false gods, especially their war gods, with a tenth of the spoils of war, and they used the tithe for any purpose they wished. But the Hebrews, who worshiped the living and true God, regarded the tithe as inviolable, and devoted it to religious uses, that is, for the support of the priests, the ministers of the Lord. To them the command was, "The tenth shall be holy unto the Lord." Lev. 27:32.

There was a vast difference between the tithing of the Hebrews and that of other nations who knew not God. The Hebrews returned the tithe as an acknowledgment of divine ownership of all things. The other nations did not believe in this principle of personal ownership.

We are all familiar with the principle of ownership as illustrated in the transaction of paying rent. We pay rent to the owner of a building because we acknowledge his ownership, and recognize his right to demand and to receive rent from us. Our God is the owner, not of a few houses only, but of the whole earth and all things that are therein. Ps. 24:1; Job 41:11; Ps. 50:10-12; Haggai 2:8. The whole world is the Lord's, because He created it in the beginning, because He daily exercises His care and protection over it, and because He constantly sustains all creatures. Psalms 8; 19; 33; 145; 146; Genesis 1.

In the garden of Eden a "separated portion" in the form of the tree of good and evil was withheld from our first parents, Adam and Eve. Gen. 2:17. This portion to be left untouched, "lest ye die," proclaimed the divine ownership. It was to make them conscious of the divine ownership, to cause them to acknowledge divine ownership, and to lead them to recognize and respect divine rights of ownership. It was to be a test of their faithfulness, honesty, and obedience.

But our foreparents refused to acknowledge divine ownership. They abused their trust, and denied God's sovereignty. In appropriating for themselves that which belonged to another, they were stealing. And the result of their unwillingness to acknowledge divine ownership is seen today in the many troubles, woes, and miseries with which humanity is universally afflicted.

The Present Test

The portion to be left untouched today is not a tree of fruit merely, but it is the tenth of one's income, be that much or little, and it is known as the tithe. As we have seen, all things belong to God, but He condescendingly makes us stewards over them, and graciously allows us to have for ourselves the use of nine tenths of it all, but the tenth part He has reserved for Himself, and He commands us to return it untouched to Him. The tithe is His; it never was, and never can be, our own.

God might do with His own whatever He wished, but not being selfish, and loving man as He does, He benevolently directs that His portion, the tithe, be used for the support of His servants who are engaged in the soul-saving work of the gospel. Thus it is understood that according to the di-

removed His protecting care! And so it is with the person who is dishonest with the Lord in the matter of withholding the tithe. Haggai 1. Should God remove His protection from us, our troubles would multiply, and calamity and afflictions would be upon us.

Finally, how good it is to think of the special blessings promised to the faithful, honest tithe payer! "Bring ye all the tithes into the storehouse, and prove Me now, . . . if I will not open you the windows of heaven, and pour you out a blessing. . . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your

ground; neither shall your vine cast her fruit before the time in the field. . . . All nations shall call you blessed: for ye shall be a delightful land." Mal. 3:10-12.

This promise embraces both material and spiritual blessings. A degree of temporal prosperity is assured the tithe payer; but far outweighing any material consideration are those spiritual virtues and graces that bring into one's mind and heart the peace of God, the quietness of an unviolated conscience, a sense of the approval of the Lord, and a lively hope of eternal salvation. Let us be faithful to God in our tithes.

Increased Light Since 1888

A Prediction in Process of Fulfillment Now

By G. B. STARR

I WAS in attendance at the Minneapolis General Conference in 1888, and greatly rejoiced in the definite teaching of righteousness by faith, so clearly and forcefully presented there.

The entire books of Romans and Galatians were then definitely joined as an integral part of the threefold message, as were the books of Daniel and the Revelation given and received as their foundation. It is my conviction that these epistles to the Romans and Galatians, which so clearly present justification by faith, will never be separated from the proclamation of the threefold message in their worldwide work and influence, but will continue to bring added light and power to the messengers and believers.

The Holy Spirit was manifestly present during that Conference, and witnessed to the presentation of that vital subject. Our souls were refreshed with the water of life, and our spirits rejoiced in Jesus as our personal, all-sufficient Saviour. His person, His love, His righteousness, and His power to save to the uttermost, were exalted as I had never heard them in any preceding Conference.

At that meeting a statement was made by the servant of the Lord that the presentation of the righteousness of Christ, as then brought to us, and its reception, marked the beginning of the loud cry of the third angel's message, and the joining with the third angel of that other angel mentioned in Revelation 18:1, whose glory was to fill the whole earth.

These verbal utterances, made at that meeting, were soon afterward presented in writing and printed. In the REVIEW AND HERALD of Sept. 3, 1889, we read:

"The present message—justification

by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness."

Some sincere persons at that time questioned whether the definite teaching of justification by faith, and the emphasis given to that subject, were really a part of the work of the ministry of the third angel's message, and so wrote Mrs. White regarding it. She replied in the REVIEW of April 1, 1890:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"

Wrote Constantly on This Theme

Later, when we reached Australia, she was led to write constantly upon this theme, in articles for the papers, and in the manuscripts for forthcoming books. She also wove it into her public talks, and encouraged the teachers in the Australasian Bible school, opened in Melbourne, to emphasize it in their classes. This was done, and the books of Romans and Galatians were studied, verse by verse, and deep spiritual experiences followed. Mrs. White stated that she saw rays of light from the courts above coming down into those classrooms.

In the REVIEW AND HERALD of Nov. 22, 1892, one year after our arrival in Australia, she wrote:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

In her earliest visions Mrs. White had been shown these promised movements of these angels, and now recog-

nized the fulfillment. In "Early Writings," pages 277, 278, she wrote:

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice. . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."

In considering all that is embraced in the special light of these angels, which was to lighten the whole earth, we naturally inquire what the messengers of the third angel are carrying to the people of all lands, that is bringing light and joy and salvation to them? And we see an open Bible in the hand of every messenger, with special light shining upon its prophetic books, illuminating sealed portions, and directing minds upward toward the heavenly sanctuary, toward Christ as its high priest engaged in the closing work of the gospel. They are also diligently considering the promises, in all portions of the word, of the speedy second coming of the Lord Jesus in power and great glory.

We also see the converts to these messages in possession of books and messages, entitled, "Testimonies for the Church," "The Spirit of Prophecy," etc. We further note that those who read these books most devotedly are filled with faith and love. They seem to have special love for God and His word and love for one another; and we note great transformations in their lives. We learn also that these writings have accompanied the proclamation of the three angels' messages from their beginning, as predicted in Revelation 12:17. We further note a marked increase in the light and volume of these writings since the prediction of increased light at the Conference of 1888.

A Leader Bears Testimony

To this increase of spiritual light at this particular time, Elder A. G. Daniells, in his helpful booklet, "Christ Our Righteousness," pages 90, 91, calls special attention. He says:

"Among the greatest of all the blessings that have followed that meeting has been the abundant instruction which the Lord has sent to His people through the Spirit

of prophecy regarding our Lord and Saviour Jesus Christ and how to live His life by faith. This instruction is truly illuminating. It is worthy of note that since the Minneapolis Conference there have come to us, through the Spirit of prophecy, the following volumes of instruction:

"Steps to Christ," in 1892.

"Thoughts From the Mount of Blessing," in 1896.

"The Desire of Ages," in 1898.

"Christ's Object Lessons," in 1900.

"The Ministry of Healing," in 1905.

"The Acts of the Apostles," in 1911.

"It is well known to all who have read these books that the great dominant theme is Christ,—His victorious life in humanity, His atoning sacrifice on the cross, and how He now may be made unto us poor mortals wisdom, righteousness, sanctification, and redemption.

"Besides these intensely spiritual books, scores and scores of messages have been sent to us through [counsels to individuals and churches and] the REVIEW AND HERALD, which contain the clearest and most helpful instruction regarding the subject of righteousness by faith. All this is of priceless value to the church. It throws a flood of light upon the great problem of redemption in all its phases."

Can the reader estimate the loss to the people of God, and to the whole world, of spiritual light and encouragement, had these books never been inspired and written?

Through these messages of the Spirit of prophecy, the Lord Jesus

has also given clear proofs of His divine leadership in this world movement. Fields afar have been pointed out, and the messengers called to enter. "Regions beyond" have been occupied, and heathen fortresses, long held by the prince of darkness, have fallen before the light and power attending the third angel's message. Delivered captives from sin, by the thousand, in many lands, are today singing their songs of deliverance, of praise for the light that has reached and rescued them. This song is rapidly swelling into a loud universal hallelujah in all languages, of praise to the Lord Jesus, the great Deliverer.

Daily reports from the messengers in all lands bear testimony to their conviction that the loud cry of the message is now sounding, accompanied by the falling of the showers of the promised latter rain.

We in the homelands must now by faith be putting on the wedding garment of Christ's righteousness, for "only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.'"—*Review and Herald, July 9, 1908.*

Singing a Lie

By I. A. CRANE

"THE song which the ransomed ones will sing,—the song of their experience,—will declare the glory of God."—*Education,* p. 308.

Of the 144,000 it is said that they sing a new song that no one else can sing. Rev. 14:3. Then all the redeemed will engage in singing again the song of Moses and the Lamb. This is the song of deliverance when every foe is vanquished forever. What a glorious song that will be! What a meaning it will have to those who sing it! Rev. 15:3.

"Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, if rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Education,* pp. 167, 168.

Paul reasoned that to talk or pray in an unknown tongue would be of no benefit either to himself or to those who heard him. He makes the same application to singing. "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15. What good can come from a song that is not understood nor experienced by the one who sings nor by those who hear? We are told that the singing of good songs freed Israel from idolatry. Might not people today who struggle against besetting sins gain victory in the same way?

A heartfelt song of praise is one of the highest forms of worship. "Whoso offereth praise glorifieth Me." Ps. 50:23. On the other hand, when the heart of the singer is not right with God and he seeks to attract attention to himself, the whole song is an abomination and is idolatry. Amos 5:23. God had a purpose in giving the talent of song, and when that purpose is perverted, it is a sin equal to the perversion of any other blessing which He bestows.

"The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory."—*Testimonies,* Vol. VII, p. 116.

Many songs today have but little to them either in the meaning of the words or in the inspiration of the music. Even among those who profess to worship and serve God, there is an evident and increasing disrelish for the old soul-inspiring songs that have stirred and inspired the hearts of God's people in centuries past. This is all too true with the good old songs of the message. Has this come because the message has changed, or because few today believe the message with the fervor that was seen among the early pioneers? Has it come to pass that we today cannot sing those songs with the spirit and the understanding.

Some songs will never grow old in this world, but they may fall into disuse, just as the temple of God and the worship of God did in olden times, and for the same reason,—because of a departure from the simplicity of His worship. A good song may be spoiled in different ways. It may be spoiled by the egotism of the singer, or by the lack of Christian experience which hinders the singer from entering into the spirit and sentiment of it. If a song is not true, or if we cannot honestly enter into the sentiment of it, we would better not sing it. A young lady some years ago refused to sing the words:

"Then in a nobler, sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering
tongue
Lies silent in the grave."

When asked why she did not sing, she replied that it was just as bad to sing a lie as to tell one any other way. Is not this true? But if so, how dare we sing,

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride,"

without meaning what we sing? And can we sing,

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all,"

without gladly yielding life and soul and all to Him? Can you sing,

"Am I a soldier of the cross?"

without a great sense of your utter unworthiness when compared to what you owe to Jesus? And then dare you sing,

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word,"

and not do what you promise by His grace to do? Remember, God is not mocked. Don't think that because

you have a voice and understand music, God will excuse you. Dare you use that talent to parade your own ability rather than in glorifying God? Do you dare to sing a lie right in the presence of God, and before a congregation of witnesses? God forbid!

Young man, young woman, it will do you good to turn back to the good old songs your father and mother

sang from love and experience; and it seems to me that it will do modern Seventh-day Adventists good to get back where they can enter into the songs that breathe the spirit of the advent message. Shall we really today "sing with the spirit and . . . with the understanding"? Truly it can be said, "Such song has wonderful power."

not the priests and rulers sent spies to watch His movements, and report His every word? Had not these been present at every gathering of the people, and carried to the priests information of all His sayings and doings? "Ask them which heard Me, what I have said unto them," replied Jesus; "behold, they know what I said."

Christ Before Annas and Caiaphas

By MRS. E. G. WHITE

OVER the brook Kedron, past gardens and olive groves, and through the hushed streets of the sleeping city, they hurried Jesus. It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded, and He moved painfully. But in eager haste His captors made their way with Him to the palace of Annas, the ex-high priest.

Annas was the head of the officiating priestly family, and in deference to his age he was recognized by the people as high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less experienced Caiaphas might fail of securing the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for at all events, Christ's condemnation must be secured.

Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial. Under the Roman rule the Sanhedrin could not execute the sentence of death. They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. It was therefore necessary to bring against Christ charges that would be regarded as criminal by the Romans. An accusation must also be found which would condemn Him in the eyes of the Jews. Not a few among the priests and rulers had been convicted by Christ's teaching, and only fear of excommunication prevented them from confessing Him. The priests well remembered the question of Nicodemus, "Doth our law judge any man, before it hear him, and know what he doeth?" This question had for the time broken up the council, and thwarted their plans. Joseph of Arimathea and Nicodemus were not now to be summoned, but there were others who might dare to speak in favor of justice. The trial must be

so conducted as to unite the members of the Sanhedrin against Christ. There were two charges which the priests desired to maintain. If Jesus could be proved a blasphemer, He would be condemned by the Jews. If convicted of sedition, it would secure His condemnation by the Romans. The second charge Annas tried first to establish. He questioned Jesus concerning His disciples and His doctrines, hoping the prisoner would say something that would give him material upon which to work. He thought to draw out some statement to prove that He was seeking to establish a secret society, with the purpose of setting up a new kingdom. Then the priests could deliver Him to the Romans as a disturber of the peace and a creator of insurrection.

Christ read the priest's purpose as an open book. As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond of union, or that He gathered them secretly and in the darkness to conceal His designs. He had no secrets in regard to His purposes or doctrines. "I spake openly to the world," He answered; "I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. Now they were carrying out their purpose. The midnight seizure by a mob, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned.

Turning upon His questioner, Jesus said, "Why askest thou Me?" Had

Annas was silenced by the decision of the answer. Fearing that Christ would say something regarding his course of action that he would prefer to keep covered up, he said nothing more to Him at this time. One of his officers, filled with wrath as he saw Annas silenced, struck Jesus on the face, saying, "Answerest Thou the high priest so?"

Christ calmly replied, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" He spoke no burning words of retaliation. His calm answer came from a heart sinless, patient, and gentle, that would not be provoked.

Christ suffered keenly under abuse and insult. At the hands of the beings whom He had created, and for whom He was making an infinite sacrifice, He received every indignity. And He suffered in proportion to the perfection of His holiness and His hatred of sin. His trial by men who acted as fiends was to Him a perpetual sacrifice. To be surrounded by human beings under the control of Satan was revolting to Him. And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear.

The Jews were looking for a Messiah to be revealed in outward show. They expected Him, by one flash of overmastering will, to change the current of men's thoughts, and force from them an acknowledgment of His supremacy. Thus, they believed, He was to secure His own exaltation, and gratify their ambitious hopes. Thus when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine character. By a word, by a look, He could compel His persecutors to confess that He was Lord above kings and rulers, priests and temple. But it was His difficult task to keep to the position He had chosen as one with humanity.

The angels of heaven witnessed every movement made against their loved Commander. They longed to deliver Christ. Under God the angels are all-powerful. On one occasion, in obedience to the command of Christ, they slew of the Assyrian army in one night one hundred and eighty-five

thousand men. How easily could the angels, beholding the shameful scene of the trial of Christ, have testified their indignation by consuming the adversaries of God. But they were not commanded to do this. He who could have doomed His enemies to death bore with their cruelty. His love for His Father, and His pledge, made from the foundation of the world, to become the Sin Bearer, led Him to endure uncomplainingly the coarse treatment of those He came to save. It was a part of His mission to bear, in His humanity, all the taunts and abuse that men could heap upon Him. The only hope of humanity was in this submission of Christ to all that He could endure from the hands and hearts of men.

Christ had said nothing that could give His accusers an advantage, yet He was bound, to signify that He was condemned. There must, however, be a pretense of justice. It was necessary that there should be the form

of a legal trial. This the authorities were determined to hasten. They knew the regard in which Jesus was held by the people, and feared that if the arrest were noised abroad, a rescue would be attempted. Again, if the trial and execution were not brought about at once, there would be a week's delay on account of the celebration of the Passover. This might defeat their plans. In securing the condemnation of Jesus they depended largely upon the clamor of the mob, many of them the rabble of Jerusalem. Should there be a week's delay, the excitement would abate, and a reaction would be likely to set in. The better part of the people would be aroused in Christ's favor; many would come forward with testimony in His vindication, bringing to light the mighty works He had done. This would excite popular indignation against the Sanhedrin. Their proceedings would be condemned, and Jesus would be set

free, to receive new homage from the multitudes. The priests and rulers therefore determined that before their purpose could become known, Jesus should be delivered into the hands of the Romans.

But first of all, an accusation was to be found. They had gained nothing as yet. Annas ordered Jesus to be taken to Caiaphas. Caiaphas belonged to the Sadducees, some of whom were now the most desperate enemies of Jesus. He himself, though wanting in force of character, was fully as severe, heartless, and unscrupulous as was Annas. He would leave no means untried to destroy Jesus. It was now early morning, and very dark; by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace. Here, while the members of the Sanhedrin were coming together, Annas and Caiaphas again questioned Jesus, but without success.

When the council had assembled in the judgment hall, Caiaphas took his seat as presiding officer. On either side were the judges, and those specially interested in the trial. The Roman soldiers were stationed on the platform below the throne. At the foot of the throne stood Jesus. Upon Him the gaze of the whole multitude was fixed. The excitement was intense. Of all the throng He alone was calm and serene. The very atmosphere surrounding Him seemed pervaded by a holy influence.

Caiaphas had regarded Jesus as his rival. The eagerness of the people to hear the Saviour, and their apparent readiness to accept His teachings, had aroused the bitter jealousy of the high priest. But as Caiaphas now looked upon the prisoner, he was struck with admiration for His noble and dignified bearing. A conviction came over him that this man was akin to God. The next instant he scornfully banished the thought. Immediately his voice was heard in sneering, haughty tones demanding that Jesus work one of His mighty miracles before them. But his words fell upon the Saviour's ears as though He heard them not. The people compared the excited and malignant deportment of Annas and Caiaphas with the calm, majestic bearing of Jesus. Even in the minds of that hardened multitude arose the question, Is this man of godlike presence to be condemned as a criminal?

Caiaphas, perceiving the influence that was obtaining, hastened the trial. The enemies of Jesus were in great perplexity. They were bent on securing His condemnation, but how to accomplish this they knew not. The members of the council were divided

Our Words

BY RUTH TODD

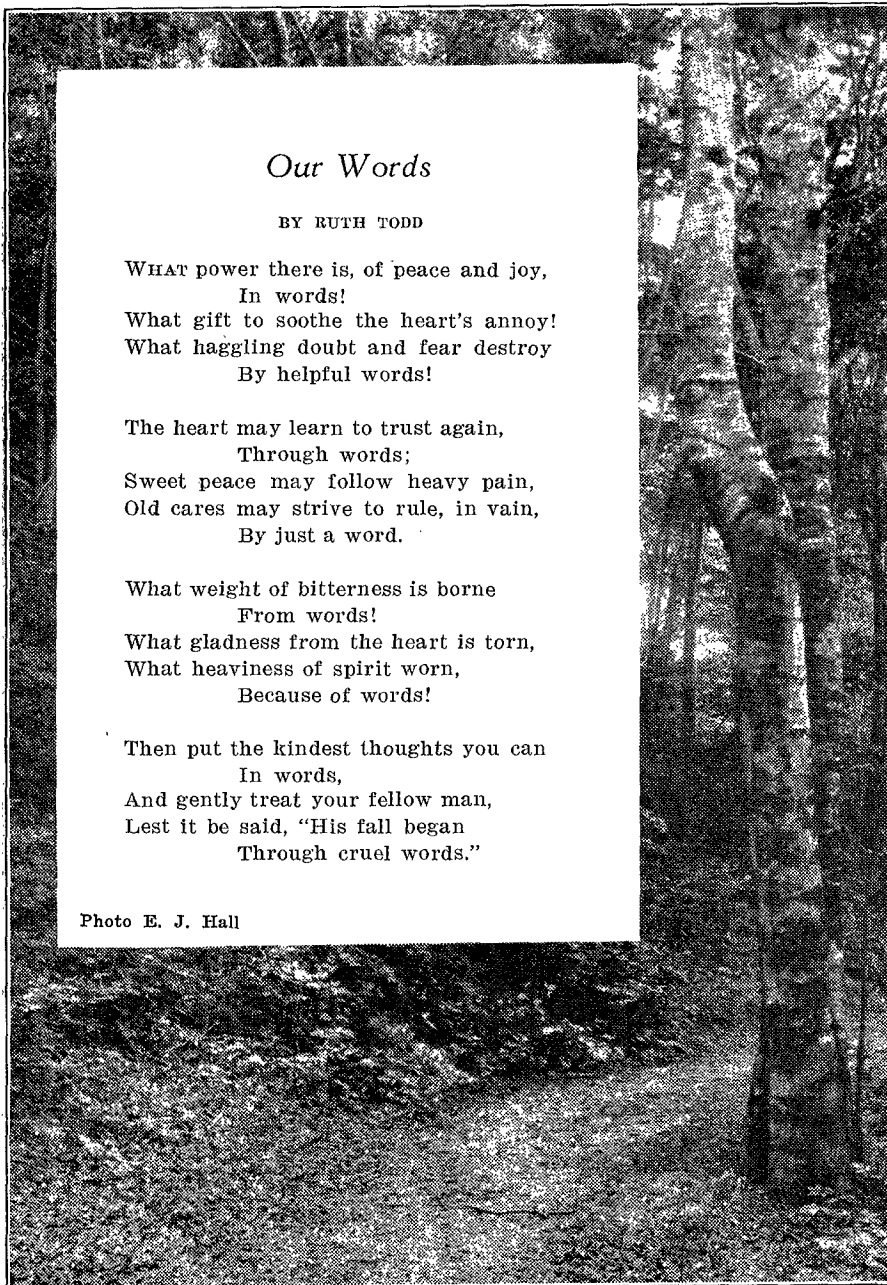
WHAT power there is, of peace and joy,
In words!
What gift to soothe the heart's annoy!
What haggling doubt and fear destroy
By helpful words!

The heart may learn to trust again,
Through words;
Sweet peace may follow heavy pain,
Old cares may strive to rule, in vain,
By just a word.

What weight of bitterness is borne
From words!
What gladness from the heart is torn,
What heaviness of spirit worn,
Because of words!

Then put the kindest thoughts you can
In words,
And gently treat your fellow man,
Lest it be said, "His fall began
Through cruel words."

Photo E. J. Hall



between the Pharisees and the Sadducees. There was bitter animosity and controversy between them; certain disputed points they dared not approach for fear of a quarrel. With a few words Jesus could have excited their prejudices against each other, and thus have averted their wrath from Himself. Caiaphas knew this, and he wished to avoid stirring up a contention. There were plenty of witnesses to prove that Christ had denounced the priests and scribes, that He had called them hypocrites and murderers; but this testimony it was not expedient to bring forward. The Sadducees in their sharp contentions with the Pharisees had used to them similar language. And such testimony would have no weight with the Romans, who were themselves disgusted with the pretensions of the Pharisees. There was abundant evidence that Jesus had disregarded the traditions of the Jews, and had spoken irreverently of many of their ordinances; but in regard to tradition the Pharisees and Sadducees were at swords' points; and this evidence also would have no weight with the Romans. Christ's enemies dared not accuse Him of Sabbath breaking, lest an examination should reveal the character of His work. If His miracles of healing were brought to light, the very object of the priests would be defeated.

False witnesses had been bribed to accuse Jesus of inciting rebellion and seeking to establish a separate government. But their testimony proved to be vague and contradictory. Under examination they falsified their own statements.

Early in His ministry Christ had said, "Destroy this temple, and in three days I will raise it up." In the figurative language of prophecy, He had thus foretold His own death and resurrection. "He spake of the temple of His body." These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem. Of all that Christ had said, the priests could find nothing to use against Him save this. By misstating these words they hoped to gain an advantage. The Romans had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. Here Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. On this point two witnesses were found whose testimony was not so contradictory as that of the others had been. One of them, who had been bribed to accuse Jesus, declared,

"This fellow said, I am able to destroy the temple of God, and to build it in three days." Thus Christ's words were misstated. If they had been reported exactly as He spoke them, they would not have secured His condemnation even by the Sanhedrin. Had Jesus been a mere man, as the Jews claimed, His declaration would only have indicated an unreasonable, boastful spirit, but could not have been construed into blasphemy. Even as misrepresented by the false witnesses, His words contained nothing which would be regarded by the Romans as a crime worthy of death.

Patiently Jesus listened to the conflicting testimonies. No word did He utter in self-defense. At last His accusers were entangled, confused, and maddened. The trial was making no headway: it seemed that their plottings were to fail. Caiaphas was desperate. One last resort remained; Christ must be forced to condemn Himself. The high priest started from the judgment seat, his face contorted with passion, his voice and demeanor plainly indicating that were it in his power he would strike down the prisoner before him. "Answerest Thou nothing?" he exclaimed; "what is it which these witness against Thee?"

Jesus held His peace. "He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: "I ad-

jure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God."

To this appeal Christ could not remain silent. There was a time to be silent, and a time to speak. He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law. More than this, His own relation to the Father was called in question. He must plainly declare His character and mission. Jesus had said to His disciples, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Now by His own example He repeated the lesson.

Every ear was bent to listen, and every eye was fixed on His face as He answered, "Thou hast said." A heavenly light seemed to illuminate His pale countenance as He added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

For a moment the divinity of Christ flashed through His guise of humanity. The high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart. Never in after life did he forget that searching glance of the persecuted Son of God.—*"The Desire of Ages," pp. 698-707.*

(To be concluded)

Saving Faith

By MEADE MACGUIRE

TEXT: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward, destroyed them that believed not." Jude 5.

The fact is very familiar to us that God led His people out of slavery in the land of Egypt, and also the fact that many of them never reached the Promised Land. God calls attention to this again and again in the New Testament and throughout the Bible. More than one chapter is largely devoted to a review of the experiences of Israel as they traveled from Egypt to Canaan.

Let us read another text: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and

in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." 1 Cor. 10:1-5.

So the apostle Paul calls attention to this sad experience of Israel, and especially emphasizes the fact that they were all subjects of the providence of God, and all shared in many blessings from God. They all shared in the miraculous experiences by which God brought His people out of bondage and took them toward the Promised Land.

But the apostle also emphasizes the fact that with many of them God was not well pleased, and they were destroyed in the wilderness. Why is it that the inspired writers again and

again throughout the New Testament call attention to these experiences? Let me read the eleventh verse: "Now these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

We are told that the experiences of Israel in coming out of literal Egypt and passing through the literal baptism of the Red Sea and their literal journeyings through the land and entrance into Canaan, are types, and many of their experiences are illustrations or examples of similar experiences in the spiritual life of God's children in this second and last pilgrimage from Egypt to the Promised Land.

We have this statement again in Hebrews 3:17: "With whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief."

All these experiences were ensamples or types or illustrations of that course on the part of Israel which displeased God and led Him to overthrow and destroy them in the wilderness. In their hearts He found the awful sin of unbelief. If I should ask for a definition of unbelief, I suppose practically every one here would be ready with an answer, and yet I am inclined to think that many of our definitions would fall short of the correct one.

Unbelief Voiced in Actions

Suppose I tell these three persons right in front of me here that if they will appear before me here tomorrow morning at 7:30, I will give them \$1,000 apiece. They go out from this room, and one of them says, "I don't believe it. I don't believe the man has \$1,000; and if he has, I am perfectly certain that he would not give it to me." That person is an infidel so far as my promise is concerned.

The next person says, "I believe that he is honest, and I believe that since he promised, he will certainly do it, and I mean to be there at 7:30 and get that \$1,000." He goes off and forgets about it, and goes to bed, and in the morning he wakes up; and after a while he thinks about it, and he says, "Well, I am pretty sleepy. I guess I will sleep a little longer," and so he sleeps a while longer. Then he wakes up and says, "I must go to breakfast." After breakfast he starts out, and he meets some friends on the way. The hour comes, and he is not there.

My friends, that is unbelief. The man didn't doubt my word. He was

not an infidel. He believed that I was honest, and that I would do what I said. He believed it, but he didn't lay hold of it to bring the thing into his experience. That is unbelief; and while we all of us look upon the sin of unbelief as a rather trifling sin, God regards it as one of the most desperate and wicked and hopeless sins that we can commit. The sin of unbelief has done more, perhaps, to thwart the plans of God for His people and for the evangelization and salvation of men, than any other one sin, or possibly than all other sins combined.

The third man says, "I believe it. I believe he will do it. I know he



My Hope

BY MRS. R. C. PORTER

HAS my hope for its foundation
The atoning blood of Christ?
Is His saving grace so real
As to reconstruct my life?

Does the blessed hope inspire me
With a zeal so full of love
As to fill my very being
With a power from above?

Am I treating life too lightly,
Or in keeping with the light
That has shone upon my pathway
Until now I walk by sight?

Am I drinking at the fountain
Drawn from out Immanuel's veins?
Is the fruit of consecration
Proof that sin has left no stains?

Am I building, surely building,
On the Rock once cleft for me?
Its beauty and its truthfulness
Completely set me free.

Take my worldly disposition,
Turn it, Lord, that I may love,
More and more, to read and study,
Meditate on things above.

"O what peace we often forfeit"
By our doubts and by our fears;
Banish these, O Lord, I pray Thee,
Though it be by pain and tears.

I surrender all, dear Saviour,
Make all that Thou canst of me.
I am helpless, oh, so helpless,
But Thy power I would see.



has the money, and I know he would not tell a lie." And he is right here at 7:30 and gets his \$1,000. That is belief.

God took all His ancient people out of Egypt, all of them were under the cloud, and all passed through the sea, and all ate of that spiritual food that God sent from heaven and drank of that water from the rock; but with many of them God was not well pleased because of their unbelief, and He destroyed them in the wilderness.

The great lesson is that in these last days God will lead a people out of spiritual Egypt, out of sin, out of

infidelity; they will accept His message, and step out by faith in Him, and experience the blessings and privileges of God's people year after year; and yet many of them will eventually be overthrown and destroyed because of unbelief.

Israel at Rephidim

Now let us notice one or two of these experiences of Israel that give us a concrete illustration of the point we are endeavoring to emphasize. "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." Ex. 17:1.

The next few verses give us a narrative of the experiences that followed because they had no water to drink: "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?"

The people wanted water; they were thirsty. They were in the heart of the desert, where there was no water. They were desperate for water for themselves, their children, and their flocks and herds. What should they have done? My friends, is it not perfectly plain to us now what they should have done?

Faith Required

It had been but a few weeks since God had wrought two mighty miracles in regard to water. He had taken them through the Red Sea and brought them to Marah, where there was no water but poison water, and He had by a miracle produced good water, and they had been saved at that time. Why was it that at this time they did not look up to God and say, You have brought us thus far; you have promised to take us all the way; we will trust you to do this for us? But instead of doing this, they immediately began to murmur and complain and chide with Moses.

"Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so."

Then in the seventh verse we read: "He called the name of the place Mas-sah [the margin says that is "tempta-

tion"], and Meribah [the margin says, "chiding" or "strife"], because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"

I think He means here to convey the thought that there is nothing that is so wicked in the sight of God as for His people to practice the sin of unbelief or doubting, to act as if they thought God would be false to His promises, untrue to His people and to Himself.

Unbelief of the Ten Spies

There is another experience recorded in the thirteenth chapter of Numbers that is quite similar to this one. The Israelites had sent out the twelve spies to go and look over the Land of Promise and bring back a report. When these men came back, it is a very common statement that ten of them brought back an evil report and two of them brought a good report. But, my friends, the whole twelve of them brought a good report. They all brought the same report. "They told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." That was their report, the unanimous report of the whole twelve. All told the truth: There is nothing lacking of all God said; the land floweth with milk and honey; it is a land of great prosperity and productiveness, and here is the fruit of it.

But immediately ten of those men gave expression to their unbelief, and only two of them exercised faith that God would fulfill the promises He had made in leading them out. This was at the place called Kadesh-barnea, and with all the investigation that has taken place it is impossible, I think, to determine today whether or not Kadesh-barnea was right inside the line of the land of Canaan. It probably was; so if these people had not allowed unbelief to control their actions, they might have gone in at once, and thus have saved thirty-nine years of wandering in the wilderness. But because of unbelief they went back, and through the judgment of God they wandered until enough of them had died so it would have been possible to line the road all the way from Sinai to the Jordan River on both sides with the bodies of those who fell because of unbelief.

Israel's Persistent Unbelief

Now if we turn to the seventy-eighth psalm, we have a review of this whole experience of Israel in their journeys from Egypt to the Land of Promise. And this is called

here in the second verse a parable. This whole parable, if we study it, we shall find is designed to teach how terrible are the results of continued and persistent unbelief. Let me read just a few verses, beginning with the twelfth verse:

"Marvelous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and He made the waters to stand as a heap. In the daytime also He led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and

Who Wears a Smile?

BY MRS. BESSIE F. JANITZKY

WHEN roses bloom in gardens rare,
And skies are blue, and all is fair,
And everything is going good,
When things come out just as they
should,—

It's then we all can smile.

Now in these gardens once so fair,
The snow and sleet are gathered there,
The skies above are dark and dreary,
And nothing in the world looks cheery.

Ah! tell me now who wears a smile?

It's those who look to God above,
And live within His care and love,
And fully trust, though clouds hang low,
And walk as He would have them go,
That always come out smiling.

caused waters to run down like rivers.

"And they sinned yet more against Him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation."

So the story goes on, relating one experience after another, showing the mighty power of God in His providential dealing with Israel, in His blessings upon them, in His many miraculous deliverances, and again and again it says they tempted Him. "For all this they sinned still, and believed not for His wondrous works. . . . But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir

up all His wrath. . . . How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel."

Man a Free Moral Agent

We all understand that God is omnipotent. So far as the physical world is concerned, this is true; but there is another realm, the moral realm, in which human beings are placed, and there God exercises His omnipotence only so far as man is willing to co-operate with Him. God has chosen to make us free moral agents, and we must co-operate with God in carrying out His plans, or we limit Him. It seems to me, brethren and sisters, that with all the promises we have, with all the hopes that we have held before ourselves all these years, that our daily prayer ought to be, "O Lord, today help me not to limit Thee by a life of *unbelief*."

I don't think we are tempted much about infidelity. We are not tempted much to disbelieve and throw the promises aside and say, "I don't believe they will be fulfilled;" but the trouble with us is when God Himself has made a promise to His people, we say, "That is good. I believe there are people who will experience that, but it is too great to expect in my life." That is the sin of unbelief.

Let us just look a moment at this thought, making it practical, bringing it home to ourselves. What does this lesson mean to you and me? What does it mean to us in our personal life? in our own personal experience in the things of God? We all know that we are not going into the kingdom of God as families, nor as a church, nor as a denomination, nor as a nation, but we are going in as individuals who have washed our robes and made them white in the blood of the Lamb; and therefore we know that all that God requires in the personal experience of every man that He promises to take into His kingdom is that he believe God. That faith every one of us must have.

Dead to Sin

Now let me read the scripture found in 1 Peter 2:24: "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." How many times I have asked people to read that with me and put themselves in the text, like this: "Who His own self bare my sins in His own body on the tree, that I, being dead to sin, should live unto righteousness."

Notice what is said in Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin."

You say, "Yes, God says it, and I believe it, and I know it is so; I believe Brother So-and-so has it, and I hope sometime I may have it." That is unbelief. But when we say, "Thank God, He promises that to me just the same as to every other poor lost sinner, and when God says He bore my sins on the cross and I take Him at His word, I am dead to sin. Thank the Lord, I am dead. I reckon it is so, and the moment I do that, it is so. God says it is so, and God cannot make me any more dead to sin than I am the moment I say, "Lord, you say so, and it is so.'"

Now it seems to me that these things are fundamental; that many of God's people today are drifting along, thinking that sometime something will wake them up; and all the time they are grieving God, and are in danger of being overthrown in the wilderness, just because of unbelief.

"Greater Works"

Well now, so much for our personal experience. What about our service?

Let me read just one text over here in the fourteenth chapter of John: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Who said that? Why, my friends, where are our greater works? "He that believeth on Me, the works that I do shall he do." Where are your greater works? Haven't these scriptures plainly brought forth the fact that God holds unbelief to be the refusal of His people to rise up and lay hold of and experience the things that He freely promises them? He says, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." And, brethren and sisters, that means you, every one, doesn't it? And to the humblest as well as the most exalted of us all, God says, "You believe in Me; then you are to do the works that I do, and greater things. I go to My Father, and I impart to you the power and force of life, this life of service." But we fail to say, "Lord, I believe it. I empty out all myself, my unbelief, and I will rise up to do it." That will give Him an unobstructed channel, and God will never fail to fulfill His word.

An Individual Responsibility

It seems to me that this simple statement lies at the very foundation of the finishing of this message. I cannot look to some other man, some other woman, to rise up and in the power of the latter rain go on and finish the work, and expect that I will get there too. It is an individual

responsibility. Every one of us who expects to go on with the people who live and walk by faith and triumph by faith, must enter into the life of faith. We must believe that God is with His people. Every time any man or woman comes around and suggests that doubt, "Is God really among us?" it sends a chill of horror through me. There is nothing more hateful in the sight of God than to manifest or express that doubt, after all the mighty power He has manifested and the love and mercy He has shown all the years that He has been carrying this great movement to the whole world. We have no right to doubt for a moment that God is in this movement, and that we are His people, and that He is going to take it through speedily to victory. It is our privilege and our duty to live a life of such faith and such determination that His promises shall be realized in our lives, that God may be glorified, and not limited by us in our daily experience.

I do hope that we shall personally go over once more the great promises that God has made to us, promises of the outpouring of the Spirit, and that we shall say, "Lord, I will no longer practice unbelief in my life." God has said, "The Holy Spirit awaits our demand and reception," if we will only demand it with an intensity of purpose proportionate to the value of the object we seek. And God will not refuse that divine gift to any man or woman. You can have it and have it at once, if you will meet God's conditions, and will put unbelief out of your heart. Isn't that so?

Brethren, let us not wait for some one else to lead the way when we know the simple principles upon which God will work for us mightily and will do for us the work that He is longing to do. Let us not hesitate. Let us go on our knees and say, "Lord, I believe; help Thou mine unbelief," and then rise to go forth and accomplish the work that God alone can do. May God help us to do it.

Patience

By LOUIS HALSVICK

"LET patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

It has been said that "perfect patience makes a perfect Christian." It is true that patience does not embody all the elements that constitute the Christian character, but patience is so related to every other moral quality that it cannot exist without having associated with it the entire cluster of Christian graces. The Christian graces interact and sustain each other. Patience, therefore, is a true index of a mature and finished Christian.

We find Christians whose integrity cannot be impeached and whose devotion is profound and sincere, and yet they are impatient. They chafe under, and fret about, the petty annoyances of life, not to the extent of becoming angry and revengeful, but they fume and effervesce, they frown and scold.

Sometimes we flatter ourselves, and call this irritation and righteous indignation, but it certainly does not show the meek spirit of Christ. Impatience is very nearly allied to anger.

What is patience? We understand that patience, according to the original meaning of the word, "is an uncomplaining endurance of toil, trial, provocation, and suffering." It has been said that patience can be considered in three different lights: First, as a natural endowment; second, as a divine gift; third, as the product of cultivation.

It cannot be doubted that some men are blessed with greater natural equanimity than others. But Christian patience is also a divine gift; it is an integral part of sanctifying grace. Patience, whether natural or gracious in its origin, is capable of cultivation. No one can receive that charity which "beareth all things," "endureth all things," "hopeth all things," and "never faileth," without possessing the grace of patience.

It is understood that Peter was by nature impetuous. Such was the quickness of his resentment that he cut off the ear of a servant in vindication of his Lord. But after the Pentecostal baptism Peter was a different man.

Patience must be tried and tested. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." When James therefore says, "Let patience have her perfect work," he implies the improbability of this quality, and also the perfective effect of its exercise upon our character, for he immediately adds, "that ye may be perfect and entire, wanting nothing."

Patience can be maintained and increased by watchfulness. "Let him that thinketh he standeth take heed lest he fall." Every element of the Christian life is subject to the laws of growth. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."



Conducted by Promise Kloss

One of Thousands

By MRS. O. A. SKAU

As the first gray streaks of dawn stole across the eastern sky, two figures silently picked their way through the lantana brush and in through the mission gate until they came to a parting in the road. Here they stopped. Both were without hats or wraps of any kind, for none are needed in the warm nights of the tropics. The missionary spoke to her companion, a noble, earnest-faced Telugu woman of about forty. "You will see them sometime this morning? There is no apparent reason why he should not live."

"Yes, they do have two children living; maybe this one will, but we must remember that seven of their children are dead." With a sigh the Indian woman added, "That is the way in nearly every family."

"I know there are about seven who die to two that live, but we must pray that this little fellow may be the exception to the rule."

The Telugu woman wrapped her sari about her closer, and carefully found her way through the high, wet grass toward the girls' hostel (dormitory). The other woman watched her, and in her heart breathed a prayer of thankfulness for a helper who was so capable, whole-hearted, and untiring.

The next day they visited the little new stranger, and found that his friends had fed him on goat's milk mixed with pepper water, but in spite of that he seemed happy. He was bathed and made warm with some little old woolen things from a bundle the women had brought, and was soon sound asleep beside his mother.

Two mornings later, shortly after the Telugu woman had reported all was well at the time of her early morning call, the missionary stopped her bread making to answer a call at her front door. There on the top step she found the little fellow's grandmother, rocking back and forth, wailing, with the baby dead in her lap. As soon as she realized the missionary was there, she held the naked baby out to her, and fell on her face, wrapping her arms about the white woman's feet.

As the missionary held that little

dead child in her arms, she wondered, "Could it not have lived if given proper care? If we only had a place for such cases, could we not have saved its life?" I wonder.

He was just a wee Hindu baby,
Whom some Hindu god had cursed,
To which the parents give offerings,
Though it cost all they have on earth.

They're afraid to shake off their custom,
Or flee from the devil's snare,
For they know not the God of heaven
Who loves black or white everywhere.

But He needs more men and more money
To tell of His loving care,
And lift these poor Indian heathen
From the depth of their dark despair.

Will you be the one who will answer
With, "Here, Lord, am I, send me"?
Then you'll see the fruits of your labors
Through the years of eternity.

The Poisoned Pool

By HARRIET W. WATERS

SOME time ago one of our popular magazines published a picture with the title, "The Poisoned Pool." There was represented a little pool of greenish opalescent water. The banks near the edge of the water did not show any plants growing. So far the picture did not mean a great deal. This



A Baby Boy of Southern India

absence of verdure was not especially suggestive, but when one noticed the two men who completed the picture, one knew at once what it meant. One of the men, very evidently hot and thirsty, and taking the other man's interference as a joke, was leaning eagerly forward struggling to reach and drink of the water in the pool. The other man, despairing of making his companion understand, with all his strength was holding him back. It was plain—the pool was poisoned.

There are many poisoned pools of which we must not allow our children to drink. How are we to prevent them?

In spite of our efforts to keep these young people clean, pure-minded, and wholesome, with a taste for good reading, are we not unwittingly allowing them to drink of a poisoned pool if we let them read without discrimination the pages of the average newspaper? It is impossible to keep the papers away from our young folks, nor would it be desirable to do so if we could. They learn from them much current history and pick up many bits of information which awaken in their minds an interest in science and literature. So the elders in our family co-operate in a plan of guidance.

We try to find some article or bit of information in the daily along a line of known interest to the children. Especially do we exert ourselves when we suspect that some scandal, crime, or other poison is attracting attention. One of us will casually refer to our "find" in such a way as to distract attention from the scandal and draw it to the wholesome item.

"I saw an item in the paper about Mars," one may say.

"Are they making any discoveries?" another asks.

"Jean, you have the paper. On page four you will find it. You were asking something about the planets a day or two ago. This will interest you."

The first page having been passed over, and page four now being on the outside, the scandal is probably

not read. This plan works sometimes, not always, of course.

Scientists tell us that every thought is indelibly imprinted on our brains. If this is so, everything we read makes its impression, never to be erased, and our children's brains are marked everlastingly with the ugly stories which they read. What a pity! Why must it be when there are thousands of interesting and inspiring articles, besides books—so many of the latter that it seems as if it would need a hundred lifetimes to read even the best of them.

We plan regarding books, too. Of course we encourage the use of the public library. Once in a while a book is selected which is not just what we want the young people to read. Then we try dexterously to interpose some fascinating book, by talking about it at table.

"Mary Roberts told me today about a new book on the Yosemite, relating many Indian legends of that region, and explaining customs of the Indians," one of us will say. "I bought a copy as I came home. It looks fascinating."

"I wish we were not going out tonight, for I should like to get right at it," another will respond.

Ten to one, the children will get far into it before their bedtime.

We care for our children's bodies, keeping everything about them clean and wholesome, and their food is watched with the greatest care—the proper vitamins, calories, and all other necessities being rigidly adhered to and harmful things prohibited. The mind needs food of the right kind, too, and needs to have harmful things excluded along with things which are perhaps not wholly evil but only coarse. Let us set before our children wholesome food for the mind.—*Issued by the National Kindergarten Association.*



The Atmosphere of Home

IN choosing a home, God would have us consider, first of all, the moral and religious influences that will surround us and our families. We may be placed in trying positions, for many cannot have their surroundings what they would; and wherever duty calls us, God will enable us to stand uncorrupted, if we watch and pray, trusting in the grace of Christ. But we should not needlessly expose ourselves to influences that are unfavorable to the formation of Christian character. When we voluntarily place ourselves in an atmosphere of worldliness, and unbelief, we displease God, and drive holy angels from our homes. Those who secure

for their children worldly wealth and honor at the expense of their eternal interests, will find in the end that these advantages are a terrible loss. Like Lot, many see their children ruined, and barely save their own souls. Their life work is lost; their life is a sad failure. Had they exercised true wisdom, their children might have had less of worldly prosperity, but they would have made sure of a title to the immortal inheritance.—"*Patriarchs and Prophets*," p. 169.

Summer

BY KATHLEEN DAVIS

By the roadside near the woodland,
Summer makes the path so fair,
Sets my heart again to singing,
Sets my feet for straying there;
Round the stump a wreath of lilies,
Tiny things with blush of rose;
Summer has a way of weaving
No one but our Father knows.

Wild wisterias are winding
Gentle tendrils round themselves,
Building walls of softest purple,
To hide away the woodland elves;
Feathery spirea blossoms,
Like some far-off ocean spray
Thrown across a rift of sunlight
Peeping through a cloudy day.

Coral flowers near the pathway,
Pearls all bathed in setting sun,
Beauty that in mem'ry lingers
Long, when summertime is done;
Ferns that frolic in the breezes,
Warblers on the pasture fence,—
Nature praising her Creator
For sweet summer recompense.



The Underwater World

JEAN and Helen lived on a mountain lake far from the other little folk. The lake has another name, but they call it the "Lake of Clear Water." Mountains shelter it on three sides, and zones of little streams rush down to empty into it.

The two girls live in a house boat. When the winds are still, the water is as clear as glass, and they can look down into it for ten or twenty feet. They have discovered a whole new world under the water. The bottom in places is covered with moss, and the tall water weeds seem like big trees. If they look very closely, they can often see fish swimming about.

In the deep water, trout with their beautiful speckled bodies dart to and fro, and in the late summer and fall salmon can be seen. They have come up from the ocean to spawn in the little creeks that feed the lake. When

they first come into the lake, they are a deep bluish color. Then they change to purple, and as the spawning time draws near they turn quite red. One moonlight night the little girls were allowed to stay up late to see the salmon jumping. Their dripping bodies shone like silver in the moonlight. It was a sight the children will never forget.

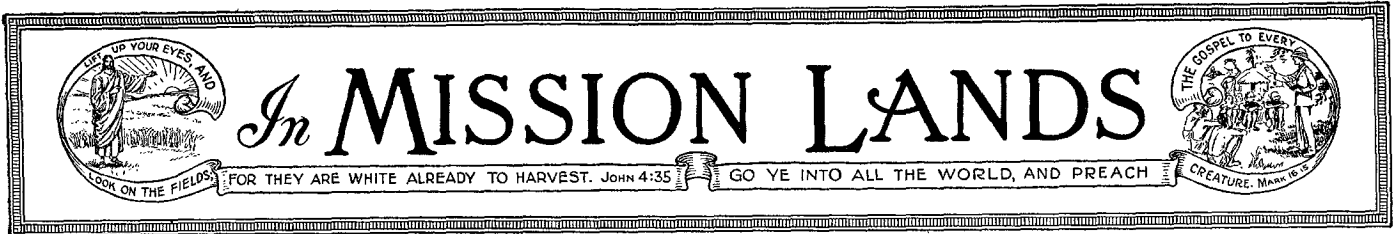
Near the shore great numbers of small fish live. Helen and Jean like to feed them. Have you ever helped to feed chickens at the farm? Well, feeding the fish is very much like that. They crowd near the top, and try to snatch the biggest crumbs. There are dace, which are never more than four or five inches long, little squawfish, baby trout, and sometimes even baby salmon.

Of course some of the crumbs fall past the feeding fish right to the bottom. But usually there is an old sucker waiting to get what sinks past the more active little fish. The sucker has always been known as a scavenger of the lake bottom, but Helen and Jean have given him a new name. They call him the "vacuum cleaner." Indeed, he is very much like one, only he draws up water instead of air. He keeps the carpet of moss on the bottom quite clean. He swims close to it, and with his mouth sucks up bits of food. The water is strained off through his gills and the food remains.

One day daddy called Helen and Jean to watch a stickleback. They knew this little fellow very well, but they had never seen him build a nest. They call him the "Knight of the Waters," because he has weapons to fight with and wears a suit of armor. His weapons are spines or stickles on his back and his fins, and his armor is made of little bony plates overlapping on his sides.

This little knight builds a fine castle for his fair lady. He spends many days gathering tiny sticks and bits of sand which he fastens together with glue from his body. The nest is all one room, and has two doors so he can go in one way and out the other. This is where the eggs are laid. They are about the size of a pin head, and there are several hundred of them. All the time he is building his castle Sir Stickleback is very much on guard. Let another fish come too close, and he will drive him away, even if the other one is much larger than himself.

Helen and Jean have many other friends among the fish, and are making new ones every week. They find them quite as interesting as the animals and birds of the woods and air.—*Our Dumb Animals.*



East China Union Mission

By K. H. WOOD

THE year 1929 was, in most respects, a normal period in the work of this mission, although in some sections of the field there was a complete failure of crops, with only half crops or less in others. As might be expected, this condition has been followed by banditry and other untoward conditions, and yet our workers have been able to travel and carry on their work very much as usual. In northern Anhwei, the railway was cut a time or two, but we have been thankful that there was no active warfare or serious political disturbance during this time.

At the present time the outlook for our work throughout the entire field is very encouraging. The Lord has blessed the work and workers in this union, making advancement possible in spite of difficulties. Progress has not only been seen in the opening of new work, but a spirit of life has come into our older churches which is resulting in the gathering in of scores of interested persons every Sabbath for the study of the word of God. We now have ninety-three stations and outstations where we are carrying on mission work, forty-four of which are organized churches. Sabbath schools are conducted in twenty-eight additional places, making 121 centers in which we have regular work. The church membership of this union is now 2,153. During the past year, 310 members have been added by baptism, this being the largest number we have had in any single year, save one, in the annals of the work in this field.

Twenty-Year Comparison

The statistical report published by the Far Eastern Division reveals the fact that twenty years ago there were twenty-two baptized believers within our territory, and that during the first decade 600 members were added. The second decade showed a much larger increase, there having been a 250-per-cent gain over the first period. The table recording gains in church membership by unions, for the past four-year period, shows that outside of the Philippine Union, East China had the largest gain of any union in the division, and the two local missions having the largest increases were also in

this union, with gains of 317 and 362 respectively.

The total tithe and regular offerings received from our churches last year amounted to \$34,026.41. Besides this, funds were solicited within our territory amounting to \$148,458.42 for the erection of the Sanitarium Clinic, thus giving a grand total of \$182,484.83 for the year. The tithe received from our Chinese constituency during the past year was 28 per cent greater than that received during 1928, the per capita tithe being \$10.56 for 1929, as compared with \$8.42 the previous year, or an increase of \$2.14 per member.

The work of the Sabbath school department shows encouraging growth.



A Chinese Boy, a Young Water Buffalo, and the Farm Shrine

Here is worshiped twice daily the god of agriculture, whose blessing is besought upon the crops.

During the past year an average of about one new Sabbath school every three weeks was organized, with a gain in Sabbath school membership for the year of 642. The present membership is 4,220. All the offerings promoted through the Sabbath school show a substantial gain over the year 1928. Perhaps the Invest-

ment offering is deserving of special mention as that shows a 50-per-cent increase. The total Sabbath school offerings for 1929 amounted to \$8,489.36 (Mex.). This department promises even greater growth during the present year if the goals set at the recent annual meetings are any evidence.

The home missionary department has adopted the plan of conducting a fifteen-minute church missionary meeting between Sabbath school and the preaching service, thus uniting the whole church and the three department—the Sabbath school, home missionary, and young people's—in the work of soul winning. Wherever this plan has been put into operation, the church missionary work has taken on added interest, as evidenced by the fact that the reporting membership has increased 100 per cent. The missionary work reported in this union during the past year greatly exceeds that of previous years, and there is every reason to believe that the good work will continue.

Publishing Work

The report of the publishing department shows a slight decrease in sales in comparison with 1928, but it must be remembered that the field force of this department was greatly affected by the trouble, previously referred to, resulting in the loss of two field secretaries and several well-trained colporteurs. Since the work the past year has been done largely by newly enlisted men, the wonder is that the total sales have reached the present figure. The prospect for this year's work, however, is very encouraging, there being a larger number of colporteurs and students in training for this work than ever before. They have set souls, as well as sales, as their goal, and have pledged themselves to uphold the name "colporteur evangelist" by leading souls to Christ through the literature ministry. We are confident that the amount of sales as well as the number of souls for 1930 will surpass the highest figure of any previous year.

In addition to the usual work for women, Bible institutes have been conducted in the cities of Nanking, Hangchow, Shanghai, and Wenchow. The larger of these institutes have been attended by eighty to one hundred persons, and have not only been

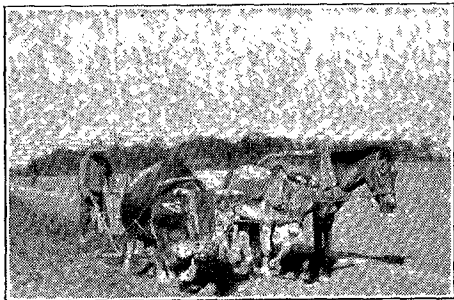
a great strength and inspiration to our sisters, but also a means of developing Bible workers to answer calls for help in laboring for women members of families in which we already have believers. All greatly appreciate the work Sister B. Miller does in these institutes.

The growth of the women's work throughout the field, together with the increased demands for Bible work in connection with the Shanghai Sanitarium and the newly erected Clinic, make imperative the giving of additional foreign help to this work. That this need may be supplied, a call has been placed for an experienced lady Bible worker who, we hope, will be able to reach the field at an early date.

Educational Work

Our educational work, especially that of the lower grade schools, has undergone many vicissitudes during recent years, and we have been unable to reopen several of our primary schools which were closed during 1927 and 1928. Our middle schools, on the other hand, have been able to continue their work uninterrupted, and to increase their enrollment and strengthen their work generally. A new building has been added to our South Chekiang school plant, providing a commodious chapel and much-needed classrooms. The Kiangsu Junior Middle School has increased its capacity by the purchase of additional desks, seats, and other equipment.

We are glad to report also that land has been secured for the permanent location of our Anhwei Junior Middle School. The new site is in the country near Pengpu, about six hours north of Nanking on the Tientsin-Pukow Railway. This school was first opened in Nanking, and after being closed once or twice, was moved to Ying Shang Hsien in northwest An-



In northwest Anhwei Province, China, a farmer will use a horse, an ox, and a dolly singly for certain kinds of work for which they are especially adapted, then on heavy work the three animals are hitched up together.

hui, where it has operated during the past two years. The location of the school at Pengpu will enable us to give it more help, as communications are better than in its present location. We are in great need of this school, as we have a large number of

young people who should be in training for our work, but whom we are unable to accommodate. The present school quarters are full to capacity, and owing to lack of space, it is impossible to conduct any form of industrial work. The new site includes several acres of tillable land, which will provide work for a number of students during the summer, as well as during the school year. The workers in the Anhwei Mission promise to raise \$5,000 toward the cost of erecting the new school buildings, and we have petitioned the Far Eastern Division for a similar amount for its completion.

Our Young People's Missionary Volunteer department has been under Chinese leadership during 1929. However, W. A. Scharffenberg, our educational secretary and former Missionary Volunteer secretary, has taken an active interest in this work, and we are glad to report a real devotion on the part of our young people in all phases of missionary endeavor.

During the last year a new provincial mission has been organized within the territory of the East China Union, known as the North Chekiang Mission. The headquarters of this new mission is in the beautiful city of Hangchow, which is a natural cen-

ter for our work in that section, having, as it does, rapid means of communication radiating from it in all directions.

Definite plans have been laid for aggressive evangelistic campaigns throughout the field, among which may be mentioned the holding of several series of meetings by four tent



A Rare Treat—Riding in a Ford Bus in Anhwei Province, China

The foreigner is K. H. Wood, superintendent of the East China Union Mission. The bus on this trip carried nineteen passengers and over half a ton of baggage and freight. On a former trip they ran out of motor oil, and so bought peanut oil along the road, which answered the purpose of a lubricant.

companies during the spring and fall months, the organizing of many regular Sabbath schools where we now have small, unorganized groups of believers, and the opening of work by the South Chekiang Mission in the eleven unentered hsien in its territory.

Medical Missions in Persia

By A. ARZOO, M. D.

It has been over a year since we moved to this new territory, Sulatanabad, in Persia. Our work has been gradually growing in this city. The dispensary has been rendering help since the beginning of last year. Many unfortunate suffering people have been helped, and many have been the thanks to God for His goodness and for the sacrificing spirit which He has put into the hearts of His children.

Much joy and happiness came to us when we heard that the brethren had allowed this field a sum of money for building a hospital. The mission committee will meet here in May with W. K. Ising to consider the plans for building.

Last summer some prominent persons of this city, such as the chief judge and one of the chief *agas* (priests), sent in a petition requesting us to open a school here. I took the petition to Tabriz, our mission headquarters, when H. F. Schubert and W. Müller were there. I was glad when it was decided to open a school in this city mainly for Moslem children, and now with thankfulness I want to say that Oscar Olson with

his family came here last fall and opened the school. Although the difficulty of not knowing the language has been confronting him, yet he has done good work and the school is growing. At present the school and the dispensary are conducted in the same building. I am sure this school will prove to be a great blessing to this country.

I had the privilege of enjoying an outdoor baptismal service last fall when I went down to Julfa with F. F. Oster, who held the service in the beautiful river between Julfa and Isfahan for those who had accepted the message in Julfa. We are glad that brethren who have accepted the truth in this field have become workers and have in turn won others. Brother Rushtooni, who was sent to Julfa when we were located there, held most of the religious meetings and gave the Bible studies to our new believers, thus establishing them in this precious truth.

We are having good meetings. Usually I have to speak in two languages to make every one present understand. Now I can see more fully what Paul experienced when he en-

countered the problem of dealing with different languages in the same church. A few converts have decided to be baptized.

The work is advancing, but the needs are very great. A few weeks ago a poor woman in labor suffered a long time and finally died because the people around her did not want a man doctor to attend her. I hope the brethren will see their way clear in the near future to send a lady physi-

cian to help these suffering women. In the land where Daniel had his wonderful visions, the large majority of the people are sitting in gross darkness.

Brethren, let us pray, sacrifice, and work as never before that this saving message may go to all corners of the world, and gather jewels for our Saviour who sacrificed His life for us that we might have salvation.

Sultanabad, Persia.

this way the dreaded swamps are formed which are a paradise for snakes, crocodiles, and swamp birds, but which are also the breeding place of mosquitoes, malaria, and swamp fevers. Here the fever takes yearly a heavy toll, and has exterminated whole tribes of Indians.

Soon after we rose I got up on my feet and saw the whole horizon. As far as my eyes could see, and in this clear tropical air one can see from an altitude of 1,000 meters a long ways, there was nothing but an impenetrable primeval forest, broken here and there by silvery bands of water. We flew over such areas for hours and hours, and the picture did not change much. It is like an ocean of trees over which our plane traveled in quick flight. I thought involuntarily of our ocean travels. As the sea stretches from horizon to horizon and one sees nothing but sky and water, so we flew between the deep blue tropical sky and the dark green jungle, and one seemed as endless as the other. Even at that, this primeval forest over which we flew, is comparatively a small part of the forests of the Amazon Valley. On the first day our journey took us over the river bed of the Ucayali, and we flew over the territories of the Omagua, Cocama, Conibo, Ssisibo, and Sseteboi

Via Airplane Over the Amazon Jungle

By WILLIAM SCHAEFFLER

THE great inventions at the time of the end have been employed more and more in the gospel service. The far-flung mission field of the Upper Amazon is almost untouched jungle yet, and possesses no railroads and no automobile roads worth mentioning. So we appreciate all the more the modes of travel at our command,—the river steamers and an airline for postal delivery and limited passenger service.

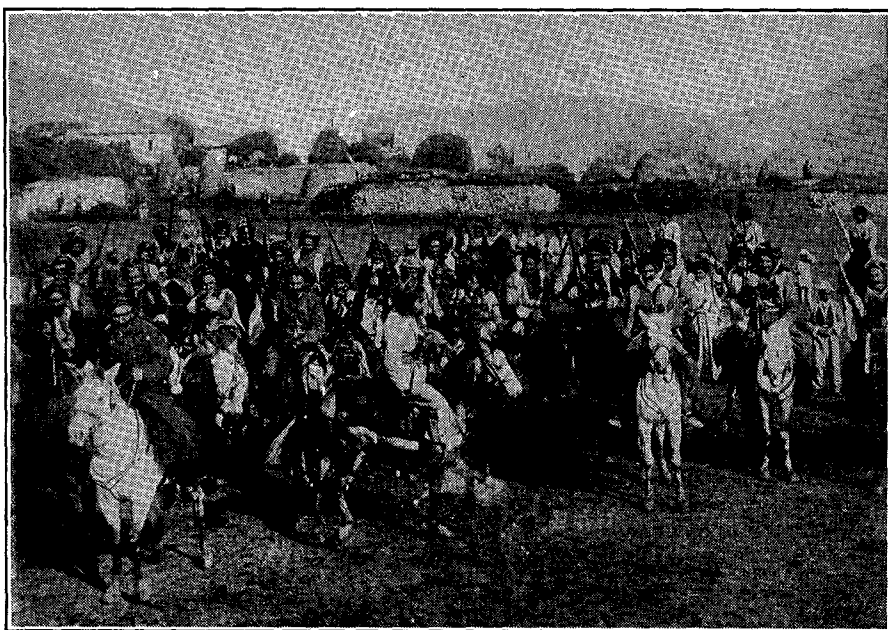
Owing to an urgent call to take up the work in another part of the interior of South America, we started our flight when our youngest child was only seventeen days old. The tender age of the baby and the physical condition of my wife were the reasons for our journey by air. From Iquitos to Lima, where we were to attend a workers' meeting, there is only one way on land,—right through the heart of the jungle, which fills the whole basin of the Amazon River. This trip, on which one has to employ steamer, canoe, and mule, would take about forty days, and is hazardous and connected with many hardships. We would have lost several months of precious time if we had had to wait until the physical condition of my wife and child would warrant such a tedious and dangerous journey. So the Mission Board thought we should employ the air service. These government aircraft are little hydroplanes of astounding swiftness, but can carry only 350 kilograms of weight.

We undertook this "outing" in the midst of the rainy season, but it was on one of those beautiful sunny days which do not fail to appear even then. As soon as we had boarded the plane and the motor began to hum, the children closed their eyes and slept during almost the whole flight, the first day as well as the second day. We traveled at high speed on the Amazon for a while, then almost unnoticed the plane lifted out of the water. Only as we turned back to the shores where lies Iquitos to wave a last

good-bye to Brother and Sister Stahl and the other believers, did we notice that Iquitos at once had shrunk from our eyes—we were almost 1000 meters in the air. In the beginning we kept our flight at about 1,000 meters in the clearest of sunshine. Like a mighty panorama the land beneath us passed by. It seemed as if we were standing in mid-air and the land was moving swiftly.

View of the Amazon River

We had a commanding view of the Amazon River, its branches and tributaries, which comprise the greatest river system in the world. What made the view especially odd was the fact that miles upon miles of primeval



Medem Photo Service

Kurd Tribesmen on the Persian-Turkish Frontier, Who Have Massacred Missionaries and Refugees in the Vicinity of Urumiah, Persia

forest were inundated. We had at this rainy season some very heavy downpours, some of which lasted for half a day and came down like cloud-bursts. The rainy season had reached its height, and the flood stage of the Amazon was eleven meters higher than in the dry season. Where the river banks were low the waters had flooded wide areas of woodland. In

Indians. The partly concealed settlements looked like toys from our height.

Beautiful Clouds

Of wondrous beauty were the different cloud formations that we passed toward the end of our journey. Sometimes they were only insignificant shreds that chased past us; often they were massive forms and

dark billows phantastically shaped and seemingly immovable. Some glistened in dazzling whiteness and were a wonderful contrast to the deep blue of the sky. Who would believe that these clouds can be the "wolves of the sky," and by bringing darkness, thunderclouds, and storms, can be the greatest menace to winged travel?

On the evening of the first day we reached Masisea, an airport and telegraph station. We left the hydroplane behind, and continued our flight the next day in two airplanes. Soon after we left Masisea we noticed that we had left the basin of the Amazon River. We flew over the foothills at the base of the Cordilleras. But even these hills and mountains are covered with virgin forests like a thick fur. Here the tropical air meets the colder currents from the Cordilleras and the high Andes, and the difference in temperature often causes strong air currents, and not seldom storms and heavy cloud formations, which make this stretch a little dangerous. For that reason two airplanes always travel together here, one ahead of the other as a pilot. But the same God who has kept us for years from fever and wild men and beasts in these jungles, was also with us above the jungle and guarded us on our way. Of course our plane was at times violently thrown back and forth on this stretch, and had to change its course several times, but we felt safe in the arms of the Almighty.

Shortly before the end of the flight we met a mighty wall of clouds, on one side of which shreds were torn away and disappeared like ghosts. The pilot plane took a sharp curve and came close to our side. The pilot held his hand out and waved to our pilot with rapid motion and with spiral movements pointing higher. The next moment we were enshrouded in fog and cold air, and the plane was shaken violently. At the same time we felt that the plane rose abruptly. After a while we soared again into the clear sunlight, and the torn cloud formations flew below and behind us. We were now 3,200 meters above the foothills of the Cordilleras. Through rifts of cloud we sighted a wonderful stretch of country which rolled up before our eyes like a mighty map, with wooded hills, steep cliffs, and raging torrents that were winding their way like bands of silver through the deep valleys.

We had not traveled very far when we sighted another wall of cloud. The pilot plane came back, and the two pilots made each other understand by some short motions. The one pointed steeply down, and our pilot touched my back with his hand and

made the same motion to me. He showed with his hand that we should take firm hold. We straddled the machine, and held with one hand firmly to the framework, while with the other hand we embraced and pressed our children to us. All at once heavy drops of rain splashed against the machine and into the open pit. The plane nosed downward, the engine stopped, and with furious rapidity we started earthward. There was a singing and ringing in our ears, and we had the feeling of being lifted off our seats. But this flight downward lasted only a few minutes. The air was now clear again, and leaning over the edge of the plane, I saw that the earth was coming rapidly toward us. The mountains beneath us came nearer and nearer, and I could already discern the tops of the different trees. At an altitude of about 200 meters the plane righted itself for the rest of the way, and we landed safe and happy at the San Ramon airport.

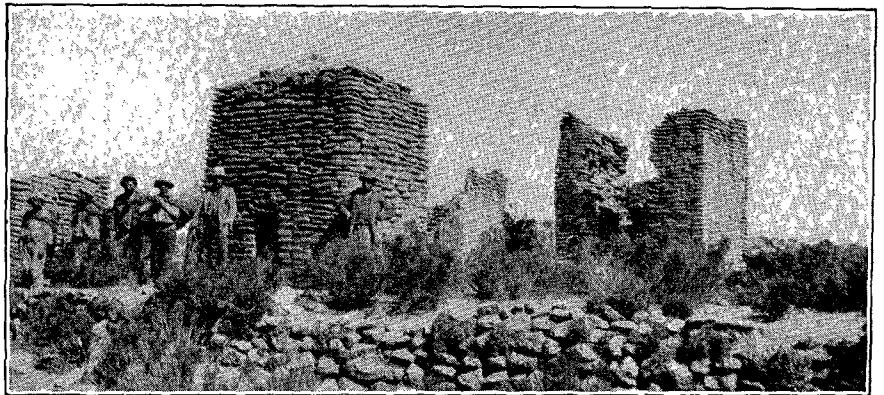
After our landing the pilot told us that we had dropped in a steep curve about 2,200 meters, and then in a

was then eighteen days old, and is the youngest air passenger in Peru.

Airplanes Aid Missions

God's hand had been over us, as the journey did not have any ill effects even on our children. In those two days we flew a stretch that would have taken us forty days on land. What a wonderful impetus an airplane can be to the mission service! We have stations in the different parts of our world-wide mission field that are far apart. It often takes weeks of wearied travel on foot, with carriers or on mule-back, to provide these stations with food, medicine, and mail. It is not uncommon for these places to be more or less cut off from the world during the rainy period, as they are inaccessible on account of difficult roads and high water. Travel by air means only a question of a few hours to reach these out-of-the-way spots.

The quick development of the air service and the mass production of safe flying machines give rise to the hope that the airplane will in the fu-



Old Inca Monuments; Elder Shepard's Pack, Bolivia, South America

gentler drop had reached an altitude of 200 meters. This is a drop of almost 2,000 meters, which we "fell through," as the pilot said. This was the best and the quickest way to dodge the clouds. The soldiers that surrounded our plane and helped us as we alighted, were a little surprised as we handed them our small babe. It

ture be used more and more extensively in mission service, and that mankind, especially those unwarned millions of heathen in the interiors of the great continents, will have the privilege of seeing in the truest sense of the word "the everlasting gospel" fly through "the midst of heaven" in the form of mission airplanes.

The Wonders of the Lord in Modern Egypt

By EDWARD G. ESSERY

WE all know something of Egypt and its associations with sacred history. It was there that the mighty God of the Israelites performed His wonders in delivering His people from bondage. And so today, right here in the darkness of modern Egypt, we have seen what God can do to deliver men and women from a greater bondage. We feel constrained to say with David, "O that men would praise the Lord for His goodness, and for His

wonderful works to the children of men!"

Those of our brethren and sisters who have followed the history of the work in Egypt know something of the uphill fight we have had here, as, indeed, in the other fields of the Arabic Union, where Islam with its influence and effects is seen at its strongest. If ever the blight of sin were heavy, it is here in Egypt. Once the home of a vigorous Christian culture, it has,

for long years, been under the sway of the Arabian prophet. The history of the church after the Mohammedan invasion was not very creditable, for in lieu of a quiet submission which might have had a good effect on the invaders, we find base obsequiousness, bribery, and corruption. And in modern Egypt nothing impresses one more than that principle is now, as then, sacrificed for bread. The Christian minority find themselves in an unenviable position because, the nation and government being Islamic, Sunday is regarded as one of the working days; therefore those in government employ continue to desecrate, for the sake of bread, what they regard as the Lord's day. The church leaders, both Copts and Evangelicals, virtually license this by their retention in church fellowship of thousands who habitually engage in their ordinary secular work on Sundays. Thus the Christian minority are reared in an atmosphere of hypocrisy, sacrificing principle for a crust of bread. True, the church has succeeded in getting the small concession of a little time for worship on Sunday morning, but that is all.

Most of our members have hitherto been drawn from the fellahin class, whose work presents no special difficulty in keeping the Sabbath, or from those who have small businesses of their own. In all our public work in Egypt we are faced with this difficulty of work. Many of the middle-class Egyptians become convinced of the Sabbath truth, but as the majority of this class are employed by the government, their bread becomes a barrier to their salvation. And yet this more talented class are just those we need to strengthen our native work, and in time, to take responsibility. What! an Egyptian give up a position for the Lord? Unthinkable! Impossible! I had long felt that it would be a wonderful victory for the truth, and would also have a great influence upon our brethren, were an Egyptian in government employ to give up his position for the Sabbath. Was the thing impossible? I longed to see a supreme act of faith,—an Egyptian do the impossible thing for an Egyptian,—to be willing to sacrifice his bread for the Lord. And the Lord has heard prayer and answered. The impossible has happened.

Just recently we have been holding a series of meetings in Cairo and the blessing of the Lord has been with us in a marked way. Among those who attended the meetings was a married man, the father of seven children. He was an employee in the state railways at a salary of £20 (Egyptian) a month. He had already served

twenty years, and on the expiration of twenty-five years of service would receive a pension of £12 (Egyptian) a month. Rarely have I seen a man so earnest in his investigation of truth. Not only did he study with me, but he investigated everything in private research. He visited the leading Copts and Protestants, too, and went into the Sabbath question from every angle.

Then came conviction and the testing. What should he do? He had no trade, and knew that his pension would be forfeited if he should leave on account of the Sabbath before the expiration of the twenty-five years. His wife wept bitterly as she watched the trend of things. She was a good woman, but like most Egyptians, looked only at the material things. No, he could expect no help or encouragement from his wife; the battle must be his own. His companions at the office not only opposed the Sabbath truth, but did all they could to discourage him from obedience. They used every argument possible to crush his desire to obey. This was his crisis. The battle was hard. Further study on the Sabbath question was unnecessary; that was all done. I could do nothing but point him to the promises of the Lord and His mighty power, and to pray with and for him. But, friends, that man had caught a glimpse of his Lord crucified, and could he not surrender all to Him who gave all for us? Everything must go without reserve, position, pension, wife, children, companions, all!

"For the Lion of Judah can break every chain
And give us the victory again and again."

The crisis passed. One evening the man came to me with beaming face and showed me a typewritten paper. It was the carbon copy of a letter sent to his chief, asking for Sabbath free, stating at the same time the reasons and tendering his resignation if this could not be granted. In the home countries, and for Europeans, this is a big step, but only those who know Egypt and the Egyptians can fully realize what this meant. I questioned the man closely, but he quite understood the situation. I asked him what he proposed to do, for he thought the chances of his being retained were small. He said, "I'll do anything! I'll learn to drive a car and earn my living that way—anything that I may keep Sabbath."

I could now go to see the man's immediate chief, who received me very kindly. He told me that the man was practically committing suicide, that his immediate duty was to

his family, and added that he could not understand what had come over this employee. I was glad to be able to tell this official that there are people who value principle more than bread, and that — was one of them. This official then told me that that employee happened to be one of his best men, that he did not care to lose him, and that he would do his best for him with the higher officials. Meanwhile he would grant the Sabbath free as a special holiday. When the case of this employee was presented, his resignation was refused, and he was granted the Sabbath free in lieu of his regular yearly holidays! Surely it is the Lord's doing and marvelous in our eyes.

Today that brother is the happiest man in Egypt. This event has made a great stir among his office companions. It will be heard of among all the Christians of Cairo, and will resound throughout all Egypt. What! a man give up his bread for the Lord? Unthinkable! Yet it has happened. Brethren and sisters, pray for this man. His relatives oppose him bitterly, and his wife weeps, fearing the future. The man is firm, however, and determined to serve the Lord. The first Sabbath he kept was a joyous time, for he brought along his whole family. I am confident that his wife, too, will soon join him, and thus the whole family be brought into our church.

It will interest our people to know that among those who have accepted the truth in our recent meetings in Cairo are a Syrian man and woman who have emigrated to the Sudan. They are both very enthusiastic in telling others the glad message of a soon-coming Saviour, and in a recent letter the man expressed the hope that soon we might send a European worker to that needy field. There are many other interesting features of the work here, but I have given this story as an example of the supreme faith which, for years, I had longed to see in Egypt. God is fulfilling His promise, for the time has come. He is setting His hand the second time to gather the remnant of His people, and even from dark Egypt shall yet come sons and daughters of God.

Cairo, Egypt.

THE assertion is made that our homes would be much more comfortable in winter were the interior not so dry. Thermal engineers have asserted that on a zero day as much as a bathtub full of water, or from twelve to twenty gallons, should be evaporated in a home to keep it at the comfort point.



The Bible as Literature---No. 3

By T. H. JEYS

WHEN we come to consider figurative expressions in connection with our study of the literature of the Bible, the field is almost hopelessly great. And yet, here is one of the most absorbing features in connection with any consideration of literary interests.

Simile

Simile is a definitely expressed comparison between some well-known object and some other one not so well known. One is said to be like the other, or to be done as the other. It is the utilization of the age-long pedagogical principle that we learn of the unknown through our knowledge of the known.

How many times Jesus said, "The kingdom of heaven is like"—and then there follows some illustration by which heavenly things are revealed through our knowledge of earthly objects. There are many cases of the use of this figure. The sower, the leaven, the hidden treasure, the tares, the mustard seed, the householder, the wedding garment, the good Samaritan, the prodigal son, the rich fool, the cruel creditor, the talents, etc., are some of the uses our Saviour makes of this the commonest figure of speech. I take space only to name a few among the hundreds of comparisons made. Additional examples just as interesting and enlightening can be found on almost any page:

- The mother eagle like God. Deut. 32:11, 12.
- The adversary like a flood. Isa. 59:19.
- God's comfort like a mother's. Isa. 66:13.
- Self-righteousness like rags. Isa. 64:6.
- The Christian like a well-planted tree. Jer. 17:8.
- The dishonest man like an unhatching bird. Jer. 17:11.
- The Jews like figs. Jer. 24:1-10.
- King of Babylon like a lion. Jer. 50:44.
- Mother like a vine. Eze. 19:10.
- Children like olive plants. Ps. 128:3.
- Righteousness like sea waves. Isa. 48:18.
- People like sheep. Isa. 53:6.
- Moab like a lost bird. Isa. 16:2.

Metaphor

Metaphor is a simile implied, but not expressed. Or it may be said to be a simile with the term of comparison withheld. In simile we say that A is like B. In metaphor we say that

A is B. The Bible makes constant use of this figure. Here are a few examples:

- People are sheep. Jer. 50:6.
- Babylon is a golden cup. Jer. 51:7.
- Ezekiel's hair is Jerusalem. Eze. 5:1-5.
- Mother is a lioness. Eze. 19:2.
- Christians are salt. Matt. 5:13.
- Jesus is bread. John 6:51.
- Jesus is a vine. John 15:1.
- Jesus is a shepherd. John 10:11.
- Jesus is a door. John 10:7.

Interrogation

When a question is asked, not to elicit information, but for rhetorical effect, there is the figure of interrogation. It is the statement of a fact by questioning an opposite condition. The Book abounds with interesting examples of this artifice to gain attention, or state forcibly some thought to be emphasized.

"What have we spoken so much against Thee?" (Mal. 3:13) cry the Jews, by which they mean to say, "We have not spoken against Thee."

"Am I a Jew?" said Pilate. John 18:35. By this he meant, "I am not a Jew."

"Who made Me a judge or a divider over you?" Luke 12:14.

"Have not I commanded thee?" Joshua 1:9.

"He that planted the ear, shall He not hear?" Ps. 94:9.

Hark to Paul, the mighty reasoner, as by this figure he expresses his powerful conclusions. "Have they stumbled that they should fall?" Rom. 11:11. "Hath God cast away His people?" Rom. 11:1.

"Am I my brother's keeper?" blasphemously demanded Cain, thus saying, "I do not know where my brother is, and I have no responsibility in the matter."

Antithesis

Antithesis is a figure founded upon dissimilarity. Things unlike are contrasted for emphasis or rhetorical effect. Here are a few beautiful examples. Others equally interesting and apt may be found on almost any page.

- Wise virgins—foolish virgins. Matt. 25:1-13.
- The righteous—the wicked. Jer. 17:5-8.
- The wise man—the foolish man. Matt. 7:24-27.
- Do—do not. Jer. 9:23, 24.
- Heavenly wisdom—earthly wisdom. James 3:15-17.

Love of God—love of the world. 1 John 2:15.

Preach Christ—preach self. 2 Cor. 4:5.
Jesus' teaching—scribes' teaching. Matt. 7:29.

Apostrophe

Apostrophe is direct address to the absent as if it or they were present, or to inanimate things as though they had life.

The bitter cry of David as he mourns for Absalom is perhaps one of the strongest examples of this figure. 2 Sam. 18:33.

Revelation 6:16, 2 Samuel 1:24-26, and Isaiah 60:1-5 are familiar texts, illustrating the use of the figure of apostrophe.

Climax

Climax is a series of thought continually increasing in importance to the close. When skillfully used, this figure adds to the interest and pleasure of the reader. Paul's ascending series of questions in Romans 10:13-15, holds up to the mind the feeling that each additional item is just a little more important than any one preceding.

We shall not value at its true worth Stephen's masterly sermon recorded in Acts 7, until we observe that it is a symmetrically built discourse, each proposition depending for its peculiar force upon its position in the structure. Since the accusation was that Stephen had spoken against "this holy place, and the law" (Acts 6:13), how natural that he should speak of the tabernacle, Moses, David, Solomon, the temple, etc. How dramatic the sudden change from the narrative to the direct personal application in verse 51 and onward. Notice the same gradual rise in interest and force in Peter's Pentecostal discourse of Acts 2:14-36.

Allusion

Allusion is reference to some event or fact on the assumption that the reader knows the facts to which reference is made. If the assumed knowledge is not there, the use of the figure may result in obscurity rather than elucidation. It is much used by the inspired writers. Indeed, it may be truly said that it is the most used of all rhetorical figures in our constant daily communications. We are continually assuming that those to whom we speak are acquainted with a great fund of facts. Many of our misunder-

(Concluded on page 23)



OUR FAMILY PHYSICIAN

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

What About a Meat Diet?

By H. W. MILLER, M. D.

UPON what grounds do those who practice vegetarianism base their claims for its advantages? Do those who subsist on fruits, grains, and vegetables find such a diet adequate? Is a vegetarian diet better than a meat diet? and if so, what are its superior qualities? Is it enough better to warrant those who relish savory meats in exchanging them for the simpler articles of diet?

There are many important hygienic principles of diet which cannot be mentioned in this article, but careful consideration will be given to the practical questions in the preceding paragraphs.

While experience is not always trustworthy, being largely dependent upon the interpretations of men and women who are often unable to judge rightly, on the whole it seems to bear a very strong testimony in favor of the benefits to be derived from a vegetarian diet.

Historical records of all peoples subsisting upon a vegetarian diet show that they are a hardier and longer-lived race than those who use meat, and that they are comparatively free from certain types of illnesses, especially those affecting the gastrointestinal tract (the stomach and intestines).

Length of Life

Before the flood, men lived close to one thousand years. After the flood, God allowed them to partake of meat. The record says that Abraham lived to "a good old age," and yet he lived only 175 years. This was but a few centuries after man began to use flesh.

The real standard by which to judge the longevity of any race is the proportionate number of persons who live to a great age. In some nations, where the total span of life reaches only to sixty or seventy years, the average length of life is longer than that of other nations where it runs from eighty to ninety, and even to one hundred years.

This difference is due to sanitary and quarantine regulations, by which weak, sickly children are spared from the ravages of epidemics; the longer these live, the longer will be the average length of life for that race.

Taking as a standard, race vigor, physical development, and present length of days, we find among those nations consuming the least meat the greatest proportion of long-lived people, and to the extent that they subsist upon meat, do we find the span of life shortened.

The Cause of Disease

There are very few persons who try to subsist or who do subsist upon an exclusive meat diet. Where this is done voluntarily or where necessity compels them to live upon meat exclusively, even for a short period of time, there is a rapid development of scurvy, diarrhea, intestinal intoxication, acute Bright's disease, apoplexy, hardening of the blood vessels, fatigue, nervous exhaustion, and a host of other similar maladies.

In at least 95 per cent of all localities where meat is consumed, there exists a predominance of vegetables over meat in the dietary; and generally, fruits, grains, and vegetables are used in a sufficient quantity to provide the necessary elements of nutrition which are lacking in meats. If the people living upon a purely vegetarian diet were compared with those living wholly upon a flesh diet, the difference would be so great that further argument in support of the non-flesh diet would be altogether unnecessary.

The Economic Side

Among arguments against a flesh diet is the cost. Flesh foods are all comparatively low in nutritive value, ranging from 20 to 30 per cent in nutrition; whereas cereals average from 80 to 90 per cent. The ratio of cost is about ten to one, meat usually costing about ten times as much a pound as the cereals which are fed to the animals to make flesh.

From eight to nine pounds of cereal are required to produce one pound of flesh, which, when produced, contains only one third the amount of nutrition found in a similar quantity of the cereal fed to animals. This makes flesh food prohibitive to a large extent in thickly populated countries, for in these populous districts the soil is wholly inadequate to produce suffi-

cient grain to feed animals to provide flesh as an article of diet.

Practically all meats, whether fish, flesh, or fowl, contain only two of the four essential elements of diet—proteins and fats. The starches are wholly absent, and the mineral salts are deficient, the principal element in meat being protein. In adult life the protein element is the least necessary of the four elements which make up the complete diet. Proteins repair tissue and aid in growth. The growing infant or child requires a larger percentage of protein than the adult, but the child has by nature a distaste for flesh foods, having often to be taught and encouraged to eat the flesh of animals. Even in the perfect food—milk—which nature provides for the growing child, there is found but 2 per cent of protein, there being in mother's milk three times as much starch and twice as much fat as protein.

If fats are taken in excess of the amount consumed, the body stores them to be drawn upon for future use, as may be necessary. If starches are taken in excess, the digested starches in like manner are assimilated into tissue to be held as a surplus of energy for time of stress.

After mature growth, protein is required only for the repair of tissue. The body cannot store an excess of proteins as it can an excess of fats and starches; it is but a needless expenditure of nature's energy and a waste of secretions to digest and absorb it. Since all protein in excess of a small amount must be thrown off as waste, this puts an added burden on the liver and kidneys, the organs which care for the removal of excess nutrition as well as body wastes.

Overworked Organs

We thus find early evidence in heavy meat users of degenerative changes in these hard-working and overburdened organs, the disease of which is a serious menace to the health and life. The constant bathing of the nerve cells of the body with these nonassimilated protein elements gives rise to sensations of fatigue, leading to a benumbing of the sensibilities, a tired, lethargic condition of the individual, and an inability to endure the stress and strain of hard labor.

The lack of mineral salts in a flesh diet is manifested in the delayed development of bone tissue, leading to bony deformities in children and youth. It is especially noticeable in adults in the early decay of teeth, to such an extent that, at the present rate of teeth decadence, the race is destined at an early age to become toothless.

Digestive Difficulties

On the other hand, meats are the most difficult class of food to digest. There is no mouth provision whatsoever for the digestion of meat, since the saliva of the mouth acts only on starch, and meats contain no starch. Chewing, therefore, is utterly unnecessary from the standpoint of mouth digestion; and furthermore, the longer meats are chewed, the more insipid and tasteless they become.

Meats are acted upon in the stomach by the hydrochloric acid, which, in the meat eater, is usually in an excessive amount and stronger than in the vegetarian. In view of the fact that the body must gain nourishment from protein, nature supplies an abundance of strong acid for its digestion. However, herein lies another danger, as the acid frequently becomes so strong and virulent in its action, that it digests the wall of the stomach, causing ulcer of the stomach.

From the stomach, the digested and undigested flesh passes into the intestines. When, by the action of the secretions poured out into the intestines, the undigested portions of meat become alkaline in character, they quickly decompose. Gases are formed which dilate and stretch the thin intestinal walls, preventing their normal muscular movements, thus causing constipation. This leads to the absorption of these poisonous products which so often irritate the nerves and the walls of the blood vessels, producing nervous indigestion, depression, hardening of the blood vessels, and increase in blood pressure.

A Question Mark

It is the continual action of these digestive juices over a period of years that produces the serious results here stated; while these juices are weak at first and long in developing their maximum effect, the disastrous results are nevertheless sure. Many hygienists are becoming more or less reluctant about classifying meat as a food, claiming that the term "food" should be applied only to such substances as, while containing nutrition, have no harmful elements which outweigh their usefulness as nutrients. In view of the fact that meats do contain animal poisons and that these poisons are oftentimes found to be a menace to the health of the consumer,

they have placed a great question mark against meat as a food.

It must be borne in mind that meat is dead flesh, and that during life there is ever present in the tissues waste matter and broken-down tissue, which, if not eliminated, would so poison the organs that their activity would soon cease. This is illustrated in the case of particular types of waste material that should be eliminated by the kidneys. If this exists in too great excess to be removed by them or if the kidneys are too impaired to do their work and the poisons are permitted to accumulate, an unconscious state soon supervenes, known as uremia, which ends in death. These wastes are always present in the flesh of all animals.

Other wastes accumulate through the chemical changes that take place in the flesh immediately following death and during the period of stench, and all flesh foods contain a considerable amount of these poisonous extractives. Though comparatively not felt in the early life of the moderate meat eater, this addition to the body wastes becomes, in later years, a most serious

menace to the action of the kidneys and liver and other eliminative organs. Thus the idea is seriously intimated that these poisons have a destructive element far outweighing the nutritive elements offered by flesh.

Attention is further called to the prevalence of diseases today in all types of animals, fowl, and fish. A full discussion of this prevalence of diseases cannot be entered into, but I shall quote a statement of a leading authority:

"If all diseased flesh was excluded from the markets, there would be such a small supply of flesh food available that the expense would make it prohibitive, except for the extremely rich, to afford."

Fruits, grains, vegetables, and nuts, affording a clean, wholesome, nutritious diet, are always within the reach of the average classes. Their selection as food is on the basis of their merits. Those who desire to escape the diseases, physical disability, mental weakness, and general frailties of body and mind that may be attributed to flesh eating, may choose a vegetarian diet.

The Bible as Literature

(Concluded from page 21)

standings grow out of our assuming something of this kind, contrary to the facts in the case.

In our reading of the Bible we shall be abundantly rewarded for taking pains to seek out the meaning of obscure allusions, and many times we shall be astonished by a brilliant flash of understanding, and a revelation of a depth of meaning never before suspected. Exodus 23:19 is a fair example: "Thou shalt not seethe a kid in his mother's milk." The Canaanites had the custom of boiling a kid in the milk of the mother, with many heathen rites and incantations. Then this liquid was sprinkled on the people, and over their farms, and this was supposed to protect the people from sickness, and the land from flood and storm. "You need not, and must not do this," Jehovah tells Israel, "for I am sending My angel to guard, keep, and protect you. You are to have no fear of these heathen gods, nor adopt the customs of these idolatrous neighbors." Read the rest of the chapter carefully, and see how beautifully this explains what otherwise might be more or less obscure.

Hezekiah the king wrote concerning his sickness, "Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life: . . . like a crane or

a swallow, so did I chatter; I did mourn as a dove." Isa. 38:10-14. These are similes, but they add little to clearness unless we know that the shepherd's tent was merely a cloth cast over the head as a shelter from the sun, a very significant symbol of everything unstable and transitory. The weaver understands that when his scissors clip the warp of the cloth, then the task is done. The chatter of the swallow is a vivid suggestion of the littleness of human life. The mournful sound of the dove's note brings to mind the overtones of sadness to be heard, even in the gayeties of human living.

"Tell it not in Gath, publish it not in the gates of Askelon; let the daughters of the Philistines rejoice," sang David, in his dirge composed on the occasion of the death of Saul on Gilboa. But the full significance dawns upon us only when we remember that David doubtless had been in Gath while conversant with Achish, and had heard the jubilant reports of foraging Philistines, as in his presence they proudly recounted their deeds of robbery and rapine. How his soul had rebelled against the humiliation and shame! And now that these heathen had achieved so great a victory, what blasphemous boastings they would indulge! Tell it not in Gath!

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14.

Interesting Facts and Figures From Glendale

By LOUIS A. HANSEN

A STATEMENT for the year ending Dec. 28, 1929, covering the work of the Glendale Sanitarium and Hospital, sets forth some facts and figures which will surely interest our people.

This statement covers what is really the silver anniversary year for the institution, for it is just twenty-five years since the Glendale Sanitarium and Hospital opened its doors. Beginning in a very small way with a modest investment, the institution today finds itself in an excellent location, with modern buildings and a complete plant representing an investment of \$1,254,009.78, with an equity of \$545,841.93. This represents an acquisition averaging \$21,833.68 for each year of its existence.

But the work of such an institution cannot be comprehended in figures of dollars and cents. Who can estimate the amount of good that has been accomplished during these twenty-five years? The records of the institution would no doubt show a great many cases of physical relief, improvement, and restoration. Many are known to have accepted the truth, and hundreds of letters of appreciation have come, expressing gratitude for the unselfish service and kind care given by doctors, nurses, and helpers.

The spiritual work of the institution has been greatly strengthened in the last two or three years. A chaplain, an assistant chaplain, and a lady Bible worker are kept very busy in their several lines of work. The installation of the public address system over a year ago enables even the patients confined to their beds to hear morning worship, health lectures, and more recently both the Sabbath school and Sabbath preaching service in the chapel.

The following items give a suggestion of what the chaplain and his helpers do:

Sermons preached	244
Other meetings	990
Bible readings	427
Bible classes	190
Missionary visits	4981
Missionary calls	4365
Special prayer	348
Outside visits	69
Books lent or placed in rooms	205
Books sold	402
Papers given (pages)	100,544
Subscriptions to Signs and Review	9
No. who accepted Sabbath	2
Baptisms	12

It may not usually be appreciated that sanitarium patients remain an average of only a little over three weeks, making rather a limited time in which to do the work above represented. In many instances, however, they take with them our literature, and are placed in touch with other means of maintaining the interest created. The follow-up list at Glendale contains the names of thirty persons who are at present especially interested. In each patient's room is a Bible and a copy each of "Ministry of Healing" and "The Great Controversy."

Some of the figures for operating are of interest, outstanding among them being the net operating gain for

the year, after allowing for interest, taxes, insurance, depreciation, and so forth, of \$31,754.42.

The total income for the year was \$1,096,626.60; the decrease in liabilities, \$46,401.80. The total reduction of indebtedness since the occupancy of the new plant five and one-half years ago, is \$291,940.14.

Last year the number of patients entered was 3,029, an increase of 199 over the 1928 list.

We believe our sanitarium work should be the subject of the prayers of our people that these institutions may fully accomplish their objective. They represent a large investment of money and workers, time and energy. Their missionary opportunity is an unusual one. The many phases of their work entail much responsibility. They greatly need the blessing of God.

Annual Meeting of the German-Swiss Conference

By J. C. RAFT

THE German-Swiss Conference held its annual meeting in the beautiful city of Zürich, April 17-21, preceded by a two-day workers' meeting. The general meetings were very well attended from the beginning. Our own hall, in which the meetings were held, was practically full at the first business session, and a spirit of harmony and unity prevailed throughout. The Spirit of the Lord spoke to the hearts of all present through the word that was preached.

The conference workers, together with the conference president, R. Bähler, worked untiringly during the meeting to make it a most blessed and refreshing occasion. The union president, P. P. Paulini, as well as the visiting brethren, W. Edener, president of the Central Rhenish Conference, and P. F. Richard, president of the East France Conference, and Dr. J. Nussbaum from Le Havre, helped to make the meetings a great blessing to all. Our dear believers manifested an unusual interest in all studies that were given as well as in the general proceedings of the conference. They were very prompt in attending all the meetings. We also had the pleasure of having with us A. Matter, accom-

panied by his wife and sister, who were home on furlough from the Belgian Congo. The testimonies of these faithful missionaries of what God is doing in the vast heathen field, was a great encouragement to all.

The German-Swiss Conference now has a membership of 1,132. Our corps of laborers is not so large as it might be, but the prospects of increasing our force in the very near future are the very best. God is blessing the workers and our lay members throughout Switzerland. The departmental work also showed a very encouraging growth for the past year. The net increase in souls for 1929 was forty-seven. The tithe for the year reached 145,958 Swiss francs, and the gifts amounted to 74,889 francs. The field missionary secretary's report showed book sales to the amount of 135,574 francs.

Sabbath, April 19, was a very blessed occasion to the 600 believers who were gathered in our fine little chapel. A spirit of unity prevailed, and every one felt that he had been with the Lord on the mount of transfiguration. All present reconsecrated their lives anew, and all that they had, to God and His blessed cause. Eleven

were baptized on the Sabbath, and we also had the pleasure of ordaining a young brother, J. Bommer, to the gospel ministry. The evening after the Sabbath, the Missionary Volunteers rendered an interesting program, and another evening was devoted to a helpful health lecture given by Dr. Nussbaum.

Switzerland is a land of many natural beauties, with a healthful climate; and with its stable and religiously inclined people it is a most fruitful and interesting field for the proclamation of the threefold message. This is undoubtedly one reason why the Lord in His wisdom permitted the message to begin in Switzerland fifty-six years ago, when it was first brought to Europe. We have reason to believe also that the Lord will let the everlasting gospel make its triumphant onward march through Switzerland in these last days.

The spirit of fellowship and brotherhood which prevailed in the annual meeting in Zürich is surely an omen that God is leading and guiding His people, and that we may expect new and greater victories in the days to come.

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Capitalize the Interest

BY R. E. CRAWFORD

MANY times we as a people cry out, asking what can be done to captivate the interest and claim the attention of the ministers who man the popular churches around us. In many cases they are educated, capable, Christian men, but for some reason very little is done for them, and many times what little is accomplished seems to be unproductive of results. In the main they are laboring under heavy programs, and unless their interest is aroused in some special way, they find but little time to spend reading other than that which bears directly on their work. But now the way has been prepared; the interest of many has been aroused! What has brought this about?

The Committee on Calendar Simplification has recently sent a questionnaire, together with some literature on the subject, to every minister in America. It desires thereby to get the religious reaction of the clergymen. To most of the ministers it is a question to which they have given but little thought, and information on the subject will be appreciated by many of them. Is not this a glorious opportunity to send them a copy of the recent book, "The Story of a Lost Day"? If you cannot see your way clear to do this, a copy of *Present Truth* on this subject could

be sent. A program of this kind would help some ministers to see the truth.

Here in western Pennsylvania the matter was placed squarely before the members, and the response has been even better than we hoped. In cases where prejudice existed, the mailing was done from the office of the Book and Bible House direct to the ministers. Thus they were not aware of the denomination sending the book forth until it was partly read. But those not specially antagonistic should be visited personally and presented with the book.

Reader, why not send to a number of the ministers in your area a copy of this book or a *Present Truth* dealing with the matter? In this, advantage can be taken of an interest which has been unknowingly created by those who in many instances are working against us. Why not steal a march on the adversary?

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Closing Exercises at Washington Missionary College

BY ANDREW ROBBINS

COMPLETING the year with the best spiritual record in its history, Washington Missionary College held its twenty-sixth annual commencement, beginning May 8 and ending May 11. Summing up the year, the board, the faculty, and the students believe the standards of the school have been kept up to a very high point. Everything has run smoothly; there has been little trouble of any nature, with a minimum of disciplinary work. The entire group looks forward to a bright future.

The theme running through all the commencement week programs breathed an atmosphere of deep solemnity, bringing to each graduate, as well as to the congregation, a realization of the call to service and the needs of the hour.

The week officially opened with the class night program Thursday evening, May 8. Each member of the senior graduating class took part, giving tributes to teachers, friends, fathers, and especially mothers. The Friday night consecration address was delivered by W. R. French, professor of missions and Greek. He defined his subject, "Consecration to Service," as the foundation for a life work of Christian activity with the promise of divine direction.

Sabbath morning, May 10, J. L. McElhany preached the baccalaureate sermon in the Sligo church. Expressing the theme of the week in his subject, "To Do His Will," he pointed out the reason for true training.

The final program of the week as well as the school year was held commencement night, May 11. Prof. Charles E. Weniger, head of the English department of the college, and sponsor of the college graduating class, delivered the address. His central idea expressed the need of consecrated workers. "What this old world must and will have is character, courage to do the right and follow the deep-seated direction of conscience," he declared. Manhood or character was analyzed as consisting of four attributes,—honor, purity, courage, and faith. He showed how a person succeeds only as he has confidence in a vision of trained Christian leadership consecrated to do God's will.

At the conclusion of the program Prof. H. H. Hamilton, president of the college, gave the diplomas and conferred the degrees. Twelve graduates received bachelor of arts degrees, including two summer school graduates. Twenty-nine received professional diplomas, divided as follows: premedical, fourteen; normal, six; junior ministerial, five; teachers' training course for graduate nurses, two; Bible workers' course, one; professional business course, one.

From the academic department there were nine graduates.

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Bolton, Lancashire, England

BY F. W. JOHNSTON

WE are glad to inform the readers of the REVIEW that our meetings in this Lancashire city are progressing very nicely. We began our series of lectures on March 2 in one of the best halls in this vicinity, the beautiful Palais de Danse, and a good attendance has been realized all the way through the fifty-four lectures thus far delivered. A keen interest has been shown from the start. Our lectures have been held every Sunday afternoon and night, and through the week on Tuesdays and Thursdays in a smaller hall.

Notwithstanding the strong presentation of the Sabbath question on several nights, the attendance has been excellent, and a goodly number have already decided to obey. Our first Sabbath meeting will be held on June 7, and the prospects look good for a large number of accessions. We are praying and working to that end. The two Bible workers, Miss J. E. Bastow and Miss C. E. Wood, are doing faithful visiting, and so is Brother White, who is also assisting as music director.

Conditions in England, however, are very unfavorable financially. Thousands are out of work on account of

the closing down of so many cotton industries, and the government is compelled to give them a weekly allowance to keep them from starving. This section is especially hard hit, and if the work is to go forward here, it will mean considerable expense to the conference.

There are two things very popular here,—the penny and poverty. For that reason we get a large number of pennies in the offerings. The first Sunday of the series we had 930 pennies—rather weighty, as they are about the size of the American half dollar. Since then the bulk of the offerings has been copper.

But we believe there are many honest souls here as ready to respond to the truth as those in any other place we have labored. A fine class of people have been coming regularly. From these we hope to get a nice company and form a new church, for there is no church here at present.

We wish to thank the General Conference and the local conference who have appropriated so liberally so that it has been possible to go ahead. We also solicit the earnest petitions of our brethren and sisters everywhere for the work in this needy field. Only the power of the Lord will break down the conservatism that naturally exists in the hearts of the majority.



Gleanings From the Field

THIRTEEN were baptized in Tillamook, Oreg., recently.

TWELVE were recently baptized at San Bernardino by R. Cales.

TEN young people were baptized in the Greeley, Colo., church, April 12.

ON April 6 nine were baptized and added to the church in Forest City, Iowa.

IN the East Michigan Conference 280 persons were baptized during 1929.

FIFTEEN were baptized at a union service held at Jackson, Mich., recently.

SABBATH, March 15, six persons were baptized in the Lawrence, Mo., church.

THIRTY-NINE have been added to the church in Terre Haute, Ind., since November 2.

TWENTY-FOUR were recently added to the Ruruvae church on the island of Choiseul.

FROM Victoria, Australia, comes the word that forty were baptized at Lakes Entrance.

TWENTY-ONE were recently baptized in the Bechuanaland Mission Field at Vryburg.

WE are glad to report that the baptismal class in the Kansas City church has increased to 115.

TWENTY-ONE were baptized in and around the Kingston, Jamaica, church the first days of March.

R. P. MONTGOMERY baptized seven after a series of meetings held at the DeQueen church in Arkansas.

A BAPTISMAL service was recently conducted in Pretoria, South Africa, in which eight persons were baptized.

W. D. SMITH of Atchin, New Hebrides, announces the baptism of fifteen there, and three more are almost ready.

ON the first Sabbath in March, a church of eleven members was organized at Holman, N. Mex., by Elder Florez.

THE Kenya Mission in the East African Union reports over 400 baptized. More than 100 of these were from Gendia.

TEN young people were buried with their Lord in baptism at Muskegon, Mich., and another class is in preparation.

ELEVEN students of Plainview Academy, Redfield, S. Dak., were baptized Sabbath, April 5, at the close of the morning service.

A CHURCH effort held in Davenport, Iowa, during the month of March resulted in fourteen taking their stand to keep the Sabbath.

THIRTEEN young people were baptized by P. L. Thompson following the Sabbath service in the College View church, April 12.

F. L. ABBOTT, of Lansing, Mich., held a baptismal service in the Lansing church on Sabbath, April 19, at which time eighteen were baptized.

DURING the first ministerial institute ever held in Chile a true revival was experienced, and as a result thirty-seven are now awaiting baptism.

FOLLOWING the spring Week of Prayer at the Akron, Ohio, church, twenty-one persons are planning to be baptized, nineteen of whom are young people.

THE number baptized in the South Brazil Union last year was 320. During the last four years 1,448 have been baptized and united with our people. This is more than our total membership in that union in 1914.

BROTHER MIRELES, a Spanish colporteur of El Paso, Tex., reports that as a result of his labors eight have already been baptized, and fifteen more are ready for baptism just across the line in old Mexico.



May Colporteurs' Summary

IT will be easier for us this month to say a word regarding our summary for the first five months of the year than to talk about the May report. For the five months the North American field shows a gain of 10.04 per cent, and the fields outside North America, 1.46 per cent. This gives us a world total more than 5 per cent below our goal of 10 per cent. But we have had the General Conference, and this no doubt is partly the reason for the slump. However, now that the Conference is over and all the men are in the field again, we believe that we shall yet reach that 10-per-cent increase for the year. We have six months yet before us, and are hoping that during these six months we shall go well beyond the same period last year. For the month of May, six of the unions in North America made a gain, while six had a loss. Had it not been for the good gains we have been making in previous months, we should have come out badly at the end of May.

The indications are that June has been a good month. For the week ending June 21 the Arkansas Conference reports a total of \$2,352. One colporteur in that conference reported sixty hours for the week, seventy-nine orders, value \$348; helps, \$49.75; magazine subscriptions, \$79; making the total for the week \$476.75. Another brother had a grand total of \$249.75. The average of hours for the week for the twenty colporteurs in Arkansas is 41½. The Tennessee River Conference for the same week reports a total of \$2,180, with an average of forty-three hours for each colporteur. The Potomac Conference reports over \$1,000. Many other good reports have been received.

This word just comes in from N. H. Conway, of the Southeastern Union: "The Lord is wonderfully blessing our colporteurs in this union. Georgia, week ending June 14, \$1,528; and week ending June 21, \$1,341.90. Carolina, week ending June 14, \$1,767.50; and week ending June 21, \$1,386.55. Some individual reports for one week are \$315, \$300, \$363, \$208.75, \$232.10, \$195.65, and \$176.75. Really, Brother Town, these reports begin to look like war-time reports."

Let us continue, brethren, to strive to reach the 10-per-cent increase goal.

N. Z. TOWN.

Colporteurs' Summary for May, 1930

Unions	Agents	Hours	Value 1930	Value 1929
North American Division				
Atlantic	77	4192	\$7522.61	\$13706.16
Columbia	227	15377	20341.11	24282.92
Lake	229	11953	15008.62	21049.79
Central	89	5996	7191.70	7142.60
Northern	61	3774	5755.43	2734.85
North Pacific	51	3766	4299.80	5386.80
Pacific	62	4297	13862.90	15084.61
East Canadian	24	2051	3452.22	3449.06
West Canadian	43	3072	6992.88	6776.55
Southeastern	56	4413	6361.25	5679.87
Southern	102	7003	11871.90	6454.70
Southwestern	70	5858	13140.60	17723.96
	1091	71782	115801.02	129421.87
African Division				
	20	1713	4575.71	5352.05
Australasian Division				
	92	6970 1/4	20696.22	31286.95
Central European Division				
Bulgarian	11	860	104.36	221.72
Czechoslovakian	69	10162	2672.56	2360.61
East German	146	18629	7673.75	7246.14
Grecian	3	176	89.93	-----
Hungarian	52	7851	1580.25	2190.84
South German	76	10503	7346.15	6573.30
West German	167	22726	12143.04	10808.31
	524	70437	31560.04	29400.92
Northern European Division				
Baltic	43	7786	2049.39	1254.41
British	90	8691	7747.68	8369.85
Iceland	6	1090	938.41	973.03
Polish	44	4435	786.65	1041.13
Nigerian	---	---	64.00	---
Scandinavian	83	9544	6883.18	7333.66
	266	31546	18529.31	18972.08
Southern European Division				
Franco-Belgian	39	2517	1454.48	1278.41
Iberian	31	2419	1394.79	267.12
Italian	26	2313	836.43	764.92
Madagascar	9	647	160.92	-----
Mauritius	2	186	36.00	-----
North African	7	360	365.02	535.77
Rumanian	86	12511	2173.08	1343.59
Swiss	35	3419	3351.57	3140.39
Jugoslavian	42	5126	1050.91	1699.01
	277	29498	10818.20	9035.21

Unions	Agents	Hours	Value 1930	Value 1929
Far Eastern Division				
Central China	11	660	\$1986.33	\$3434.01
East China	---	---	937.66	1016.27
Japan †	12	5042	3169.20	522.27
Malaysian	---	---	---	---
Manchurian	6	323	954.03	894.69
North China	---	---	---	---
Philippine	140	15828	12953.88	9351.36
South China	24	---	3191.58	1206.47
	198	21853	23197.18	16425.07
Inter-American Division				
Antillian	26	4781	6810.77	6778.47
Central American	20	1976	4132.50	3182.48
Colombia-Venezuelan	14	592	1757.45	4769.70
East Caribbean	14	2254	2602.48	3387.21
Mexican	43	2157	2734.38	3281.21
	117	11760	18087.58	21399.07
South American Division				
Austral	93	7501	12540.26	22927.82
East Brazil	43	4524	4300.13	-----
Inca	21	1193	1398.77	2388.65
South Brazil	32	2737	3181.30	18898.42
	189	16005	21420.46	44214.89
Southern Asia Division				
Bombay	11	600 1/2	321.81	-----
Burma	2	155	345.26	-----
Northeast	10	699	662.63	-----
Northwest	2	185	55.45	-----
South India	9	1127 1/2	367.54	-----
	34	2767	1752.69	-----
Foreign Totals	1712	192549 1/4	150587.39	176086.24
N. American Totals	1091	71782	115801.02	129421.87
Grand Totals	2803	264331 1/4	\$266388.41	\$305508.11

COMPARATIVE BOOK SUMMARY

	1927	1928	1929	1930
January	\$228425.25	\$218796.43	\$245677.30	\$277196.51
February	223447.76	221098.65	188073.90	246698.98
March	246251.38	212349.48	192937.40	239871.91
April	215716.64	215326.55	258942.95	265131.77
May	192349.05	258330.53	305508.11	266388.41
June	325307.62	325030.88	378203.20	-----
July	327515.58	329518.76	400009.57	-----
August	330138.57	347340.96	261140.21	-----
September	234729.35	219549.42	275341.55	-----
October	189151.73	195510.14	256013.97	-----
November	207055.32	215962.48	227408.48	-----
December	222395.31	225171.18	219246.18	-----
	\$2947984.06	\$2984685.46	\$3208502.82	\$1295287.58

* Two months' report.
† Four months' report.

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.

Rahn.—William Christian Rahn was born in Germany in 1855; and died at Sanitarium, Calif., June 4, 1930. Brother Rahn spent twenty years in the colporteur work.

Blesi.—Mrs. Sarah Evalyn Blesi was born in Millville, Ill., June 26, 1848; and died in Chicago, Ill., June 12, 1930. One sister, one brother, and one daughter are left to mourn.

Smith.—Armintha C. Smith was born in Indiana in 1868; and died in Woodland, Calif., May 31, 1930. She was a charter member of the Woodland church, one of the oldest churches in the State.

Taylor.—M. V. Taylor was born at Pontiac, Mich., Oct. 3, 1840; and died in California, June 12, 1930. He was a faithful Seventh-day Adventist for more than fifty years. His wife is left to mourn.

Chase.—Mrs. Ellen Chase died at Dickinson Center, N. Y., at the age of eighty-one years. She was the last surviving member of the Dickinson Center church.

Preis.—Mrs. Katherine Margaret Preis was born in Staar, Samara, Russia, Sept. 12, 1875; and died in Fresno, Calif., June 5, 1930. She is mourned by her husband and five children, her mother, three sisters, and one brother.

Branham.—Mrs. Catherine Elizabeth Mitchell Branham was born in Bucyrus, Ohio; and died at Homelake, Colo., May 29, 1930, at the age of seventy-seven years. Her mother, daughter, granddaughter, and great-grandson are left to mourn.

Gouge.—Andrew Jackson Gouge was born in Boone County, Mo., Feb. 14, 1842; and died in Gentry, Ark., June 20, 1930. He is survived by seven children, two sisters, thirty grandchildren, seventeen great-grandchildren, and one great-great-grandchild.

Utt.—Mrs. Mary E. Utt, née DeLong, was born at Hamlin, Pa., Feb. 3, 1856; and died in Wilkes-Barre, Pa., May 30, 1930. Her first marriage was to Stephen G. Kimble. Six children were born to this union, one of whom is Ray Kimble, one of our missionaries in India. Three sons and one daughter are left to mourn.

Palmer.—Will Otis Palmer passed away May 10, 1930, at the age of sixty-four years. His parents accepted the advent message under the teaching of Joseph Bates, and while he was still quite young they moved to Battle Creek, Mich. Brother Palmer early connected with the publishing and sanitarium work. Later he was associated with J. E. White in pioneering the colored work in the South and in establishing the Southern Publishing Association, he being its first manager. In this work, his health was impaired and he never fully recovered. His death came at his home in Seattle after an illness of only a few days.

G. A. Thompson.

Hoar.—Benjamin Franklin Hoar was born in Maine, April 14, 1833; and died in Petaluma, Calif., at the age of ninety-two.

Matteson.—Mrs. Ora Jane Matteson, née Cribbins, was born in Dunville, Canada; and died in Willits, Calif., June 14, 1930.

Herbst.—William Peter Herbst was born in Keinichwinder, Germany, Feb. 22, 1858; and died at Paterson, N. J., June 5, 1930. His wife, five daughters, and one son are left to mourn.

Fast.—Mrs. Sarah Fast, née Doerksen, was born in Fishaw, Russia, Oct. 18, 1848; and died near Exeter, Calif., June 14, 1930. One daughter and seven grandchildren are left to mourn.

MacKenzie.—Roy MacKenzie was born at Bruce Mines, Ontario, Canada, April 15, 1890; and died at Battle Creek, Mich., June 6, 1930. After completing his school work he taught in the public schools of Canada for a time. He was baptized by A. V. Olson in 1914. He became normal director of the Oshawa Missionary College near Toronto, Ontario, in 1916. In 1917 he married Miss Annie Louise Tenney, and they continued their work as teachers there for a time until his health began to fail. After that they were connected for three years with the work at the Boulder Sanitarium, Boulder, Colo.

About eight years ago Brother and Sister MacKenzie connected with the West Michigan Conference. He was leader of the Missionary Volunteer department of the conference until he was called to teach Bible at Cedar Lake Academy, where he remained for one year. Two years ago they came to Battle Creek to direct the young people's work at the Battle Creek Tabernacle and the academy. He labored unceasingly in this work until his health failed entirely about two months before his death.

He is survived by his wife, a brother, and three sisters.
H. P. Waldo.

F. E. PAINTER

Frank E. Painter passed away at Glendale, Calif., May 4, 1930, at the age of fifty-seven years and seven days. Elder Painter embraced the message in 1893, the only one in his family. In 1898 he entered the work, serving first as field missionary secretary of the Pennsylvania Conference. Here he labored for about four years. He was then called to the same work in the Atlantic Union Conference, in which capacity he served for nine years, being called to the Northern Union Conference, where he labored for four years before coming to the Pacific Union Conference in 1915. Here he served as field missionary secretary of the union for ten years.

In 1925 he was elected secretary of the Missionary Volunteer department of the union, in which capacity he served until the latter part of 1928, when because of health conditions it was deemed best for him to take up work of a more local nature. For about a year he was connected with the Southern California Conference in pastoral work, but was finally obliged to lay down his responsibilities, due to ill health.

During all his years of labor, and especially during his illness, he manifested those Christian graces that assure us that his name is registered among the faithful in the Lamb's book of life.

He leaves to mourn his wife, one son, and four daughters.

Funeral services were conducted in the Eagle Rock Seventh-day Adventist church by the writer, assisted by E. W. Farnsworth, J. E. Fulton, V. H. Lucas, and David Voth.
P. E. Brodersen.

GEORGE B. THOMPSON

George B. Thompson was born in Aurora, Ind., Sept. 24, 1862; and died in Takoma Park, Md., at seven o'clock Sabbath morning, June 21, 1930, at the age of sixty-seven years, eight months, and twenty-eight days. He was the son of John and Catherine Thompson, the eldest of a family of three children. His early years were spent in faithful labor on the farm. He was the first member of his family to accept the advent message, being converted in 1884 and baptized the following year by R. M. Kilgore. The succeeding winter, after joining the church, he attended Battle Creek College for one year. Following this he taught public school for two winters, and canvassed in the summer months. He began his ministerial work as a tent master and assistant to F. D. Starr and A. O. Tait, in 1891, in Oden, Ill. The first sermon that he preached at his first tent effort was on the subject of the resurrection. On Sept. 29, 1891, he was married to Delia A. Hicks, of Proctor, Ill.

His gifts as a preacher early revealed themselves, and in 1893 he was ordained to the ministry at West Salem, Ill., J. N. Loughborough and O. J. Mason officiating. In May of the same year he accepted a call as a missionary to South Africa. J. N. Loughborough was president of the Illinois Conference when Elder Thompson received this call. At that time in the history of our denomination, Africa seemed very much farther away even than today. In his quaint way, Elder Loughborough encouraged Brother Thompson by declaring that it was no greater distance to heaven from Africa than from Illinois. And this homely but powerful truth doubtless proved of great comfort and strength to Elder Thompson on many occasions in his later life, when he was called upon to travel extensively away from home and loved ones to far corners of the earth.

He returned to the States in 1896, and was in general charge of the work in West Virginia during the years 1897 and 1898. From September, 1898, until May, 1903, he served as president of the New York Conference. From May, 1903, until July 1, 1904, he was president of the Ontario Conference. In 1904 he became the secretary of the General Conference Sabbath School Department, caring for this very important feature of denominational activity for eight years. From 1912 until 1918 he served as general secretary for the work in North America. It was during this time, namely, in 1914, that his wife died. Subsequently he married Mrs. Stella M. Slaten, of Washington, D. C.

In 1918 his field of labor was greatly enlarged by his appointment as field secretary for the world. He held this office until the General Conference of 1926. It was while actively serving in this capacity that his health broke down. He sailed for China in November, 1924, but ill health forced him to return to the States in January, 1925. He never recovered from the physical breakdown that occurred then. In 1927 he suffered a stroke, his condition becoming progressively worse until the time of his death.

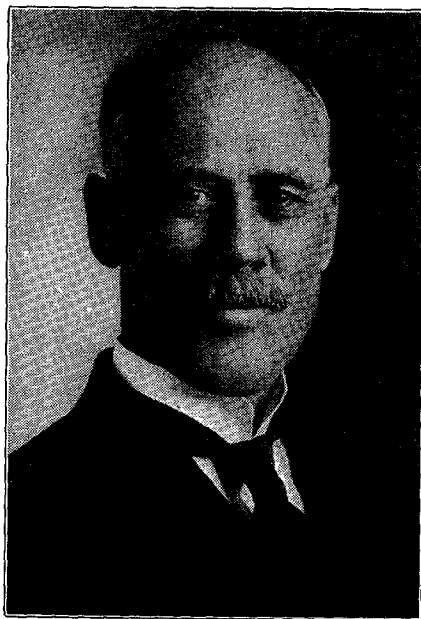
The dates and places here set forth as marking the outstanding points in the life of Brother Thompson may in themselves be colorless and take but a few moments to recite, but they

record a long life of unremitting labor for God in almost every corner of the earth, for Brother Thompson's duties called him to travel not only in the United States, but also in India, Egypt, Great Britain, Scandinavia, and other countries of Europe and the Far East. In his vocabulary there was no such word as "vacation." Wherever he was called to go, he went, believing that God spoke in a very real way through those brethren in whose hands Heaven had placed the destinies of the advent movement.

He wrote extensively for the various denominational journals, his first articles for the Review having been written while he was still on the farm. He was for a number of years an associate editor of the Review. He was also the author of three books which have proved a source of blessing to many; namely, "Ministry of the Spirit," "Soul Winning," and "In His Name."

Besides his widow, he is survived by his brother, Charles Thompson, president of the Northern Union Conference. His loss is mourned also by six nieces and two nephews.

As a mighty preacher of God Brother Thompson's name will be cherished in the memory of thousands who have sat under his ministry.



George B. Thompson

If one fact more than any other should be singled out to describe his spiritual life, it would be his profound confidence in God and His guiding, even in the little routine affairs of life.

The funeral service was held at the Takoma Park church, Tuesday afternoon, June 24. The service was conducted by W. W. Prescott, assisted by W. A. Spicer, C. S. Longacre, H. H. Votaw, and the writer. We quote here a portion of the remarks made by Elder Spicer:

"From the days of 1904 when Brother Thompson was called to join the General Conference family in Washington, his life and service has been a part of the growth of our work in our great headquarters institutions. We have known him as a comrade in the service, larger than any office he could fill, stronger than any position that could be conferred. Whether in the Sabbath school work, in the general work in North America, or in the general field work for the world, Brother Thompson was always counted upon as a man ever standing true. No one ever heard of his having the blues about this message or this work. It was a part of his life. He believed in it just as much as he believed in his own existence; and I think perhaps the thing most of all that we shall remember in Brother Thompson is that life of cheerfulness and courage—always looking forward, always hopeful, always helpful. Leaning upon God and not upon man, he was able to be a support to others.

"His pen was ever at work. I think he had the rare gift of writing little things, helpful things. And so through life giving the impression of strength, giving to us who were round him the feeling of assurance and of courage, cheering and shedding light on our General Conference daily program, Brother George B. Thompson was always the same.

"We shall miss him. His work is not ended. It will continue until the last sheaves are gathered home. Then we of the General Conference family hope to meet him once again if we are faithful, when Jesus shall come and the work shall be done."

Interment was at Rock Creek Cemetery.

F. D. Nichol.

Richardson.—Adia Richardson was born Dec. 17, 1851, in Neborn, Ontario; and died April 8, 1930. She was a believer for more than fifty years.

Sanburn.—Helen Vannatter Sanburn was born at Troy, Mich., June 11, 1851; and died May 22, 1930. She is survived by her husband and two sons by a former marriage.

Stringer.—Evert C. Stringer was born near Vassar, Mich., Dec. 23, 1858; and died near Mayville, Mich., April 15, 1930. His wife and three brothers mourn their loss.

Stevens.—Mrs. Meda Stevens was born in Millersburg, Iowa, Sept. 9, 1873; and died at Oklahoma City, Okla., April 16, 1930. She is survived by her husband and four daughters.

Lucas.—Monro Lucas was born Jan. 15, 1855, in Erie County, New York; and died in Attica, Mich., May 6, 1930. He is survived by one son, two brothers, one sister, and three grandchildren.

Harlan.—Mrs. Clara J. Harlan, née Longhead, was born in Alba, Pa., Feb. 23, 1862; and died at the same place, June 11, 1930. Her husband and one daughter are left to mourn.

Roberts.—Alex Roberts was born in Haliburton, Ontario, Oct. 9, 1876; and died at his home in Inlay City, Mich., May 15, 1930. He is survived by his wife, a daughter, six brothers, and three sisters.

Hazelton.—Bessie Beth Hazelton, née Hart, was born at Brandenburg, Mont., Nov. 14, 1855; and died at St. Helena Sanitarium, May 13, 1930. She is survived by her husband, a daughter, mother, four brothers, and three sisters.

J. B. CLYMER

Jeremiah B. Clymer died at 9:30 a. m., June 4, 1930, of heart failure. Up to the time of his death he enjoyed his usual health. He had been to the grocery, and on arriving at his home, sat down on the steps, and died there.

Professor Clymer was born near Bluffton, Ohio, Jan. 22, 1862. In 1890 he received his bachelor's degree at Battle Creek College, and later his master's degree. He was married to Miss Mary Ida Giddings, of Battle Creek. He was a teacher at Mount Vernon Academy and College for fifteen years, two years of that time being president of the college. He was principal of the school at Elk Point, S. Dak.; at Meadow Glade Academy, in Western Washington; and Fox River Academy, in Illinois, ten years being spent at these places. For seven years he was connected with Oshawa Missionary College, in Ontario, Canada. He came to Takoma Park in 1927, and was employed by the Fireside Correspondence School until his death.

The funeral was held in Takoma Park, Washington, D. C., Friday, June 6, and interment was in Bluffton, Ohio, where about two hundred relatives are now living. Four children mourn their loss: Vesta, a teacher at Washington Missionary College; Virgil, a printer at the Oshawa Missionary College; Hubert, of South Bend, Ind.; and Jay, a printer at the Washington Missionary College. Two sisters and three brothers also survive, one brother being in denominational work.

Appointments and Notices

WEST VIRGINIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The next regular biennial session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Buckhannon, W. Va., Aug. 7-17, 1930. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this time. The first meeting will be held at 9 a. m., August 8. Each church is entitled to one delegate for its organization, and one additional delegate for each seven members.

D. A. Rees, Pres.
C. M. Paden, Sec.



THE CUMBERLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the Cumberland Conference Association of Seventh-day Adventists is called to convene at Knoxville, Tenn., in connection with the annual camp meeting, Aug. 14-24, 1930. The first meeting is called for Tuesday, Aug.

19, at 10 a. m. The purpose of this meeting is to elect a board of trustees and to transact such other business as should come before the delegates at this time. All the delegates to the conference session are legal delegates of the association.

R. I. Keate, Pres.
F. R. Boggs, Sec.



THE AUGUST "WATCHMAN"

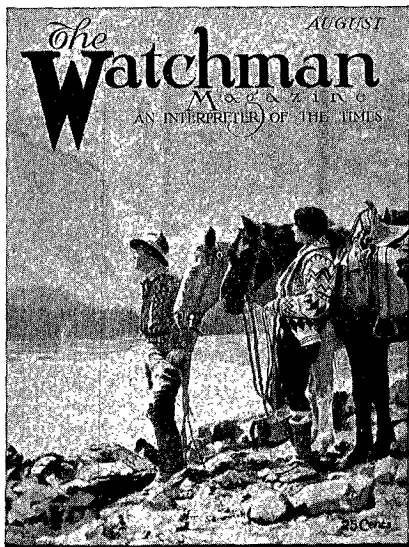
It is hot in August, but the August issue of the Watchman Magazine fairly breathes of the coolness of the mountains, the lakes, the seashore, in its attractive vacation cover. And our own people will be delighted with the appetizing cool summer recipes suggested by Betty Barclay in her article, "Summer Tasties and Frozen Foods for Hot Weather."

There are a score of important and striking articles, too, on the outstanding phases of the message that will appeal to every one. For example, the very first article is called, "Machines Versus Men," and shows how science has developed machines to do the work of one hundred men, and so many of these men go out into unemployment and poverty. Can science now solve the problem of the unemployment it has created? Our article points out that our age is about to destroy itself, and that there is but one hope for the ills that affect human life today. We know what that hope is.

"Did the First Christians Keep Sunday?" is the question asked and answered by Robert Leo Odom in a clear, straightforward presentation of the Sabbath of the Lord.

Roy F. Cottrell writes about "History's Most Remarkable Man," and the secret of his power. He suggests that the Desire of all Ages is speaking to men today.

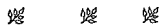
Other articles and items too numerous to mention, but each of vital interest in the presentation of our glorious message, will be found



in this exceptional vacation number of the Watchman.

You can obtain a supply of this issue for selling or free distribution from your Book and Bible House at only 10 cents a copy in lots of ten or more copies.

Lyndon L. Skinner.



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 brother in Maryland requests prayer that he may be healed.

A Colorado sister requests prayer for the conversion of her two sons.

A sister in Canada requests prayer for her daughter and herself who are both invalids.

A sister in Arizona requests prayer for the conversion of her husband and his sister who are bitter against the truth.

A subscriber desires prayer for the healing of her sister who has suffered for many years, and that she herself may have more faith.

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A South Carolina sister desires prayer for her husband and brother that they may turn from worldly pleasure and accept the truth.

A mother in Wisconsin asks prayer for her son and his family who are becoming discouraged in the truth because of hard circumstances and ill health.

Another sister in Colorado asks prayer for the conversion of her husband, and that the way may be opened for their children to be in church school this fall.

A burdened young mother desires prayer that the heart of her infidel husband may be changed so that her two little children may be put into an Adventist school.

A sister earnestly requests prayer for the conversion of her husband, who is living a wicked life, particularly because of his influence upon their three sons and little daughter.

An Indiana sister requests prayer for the healing of her right eye, and that her husband, who has recently undergone an operation, may be restored to health and find employment.

A brother in Missouri who has tuberculosis desires prayer that he may get well if it is the Lord's will, or that he may be willing to go; also that his wife may be able to bear her heavy burdens.



CAMP MEETING DATES FOR 1930

Central Union Conference

Nebraska, York ----- Aug. 15-24
Missouri, Clinton ----- Aug. 22-30
Kansas, Enterprise ----- Aug. 22-30

Columbia Union Conference

East Pennsylvania, Wescosville, July 24-Aug. 3
Potomac, Takoma Park ----- July 31-Aug. 10
West Virginia ----- Aug. 7-17
Ohio, Mt. Vernon ----- Aug. 14-24
West Pennsylvania ----- Aug. 21-31
Chesapeake, Catonsville ----- Aug. 28-Sept. 7

Eastern Canadian Union Conference

Maritime, Memramcook ----- Sept. 11-21

Lake Union Conference

Illinois, Petersburg ----- July 17-27
Indiana, Cicero ----- Aug. 14-24
East Michigan, Holly ----- Aug. 21-31
West Michigan, Ionia ----- Aug. 27-31

North Pacific Union Conference

Montana, Missoula ----- Aug. 21-24
Southern Oregon, Marshfield ----- Aug. 14-17
Oregon, Gladstone Park ----- July 30-Aug. 10
Western Washington, Auburn ----- Aug. 7-17

Southern Union Conference

Kentucky, Crestwood (near Louisville) ----- Aug. 21-31.

Southwestern Union

Arkansas ----- July 17-27
South Texas ----- July 24-Aug. 3
North Texas ----- July 31-Aug. 10
Texas ----- Aug. 7-17
Oklahoma ----- Aug. 14-24

Northern Union

Iowa, Nevada ----- Aug. 21-31

Western Canada

Peace River ----- Aug. 5-10

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.

Mrs. Luke A. Roth, 6030 Carlton Way, Hollywood, Calif. Signs, Watchman, and Youth's Instructor.

Mrs. R. L. Carson, P. O. Box 570, Raleigh, N. C. Clean copies of Our Little Friend for use in a Sunday school in connection with an effort.

Elizabeth King, Box 243, Hot Springs, N. Mex., desires Signs, Present Truth, Watchman, Life and Health, Instructor, and tracts for use in reading racks.

Mrs. Laura C. Burnley, M. D., 6533 Meridian St., Los Angeles, Calif. Review, Signs, Watchman, Liberty, and Instructor. It does not matter how old they are if they are clean.

C. O. Bolton, 1006 Bellefontain St., Indianapolis, Ind. Review and Herald, Signs, Instructor, Watchman, Liberty, also various tracts and booklets for use in missionary work.

Mrs. George Snavelly, Yankton, S. Dak. Continuous supply of Signs, Present Truth, Life and Health, Liberty, Watchman, and Instructor. She also wishes to thank those who sent papers to her while she was living in Kansas.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 107 JULY 24, 1930 No. 41

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

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THE PRESENT TRUTH

Skip-a-Day Calendar

Number

GIVING A CONDENSED HISTORY of the proposed new calendar, its conception and present development, explaining how it will operate; how it will destroy the weekly cycle, or any definite Sabbath day, by providing for the keeping of a different day of the week as the years pass—merely for the keeping of one day in seven; how it will confuse astronomical dates and unfavorably affect wages, and how it is dishonest in its general features.

In this calendar number of *Present Truth* special emphasis is given to the Sabbath question. Its purpose is to use the present public interest in the proposed change of the calendar in teaching the Sabbath. The general agitation of the proposed change of the calendar brings to the denomination a golden opportunity to teach the Sabbath "more fully."

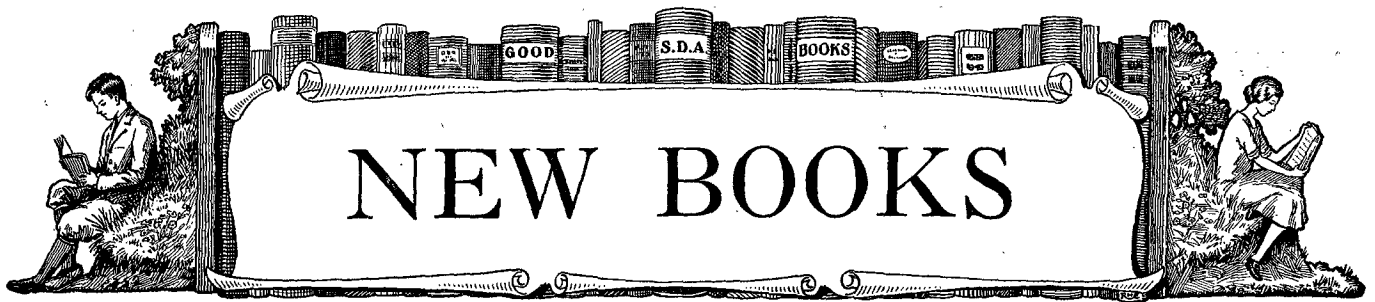
It Is Being Used for This Purpose

This calendar number of *Present Truth*, dated June 15, had, on the 8th of July, received orders for nearly one-half million copies and individuals are ordering by the thousands. Every reader of the REVIEW should circulate a thousand copies of this strong, timely, impressive, and economical Sabbath-teaching number of *Present Truth* at this most favorable time.

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By Neil Wayne Northey

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WASHINGTON, D. C., JULY 24, 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.

Missionary Sailings

MR. AND MRS. ORSON I. FIELDS and little son, of Washington, sailed May 30 from New York on the S. S. "Saturnia," for Lisbon, en route to Angola, Portuguese West Africa, where Brother Fields will engage in teaching.

Miss Evelyn Larkey, of Saskatchewan, having accepted appointment as a Bible worker to Central China, sailed from San Francisco for Shanghai, June 12, on the S. S. "Taiyo Maru."

Elder R. P. Morris and family, returning from furlough to India via Hongkong, sailed from San Francisco, June 12.

Mr. and Mrs. D. W. Hunter and infant daughter, of the East Michigan Conference, sailed from New York June 19, for London, en route to India. Brother Hunter has been appointed to vernacular evangelistic work in the Malayalam field of South India.

Elder and Mrs. C. E. Wood, returning to the Inter-American Division from furlough, sailed from San Francisco for Balboa, June 21, on the S. S. "California."

Dr. and Mrs. Douglas Semmens, of Southern California, sailed from New York, June 25, on the S. S. "Republic." After taking the usual post-graduate work in Edinburgh, Dr. and Mrs. Semmens will proceed to India for medical missionary service in the Malayalam district.

Elder and Mrs. J. Berger Johnson, returning to Brazil from furlough, sailed from San Francisco, June 25.

The "Empress of Russia," sailing from Vancouver June 26, had aboard three missionary families for Far

Eastern Division fields. They were: Elder and Mrs. W. H. Bergherm and family, returning to the Philippines from furlough; Mr. and Mrs. H. W. Klaser and family, of the Southeastern Union Conference, appointed to the Philippines, Brother Klaser as secretary-treasurer of the Philippine Union; and Mr. and Mrs. Fordyce Detamore and baby Gwendolyn, of the East Michigan Conference, to Singapore; Brother Detamore having been appointed to departmental work in the Malayan Union Mission.

Mr. and Mrs. A. J. Werner and little son, of Lodi, Calif., sailed from San Francisco, June 28, for Singapore. Brother Werner will serve as field missionary secretary of the Malayan Union Mission.

Elder E. P. Howard and family, returning from furlough to their work in Nicaragua, sailed from Los Angeles June 30.

Mrs. Alma Wiles, formerly a missionary in the New Hebrides, after spending some time in America in completing her college course and securing a nurse's training, sailed from San Francisco, July 9, on the S. S. "Tahiti," for Wellington, New Zealand. Sister Wiles expects to take up work again in the South Sea Island field, under the direction of the Australasian Division.

College Library Needs Books

THE complete library of the Canadian Junior College in Alberta was destroyed by fire on May 28. We are desirous of obtaining denominational and other suitable books. To avoid duplication, those wishing to give books are requested to send a list of titles to the Librarian, Canadian Junior College, College Heights, Alberta.

Medical Work in Persia

FROM our Seventh-day Adventist Mission in Sultanabad, Persia, that land which witnessed such a signal victory for God's people in the time of Mordecai and Esther, has come a report by Dr. A. Arzoo. We quote only a sentence or two here. Says the doctor:

"It has been over a year since we moved to this new territory in Persia. Our work has been gradually growing in this city. The dispensary has been rendering help since the beginning of last year. Many unfortunate and suffering people have been aided. . . . Much joy and happiness came to us when we heard that the brethren had allowed this field a sum

of money for building a hospital. The money has not come yet, but we can depend upon our dear brethren and sisters."

The report appears in full elsewhere in this issue of the REVIEW. When we plan our gifts for missions, let us think of such places as Persia, for example, and come up to the help of the Lord, that there may be as great victories for the truth in our present day as there were in the time of ancient Israel.

Word From Mt. Roraima

FROM the far-away Mt. Roraima Indian Mission comes a letter that has been two months on its way, a witness to the difficulties of travel that confront those who have gone to this isolated spot. In this letter A. W. Cott says in part:

"Our work is growing so rapidly that we are in need of more workers and more means. How much we would welcome a second white family from the States to help us give the message to these widely scattered people, for had we more help we could immediately open up more sections of our field. We must publish the glad tidings of the second advent far and wide, and gather into the message all the waiting tribes of Indians in the short time that is left to us. Could we but labor up in the headwaters of the Rupununi River where the Wapiciana tribe is located, I feel persuaded that the Lord would give us this whole people, and we would have hundreds more Sabbath keepers in short order."

His letter is accompanied by an interesting report which will appear in an early issue of the REVIEW.

Prohibition Ammunition

THERE has just come to our desk a special number of the *Signs of the Times*, "devoted exclusively to anti-liquor education." It contains articles from outstanding men in various fields of public activity, and sets forth in a convincing fashion the real gains of prohibition.

Remembering that the traditional position of our denomination is one of unrelenting and militant opposition to liquor, we believe that the publication of this special number at this time is most appropriate. Instead of quieting down, the discussion of prohibition goes on apace, and the end is not yet. Every lover of prohibition must rally to its support if we are to resist successfully the increasing attacks that the heavily financed liquor interests are making.