

The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., May 22, 1924

No. 21

THE GOSPEL TO ALL NATIONS

The Sufficing Bible

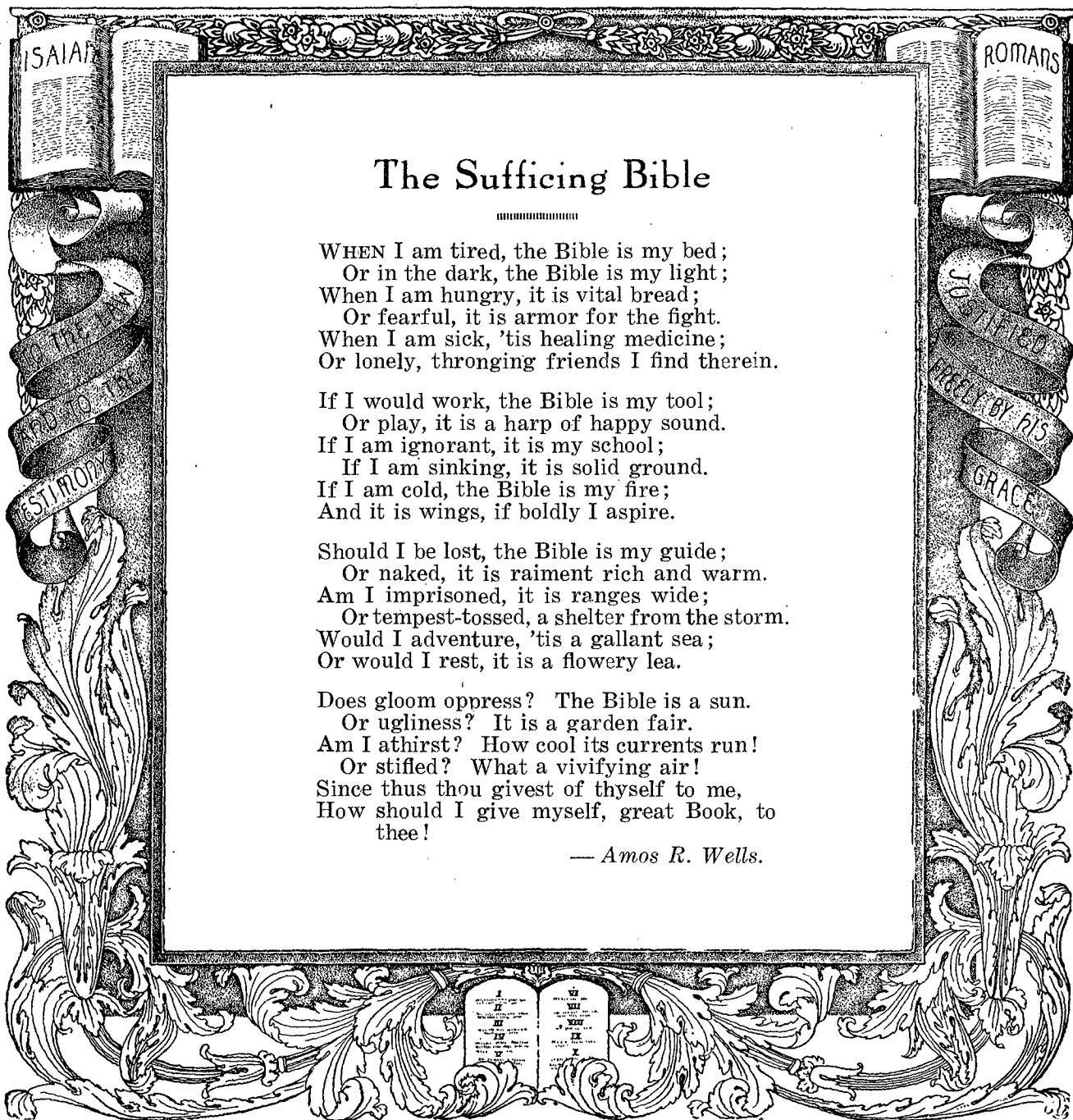
WHEN I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!

— Amos R. Wells.



The Oregon School Law

OUR people will be glad to know that the Oregon school law has been before the Federal district court in Portland, Oreg., and has been declared unconstitutional.

According to the *Morning Oregonian* of Portland, Governor Pierce, Attorney-General Van Winkle, and District Attorney Myers were restrained from enforcing said law. The decision was handed down March 31.

Of course the case is not settled finally, as Governor Pierce declared that he would carry it up to the Supreme Court of the United States for final decision.

The decision is quite lengthy, and we are printing only that part which deals most directly with the issue involved, — parts which many of our brethren may want to make use of if similar issues should arise in the future, — leaving out most of the legal references. The decision of the court is in part as follows:

"Initiative Bill Enacted

"There was enacted, under the initiative, on November 7, 1922, a bill for the amendment of Section 5259, Oregon laws, which reads as follows:

"Children between the ages of eight and sixteen years.—Any parent, guardian, or other person in the State of Oregon having control or charge or custody of a child under the age of sixteen years and of the age of eight years or over, at the commencement of a term of public school of the district in which said child resides, who shall fail or neglect or refuse to send such child to a public school for the period of time a public school shall be held during the current year in said district, shall be guilty of a misdemeanor, and each day's failure to send such child to a public school shall constitute a separate offense; *Provided*, That in the following cases children shall not be required to attend public schools."

"Among the cases are children who have completed the eighth grade.

"It is alleged, in effect, in each of these cases that the defendants do now publicly declare and publish that the act is valid, wise, and wholesome; that they threaten and declare that they will enforce all the provisions thereof from and after the date it becomes operative, and that all parents and guardians having children between the ages of eight and sixteen years to nurture, support, and educate, who shall send them to plaintiffs' grade schools after that date, will be prosecuted as violators of the act; that, by reason thereof, patrons are withdrawing their children from plaintiffs' schools and depleting their attendance; that, if the process continues, as it assuredly will, complainants will be deprived of their entire patronage in the grade courses, the school systems in which they have engaged will, in large measure, be destroyed, and they will be compelled to discontinue and close all their schools long before the act goes into effect; that the value of their property is being depreciated, and it will be rendered practically worthless for school or other purposes.

"Suits Are Aimed at Act

"These suits are instituted to have the act declared void, as in contravention of the Constitutional rights and privileges of plaintiffs, and to restrain defendants from insisting upon its validity, now or at any time.

"Plaintiffs claim that the act is void as violative of Section 1 of the Fourteenth Amendment of the Constitution, in that it trenches upon their privileges and immunities as citizens of the United States; that it deprives them of life, liberty, and property without due process of law, and the equal protection of the laws, and is violative also of that clause of Section 10, Article I, of the Constitution, relating to the impairment of the obligation of contracts.

"Complainants are asking for injunctive relief. Defendants have interposed motions to dismiss.

"Wolverton, District Judge.—Without defining as to the precise political rights that corporations, whether civil, religious, or educational, have and possess, and of right may assert and maintain, in this country, it is sufficient to say that it has been recognized by ample authority that, while not possessing the rights of citizens under the privileges and immunity clause of the Fourteenth Amendment to the Constitution, they do have the guaranty, along with citizens, that they shall not be deprived of their property without due process of law, nor be denied the equal protection of the laws.

"Question Held Simple One

"The question as to equitable jurisdiction is a simple one, and it may be affirmed that, without controversy, the jurisdiction of equity to give relief against the violation or infringement of a Constitutional right, privilege, or immunity, threatened or active, to the detriment or injury of a complainant, is inherent, unless such party has a plain, speedy, and adequate remedy at law. . . .

"Further than this, a party insisting that Constitutional guaranties for his benefit are being violated, may also insist, as an element of infringement of such guaranties, that others upon whom he is dependent for the support and sustenance of his lawful business shall not be deprived of their Constitutional rights, privileges, and immunities. . . .

"Interest Is Explained

"To make the application here, the complainants in the instant cases have an interest in the parents and guardians of children of school age, and in the protection of their Constitutional rights and liberties, and such parents and guardians have an interest in the Constitutional rights of complainants to see that their schools may be maintained for the mutual use and benefit of the parties concerned. . . . Thus the field of inquiry is broadened, and pertains, not only to whether the complainants' Constitutional rights are affected adversely by the act in controversy, but to whether the Constitutional rights of the parents and guardians are also adversely affected; for if they are so affected, complainants will be deprived, nevertheless, of the advantage of patrons with legal right and privilege of providing school attendance. In other words, the schools will be affected adversely, if the act is unconstitutional, whether it be by reason of an invasion of the patrons' Constitutional rights and privileges or of an invasion of plaintiffs' inherent rights, or both. Indeed, the very pith of complainants' contention is that they cannot maintain their schools if their patronage is taken away by making it unlawful for parents and guardians to send their children to complainants' schools.

"It can scarcely be contended that complainants' right to carry on their schools, whether parochial or private, is not a property right, and the right

of parents and guardians to send their children and wards to such schools as they may desire, if not in conflict with lawful requirements, is a privilege they inherently are entitled to enjoy. . . .

"Time to Take Effect Remote

"Now, although time at which the act is to become effective is somewhat remote, it is quite apparent, from the allegations of the bills, the work of destruction of complainants' occupation has already set in. They are losing their patronage, traceable directly to the fact that the act is a statute duly adopted and promulgated. . . . This is not only the alleged result of the passage of the act, but it is the most natural and consequential thing to expect. . . .

"The very purpose of placing the effective date so far ahead was to give ample time for the parochial and private schools to adjust themselves to the new conditions, which is really a confession on the part of the lawgivers that such schools are going to be hurt, and that seriously if not irreparably.

"It must be true, as expressed by Mr. Justice Brewer, while sitting in the circuit court of Nebraska, 'that the powers of a court of equity are as vast, and its processes and procedure as elastic, as all the changing emergencies of increasingly complex business relations and the protection of rights can demand.' . . .

"Individual Rights Upheld

"The right of the individual to work and earn a livelihood may not be prohibited, though the workman be an alien. *Truax v. Raich, supra*.

"The right to contract in relation to one's business is a liberty that may not be inhibited without intrenchment upon rights guaranteed by the Fourteenth Amendment.

"The right to engage in a useful, legitimate business, not harmful or vicious, is protected under the Amendment, and cannot be abrogated. *Murphy v. California* (225 U. S., 623).

"And the right to teach German along with the grammar school grades may not be impinged upon under the guise of legislative regulation. *Meyer v. Nebraska, supra*.

"No one questions the proposition that our public schools are subject to

(Continued on page 19)

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. 101 MAY 22, 1924 No. 21

Issued every Thursday

Printed and published by the

Review & Herald Publishing Assn.

at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year -----\$2.75 Three Years ---\$7.75
Two Years --- 5.25 Six Months ----- 1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., MAY 22, 1924

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Babylon, the Chaldees' Excellency (Concluded)

W. K. ISING

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BESIDES the outer walls, the city of Babylon itself was inclosed by an inner wall of about eleven yards in thickness, with battlements on top, and facing this were two other walls with a moat between. In fact, the whole city was intersected by a network of walls, often of tremendous dimensions, from twenty to twenty-five yards thick, while in the case of other cities that have been excavated the average is only from three to six yards. This gives us an idea of the volume of work that had to be done in removing the earth at such a great depth.

The Royal Palace

The most prominent building among the structures of Babylon is the palace of Nebuchadnezzar, a very complex edifice, difficult of description within this small compass. Standing on the highest point of what remains of this formidable castle, one is struck by the mass of brickwork extending over the wide space as far as the eye can see, all dating from the time of Nebuchadnezzar, who, besides being a distinguished general with rare martial qualities, was certainly a master builder equaling, or even surpassing, it is claimed, the marvelous record of Rameses II of Egypt.

Incidentally, we recall the interesting analogy in the experience of Israel, that, as was the case in the days of their Egyptian bondage, when they had to build the treasure cities of Pithom and Raamses under their hard taskmasters, prior to their triumphant exodus to the land of Canaan, and Pharaoh afflicted them with burdens and "made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field," so likewise a thousand years later the large number of artisans and smiths deported by Nebuchadnezzar from Jerusalem augmented the skilled labor necessary for the execution of his great schemes to enlarge the city on a magnificent scale, rebuilding the dilapidated temples, enlarging the fortifications, constructing quays, and making it, during the forty-three years of his reign, the political, commercial, and religious center of the civilized world. Thus in the ruins of ancient Egypt and of Babylon we get a glimpse into important stages in the history of the children of Israel.

The ground covered by the castle measures somewhat more than four hundred by five hundred yards, and may be divided, for a better understanding, into the southern, main, and northern castles, the latter being not yet explored.

The southern castle is of special interest, inasmuch as this is the place where, to judge from certain inscriptions, we must locate the oldest Babylonian set-

tlement known as "Babilani," i. e., the Gate of God. To the south of the central court is the presence-chamber of the kings, the largest hall of the palace measuring eighteen by fifty-five yards. It is here, Koldeway believes, that the feast of Belshazzar took place, and standing in the niche still marked in the foundation wall where the throne once stood, I meditated on the tragic event recorded in the book of Daniel. It is also in this castle that Alexander the



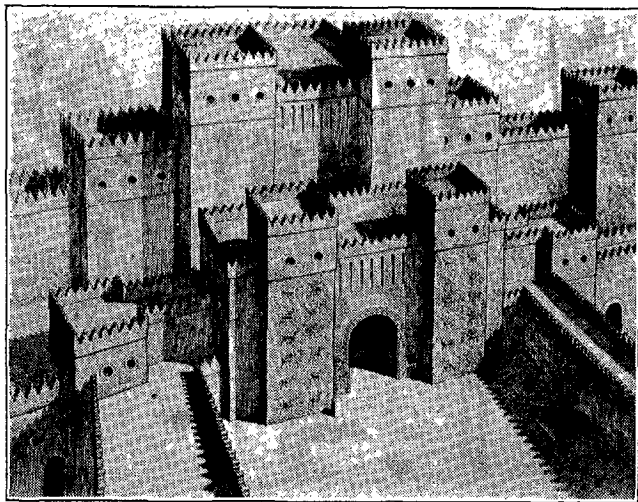
Ruins of Ishtar Gate

Great had his residence, dying later in the summer palace built by Nebuchadnezzar in the northernmost corner of the outer city wall, on an elevation known as "Babil."

The entrance to these castles was through the Ishtar Gate, located to the north, an imposing mass of brickwork that still presents, in its present remains of some thirteen yards high, the most impressive ruin of Babylon. The accompanying picture is of a reconstruction based on records giving a description of the building. Tremendous bulls and serpent-like creatures of bronze were placed in front of the entrance and in the courts on the pedestals yet preserved. Some 575 pictures of these bulls and dragons decorated the walls in bold relief, a few of them being still visible on the gate. Well may we appreciate the pride Nebuchadnezzar took in his architectural attainments when "he walked in the palace of the kingdom of Babylon, . . . and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

Temples and Towers

Proceeding from the north, a broad road of procession, built by Nebuchadnezzar in honor of the god Merodach, leads past the castle on its eastern front,



Reconstructed view of the Ishtar Gate, as seen from the Procession Road. On the front are bulls and dragons made of marked burnt brick in bold relief.

lined on both sides with walls nearly eight yards thick, and decorated with long rows of marching lions, inspiring awe as one enters these once sacred premises. In its further course the road leads through the city to the temple of Merodach, known as E-Saggila, and the peribolos of the temple of Bel. In this inclosure was the tower of Babylon, of which only the lower parts have been preserved. It was a cubic structure, about ninety-five yards square and high, with three stairways leading to the second floor, and from there through the inside upward to the temple on the top, which was the real purpose in the building of the massive tower. A clay tablet was found some time ago, written by Anubelschunu and dated 229 B. C., giving details which, taken with the account of Herodotus, lead us to believe that Koldewey's reconstruction of the tower is faithful to the original.

In the days of Alexander the tower had already become defective, so that he attempted to repair it, and removed about three hundred thousand cubic meters of earth or débris that had crumbled off from the structure to the northeastern corner of the inner city wall, where it is still found, and looks like a little hill, known as Homera. This brick material served as a substructure for the Greek settlement, the ruins of the theater and the funeral pile of Hephæstion still being preserved.

Babylon the Desolate

While I was sitting on one of the sixteen steps remaining of the stairway leading up to the tower, suddenly a jackal leaped by at a short distance, disturbing me for a moment in my meditation upon the fate that has befallen Babylon, and reminding me at the same time of the Scripture text I then looked up in my Bible, predicting its final doom: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." And Professor Koldewey, after giving a very comprehensive account of the work accomplished during many years of toil, though himself rather skeptical as regards Bible narratives, closes his book with the following significant statement:

"When we gaze today over the wide area of ruins, we are involuntarily reminded of the words of the prophet Jeremiah (50: 39): 'Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation.'"

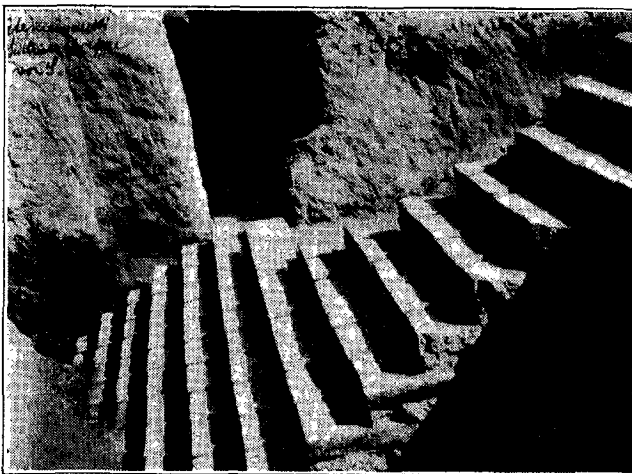
Certainly, Babylon is a most striking example of the marvellous fulfilment of the word of prophecy uttered

by the servant of God when it was still at the acme of its power, with no other indication of its fall than the inspired vision given to the prophets of Israel, themselves captives in this mighty city.

It must have been an impressive scene, indeed, when Seraiah, the chief chamberlain of King Zedekiah, on his journey to do homage to the king of Babylon, read the words of Jeremiah from the book sent by his hand to a little band of faithful Jews at the river bank, and then, following the instruction of the prophet, bound a stone to it and cast it into the midst of Euphrates with the words, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." (See Jer. 51: 59-64.)

And the fate of Babylon has become symbolical of the doom awaiting the kingdoms of modern Babylon, which will be broken in pieces and carried away like chaff of the summer threshing floors, to make way for the kingdom of Christ, as predicted by the prophet Daniel to King Nebuchadnezzar in these words:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the



View of the stairway still preserved, that led up to the tower of Babylon.

kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

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Living by the Spirit

W. W. PRESCOTT

How shall I live the Christian life? This is the question which each one of us faces. Theoretical theology is of little value unless it helps to solve this very practical problem. Christianity is more than a system of morality. No one is saved from sin by simply assenting to a creed, even though his creed may be perfectly orthodox. The most effective testimony in favor of the gospel of Christ is the manifestation of a Christlike life. The great need in our churches to-day is to learn how to live that life.

There are certain phrases, like "the victorious life," "the Spirit-filled life," etc., which have become common, and may be right enough if they are properly interpreted, but it ought to be clearly understood that the Christian life which is not a sham is a victorious life; and that one needs to be filled with the Spirit in order that he may lead the Christian life. We must not be misled by labels.

What is the Christian life? It is the life of Christ. The apostle Paul was setting forth the victorious life when he wrote: "Always bearing about in the body

the dying of Jesus, that the life also of Jesus may be manifested in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh."¹ He was referring to the same experience when he declared: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."² Again he presented the same truth in these words: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."³

In order to understand the real meaning of these and many other similar passages of Scripture, it seems to be necessary to show that Christ's promise that He would be with His disciples always, is fulfilled by His presence in the Spirit; and further, that the presence of the Spirit is the presence of Christ. Let us note, therefore, how the Spirit, the Spirit of Christ, and Christ seem to be used interchangeably, as follows: "If any man hath not the Spirit of Christ, He is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of right-

impartation of the Spirit is the impartation of the life of Christ."

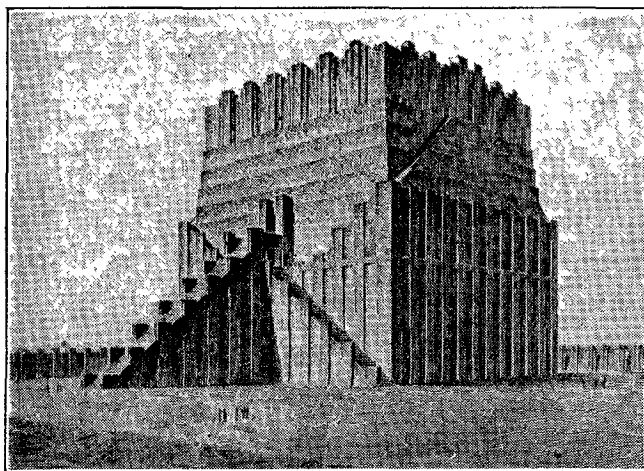
The essential gospel is, "Christ in you, the hope of glory;"⁴ but both the Father and Christ come to us in the coming of the Holy Spirit, the Comforter,¹² as we have already learned, and therefore the vitally necessary experience for the Christian is that he shall receive the Holy Spirit as the life of his life.

We must remember that Pentecost introduced a new order of things — the dispensation of the Spirit. All the previous work of Christ had reference to the outpouring of the Holy Spirit, the Spirit of the risen and ascended Lord. The death of Christ, the resurrection of Christ, the ascension of Christ, were steps — most essential steps, but still steps — leading up to Pentecost. The gospel of our salvation is the good news of a new life to be lived here and now. This new life, a life of victory over sin, comes to us through the gift of the Holy Spirit, and apart from this gift there would be no life of victory for us.

"Of what avail would it be to us that the only begotten Son of God humbled Himself, endured the temptations of the wily foe, and died, the just for the unjust, if the Spirit had not been given as a constant, working, regenerating agent, to make effectual in each individual case what has been wrought out by the world's Redeemer?" — *Gospel Workers*, p. 286.

"Without the expiatory work of Jesus Christ, the work of the Holy Spirit is impossible; but, on the other hand, without the work of the Holy Spirit in the heart of each individual, the work of Christ would be, for the individual, utterly useless. It would be for him as if Christ had never come to this earth, as if He had never died nor risen again; as if He had never been."

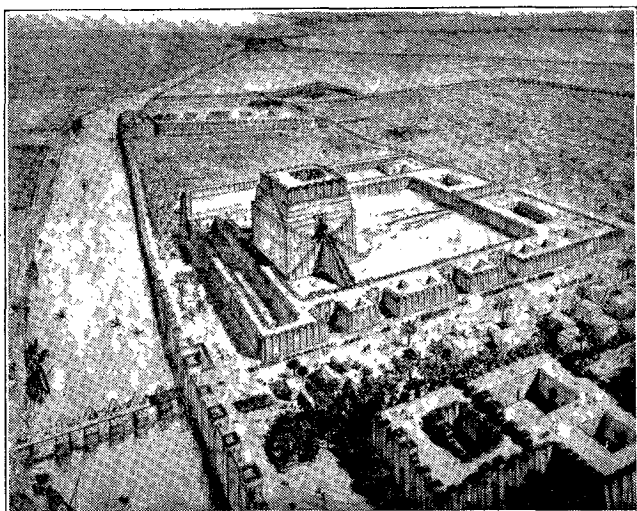
In the light of what we have thus found we can perhaps deal more intelligently with some of the instruction found in the Scriptures. The statement of Christ, "Apart from Me ye can do nothing,"¹³ may be read, "Apart from the Holy Spirit, Christ in the Spirit, ye can do nothing." So also, "I can do all things in Him that strengtheneth me,"¹⁴ may be read, "I can do all things in the Holy Spirit that strengtheneth me." Again, "It is God who worketh in you both to will and to work,"¹⁵ may be read, "It is the Holy Spirit who worketh in you both to will and to work." "Whatever God does for man, He does through the agency of the Holy Spirit." "Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service."



View of reconstructed tower, according to Koldewey. The priests used the middle stairway and the people the two others. The size is indicated by the group of men in the foreground.

eousness."⁴ It is plain here that having the Spirit of Christ is the same as Christ being in a person. Again: "As therefore ye received Christ Jesus the Lord, so walk in Him."⁵ But also: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."⁶ To walk in Christ is the same as to walk by the Spirit. Further: "Now the Lord is the Spirit,"⁷ and "even as of the Lord the Spirit."⁸ Here the Lord Jesus is identified with the Spirit. God is known to us only through Christ, and Christ is known to us only through the Holy Spirit. Fellowship with God in Christ is realized through the fellowship of the Holy Spirit.

In His parting instruction to His disciples Jesus said: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing." The emphatic thought here is the necessity of abiding in Christ; but how shall this experience be attained, and how shall it be known? Here is the reply of Inspiration: "Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit."⁹ Abiding in the Spirit is abiding in Christ, and the indwelling of the Spirit is the indwelling of Christ. Christ is our life, but "the



A sketch showing the peribolos and tower reconstructed. To the right below, the temple "E-Sagila;" to the left, the bridge across the Euphrates, the oldest stone bridge in the world; on the bank, the quay wall, built for defense by Nabonidus; farther north, the "qasr," or palace of Nebuchadnezzar; in the northernmost point, the summer residence of Nebuchadnezzar, on the hill Babil; to the right of the peribolos, among the buildings of the city, the Ishtar Temple of Agade.

The indwelling of the Holy Spirit makes Christianity a reality—an actual experience. “As many as are led by the Spirit of God, these are the . . . children of God.”¹⁰ To lose the Holy Spirit, the Spirit of Christ, out of the heart, is to lose Christ out of the life; and when Christ goes, the reality of Christianity is gone. It is then a mere form, an outward profession, a struggle of the flesh which ends in defeat. “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ;”¹¹ but the Christ who gives us the victory is the Christ who abides where the conflict is—in our inmost self. A Christ who does not possess and rule our spirit, cannot save us from committing sin.

The secret of our success in the Christian life, the secret of the victorious life, is union with Christ; but this union is effected through the Holy Spirit. “The union with Christ is mediated by His Spirit, whence we are both renewed and justified. The great fact of objective Christianity is incarnation in order to atonement; the great fact of subjective Christianity is union with Christ, whereby we receive the atonement.”

Viewing it from another standpoint, we may say that a Christian is a temple of the living God; but he is the temple of God because he is indwelt by the Holy Spirit: “Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?”¹² “Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?”¹³ “Ye are the temple of the living God.”¹⁴ “In whom [Christ Jesus] each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.”¹⁵ If Christ in the Spirit does not dwell within to constitute the believer a temple of God, Satan will rule in the heart. We may flatter ourselves that we are walking at liberty when we are leading a life of sin, but “every one that committeth sin is the bondservant of sin.”¹⁶ The cry of the mighty angel who joins his voice with the third angel’s message, is, “Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.”¹⁷ Only those who have become “a habitation of God in the Spirit,” can announce this fall, and call the people out of Babylon.

Is it not clear, then, that the normal life of the Christian is a life by the Spirit? “We are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.”¹⁸ It is therefore of the utmost importance that we should know how to receive the Holy Spirit.

What was the instruction given to the thousands on the day of Pentecost? “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.”¹⁹ The question which the apostle Paul asked of those disciples at Ephesus is suggestive: “Did ye receive the Holy Spirit when ye believed?”²⁰ That faith which involves a full surrender to the will of God, that repentance which does not need to be repented of, and that forgiveness of sin and deliverance from sin which are the necessary result of faith and repentance, open the way for the infilling of the Holy Spirit.

“There are many who profess to believe and claim the Lord’s promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit

is to use us. Through the Spirit, God works in His people ‘to will and to do of His good pleasure.’ But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. . . . Those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour.”—“*Gospel Workers*,” pp. 284, 285.

Have we received the Holy Spirit? Are we living by the Spirit? Are we Christians in fact, or merely by profession? The most effective way of hastening the coming of our blessed Lord, is to reveal the reality of Christianity—the presence of Christ by the Spirit in our lives. “He breathed on them, and saith unto them, Receive ye the Holy Spirit.”²⁷ So may He do today.

¹² 1 Cor. 4:10, 11.

¹³ Gal. 2:20.

¹⁴ Rom. 8:11.

¹⁵ Rom. 8:9, 10.

¹⁶ Col. 2:6.

¹⁷ Gal. 5:16.

¹⁸ 2 Cor. 3:17.

¹⁹ 2 Cor. 3:18.

²⁰ John 15:4, 5.

¹⁰ 1 John 4:13.

¹¹ Col. 1:27.

¹² John 14:23.

¹³ John 15:5.

¹⁴ Phil. 4:13.

¹⁵ Phil. 2:13.

¹⁶ Rom. 8:14-16.

¹⁷ 1 Cor. 15:57.

¹⁸ 1 Cor. 3:16.

¹⁹ 1 Cor. 6:19.

²⁰ 2 Cor. 6:16.

²¹ Eph. 2:21, 22.

²² John 8:34.

²³ Rev. 18:2.

²⁴ Rom. 8:12, 13.

²⁵ Acts 2:38.

²⁶ Acts 19:2.

²⁷ John 20:22.

* * *

Lessons from the Book of Hebrews—No. 12

R. S. OWEN

[Not a verse-by-verse exposition, but stressing some of the important truths contained in this epistle.]

“THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.” Heb. 9:1-5.

As we see, the earthly sanctuary had two apartments. Moses was told to make the earthly exactly like the pattern he had been shown, and the one he made is called the shadow of the heavenly. Therefore we conclude that the heavenly also must have two apartments; for no shadow can show more than is found in the substance, while it is quite apt to show less; for instance, no tree with but one trunk could show two trunks in its shadow. John the Revelator, who saw the heavenly sanctuary, speaks of it as follows: “After that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.” Rev. 15:5. The “testimony” is the law of God. The “tabernacle of the testimony” is the second apartment where the law is kept; while the whole building is called the “temple of the tabernacle of the testimony.”

Furniture of the Tabernacle

We find that each of these apartments had furniture quite distinct and separate, each piece of which was made after the pattern, and must be significant, representing some corresponding article in the heavenly sanctuary.

Let us study each article, and learn as far as possible its significance.

The first mentioned in the first apartment is the candlestick with its seven branches and seven lamps or flames of fire. In Revelation 4:5 these are said to be the seven Spirits of God. Seven denotes fulness or completeness, and these flames represent the fulness of the work of the Spirit of God as the light of the world. The candlestick is the church in all its varied conditions, represented by the seven branches, and referred to in Revelation 1:20 as the seven churches.

The table of showbread with its twelve loaves represented bread for each of the twelve tribes of Israel. The bread, called showbread, or bread of the presence, represents Christ as the bread of life to the true Israel of God.

In the second apartment we find the golden censer, which the priest took, and upon which he placed burning incense from the altar of incense, and which represents the intercessions of Jesus, through which alone we can ever hope to come into God's presence. There also we find "the ark of the covenant," a chest in which the tables of the commandments were kept; and its lid, called the mercy-seat, symbolizing the throne of grace on which Jesus sits as King of grace, and to which we come by faith to obtain mercy and find grace to help in time of need, and from which the angels are dispatched on missions of mercy to minister to those who are the heirs of salvation. In the ark beside the law was a golden pot of manna, which represented Christ as the bread of life which came down from heaven for all men, and Aaron's rod that budded. This rod was the test by which in the type it was settled that the priesthood was vested alone in Aaron, and signifies that Jesus alone is our priest in the antitype, that no other can serve. The position and attitude of the two cherubim of glory overshadowing the mercy-seat represented the regard and reverence of the angels for the law toward which they were looking, as well as the ministration of angels in behalf of God's people.

Daily and Yearly Service

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Verses 6, 7.

In these verses reference is made to the two services conducted in the earthly sanctuary. The first continued throughout the entire year, and consisted of a daily morning and evening sacrifice for the whole congregation, and the continual presentation of special individual offerings by the priests, all of which were conducted in the court and in the holy place. The second was a special service conducted once each year, on the day of atonement, for those only who had confessed their sins. In this service the high priest alone entered into the holy of holies (or second apartment) with the blood of that goat upon which the Lord's lot fell, and offered it for the confessed sins of all Israel.

By referring to Leviticus 16:17 it will be seen that these two services were never conducted at the same time. On the contrary, when the service in the holy of holies began, the service in the holy place ceased, for no one was ever permitted to enter the first apartment while the high priest was in the second. Not until the work of atonement was completely finished, was a new yearly round of service begun. This was continued year after year.

"The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Verses 8, 9.

This yearly repetition of the round of service, according to these statements, proved two things: First, they being only types or shadows, serving for a time, as long as they continued to be accepted by the Lord they proved that the real service had not yet come, i. e., that the true Priest had not yet entered into the true sanctuary to perform the true service. Second, these, being but types or shadows, could not make the one

doing the service perfect so far as the conscience is concerned. Therefore, in speaking further of these typical services, the apostle says they "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Verses 10.

"An High Priest of Good Things"

"Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Verses 11, 12.

The good things to come through this priesthood are the real cleansing of the people through His own precious blood, the final blotting out and destruction of sin, and the ushering in of a glorious kingdom of righteousness and peace, with no thought of sin to mar its joy. And this real service did not pertain to the sanctuary built by man, but to the true sanctuary which God built.

Since Christ must die but once in order to make a complete atonement for man, when that death was accomplished, the typical service, with its slaying of victims, should have ceased. But because the Jewish nation did not accept Him as their sin offering, but still persisted in slaying those typical victims whose blood could not atone for sins, and which came to be a real hindrance to their salvation by holding their eyes away from the true sanctuary and its services, God permitted their beautiful temple to be destroyed, and the nation scattered to every part of earth; and thus a stop was put to a service which was virtually a denial of the true Messiah, and a mockery in the sight of heaven. How plainly did God indicate that the way was opened into the holiest of all, and that the services in the earthly and typical should cease, by the supernatural rending of the inner veil of the temple from top to bottom, just as the Lamb of God which taketh away the sin of the world cried with a loud voice, "It is finished," and bowed His head and died.

The Blood of Cleansing

"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Verses 13, 14.

Out of the ashes of the red heifer (see Numbers 19) there was made the water of purification which was sprinkled upon those who were defiled. This, with the blood of the sacrifices which were offered for them, enabled the priest to pronounce them clean. So the apostle reasoned that if the faith in those typical offerings, which drew all their virtue from the antitype, could bring cleansing, how much more surely will our faith in the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge our conscience from dead works to serve the living God!

The apostle continues:

"For this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Verse 15.

That is, the death of Christ must not only be efficacious for those who should live after His death, but also for all those penitent ones who before the death of Jesus, received the promise of eternal inheritance with us.

The apostle next proceeds to show that death is necessary to bring any will or testament into full force, by the words:

"Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." Verses 16-22.

Since the death of the appointed victim was necessary, the apostle closes with this conclusion:

"Without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Verses 23-28.

Why does Christ die but once, and why does He put away sin but once? This is explained in the words, "As it is appointed unto men once to die, but after this the judgment: so Christ," etc. When man sinned, God said, "Thou shalt surely die." And having appointed mankind to death, He then promised them a Saviour, who would save them from the second death. In furnishing man with a Saviour, He appointed all men to salvation; for we are told that Christ died for *all men*. By rejecting Christ and clinging to sin, men choose death rather than life. Shall we not, then, confess our sins, and send them beforehand to judgment, where they may be put away? Wise indeed is such a course.

Loma Linda, Calif.

* * *

"We Stand"

W. F. MARTIN

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 2.

Some time ago I learned that at the close of a luncheon in one of the hotels in Sacramento, a colonel, returned from the Great War, was to speak on things relating to that event. I decided to go. At the close of the meal, this officer told many thrilling stories. Of all he said, these impressed me most:

He told of the different lines of battle formation: the rear guard, the placing of the cannon, and then the front-line trench. Just beyond, out in front, was No Man's Land, and then the opposing force. When the men were placed in the front-line trench, they were commanded to hold it.

The American Army had there taken its stand and the flag was planted there. The United States was back of them. They were to hold their ground. No such thing as retreat was to be thought of. If they became hard beset, they should send back for re-enforcements, but not retreat. They had taken their stand. The only way for them to go was ahead.

I thought, So with the soldiers in God's army. We have taken our stand, have enlisted under His banner, — the commandments of God and the faith of Jesus, — and we are in the front-line trench. When hard beset, we cannot retreat. God's banner cannot come down. We can send back for help, and it will be sent to us. "Forward," is the command. "Speak unto the children of Israel, that they go forward." Victory is ahead. To retreat is to be defeated. We have taken our stand.

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15: 2, 3.

* * *

What Think Ye of Christ?

"PHARISEES, with what have ye to reproach Jesus?"

"He eateth with publicans and sinners."

"And you, Caiaphas, what say you of Him?"

"He is guilty; He is a blasphemer, because He said, 'Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'"

"Pilate, what is your opinion?"

"I find no fault in this man."

"And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against Him?"

"I have sinned, in that I have betrayed the innocent blood."

"And you, centurion and soldiers who led Him to the cross, what have you to say against Him?"

"Truly, this was the Son of God."

"And you, demons?"

"He is the Son of God."

"John the Baptist, what think you of Christ?"

"Behold, the Lamb of God."

"And you, John the apostle?"

"He is the bright and morning star."

"Peter, what say you of your Master?"

"Thou art the Christ, the Son of the living God."

"And you, Thomas?"

"My Lord and my God."

"Paul, you have persecuted Him, what testify you of Him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Angels of heaven, what think ye of Jesus?"

"Unto you is born a Saviour, which is Christ the Lord."

"And Thou, Father in heaven, who knowest all things?"

"This is My beloved Son, in whom I am well pleased."

"Beloved reader, what think you of Christ?" —
Selected.

* * *

MAY every soul that touches mine, be it the slightest contact,
get therefrom some good,
Some little grace, one kindly thought, one inspiration yet unfelt,
one bit of courage
For the darkening sky, one gleam of faith to brave the thick-
ening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while, and heaven a surer heritage.

— Winifred Lucile Holmden.



EDITORIAL



Inspiration of the Union Conference Sessions

THE union conference sessions which have been held recently in all North America have been uniformly seasons of blessing and of reconsecration to the work of God on the part of the conference laborers.

It is the universal testimony of general workers who have joined the union local conference men in these meetings, that stronger, deeper, more spiritual conferences they have never attended. The conference laborers have given themselves to God for another four years of service, if it be His will. The keynote in the union conferences has seemed to be that of consecration and power for soul-winning service. That is what is needed. It is no time for consecration in the abstract; it is consecration to service that is called for now. The great need in the work of God is soul-winning power. The great need in our cause is more Sabbath keepers and more churches in all the old home bases, and more missionaries on the way to the unworked regions. God's providence sounds the call as clear and strong as though spoken from heaven above, "Advance, enter new territory."

As the conference laborers go into the field at the opening of another union conference period, may the prayers and the co-operative efforts of the believers advance with the laborers. Already the word comes in from various conferences, that a new and larger ingathering of souls has begun.

The sound of this call for a strong work of evangelism has been heard across the sea. From far South Africa Elder W. H. Branson writes:

"I am glad to hear this note from the good union conference sessions in the States. The workers in South Africa have been endeavoring to do more in evangelistic lines year by year, and we are having excellent results. We are trying to make 1924 the greatest year for evangelistic work and soul-saving that we have ever had in this field."

By our prayers and by our efforts may God help us to press forward to the winning of souls and the extension of the work into every unentered region.

W. A. S.

* * *

Crucifixion Day

"Three Days and Three Nights in the Heart of the Earth"

WE have been asked by a reader of this paper to reconcile the prevailing view that Christ was crucified on Friday, and that His resurrection occurred early Sunday morning, with His own prediction recorded in Matthew 12:40:

"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Turning to Jonah 1:17, we read: "Jonah was in the belly of the fish three days and three nights."

Firmly believing in the rule, "Explain scripture by scripture," we turn to Esther 4:16, and read there this word which Esther sent to Mordecai:

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

The exact meaning of the words "three days," "night or day," is made plain in verse 1 of chapter 5, where we read: "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house."

Thus it is clear that with the Hebrews of Esther's time, "three days," "night or day," meant not three full days of twenty-four hours each, but *until the third day*.

The origin of this expression is found in Genesis 1:5, 8, 13, 19, 23, and 31. In each of these verses we are told that "the evening and the morning" constituted the day. This same idiomatic form occurs in the original of Daniel 8:14, which is rendered, in the Authorized Version, "Unto two thousand and three hundred days." Literally it is twenty-three hundred "evening morning" (margin); but this would not be understood by many English readers, hence the plainer rendering.

In his comment on Matthew 12:40, Dr. Clarke says:

"*Evening and morning, or night and day*, is the Hebrew phrase for a natural day, which the Greeks termed *nuchthemerion*. The very same quantity of time which is here termed three days and three nights, and which, in reality, was only one whole day, a part of two others, and two whole nights, is termed *three days and three nights* in the book of Esther."

As intimated in the outset, the expression "three days and three nights" is from a Hebrew idiom, carried over into Greek and then translated into still another tongue, namely, the English. Under "Idiom" the Standard Dictionary says this:

"A clear understanding of idioms and idiomatic phrases is made necessary by the fact that so much of futile criticism of faulty diction originates in misapprehensions of their nature and functions."

As examples of English idioms the Standard cites, among others, these very familiar ones: "*to bring about* (accomplish); *to bring to pass*; *to carry out* (make effective); *to come by* (obtain)."

Among very familiar phrases, perhaps not idiomatic, but closely related to our idioms, are these: "She sets a good table," meaning, of course, she provides good food for her family; "Everybody was there," meaning, there was a general attendance.

"Three days and three nights," in Jonah 1:17, is really a Hebraism, or Hebrew idiom, for three days, not necessarily embracing more than a part of one day, all of the next day, and a part of the third day. The evidence is clear that Jesus was crucified on the day now commonly called Friday, dying probably shortly after three o'clock, the ninth hour; and that He arose on Sunday morning.

In Mark 15:42 it is plainly stated of the day of Christ's death, that it "was the preparation, that is, the day before the Sabbath."

In John 19:31 we read: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Lightfoot remarks upon this text, "Upon this day there happened to be three solemnities in one." Dr. Clarke says, "It might be properly called a *high day*, because the Passover fell on that Sabbath."

The Passover lamb was taken up, or separated from the flock, on the tenth of the first month, namely, Nisan, corresponding roughly to our April. The lamb was to be kept up until the fourteenth day of the same month, and in the evening of that day, or literally "between the two evenings," or about three o'clock, it was to be killed, after which it was dressed and "roast with fire." At the going down of the sun, the beginning of another day,—in this case the 15th of Nisan,—the Passover feast began, during the first night of which the flesh of the lamb was to be eaten with unleavened bread and bitter herbs. (See Exodus 12.)

The first day of the Passover, beginning at sundown on the 14th of Nisan, was one of the eight annual or ritual sabbaths, described in the twenty-third chapter of Leviticus as "besides the Sabbaths of the Lord." The first day of the Passover was always the 15th of Nisan, and was always one of the eight annual sabbaths. When the weekly Sabbath fell upon the same day as a festival or annual sabbath, as remarked by Dr. Clarke, that was "a high day."

In studying this subject it should be borne in mind that the Bible day was always reckoned from evening to evening, or in other words, from sunset to sunset. (Compare Lev. 23:32 with Mark 1:32.) From the standpoint of Friday, the 14th of Nisan, the third day would be Sunday, the 16th of Nisan, the day of the first fruits, or the offering of the wave sheaf. Christ was our Passover. (See 1 Cor. 5:7.) He was the antitype of the paschal lamb, which was always slain on the 14th of Nisan. He was also the antitype of the first or wave sheaf of the harvest. In recognition of this fact, in 1 Corinthians 15:23 the apostle calls Him "the first fruits." Therefore, to fulfil the types, Jesus must die on the 14th, and rise from the dead on the 16th of Nisan; and this He did, that is, on the third day from the time of His death, which occurred between the two evenings, that is, about three o'clock on the afternoon of the 14th. We quote here this illuminating statement from "The Desire of Ages," page 785:

"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord."

It is simply folly to attempt to show that Christ was crucified on Wednesday, or on Thursday, and that He actually lay in the grave three full days and three full nights, and that, instead of rising from the dead on the first day of the week, He arose about the close of the Sabbath.

To attempt such an argument is in effect to concede that if Christ arose on Sunday, then that day is sacred and should be kept holy, instead of the Sabbath of the Lord of Exodus 20:8-11. It is, however, a contention impossible to establish, and accomplishes nothing except to confuse honest souls.

It might be well to say that some have gone so far in their efforts to prove that Christ was not crucified on Friday, as to attempt to show astronomically that the first full moon following the vernal equinox in A. D. 31 occurred on Tuesday, and that, therefore, the Passover could not have been later than Wednesday. But this argument ignores the fact that, because of irregularities in the Jewish calendar, it is impossible at this late day to show any such close co-ordination between the Jewish and the Christian calendar as is assumed in the astronomical argument.

The Jews of Christ's day were dependent, not upon mathematical calculations, but upon observations made by the priests to establish the time of the new moon, and they were not always agreed among themselves. In order to keep their months and years as closely as possible in harmony with the phases of the moon and the change of the seasons, they introduced seven intercalary months in the course of eleven years. But it seems they had no certain time of adding these extra months, and so their months did not always harmonize exactly with the changes of the moon. In cloudy or foggy weather, especially, there was sure to be more or less irregularity.

It is vain to attempt to make void the plain statements of the Scriptures by any such argument. The types, as we have seen, required that Christ's death occur on the fourteenth day of Nisan, and His resurrection on the 16th, which was the third day, and this, the New Testament shows, is exactly what took place. Our Lord fulfilled the type, not only by dying and by rising again, but by dying and by rising again at just the right time.

C. P. B.

* * *

Honesty

WE believe there is nothing more pleasing to the Lord than strict honesty in our dealing with one another, or any trait of character which more clearly reveals the stuff of which we are made. A writer of poetry has said, "An honest man's the noblest work of God." The Scriptures of Truth teach honesty in all the transactions of life.

"Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." Lev. 19:13.

"Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure." Lev. 19:35.

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee." Deut. 25:13-15.

"A false balance is abomination to the Lord: but a just weight is His delight." Prov. 11:1.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

To be strictly honest in our time, and in all we do, whether we are under the eye of another or not, requires strength of character born of the Spirit of God.

There are many opportunities to show dishonesty. A merchant may give us too much change in some business deal. Shall we put it in our pocket, excusing ourselves by thinking it is not our business to make change? If he gave us too little change, we would consider it our business.

A man to whom too much money had been paid in a business transaction, some time afterward gave his heart to God. He at once began to be troubled concerning this matter. As he prayed for the Holy Spirit, his prayers were heard and conviction of sin deepened. He felt that he ought to make the wrong right. He found no peace until he confessed to the one he had wronged, and made restitution. The man to whom he sent the money wrote:

"Your letter was forwarded to me here. I, of course, was very much surprised at the contents, for it was something of which I had not the least suspicion. I can understand that the temptation to keep the money unwittingly paid you was great, and can feel that the relief to the conscience of an honest man, as you are, must be great when he makes restitution. I thank you very much for the confession you have made me, as it gives me an insight into your noble nature, and more faith in my fellow men. I

thank you, and wish you all good luck in the future; for an honest man is God's noblest work, and deserves to prosper."

The Holy Spirit leads us to be upright in every transaction of life.

I received a letter recently from a man who is not one of our people, in which he makes some suggestions and observations in a most kindly and friendly spirit. And while finding no fault with the paying of tithe, he suggests that honesty in earning the money from which the tithe is paid is quite as important as the paying of the tenth to the Lord. I quote a paragraph or two from his letter:

"I worked right along beside one of the members of your church, and he seemed to be very careful about paying tithe. He and I were making fence posts, and the firm we were working for trusted us to do the square thing by them. When he got through, he went to the office twelve miles away, drew his pay, and I suppose he turned in a tithe to the church. When they came to load out his posts, there was 60 per cent culls.

"My wife being an Adventist, I have favored her people when I could get them to work for me. I had one cutting wood for me one day. He got on the sleigh I was riding, and said, 'I like to see an honest man, don't you?' I said, 'Yes, I would give \$25 to see one.' He never claimed the \$25. His wood piles were short in measure, and so built and covered with snow that it was not noticed until the wood was hauled. He was gone then, so there was no redress. The Bible says to 'offer an offering in righteousness.' How can one do that, and be as crooked as the Yellowstone Trail?"

Let us hope and believe that the above is a very rare occurrence.

The Spirit of God will never be poured out upon such transactions. We can pray most earnestly for the Spirit and for fulness of power, but it will never come so long as there remains in the life an *unsur-rendered principle* of sin, or crookedness in some form.

In the judgment every transaction in life will be looked into, with every secret thing, and only that which is honest and upright will stand.

G. B. T.

* * *

The Institution of the Sabbath

THE Sabbath was instituted by the great Creator at the close of creation week. By three distinct acts on His part, the Sabbath had its birth:

1. God "rested on the seventh day from all His work which He had made." This made the seventh day God's rest day. It was not a rest from weariness; rather it was a rest and refreshment in contemplation of His created works.

2. "God blessed the seventh day." This act on the part of God distinguished the seventh day from the other six. By this blessing the seventh day became holy. To no other day of the week was this divine honor accorded.

3. After He had rested on the day and blessed it, the record is that he "hallowed it: because that in it He had rested from all His work which God created and made."

The word "hallow" means to set apart to a sacred or holy use. For whose use did the Lord set apart this Sabbath that He had thus instituted? Evidently for the use of the human family. "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The word "man" is used here in the generic sense, meaning the whole race of mankind.

Important considerations grew out of the institution of the Sabbath, particularly as to the time it was given and the manner in which it was given:

1. The Sabbath was given to Adam, the father of the human family, and was therefore designed for

all his descendants, for every nation, kindred, and tribe which should spring from the father of the human family.

2. The Sabbath was given to man in his innocency. Therefore, if sin had never entered the world, the Sabbath would always have been observed by a holy, unfallen race. The Sabbath being instituted before sin entered, shows that it had no organic connection with the types and sacrifices which were instituted in consequence of sin.

3. The Sabbath was reaffirmed to the human family after sin entered, showing that it was designed of God for the use of the human family in their present, fallen state.

4. The Sabbath was instituted before the existence of the Jewish economy. It antedates the national and ceremonial laws which were given for the guidance of the Jews as a nation, and therefore the expiration of those laws by type meeting antitype or by limitation, in no way affects the integrity of the Sabbath commandment.

5. The Sabbath was given to the human family as a memorial of creation. This is plainly indicated in the fourth commandment as recorded in Exodus 20: 8-11. The Sabbath is likewise a sign of re-creation, of the experience of sanctification which the believer receives through the pardoning grace of the Lord Jesus Christ. Ex. 31:17.

6. As the Sabbath was a memorial of the original creation, the sign of the re-creation, so it will be observed as God's grand memorial throughout the endless ages of eternity. Isa. 66:22, 23.

F. M. W.

* * *

A Safe Investment

RECENTLY the Secretary of the United States Treasury, Mr. Mellon, made this statement:

"It has been estimated that from \$500,000,000 to \$1,000,000,000 are lost annually by investors, principally small investors in worthless and fraudulent securities. Never before have investors been so numerous as today. The nation is prosperous, wages, salaries, and earnings are high, and savings accumulate rapidly. During and since the war, hundreds of thousands of laborers have entered the investing class, due in some measure to the Government's loan and thrift campaigns. To invest safely, however, is a lesson which many have not learned."

The bait offered by the promoters of these worthless stocks and securities is usually high interest and quick returns. It is to be hoped that very little Seventh-day Adventist money has gone into this great total of a billion dollars. The safest investment for really surplus means, is in the cause of God. Here is a word from the "Testimonies," Volume IX, page 51:

"Would you make your property secure? Place it in the hand that bears the nail print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription."

Given three things, and our heavenly Father knows that we have need of these things,—food, raiment, and shelter,—and all these of the simplest, plainest essentials, then let all the rest of our holdings accumulate in the bank of heaven.

W. A. S.

* * *

A GENTLE straightforwardness of action, a kind sincerity of speech,—these are the marks of the simple life which is within.—Henry Van Dyke.

IN MISSION LANDS

Read, and you will know; know, and you will love; love, and you will give---in prayer, in money, and in service,
as God shall prosper you and His Spirit shall guide.

Two Pictures of Chinese Conscience

S. A. NAGEL

I RETURNED last evening from another trip to our South Hakka stations, and am getting ready to visit the stations in the northern part of the field. The trip takes about a month. The section I have just visited was that so ruined by last year's war. In every market place many soldiers are still quartered, expecting soon to advance toward Canton and resume the fight.

We are praying that the fighting will not get up this far this year. If it does, the schools will be forced to close, and much of our other mission work will cease. In many places on this trip we had to buy rice for our believers to plant. If they do not get a crop this summer, their condition will be desperate beyond description.

I was very forcibly impressed with two incidents. The first illustrates the utter lack of responsibility manifested generally by this people toward law and order, and the second will witness how God is working upon heathen hearts.

I was sitting in our chapel at Pak Thong, after the preaching service. It was market day there, and hundreds of people were trading in the open court in front of the chapel. Some were starting home. As a number were crowding into the narrow street which led from the market, I saw an elderly man steal a bolt of new cloth out of the rear basket which one was carrying from a pole over his shoulder. Quickly the thief put the cloth under his long coat, and before I could recover from my surprise, he was gone. The loser would perhaps not miss his cloth until some distance on the road home.

I sent a brother over to that side of the market to ask the shopkeepers there if they had not seen that fellow steal the cloth. They said they had. They even told the thief's name. When asked why they did not report him to the police or try to have him punished, they replied, "He didn't steal *our* cloth." So it is in China. Selfishness rules supreme. Heathenism does not make a man love his neighbor as himself. It destroys all love for every one but self.

Later I spent the Sabbath at a little place called Peace and Happiness Market. A short distance from here are thousands of soldiers camped only two or three miles from their enemy's ranks, and only waiting the command of some one to advance. As our chapel here had been practically destroyed by soldiers, and numbers were still living in it when I arrived, I entered the home of one of our brethren for the Sabbath.

He seated his court with stools and benches, and I preached to them from Revelation 22: 11. I told them how Jesus was now looking over the records, kept by holy angels, of the professed followers of Christ, in order that when He should return it might be known who were accounted worthy of eternal life. I told them how He had been doing this work for nearly eighty years now, and that we knew the work was nearly finished. I told them we should all be thankful that there was still mercy extended to sinners,

that there was still time to repent, but that soon these awful words would be pronounced, and then the door of mercy would be closed forever.

I told them briefly of the seven terrible plagues which will fall on sinners during sin's last year; how we must all be living holy lives then, amid scenes of dreadful persecution, without an Intercessor above. I also went over some of the signs that they could all see, which show plainly that that great day is near. To make it clear to them, I said that this wicked world could stand but a few years longer, that while we did not know the exact day, or hour, everything pointed to the fact that His coming was near, perhaps even much nearer than we realized.

After the meeting I was saddened and at the same time cheered by an expression made by one of our native brethren. His thought was, "It is awful to think, as the pastor says, that it may yet be several years ere the end will come, and Jesus return." His idea was that he wanted Him to come quickly.

Brethren, do we as a church *really* desire Jesus to return *quickly*? I fear many do not. What are we doing to get ready, and to get others ready? If we would put sin out of our lives and our all into the message, so that God's Spirit in mighty power could rain down upon us, we could finish this task quickly.

On this trip I have been reading again very carefully Volumes I and II of the "Testimonies." It is very evident to me that God would have finished His work ere this had not the church always failed Him. Are we going to fail Him again? I love the personal testimonies in these early volumes. In them the cases of all are met. It makes one feel a little of how far below God's standard we are as a church today. We shall never have a revival until we put away the particular sins which are now grieving the Spirit of God. I wish the entire church membership would study these early testimonies prayerfully. It would bring a revival in our midst that would soon usher in that glad morning for which many of us are working and praying.

* * *

Medical Work Among the Karens

DOROTHY BAIRD

OUR dispensary is a very busy place. During the last three months about eight hundred patients came to us for medicine and treatment. We are endeavoring, as never before, to take more time to interest these people in the truths of God's Word. As we bathe, bandage, and plaster, we are able to talk of God and His wonderful love for them, of the troublous times that are coming on the earth, and of the message for this time. Many of them listen with keen interest, but we want them to do more than listen. The Spirit of God must attend our words, so that they will be fully awakened to their great need of Christ, and of a preparation to meet Him in peace.

Recently we had a call from a village about twelve miles away. The message came very early in the morning. As soon as we had our dispensary bag packed, we started off. I rode the pony, and my

husband walked. The road to this village is only a bullock cart track, very uneven and overhung with bushes and bamboo. In order to get along at all, my husband had to go before, and with a large knife cut away the branches. It had been raining the night before, and every branch brought down with it a shower of water, so that by the time we reached the village we were very wet.

The pitiful wail of a tiny infant greeted us when we entered the house. We found the mother lying on the floor, unconscious, with pulse about one hundred twenty and respirations not less than forty. We could readily see that nothing could be done for her, but we went to work to make her more comfortable. I stayed with them while my husband returned to attend to the station work.

These people are Baptists, refined and well educated, and I knew that they knew of God and His love for them. They asked me to pray with them, so there we knelt around that dying mother, and asked God to sustain these His children in their hour of trial, and to care for the little one that was to be left motherless. When we arose, tears were streaming down their faces, and they exclaimed, "God will help us." After all was over, the husband found some clean clothes, and I washed and laid the woman out.

During the long afternoon, while I awaited my husband's return, I sat in this Karen home and conversed with the people. As we talked, I thought of how precious is the tie that binds us to one another as Christians. Here were these people, very poor, but I knew rich in Spirit. Jesus was a friend to them at that time, and their faith in Him sustained them.

And as I rode home through the pouring rain, I thought, "Surely this man is one of God's chosen. What a blessing such a man would be to our Karen work here."

I pray that this visit may one day tell for the advancement of God's name in that village.

* * *

Angola, Africa

J. D. BAKER

FOR more than four hundred years the rich colony of Angola has been in the hands of Portugal, but most of this time its control, with the exception of the coast, has been only nominal.

Angola was for years the center of the slave trade. Lobita Bay, which is an excellent harbor, is supposed to have been used as a hiding place for vessels engaged in this nefarious business. We are thankful that open slavery is no longer permitted.

The currency of the country is the *escudo*, and before the war four and a half *escudos* were worth £1. Today fluctuations are frequent, and range up to more than 200 *escudos* to the pound. The fall of exchange has greatly hindered the development of the country.

In looking for our first mission site in Angola last June, Brethren French, Anderson, and I entered the country, traveling by rail through southwest Africa, and taking boat from Walfish Bay to Lobita Bay.

We first went to Ganda, and spent some time looking over the country. This place has an altitude of about 4,500 feet, and is quite a trade center. A large number of Boers, who trekked into Angola years ago, live sixty and one hundred miles south of here, and make Ganda their trading center. Thirty or forty of their wagons may be seen at one time at this

place. Brother and Sister M. H. Hanssen have just settled about an hour's walk from this station. Two of Sister Hanssen's brothers have farms about sixty miles south. A number of German families are also settling near this point.

Nearly seventy miles farther east by rail and 1,000 feet higher, is the village of Lepi, and about twelve miles south we are placing our first mission in Angola. The site is on the headwaters of the Luiviera River, and at the foot of the Bungo Range of hills, which rise from 1,000 to 1,500 feet higher. The highest peak back of the mission is called Mama. The Luiviera runs through the length of our concession, and on either side smaller streams flow into it. The whole plateau is very well watered.

The natives of the plateau country are Bantu, and are known as Mbundas, and though divided into many tribes, they speak practically one language, the Ovambunda.

Southwest in Hanya and Quillenge are other tribes speaking various languages, who have never yet been reached by missionary effort. Northwest the Seles tribe is known to still practise cannibalism, and beyond them live the Mboi people. Away to the northeast, in the district of Lunda, a million people are waiting to be reached. East of Cuanga River, in a country under very slight government control, are other tribes, and to the south are the Humbes, Ovambos, and others. Besides these are the Portuguese, the Boers, and the growing number of German settlers.

The field is great, both in territory and in population, and the many tribes must all hear the last great warning message of salvation in their own languages. We are planning this year to open three stations,—the first at Lepi, which it is expected will develop into a main training center, the second in the northeast section, and the third to the south. Surely Angola will not be forgotten when we think of Christ's last great command to His disciples: "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." John 4:35; Matt. 10:37, 38.

* * *

A Cabinet Minister's Tribute

THE acting prime minister of the Union of South Africa, F. S. Malan, while on tour in Cape Colony in the autumn of 1923, paid a great tribute to the work of missionaries. He said:

"The work of the missionary should be recognized as part of the uplifting of the native races and part of the administration necessary to maintain law and order. Where missionaries are concerned, the use of force is never, or very rarely, required, and that is because of the missionaries. We are able to govern millions of natives, not by physical force, not by policemen or soldiers, but by the moral force which civilization and the example and influence of white men can give. The principles inculcated by the missionaries, which are based not on physical force, but on obedience to moral principles and the principles of Christianity, should be supported. We should see that the relations which exist between the administration of the country and the missionaries and their work are co-ordinated, so that they can work together for the one great aim—salvation of the state."—*Missionary Review of the World*, April, 1924.



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

Our Father Knows

INA WHITE BOTSFORD

WHEN deep-laid plans so sadly fail,
And sorrow's river overflows,
Then prayer alone brings peace and rest,
Assuring thought, Our Father knows.

If God's own work seems sadly marred
By some who should be friends, not foes,
Our grief may be at least restrained
By trusting this, Our Father knows.

When trials almost overwhelm,
New strength and courage He bestows
To cheer us on the toilsome way
Through this glad truth, Our Father knows.

When foes assail and fears beset,
And doubts creep in to drive repose
Away from sad and burdened hearts,
Our comfort is, Our Father knows.

When partings come, as partings must,
In this dark world so full of woes,
Sweet consolation we may find
Believing this, Our Father knows.

Though truth and justice seem to fail,
And evil stands, while none oppose,
The Judge at last shall right the wrong;
For Heaven sees, Our Father knows.

* * *

True Greatness

JAMES E. LIPPART

"WHAT eighteen men of all the millions that have ever lived in this world, from the creation down to the present time, have done most toward the advancement of the human race?"

This question was recently asked of the seventy members of the University of Washington (Seattle) faculty. Each educator brought in a list, and the combined findings are most interesting. The total number of names submitted was 246, and the highest number of votes went to Shakespeare, sixty-three out of a possible seventy. Goethe and Dante followed, having forty-nine and forty-four respectively. Only twelve of the names received twenty-eight or more votes.

By nationalities, the English, German, Greek, and Italian received three representatives each; while the American, Dutch, French, Hebrew, Roman, and Scotch received but one. Benjamin Franklin carried off the honors for America. The eighteen names selected are to symbolize wisdom and knowledge, and full-length, life-size statues are to be placed in the façade of the central structure in the first unit of the university library. The list arranged alphabetically follows.

Beethoven, music; Dante, poetry; Darwin, biological science; Da Vinci, art; Franklin, public service; Galileo, physical science; Goethe, poetry; Grotius, international law; Gutenberg, printing; Herodotus, history; Homer, poetry; Justinian, law and administration; Moses, religion; Newton, mathematics and physics; Pasteur, medical science; Plato, philosophy; Shakespeare, drama; Adam Smith, social science. These,

according to this faculty, are the eighteen men who have done most for humanity. Do you agree with them?

Men may disagree as to whom they consider the world's greatest benefactors, as they are often biased by nationalism, race feeling, religious prejudice, or other causes. To choose wisely one must understand in what true greatness consists. The best definition I have ever found is this, from "The Desire of Ages," p. 219:

"In the estimation of Heaven, what is it that constitutes greatness? Not that which the world accounts greatness; not wealth, or rank, or noble descent, or intellectual gifts, in themselves considered. If intellectual greatness, apart from any higher consideration, is worthy of honor, then our homage is due to Satan, whose intellectual power no man has ever equaled. But when perverted to self-serving, the greater the gift, the greater curse it becomes. *It is moral worth that God values. Love and purity are the attributes He prizes most.*"

While on earth, Christ's disciples were very anxious to have first place in His kingdom. Taking a little child and placing him in their midst, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and "he that is greatest among you shall be your servant." He that is the least, Christ said, should be the greatest.

Christ is the greatest character of the ages, towering above all humanity. To the Christian He is "the lily of the valley," "the rose of Sharon," "the chiefest among ten thousand," the one altogether lovely; the Prince of heaven, yet a servant of servants—what name can compare with His?

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

* * *

Why Wonder?

J. B. CROUCH

THE modern degeneracy of man, the perils of the nations, and the violence throughout the earth, are subjects of comment every day in the year by all classes, and they all alike manifest a feeling of wonder and astonishment at the tendency of the times. Upon reflection, we can see no cause for wonder. It is the perfect operation of the law of cause and effect. There would be a turn in the tide of affairs if we thought more about reforming ourselves than we do about reforming the other fellow.

Think you that fathers can train their sons, or permit them to be trained, in a business conducted without any thought of God, and have them come out free from the taint of artful dishonesty? Can business men make use of deception and fraud, and expect their employees not to steal from them according to their own methods? Can men of affairs violate the laws of trade and commerce, and then expect the great army of workers in the varied industries to have respect for and observe the lawful rules of conduct

which they themselves have trodden underfoot? "Can a corrupt tree bring forth good fruit?"

Do parents believe that they can let their children grow up without restraint in the home, tolerating their disobedience, and in the end have dutiful sons and daughters who will become exemplary citizens of the community? Is it sensible to expect good results from a home where its head fails to rule the household? "Do men gather grapes of thorns, or figs of thistles?"

Do the dames of fashion think that the exposure of the person in dress can be indulged in, and their daughters come through with modest manners? Do they think that they can lead in this by example, and yet preserve their daughters in virtue, and have them escape the approach of the licentious or the ogling eye of sensuality? In fact, do they think at all? Their conduct in this respect indicates they do not.

Can the assumed guardians of morality complain of present-day predilections, when they themselves patronize places of amusement where all the derelictions of life are made plain under conditions of apparent public respectability? Can they complain that the people are pleasure-mad, when they themselves join in the throng of those who are determined on "having a good time"?

And further, who are those who oftentimes outwardly lament that so few study God's Word, or even read it casually? Are they not those in whose homes one finds that trashy magazines have first place on the book table, and where the funny section of the daily paper is the first sought after by the entire family? Is it not here where all the nauseating details of public and private scandal are greedily read and commented upon in a salacious manner?

Does a knowledge of these things enhance the standard of our civilization, or ennoble the aspirations of the people? Nay, a thousand times nay.

Since the introduction of the "Buster Brown" series in the daily papers, the extravagances of youthful imagination, as displayed in the metropolitan press, have turned the heads of many old people and ruined the minds of thousands of young people, who live daily in the realm of exaggerated hilarity. At present the daily press is reeking with this riotous rot. Why then wonder that there is not more seriousness in society? Are complimentary press notices the price paid for pulpit silence? Metropolitan papers are managed from the standpoint of what produces the greatest revenue in the counting-room—what pays best downstairs; and they are giving the people what they want. "Like priest, like people."

If you really want to keep this stuff away from your children, stop patronizing it yourself. Do you want your daughter to have higher ideals of womanhood? Then keep her away from the moving-picture shows. Would you prefer that she have a keen sense of womanly propriety? If so, do not expose her to the temptation incident to long automobile rides in the dark with worldly young men and no chaperon. Would you have your sons develop into men of clean, aspiring minds and with solidarity of character? Then shield them from the social functions of fashionable clubs, where men of the world set dangerous examples, and where adventurous matrons take liberties with men which in former times would have been considered scandalous. Keep your boys away from these organizations and assemblies where privileges are given and taken, seemingly under social sanction, that would not dare be undertaken in a pri-

vate home. Have them shun these places as they would the pestilence.

In view of the sanctions of society, the trickery of trade, the corruptions of government, the oppressions of the opulent, the wrongs of the wicked, the poverty of the poor, the impiety of the priest, and the deeds of the desperate, should there be any wonder that there is distress of nations, that men's hearts are failing them for fear? Is it not time for the people to cry to God for deliverance? Or will they do as Israel finally did,—reject their Lord, and be cast off forever?

* * *

The Brave Heart

FAITH has been described as that which, amid much failure, gives us the heart to try again. It is hard, many times, to rise to the height of confidence that will make it possible for us to forget mistakes, to organize victory out of them.

We are not all Luthers, of whom the people said: "There goes a man who can have anything of God he likes." And the reason why is only because we have not learned to trust God, and be willing that His will for us should always be done, rather than our own misguided, selfish, human will that sees only the present, never projecting far into the future, and so unable to choose always what is best.

Then, too, we fail to realize great things because we do not expect them. As some one has said, "Faith is not asking the Lord for bushels, and setting out a pint measure to catch them." Yet that is just what we do, complaining all the time at the measure we receive.

Did you ever notice how careful God is of everything in His universe really worth while? There is no waste of precious material in the physical world; nothing is ever lost; never so much of anything that nature cannot take care of it, so that there will be gain rather than loss. Then why should His children doubt His ability to take care of the lives they have intrusted to Him—if they have really done so? Our failures and our discouraging mistakes spoil so much of the fruitage our lives should bear, but He can use even those in some good way, just as He uses the debris in nature where the storm has spent itself in devastation. The broken branches, the dead flowers, are not forgotten or so wholly lost that they cannot live nor be replaced.

So with our devastated lives. The flowers may wither in the poisonous atmosphere we permit to gather about them, but the root remains, and faith in His power and willingness to help us to bring about conditions that will give new life, new growth, is all we need for success. Just "the heart to try again," determined to "do better the next time," and we are saved.

"I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear,
Sees his hope fail, yet keeps unfaltering trust
That God is God, that somehow, true and just,
His plans work out for mortals."

— *Burlington Hawkeye*.

* * *

"THE young man who does his work pretty well can get along, but will never get ahead. He who does his work, whatever it is, exceptionally well, is the man who is recognized and admired. In the same way a pretty good Christian life is not likely to influence others much."



YOUNG MEN and YOUNG WOMEN



Contributions for this department should be sent to The Missionary Volunteer Department,
Takoma Park, Washington, D. C.

You Have Met "Someone"

U. V. WILCOX

THIS seems to be a day of rumor. Perhaps the day of rumor believing is fostered by headline reading. There are so many people — there seem to be so many — who merely glance at the headlines on the first page of the *Morning Sun*, and then during the day say, "I see by the paper," etc. All too often that which they have read in the headline is merely of the sensational kind, and is unfounded in fact, damaging, near-libelous, untrue.

But rumor, whether springing from headline reading or not, has become something of a diet, and a dyspeptic-producing diet, these days of turmoil. It is unfortunate enough in the political world, but it becomes doubly unfortunate when it is applied in gossip-like manner to religious organizations and situations.

You know how it goes. "Someone" will seem to have secret sources of information of the most amazing sort — "facts" of the kind that "he-told-my-friend-who-told-this-friend-who-told-me." This Someone has heard, perhaps, that So-and-so was seen going to such and such a place last night. Or, perhaps it is that So-and-so is especially interested in a certain enterprise that is not always spoken of favorably. Oh, there is no doubt about it — according to Someone.

Then again, Someone remarks, and all in strictest confidence, that Brother Blank is a bit shaky along the lines of the message, for he said in a recent sermon in a certain church (or at camp-meeting) something that, turned over and looked at from a certain angle, is proof of heresy.

But Someone is perhaps the surest and most possessed of all the secret sources of information when Someone lives in the neighborhood of a denominational center. It is then that this understander and special confidant of the powers that be especially shines.

For take it from Someone they have just heard that Brother and Sister Brown or Smith is to be sent to some other town or foreign field so as to make room for another. It may be that Brother or Sister Jones is to be left out of the work for some special reason — usually known only to Someone.

What perfectly amazing knowledge and understanding Someone seems to possess. All the secrets of all the committees are open to him — he knows. Someone says (he generally gives this amazing information out under the guise of the most strict commands for secrecy), "It was told me in confidence, you know, so I can't tell you who told me."

Do you know Someone? Unfortunately, his name, if not Legion, is Numerous. If the new and partly proved science of psycho-analysis is right at all, it is right in saying that Someone suffers from delusions, misconceptions of life, and perhaps a desire to occupy the center of things by telling some amazing piece of (mis)information.

Perhaps there is no real remedy. There undoubtedly will always be Someones in every community and in every center. The safeguard lies in discounting, ignoring, and refusing to listen to these Someones. They, however, are not harmless; they may think that they mean all right, but they are potential danger spots to peace of mind, to harmony, to Christian fellowship. It can be put down as a safe rule that ninety-nine per cent isn't worth the hazard,

for most frequently the information is of no real consequence.

Solomon had a hard name, but he made a wise distinction that applies to rumor carriers. In Proverbs 10: 32 he says, "The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness." Don't be a rumor-carrier; carry news that is acceptable, that is certain, that is true. Don't be a party to perverseness.

* * *

Not Afraid to Be in the Minority

K. J. REYNOLDS

WHEREVER there is contention and strife, or even a difference of opinion, there is a majority on the one side and one or more minorities in opposition. In a democracy such as ours, practically all public questions are decided by the relative numerical strength of the contending parties, and we call the resultant action the rule of the majority. But the majority is made up of followers. Among them and directing the body is a small number, the leaders, the men of power and vision, the dynamic minority. What this body lacks in numbers is more than made up in its power and directing ability. Every great movement, whether spiritual, social, political, or economic, has been begun and directed by such a minority, small in numbers, but great in power.

Three men stood on the plain of Dura. Around them were bowed all the princes, governors, captains, judges, treasurers, councilors, sheriffs, and rulers of the provinces. The three stood alone. They were the minority; but because they were sure they were right, and because they had courage, they dared to defy public opinion. Covering the plain were the bowing majority, those who followed the line of least resistance, those who placed policy above principle because they had no vision. God was with the three; therein lay the difference between the two groups. And because there was a difference, the great king was soon sending out a decree that "every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces: . . . because there is no other God that can deliver after this sort." The minority had won, not by numbers, but through the power of God.

A handful of men and women stood on a hilltop, straining their eyes to catch a last glimpse of their beloved Master, the Man who was also God. His parting words to them had been a command to carry the gospel to all nations; so after the last look and the last tear, they scattered to do His bidding. That handful of people changed the history of the world.

Hammer blows were heard on the church door at Wittenberg. The curious paused to look, and then passed on. It was only a young professor from the university nailing up a paper upon which were written Latin sentences — a common sight. But men came to realize that it was not a common event. Before long the young professor's hammer blows upon the false church were awakening Europe. Again the dynamic minority had turned men to a new chapter in human affairs.

A historian of our day has estimated that during the American Revolution one third of the colonists favored England, one third were indifferent, and the other third

won our independence. A deep sense of the righteousness of their cause, and the courage to stand for their convictions at all costs, made a majority of the few.

Today God has young men and women who are standing upon the Babylonian plain of Dura. All around you men are bowing to the golden images of selfishness and pleasure as they hear the barbaric strains of the trombone, the saxophone, and the oboe. Every appeal to the senses which Satan knows, is being used to induce you to bow. But you stand. You are obeying the Captain who commanded, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

You are of the remnant, the few, but with God on your side and giving you power, you become the mighty minority that sways men and makes history. The promises of prosperity and good success made to Joshua are also for you who today must fight the standards and practices of the majority because they are wrong, you who must stand with God's minority. And the Lord will lead you to the Promised Land as He did ancient Israel. With His power working within, you become the dynamic minority that must again turn a page of history by finishing the work the King has given you, that He may bring to an end the reign of sin, and set up His kingdom of righteousness.

* * *

Philosophy or Revelation, Which?

J. P. NEFF

EVERY religion is based upon its corresponding philosophy. Sometimes these philosophies are crude and unsystematized, but they are nevertheless philosophies. Upon them the devotees of religion base their faith.

The philosophy of every religion is an attempt to explain the origin of the universe, of man, of life, man's relation to God, or to the various gods of this philosophy, his relation to this world and to the future world. That future world may be the Elysian fields, the happy hunting grounds, the heavenly home in the City of God, or a land of perfect beauty and immortality.

These philosophies, or systems of philosophy, may be divided into two classes: Rational philosophy and revealed philosophy.

Rational philosophy is an attempt to discover by reason the origin and destiny of things and their essential relations. It may call to its aid science, history, and human consciousness and experience. It excludes the supernatural. It is naturalism; that is, it accepts only what nature reveals and indicates. It also excludes any communication from supernatural beings relative to the questions it endeavors to answer. All religions based upon this philosophy are natural religions, as opposed to divine, revealed, or supernatural religions.

Revealed philosophy is based upon a certain book or books which are supposed to be revelations made by a supernatural being, and are generally called inspired. The term "inspired" here means especially and directly given by the Deity or his agents to a human being or human beings. Among the class of rational philosophies, modern evolution stands out most prominent. Among the revealed philosophies the Bible stands foremost.

The religionists who hold to the former philosophies, can consistently accept nothing by faith; the latter, while maintaining that their faith is amenable to reason in the sense that they believe nothing that is contrary to reason, nevertheless base their religion upon their sacred revelation. So long as the first class confines itself to knowledge and facts, and to conclusions that are necessary and warranted; so long as it does not violate the laws of human thought and hazard illy supported hypotheses, and does not accept mere guesses and speculation; that is, so long as it confines itself to facts established in the natural world and necessary conclusions, it is a consistent philosophy, and must be accepted by all.

But let it here be noted once and for all that the questions which philosophy raises are questions that immediately carry us beyond the realm of nature into the meta-

physical realm. The whence and the how of the universe, of life, of man's relation to it in the ultimate, and of the future life and future world, are all transcendental questions. Their answer lies beyond and above the natural world. The only answer that rational philosophy, or any philosophy which excludes the supernatural, which disallows a revelation, can make is, "*I do not know.*"

Philosophy must make this answer to every one of the above questions. That is agnosticism, which is a negative answer and not a positive one, and is the only possible outcome of a rationalistic philosophy. This philosophy has often fooled itself and its devotees into believing it had discovered an answer. Evolution, for instance, is based upon conclusions that are not warranted or necessary or proved—not demonstrated; and from these conclusions it has endeavored to find the answer as to how it all happened and whence everything is moving. But its conclusions are not rational nor logical nor natural nor scientific. Hence they must be accepted by faith just like all revealed religions and philosophies.

Evolutionists have imagined they were getting away from faith and standing upon a rational platform; but to believe the process of evolution requires more faith than to believe the revealed cosmogonies. It knocks down faith in the Bible, only to set up its own in place. And evolutionists try to deceive themselves and others with the idea that they have eliminated faith, whereas, they have themselves set up a new cosmogony, based upon hazardous inductions and unwarranted conclusions. It becomes a question as to whether one shall believe the Bible or the conglomerated mass of conflicting speculations of scientists dabbling in metaphysics.

Philosophy can give only a natural or human religion, which is really only a social morality. This religion gives no consolation for the future. In its final analysis it admits that no one knows the ultimate answer to the questions its philosophy propounds. Hence it reposes upon doubt. Its authority is the opinions of men. It claims no higher source.

* * *

"I Must Act — and Wait No Longer"

ERNEST LLOYD

In his diary of April 9, 1826, James Brainerd Taylor, the devoted Christian student of Princeton, wrote the following:

"Resolved, That I will, the Lord being my helper, think, speak, and act as an individual: for as such I must live; as such I must die, stand before God, be judged, be damned, or saved forever and ever. I have been waiting for others to go forward. I must act as if I were the only one to act, and wait no longer. With increasing desire I long to enter the field, to lay out my strength for God."

But before Taylor's education was finished, at the age of twenty-five, he was laid away to rest. Yet to this young man they point as giving the initial impulse to the great Student Volunteer Movement. His life of consecration rings out a telling challenge to the Christian youth of our time. Taylor's working motto was, "A whole surrender." He once wrote, "I am tired of living by halves." Then came the day when he could no longer be complacent in the midst of so much lethargy on the part of those who had confessed Christ. What he realized, every other Christian must realize,—"*I must act as if I were the only one to act, and wait no longer.*"

O, this sin of hesitation, so common among us! How it must please the devil! And the Master is longing for us to conquer compromise, and have the victory of complete surrender. Whatever may be our condition, He stands ready to help us win such a victory, and lead us into the abundant life—eternal companionship with Himself. Not until we conquer this sin of hesitation, can we know the joys of the victorious life. May the Lord smite this sin of hesitation in each of us until we can say with purpose, "*I must act as if I were the only one to act, and wait no longer.*" Then we shall have a new book of the Acts, written by the Missionary Volunteers.



THE WORLD-WIDE FIELD



EDUCATIONAL NOTES

VOCATIONAL work in Emmanuel Missionary College has been a success the past year, both educationally and financially, according to a letter received recently from Prof. Sidney Smith, director of the department of agriculture of that school. He says:

"Last year the school paid students more than \$61,000 for labor done, the farm's share of this total being \$19,770. The industries kept more than half our entire enrolment in school, paid for all labor done, paid for the overhead, and made a net profit of nearly \$11,000. Almost every student doing work of any kind on the place pursued some line of vocational study as well. The farm produced last year almost \$44,000 worth of farm products, though we made a very small profit on the farm because it was a very unusual year both in the prices of farm products and in extra demands made upon the farm in connection with an institutional drive for funds.

"This year the departments are showing up better, our dairy making a net profit of some \$2,000 the first half of the year. The mechanical department is making by far the best showing financially, owing to the fact that there is a good demand in building lines, and we can make a good profit on our output."

It is of more than passing interest to a visitor to have a look at the best cow of the dairy herd, that produced more than 19,000 pounds of milk the past year (formerly a world record), and to have pointed out here and there an individual cow that made from one half to three fourths and almost a hundred per cent of its own weight in butter in a single year. Nor is it less so to see a thousand white leghorn hens marching about or scratching in the hay for their feed, all joining in a joyous chorus of contentment interspersed with cackles of those just off their nests, in spite of the fact that their day is lengthened several hours by electric light, so they may eat an extra meal and prolong their working time. And all this in the dead of winter, sweetened in the break-up of spring with the flow of maple sap for "sugaring off." What is more delightful, even in the worst of the season, than a school home on a good farm?

WASHINGTON MISSIONARY COLLEGE reports an enrolment of 318 the present year, an increase of fifty-four over last year. Last summer the first session of a permanent summer school was held for eight weeks, with an enrolment of ninety-three. The aim is to increase this at least fifty per cent the coming summer, to include about seventy-five elementary teachers for further normal training. In vocational lines, the basement of South Hall has been given over to the re-establishment of the home economics department

on a stronger basis; the printing plant has been enlarged so as to double the business of last year, and is now employing eighteen to twenty students; the carpenter shop has been doubled in floor space, is employing a large number of students who are working part of their way, and aims to double capacity again as soon as feasible; and the science laboratories have been rebuilt and remodeled. The operating costs and income of the institution are more than \$7,500 in favor of the year just past, over the preceding year. Among other items of interest in President Morrison's annual report is the statement that the field has been worked thoroughly for young people to prepare for work in the Master's cause; that the "only purpose of our faculty is to give these young people a thorough, broad education, but one that is filled through and through with the denominational purposes;" and that "in all our organizations the religious side of the college life receives first consideration."

MOUNT VERNON ACADEMY has been serving the denomination as a school for the last thirty-one years, being established in 1893. During the last four years it has enrolled an aggregate of 830 students, or an average of 208 a year, with a total of 108 graduates. Printing is the most strongly developed vocation, having netted the school in four years a gain of more than \$9,000. In all the industries, nearly \$16,500 has been paid to students who earn part of their way in school by this means. Of the place of vocational work in education, Principal Detwiler says:

"The value of these industries is recognized in many other ways. When games come in, it has been our experience that work goes out. When industries come in, a demand for games naturally goes out."

The school is guided in its work by the following instruction in the spirit of prophecy:

"To spend money which is so hard to obtain on materials with which to play tennis and cricket, is not in harmony with the testimonies which have been given to our school in Battle Creek. It has been understood all through our ranks that these games are not the proper education to be given in any of our schools. Games and amusements are the curse of the colony [Australia], and they must not be allowed in our school here. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved."

In harmony with this instruction, says the principal, Mount Vernon has made a good beginning in the industries. The school has purchased and paid for ten acres of land for garden

purposes, using all its products; the dairy is supplying the entire amount of milk used; an excellent carpenter shop has been built, and is making screen doors; an apiary has been added, which made a sufficient profit the first year to cover half the initial cost.

Mount Vernon's cash policy is indicated in the following statement about the proposed administration building:

"We have already excavated for a brick veneer building. The brick has been purchased and paid for, as has also a large part of the construction lumber, millwork, and the like. In fact, we have placed our order for all building material practically to finish the building, and have sufficient money reserved to pay for the same. So far we have conscientiously followed the pay-as-you-go policy."

W. E. HOWELL.

* * *

VENEZUELA

It is very interesting indeed to see so many persons here in Venezuela breaking the chains of sin with which Satan has held them captive for so many years, and starting in the narrow way which leads to the pearly gates, notwithstanding the fact that many of them have to suffer hardships and severe persecution.

Ten persons have been baptized, and a church of eleven members organized at San Fernando, a town in the interior of Venezuela. At another town near this, where we have a church of fifty members, several persons are prepared and waiting for baptism, and will be baptized very soon. At this place we have a church school of about fifty students, a large number of whom are children of Catholic parents. They learn the truth in the schoolroom, then carry it to their parents, and in this way this little school is a lighthouse for many miles around. Brother R. E. Greenidge, who was among the first workers to come to Venezuela, is conducting the school.

It is said by workers who have visited these regions, that there are many people living along the large rivers in this section of Venezuela who are keeping the Sabbath, although they have heard very little about the truth. It is estimated that as high as 50 per cent of the people on some of these rivers are keeping the Sabbath, and are calling for some one to teach them more of the way of salvation. One man wrote to one of our workers three different times, asking him to give him more information about our message. Our worker was unable to answer the call, so the man decided to go in search of the truth instead of waiting for it to come to him. He visited our worker, and learned a few important

points, and then went back to his home town to teach it to his neighbors. Another man who had received some of our literature and learned something of our message, made a long trip to a town where one of our workers is stationed, and told him that he was ready to be baptized and had come for that purpose.

Some of our workers visited a small town in a motor boat bought by the mission for use on the rivers. In this town they were gladly received and entertained by a widow with two or three children, who is very much interested in the truth. Upon returning to her house after bidding the workers good-by at the river, she found her house almost torn down, but was unable to find out who did it. She wrote that she had been threatened with many things, but she stated that she did not fear anything that man might do to her, but that she feared to disobey God's holy law; and although she was sorely persecuted by all her neighbors and had no one in the town to sympathize with her, she intended to remain faithful until Jesus comes in the clouds of heaven to put an end to all the evil works of the enemy.

In face of trials and persecution the work is still going forward, and in that happy meeting on the golden shore when all sin is ended, we expect to have the pleasure of grasping the hands of many faithful ones from Venezuela who have been rescued from the bondage of Satan.

B. BULLARD.

* * *

THE DEAR OLD "REVIEW"

I WISH the "dear old REVIEW," old, and yet so new, could be found in every home of God's remnant people. Old, because it was the first of our periodicals to bear such a wonderful message to the seekers after truth; and new, because it still carries the glad tidings of salvation to a last generation of men.

It is impossible for our people who do not have its weekly visits to comprehend the great and wonderful work that is being carried on, not only in our own fair land, but in far-off lands across the seas. Its pages are filled with precious gems for all.

There are many tender hearts, I am sure, who would be glad to share their earthly treasures that God has entrusted to them, to help answer the pleading calls for money and means if only they could read what God is doing for those in darkness as the precious light of truth is brought to them, and would listen to the heart-rending pleas of those who are begging for some one to come to them with the message of salvation.

It is impossible to tell with tongue or pen the joy and happiness it brings to heathen hearts when they learn the story of Jesus' coming and of the eternal bliss of the earth made new, with all its glory and splendor.

How can some say they have not time to read its precious pages? May God forgive them this neglect, and may their hearts be impressed to receive the blessings waiting for them if they will carefully read "the dear old REVIEW."

MRS. ORNO FOLLETT.

* * *

TRAINING OUR PHILIPPINE YOUTH FOR SERVICE

THE Philippine Academy in Manila, our central training school for the Philippine Islands, has just closed its seventh year of endeavor. This has been a very profitable year in every way, considering the large increase in the number of students and a decided insufficiency in the teaching force. The academy was first opened in 1917, with an enrolment of thirty-six students. During the last year the enrolment has increased to 304 in all departments of the school. This compares favorably with the enrolment of 264 one year ago, and of 231 two years ago. However, a further increase in numbers would be inadvisable, as we do not have the teaching force and other facilities to accommodate more than the three hundred students we now have. There is already considerable demand that the school be made a junior college; but this step would be wholly impossible without an enlarged faculty, and no more teachers seem to be available.

Our 1924 graduates numbered thirteen, the largest class the academy has produced. These students, representing five different language groups, will nearly all enter denominational work. Fully thirty-five students are this year entering some branch of the cause.

It was my privilege, during the last week of school, to baptize forty-three of our students in the waters of Manila Bay. These were the fruit of efforts with the unconverted students during the year. A strong Missionary Volunteer Society has been conducted in the academy throughout the year, which has served as an excellent training school for young people's leaders. Under the encouragement of Elder R. R. Figuhr, a ministerial association has been organized, which promises to give our young men some very profitable help as they prepare for the ministry. Thus is the school fulfilling its one great purpose of training consecrated men and women to give this message to the Philippine Islands.

Ten church schools also have been operating in different parts of the islands the last year, with a total enrolment of 375. Two of these are carrying full intermediate work. There are now thirty-two organized young people's societies in the field, with a membership of approximately nine hundred. The majority of these are in the Central-Southern Luzon Conference; but a surprising amount of excellent missionary work is being done by our young people in all parts of our island field.

Much hard work and faithful endeavor are still needed to secure an advance along these lines, but the abundant fruit borne fully justifies all our efforts. As fast as our Philippine youth become trained, they willingly assume a share of the burdens and responsibilities, and are accomplishing much in giving this message to their own people. Our courage is good as we look into the future, and we are ready to give the best that we have to the Master. But we need more red-blooded men and women, who prefer the real problems of a mission field to an easy and comfortable job in the homeland, to help us finish the task before us. We invite you, with your means and with yourselves, to give the Philippine field a second thought.

L. D. WARREN.

Manila, P. I.

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THE GOVERNMENT AND THE INDIAN

HON. HUBERT WORK, Secretary of the Interior, has recently invited one hundred men and women of national vision, including publicists, educators, governors of States, churchmen, and outstanding citizen Indians, to advise him in reference to the methods of changed policy on the part of the Government in its treatment of Indians. The Secretary recognizes the importance of determining on such plans for the Indian's welfare as shall insure his own participation in those plans, and ultimately lead to an educated, self-sustaining Indian citizenry.

Some of the Indians of today have individual wealth (the value of all Indian property is estimated at \$1,000,000,000); 227,000 out of 340,917 have allotments of land totaling 38,000,000 acres; and two thirds of the Indians are citizens. There are 400 Protestant and 200 Catholic missionaries at work among the various tribes and groups, with respective adherents of approximately 100,000 and 59,000. Secretaries of Home Mission Boards doing work for Indians, as also the Y. M. C. A. and Y. W. C. A., are included in the group of advisers selected by the Secretary of the Interior.—*Missionary Review of the World.*

THE OREGON SCHOOL LAW

(Continued from page 2)

a reasonable supervision of the State, through its legislature, in the exercise of its police powers, for safeguarding the health, morals, and general weal of the public. Nor is it disputed that, while parents possess a natural and inherent right to the nurture, control, and tutorship of their offspring, they may be brought up according to the parents' conception of what is right and just, decent and respectable, and manly and noble in life, the State yet stands in the position of *parens patriae* too, and may exercise its just powers 'in preparing the child, in future life, to support itself, to serve the State, and in all the relations and duties of adult life to perform well and capably its part.'

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending Sept. 30, 1923

Union Conferences and Missions	No. Societies	Present Membership	No. Members Reporting	Conversions	Missionary Visits	Bible Readings and Gospel Meetings	Signers to Temperance Pledge	Hours of Christian Help Work	Treatments Given	Value of Food and Fuel Given	Articles of Clothing Given	Bouquets Given	Subscriptions Taken	Papers and Magazines Distributed	Books Distributed	Tracts Distributed	Scripture Cards Given	Letters Written	Letters Received	Offerings to Foreign Missions	Offerings to Home Missions
North America -----	1060	16566	8410	495	23330	4540	721	45669	2966	\$2222.35	10030	6427	4783	241469	17322	79695	8747	9155	4006	\$22378.93	\$2816.38
European Division																					
Hungarian -----	14	245	172	10	1612	3486	---	---	28	---	---	---	---	119	22	366	---	261	48	.31	3.13
Latin -----	44	649	184	3	705	442	---	450	33	5.10	27	15	24	3819	301	301	---	248	121	484.95	6.24
Far Eastern Division																					
Chosen -----	25	837	290	37	237	202	4	292	32	13.60	13	23	272	539	776	2893	---	84	39	3.60	.10
* Chosen -----	27	1074	489	---	951	488	49	235	67	9.75	11	105	18	143	93	4015	---	204	127	---	7.72
East China -----	15	476	---	---	944	76	---	61	66	.88	1	10	---	1103	21	4517	---	2	---	---	20.70
Philippine -----	30	764	474	83	2025	2268	235	2713	409	157.00	344	594	71	5152	1580	5903	1012	1622	768	20.00	---
South American Division																					
Austral -----	33	584	232	35	1935	1101	9	1771	343	70.99	385	316	567	8575	1105	8483	331	755	263	344.61	30.97
† East Brazil -----	7	133	35	7	487	234	---	279	133	3.90	9	6	494	338	54	1105	---	20	18	271.26	64.72
Inca -----	10	238	209	7	512	389	4	356	261	8.85	66	10	12	2717	126	759	11	109	77	73.80	35.00
South Brazil -----	21	383	148	9	239	280	1	45	42	4.46	56	8	44	921	170	534	41	231	95	126.33	39.36
Southern Asia Division																					
Burma -----	4	147	50	---	74	110	---	59	47	1.92	16	1	---	3877	2	2462	---	95	108	---	.48
N. W. India -----	6	229	---	---	172	71	---	62	137	2.56	42	24	---	1284	38	518	---	26	71	28.22	---
S. India -----	5	255	71	---	274	72	---	150	49	.84	7	---	---	87	50	118	49	12	17	---	---
African Division																					
South Africa -----	12	204	105	---	743	82	5	1205	41	---	143	495	46	2565	442	2309	2125	85	---	230.17	14.83
Australasian Division																					
N. New S. Wales -----	17	575	140	---	1866	88	---	2344	25	---	18	---	7	3978	168	1830	---	221	147	247.45	---
N. New Zealand -----	23	309	346	8	1882	188	---	3477	40	---	54	---	7	9989	202	1791	---	391	215	3934.65	17.59
Queensland -----	12	421	347	---	1097	448	---	1682	97	---	40	---	34	6529	140	919	---	212	106	1844.71	36.27
S. Australia -----	11	340	131	4	972	78	---	1070	1	---	64	10	14	5675	110	577	---	146	52	143.96	---
S. New S. Wales -----	26	668	---	---	2500	185	1	3555	203	---	177	---	57	13985	296	4259	---	360	183	275.39	34.65
S. New Zealand -----	6	123	91	---	824	46	102	1260	56	---	33	78	3	12024	94	822	---	77	44	60.85	23.25
Victoria-Tasmania -----	37	960	317	---	2204	235	---	4037	179	---	134	390	11	7655	370	10696	80	569	307	---	---
West Australia -----	20	544	200	---	588	11	12	878	15	---	36	175	4	5843	78	1553	---	188	134	117.75	---
Missions -----	2	25	12	---	150	121	---	501	153	---	---	---	---	81	6	---	---	---	---	3.16	---
Inter-American Division																					
Jamaica -----	44	876	386	46	2470	697	11	3688	302	124.24	130	165	8	1693	672	2324	257	344	225	111.93	17.57
S. Caribbean -----	22	505	257	5	3517	1392	1	---	234	60.72	136	301	1	637	676	1079	51	431	292	8.76	29.53
Totals -----	1533	28180	13146	749	52360	17330	1155	75839	5956	\$2687.16	12022	9153	6477	340797	24914	139828	12704	15848	7463	\$30710.79	\$3198.48
Totals for Quarter Ending Sept. 30, 1922 --	1404	36523	13620	609	79168	25674	572	84798	5778	2650.61	11052	9482	14349	6657	171299	294448	12434	21312	9379	45032.10	3351.33

* For second quarter of 1923.
† For second and third quarters of 1923.

M. E. KERN, Sec. M. V. Dept.

"The test here is not as to these primordial and long-established principles, and they are referred to only for clarifying the atmosphere, so that we may proceed intelligently to a discussion of the very crux of the cases at bar. The real test is: Has the State, through its legislative functions, the power, under the guise of police regulation, to deprive parochial and private school organizations of the liberty and right to carry on their schools for teaching in the grammar grades?"

"Business Held in Danger"

"The act could not be more effective for utterly destroying the business and occupation of complainants' schools, except perhaps the college and higher preparatory grades, if it had been entitled 'An act to prevent parochial and private schools from teaching the grammar grades.' This serves to emphasize the seriousness of the controversy. Indeed, the simile is no stronger than the argument for the adoption of the measure put it: 'A divided school can no more succeed than a divided nation.' That such is the purpose of the act is obvious and incontrovertible.

"It cannot be successfully combated that parochial and private schools have existed almost from time immemorial—so long at least that their privilege and right to teach the grammar grades must be regarded as natural and inherent, as much so as the privilege and right of a tutor to teach the German language with the grammar grades, as was held in *Meyer v. Nebraska*, *supra*. The absolute right of these schools to teach in the grammar grades (paraphrasing somewhat the language of the court in the case just cited), and the right of the parents to engage them to instruct their children, we think, is within the liberty of the Fourteenth Amendment.

"The right of the State to establish as its school policy compulsory education within its boundaries is conceded. Practically all the States in the Union have adopted such a policy, and no one disputes its utility for reducing illiteracy and raising the standard of citizenship. But no State has ventured so far as to eliminate parochial and private schools from participating in the promotion of the policy.

"Compulsory education being the paramount policy of the State, can it be said, with reason and justice, that the right and privilege of parochial and private schools to teach in the common school grades is inimical or detrimental to or destructive of that policy? Such schools and their patrons have the same interest in fostering primary education as the State, and appropriate regulation will place them under supervision of school authorities. So they will not escape the duty of proper primary instruction. No one has advanced the argument that teaching by those schools is harmful, or that their existence with the privilege of teaching in the grammar grades is a menace or of vicious potency to the State or the community at large, and there appears no plausible or sound reason why they should be eliminated from taking part in the primary education of the youth. It would seem that the act in question is neither necessary nor essential for the proper enforcement of the State's school policy.

"Declarations Are Applicable"

"The court in the *Meyer* case, in stating some things that are without doubt included in the term 'liberty' as guaranteed by the Constitution, concludes, 'and generally to enjoy those privileges long recognized at common

law as essential to the orderly pursuit of happiness by free men.' And further on the court says (allusion to which has been previously made):

"Plaintiff in error taught this (German) language in school as part of his occupation. His right thus to teach and the right of parents to engage him so to instruct their children, we think, are within the liberty of the Amendment."

"These declarations, although they speak of the individual, are applicable here, notwithstanding complainants are bodies corporate. Their right and privilege to teach the grammar school grades, and the privilege of parents to employ them, are the same as though the individual were conducting a private school along the same lines. The mere fact that they bear corporate names affords no basis for distinguishing them from private schools, conducted by an individual or individuals, with a corps of teachers and instructors to carry on the school work.

"The established doctrine is," continues the court, "that this liberty may not be interfered with, under the guise of protecting the public interest, by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect."

"The melting-pot idea applied to the common schools of the State, as an incentive for the adoption of the act, is an extravagance in simile. A careful analysis of the attendance of children of school age, foreign born and of foreign-born parentage, at private schools, as compared with the whole attendance at schools, public and private, would undoubtedly show that the number is negligible, and the assimilation problem could afford no reasonable basis for the adoption of the measure. But, if it be that the incentive is political, and arises out of war exigencies and conditions following thereupon, then the assimilation idea is pointedly answered by the opinion rendered in the *Meyer* case:

"The desire of the legislature to foster a homogeneous people with American ideals prepared readily to understand current discussions of civic matters, is easy to appreciate. Unfortunate experiences during the late war and aversion toward every characteristic of truculent adversaries were certainly enough to quicken that aspiration. But the means adopted, we think, exceed the limitations upon the power of the State and conflict with rights assured to plaintiff in error."

"So it is here, in our opinion, the State, acting in its legislative capacity, has, in the means adopted, exceeded the limitations of its power—its purpose being to take utterly away from complainants their Constitutional right and privilege to teach in the grammar grades—and has and will deprive them of their property without due process of law.

"Other questions have been presented, but their decision not being necessary to a determination of the controversy involved, they are not considered.

"The motion to dismiss will be denied, and a preliminary injunction will issue, restraining the defendants from threatening or attempting to enforce the act complained against."

C. S. LONGACRE.

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A BAPTISMAL service was conducted in the Claremont, N. H., Baptist church, which is being rented by the Seventh-day Adventists in that place. Four were baptized at that time.

Appointments and Notices

CAMP-MEETINGS FOR 1924

Atlantic Union

New England, Rochester, N. H.	June 19-29
Massachusetts, South Lancaster	June 13-22
New York, Union Springs	June 26 to July 6
S. New England, Hartford, Conn.	July 3-13
Greater New York	

Central Union

Inter-Mountain, Fruita, Colo.	June 5-15
Wyoming	June 8-15
Colorado, Rocky Mountain Lake Park, Denver	June 19-29
Kansas	Aug. 14-24
Nebraska	Aug. 14-24
Missouri	Aug. 21-31

Columbia Union

Potomac, Virginia Highlands, Va.	June 5-15
E. Pennsylvania	June 19-29
New Jersey	June 26 to July 6
W. Pennsylvania	July 3-13
Ohio	Aug. 14-24
West Virginia	Aug. 14-24
Chesapeake	Aug. 21-31

Lake Union

Illinois, Douglas Park, Springfield	May 29 to June 8
E. Michigan, Holly	June 5-15
S. Wisconsin, Fair Grounds, Fond du Lac	June 12-22
Indiana	June 19-29
N. Wisconsin	Aug. 14-24
Chicago	Aug. 21-31
W. Michigan	Aug. 21-31
N. Michigan	Aug. 28 to Sept. 7

Northern Union

South Dakota, Huron	June 12-22
Minnesota, Anoka	June 19-29
North Dakota, Devil's Lake	June 19-29
Iowa, Nevada	Aug. 21-31

North Pacific Union

S. Idaho, Caldwell	June 5-15
Upper Columbia	June 12-22
Montana, Missoula	June 12-22
W. Washington	Aug. 7-17
S. Oregon	Aug. 14-24
W. Oregon	Aug. 19-31

Pacific Union

Central California, Fresno	May 28 to June 8
N. California	June 18-29
Nevada	July 2-10
Utah	July 8-13
S. E. California	Aug. 7-17
California	Aug. 14-24
S. California	Aug. 27 to Sept. 7
Arizona	Sept. 10-20

Southern Union

Louisiana-Mississippi, Baton Rouge, La.	July 31 to Aug. 9
Alabama, Clanton	Aug. 7-17
Kentucky	Aug. 14-24
Tennessee River	Aug. 21-31

(Colored)

Alabama, Mobile	Sept. 4-14
Louisiana-Mississippi, Brookhaven, Miss.	Sept. 4-14
Kentucky	Sept. 11-21
Tennessee River	Sept. 11-21

Southeastern Union

Georgia, Atlanta	Aug. 14-24
Carolina	Aug. 21-31
Cumberland	Aug. 28 to Sept. 7
Florida	Oct. 9-19

(Colored)

Carolina, Charlotte, N. C.	May 29 to June 8
Georgia	Aug. 14-24
Cumberland	Aug. 28 to Sept. 7
Florida	Oct. 9-19

Southwestern Union

S. Texas	Aug. 7-17
N. Texas	Aug. 14-24
Oklahoma	Aug. 21-31
Texico	Aug. 28 to Sept. 7
Arkansas	Sept. 11-21

Eastern Canadian Union

Ontario, Oshawa	June 5-15
Quebec	June 12-22
Maritime	Sept. 4-14
Newfoundland	

Western Canadian Union

British Columbia June 12-22
 Manitoba June 26 to July 6
 Saskatchewan July 8-13
 Alberta July 10-20

* * *

SOUTH WISCONSIN CONFERENCE
ASSOCIATION

The biennial session of the South Wisconsin Conference Association of the Seventh-day Adventists will be held at the Fair Grounds in Fond du Lac, Wis. The first meeting of the session will be called at 10 a. m., Monday, June 16, 1924. This session is called for the purpose of electing officers for the ensuing term, and for the transacting of any other business that may properly come before the meeting. The delegates to the South Wisconsin Conference of the Seventh-day Adventists are members of the Association.

I. J. Woodman, Pres.
 A. E. Nelson, Sec.

* * *

ONTARIO CONFERENCE

Notice is hereby given that the regular biennial session of the Ontario Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Oshawa, Ontario, June 5-15, 1924. The first meeting will be called June 6, at 10:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

D. J. C. Barrett, Pres.
 Jeannette H. Donaldson, Sec.

* * *

ILLINOIS CONFERENCE ASSOCIATION OF
SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next biennial session of the Illinois Conference Association of Seventh-day Adventists, will be held in connection with the annual camp-meeting at Douglas Park, Springfield, Ill., May 29 to June 8, 1924. The first meeting of this session will convene at 9:15 a. m., Monday, June 2, 1924. The duly elected delegates to the Illinois Conference of Seventh-day Adventists, appointed on the basis of one delegate for each church organization, and one for every fifteen members, are delegates to this association. The purpose of this meeting will be to elect the managing board for the coming biennial period, and to transact such other business as may properly come before the delegates.

Wm. A. Westworth, Pres.
 H. E. Moon, Sec.

* * *

MONTANA CONFERENCE

The regular annual session of the Montana Conference of Seventh-day Adventists will convene in connection with the camp-meeting at Missoula, Mont., June 12-22, 1924, for the purpose of electing officers and transacting such other business as may properly come before the conference. Each church is entitled to one delegate for its organization and one additional delegate for each ten members.

B. M. Grandy, Pres.
 M. G. Dealy, Sec.

* * *

MONTANA CONFERENCE ASSOCIATION

The annual meeting of the Montana Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Missoula, Mont., June 12-22, 1924, for the purpose of electing officers and transacting such other business as may properly come before this body. All regular delegates to the Montana Conference are delegates to this session. The first meeting is called to convene at 11 a. m., Sunday, June 15, 1924.

B. M. Grandy, Pres.
 M. G. Dealy, Sec.

* * *

THE POTOMAC CONFERENCE

The first session of the Potomac Conference of Seventh-day Adventists will be held June 5-15, 1924, at Virginia Highlands, Va., one block from the station. The election of conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to number, and to one additional delegate for every twenty members. The first session will be held June 6, 1924, at 9 a. m.

R. E. Harter, Pres.
 E. L. Workman, Sec.

DISTRICT OF COLUMBIA CONFERENCE
ASSOCIATION

The eleventh session (third biennial) of the District of Columbia Conference of Seventh-day Adventists, will convene at Virginia Highlands, Va., one block from station, June 10, 1924, at 10:30 a. m., to elect officers for the ensuing term, and to transact such other business as may properly come before the Association.

R. E. Harter, Pres.
 E. L. Workman, Sec.

* * *

VIRGINIA CONFERENCE AGENCY OF
SEVENTH-DAY ADVENTISTS,
INCORPORATED

The nineteenth session of the Virginia Conference Agency, Incorporated, the first biennial session, will be held at Virginia Highlands, Va., June 10, 1924, at 10 a. m. The object of this meeting will be to elect the members of the Board of Trustees and to transact such other business as should come before the members of the Corporation at this time.

T. B. Westbrook, Pres.
 C. H. Kelly, Sec.

* * *

TRAINING FOR NURSES

The Paradise Valley Sanitarium and Hospital Training School for Nurses opens its summer class the first of August. Correspondence is solicited with those of our young people who are interested and wish to prepare themselves for this line of missionary service. A thorough course of theoretical instruction is maintained, which is carefully correlated with practical experience. A new, well-equipped hospital of one hundred beds has recently been opened. Address correspondence to Miss Helen N. Rice, R. N., Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

* * *

NURSES' TEACHER-TRAINING COURSE

June 18 to August 12

The Medical Department of the General Conference in co-operation with the faculty of Emmanuel Missionary College, will offer to graduate nurses an eight weeks' course of study in connection with the summer school at Berrien Springs, Mich. This course will be especially valuable to those nurses who desire to do more constructive health teaching in connection with their work in sanitariums, schools, conferences, churches, or homes.

Courses Offered

Ministry of Healing
 Principles of Teaching
 Nutrition and Health
 Nursing Supervision and Procedures
 Seminar of Health Problems
 Principles of Public and Denominational Health Nursing
 Home Nursing
 Physical Education
 Practical English

Regular college credit will be given to students qualified by prerequisite education to pursue this work. Students may select courses offered in the normal and college departments if desired.

For further information write Medical Department, General Conference Office, Takoma Park, D. C.

* * *

PUBLICATIONS WANTED

W. W. Murray, Des Arc, Mo. Continuous supply of denominational literature.

G. H. Killinger, Box 398, McAlester, Okla. A continual supply of any denominational literature.

H. A. Campbell, 191 Cherokee Ave., Atlanta, Ga. Late, clean copies of Signs, Watchman, and Life and Health.

* * *

ADDRESS WANTED

Mrs. C. Hollinger, Pleasant Valley, Saskatchewan, Canada, desires to get in touch with her daughter, Mrs. Susie Arnold, wife of M. Arnold.

* * *

REQUESTS FOR PRAYER

From Indiana comes the request for prayer that a sister may be healed of an affliction.

A sister in Minnesota requests prayer that her hearing may be restored, and that her children may accept the message.

OBITUARIES

Boden.—Miss Lunda Levinia Boden was born in 1900; and died at Shreveport, La., April 5, 1924. John Brownlie.

Roach.—Henry S. Roach was born at Jewella, La., in 1900; and died at the Memorial Hospital in Murray, Ky., April 3, 1924. John Brownlie.

Cutting.—Rollin D. Cutting was born at Akron, Ohio, Jan. 8, 1849; and died at his home in Denver, Colo., Jan. 10, 1924. In 1916 he married Mrs. Nettie Holman, who survives him. About one year ago he and his wife accepted the third angel's message. G. W. Anglebarger.

Winter.—Mrs. Clara Hulda Haffner-Winter, wife of Elder H. J. Winter, was born in College Place, Wash., Aug. 4, 1896; and died at Fresno, Calif., April 7, 1924. She was educated in the Clinton Theological Seminary, after which she engaged in the Bible work in the Kansas Conference. In 1915 she was married to Herman J. Winter. She is survived by her husband, two boys, her mother, two brothers, and four sisters.

E. L. Neff.

Bailey.—Anna Maria Nace Bailey was born in Zanesville, Ohio, April 2, 1844; and died at Ardmore, Okla., Jan. 7, 1924. She was married to John M. Bailey in 1864. She accepted the truth about the year 1899, a short time after her husband died. She then did Bible work and distributed reading matter in the town in which she lived, and a church was raised up there largely as the result of her work. Three daughters survive her.

W. A. Young.

Abbott.—Hilda Eulalie Abbott was born at Road Town, Tortola, one of the Virgin Islands, May 30, 1901; and died at Christiansted, St. Croix Island, West Indies, March 26, 1924. In 1916 Mrs. Hall and I adopted her into our family. She was taking the nurses' course in the Municipal Hospital on St. Thomas Island at the time of her illness which resulted in her death. She is survived by a brother, two aunts, and a grand-uncle.

F. Hall.

Westbrook.—Joshua Westbrook, father of Elder T. B. Westbrook, of Washington, D. C., was born in Van Etten, N. Y., Jan. 18, 1842; and died at the home of his daughter, Mrs. Marian Butler, in Elmira, N. Y., April 7, 1924. He was a member of the Seventh-day Adventist Church for about twenty-five years. He is survived by his wife, two brothers, two sisters, four sons, three daughters, thirteen grandchildren, and seven great-grandchildren.

A. R. P. Johnson.

Spencer.—McDowell Spencer was born at Burlington, Pa., Aug. 31, 1850; and died at his home at Lambs Creek, Pa., March 18, 1924. He is survived by his wife, four children,—one son being Elder R. M. Spencer, of Washington, D. C.,—and three grandchildren, also one brother and one sister. He united with the Seventh-day Adventist church about forty years ago through the labors of Elder D. T. Fero, who held meetings near Canton, Pa.

F. H. Robbins.

Nollinger.—Mrs. Susannah Burley Nollinger was born in Bath, N. Y., April 22, 1843; and died at Warren, Pa., March 26, 1924. At the age of seventeen she was married to Christian Nollinger. To this union were born five girls and seven boys. She is survived by five sons, three daughters, forty-one grandchildren, and twenty-five great-grandchildren. Sister Nollinger accepted the third angel's message in 1882, under the labors of Elder D. A. Ball.

A. O. Lund.

Horsley.—Amanda A. Pyne Horsley was born at Hillsville, Va., March 17, 1844; and died at Leavenworth, Kans., April 2, 1924. She was the mother of eleven children. Her husband and three children preceded her in death. The surviving children were all present at the funeral, which was conducted at Topeka, Kans., where interment was made. Sister Horsley was a faithful Seventh-day Adventist for almost twoscore years. She remained firm to the end, and died in the Christian's hope.

W. H. Clark.

WHY

I Am a Seventh-day Adventist

COMPREHENSIVE CONVINCING CONCLUSIVE

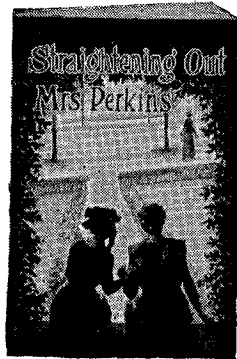
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WASHINGTON, D. C., MAY 22, 1924

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. 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 EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

We take pleasure in noting the sailing of two missionary families recently for the Far East. Elder and Mrs. S. L. Frost left Vancouver May 15, on the "Empress of Australia," returning from furlough to their work in China; and Mr. and Mrs. V. J. Maloney, of north Texas, sailed May 1, on the "Empress of Russia," booked for Hongkong. Brother Maloney will engage in evangelistic work in the South China Union Mission.

* *

RESPONDING to an urgent request from the European Division, Elders C. K. Meyers and J. L. McElhany left New York, May 3, sailing for Southampton. They will attend the union conference sessions which are scheduled for this summer in Europe.

* *

We are publishing in this issue of the REVIEW a notice of the fiftieth anniversary number of our pioneer missionary paper, *The Signs of the Times*. We earnestly hope that this number will receive the large circulation which this splendid paper deserves.

In a recent letter Brother J. R. Ferren, the circulation manager, says:

"Our circulation is now averaging almost five thousand a week higher than last year; and the number of experiences and interests and results constantly reported is increasing in the same proportion. We are running about 54,000 copies a week, and of the color number for May, as an example, 85,000 copies. They will all go out. I think we ought to expect a sale of at least 200,000 copies of the anniversary number."

* *

MEDICAL EXTENSION WORK

COULD every one know how urgent are the appeals that keep coming to us for help in establishing hospital and dispensary work in needy foreign fields, our Medical Extension Fund would receive liberal support on Sabbath, June 14, of this year.

Our goal for 1924 is to complete the Fund as arranged last year, with the

following apportionment: Europe, \$25,000; Far East, \$25,000; Africa, \$15,000; South America, \$15,000; South Asia, \$15,000; College of Medical Evangelists Foreign Missionary Training Fund, \$5,000; total, \$100,000.

Much might be said as to the urgency of making up this apportionment, and of the anxious expectations of these fields to receive, just as early as possible, the amounts allotted them and upon which they are depending so much.

A splendid example of what medical work does in opening mission fields is seen in the work among the Indians of the Inca Union. The interesting article by F. A. Stahl, our pioneer medical missionary in that field, which is soon to appear in the REVIEW, may be read as representative of the appeal we wish to give in behalf of the Medical Extension Fund. Remember that fund, please, on Sabbath, June 14.

GENERAL CONFERENCE MEDICAL DEPT.

* *

"THE SIGNS OF THE TIMES"
FIFTIETH ANNIVERSARY

FIFTY years ago—on June 4, 1874,—the first number of the *Signs of the Times* came from the little printing press in Oakland, Calif. Many prayers had been offered, and much sacrifice had marked the struggles of the men and women who, under divine guidance, were establishing a missionary paper destined to play a mighty part in the giving of the message down through the years. Those pioneers—Elder and Mrs. James White, J. N. Andrews, Uriah Smith, J. N. Loughborough, and others active in this enterprise—have since laid down their work, but the *Signs of the Times* with its message has gone on and on.

After prayers were offered over that first little edition, the papers were loaded into a wheelbarrow, and W. C. White, then a young man, pushed the precious load to the post office.

This year, 1924, the fiftieth anniversary of our pioneer missionary paper, offers a wonderful opportunity to review developments during its life in the field of prophecy and history. With this in mind, a special number of the *Signs of the Times*, a "Golden Jubilee" number, has been prepared, and is ready to circulate in celebration of this anniversary. It is brought out in two colors, and is very attractive. In a thorough way it goes into the early volumes of the *Signs*, and shows the clearness of vision of those pioneers in the interpretation of Scripture. A review of developments is given to bring out the contrasts and show how prophecy has been fulfilled.

The titles of the leading articles here given suggest their character:

Fifty Years as "America's Prophetic Weekly," A. O. Tait.

Our Shrinking World, William G. Wirth.

Christ, the World's One Hope, C. K. Meyers.

Around the World with a Message, W. A. Spicer.

Religious Progress—1874 to 1924—Forward or Backward? A. L. Baker.

The War Which Never Ceases, George W. Rine.

The Witnesses Agree, Francis D. Nichol.

This number is ready. It is the June color number. We believe our people everywhere will rejoice in the plan, and gladly use large quantities of it. It gives a new and unique opportunity to establish faith in God's Word, and in the *Signs of the Times* as a reliable source of help in these days when only the prophecies of Scripture throw light upon the future. Orders for this number should go to your conference tract society. The cost in bulk is 4 cents each, or \$4 a hundred. To lists of single names and addresses, mailed direct, 5 cents each. Retail price, 10 cents.

* *

In a personal letter Elder E. E. Andross, of the Inter-American Division, speaks of some of the natural barriers and difficulties which he is experiencing in the work in his widely distributed field. He says:

"Our division is very difficult to reach, especially certain parts. But I am happily surprised to find better connection with all parts than I had dared to hope. Our headquarters here in the Canal Zone seems to be quite a good center. I am sure we shall have the united support of the entire field in our efforts to build up the work in this division; and with that, and the help of the Holy Spirit, which we are earnestly seeking, success must follow consecrated effort.

"We are looking forward to the committee meetings of the three unions to be held in the next few weeks, then to the division committee meeting to be held here in July. We shall do our best to cement the entire field together as one unit, and to keep the work in this part of the great world field abreast of every other part, so that all will be finished together as soon as possible. While our greatest burden must be for the work in this field, we are anxious to see every division prosper greatly."

* *

Two years ago a colporteur in Chicago sold a book to a lady whom she found disheartened and discouraged. They had a visit and a brief Bible study. The lady requested the colporteur to call again, but she was not able to do so. Recently, however, while canvassing the same section again, she met this woman, who told her that she had read the book and believed the truths in it. She is now keeping the Sabbath, and her husband and other members of her family are interested.

* *

MEETINGS have been held in the city of Murphysboro, Ill., since the beginning of the tent season last summer by E. F. Slater. He worked alone, except for services rendered by his son, in this city where there was only one other Adventist. Seven were baptized at one time, and just recently eleven more were baptized; two were accepted on profession of faith, and two on former baptism, so there are twenty-two Seventh-day Adventists in the city as a result of the work done there.