

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

The Ten Commandments

I

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

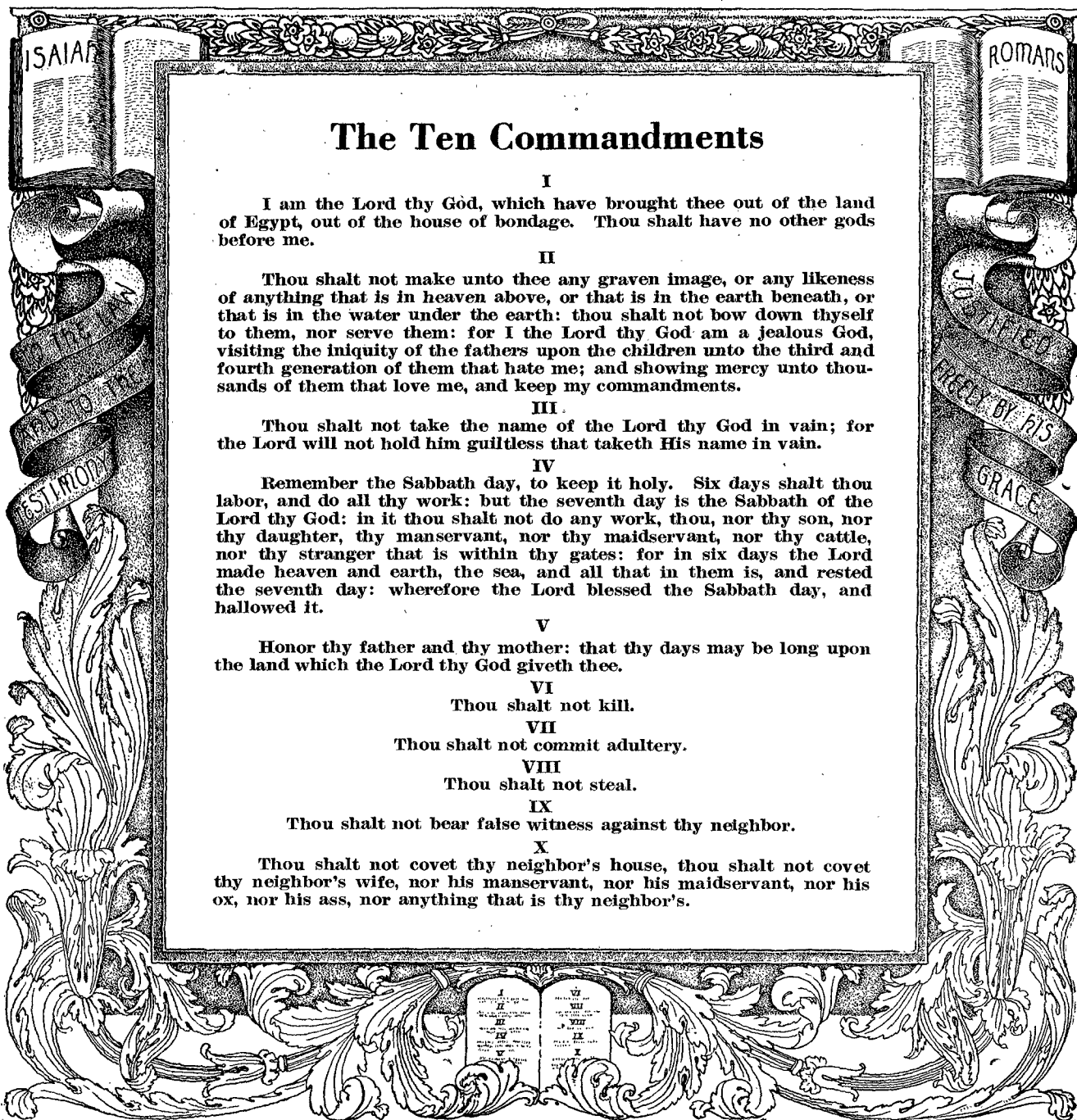
Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.



Spring Life

HUGH W. WILLIAMS

THERE'S something heavenly in the spring green
When opening buds and young leaflets are seen,
And blossoms in orchards of apple and pear
Are dropping soft petals, and scenting the air.

A charm of new life is felt in the breeze
As tender shoots peep from bushes and trees,
That echo with twittering chirps of delight
From warbling songsters in fluttering flight.

But while robins and redbirds and meadow larks sing,
Announcing their joy and the presence of spring,
The world rushes on with its toil and vain strife,
And turns its dark heart from the Giver of life.

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Making Wills and Legacies

J. L. SHAW

"How shall I make out my will?" "What disposition of my property shall I make in case of death?" "How can I make sure the cause will get the portion I desire?" Such are some of the questions that arise concerning the disposition of property in case of death.

These are pertinent questions, and worthy of careful counsel by leaders in our work, and such assistance as is possible should be given.

Death comes to many suddenly, and takes them frequently before definite arrangements for the disposition of property has been made. Or it may come after a long illness, when the mind is not so clear to think and arrange wisely for the disposition of property. Major matters of such moment should be arranged when the mind is clear and quick and the nerve is strong and steady.

We are thankful that some very definite instruction has been left by the Lord's servant on these important questions. As regards caution and counsel in making wills, we read as follows:

"Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years, and do no harm, if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, because you have made your will."—*Testimonies*, Vol. IV, p. 482.

We are encouraged to be liberal with the cause. Through the grace of Christ we receive salvation and become heirs of the riches of heaven. It is therefore only right that the Lord's work should be remembered. The message is not for us alone, but for every nation and people. Such a heaven-appointed program of salvation is worthy of our continued support while living and liberal remembrance in case of death. On this point we read:

"In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy."—*Ibid.*

While making wills to the cause is an important means of rendering assistance, we are cautioned not to wait until death to give the help the crying needs of the work demand, and thereby satisfy ourselves that we have fulfilled our obligations to God.

"Many withhold from the cause while they live, quieting their consciences that they will be charitable at death; they hardly dare exercise faith and trust in God to give anything while living. But this deathbed charity is not what Christ requires of His followers; it cannot excuse the selfishness of the living. Those who hold fast their property till the last moment, surrender it to death rather than to the cause."—*Id.*, Vol. V, p. 154.

We must ever face the possibility in making out a will that our cherished desires may not be carried out. Frequently wills are broken by children and other relatives. It stands to reason that others cannot do our work of benevolence so well as we ourselves can do it while we are in the vigor of life.

"Some have selfishly retained their means during their lifetime, trusting to make up for their neglect by remembering the cause in their wills; but not one half the means thus bestowed in legacies ever comes to the objects specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another."—*Historical Sketches*, p. 292.

"It will not do for you to depend on making your charity gifts in testamentary bequests at death. You cannot calculate with the least degree of surety that the cause will ever be benefited by them. Satan works with acute skill to stir up the relatives, and every false position is taken to gain to the world that which was solemnly dedicated to the cause of God. Much less than the sum willed is always received. . . . If you want your means to go to the cause, appropriate it, or all that you do not really need for a support, while you live."—*Testimonies*, Vol. V, p. 155.

Our people should also bear in mind the inheritance tax required on property when estates are settled. State legislatures the last few years have enacted laws making large inroads on property willed to others. So serious is this that President Coolidge has called special attention to it, and favors such legislation as shall bring at least some measure of relief.

In the settlement of two estates recently in which foreign missions were made beneficiaries in the wills, a considerable portion was consumed in inheritance taxes. Some States allow only a certain portion of an estate to go to religious or charitable organizations.

This points to the advisability of being liberal with the cause while living, and supporting the work as far as we are able. It is true, however, that in many cases wills are necessary, and care should be taken to see that they are made so as to stand the test of law.

"Some are so situated that wills must be made. But in doing this, care should be taken not to give to sons and daughters means which should flow into the treasury of God. These wills often become the subject of quarrels and dissensions."—*Id.*, Vol. IV, p. 484.

It is therefore very manifest that the matter of making out a will is so sacred and important as not to be put off until too late to act to the advantage of all concerned. Union or local conference officials are always ready to give such counsel and help to our people as they are able, in connection with their other duties, both to those wishing to will property to the home field or to the cause of foreign missions. The Treasury Department of the General Conference is also willing to answer any questions and render any assistance possible in the form and manner of making wills.

No doubt too little has been said and written on this very important matter. While much care and caution should be exercised by our ministers in speaking with invalids or the aged concerning the disposition of their property, there is in this matter a sacred obligation resting upon us which we should seek wisely to perform.

"There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan."—*Id.*, Vol. IV, p. 478.

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls."—*Id.*, Vol. IV, p. 479.

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

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All Our Institutions to Be Evangelistic Training Schools

WE have been struck with one representation of our institutional activity, which really was new to us. The spirit of prophecy represents the publishing houses and the sanitariums as training schools for evangelists right along with our colleges and academies. Here is the statement in one of Sister White's articles:

"The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions, to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment."—*Review and Herald*, Oct. 15, 1903.

Not for a moment can it mean that these institutional enterprises are not important in themselves. Those engaged in the institutional activities are in the very forefront of our forces; but it surely does mean that publishing houses and sanitariums and all these other centers of activity are to keep in mind the fact that the young people under training are to be prepared also to go into personal and direct work for souls. These institutional centers are to be training schools, every one of them.

W. A. S.

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The Sin of Selfishness

THE greatest curse of mankind is selfishness. It creeps like a viper into most of the deeds of life. Unless we fight this wicked thing, it will drown us in perdition at last.

One writer gives the following excellent analysis and caution concerning self, which will bear careful reading and study:

"The last enemy destroyed in the believer is self. It dies hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul or body to any degree—anything, if it can only live. It will allow victory over pride, penuriousness, and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far-away heathendom, if only its life can be spared. It will endure any garb, any fare, any menial service, rather than die.

"But this concession must not be granted. Self is too great a foe to the child of God. It is everywhere present. It is the fly that spoils the ointment, the little fox that spoils the vine. It provokes God and man, and its own possessor. It drives to insomnia, invalidism, and insanity. It produces disorder and derangement in the whole physical, mental, and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

"Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saintlike. It is beautiful to read about, edifying to think about, easy to talk about,

entertaining to theorize about, fascinating to write about, refreshing to dream about. It is hard to do. . . . But it must be done. There is no abiding peace, power, or prosperity without it.

"We must die to good deeds and to bad deeds, to successes and to failures, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life-work, to our friends, to our foes, to every manifestation of self, and to self itself. Jesus said, 'The hour is come, that the Son of man should be glorified. . . . Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; but he that loseth his life [himself] . . . shall find it.' He that 'will come after Me, let him deny himself.'

"Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says, 'I, if I be lifted up from the earth, will draw all men unto Me.' Self lifted up repels. Lifted up with Christ on the cross, it draws. Happy those who can say with Paul from a real experience, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
None of self and all of Thee."

To overcome this subtle thing that lies coiled to strike in every human bosom, we must fight continually. When anything crosses our pathway and interferes with our plans and our dreams, self comes to the front in complaint, and we begin to murmur and complain at the hardships that beset us. They may be arranged of the Lord as a blessing, but they do not seem so to us.

The case of Joseph in Egypt well illustrates this. When Jacob thought his son was dead; when he saw the coat of many colors dipped in blood, he put sackcloth upon his loins and mourned him as dead, saying, "I will go down into the grave unto my son mourning." Gen. 37: 35. But he did not. What seemed to be a great hardship, when revealed by time and properly understood, was a blessing. God was preparing Joseph to do a great work in Egypt during the famine. Later, when Joseph had Benjamin retained in Egypt, and the other sons returned to Jacob without him, the aged patriarch said, "All these things are against me," and will "bring down my gray hairs with sorrow to the grave." Gen. 40: 36, 38.

How much we need to trust our heavenly Father, and remember that He does not needlessly afflict, but is loving and kind, and does the best thing possible for His children in this world of sin and wickedness. We should be thankful for a loving, kind heavenly Father, who in love forgives all His children!

G. B. T.

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WE have no right to have any temporal interests on which we cannot invoke the blessing of God.—*W. B. Godbey*.

The Day of Revelation

THERE is coming a day of great revelation. In that day the secret things will be revealed. That which has been hidden in mystery and enshrouded in darkness will be brought to light. In that day every man's life will be estimated at its true value. Character will be weighed in the balances of divine judgment. The tinsel and the dross will be swept away. The pure gold will be purged from the alloy, and only that of true worth remain. The inspired Word declares:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

Thousands go on carelessly today. They view life with a human perspective. Present pleasure, present convenience, temporal gain and advantage, are the factors which dominate their decision. They little realize that sometime they must give account for the manner in which they have spent life, the estimate they have placed upon its opportunities. No man can escape this reckoning. He must meet the record of his experience before the judgment bar of God. This being true, how necessary it is that we should build for eternity, that in the formation of character we should not bring in the wood, hay, and stubble of which the apostle speaks, but gold and silver and precious stones, representing the virtues and graces of eternal worth.

The judgment of the last great day will afford a terrible revelation. Then it will be seen that much that we counted sound wheat was only chaff, that lives which gave evidence outwardly of consecration, and of being actuated by pure motives, were after all selfish and only evil.

When Moses was about to close up his earthly work, he entered into an arrangement with the children of Reuben and the children of Gad that they should have inheritance east of the Jordan, in harmony with their desires, provided the armed men would remain with the camp of Israel until the country west of the Jordan was subjugated and God had given rest to the other tribes. But if they dealt deceitfully, if they resorted to subterfuge and double dealing, then Moses declared, "Ye have sinned against the Lord: and be sure your sin will find you out." And he who goes on today covering up iniquity, may be sure that there will come a time when that iniquity will stand revealed, his sin will find him out, and then he will reap the reward of his evil doing.

This is the day of mercy, and God calls upon His children everywhere to separate from sin. We are advised to send our sins beforehand to judgment. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5:24. What does this process involve? It involves the confession of sin, confession to God and to our fellow men. It involves making the wrong right so far as lies within our power. With that done, the blood of Jesus Christ will cleanse us and His robe of righteousness will cover us. And then, when our cases are brought before the great heavenly tribunal, Jesus Christ will stand as our advocate. When the record revealing our sins is presented, and the great Judge inquires, Can any man show why judgment should not be executed upon the offender? Christ will arise and plead our cause. He will present His own atoning sacrifice in our behalf, and the simple faith by which we have appropriated the merits of that sacrifice to our own needs. For Christ's sake

and in God's infinite love and mercy our sins will be blotted out, and our names retained in the Lamb's book of life. This is what it is to send our sins beforehand to judgment.

But if we do not engage in that work of restitution, of righting wrong, of confessing sin, the divine Advocate will not appear in our behalf, because we have not engaged His services, we have not availed ourselves of the benefits of His blessed ministry.

Dear reader, are you living in sin? I care not what may be your position in the church. It may be that of the humblest member; it may be that of the highest official; it may be the leader of the church, the superintendent of the Sabbath school, the president of the conference. Remember that God cannot save you in transgression. And remember this, that every day you continue in sin, you jeopardize your own soul's interest, and your sin sometime will find you out. You may cover it up from men, but you cannot cover it before God.

Poor sinner, will you not renounce your sin, and accept the Lord Jesus Christ today? Will you not make peace with God your Maker? Why fight against His power? Why despise the riches of His grace? If you do this, you cannot escape in the end His righteous judgments. You cannot get away from God. You cannot hide yourself from His all-seeing eye. Neither the earth nor the universe is big enough or wide enough for you to get out of the reach of His divine power. He is infinitely greater than you, infinitely wiser. Why not submit to that power and to that wisdom? He has died for you, He loves you with an everlasting love; and if you will but place yourself on His side, He is willing to enlist the exercises of His wisdom and power in your behalf. Why fight against Him?

Inquires the psalmist:

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Ps. 139:7-12.

Let us submit to this all-wise, all-powerful, all-loving Creator and Redeemer.

Well may we conclude this appeal with the prayer of the inspired writer in this same psalm: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

May God enable us to search our hearts, and put away sin from its inmost recesses. May He help us to be true and pure—all that we profess to be to our fellow men. Then shall we stand without fear before Him in the great day of revelation. Then at His coming we shall be able to look up and say, "This is my God, and my Saviour. He has saved me by His grace, He has redeemed me by His blood, I am His by creation, I am His by redemption, and through eternity I will render praise and honor to His great and holy name, because of His matchless love for the children of men."

F. M. W.

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Ask God to give you a real burning love for souls. Let the Holy Spirit possess you, and never forget that each and every soul you meet is the purchase of the precious blood of God's dear Son.—*Sadler*.

THE LAW AND THE GOSPEL

Are the Ten Commandments Binding Today?

J. L. SHULER

ON every side in this world we are taught that a knowledge of correct rules and a spirit to obey them are the basis of right conduct. If you would use a certain machine safely and successfully, you must know and follow the directions for its operation. If you would play a certain game correctly, you must understand and follow the rules of the game. If you would figure correctly, you must know and follow the rules of arithmetic. So those who would live right in the world must understand and follow the instructions and commandments of that Righteous One, before whom every soul must finally give an account of every deed.

As a textbook on arithmetic sets forth the rules of that branch of mathematics, so the law of God sets forth the principles of right and truth, by which we are to live. Thus God's commandments contain "the whole duty of man." Eccl. 12:13. It is therefore of vital importance that every Christian today should have a clear understanding of this question of "the law" as taught by Jesus and His apostles, so that we may know the duties which are binding upon us in this Christian dispensation.

Two Fundamental Principles

In the beginning of God's creation, when the first intelligent beings were brought into existence, two fundamental relations immediately came into existence: 1. Relations between the Creator and the intelligent being; 2. Mutual relations between the intelligent being and his fellows. These two primary relations necessarily became operative in heaven as soon as the angels were created, and in the different inhabited worlds when intelligent beings were brought into existence.

As we consider these relations, three conclusions become self-evident:

1. There must of necessity be some law or rule to regulate these two outstanding primeval relations.
2. The law that regulates these relations must be the supreme moral law of the great Creator.
3. That law became operative as soon as these two relations came into existence by the creation of intelligent beings in any part of the universe.

Now the question comes, Where can that supreme law be found? Where is it set forth? Let us read the following scripture:

"One of the scribes came, and having heard them reasoning together, and perceived that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:28-31.

These two commandments, of love to God and love to fellow creatures, are pronounced by Jesus Christ to be "first of all." He further declares, "There is none other commandment greater than these." Then

this law of supreme love to Jehovah and equal love to fellow men is the supreme moral law of the universe, and is applicable to all God's creatures, both angels and men, in all the worlds of His dominion.

These two commandments of love constitute the law which regulates the two primeval relations mentioned above. This law became operative when the first intelligent beings were created in heaven, just as the laws of breathing, seeing, hearing, feeling, etc., began to operate in man's body as soon as the breath of life from the Creator animated him.

And since these relations will continue unaltered as long as the Creator and intelligent creatures exist, therefore this law of love growing out of these relations, must continue in force as long as creation endures. This law of love must continue binding upon all His creatures forever and ever, and must be as eternal and immutable as God Himself, for "God is love."

This law of love stands, then, as the great primary, fundamental, and original law of Jehovah's kingdom. It constitutes a general rule of conduct, universal in application, perpetual in its claims, which antedated the creation of our world. This law of love was stamped upon man's heart when God created him in His own image; and if man had never sinned, he would have needed no other law.

When, in the course of God's dealings with this world, it became necessary, on account of the entrance of sin, that He should define this law of love in more specific form as it stood related to men's conduct in this fallen world, He gave them those great principles of righteousness set forth in the ten commandments. Let us note two important points:

1. The ten commandments are the law which regulates the two primary relations of mankind in this present world order; viz., (a) Relations between the Creator and man; (b) Mutual relations between man and man. The first four precepts outline in a general way the spiritual duties we owe to God, while the last six govern man's relation to his fellow man.

Inasmuch as these two fundamental relations exist between all the people in every part of this world today, it is therefore manifest that *the ten commandments are binding today upon all men everywhere*. And since these relations will continue unaltered as long as this world stands, the ten commandments, which regulate these relations, must remain binding upon all future generations throughout the entire course of human history. No matter what other laws may pass away, the decalogue, which governs these primary obligations, must stand as long as God is God and man is man.

Thus it is plain that the ten commandments are in a special sense the law of God for regulating the conduct of men in this world. All principles of right, truth, honesty, purity, and morality find their summary in these ten precepts; and in their full meaning, as magnified by Christ in His teaching, and as ex-

emplified by Him in His life, they comprehend the whole duty of man.

When we study the character of the decalogue, we find that it is an expression in larger form of that law of supreme love to God and equal love to fellow creatures as they relate to human conduct. The first four commandments are designed to teach us to love God with all our heart, while the last six inculcate the duty of love to our fellow men.

The ten commandments naturally grow out of the two basic principles of supreme love to God and equal love to our fellow man, just as man's ten fingers grow out from his two hands. The man who loves God with all his heart is sure to obey the first four; while he who loves his neighbor as himself will certainly fulfil the last six. And the converse is likewise true. The man who truly obeys the first four will love God with all his heart, while he who truly heeds the last six will love his neighbor as himself. Thus the Scripture declares that "all the law is fulfilled in one . . . word, *love*." Gal. 5:14; Rom. 13:10. The ten mean all that the two express, while the two embrace all that is required by the ten to their fullest extent. In the two we have the ten infolded, while in the ten we have the two unfolded.

These facts form a sure basis for three important conclusions:

1. The ten commandments, being based on these two eternal principles of love, must stand forever. Just as surely as mankind today have ten fingers proceeding from two hands, so the ten commandments hang today on these great precepts of love.

2. The very fact that these two greatest of all commandments set forth by Jesus Christ, are in a special sense a summary of the entire ten, indicates that Jesus would have us recognize the binding obligation of every one of the ten.

3. God's ten words, which stand forth in a special sense as His expression for man of this law of supreme love to God and equal love to his fellow man, must of necessity be superior to all other systems of laws given to man.

We have set forth these general truths regarding the law in the beginning of our study, that they might serve as guiding principles in helping us to understand the question of the law as taught in the New Testament.

The New Testament does speak of certain laws and ordinances which expired at the cross. Many, without serious thought or careful study, have taken it for granted that the law of ten commandments was included in these expired statutes which were nailed to the cross.

This question as to what was abolished at the cross, strikes at the very heart of the Sabbath question, which is being so widely discussed at the present time. This question, as to whether or not the ten commandments were included among those laws which were abolished at the cross, decides the issue as to whether or not the seventh day of the fourth commandment is binding on us today. If the decalogue is binding now, then every soul is under obligation to keep the seventh day as the Sabbath. If, on the other hand, the ten commandments were included among those laws which were nailed to the cross, then, of course, the keeping of the Sabbath is not required of us today.

Now the question comes, Which of these views is correct? Our appeal is to the testimony of the Holy

Scriptures. The Bible alone can decide which is right.

We believe that a careful examination of the Scriptures will show that the ten commandments as spoken to the people by the Lord's own voice, were entirely separate and distinct from that code of laws spoken to the people by Moses, concerning certain rites, ceremonies, and ordinances which were designed only for Israel during the Mosaic dispensation. But the ten commandments, with their code of universal morality and righteousness, are as binding in the Christian dispensation as they were during the Mosaic age. Hence the apostles plainly refer to the precepts of the decalogue as being binding on Christians today. (See Rom. 3:19, 31; 8:3, 4; 13:8, 9; Eph. 6:2; James 2:8-12; 4:11; Rev. 14:12.)

First, a general survey regarding the use of the term "law" will help to get the proper view of this important matter. Sometimes in the New Testament the term "the law" is applied to the entire five books of Moses: Acts 13:15; John 1:45; Luke 24:27, 44; Acts 24:14. Sometimes it refers to the law of ten commandments. James 2:8-12; Rom. 3:19; 7:7; 13:8-10.

The Laws Given to Israel

An examination of the laws given to Israel by Moses under the Lord's direction, will reveal that there were several different kinds of law in that Mosaic code; such as ritual law, which prescribed the rites and ceremonies to be observed by Israel under the sanctuary service of the first covenant; hygienic instruction, such as laws forbidding the eating of blood, of things strangled, of unclean meats, etc.; civil precepts for the government of the theocracy of Israel; religious or moral statutes, which forbade hatred, talebearing, oppressing the poor, partiality, immorality, dishonesty, bribery, murder, idolatry, etc. (see Ex. 22:21, 22; 23:1, 2; Lev. 19:1, 11, 13, 14, 16, 17, 18; Deut. 16:19); and precepts which inculcated love to God and fellow man, honesty, liberality, etc. Lev. 19:36; Deut. 6:5; 15:7-11; 16:17.

These religious precepts given by Moses, as cited above, are of course moral in their instruction. But let this point be especially held in mind: these moral rules given to the people by Moses were only an interpretation or amplification of those great principles of righteousness contained in the decalogue, which God had already declared to the people with His own voice.

Any one can see at a glance that the principles of such laws as these are strictly in keeping with the teachings of the gospel of Jesus Christ, and the candid mind must admit that such moral and spiritual laws as these are just as binding on us today as they were on the people during the time of Moses. This is sufficient of itself to show the fallacy of that oft-repeated argument about all the laws of Moses being abolished at the cross. Paul recognized these laws as an existing authority when he wrote his epistles. (Cf. Gal. 5:14 with Lev. 19:18; 1 Cor. 9:8, 9 with Deut. 25:4; 2 Cor. 13:1 with Deut. 19:15.)

The whole matter may be summed up in these words: The ceremonial law, which pointed forward to Christ, ended with His earthly ministry. The civil law of the theocracy ended when the Jewish state came to its close. The first five books of the Old Testament, written by Moses, are still preserved to us as a part of God's Holy Word. But the decalogue, inculcating love to God and love to man, stands for-

ever binding as the supreme, unchangeable, and eternal rule of His moral government for man.

Those who hold to the abolition of the decalogue at the cross, declare that the Bible recognizes no distinctions between the ten commandments and these various other laws, promulgated by Moses; they tell us that the ten commandments must be classed with all these other laws, as belonging to the same Mosaic system, constituting an indivisible whole, and that when the Mosaic age came to an end at the cross, every law which God had given prior to this was abrogated. So the question comes, Is there any Scriptural evidence that the ten commandments are separate and distinct from the laws of Moses? Let us bring forward several lines of evidence on this point.

The Unique Character and Position of the Moral Law

1. Note the unique position which the decalogue holds in the Bible. Every one who has read the writings of Moses knows that out of all those various laws, the ten commandments stand out distinctly as the *only law* which God ever spoke to all the people with His own voice and wrote with His own hand for man. Ex. 20:1-17; Deut. 10:1-5. Thus the ten commandments were and are, in a special sense, *the commandments of God*. All the other laws were spoken to the people by Moses and written by his hand with pen and ink in a book.

The miraculous display of divine power and glory which accompanied the promulgation of the decalogue on Sinai, indicate that the ten commandments are invested with a peculiar sanctity above all the other laws. In harmony with this, we find that the ten commandments on the two tables of stone were, at the Lord's direction, placed inside the ark (Ex. 40:20; 1 Kings 8:9; Heb. 9:4), while the law of Moses written in the book, was placed "by the side of the ark." Deut. 31:24-26, A. R. V.

Why did the Lord make these distinctions between the decalogue and all those other laws if it was not to mark off His ten commandments as a separate law? If, as some claim, there is no distinction or difference between the ten commandments and the law of Moses, then why was it not left to Moses to speak and write out the decalogue for Israel? Why were the ten commandments singled out as the only precepts ever spoken by God's own voice, if it was not to distinguish the decalogue as a law of peculiar weight and special importance, above all the other laws made known to Israel?

2. When God had finished speaking the ten commandments, He "*added no more*." Deut. 5:22. Thus He marked off these precepts as a special and separate law, as His supreme law for this world, coming direct by His own voice and hand to man. Then, *after* the decalogue had been spoken to the people by Jehovah Himself, all the other laws were given to the people by Moses at the Lord's direction, and were written in a book. Deut. 31:24-26. The Mosaic law will be found recorded from Exodus 20:18 and onward through the Pentateuch.

3. In Exodus 24:12 the ten commandments by themselves are called a law.

"Jehovah said unto Moses, Come up to Me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandments, which I have written, that thou mayest teach them."

Now the only words which God wrote at that time, so far as the record goes, were the "ten words" which He engraved upon the tables.

4. The ten commandments of themselves are a complete whole, and in the very scope of their requirements constitute a *perfect* rule of right, a *complete* summary of all morality. That law reveals right (Ps. 119:172); it defines wrong. Rom. 3:20. Righteousness is the keeping of that law (Deut. 6:25), while sin is transgression of the law. 1 John 3:4. In their spiritual character and inward meaning, as interpreted by our Lord, there is not a virtue which they do not inculcate, while there is not a vice which they do not prohibit. Thus the decalogue of itself stands out as a complete and separate law.

5. In Deuteronomy 10:4, margin, the ten commandments are called "the ten words." The expression is *never* used in reference to any of the laws of Moses. Thus this phrase, "the ten words," fully distinguishes the decalogue from the civil, ceremonial, and religious enactments given through Moses.

6. The ten commandments are called God's covenant. Deut. 4:13. The stones on which the Lord wrote the ten commandments are called "the tables of the covenant." Deut. 9:9. The decalogue is termed the covenant, which the Lord commanded forever. Ps. 111:9. The laws of Moses are never termed God's covenant, or *the* covenant. Thus the phrase, "His covenant" distinguishes the decalogue from all the laws of Moses.

7. The spiritual duty of man to worship only Jehovah as the one true God, to refrain from idolatry, to reverence God's name, and to keep the Sabbath, as outlined by the first four precepts, along with the moral obligation to honor his parents, to refrain from murder, adultery, theft, lying, and coveting, as enforced by the last six commandments—these obligations did not come into existence at Sinai, 2,500 years after creation. Before these ten words were spoken to all Israel by the voice of Jehovah at the mount, these primary obligations of right were binding upon men by the necessity of their being God's creatures. Hence, the law of ten commandments, as they govern these spiritual and moral obligations, must have been binding upon men from the beginning, when these obligations first came into existence; and they must continue binding upon all the people of the world throughout the entire course of time.

The ten commandments, in their spiritual application to man's conduct, constitute the divine path of righteousness and morality which man is to follow in this world. As the carpenter's level, when laid on the sills of the building, detects every place that is not level, so the ten commandments point out every departure from right as sin. Thus in 1 John 3:4 we read, "Sin is the transgression of the law."

The law of God points out sin. "By the law is the knowledge of sin." Rom. 3:20. Paul says "I had not known sin, but by the law; for I had not known lust, except the law said, Thou shalt not covet." Rom. 7:7. The very fact that Paul quotes the tenth command of the decalogue shows plainly to what law he refers.

In Romans 5:13 he says, "Sin is not imputed where there is no law." Again in Romans 4:15 he declares, "Where no law is, there is no transgression." Therefore the principles of right on which the decalogue is based, principles which to transgress is sin, must have existed before sin. Sin entered the world through Adam. Rom. 5:12. Therefore the ten commandments, as they comprehend God's moral law for man, enforcing right and condemning wrong,

must have been binding from the very beginning—centuries before Moses was born.

From brief accounts of sacrifices, it is evident that ceremonial worship was instituted shortly after the fall, but in Hebrews 7:11 we learn that the system came into being with the Aaronic priesthood 2,500 years after sin entered this world. The ritual law, as given by Moses, centered in that priesthood. Now it is the existence of sin which makes a priesthood necessary for man, for priests are ordained to offer sacrifices for sin. Heb. 5:1. Hence, this makes it plain that God's law of righteousness, the transgression of which is sin, was already in existence, not only when the Mosaic code became operative under the Levitical priesthood, but when the first ceremonies and offerings began.

In harmony with this thought, we find in Exodus 16:4 that God's law, of which the Sabbath was a part, was already in existence and binding upon men before Israel ever reached Mt. Sinai, and before Moses had given them any laws at all.

Thus we have presented to us from these Scriptures two laws,—God's great law of righteousness, which has existed from the beginning, the transgression of which was and still is sin, and the Mosaic code, which was enacted twenty-five centuries after creation. These 2,500 years of difference in time stand as a positive proof that the ten commandments are a separate and distinct law from the Mosaic code.

8. There is a clear distinction between the ten commandments and the law of Moses in respect to their limitations.

In the Mosaic code, there were laws enacted in reference to circumcision, the offering of lambs, goats, bullocks, etc., regulations about the priesthood, ordinances for the observance of three annual feasts,—the Passover, Pentecost, and the Feast of Tabernacles,—laws for the celebration of new moons on the first day of every new month, and of seven annual holy days or sabbaths, as set forth in Leviticus 23, and of sabbatical years. But we must ever remember that these seven annual sabbaths of the law of Moses were entirely distinct from the weekly seventh-day Sabbath of the fourth commandment of that supreme, original, and fundamental law proclaimed to them by God's voice and written by His own finger on enduring stone.

All these ceremonial ordinances of the Mosaic code were a shadow of things to come (Heb. 10:1), pointing forward to the sacrifice of the Son of God, who "taketh away the sin of the world." Being a shadow, it could not reach beyond its substance.

After Christ was crucified, there was no need for the people to go on offering lambs for their sins, because the true sacrifice for sin had already been made on the cross once for all. Heb. 7:27; 9:26. Our Saviour's death wiped out these laws of types and shadows. They expired at the cross by limitation. Heb. 9:10; 10:1; Gal. 3:19. They could go no farther.

Our Saviour's death automatically (Dan. 9:27) brought to an end those sacrificial laws. The rent veil in the temple at the moment of the Saviour's death meant that all those laws of rites and ceremonies connected with that sanctuary service were forever done away. Matt. 27:50, 51.

As our Saviour's body was broken for us on the cross, so this veil, a symbol of His flesh (Heb. 10:20), was rent. This enables us to understand Paul's statement to the Ephesians: "Having abolished in his

flesh . . . the law of commandments contained in ordinances." Eph. 2:15. When we remember that the rent veil was a symbol of His flesh, the meaning of the text is very plain. That rent veil signified that this law of commandments which governed the sanctuary service, had now expired. Jesus had abolished this law in His flesh.

The whole ritual law was based on the Levitical priesthood, hence its duration was necessarily limited to the time covered by that typical priesthood. When the Christian dispensation opened and that priesthood was superseded by the priesthood of Jesus Christ, after the order of Melchizedek, that ritual law was disannulled. Heb. 7:18. But since the ten commandments, as shown above, were entirely separate and distinct from this ritual law, which expired by limitation, and were in existence before the Levitical priesthood began, and were in no wise dependent on that priesthood, they stood as binding after Christ died as before.

John Wesley said:

"The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. . . . But the moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . Every part of this law must remain in force upon all mankind in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—*Sermons*, Vol. I, sermon 25, pp. 221, 222.

So the Methodist Church, in their discipline, state their position in these words:

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity [to] be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—*Methodist Episcopal Church Doctrines and Discipline*, p. 93.

No Limitations in the Decalogue

The decalogue has no limitations, and therefore can never expire. Take for example the command, "Thou shalt not kill." To what point, or date, or period, or event is that limited? It is simply eternal. It is as true and right today as when God made the world, or on the day when He spoke these words from Sinai. So it is with every commandment of the ten, the fourth included. No man can ever show where any of the ten commandments expired by limitation.

The Sabbath never had a period at which it could expire; it is limited to no coming date or event. It is a memorial of God's creative work, and so cannot be abolished by limitation.

During the World War the governments enacted many laws, which were to be binding only during the war period. When the war closed, these laws came to an end. But does this mean that all the laws of the governments were then repealed? Any one can see that such conclusion would be manifestly unreasonable and unsound. So is that conclusion of those who contend that because some certain laws did expire by limitation at the cross, therefore all the other laws which God had given up to that time also expired.

When certain laws of the Mosaic code expired at the cross by limitation, this could in no way affect the binding obligation of these ten precepts, which contain no limitations. They continued on into the Christian dispensation unchanged and steadfast.

This great truth of the binding obligation of the ten commandments and the seventh-day Sabbath in this Christian age, which many refuse to accept, becomes plainer still now in the light of the following questions:

What was there about the death of Christ that could abolish any one of the ten commandments with their principles of righteousness? Wasn't it just as wrong for people to swear, lie, kill, steal, commit adultery, worship idols, etc., after Christ died as before?

The ten commandments are of universal and perpetual obligation in their very nature. Go back into the past history of mankind as far as you can think. Was there ever a time when it was not wrong to worship idols, to blaspheme the name of God, to dishonor one's parents, to lie, steal, commit adultery, kill, or covet? No. Now go into the future, as far as your mind will carry you. Will there ever be a time when these principles will not be binding? No. Hence it is plain that the ten commandments, as a summary of man's spiritual and moral duties, are in their very nature perpetual, eternal, and immutable.

Regardless of whatever changes may take place in this world, notwithstanding what may happen, it never can be right to worship idols, to swear, to lie, to commit adultery, or to murder. Heaven and earth may pass away, but not the smallest requirement of these commandments which enforce these moral and spiritual duties can possibly change. Matt. 5:18.

Jesus died to "redeem us from all iniquity," or lawlessness. Titus 2:14. He died on the cross because we had sinned by transgressing the law of God. If that law could have been set aside, Jesus need not have died. If that law was of such a nature that it could be abrogated, or its precepts changed, why not have this done and man set free, instead of having the Son of God lay aside His glory, take our nature, and suffer the bloody sweat of Gethsemane and the cruel agonies of Calvary? Why should the divine Son of God do all this to save man if that law which held Him as a sinner could be set aside, so that He need not die?

Ah, my friend, the Suffering One of Calvary says to you: "Behold the majesty, the holiness, the integrity of that law which requires the death of the Son of God, the Creator of the worlds, to vindicate its holiness, and release the penitent from its penalties." Throughout the eternal ages the cross of Christ stands as positive evidence that God cannot change His law in the slightest particular, even to save His best Beloved from a shameful death. Thus the cross instead of abolishing the ten commandments, confirmed them in every jot and tittle.

What Was Nailed to the Cross?

Colossians 2:16, 17, gives us the key to determine what regulations of the Old Testament were nullified by the death of Christ:

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

The features of the Mosaic law that passed with the cross, were those requirements that were of a shadowy nature, which found their substance, or body, in the work of Christ, such as the requirements of meat and drink offerings, new moons, feast days, and the yearly sabbaths. These were all types, or shadows, which met their body, or substance, in Christ.

There is no text in all the Bible which says that the decalogue, or any part of it, has ever been repealed or abolished; therefore every one of its precepts is binding on every one of us at this moment. All the passages of the New Testament which speak of the abrogation of a law have reference solely to that typical law of rites and ceremonies, and have no reference whatever to the ten commandments, which deal with great principles of righteousness, which never can be abolished. Isa. 51:6, 7.

In harmony with this thought, we have the testimony of the New Testament Scripture in the epistle of James:

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

To what law does the apostle here have reference? Note the marginal reading of verse 11, "For *that law* which said, Do not commit adultery, said also, Do not kill." Every Bible reader knows that "that law" which forbade adultery and murder was the decalogue.

Now note that the apostle in verse 10, speaking to Christians in the Christian dispensation, declares that those who break even the least point of the decalogue are *guilty* of sin. You cannot prove a man guilty of transgression by an abolished statute. Here then in James 2:10 is positive proof that *every one of the ten commandments is binding on every one of us at this moment.*

In verse 8 the apostle calls the decalogue "*the royal law*"—the law of the great King. In verse 12 we learn that in the great day of judgment our actions will be judged by the ten commandments. Here we have another sure evidence that the ten commandments constitute the law of God for mankind in this world.

Let us also note from James 2:12 that the ten commandments, instead of being a "yoke of bondage," are called "the law of liberty." It is the transgression of God's "ten words" that brings men into bondage to sin. While it is obedience to this rule of righteousness through the indwelling presence of Jesus Christ in the heart, that confers on us the liberty of the gospel. Thus the psalmist testifies: "I will walk at liberty: for I seek Thy precepts." Ps. 119:45.

To be free in Christ means to be free from sin; and to be free from sin is to be in harmony with the law of God.

And it is this law, the ten commandments, which is not abolished at all, which says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Therefore the seventh day is still to be observed by all who love Christ.

Christ does not give us a new law to keep under the new covenant, but for all who truly accept Him, He does take away their fleshly, carnal, sinful mind, which cannot obey the law of God (Rom. 8:7), and gives them a new mind, a spiritual mind, which delights in obeying the law of God. Rom. 7:22; Ps. 1:2. The same law that was written on the tables of stone under the old-covenant, is now written by the Holy Spirit on the fleshy tablets of the Christian's heart. Heb. 8:8-10.

Christ does not change the law for us, but He does

(Concluded on page 12)

Our Lord's Great Prophecy

"Tell us, when shall these things be?" Matthew 24:3.

Thoughts on Matthew 24: 15-22

(Concluded)

CALVIN P. BOLLMAN

IN verses 19 and 20 we are given a most enlightening glimpse into the inner thought and sympathy of "the Man Christ Jesus." As at the grave of Lazarus He wept, not for the sorrow of the sisters, which He was about to turn into joy, but for the sorrow of the world,—for the weeping fathers and mothers, brothers and sisters, wives and children, who had no solace because they knew Him not; so here His sympathy goes out to the weak, the dependent, the helpless, to the delicate women, the tender infants; and He pronounces, not a woe *against* them, but foretells a woe *upon* them. And as it was then, so it must be again in the end of this world,—robust manhood, blooming womanhood, and buoyant youth, overtaken in transgression, will suffer alike the seven last plagues, and be consumed by the fires of divine wrath against sin. They suffer, not because God so wills, but because they cling to sin, and so perish with it.

Verse 20 is especially illustrative of our Lord's love and care for His people. While freezing temperatures are of somewhat rare occurrence in central Palestine, cold rains and even snowstorms are not infrequent in the wintertime. Outdoor life at this season of the year is therefore impractical. Likewise the Saviour knew that flight upon the Sabbath would be difficult and dangerous, since, as we have seen, the city would be in control of those who would not scruple to kill any one suspected of disloyalty.

Verse 21 demands special attention for the reason that it speaks of a time of great tribulation to the people of God, yea, of the greatest ever seen or to be seen in the entire history of the church.

The reading of verse 22 naturally directs our minds to the reference to Daniel the prophet in verse 15. In our study of that verse we found that the abomination spoken of was the Roman armies by which Jerusalem was overthrown in A. D. 70. We shall find that the great tribulation of verse 22 is also due to Rome, in its pagan, not its papal phase.

Whether pagan or papal, Rome was always a persecuting power. Under the pagan emperors untold numbers of the people of God were put to death for refusing to acknowledge the gods of Rome. When the empire became nominally Christian, the same intolerant spirit survived, and there was persecution in the supposed interests of Christianity.

It is impossible to ascertain the exact number of human lives sacrificed in the interests of the papacy. Estimates vary from fifty million to one hundred fifty million. These figures include, of course, the men, women, and children slaughtered in various wars which, though having a political phase, were waged primarily in the interest of the papal church. That those who thus perished were all true Christians need not be claimed. A recognized authority says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is

impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*"History of the Rise and Influence of the Spirit of Rationalism in Europe,"* by W. E. H. Lecky, Vol. II, p. 32.

It is not easy to locate definitely either the beginning or the close of the "great tribulation" referred to by the Saviour. It does not seem possible, however, that our Lord ignored the experiences of His people during nearly five centuries of Jewish and pagan persecution. Of His immediate followers, only one escaped martyrdom, and for centuries pagan Rome strove to destroy Christianity by putting to torture and to death large numbers who professed that faith. According to Eusebius, "more than two hundred and fifty bishops" attended the Council of Nicæa in 325 A. D. "Of the whole number present," says one writer, "it is believed that only the eleven who came from the remotest East had escaped mutilation in some ghastly form."

Following something like two and a half centuries of Jewish and pagan persecution, was a considerable interval during which the church as a whole had rest from her physical, but not from her spiritual enemies. This was very largely an era of apostasy from the simplicity of the gospel. Following this came the reign of the papacy, with its terrible record of persecution, which, in its incipency, was a growth; at flood tide, a terror; and in its decline, a sullen retreat during which every inch of ground was stubbornly contested with the forces of freedom of conscience.

Papal persecution may be said to have become well established by the thirteenth century; it was in full flower at the time of the massacre of St. Bartholomew's Day in 1572, and was still bearing its baleful fruit more than a century later, as is witnessed by the revocation of the Edict of Nantes in 1685. Indeed, notwithstanding the growing influence of the Reformation, the defection of England from the papal church, and the refuge afforded by colonies of liberty-loving people in the New World, the eighteenth century had nearly passed before it could be said that traces or reminders of the great tribulation had entirely ended.

Persecution for conscience' sake has never entirely ceased, and doubtless never will while sin is in the world; but since the latter part of the seventeenth century it has been sporadic, not general. H. Grattan Guinness says:

"The English Revolution [of 1688] marked the end of papal supremacy in England, and papal persecution on any widely extended scale in the world. It was the first stage in the inauguration of a new era."—*"History Unveiling Prophecy,"* p. 153.

* * *

IDEALS are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.
—Carl Schurz.

STUDIES IN ROMANS

II. The Address. Chapter 1: 1-6, A. R. V.

(Concluded)

MILTON C. WILCOX

5. "*Which [gospel] He promised afore through His prophets in the Holy Scriptures.*" From Genesis to Revelation the promise runs through type and prophetic declaration, and the witness of saved souls. (See Luke 24:44.) The gospel was not a new thing in the Christian era. Adam and Abel, Enoch and Noah, Abraham and Moses, Elijah and Isaiah, and all the host of God's true children knew the gospel in its saving efficacy all through the ages. When Jesus came, the types in sacrifices and offerings met their wonderful fulfilment in the coming and death of the Lamb of God. That plenary sacrifice and work of Jesus was God's mighty assurance in living, factual truth that His every promise of the future of the purposes of God would be fulfilled to the children of faith.

6. "*Concerning His Son.*" "The Son of His love" (Col. 1:13), who was in supernal glory with the Father "before the world was" (John 17:5); the one through whom all things were created (1 Cor. 8:6; Col. 1:13-17); the one whose goings forth were from the days of eternity. Micah 5:2. Concerning Him the gospel of God speaks. It is concerning the Son that the whole Bible speaks. Luke 24:27. How is it possible to estimate the Word too highly?

7. "*Who was born of the seed of David according to the flesh.*" It is the same Son of God, but in another phase. He is revealed to us as the Son of God; but He, to help our littleness of conception, comes to us in human flesh. He wants us to know how near He is to us. God wants us to know what it meant when the One with the Father "emptied Himself" of all His glory, and became man (Phil. 2:5-11) — not man as he came from God's hand in Eden, of sinless flesh, but man after he had sinned. He took the flesh that we possess. "God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. And so He comes to us very God and very man, with all the infinite love of God in His heart for sinners, with all the woe and misery, longing and despair, conflict and struggle, of fallen, sinful humanity, such as we are. He wrought, with no failure, no sin, no defeat, in the flesh of Jesus of Nazareth the same character that He longs, with the infinite longing of unselfish love, to develop in us.

Do not misunderstand. Jesus was not a sinner; but Jesus did know "sinful flesh" ("flesh of sin," margin; or flesh subject to sin). He was made not only "in the likeness of sinful flesh" (Rom. 8:3), but was born of "the seed of David according to the flesh." Read of the seed of David, in Kings and Chronicles. What sin is there that did not enter, in principle at least, into the catalogue of their sins, from Solomon to the awful wickedness of Manasseh? The text does not say Jesus was born of an immaculate virgin, but of "the seed of David according to the flesh." God prepared Him a body (Heb. 10:5) that would feel and know your temptations and mine.

"Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "We have not a high priest that cannot be touched with the feeling [*sumpatheō*, literally, "sympathy with"] of our infirmities; but one that hath been in all points tempted like as we are, yet without sin;" "who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things He suffered; and having been made perfect, He became unto all them that obey Him the Author of eternal salvation." Heb. 2:17, 18; 4:15; 5:7-9.

These are not meaningless phrases that tell us that the Son of God became a brother to us, you and me, whoever and whatever we are; He is tenderly compassionate, sympathetic, having a fellow feeling; mighty in conquering, a brother who can save and help. It was His glory of character that stooped so low, that risked so much, that triumphed in it all, to save the fallen and the lost. "He was despised, and rejected of men." Isa. 53:3. He knew human needs and human poverty and human isolation. "Himself took our infirmities, and bare our diseases." Matt. 8:17. He, because of the sins of others, went through all the agonies that we suffer. He became sin for us, that we might be made righteous. 2 Cor. 5:21. We can come to Him not in vain. We may know Him to fullest victory.

8. "*Who was declared to be the Son of God with power.*" He was the Son of God every hour of His earthly pilgrimage and mission. A few whom He had touched knew it. The great mass of His nation looked upon Him as a mere man, perhaps a prophet, a teacher. To others He was a deceiver, an agent of the devil, worthy to die; and they slew Him as a criminal man. Nature declared at His death that He was more than man. But a little afterward God's mightiest angel, commissioned with the plenipotentary call of God, spoke the word, and the Sinless One, who had borne the sins of the sinful, came forth from the Rome-sealed, hate-sealed grave the mighty Conqueror of the devil and death; and the message sent back is still ours, "Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades." Rev. 1:17, 18.

"*The Spirit of holiness;*" that molded every moment of His life, made Him conqueror over Satan and sin, and the grave could not hold this pre-eminent Son of God. Acts 2:24.

"*The resurrection from the dead*" demonstrated that He, the Son of God and the Son of man, never sinned, and only the God-man, the fulfilment of all the types and promises, "even Jesus Christ our Lord," could conquer; and we conquer in Him. O, it means everything to each and all of us!

9. "*Grace and apostleship.*" All that Paul was he received through the God-man,— the grace that saved and fitted him to be a child of God, the gift of apos-

tleship that fitted Him for service. He could count all the past—his ancestry, his profession, his learning—as refuse for the excellency of Jesus his Lord. And he counted it joy to yield all to the Master, that he might be a worker together with God to carry to all the nations the good tidings of the assured victory by the “obedience of faith.” There is no other acceptable or real obedience save by faith, as we shall abundantly learn later.

And all this is done “for His name’s sake,” “Jesus Christ our Lord,” His name to us, “Jesus,” Saviour; “Christ” the anointed of God, with infinite power to usward; our Lord, whom we gladly acknowledge as our Master, our Leader and Commander. Isa. 55:4.

And another blessed thought is that this good tidings “among the nations” is designed also for all of us, “among whom are ye also.” A few years before this, the proud Saul the Pharisee would have scorned such a message to the nations. Now Jesus the Saviour of all men is in his heart, of which we will learn more in our next.

The Coming of the Lord Nigh at Hand

E. HILLIARD

THE greatest event of the ages is about to take place. Soon, very soon, a lost world is to awaken to its final doom. The last prophecies that betoken the end are rapidly fulfilling. The powers of darkness are mustering their forces for the final conflict with the powers of light. Some night business men will turn the keys in their doors for the last time. In that day the rich will find their hoarded wealth unable to deliver their souls. It will be a terrible day to all who are caught in the grasp of eternity unprepared. “The mighty man shall cry there bitterly.” Zeph. 1:14.

The child of God has strong temptations of every kind to meet on every side. He must avoid the overcrowded places of worldly pleasure; he must wrestle “against powers, against . . . the darkness of this world, against spiritual wickedness [“wicked spirits,” margin] in high places.” Eph. 6:12. But aided by divine grace, he can be more than conqueror. (See Rom. 8:37.)

Earnest prayer and faithful Bible study will prepare us to meet our Lord in peace. We must have a genuine experience if we would hail Him with joy. Our Saviour has admonished us, “Be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24:44. We read from the pen of the Lord’s messenger:

“The Lord is coming. O, the time is short, and who, in the Bible view, are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late.”—“*Testimonies to Ministers and Gospel Workers*,” p. 187.

We must arouse and put on the whole armor if we expect to accomplish the work assigned us, and to stand when the Son of man shall appear in power and glory. As we draw nigh to God, we shall naturally draw nigh to one another. Harmony of action will bring great results in the salvation of precious souls. Again we read:

“When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men.”—*Id.*, p. 188.

The time of Christ’s return is much nearer than when the pioneers sounded the first notes of the third angel’s message. Is it not high time to awake out of sleep? Listen to what the Lord says:

“If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.—*Id.*, p. 118.”

Since this testimony was given, the trend of many in our churches has been worldward. We need to arouse as never before, to watch, to pray, and to sound faithfully the last notes of warning, in the fear of God and the tender love of Jesus, to a world locked in sin and rebellion against the government of heaven.

Every man has his divinely appointed work to do, and aided by grace he can accomplish it, and at last have it said unto him, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Then the long, tedious struggle with sin will be over. How peaceful heaven will seem when temptations are ended and the tempter bound in the realm where he has done his dreadful work of destruction.

May God grant that the reader and the writer may be ready for the day when the light and glory of the coming King will break upon a world enveloped in dense moral darkness.

Are the Ten Commandments Binding Today?

(Concluded from page 9)

change our relation to the law. Before we accept Christ, we are under the condemnation of the law; but when we come to Christ, He takes away our sins, so that we are no longer under the condemnation of the law, but under the grace, or favor of Christ. Rom. 6:14.

The gospel is simply God’s provision for bringing fallen man into harmony with the law. Rom. 8:3, 4. Thus Christians do not keep the law to be saved, but Christ saves them from sin that they may keep the law. To accept the gospel, is to establish the law. Rom. 3:31. The very principles of right contained in the law, are the fundamental principles of Christian living. The law and the gospel are as necessary to each other as the lock and the key. The law points out sin, the gospel provides the remedy.

There is, however, no salvation in the law. Redemption comes only through faith in the blood of Christ. But while faith in Christ does deliver us from the condemnation of God’s law, it does not lessen our obligation to obey His requirements. While we cannot save ourselves by keeping the law, yet every Christian is under obligation to obey it as a rule of action, a standard of character. To be ready to meet our Lord, and secure a home in His kingdom, we must be obedient to the commandments of God and the faith of Jesus.

* * *

“LIFE is a magician’s vase, filled to the brim; so made that you can neither draw from it nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love; if you drop in envy and jealousy, it will overflow hatred and discord.”

* * *

Nobody ever outgrows Scripture; the book widens and deepens with our years.—*Spurgeon*.

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

Gospel Literature in the Far East

J. J. STRAHLE

GOSPEL literature overcomes prejudice in the Far East, and enables us to win converts by the hundreds. The colporteur-evangelists travel everywhere carrying the good news of salvation. They travel on foot, by train, by horse, by camel, by boat, and via the wheelbarrow route. Sometimes they put their bedding and books on a wheelbarrow, and push it themselves to their appointed territory. Others carry their belongings on their backs, going hundreds of miles. These God-fearing men are doing a wonderful work, and deserve great credit. The colporteur-evangelists conduct their work in a spiritual way, thus leading many heathen people to accept Christ.

Shanghai, China.

* * *

Faroe Islands

Itinerant Mission Work Among the Scattered Inhabitants

W. E. READ

AWAY off in the Atlantic Ocean, to the north of Scotland, lies a group of islands called the Faroes. They are twenty-four in number, although but seventeen of them are inhabited. There is a scattered population of about 22,000.

For some years we have had one missionary working among the inhabitants of this island group, but the work is very difficult because the people are so scattered. To go from island to island, one has to travel in a small motor boat or a little fishing smack. The sea is almost always rough, and consequently the journeys are anything but pleasure trips. There are very few roads on the islands, and one is obliged to walk for miles over swampy ground or wind his way along difficult, precipitous mountain trails; yet Brother V. Jacobsen and his wife are true missionaries to these people, and have done noble, self-sacrificing work, and the Lord is rewarding their efforts. We take the following from two of Brother Jacobsen's recent letters:

"I have been visiting two of the northernmost islands, Kalso and Kunö. This was my first visit, but our books had already reached there, and I found several persons who were interested in the truth. I took a few tracts and little books, which I sold on these islands. At the same time I had a meeting every evening. I made some rather long journeys over mountains, going from village to village. In order to reach the little village on one of these islands, I had to take a very narrow path, about two feet wide, on the mountain side. On one side was the mountain slope and on the other a precipice several hundred meters deep. The thought that the angels of God guide and keep their protecting hand over His children gave me a wonderful feeling of safety. It is good to realize this when surrounded by dangers on every hand.

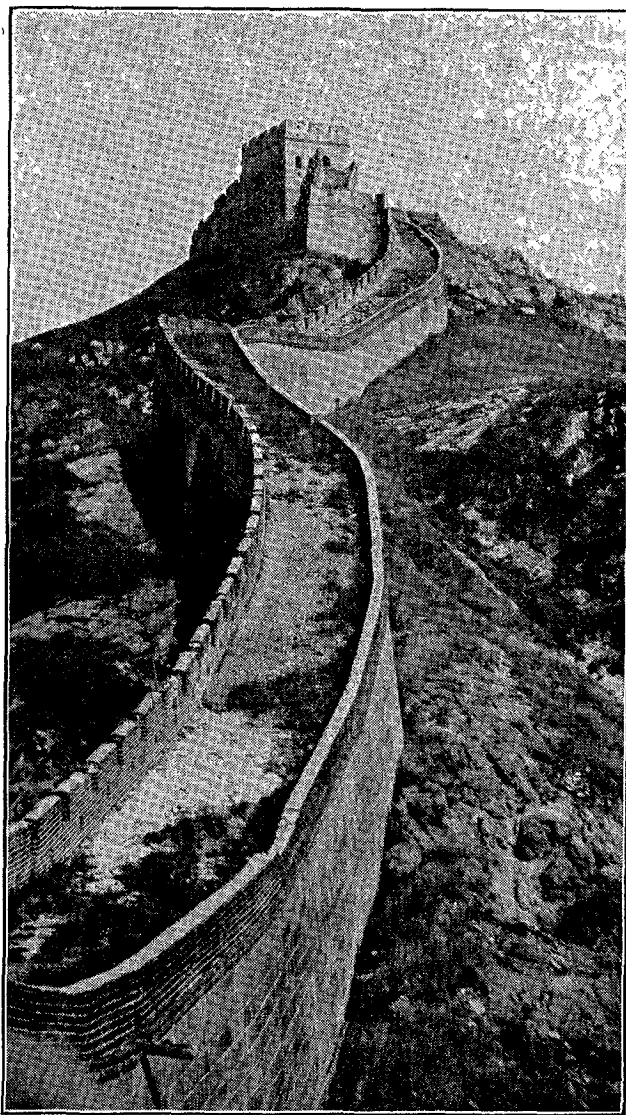
"On these islands I became acquainted with a number of persons who are anxious to hear and study the Word of God. I am corresponding with these and sending them tracts and papers, and expect later to return and talk further with them.

"We have been distributing the Harvest Ingathering magazines lately, but our campaign is not quite finished because the papers came somewhat late. I think we have collected between 500 and 600 kroner thus far. We have received mostly small sums this year because the fishing

industry, by which most of the people earn their livelihood, has not been good, and the prices of fish are very low indeed. The people, however, like to give, even though it be but little.

"In these islands are some precious souls whom we expect will unite with us shortly. A young man who in a way keeps the Sabbath, gave fifty kroner recently toward our mission work. I think he will probably attend our mission school in Denmark this winter.

"Many of our brethren in Viderö, the most northern island, are, as usual, fishing toward Iceland. They go up



Highest Point of China's Great Wall

there early in February, and come back in May. After staying home about two weeks, they go away again, and are gone till September or perhaps early in October. I visited there this year when the brethren were home in May. They are very glad, because many of their comrades on board the ship were interested in the truth. Among them was a young man who has decided to keep the Sabbath. I was on board that ship, and felt that the brethren had exercised a very good influence there. Three of the fishermen ordered Bibles, and they bought my whole stock of tracts and song books.

"A young sister in this place was baptized this season."

Let us pray that the Lord may bless the seed sown, that many more of these islanders may open their hearts to the influence of God's good Spirit, and be led fully into the knowledge of the truth for these times.

Perplexities of Travel in China

In a personal letter to friends in the homeland, Mrs. D. Coffin, who with her husband, Dr. D. D. Coffin, is located in the Kwangsi Mission at Nanning, China, relates the following incident which occurred on their way to the general meeting at Hongkong:

"We went aboard the boat about 10:30 in the evening. The next morning about eight our boat left Nanning. We have had no rain for several months, and the water is low and traveling dangerous. About four o'clock Friday afternoon we felt a dreadful crash, and our boat lurched over on one side—we had struck a rock. In three minutes the boat sank to the bottom, but we were in only about six feet of water. We had only to wait for a passing boat.

"The next day was Sabbath, a bright, sunshiny day. They assured us no boat would come that day nor the next, so we put on our wraps and had a rowboat take us across to the sand, where Galen could play. Looking up a little later, we saw a boat coming, and rushed over to where a rowboat could take us across, only to learn that the boat was full. There was nothing to do but wait longer. Sunday about two o'clock three boats came along. We put our baggage in a rowboat, and boarded the first one. When we travel in China, we have to take with us our food, stove, bedding, cooking utensils, and everything we need. It took us eight days to go 368 miles."

* * *

"Jesus Caught My Heart"

L. F. LANGFORD

Six months ago I was on a visit to Nigeria, and my wife wrote to me of a man who had come 200 miles by train and car to visit our mission station. He had never met a missionary, so far as we know; but an old man who, many years ago, had learned of the truth and retained some knowledge of it in his heart, told it to this friend of his. So this friend had taken the journey of nearly 200 miles to bring his tithe, and to request me to go down and baptize him. No one had given him a Bible study on the tithing system, but the old man just mentioned had told him that a Christian ought to pay a tenth of his income to God, and ever since he heard it he had been saving up his money.

A little later, when my boy had become very sick and we had to send him home, I had occasion to go down that way. After seeing my wife and children off on the boat, I remembered that this man lived only eight or ten miles away, so I broke my journey and went to find him. I knew his name, that was all. I got off at the railway station, and inquired for him. For a time I thought I should not find him, but I did, and the first thing he did when I got into his little private room, was to bring out a handkerchief, and unwrapping it very carefully, he took out £2 tithe that he had saved since he came to Coomassie.

Two months later I had a letter from him, in which he said:

"Sir, I want you to write a letter to my people. The chief of my village has died, and they want to make me chief in the place of the old man that is gone. But, Sir, I do not want to be chief in that village, for I know it is impossible for a chief in Ashanti country to be a Christian."

When you see a man in Africa sacrificing position and money for the love of God, you may know that a real work has been accomplished in his heart; for these people love money and power, and the chiefs in

Africa do have power over their fellow men. But they are willing to sacrifice these things.

I wrote the man a letter, so that when he was requested to be chief, he could show that it was because he was a child of God that he did not want to be chief. I baptized him recently, and when I called there on my way home again, he brought his tithe. It was only 18s. this time, because for some months he had been sick, and he regretted that his offering was so small.

This man is very much isolated, the next native believer being about forty miles away, and he seldom sees him. I paid him three visits, and I thought, "I shall not see him again until I return, possibly some six or eight months hence. He is a man who cannot read or write; how can I expect him to remain faithful?" And so I thought I would talk to him a little, and try to build him up in the faith. After I had talked to him he said, "Sir, I do not think you need fear. Jesus caught my heart."

And I believe Christ has caught his heart, and will keep him faithful until He returns.

* * *

Gospel Triumphs in Sierra Leone, West Africa

H. W. LOWE

I HAVE in mind a little village in the interior where we worked during fifteen months of our stay in Sierra Leone. When our missionaries went there years ago, there was a man in that village who belonged to a secret society, really a society for devil worship, which is the curse of that country. The leader of that society was a man by the name of Momo Turay. He was notoriously bad among his own people—and that is saying a great deal. He was not only a drunken, immoral wretch; he was also dangerous. But when he heard the gospel, Momo's heart was touched. The message that we love got hold of him, and today he has left off his old habits and customs, and is known in that country for miles around as the best man the people have ever met. All the souls won for the truth there have been won either directly or indirectly through the influence of Momo Turay.

I will relate one instance which shows how custom holds these natives. They are fond of tobacco and beer. One day a man who had been attending our meetings was standing on the bank of a river, smoking a filthy stump of a clay pipe, and his companions asked him to allow them to have a smoke. Then, as they were crossing the river in a canoe, the boat capsized, and they were all struggling in the water. When they reached the bank, they were amazed to find that this man had scrambled on top of the upturned canoe, and was sitting there puffing away at his clay pipe, which he had preserved. It had made a deep burn in his hand, but he triumphantly went on smoking.

This is only a simple illustration of how superstition and custom bind these people hand and foot. It is a tremendous struggle for them to give up their old habits and to become Christians. Thank God, the message that we love is doing its work.

The greatest need of Africa today is for men and women, both native and European, whose hearts are fired by the Spirit of God, so that they can love these black men, and win them to the service of Jesus.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."
"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones,
polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford-Votaw

Indelible Ink

THROUGH all the morning I traced my name
On dainty linen and damask fair,
Then gathered them up in goodly piles,
And hung them forth to the light and air.

I traced my name, but with ink so faint,
Faded and dull were the letters pale,
And placed them all where the sunshine fell,
To toss abroad in the springtide gale.

I came again to remove the work,
And fold it by, when the day was done;
But noting the writing, once so pale,
Grown sharp and black in the midday sun,

This was the thought that came to my mind:
How in the light of a brighter Sun,
As dark and distinct the deeds would stand
We scarce remembered ourselves had done;

How trifling acts that are barely traced
On memory's record, so worn and dim,
Would startle us by their different look
When seen by the light that streams from Him.

And thinking thus, can we dare but hope
Our daily deeds may so well be done,
They shall not a deeper shadow take
Beneath the glance of the Holy One?

— Selected.

* * *

The Largest University

"BARBARA ALLEN must give up her college course and take the whole family upon her shoulders. I should think she would completely collapse under the responsibility," said Florence Holliday.

"Good substitute," remarked her father, laconically. "Next best thing to a college course."

"Why, Papa Holliday, what can you mean? How can Barbara's going out into the world to teach in a little country school or keep books, and at the same time be eyes and ears for her sick sister, and brain for a worn-out, nervous mother, and pocketbook for a whole family, ever take the place of those lovely higher mathematics and classics, and everything that a girl gets at college?" And Florence paused to take breath.

"You have said it yourself, dear, in your question," answered her father. "We have all noticed Barbara's development since she has had the responsibility of bringing the outside world to her sick sister and mother. She sees and hears everything with keener senses, and is becoming very clever and skilful in reproducing the best points of every concert, lecture, or entertainment she attends. She tries to get out of these pleasures that which she feels her mother or sick Harriet would select, and she has unconsciously trebled her powers of enjoyment and of entertainment."

Responsibilities borne in the right spirit are among the greatest educators God gives to His children. In the place of the discipline of higher mathematics,

they offer the necessity for dealing with the commonplace, everyday problems of the support and care of others. As a substitute for the finished culture of a classical course, responsibility teaches a habitual forgetfulness of self and thoughtful consideration for others.

This University of Responsibility does no advertising, and cannot be called popular. Its curriculum is varied and difficult, and the tuition is high, but upon the youth who take its training, and take it bravely and faithfully, it confers a degree which gives him high rank among the noblest of earth.— *Classmate.*

* * *

The Care of Children's Teeth

MANY times dental care has been recommended for younger children, and the dentists to whom the parents have gone have advised them to "let these first teeth go, because they will soon fall out," or else have pulled the teeth, evidently thinking little of the future condition. The first teeth should be cared for and filled as systematically as the second teeth.

All children over three years of age should be taught to brush their teeth thoroughly upon arising and at bedtime. If they can be trained to use the toothbrush after every meal, so much the better. This part of a child's toilet should be presented to him in an attractive way, and he should not be permitted to consider it an arduous task. If the child is allowed to watch the mother brush her teeth, he will naturally have a desire to do so too; or his interest can be aroused by having a small amount of dentifrice put on the brush. This will taste good to him, and will form the association in his mind of pleasure connected with the particular task of brushing his teeth. This will help him to enjoy it and remember to do it.

In case a cavity comes, it should not be neglected. It is possible to fill the teeth of little children without causing them an undue amount of pain. This is especially true if the cavity is taken in time. A mother can systematically examine her child's teeth every few months, being on the watch for any cavity, and at the same time training the child to open his mouth without fear.

As a general thing, nature compels the loss of the first teeth, and they should not be removed until they are loose. This looseness is caused by the second teeth pushing them out. If the first teeth are pulled too soon, the jaw is not sufficiently developed, the consequence being that the second set are crowded and out of line. Oftentimes this condition can never be corrected, or it may require the wearing of a brace for two or three years.

In some instances, when an occasional tooth of the first set has been withdrawn, a second tooth will come in the vacant space when it does not belong in that position. It therefore crowds out the second tooth that belongs there, and fails to push out the particular first tooth as it should. In this case, the first tooth will not be loosened, but it should be removed in order that the second tooth may come in its proper place.

When such a condition arises, it is important to remove the tooth that is in the way. As a general rule, however, the first teeth should not be removed until they are loose. . . .

To prevent decay, a very important item is the daily use of dental floss or heavy silk thread. The toothbrush cannot clean between the teeth, especially if the space is unusually small. The child can be early taught to remove particles of food by the use of dental floss, after which he can brush the teeth. It is better to use the floss at bedtime.

Besides the systematic use of the brush, it is important that an alkaline mouth wash be used daily. While it is the alkalinity, and not the sweet taste, that is beneficial, the latter goes far to make children willing to perform this duty in the daily routine of mouth hygiene. Equal parts of water and milk of magnesia, or a very strong solution of baking soda (about a teaspoonful to a fourth of a glass of water) can be used, though the disagreeable taste makes



© U. & U., N. Y. "My teeth are clean."

children dislike it, and the pleasant alkaline washes are really an economy. Prepared chalk is a very effective means of keeping the teeth clean, but the sweet-tasting dentifrices are more palatable, and because of their taste are more welcomed by every one, especially by little children.

The toothbrush should be moderately stiff, and the teeth should be brushed from the gums toward the edge, both front and back. A rotary motion should then be employed, covering both gums and teeth, and at least two minutes should be required in the process. A good practice is either to brush the gums or give them a gentle massage. This habit is one that children gladly acquire, and should be taught to them.

As the child grows older, an occasional cavity may develop. It should be filled at once, and if possible the nerve should not be removed or "killed." The teeth are living and vital parts of us, and a live tooth is of much less danger than a dead tooth. A live tooth may hurt, but the pain is nature's warning of danger, while a dead tooth cannot pain, because the nerve is gone.

It is a safe assumption that all dead teeth will, in time, have abscesses develop at the roots, especially if they are filled insufficiently. These abscesses are the source of many future troubles, such as rheumatism, heart disease, intestinal trouble, and others.

Soft foods are more palatable, and properly cooked foods more nutritious; consequently the tendency has been to discard as waste material the hard or tough foods and to eat those more highly concentrated. Soft foods do not sharpen or develop the chewing surface of the teeth, and teeth, like any unused part of the body, decay. For this reason, the baby should be given hard, dry food, on which he can chew as soon as he has teeth which meet when the jaws are closed. There is a tendency to keep a baby too long on exclusively soft diet, for fear that solid food will upset him; but it is important that the teeth be used for the purpose for which they were intended — chewing.

Every child should be carefully taught that the teeth are not pliers or wrenches. Cracking nuts or straightening tacks with the teeth, cracks the enamel and paves the way to infection and decay. Biting thread is also injurious. Coarse but not hard food should be eaten; and the coarser the food, the more it should be chewed.

Children should be taught at an early age to take the responsibility of the care necessary to keep the teeth in proper condition, and that good teeth are a valuable possession.—*Elizabeth I. Adamson, in Today's Housewife.*

* * *

The Wife's Influence

EVERY married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it — has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him; he is himself more in touch with others because of it.

In this day and age, when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriages there is the very widest scope — women who put enthusiasm, brain power, artistic perception, and clear-sighted effort into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary far-reaching power, all the greater because that power is the last thing they are thinking of or seek to attain.

That intangible thing that we call the spirit of the home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the house itself, because there is something there that they need.—*Mary Stewart Cutting.*

* * *

THAT mine eyes might closed be
To what becomes me not to see;
That deafness might possess my ear
To what concerns me not to hear;
That truth my tongue shall always tie
From ever speaking foolishly!

— *Ellwood.*

* * *

"CHRISTIAN Character is Christlikeness."



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

(Conducted by Chester A. Holt, associate editor of the REVIEW, in Collaboration with the Missionary Volunteer Department.)

Are You an Adventist?

Who Cheers Up the Ministers When They Get Discouraged?

That first question, now, Are you an Adventist?

What do you mean when you say, "Yes"?

You believe the second coming of Christ is near? You do well; the devils also believe. If you do not believe, you are not doing as well as the devils.

But is that being an Adventist?—Not according to the Bible. The Scriptural definition is one who loves Christ's appearing. 2 Tim. 4:8.

Do you love His appearing?—Not unless you love Him. Otherwise you believe and tremble, and wish that it would not come too soon.

It is a sad fact, and one to make the angels weep, that this is the experience of far too many. The head is convinced, but the heart is married to the world. At this moment, literally thousands of professed Adventists have their affections so mixed with earth that they do not want Jesus to come today, nor this year, nor for quite some time in the future.

Why call yourself an Adventist if you are one of these? You are of the kindred of earth, and if He came, you would wail because of Him.

What can be done to pry such as you loose from the world? Would the scourge of God do it, or would you complain, and charge God with being harsh and unkind?

I'll tell you what would do it. Acquaintance with Jesus would, if you would only take time and use a little effort to get acquainted. And I'll tell you this, too, you are no Adventist if you are not acquainted with Jesus—no matter what you believe.

Are you a spiritual load on some one else's back?

What do you think preachers are for—to do your praying and studying for you? to carry you to heaven?

We are told that believers should be taught "to have root in themselves." "Instead of calling upon the ministers for the living water, let them go to the fountain themselves."—Review and Herald, Jan. 19, 1897.

Recently I heard of the most encouraging meeting I have known of in a long time. A group of Adventist ministers were together, and they were depressed. They were discouraged with themselves and with the slow-heartedness of this people. I thought of those men and their work. They were giants in my eyes, mighty men of valor in the cause of God. Some of them had slain prophets of Baal, all were praying for rain after years of drouth. But just then the skies of brass seemed to press more than usually close. To change the figure, it seemed to me they were crying in their hearts, Will this rock never break and the waters gush forth?

I say that was an encouraging meeting. It cheered me, for I said, Do these men sometimes feel that way too? And I asked myself, What does this mean more than an acknowledgment that we are what God says we are, "miserable, and wretched, and poor, and blind, and naked"? What can we say more than this about ourselves, any of us? But we can say something different about Christ.

How dare you lean on some minister, then, like one ragged beggar wheedling coins from another? Lean on Christ. A minister may lead you to Christ, but if he suc-

ceeds only in attaching you to himself, you are on the way to destruction. Peter did not follow the words, "such as I have give I thee," with any demonstration in his own name. He introduced the lame man to Christ. That is the function of the minister. He can teach you how to have the life in yourself, but you must take the necessary steps to obtain it, and maintain it.

And here is another thing: Recognizing our utter dependence on Christ, not on ourselves, nor each other, nor the fulfilment of prophecy, nor our works, nor our prayers, nor anything else whatever, is the beginning of great things for us. This is promised, and I believe it. That is the main reason why I rejoice to see our ministers disgusted and discouraged with themselves and all the ways and works of poor human beings, and turning with mighty cries to God.

There are better things ahead for us. Won't you personally join in earnest prayer and study, for the fuller revelation of Christ, and His grace and power among us?

CHESTER A. HOLT.

* * *

How American Young People Look to an Oriental

BY A KOREAN STUDENT IN AMERICA

I WAS greatly disappointed in not seeing American young people as religious as I had expected. I could see no spirit of meditation. Oftentimes I would go out to the park in the evening alone, sit down just to enjoy the fresh air, but especially to watch the young people, and the American people in general. I watched them walking back and forth, jumping up and down. It struck me that they were a group of people without any purpose, or thought, or ambition, just living for the day, for the moment, not for the future. I often wondered if they had any ambition for their future lives.

Another thing struck me. In stores I watched the young people, and girls especially, though boys as well, passing through. They would see things and grab and buy immediately, and then go home greatly dissatisfied over their shopping. Next day they would come back to change the garment or the article, and go home still dissatisfied.

We Orientals do not do that way. When I buy, I look at more than one; I compare, and I think about it, whether it is going to be profitable, going to last, whether I am going to like that forever, not just for the present moment. And that is really Oriental psychology. When I buy, it takes a little longer time, but in the long run I save my money and save my time. This tie I have on, I have been wearing for three years. I still like it. I have others, of course, but they are substantial, they are good. The American boy buys a tie, wears it a few days, and throws it in the basket.

The social life of the young people I can't get used to. I see young boys and girls going to theaters until eleven o'clock or eleven-thirty, then to a Chinese

restaurant, and dance there until two or three o'clock, then back to their homes after three o'clock. I wonder how many hours they sleep, and I wonder how they keep up their health. Most of them have to go to school or to work the next morning. I often wonder how they keep up with it. That shows the present nervousness, the high tension of living. No wonder there is so much insanity and mental disease. That is not theory, it is a fact.

The social atmosphere in America is what we, in our country, would call immoral. That is what strikes us foreign students first. But we soon discover that there are two standards, two kinds of people.

Many girls are too "fresh." And they are selfish. You know what this kind of girl expects you to do in this country? I do not know about the very high society, but common people, ordinary people. This girl, if she likes you, expects you to give her a box of candy, then she expects you to take her to the theater, then expects you to get her more presents—spend money. Then when she gets all she can get out of you, good-by. That is quite general, among rich and poor. It is a very common attitude.

And the boys are just the same. Those who have lots of money do not limit themselves to one girl. They say the same things to each one, and play around with as many as they can afford. Their social life is not on a healthy basis. It is too much like buying and selling, and it looks low and disgusting to an Oriental.

But I like good American girls. They are very attractive. One thing I admire in them is that they have plenty of common sense. Now I am not flattering, but it is my conception of them. They know how to treat men, which Oriental girls do not know how to do.

The good social function in this country is highly admirable. I wish we had that spirit and atmosphere in our own country,—I mean the companionship of men and women. It is delightful and pleasant, but social life in our Orient is absolutely cold and dead and lifeless.

In what I have said about people of low standards, I do not refer to Adventist young people. Adventist people, when I go among them, seem entirely different. I feel a different atmosphere. Doubtless there is carelessness among them, but generally speaking it is true that they seem higher than the world.

* * *

Little Sketches of Every Day

MINNIE R. STEVENS

A Landseer

IN a back yard, in the same block with the back yard of the Little Green House, there was a large box kennel, where an unfortunate dog was constantly kept tied. He was a bright, intelligent-looking fellow, evidently a sort of bird dog, white in color, with large brown spots. Away back in one of the remote days of his puppyhood, it was said that he bit a little boy, and in consequence he had been doomed, ever after, to solitary imprisonment, with nothing to do but walk about at the end of a few feet of rope, or occasionally to jump up on the roof of his kennel for a general survey of his surroundings. If when thus stationed on his kennel roof, he chanced to catch sight of a strange human being or any unusual object or activity in the vicinity, he immediately launched forth into a succession of violent barks which continued till the unusual feature was removed from his range of vision. The poor fellow actually seemed to watch for such

opportunities for varying the monotony of his existence, and appeared to enjoy working himself into a perfect frenzy of excited enthusiasm, as if to extract every possible element of interest from the situation. He was well fed, and now and then the girl who owned him untied him, and allowed him to run about a little at the end of his leash. At such times he became fairly frantic with delight, running off without a pause, and at such a pace that the girl was soon out of breath. Then in spite of pleading whimpers and imploring whines, poor Bowser was brought home and tied up again.

If any one who thinks a dog has no sentiment could have seen and heard him, as he sat there in his solitude, that one must have changed his opinion. For a year and a half we at the Little Green House watched him, and frequently listened, as the dog wailed out his desolate heart to a world devoid of sympathy. What a load of loneliness was comprised in that pitiful howl, what longing for liberty, what remonstrance against injustice, what pleading for mercy! Sometimes we heard his complaints on sharp winter nights, when we knew he must be shivering in his bare wooden kennel; then we fancied he was dreaming about some warm stable or the hayrick, and lamenting the denial of his right to seek them.

Poor Bowser! He realized few of a dog's pleasures, and had few of them to anticipate in his life; yet when his owner, the one responsible for all his misery, went near him, he leaped to meet her with every evidence of delight, wagging his tail and licking her hand with nothing but love in his soft brown eyes. Love for cruelty; good for evil! See how even an unfortunate dog may demonstrate the teachings of the Nazarene!

Nor was this all the teachings of the Nazarene that Bowser demonstrated to us at the Little Green House. "Blessed are the merciful: for they shall obtain mercy," we plainly heard in his mournful voice, when it was raised in protest against the cruelty of his fate; and when the dog welcomed his brief periods of liberty with such grateful delight, we felt that the Master, with His kindly thought for every living thing, would not have charged us with misapplying His teachings when we heard again, in Bowser's joyful barks, "I was in prison, and ye came unto Me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me."

Indeed, the imprisoned dog before the door of the Little Green House was a continual reminder of the great gift of liberty bestowed by our Lord upon His creatures who are "in bondage to sin," and who, therefore, must eventually become inmates of the prison house of death. Our hearts were stirred by the precious thought that the Saviour, more than all else, was a liberator to captive humanity. His own words to this effect came back to us:

"Is not this the fast that I have chosen? to loose the bands of wickedness, . . . and to let the oppressed go free?" "The Spirit of the Lord God is upon Me, . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 58:6; 61:1.

Helpless, hopeless, entombed forever, so far as their own efforts are concerned, "there the prisoners rest together; they hear not the voice of the oppressor" (Job 3:18); but "from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death" (Ps. 102:19, 20), and "when He ascended up on high, He led captivity captive." Eph. 4:8.

THE BIG WEEK

May 2 - 9, 1925

Finishing a Threefold Message Through a Threefold Plan

J. A. STEVENS

THE remnant church has been commissioned to compass the stupendous task of heralding the "good tidings" of a soon-coming Saviour to all the world within the span of one generation.

There need be no uncertainty as to the wording of the commission: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7.

There need be no uncertainty as to the time: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:7.

Also there is no uncertainty concerning the message. It is the "everlasting gospel," framed in its final setting for the last generation. (See Rev. 14:6-14.)

Prophecy is clear and definite that the advent movement was to enter upon its world-task at the close of the prophecy of Daniel 8:14, which was Oct. 22, 1844. Simultaneously with the end of Daniel's prophecy, the angel of Revelation 10:7 began to sound.

Truly marvelous has been the growth of this work. Starting as it did under forbidding circumstances following the "disappointment" of the Millerite movement in 1844, it has steadily advanced until it compasses the world.

The year 1924 marked the Golden Anniversary of the beginning of our foreign missions work. How wonderful is the story of that fifty years of victorious advance from country to country, continent to continent, the world around! In nearly two hundred languages the message of the three angels is being proclaimed, and from our fifty-one publishing houses truth-filled literature is being distributed in 114 languages, and these languages represent fifteen sixteenths of the world's population.

The progress of our work in foreign fields has been greatly hastened through the Missions Publishing Extension Plan. This plan has provided nearly \$600,000 for the establishment of our publishing work in mission lands since its beginning in 1921.

The Extension Plan was enlarged by an action of the Fall Council held at Des Moines, and for 1925 includes medical and educational enterprises in foreign fields as well as the establishment of the publishing work.

Surely this Extension Plan is ordained of God to be a mighty factor in giving the "everlasting gospel . . . to every nation, and kindred, and tongue, and people." As long ago as 1904 Sister White wrote:

"God has qualified His people to enlighten the world. He has intrusted them with the faculties by which they are to extend His work until it shall encircle the globe. In all parts of the earth they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work."—*Testimonies*, Vol. VII, p. 51.

There is a threefold blessing for all who take part in the Extension Plan: First, there is the blessing of personal missionary effort among friends and neighbors; second, there is the blessing that goes with the literature that is sold; and third, there is the blessing that goes with the money thus raised to establish the publishing, medical, and educational work in foreign fields.

The goal of \$2 for every member for the extension Fund has been raised by many of our members in former Big

Week campaigns through the sale of books or periodicals, and many more will raise their goal in this way during the coming Big Week, May 2-9. Others will give a day's wage or other gifts to hasten the triumph of the gospel. God calls every believer to personal service.

"Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need."—*Id.*, p. 14.

"Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and *human agencies will surely respond to the demand*. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Id.*, Vol. VI, p. 333.

A Daughter's Prayer for Her Father

ELLEN D. KIDDER

WHILE living in Richmond, Va., I went on a short visit to the country. While at my brother's in Henrico County, my father came in, and soon we began talking on the Sabbath question. He had told me of a conversation on that subject with a very intelligent, well-educated Seventh-day Adventist, and that he was much impressed.

My father, like myself, was reared a Presbyterian, not, however, of the strait-laced type. Indeed, I think we were almost entirely free from bigotry. We sometimes attended other churches, which father thought all Christians should do to show brotherly love. As children we went to Sunday school, and learned the catechism.

Dwelling on the importance of keeping the seventh day, father replied, "My daughter, I think if we keep holy one day in seven, that is all that is necessary." I tried to explain to him that that would not do; although any day might be a sabbath, it was not the Sabbath, and God was not the author of confusion.

I made this question the subject of earnest prayer, praying that my father might see his way clear to accept the seventh-day Sabbath. In a few days, on leaving my boarding house, I saw father walking down the street. I ran and overtook him, and as soon as we had greeted each other, he exclaimed, "My daughter, I have had to accept the seventh day. My conscience would not let me rest."

I rejoiced that I had been the humble instrument in God's hand to bring the importance of the Sabbath to father's mind, and that my prayers were so soon answered. He was happy in his decision, and kept the Sabbath faithfully as long as he lived. It was a quick and signal answer to my petition.

"While they are yet speaking, I will hear."

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PRAY hardest when it is hardest to pray.—*Brent*.

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

GOD PROVIDES MONEY FOR PAPERS

THE subscriptions on our church papers had expired. I especially felt the need of the *Youth's Instructor* and *Our Little Friend* for the children. We were not where we could get these papers at the Sabbath school. My husband was not able to work, and we were short of money. It seemed that there were half a dozen places to spend every dollar we obtained. I told the Lord of our need for papers, and asked Him to send me the money in some unusual way, that I might know it was for that purpose.

One morning soon after that the children found a dog under our front porch, almost dead from cold and hunger. We took him in and warmed and fed him. The name and address of his owner were on his collar, so I sent the owner a card to let him know where the dog was. The owner came for him, and paid us for taking care of him, so that we had more than enough money to pay for the papers.

The next year we were again short of money for the papers. Again I prayed to the Lord, and shortly afterward \$25 was given to us, which paid for the papers and allowed us to pay a debt.

MRS. H. R. PARRY.

SANTO DOMINGO

THE life of the Santo Domingo Mission began Jan. 1, 1924. Up to this time it had been a part of the Porto Rican Mission, and was worked from that island. At the time of the organization of the mission, there were two organized churches on the island, one in the capital and the other in the north central part, at Moca. The membership of the latter church is very much scattered over a large section, called the Cibao.

The best soil in all the island is in this section. It is well adapted for the raising of all agricultural products. Cacao and tobacco are the staple products. The low price of these for several years has caused great financial depression. It is hoped that better trade relations outside the island may be established, and that prosperity will return.

As the Moca church members live in the country, and many own little farms, they have greater freedom in obeying the truth. In many parts of the republic the people are longing to know the true way of salvation. They see that the religion of their fathers has not given them pure hearts and holy thoughts. The influence of the priests here is not so great as in

the cities. In some of the towns the will of the priest dominates to a great extent the life of the people.

We have a small company, mostly women, in one of the towns, and their meeting place is stoned nearly every night they hold services. Naturally many are afraid to attend, and the work goes slowly.

In the capital we have a church building of concrete, with a separate room for the school, which has been in operation more than two years. All expenses have been met by the receipts.

In San Pedro de Macoris we have a few baptized members, with a growing interest to know the truth. Colporteurs have worked there from time to time. Recently Elder Frank Hall has found at this place many opportunities for work. We expect to hold a baptismal service and organize a church here next Sabbath. As yet we have no Spanish worker for Santo Domingo.

About one hundred miles to the west of the capital is the little seaport of Barahona. Near this place is located one of the largest sugar estates in this country. A little more than a year ago a young man came to the capital looking for the *evangelistas*, and some one directed him to our mission. Brother Peter Nygaard returned with him to Barahona, and held meetings for a time. Seeing that the success of the work in this place depended on doing more than preaching, a mission school was opened, with Sister Mercedes Phipps in charge. Soon a second teacher was added, while Brother Phipps visited the people and interested them in Bible subjects.

The enemy fought hard to stop the work and keep the people from sending their children; but as ours was the only school for a time, and always the best, the people continued to patronize it.

No suitable building could be had for the services and the school, so Elder Nygaard asked the people to contribute that the mission might erect a building suitable for the work we were doing. More than \$300 was raised at once, and in a short time Brethren Nygaard and Phipps raised over \$1,100 in Barahona alone. Other parts of the island were visited, and many people were interested in the work that we were doing, and contributed of their means.

In July, seventeen believers were baptized, and a church of twenty-six members was organized. September 14 was a great day for the work in Barahona, when their neat little chapel and school building was dedicated free

from debt. The Lord was present, and all received rich spiritual blessings, and were encouraged to go forward and work faithfully for the salvation of souls. The opposition is not so open as before, as the gifts received from some of the leading men of the city helped to make the building possible.

The building is of re-enforced concrete, 34 x 47 feet, with a partition in the center that can be removed, thus making one large room for special occasions. Two teachers are kept busy in the school, and we see a bright future before it.

There was a time when Santo Domingo was wide open for us to establish mission schools all through the island, and by this means build up strong churches; and, too, these schools would have been self-supporting. The opportunity passed, and now our work can be carried on only with difficulty.

Even though the country is passing through a great financial crisis, with little money in circulation, yet the tithe is increasing, for which we praise the Lord. The work is advancing, for it is the Lord's, and we know in the end there will be great victory.

WILLIAM STEELE.

* * *

SPECIAL DELIVERANCE

"THE angel of the Lord encampeth round about them that fear Him, and delivereth them."

With deep gratitude to God for His protecting care, and the many evidences of the special guardianship of His angels, and trusting that the following personal experience may strengthen some one else in the care God has for His children, I relate this incident:

My little daughter and I crossed the country from Washington, D. C., to Loma Linda, Calif., by automobile, preparatory to returning to Chosen (Korea), while, on account of physical conditions, my wife and baby went by train. It was late in November when we started, and we encountered not a few difficulties. However, constantly the protection of the angels was felt.

At this particular time it was already dark when we stopped for gas before going over a high pass. One thing and another had detained us on the trip, so I planned to travel several hours more by night. The man at the gas station seemed to be almost over-solicitous for us, and urged us not to try to go over the pass at night. It was very cold up there, and the road was dangerous, repairs being under way in many places.

However, we went on, but soon came to deep snow. As there was a good track, we experienced no particular difficulty, except as the automobile occasionally got out of the beaten path. Still higher and higher wound the road around sharp bluffs and steep descents. Almost at the top of the mountain, where the descent was very steep, the road suddenly turned sharply to the right. Before I realized it, my car had gone out of the rut, and the wheels on one side had left the road. To all human appearances we would go over the precipice.

But way up there on the mountain, miles from the nearest human being, with my little girl asleep in the rear seat, I said aloud, "I'm gone; Lord, save me," and God spoke help. Almost quicker than the words could be uttered, with only ordinary exertion at the wheel, the machine glided up from the precipice, out of the drift of snow, and onto the road.

As I drove on slowly, it was with a special sense of the presence of God's protecting hand. "He leadeth all the way."

L. I. BOWERS.

Seoul, Chosen.

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OUR LITERATURE IN AN AUSTRALIAN HOME

My mother accepted the truth under the labors of Elder A. G. Daniells in New Zealand. Being a school-teacher before her marriage, she knew the value of good literature, and naturally our reading matter was given very careful attention. Fiction was unknown to my sister and me when we were growing up, and it certainly has no place in my library now. Ever since I can remember we have always been well supplied with our own literature, and the literature recommended by our papers.

At present I am using Professor Lacey's "Outline Bible Studies" which appeared in the REVIEW for my Old Testament history class, and find them of untold value. We are studying the Old Testament right through the year, and these studies, with some notes I gathered during the vacation, just meet the needs of the class. The spiritual lessons in these outline studies are so applicable to us now.

The REVIEW is certainly a mine of inestimable value for Bible teachers and Bible students. For missionary lore it is unequalled, for it keeps us in touch with all our missions and missionaries. It has proved to be a real encyclopedia for missionary programs. I usually cull articles from the REVIEW to read to the students for our week-end worship in the chapel. These articles are always listened to attentively by the young people. Recently I have been reading the sermons and missionary reports in the 1922 *General Conference Bulletin*, and the students do enjoy them. Articles from every department of the REVIEW find a place in my different scrapbooks and files.

This is my second year in West Australia. Previous to my coming here I had been connected with the New Zealand Conference for eight years, three years as Sabbath school and young people's secretary, and five years as teacher and matron and preceptress in the New Zealand missionary school.

For several years I have had my name on the perpetual, or standing, list for the REVIEW, *Instructor*, and *Sabbath School Worker*. About sixteen months ago I was transferred from New Zealand to Western Australia. For some reason the *Instructor* and *Sabbath School Worker* ceased to come, so I have missed them all this year, though the REVIEW came. I made inquiries, and last week's American mail brought the missing papers, but they began with July.

I have each year's *Instructors* bound, because I find them so useful in my work. I have found some interesting exercises in them for my spelling class. The girls in the home often spend a pleasant Sabbath afternoon with these bound volumes. The *Sabbath School Worker* I always keep on file.

Truly we have the best message in the world. And yet it is surprising how many of our people are without these good papers. I believe we can do good by lending our papers and speaking of their value.

My prayer is that the Lord will bless all those who are in any way connected with the publishing of our good papers.

EVA E. EDWARDS.

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THE WEDDING RING

A Word to Our Missionaries

THE writer is frequently asked by some missionary's wife (especially those from abroad) what attitude she should take toward the matter of wearing a wedding ring. In countries such as America, where the custom of wearing the wedding ring is not so much in vogue as it is in South Africa, very few of our workers or people adopt it. But when coming to a country where customs are different, the question naturally arises in the minds of our missionaries' wives, "What should we do about it? Should we not put on the ring to avoid misunderstanding?"

To all such as may be thus troubled over the matter we heartily recommend the following clear-cut statement from the spirit of prophecy:

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country.

We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true.

"I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart."—*"Testimonies to Ministers and Gospel Workers,"* pp. 180, 181.

—W. H. Branson, in the
South African Outlook.

* * *

FAITHFUL AFTER MANY YEARS

YEARS ago, while living near Marshalltown, Iowa, two young ministers came to our neighborhood in Hayne Grove, and held meetings in our school-house, rooming with us part of the time. They had a good attendance at the meetings, and several took their stand for the message. I was one of these, and have since then kept the seventh-day Sabbath.

After a few days, Elder R. M. Kilgore came, and delivered some good sermons.

That was more than forty-five years ago. For forty-two years we have been living in Nebraska, and still take the REVIEW and other papers, and distribute them to others.

MRS. AMANDA CLARK.

Davenport, Nebr.

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GLEANINGS FROM THE FIELD

AT Mankato, Minn., a series of meetings was held which closed early in December, 1924. After the meetings, the interest was followed up by personal work, and a baptismal class was conducted, meeting once a week. On March 7, 1925, fourteen persons were baptized as the result of these efforts.

LAST year was the first year the Boston church made its Harvest Ingathering goal of \$10 a member. The sum of \$3,624.98 was secured. During the year, as the result of a series of meetings held in the church and the efforts of the Bible workers, sixty-nine persons were baptized.

THE El Campo, Tex., church is growing rapidly. Ten persons were recently baptized, and they with five who had just moved to that place were received into church fellowship. The membership will be fifty-five when eight others receive letters from their former churches.

Appointments and Notices

CHURCH CALENDAR FOR MAY, 1925

Big Week Rally Day, May 2.
Big Week, May 2-9.
Foreign Missions Big Week Rally Day
Offering, May 9.

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CAMP-MEETINGS FOR 1925

Atlantic Union

Massachusetts ----- June 11-21
New England ----- June 18-28
S. New England ----- June 25-July 5
New York ----- June 25-July 5

Central Union

Colorado ----- June 4-14
Inter-Mountain ----- June 8-15
Nebraska ----- Aug. 18-28
Kansas ----- Aug. 20-30
Missouri ----- Aug. 20-30

Columbia Union

Potomac ----- May 28-June 7
E. Pennsylvania ----- June 11-21
New Jersey ----- June 25-July 5
Ohio ----- Aug. 18-28
Chesapeake ----- Aug. 20-30
W. Pennsylvania ----- Aug. 20-30
West Virginia ----- Aug. 27-Sept. 6

Lake Union

Illinois, Springfield ----- June 11-21
E. Michigan, Holly ----- June 11-21
Indiana, Bethany Park ----- June 18-28
S. Wisconsin, Portage ----- June 18-28
W. Michigan, Charlotte ----- June 18-28
N. Michigan, Cedar Lake ----- June 25-July 5
Chicago -----
N. Wisconsin -----

Northern Union

Minnesota, Anoka ----- June 4-14
South Dakota, Huron ----- June 11-21
North Dakota, Devil's Lake ----- June 18-28
Iowa, Nevada ----- Aug. 20-30

North Pacific Union

S. Oregon, Sutherlin ----- May 28-June 7
Upper Columbia, Spokane ----- June 4-14
S. Idaho, Caldwell ----- June 11-21
Montana, Livingston ----- June 18-28
W. Washington, Puyallup ----- Aug. 18-28
W. Oregon, Portland ----- Aug. 20-30

Pacific Union

C. California ----- May 29-June 7
N. California ----- June 11-21
Utah ----- July 15-19
Nevada ----- July 21-26
S. E. California ----- July 30-Aug. 9
California ----- Aug. 6-16
S. California ----- Aug. 20-30
Arizona ----- Sept. 4-12

Southern Union

Kentucky ----- Aug. 6-16
Tennessee River ----- Aug. 18-28
Alabama ----- Aug. 20-30
Louisiana-Mississippi ----- Aug. 27-Sept. 6

Colored

Louisiana-Mississippi ----- July 30-Aug. 9
Tennessee River ----- Aug. 18-28
Alabama ----- Aug. 20-30
Kentucky ----- Sept. 3-18

Southeastern Union

Georgia, Atlanta ----- Aug. 18-28
Cumberland, Knoxville, Tenn. ----- Aug. 20-30
Carolina, Charlotte, N. C. ----- Aug. 27-Sept. 6
Florida, Tampa ----- Oct. 15-25
Colored camp-meetings same dates and places.

Southwestern Union

S. Texas ----- July 28-Aug. 2
N. Texas ----- July 30-Aug. 9
Texico ----- Aug. 6-16
Oklahoma ----- Aug. 18-28
Arkansas ----- Aug. 20-30

Eastern Canadian Union

Ontario ----- June 25-July 5
Maritime, St. John ----- July 7-12
Quebec ----- Aug. 20-29
Maritime, Halifax ----- Sept.
Newfoundland ----- Sept.

Western Canadian Union

British Columbia, Vernon ----- June 11-21
Saskatchewan, Saskatoon ----- June 25-July 5
Manitoba, Winnipeg ----- July 2-13
Alberta, Lacombe ----- July 9-19

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PUBLICATIONS WANTED

W. W. Chartier, Box 827, Worcester, Mass., desires to thank those who have sent him literature, and would be glad for a continuous supply, especially the *Review* and *Herald*, *Signs of the Times*, *Life and Health*, *Watchman*, and *Youth's Instructor*.

Mrs. C. W. Hall, Station 1, Box 1, Amarillo, Tex. Continuous supply of denominational tracts and papers for use in missionary work.

Miss Inez Dickman, 2111 Center St., Covington, Ky. Continuous supply of denominational literature for missionary work.

Elizabeth MacHugh, 925 15th Ave., Hickory, N. C. Continuous supply of *Watchman*, *Life and Health*, and *Present Truth*.

Mrs. America Fox, R. F. D. 7, Winchester, Ky. Continuous supply of denominational literature for missionary work.

O. S. Owen, R. F. D. 1, Enid, Okla. Continuous supply of denominational literature for missionary purposes.

Archie Ainsworth, R. F. D. 1, Oneal, Ark. Denominational literature for distribution.

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REQUESTS FOR PRAYER

From Texas comes the request of a sister that her brothers and their families, and also her father may be converted, and that she, her little boy, and mother may be faithful to the end.

A request comes from a sister in Oklahoma that prayer be offered on her behalf for the restoration of her health.

A sister in Michigan desires prayer that her health may be restored.

OBITUARIES

Truex.—Mrs. Eliza Green Truex was born at Upper Sandusky, Ohio, April 10, 1838; and died at the home of her son, Dr. W. C. Green, in Little Rock, Ark., March 23, 1925. She and her husband accepted the truth in Michigan in 1872, through the preaching of Elder J. O. Corliss. Brother Green died in 1903, and in 1907 she was married to Brother Truex, who died in 1914. She was a faithful member of the Seventh-day Adventist Church for fifty-two years.

H. M. J. Richards.

Jessen.—Mrs. Anna Elizabeth Christian-son Jessen was born in North Schleswig, Germany, July 25, 1841; and died in Denver, Colo., Feb. 9, 1925. In 1875 she was married to George Jessen. To this union four children were born, three of whom are living. Mr. and Mrs. Jessen came to this country in 1881, and lived near Atlantic, Iowa, until six years ago, when they moved to Denver. Sister Jessen accepted the truth about forty years ago.

G. W. Anglebarger.

Liddle.—Irene Louise Liddle, daughter of Mr. and Mrs. R. M. Liddle, was born in Denver, Colo., April 8, 1911; and died Feb. 14, 1925. She is survived by her father, mother, one brother, and four sisters. Irene was a member of the North Denver Seventh-day Adventist church.

G. W. Anglebarger.

Glenn.—Mrs. Pearl Garner Glenn was born in Altus, Okla., Nov. 11, 1889; and died at the home of her sister, Mrs. Minnie Brown, in Denver, Colo., Feb. 2, 1925. She is survived by her husband, three children, her parents, five brothers, and three sisters.

G. W. Anglebarger.

Charles.—Mrs. Alice Amelia Charles was born in the State of Wisconsin, April 6, 1861; and died at Manteca, Calif., March 17, 1925. She was a faithful member of the Seventh-day Adventist church at Ripon, Calif. Her husband mourns his loss.

Adolph Johnson.

Penney.—Onis Penney, the son of Mr. and Mrs. M. Penney, of Colorado, was born Feb. 2, 1909; and died at the home of his aunt in Searcy, Ark., March 14, 1925. He is survived by his parents, two brothers, and two sisters.

G. W. Anglebarger.

Fosberry.—Mrs. Charlotte Fosberry, née Muckenfuss, was born in Charleston, S. C., July 16, 1905; and died at High Point, N. C., March 11, 1925. Sister Fosberry united with the Seventh-day Adventist church in 1919. In 1922, she was married to Henry T. Fosberry, who, with an infant child, her parents, brothers, and sisters, mourns her death.

R. I. Keate.

Greer.—Philip Eugene Greer was born in Illinois, Aug. 27, 1880; and died April 5, 1925. In 1901 he was married to Effie Myrtle Douglas, and to this union four children were born. Brother Greer was born and reared in an Adventist home. His immediate family, four brothers, and six sisters mourn their loss.

Rothrock.—Charles Joel Rothrock was born at Salem, Ill., Jan. 20, 1876; and died in St. Cloud, Fla., Feb. 24, 1925. Brother Rothrock was born into a Seventh-day Adventist home. In 1901 he was united in marriage with Miss Ella Taggart. He is survived by his wife and one son; his father, P. Rothrock; and a sister, Mrs. J. L. Shuler.

L. T. Crisler.

Huntzinger.—Mrs. Angeline Louisa Curl Huntzinger was born near West Mansfield, Ohio, March 9, 1842; and died Dec. 9, 1924. She was united in marriage with Lewis Votaw in 1859. Of the six children born to this union, four are living. Fifteen years after his death she was married to James W. Huntzinger, who also preceded her in death. Mother was converted and united with the Methodist Episcopal Church at the age of eleven years. Through reading the Book, she became troubled concerning the day of rest. To each new pastor, to the presiding elders, to the casual visiting minister she propounded the same query, "Why do we not observe the seventh day of the week as the Sabbath?" After attending a series of sermons dealing with the third angel's message, she eagerly embraced the doctrines of the Seventh-day Adventist Church. The belief that the Christ she loved was soon to come again to end sin and bring in everlasting righteousness, gave her the greatest comfort. It made her cheerful in adversity, hopeful during dark days, and liberal to the cause, even to the point of denying herself many things which others consider necessities. Elder E. J. Van Horn officiated at the funeral service.

Heber H. Votaw.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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(Which Was to Be Proved)

By

GEORGE McCREADY PRICE



WASHINGTON, D. C., APRIL 30, 1925

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

MORE WORKERS NEEDED

We glean from a letter received from Brother N. P. Neilsen the following:

"Brother H. B. Westcott writes from Itararé that he has just baptized fifteen new converts at that place. Brother G. Streithorst, president of the Santa Catharina Conference, writes that he has just returned from a trip through the western part of his conference, and while there he baptized thirty-six new converts. Recently nine new members have been added to the Curityba church, and four were baptized at Paranaguá. Thus the work moves forward. But we are unable to reach all the places where interests spring up and where there are calls coming for help. We are greatly in need of more workers."

P. E. BRODERSEN.

* *

BASSETTERE, ST. KITTS ISLAND, B. W. I.

We are closing our work here in this place, as we have been asked to take up work in the Virgin Islands, and St. Thomas will be our home. It certainly makes our hearts glad as we review our work for the last two years, and see how God has blessed in so many ways. Two new churches have been raised up and received into the conference, and the others have doubled their membership. It is with regret that we leave our spiritual children here and go into a new, untried field.

We just returned from a trip to St. Eustatius (Dutch island). The government there has given us a lot on which to build a church, so we had the privilege of helping in the service of laying the corner-stone. The governor himself assisted Mr. Knight in laying the stone. In the governor's address he said:

"PASTOR AND MRS. KNIGHT, LADIES AND GENTLEMEN: I am grateful indeed for your kind invitation, and have keen delight in being present at this ceremony. The laying of a corner-stone,

the building of a base for a foundation of an edifice to be consecrated and devoted to the glorifying of our great Master, is indeed a great and sacred task, in which we all should take part with pleasure. The imparting to others of the teachings and maxims of Christ, is as necessary to our spiritual welfare as food is to our physical life. In every sphere of life in whatever work one may be engaged, the Christ-life should serve as our moral and spiritual guide.

"The building of this church in this island meets with the fullest approval of this government, and the government considers itself grateful to Mr. and Mrs. Knight for the good work that has been done here. I am confident that their worthy efforts for the spiritual uplift of these our island people have met with great success. May the work in which they are engaged continue to prosper, and may this place of worship become the means of bringing home to our island people the necessity of living a life in full accord with the great precepts of Christ."

We ask you to pray that success may attend our efforts in our new field.

MRS. CARRIE KNIGHT.

* *

COSTA RICA, CENTRAL AMERICA

HERE in Costa Rica, dominated almost entirely by Roman Catholicism, and where little of true Protestantism exists, we are glad that God has some who are representatives of His last great message. A little more than two years ago we came to this field by God's leading. We expected to locate in Jamaica, on being released from the South Caribbean Conference, where we had labored for more than ten years. We are glad to be used by God in any part of His vineyard, and although this is no enviable place, because of the many embarrassments we must encounter, yet God has some jewels here, and we hope by His grace to find them.

Costa Rica has been a real battleground for this message for some years, but the last two and a half years have seen some of the severest conflicts through which God's people have passed. In August, 1924, we started a new church building at a place named Cairo, and received excellent help from the United Fruit Company; and although we still need some money to finish the building, it is far enough along so we can worship in it.

Five new members were baptized recently, and we believe that more will follow in the near future. Our largest church is in Limon, a small shipping port on the Atlantic coast, where a great number of West Indian immigrants live, who came here for work on the many farms of the United Fruit Company. These are so much engrossed with the lottery and secret lodges, concerns which are very common in this place, that it is a great task to get them to see anything else, and more especially the message for this time.

We trust, however, that those who love God will soon hear His voice calling to them, and be turned away from

these allurements of the enemy. We are full of courage, and mean to do all we can to help these people see the importance of turning to God ere it is too late.

LINTON RASHFORD.

* *

TWENTY-NINE NEW SABBATH KEEPERS

THE *Present Truth* began January 1 to keep an annual record of the number of Sabbath keepers reported to it as being the exclusive result of work done with it. A full report is not expected, for no requests have been made for such reports, but we record only those which drift in. Up to April 15 we had received the names and addresses of twenty-nine adults who have accepted the message and are keeping the Sabbath through the exclusive efforts of laymen in the systematic use of *Present Truth*. All of these are a fine class of people. We quote the following letters from the two persons who are the last to report:

"DEAR FRIENDS:

"I have enjoyed reading those papers, *Present Truth*, very much. They make the Bible the first book and the best. I know that if I read it and ask for light, it will be a lamp to my feet and a light to my path. Thank God! I am glad that I can say with the blind man, 'Whereas I was blind, now I see.' I am very glad to find that *Present Truth* has opened to me a great many previously unknown things, and I believe every word of it. I want to thank you for sending *Present Truth* to me."

"DEAR SIR:

"I can never tell you how glad I am to receive that little paper, *Present Truth*, with so much explained truth in it. I read it on the cars, take it to my missionary meetings, and talk about it in my public meetings. Several of my Christian friends have asked if it were possible for them to get the paper. So I promised to give you their addresses; but don't fail to send mine. My husband is a Methodist minister, and he is a constant reader of *Present Truth*. I hope you will always send my paper."

In view of the shortness of time, the power of the message at this favorable, prosperous time, and the responsibility of every believer, much more individual evangelical work should be done.

D. W. REAVIS.

* *

IMPORTANT NOTICE

Many changes were made in postage rates, effective April 15. One item was an increase in rates of periodicals mailed by others than the publishers. The new rate is two cents for each two ounces or fraction of two ounces up to eight ounces. This means that if you remail your REVIEW, you must place two cents on the wrapper instead of one cent, as heretofore.

Some persons are placing only a one-cent stamp on REVIEWS so mailed. Instead of sending these papers to the one to whom they are addressed, the post office officials are returning them to our office, marked, "Postage due, 1 cent." When you remail a copy of the REVIEW, be sure that you place on it two cents in postage instead of one. This applies to papers mailed to foreign countries as well as the United States.