

The Advent Sabbath

Review and Herald

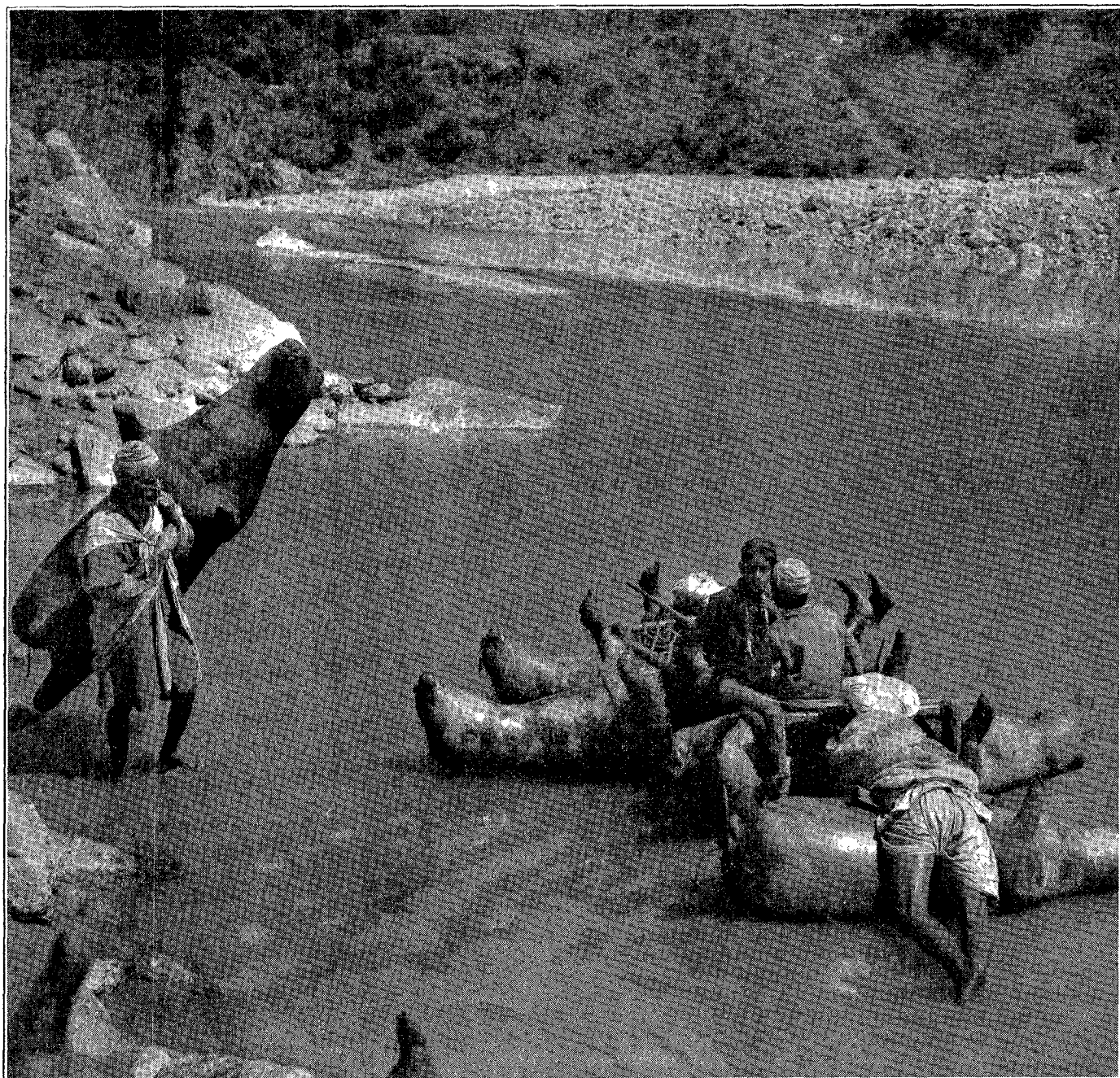
THE FIELD IS THE WORLD

Vol. 106

Takoma Park, Washington, D. C., March 14, 1929

No. 11

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Pub. Photo Service

UNIQUE FERRY BOATS

These boats are inflated bullock skins used on the Sutlej River in the Himalayas. Into such remote regions as this the gospel message must penetrate.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Only a small percentage of the many questions received can be answered in this corner. An effort is made to select only such from the many as will be most helpful and of general interest to all the readers of the paper.

Christ and the Law

"Are not the Gospels, and the books of Romans, Galatians, Hebrews, in fact, the whole New Testament, a corroboration of Matthew 5:17,—Christ the living law by faith versus the written law of ten commandments by works; and by accepting Christ is not the spiritual law imparted to the believer?"

We have no hesitation in assenting fully to this if we may substitute "instead of" for "versus," which means against. Christ is not against anything except sin. His mission was not to abolish the law, but to magnify and make it honorable. (See Isa. 42:21.) He came "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

Why Do Good Men Keep Sunday?

"What is the explanation of the fact that very many really pious, sincere Christians, who are also well learned in the Bible and kindred subjects, some of them bishops, some gospel ministers, some laymen, although they have both much Bible knowledge and real sincerity, observe Sunday instead of the Sabbath?"

The explanation of the fact that Sunday has long been so generally observed, and that to-day many good people still keep that day, will be found in Daniel 7:25: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

The power described in this verse is the papacy. To this agree Clarke, Barnes, Scott, and many other commentators. God has always allowed matters to develop, to take their natural course, that it might be shown how utterly unfitted men are to rule this world according to the divine order. We all know how corrupt and desperately wicked His people became before He suffered them to be carried away captive to Babylon; also how entirely unworthy were the scribes and Pharisees of Christ's time, and yet of them our Saviour said: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you

observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23:2, 3.

Again we read in Acts 17:30, 31: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world."

The Sabbath has long been trampled underfoot, but God now calls for a reformation in that respect. In Isaiah 58:1, 2, we have a prophetic call to God's people to repent. Note especially verse 2, which makes it clear that this call is directed to a people

who "take delight in approaching to God."

Further, in verses 12-14, we have a special call to turn away our feet from trampling upon God's Sabbath. This is indicated also, as we have seen, in Daniel 7:25, for there is set a limit to the time when God's people and His law were to be given into the hands of the papacy. That time expired in 1798 A. D., and though there have always been a few faithful witnesses to the perpetuity of the Bible Sabbath, it was not until this side of 1798 that a people were raised up to give the Sabbath message to all the world. To-day this work is being done. In almost every land, indeed literally in every land, if we take account of what our literature is doing, is the message being given: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. Here we have almost word for word a part of the fourth commandment.

The fact that good men are unwilling to confess their errors and array themselves upon the side of an unpopular truth, proves nothing except the perversity of the human heart. But we cannot doubt God's message, nor are we called upon to judge other men. God alone is judge. As we learn from Revelation 18:4, there is yet to go forth in mighty power a call to all God's children to come out of "Babylon." When that call goes forth in power, those who are indeed and in truth God's people will recognize it as His call and will obey it. All others will be judged as God only sees is right. Our duty is to accept duty as we see it, regardless of what others may do.

MAY it not be that at this very hour you are being proved? Do not look around, or within, or down to the earth, but look into His face, calm in the consciousness of divine sufficiency, and say, Lord, human resources have given out, now show what Thou canst do! Jesus always has an expedient: He is never troubled with the slightest hesitation. He always knows what He will do.—F. B. Meyer.

The Comforter

BY MRS. LOTTIE D. QUINN

WHEN Jesus left this world of woe,
And back to heaven went,
Knowing the power of our foe,
He the Holy Spirit sent.

"I will not leave you comfortless,"
Was the sure promise given,
And so to us was sent the best
Of all the gifts of heaven.

Off in the busy rush of life
Is felt the Spirit's plea,
"Come, leave the tumult and the strife,
And rest awhile with Me.

"I'll lead you into pastures green,
Where you can truly rest,
By waters still, where you can drink,
And your tired soul refresh.

"When you are rested, I will speak
To you of heavenly things;
For Jesus sent Me here to seek,
And real true comfort bring."

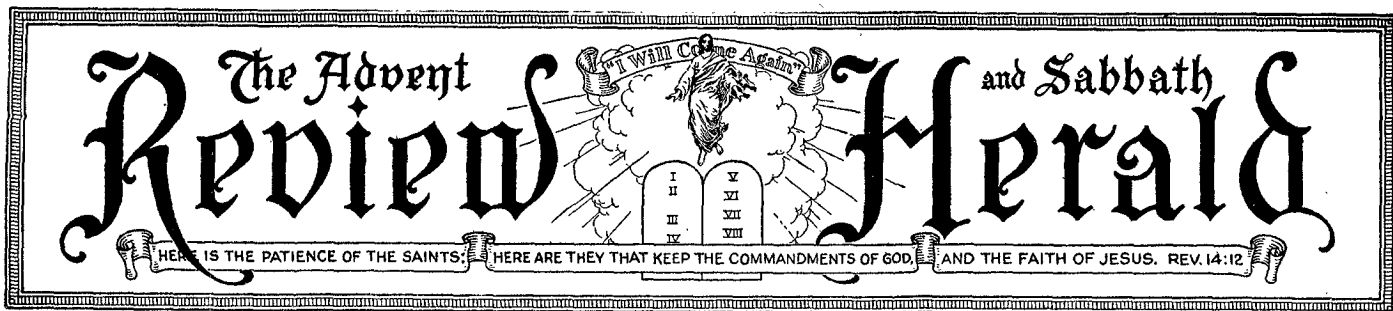
In all our sorrow He is near
To soothe and help and heal;
Never was earthly friend more dear,
His presence we can feel.

We lose so much of peace and joy
By turning a deaf ear
So often to the Spirit's voice,
Refusing Him to hear.

"My Holy Spirit do not grieve,"
This warning we are given,
"Lest He from you shall take His leave,
And you be lost to heaven."

Soon Christ will come in glory bright,
The conflict will be o'er;
Our faith will then be turned to sight,
And sin shall reign no more.

Come, Holy Spirit, to my heart,
Abide with me each day,
And nevermore from me depart,
Stay with me all the way.



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Behold, He Cometh!

Seven Significant Signs of Christ's Return

By THE EDITOR

THE word of prophecy tells us of many conditions which will exist in the world just prior to the coming of the Lord, conditions by which we may know that we are living in the very closing days of earth's history. We are told of signs in the heavens above, in the physical, social, industrial, political, and religious worlds, and we see these signs to-day. Everywhere, in every phase of human experience, we can read the fulfillment of predictions made centuries ago. Truly this is a thrilling age. Every student of prophecy must find his heart pulsating with eager anticipation as he looks out into the world and takes note of the omens of coming deliverance.

"Behold, He cometh," is written in the heavens above and in the earth beneath. The clash of arms among the nations, the futile efforts to preserve peace, the strife between capital and labor, the corruption in society, the spiritual degeneracy of the great Christian church, the spread of the gospel to earth's remotest bounds,—all these are significant signs that the history of this world is soon to close, and the everlasting reign of Christ is to be ushered in. While we deplore many present conditions, while we mourn for the misery and the sorrow that exist, nevertheless we thank God that there are omens of a better day, when conditions will be changed, when sin shall be banished from the universe of God, and when sorrow, anguish, and woe shall give place to peace and joy forevermore.

We cannot at this time dwell in detail upon all these conditions as signs of the coming of Christ. There are, however, seven significant signs which stand out above all the others, great index fingers pointing to one grand consummation, even the event which has been the hope of the church in every age, namely, the return of

Christ the Lord. We enumerate these in the following order:

1. The Social World Sign

The Master likens the days of the coming of the Son of man unto the days of Noah and of Lot. In those ancient periods the hearts of men were engrossed with the physical and the materialistic. They ate, they drank, they married wives, they were given in marriage. Luke 17:26-30. The sin of Sodom was idleness, and wine, and fullness of bread; and with this sufficiency and excess for the physical needs came self-sufficiency of heart, avarice, pride, drunkenness, licentiousness, and the whole long train of evils that follows when man rejects the ways of God and chooses his own way. Surely we have come again to such a time as this, in harmony with the prophetic prediction.

The physical degeneracy of society is bringing forth a terrible fruitage in the increase of disease. Influenza, heart disease, Bright's disease, pneumonia, tuberculosis, and cancer have become veritable plagues, sweeping into untimely graves thousands upon thousands every year.

The moral breakdown of society has led to immorality, crime, and lawlessness, the evidence of which is seen in the press accounts of the growing commission of the most unnatural crimes, and more and more the criminals are found, not, as would naturally be expected, among the dissolute and the hardened, but among those of tender years.

These criminals, when brought to bay and called to answer for their crimes, are oftentimes shielded by the agencies of law which should effect their condemnation and punishment. Lawyers are bribed and courts are corrupted. We have reached that day pointed out by the prophet when

"judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:14, 15. The conditions we see in society to-day constitute a significant sign of the coming of the Lord.

2. The War World Sign

The prophet Joel declares that in the days just preceding the coming of the Lord the nations of earth would prepare for war, that they would beat the implements of peace into implements for warfare, that the heathen would be awakened and come up to the Valley of Jehoshaphat in deadly conflict. Read Joel 3:9-16. How vividly has this been fulfilled during the last few years, and how earnestly are the nations of men preparing for its still more complete fulfillment in the future!

It is estimated that the toll of the great World War, including civilian fatalities, resulted in a loss of more than twenty-six million; that it entailed a money loss, including the destruction of property on land and sea, loss in production, cost of relief work, and damage to neutrals, with the added value of human life, of the enormous sum of more than a thousand billion dollars.

It was fondly hoped that this would be a war to end war. Indeed, this was the slogan by which the flower of the youth of the nations were rallied to the colors of their respective countries. We would indeed that the nations of men might have learned from the sad fruitage of war's waste and desolation, to submit their future differences to arbitration, but such has not been the reaction of the world, and this is not according to its pres-

ent and future policy, if we may judge by the preparations going on for future conflict.

Says Albin E. Johnson in the *Sunday Star*, Washington, D. C., Dec. 23, 1928:

"The big nations of the world are spending more money preparing for war to-day than ever before in peace-time history. Increasing by margins of more than a billion gold francs yearly, the armament expenditures of the six ex-allied powers — France, Great Britain, Italy, Russia, Japan, and the United States — promise even more startling gains during the next few years. While talking peace, nearly every government in the world is preparing for possible conflict, and preparing with far greater seriousness than they did before 1914. . . .

"Millions Under Arms"

"Summarization of the military establishments of the nations of the world reveals equally startling figures. According to unofficial, but reliable, compilations made from the League's last armaments year book, there are something like five and one-half million men under arms in the world, or about one to every 300 inhabitants. The world is spending one sixth of its aggregate of national income — about \$2 per individual, or \$16 per family for the entire human race — on armaments."

No one knows when the smoldering embers of racial animosity, of national rivalry and jealousy, will be fanned into a new flame. It was apparently an insignificant incident which served as the spark to fire the great powder magazine of Europe in the last Great War. A similar insignificant circumstance may be the beginning of another great conflagration. The war preparations which we see on every side in practically every nation of the world are a prominent sign of the times in which we live, a sign of the soon coming of Christ.

3. The Peace and Safety Cry Sign

A paradoxical situation exists in the world at the present time, and even this paradox has been pointed out on the prophetic page. The inspired penman indicates that in the very time when the nations are preparing actively for aggressive warfare, there will be a great movement in behalf of peace; indeed, so general will be this movement that many nations are represented as saying, "Let us beat our swords into plowshares and our spears into pruning hooks, and learn war no more." Read these prophecies as found in Isaiah 2:1-5 and Micah 4:1-5.

We do not need to remind any reader of the marked fulfillment of these prophecies, which we are seeing at the present time. In practically every civilized nation are found peace leagues and societies and associations working for the maintenance of peace. Indeed, the governments of earth, in their official capacities, seem to be do-

ing their best to insure future peace and tranquillity. The Paris pact, the agreement at Locarno, and more recently and most notable of all, the so-called Kellogg treaty, are indications of this movement in an official way on the part of the leading nations of earth.

The signatory powers to the Kellogg treaty numbered fifteen leading nations, who signed the treaty in Paris Aug. 27, 1928. Since that time, and up to Nov. 7, 1928, forty-two other nations had either deposited at Washington their documents of adherence to the treaty or had signified their intention to adhere.

We are in full sympathy with these peace movements. We thank God for the spirit that moves men of the stamp of Secretary of State Kellogg to bring to bear the pressure of their high office in treaties of this kind. And we would indeed that they might prove an effective barrier against the menace of war which hangs so heavily over the world. But we must not be deceived, believing that this will be accomplished. War can never be stamped out by legal statute or peace treaty. It has its origin in the human heart, and can never be eliminated from the world until man's nature has been changed by the grace of the Lord Jesus Christ. James 4:1-3.

We are forewarned by the apostle Paul that when the cry of peace and safety shall have reached its climax, then sudden destruction shall come upon the world. 1 Thess. 5:3. The peace and safety cry is a sign of the coming of the Lord.

4. The Religious World Sign

The outlook in the world at the present time would not appear so ominous and truly portentous if the great church of Christ were alive and awake to the situation. We might feel that in the large number who profess His name there is hope that the world can be turned back from the doom to which it seems inevitably plunging, and the equilibrium of society and of the state once more be restored. But, alas, the great Christian church itself has succumbed to the spirit of the age, and the same degeneracy that we see in the social world is found among the professed followers of the Master.

Infidelity, no longer bold and blatant as it was in days of old, is now carrying forward its specious and Heaven-defying work under the very name of Christianity, and its chief emissaries are members of the church itself. The conservative standards of the past have been discarded. The cardinal doctrines that form the very foundations of Christian faith are derided. The providential and miraculous leadings of God in the human

family are denied. His divine revelation is discredited. The incarnation of Christ, His holy ministry and miraculous workings, His sacrificial death and glorious resurrection, are counted as mythical tales. And those who are foremost in this great apostasy, this shameless denial of God and His revelation to the human family, are found, not alone, as we have said, in the wicked world, but in the church itself, as occupants of the pulpit as well as of the pew.

"The Christian Church Has No Message"

Indeed, so extensively has this honeycombing process gone on, that one of the great Christian leaders declared some time ago, "The Christian church has no message to-day for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure. Denominations are being rent asunder, and those who have long been brethren are in warring camps, contending, not for non-essentials, but, alas, over the very foundation principles of Christianity."

And this great apostasy of the church of Christ is also the subject of definite prophecy, and is therefore a significant sign that we have reached the closing days of earth's history. Read this prediction in 2 Timothy 3:1-5, where the apostle declares that in the last days many would have a form of godliness, but by their wicked lives would deny its power. By the term "Babylon" this apostasy is recognized in the eighteenth chapter of Revelation, where the apostle declares that the apostate church has become the hold of every foul spirit and the cage of every unclean and hateful bird, representing her pernicious teachings and evil practices.

5. The Papal Restoration Sign

In the thirteenth and fourteenth chapters of the book of Revelation we have a most remarkable prophecy. We cannot enter into a detailed exposition of it here, indeed, this would hardly seem necessary to the readers of the *REVIEW*. In general terms, this prophecy indicates that in the last days, just preceding the coming of the Lord, the papal power of Rome would be restored to its old-time place and prestige. John saw the symbol representing this power wounded unto death. This wound was given in 1798, when Pope Pius was taken prisoner. The wound was inflicted still more deeply in subsequent events which followed, culminating in 1870 with the loss of the pope's temporal power as represented in the Papal States. The healing of that wound would be the restoration of its lost influence.

This restoration has long been agitated.

Unknown to the world at large, for the last three or four years serious consultations have been held between the representatives of the pope and the representatives of the Italian government, looking toward the recognition of papal independence. It is claimed that two hundred conversations of this character have been held, and the world was surprised indeed to learn, only a few days ago, that these representatives had reached that point in their conclusions where definite agreement had been secured. Accordingly, Feb. 11, 1929, in the historic St. John's Lateran Palace of Rome, Premier Mussolini, representing the Italian government, and Cardinal Gas-

parri, papal secretary of state, met and affixed their signatures to a treaty and two supplementary documents which effect a reconciliation of the long-standing enmity existing between the church and the state. The foreign diplomats at the papal court were immediately apprised of this solution of the so-called "Roman question," and through them their respective governments, and then the world at large were made acquainted with the fact. A long step has been taken in restoring the papal power to its old-time influence, and it takes its place among the governments of earth as a sovereign, independent entity.

has assiduously and persistently labored for long years. This development, to the student of prophecy, is a most significant happening. We see fulfilling before our very eyes to-day that inspired word penned nearly two thousand years ago, and we see as well an outstanding sign of the times, a sign of the coming of the Lord, a most portentous sign, in all that it signifies to the work of God.

6. *The Sunday Legislation Sign*

These recent startling developments in the fulfillment of the prophecy of Revelation 13 prepare the way for the complete fulfillment of the second phase, which also has in it vital meaning to this day

Churches, the Lord's Day Alliance, and other organizations in Europe and elsewhere, are working for this objective. It will be a world-wide movement.

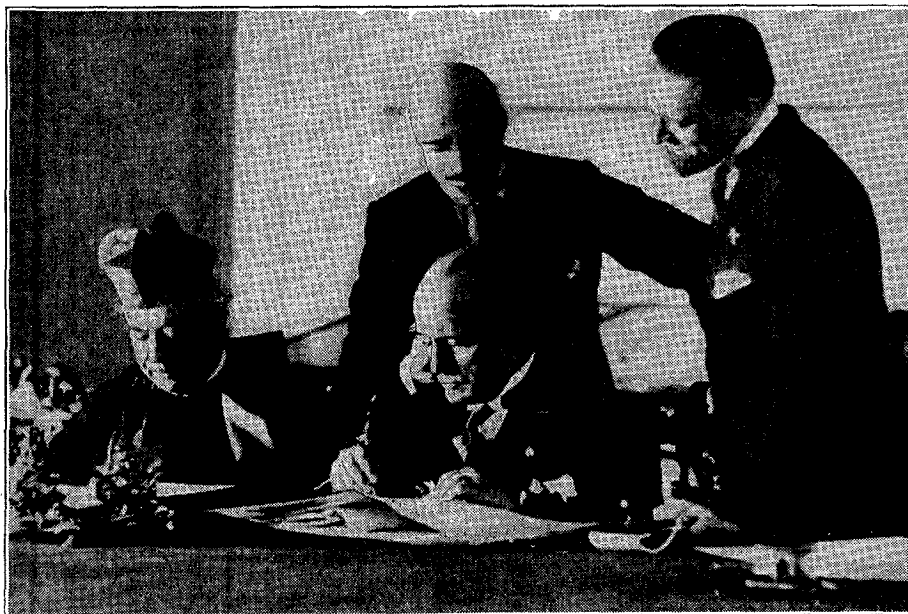
In America, lobbies are maintained at the national capital. Legislative bills are introduced in every Congress. Petitions without number are pouring in to every session. The cry from every part of the land is, "Give us a Sunday law for the preservation of the American sabbath." Just how soon this agitation will meet its fruition we cannot say, but one has only to attend the Congressional hearings where some of these Sunday bills are discussed, to see the animus, the spirit of dogged persistency, which is behind this effort. That it will succeed we have not the slightest doubt in the world; indeed, the infallible prophecy of the word of God shows that it will succeed, and that Sunday observance will be enforced by legal enactment. The wise counsels of conservative legislators will be disregarded. The stand which many are making to-day for just and equitable laws will be overborne, and yielding to the clamors of their constituency, many legislators will unite, giving to these so-called reformers the objective for which they are laboring.

We believe that this climax will come as unexpectedly and as suddenly as the last great war broke upon the world. It will come as surprisingly as did the restoration of papal sovereignty. We know not what a day may bring forth. Stealthily, step by step, oftentimes working in secret and under cover, the enemies of truth and righteousness are preparing for the final struggle.

The great danger to the church of Christ is that they will be taken off guard, that they will be found asleep. These signs of which we have spoken have been gathering strength so gradually that we have become accustomed to their growing intensity; we look upon them as matters of course, and not as the startling, phenomenal signs which God designs them to be.

7. *The Gospel Message Sign*

There is a third phase to the fulfillment of the prophecy of Revelation 13 and 14, to which we shall call attention in conclusion. It is the giving of the everlasting gospel to the nations of men, it is the giving of the warning against the great papal influence, against the enforcement of the papal mark, against the great religious apostasy of the present day. That message proclaims the hour of judgment and the coming of the Lord. It exalts the law of God as the standard of the judgment; it presents the Sabbath of the Lord as the seal of that law, as the



International
Benito Mussolini signing the historical pact, in the Lateran Palace, Rome, which granted independence to the Vatican State from Italy and temporal power to the Pope. Cardinal Gasparri, secretary to the pope, is at left of picture.

and generation. Not only does this prophecy indicate that the papacy will be restored to its old-time power and prestige, but it also clearly shows that there will arise in the United States of America and throughout the world a great religious movement, which has as one of its chief objectives the enforcement of the mark, or sign, of papal authority, namely, the first day of the week as a Sabbath of the Lord.

We recognize, of course, that the consummation of this agreement must be taken in the action of the Italian senate in April and the signatures of the king and of Pope Pius XI, but these are mere technicalities, and will not affect the papal status, which has already been proclaimed. Apparently in an hour there has been consummated that for which the papal power

Long years ago Seventh-day Adventists, basing their faith alone upon the forecast in this chapter, declared that there would arise a movement in this country which would secure the enforcement of Sunday by legal enactment. At that time no organized movement existed having this as its objective. But what do we behold to-day? We see not alone one organization giving their support and advocacy to such a measure as this, but we see many organizations working to this end. The National Reform Association, the Federal Council of

sign of allegiance to God and His truth in the last great controversy. And that is the message which Seventh-day Adventists have been appointed to give to the world. And that message is to go out to earth's remotest bounds.

In 132 languages it is being printed and circulated among the nations of men. It is calling out from the great backslidden church those who will take their stand for God and His truth. It is searching out among the heathen nations those who will follow on to know more perfectly the way of salvation. And wherever it goes it is witnessing the wonderful triumphs of God's redeeming grace. The reports published from week to week in this paper record its triumphant march.

And beyond and outside of the organized movement of this message God is awakening hearts among all nations. Again and again and again, in scores of instances, our missionaries are finding, as they push on into the unknown, cases of men and women, one here, a number there, who with no knowledge of this second advent movement, by their own personal study of the Bible have come to believe that the coming of the Lord is near, have come to recognize the claims of His holy rest day. This is full of meaning. It shows, in the words of the prophet Joel, that God in these last days is pouring out His Spirit upon all flesh. It is the last great effort of heaven to save mankind.

There is a spirit of inquiry abroad in the world. The minds of men are awakening. Thousands are reaching out after the light of truth, hearts are being made tender to the reception of the message of God for to-day. This of itself is a significant sign of the days in which we live, a fulfillment of the threefold message of Revelation 14, a fulfillment of the words of the Master when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Call to the Church of Christ

These stirring, phenomenal events, these significant fulfilling signs, should constitute a great call to the remnant church,—a call for us to awake, to gird on the armor anew, to give speedily to all the world the message that God has committed to us. The time is short. The day is fast hastening to its close. Clouds on every side show that the storm of God's wrath is about to break.

How faithless we shall be if we do not recognize the meaning of these things and prove true to the trust committed to us. How can we answer for our neglect to Christ the Lord? How can we expect His salvation if we are faithless in revealing His salvation

to others? How can we receive His approval if we have been unfaithful to our marching orders? If the times into which we have come, if these startling events and fulfilling signs that are taking place before our very eyes, do not move Seventh-day Adventists to a deeper consecration to-day, do not awaken them from their lethargy and indifference, then their awakening will come too late. It will come at the sound of the last trump, with a fearful sense of their great loss, of their failure to accomplish their own salvation in seeking the salvation of their fellow men.

Israel of old failed to realize the things that belonged unto their peace. Through their hardness of heart and indifference those things were hidden

from their eyes. Profiting by their experience, may we recognize the things that belong unto our peace, and be able to greet Him in peace and with rejoicing at His second coming.

The strenuous times before us involve vital issues, but let us remember this, that there is no issue so vital to-day as that pertaining to our own personal relation to God. If this relationship is right, God will take care of all outside issues and consequences. We have naught to fear from the world, from Satan, or from the agencies of evil which he will marshal in the last great struggle, if we hide in Christ, if every day we are walking in the consciousness of divine acceptance. This is the blessed privilege of every reader.

Shall We Have a Wandering Sabbath?

No. 7. Can We Keep the Sabbath on a Round World?

(Continued)

THE man who contends that the Sabbath cannot be kept on a round world because twenty-four hours must be dropped in circling it westward—or added in compassing it eastward—must, if consistent, contend that the Sabbath cannot be kept except in one time belt. And that is exactly what one scientist declared before the committee. He maintained that the ancient Jews, who lived in one time belt—Palestine—could keep the Sabbath, but that any one living to the east or the west of this one time belt would not really be keeping the Sabbath, because he would not be observing it at the same identical moment of time.

But narrow though Palestine is, it has some width from east to west. Therefore the Jews on the eastern border must have begun their day before those living on the western shore. Only a few minutes earlier, it is true; but if a few minutes' difference does not interfere with Sabbath observance, why should a few more minutes, or perhaps an hour or two, or three, or more, affect the command?

Furthermore, to speak of the Palestine Jews as dwelling in "one time belt" is to transport back to those ancient days a unit of time adjustment that is both arbitrary and modern. Their only timepiece was the sun, and therefore only those Jews who lived directly in one line north and south were in the same time belt. To move one step to the east or the west of that given line—but no such line was "given"—would necessitate beginning the day either earlier or later.

But let us make another preliminary observation: If the seventh day can-

not be kept except in one time belt, defining that even in present-day terms, then the first day cannot. That is obvious. Now, then, if we charge God with inability to frame a Sabbath law capable of being kept in more than one time belt, what is to be said of the presumption of numerous militant Christian ministers who wish to have Congress enact a national Sunday law for the whole United States, where there are four time belts! Can man hope to do what God is alleged to be unable to do? And if these ambitious ministers were asked why such a Sunday law should be enacted, they would quote to you the same command of the decalogue as do the Sabbath keepers, simply reading "first day" into the command, instead of "seventh day." Does the command suddenly acquire a certain universality of application when the word "first" is substituted for "seventh"?

Let us make one more preliminary observation. For what purpose was the Sabbath command given? The answer is not difficult to find. Jews and Christians, Sabbatarians and Sunday keepers, all are essentially agreed that the object of the Sabbath command in the decalogue is, from a spiritual standpoint, that man should have a definite time for worshipping God. (The question of which day of the week is intended by the commandment, though a vital point, is not relevant to this particular question.)

Now to contend that God desired that only those who live in one time belt should keep the Sabbath, is equivalent to maintaining that He desired that only this limited number should remember Him from week to week.

But such a conclusion would be blasphemous. Where do we read, anywhere in the Good Book, that God intended that those who worship Him and who remember Him from week to week, must confine themselves to one time belt? On the contrary, we read the explicit commands of God to the first godly men at the dawn of history, to multiply and replenish the earth, not one time belt.

Where then lies the trouble?—In the minds of those who raise it. They have invented a difficulty that does not exist. They boldly declare that the Sabbath cannot be kept at the same identical moment of time in different time belts. But neither the Sabbath command, nor the Bible anywhere, speak of time belts, or of keeping the Sabbath at the same identical moment of time. The Good Book tells us that we should keep the seventh day, and that we should keep it "from even to even;" that is, from sunset to sunset. Could a man dwelling, for example, in the next time belt west of Palestine, tell when the sun went down on Friday evening? Then it would be possible for him to obey the command.

God does not ask man to base his obedience upon what other men in other parts of the world may or may not be doing. That is a human device. When He gave the Sabbath institution, God did not make proper obedience to it dependent upon the mechanical ingenuity of some descendant of Adam who might invent a clock or other timing device, thousands of years after the beginning of the human race. Instead, the Lord made the requirement so simple that a man, possessed simply of enough knowledge to count up to seven, and enough comprehension to appreciate the fact of the setting sun, could obey explicitly the command.

The fallacy of the contention that the Seventh-day Sabbath cannot be kept on a round world, is surely more than evident. But let us consider one more illustration. Let us picture such a matter-of-fact occurrence as sunrise on a Monday morning in San Francisco. And let us say that on this particular Monday morning the sun rose at six o'clock. What is the time in New York? Nine o'clock, you say. In other words, the day is already three hours old in New York. Is the man in New York responsible for that? No, it simply grew out of the fact that the earth is round and the sun is traveling westward at a certain rate. But that same Monday morning sun arose in London five hours earlier even than in New York, that is, eight hours earlier than in San Francisco. It is already 2 P. M. In other words, that day is already eight hours old in Lon-

don when it is just starting in San Francisco. Farther east, in Constantinople, the Monday morning sun arose two hours earlier even than in London. Therefore, the day is ten hours old in that ancient Turkish capital when it is just beginning in San Francisco.

And so we might continue the circuit around the earth, tracing the course of this particular Monday. It is evident that as we go eastward we find Monday to be increasingly old. Let us visualize a city on the eastern border of Asia, where Monday is eighteen hours old. In other words, it is *midnight* of Monday in that Chinese city when it is only six o'clock Monday *morning* in San Francisco. Is it not apparent, then, that by the time the sun is high overhead at the Golden

Gate on that very matter-of-fact Monday, it is rising once more for the inhabitants of that Chinese city? For if adding six hours on to 6 A. M. at San Francisco will bring us to noon Monday, will not the adding of the same number of hours to midnight Monday, bring us to 6 A. M. Tuesday morning in China? And is it not just as truly Tuesday morning in China as it is Monday noon in California? Have we lost the reckoning of the days by following back on the path of the sun that particular Monday? No. Then we still have the true order of the weekly cycle, even though it is 6 A. M. Tuesday in China when it is Monday noon in California? Most assuredly.

Now did some international conference produce this situation? No, you say, it grew out of the simple fact that the world is round and that the sun travels westward. And how long has this arrangement of days existed? Since the memory of man runneth not to the contrary. Then this relative order of days existed long before the drawing of this international date line out in the Pacific? It did.

The simple fact of history is that when men in our restless modern age began to travel around the world, they discovered this most ordinary fact of its being Monday noon on the eastern shore of the Pacific when it was already Tuesday morning on the western side. And was not this really equivalent to discovering that a date line existed somewhere in the Pacific? And those early, bold mariners, upon pondering the fact that the date line was already out there somewhere in the depths of the Pacific, decided to leave it there. We must not be too critical of them for thus surrendering to a fact. With all our world conferences that finally produced what is to-day known as the international date line, we have done little more than the earlier mariners — we have merely agreed on a theoretical point in the ocean where we shall drop the count as it is properly kept on the one side and take up the count that is also properly kept on the other side.

In view of the facts here set forth, it is surely not necessary for us to take serious notice of the cavil that because the international date line is a "man-made" line, it could just as easily be moved to Washington or London? The man who journeys out to tamper with the date line will find himself figuratively as well as literally in very deep water.

But the objection might conceivably be raised, What if the course of the ancient migrations of mankind had taken a different direction and carried the day the opposite direction around the world, thus giving us a date line,

My Master

BY HELENE NYCE

O KING, my King, they crowned Thee,
And mocked with gibes and scorn,
Not with a crown of roses
But cruel, rending thorn!

Nor gently laid it on Thee,
But roughly crushed it in,
That Thou, My King — appalling
thought! —
Shouldst payment make for sin.

Not Thy sin, O Thou innocent,
Who never breathed a wrong,
But mine, and Thy tormentors',
Of all earth's human throng.

Oh, dark day, oh, bitter day,
Oh, day that turned to night!
What wonder that the glaring sun
Hid blackened from that sight?

What wonder that the graves disgorged
Their dead, who wandered round,
While God's hand rent the temple veil,
And earthquakes rent the ground!

The thorns that pierced Thy tender brow,
And caused Thy blood to start,
Tore not Thy flesh so cruelly
As sorrow tore Thy heart.

Ah, loving hands, those weary hands
That labored long and late
In service full and free to all,
To reap such bitter hate!

Ah, stricken hands, together chained,
That may not lift nor move
To wipe the blood streams from those eyes
That sought the world in love!

And can I now with ruthless act
That cruel crown crush deep,
Or fail to ease its pressure
At some point, because I sleep?

Nay, Master, Saviour, Sovereign,
Arouse me now, I pray,
And let Thy Spirit dwell in me,
To guide from day to day.

Teach me, my gentle Master,
Thy perfect life to live,
So to Thy loving, guiding heart
No further pain I'll give.

Berlin, N. J.

perhaps in the Atlantic? With this, and every other hypothetical question, we have no concern. Religious duties grow out of facts as they are, and not out of hypothetical situations that might, or might not, have arisen. If a hypothetical possibility is sufficient ground for refusal to obey a divine command, we may speedily manufacture excuses for disobeying all of God's commands. Really, if a man has sufficient belief in God to consider seriously the question of **Sabbath keeping**, must he not believe that God knew in advance the course which mankind's migration would take? And, indeed, is it not a fact that the definite trend of migration had already developed before the Sabbath command was audibly proclaimed from Mt. Sinai?

Incidentally, this cavil about moving the date line is in the same category with the inquiry: How do you know the exact point out in the Pacific where you ought to change the reckoning? The very raising of such a query reveals the surrender of the point that has been in dispute. We have been discussing whether it is possible to keep the Sabbath on a round world — whether you really lose or gain days in making the circuit. If a day is really lost or gained in the circuit, then the Sabbath critic wins his point, it matters not whether the day is lost or gained in the Pacific or ten thousand miles away in the Atlantic. On the contrary, if a day is not really lost or gained in making the circuit, it matters not whether the apparent loss or gain takes place in the Pacific or far away in the Atlantic.

The person who would still object to the Sabbath on the round world because there might be some question as to the exact spot where the change ought to be made, is on a par with the spendthrift who, having had proved to him the need of thrift, protests finally that he will not practice this excellent virtue because his would-be reformer cannot show exactly where the line should be drawn between this virtue and the abominable vice of miserliness. Yes, who can draw the fine line between thrift and miserliness, or between liberality and spendthriftiness? Who can say exactly where courage ends and foolhardiness begins, or where caution ends and cowardice begins? When the Sabbath objectors refuse to practice thrift and liberality, courage and caution, because there might be some difference of opinion as to exactly where the virtue ended and the vice began, then will it be time enough for us to consider seriously the quibble as to exactly where one day ends and the next begins.

Summing up the whole question,

therefore, we come to the very matter-of-fact conclusion that the definite days and the equally definite weeks hold tenaciously to this circular world of ours. To believe that a day is "lost" by westward travel over the ocean, is on a par with the medieval notion that a mariner would be "lost" if he should wander too far westward over the deep.

To what lengths will men go in their endeavors to becloud an issue and to cast discredit on one of the oldest and the most widely observed of religious institutions! and all in the hope of foisting upon us a calendar revision which obviously would interrupt the cycle of the week and destroy the true significance of the Sabbath, for the earth does not cease to rotate on "blank" days. We say "obviously," because the calendar revisers themselves admit, in the four-page report "submitted by the National Committee on Calendar Simplification," that the proposed change "interrupts,

A Prayer

BY BEATRIX O'CONNOR

JESUS, Lord, my soul in anguish
Calls to Thee for help and love.
Thou alone canst save this mortal
With Thy mercies from above.
Take my hand and lead me, Jesus,
To the end of life's short span.
Thou canst heal my every weakness,
Jesus, Saviour, Friend of man.

Jesus, Saviour, Great Physician,
Healer of the human heart,
Thou canst heal me, soul and body,
Make me strong in every part.
Take this soul, though weak and doubting,
Take it to Thy heart in love;
I would follow in Thy footsteps,
Jesus, Saviour, Friend above.

Berryville, Ark.

once a year, the regular occurrence of the seventh-day Sunday or Sabbath day of rest."—*The Question of the Calendar*, p. 2.

Out of their own mouths we condemn them. The issue is clearly drawn. The calendar revisers are ready to "interrupt" the most sacred of institutions in order that business may flow on uninterruptedly. To such a pass have we come in this commercial, materialistic age. The Sabbath to be sacrificed to statistics, religion to revenue! Against such a proposal we protest. We cannot do otherwise.

F. D. N.

(To be continued)

PRAYER is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine.—*Andrew Murray*.

Our Buildings as a Sign

SOMETIMES people of the world, not understanding the nature of our work, may criticize us for establishing schools and other institutions, in view of the fact that we believe the Lord's coming is near. However, thoughtful people of the world realize that it is a very sensible and creditable thing that Seventh-day Adventists have done in building up institution work. They see that it has meant strength and solidity and permanency in our efforts. At the same time let us never allow it to slip from our minds for a moment that our building programs everywhere must be a sign to the world that we believe the end is near.

In view of many church building programs, it is worth while to read again these admonitions given by the spirit of prophecy. This is from "Testimonies," Volume VII, page 54, one of the later volumes:

"Shall we not as a people, by our business arrangements, by our attitude toward a world unsaved, bear a testimony even more clear and decisive than that borne by us twenty or thirty years ago?"

Again on pages 91 and 92 of the same volume we read:

"We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration? . . . Then let us bind about our ambitious plans."

We all know what it means. We know our own hearts. If it is the church where we are, we like to have it look fine. But let us remember that while slipshod methods are not economical nor do they bear the right witness to the world, yet there is a plainness, a neatness, and a simplicity that is economy, and these things do bear creditable witness to the world. Therefore let us bind about our ambitious plans. More than one church has prospered and grown strong in modest quarters, and has lost in strength by undertaking a more ambitious project than was reasonable.

But the message is aimed especially at our institutional development. More and more our older institutions are catching the thought of holding down enlargements, and devoting resources to projecting similar plants in other parts of the field. This is the ideal to work to in all our older fields, though of course here and there a growing work may require enlarged provision in the way of facilities.

Amidst it all, let us keep our building programs on such a basis as to bear witness to the world that we believe that time is short and that all these material things are to serve but temporarily for hastening on the message.

W. A. S.

Righteousness by Faith and the Resurrection of Christ

By W. W. PRESCOTT

I FIND in the spirit of prophecy the following comprehensive statement concerning the meaning of righteousness by faith, or justification by faith:

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers*, p. 456.

By reading this paragraph thoughtfully it will appear plain that the following statements are warranted by it:

1. Justification by faith is a work performed by God Himself, and not performed by man.

2. Justification by faith is a work performed for, or in behalf of, man, or for the benefit of man.

3. Justification by faith demands the intervention of a power outside of man in order that it may be accomplished.

I shall now attempt to show that there is such a close connection between the resurrection of Christ and this intervention of God in accounting righteous the ungodly, that apart from the resurrection there could not have been such a work in behalf of man as justification. Or, to put it in another way, in order to preach justification by faith as a complete gospel, it is necessary to preach the resurrection of Christ.

Raised for Our Justification

As soon as he reads this brief paragraph I am reasonably sure that every Bible student will almost involuntarily think of this passage of Scripture which constitutes a part of the interpretation of the experience of Abraham in being accounted righteous: "Looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him who raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Rom. 4: 20-25.

This rather lengthy quotation invites some careful thinking in order to comprehend its meaning. Let us apply the question and answer method to it. Why was righteousness reckoned to Abraham?—Because he entertained the fullest confidence that

God was able to fulfill His promise. What had God promised to Abraham?—An innumerable seed when he had no child, and when in the natural order of things he could not expect any descendants. Therefore he "in hope believed against hope." Rom. 4: 18. After a son, Isaac, was born, and the promise had been made, "In Isaac shall thy seed be called" (Gen. 21: 12), how was the faith of Abraham tested?—God directed him to offer Isaac for a burnt offering. Gen. 22: 2. What was involved in this test of faith?—Abraham obeyed, "accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." Heb. 11: 19. It is evident, then, that the faith which was reckoned unto Abraham for righteousness was the faith which brought the assurance that God would fulfill His promise, even though it should involve the resurrection from the dead.

But why was this experience of Abraham recorded? Surely not for his sake, for he had the experience, but, as it is plainly stated, "for our sake also." This historical incident testifies that the faith which is unto justification accepts God as the justifier and the raiser-up of Jesus our Lord, "who was delivered up for our trespasses, and was raised for our justification." And this is the only faith which justifies, according to the teaching of the New Testament. Note how closely "our" offenses and "our" justification are connected with "our" Lord whom God raised from the dead. The significance of this necessary connection should not be overlooked.

The Demonstration of Our Acceptance

In order to have a correct understanding of this teaching, it seems to me to be necessary to call definite attention to the meaning of the word "for" in the two expressions "for our offenses" and "for our justification." The original word here used and translated "for" means in the construction in which it here appears "on account of," whereas in other places "for" is equivalent to "instead of" (Matt. 20: 28), or "in behalf of" (2 Cor. 5: 14). An enlightening interpretation of this passage has been given by H. C. G. Moule in his exposition of the epistle to the Romans:

"Deep in the heart of the divine doctrine of atonement lies this element of it, the 'because of our transgressions;' the exigency of Golgotha, due to our sins. The remission, the acquittal, the acceptance, was not a matter for the verbal *flat* of divine autocracy. It was a matter not

between God and creation, which to Him is 'a little thing,' but between God and His law, that is to say, Himself, as He is eternal Judge. And this, to the Eternal, is not a little thing. So the solution called for no little thing, but for the atoning death, for the laying by the Father on the Son of the iniquities of us all, that we might open our arms and receive from the Father the merits of the Son.

"'And' was raised up because of our justification; 'because our acceptance had been won, by His deliverance up. Such is the simplest explanation of the grammar and of the import. The Lord's resurrection appears as, so to speak, the mighty sequel, and also the demonstration, warrant, proclamation, of His acceptance as the propitiation, and therefore of our acceptance in Him. For indeed it *was* our justification, when He paid our penalty. True, the acceptance does not accrue to the individual till he believes, and so receives. The gift is not put into the hand till it is open, and empty. But the gift has been bought ready for the recipient long before he kneels to receive it. It was his, in provision, from the moment of the purchase; and the glorious Purchaser came up from the depths where he had gone down to buy, holding aloft in His sacred hands the golden gift, ours because His for us."—Pages 126, 127.

The resurrection of Christ as the representative of the human family was the demonstration of the fact that He had lived a sinless, that is, a righteous, life, and that therefore those who accepted Him and His resurrection life, would be accounted righteous in Him. Because He was found righteous and so was raised from the dead as the representative man in whom we were justified, it is therefore true that He was raised on account of our justification.

Christ's Death and Resurrection Necessary for the Forgiveness of Sins

I have already developed the fact that righteousness by faith, or justification by faith, is inseparably connected with the death of Christ for our sins, but in the passage under consideration the resurrection of Christ is joined with His death as the necessary basis for our justification. We are "justified in Christ" (Gal. 2: 17), but the Christ in whom we are justified must be the Christ who died and rose again, "and in none other is there salvation." Acts 4: 12.

I have also developed the further fact that righteousness by faith is an equivalent expression for the forgiveness of sins (Rom. 4: 6-8); but "the blood of His cross" (Col. 1: 20), which makes forgiveness possible, is also "the blood of the covenant" (Heb. 10: 29), and the God of peace "brought again from the dead the great Shepherd of the sheep with the

blood of an eternal covenant, even our Lord Jesus." Heb. 13:20. This is additional proof of the great truth that both the death and the resurrection of Christ are inseparably necessary for the forgiveness of sins, or for righteousness by faith, or justification by faith, and that these fundamental facts must be preached as the Scriptural ground for the assurance of righteousness by faith. The experience of justification by faith is the result of our union with Christ in His death and His resurrection, and apart from such a union there can be no genuine experience of righteousness by faith. It is quite possible to entertain and to defend a theory upon this subject which is disconnected from the death and resurrection of Christ, and which has no practical bearing whatever upon the daily life; but such a theory is absolutely worthless when we need a power outside of ourselves to do for us a work which we are utterly unable to do for ourselves.

The Power of His Resurrection

This brings us to the consideration of another passage of Scripture which is closely related to our subject. Of Jesus we read: "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. The resurrection of Jesus of Nazareth affirmed with power what was true all the time, that He was the Son of God, the holy and righteous One, and that it is therefore possible for us to "become the righteousness

of God in Him." 2 Cor. 5:21. The gospel is "the power of God unto salvation," because the righteousness of God, or the righteousness of Christ, is revealed in it, and the power of this righteousness is demonstrated by the resurrection of Him who is our righteousness. The power of the resurrection and the power of His righteousness are thus shown to be the same, and therefore when the apostle Paul expressed the earnest desire that he might "know Him, and the power of His resurrection" (Phil. 3:10), he was longing for the fuller experience of righteousness by faith.

This view is fully sustained by noting the verses immediately preceding, in which he sets forth the ultimate result for which he had suffered the loss of all things: "That I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." Verses 8, 9. The power of His resurrection is the guaranty of the experience of righteousness by faith.

I hope I have made it reasonably clear, as far as my limited space will permit, that the genuine experience of righteousness by faith must be the result of faith in the death and resurrection of Christ, and that the power which must intervene to do for us a work which we cannot do for ourselves, is the power of His cross, the power of His resurrection, the power of His endless life, which is revealed in His righteousness.

A Personal Experience

By B. M. HEALD

THE writer has conducted many revivals and has seen the outpouring of the latter rain, and for some months there has been a growing consciousness of God's divine favor being poured out upon the workers in the mission field. From the dark places of earth we are hearing the good news of the latter rain falling. The year 1928 also witnessed the outpouring in Northern Rhodesia. And as I have again been reviewing the whole subject of righteousness by faith in the light of the spirit of prophecy, and have found renewed joy and victory, I cannot refrain from passing on to my brethren my experience. There is an abundance of evidence in the Testimonies which testifies to this positive, vitalizing truth of righteousness by faith. In "Christ's Object Lessons," page 312, we read:

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will,

the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."

Then in "Steps to Christ," page 55, we read:

"If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."

This vital truth is an imperative need for us in these days of final conflict. It is not a dogmatic theory. "The righteousness of God is embodied in Christ. We receive right-

eousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—*Thoughts From the Mount of Blessing*, p. 34. It is a simple, vitalizing experience.

"Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son."—*Steps to Christ*, p. 56.

In the mission field where we have so many problems which annoy and harass the soul, the great truth of justification by faith stands as a mighty beacon to guide and strengthen us as we struggle in the darkness of heathenism. "Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." Eph. 6:12, Weymouth. But we are assured of supernatural help. "The grace of God is for all who seek it with contrition. The power of omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, p. 352.

There is nothing more helpful in my gospel ministry than a full and complete acceptance of Christ as my personal Saviour from sin. In summing up this saving truth in the following texts, may we find victory, joy, and holiness in the Lord. No comment is necessary.

The Person and Name of the Lord Jesus Christ

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"I, even I, am He that blot out thy transgressions for My own sake, and will not remember thy sins." Isa. 43:25.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isa. 44:22.

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "And therefore it was imputed to him [Abraham] for

righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Rom. 4: 4, 5, 22-24.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." "But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom. 5: 1, 2, 8, 9, 15.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." "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." Gal. 2: 16, 20.

The Art of Music

By MRS. R. L. WALIN

WHAT is music? Jean Paul Richter says, "O Music, thou who bringest the receding waves of eternity nearer to the weary heart of man as he stands upon the shore and longs to cross over, art thou the evening breeze of this life or the morning air of the future one?" Another writer asks, "Art thou a recollection of Paradise or a foretaste of heaven?" "Who dares to abuse such an art? Who dares to belittle its powers?"

Attempts to define music are imperfect, but we know it is a great power, a great factor in civilization. Many persons, even learned men, regard it as merely a pleasurable entertainment and nothing more. But music has a higher mission than just to please the ear. "It is the art which appeals most powerfully to the heart, and through this affects our characters."

Music is one of the greatest gifts given to man. It serves as a connecting link between heaven and earth, else why should we sing words of praise, adoration, and supplication to our heavenly Father, instead of just

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

The above texts do not exhaust the truth of righteousness by faith, for it is the golden thread that knits together all other truths of the Bible in one infinite whole.

Elder Carlyle B. Haynes, in summing up the truth of the subject when reviewing his personal experience in God's redeeming grace at the Ministerial Association hour, Washington, D. C., June, 1926, said:

"Imparting His own life to you, He will fulfill all His commandments in you. Yours will be a commandment-keeping life, because it is His life. There will be no failure in obedience, because He is our obedience. Trusting Him, relying on Him, abandoning ourselves to Him, giving ourselves clear away to Him, we shall be brought into full harmony with every requirement of God because of His life in us.

"This is the glorious message to be taken to all the world in this generation. Christ only; Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Saviour from sin, Christ our righteousness, Christ our obedience, Christ our coming King. Let us not cease to teach and preach Jesus Christ, 'the chiefest among ten thousand,' and the one 'altogether lovely.'"

Lusaka, Northern Rhodesia.

saying them? Why "praise the Lord with the harp: and sing unto Him with the psaltery and an instrument of ten strings"?

Music is the language of the emotions. It is just as much a language as is German, French, or English, only instead of being a language of words, it is a language of tones — tones which are designed especially to appeal to the emotions or feelings. There is no feeling that is experienced by humanity, whether of joy, sorrow, tragedy, despair, pain, anguish, or loneliness, that music cannot express in a way that nothing else can do. It can appeal and stimulate those feelings which are base and low, or it can appeal to those feelings which are highest and best. It can debase, or it can inspire, cast down or uplift.

The Power of Music

It is because of this power that such great use has been made of music in ways both good and bad. Did you ever stop to think how much attraction there would be to a moving-picture show or the theater without

music? The managers and operators of these institutions realize the great drawing power of music, and are expending enormous sums on pipe organs, orchestras, and musicians. And the dance — how much attraction would it hold without music, — the music which fascinates, and arouses the baser elements of man's nature, and dulls the finer sensibilities that were given him by God to enable him to distinguish between right and wrong?

Then there is the cabaret or the fashionable restaurant, where men and women surfeit themselves with food and drink. Does the music there cause them to linger, and then go home and read God's word and pray? Ah, no! Too often it leads them to become servants of sin.

The church well recognizes the power of music. The popular churches of to-day would not have much to hold the people were it not for their fine choirs and highly paid soloists. Occasionally one hears an excellent sermon, but the chief attraction is the music. It is right and fitting that the church should use fine music as a means of drawing people to the service where the word of God is to be preached, but unless it really does draw them to God, how empty and vain it is; indeed, it is "become as sounding brass, or a tinkling cymbal."

Music God's Gift

Music was given to man for a holy purpose. In the time of the ancient Hebrews, the spirit of prophecy tells us, music was used only in connection with worship. Karl Merz says, in his worthy book, "Music and Culture," that in connection with religion music attains its highest meaning. When music is mentioned in the Bible, it is mentioned only in connection with some great event, as the time when Miriam led the singing after the Red Sea experience, when the temple was dedicated, when the walls of Jericho fell, when Jehoshaphat went out to battle and appointed singers to go out before the army to praise the Lord, when Christ was born, and finally when the saints shall gather on the sea of glass around the great white throne.

Since music was given to us for such a high and holy purpose, surely the church of God, and especially the people who claim to be looking for the second coming of our Lord, should use it only in its purest forms.

Art and Technique

Music is more than mere technique; it is more than an amusement or a means of attracting attention. Technique is wonderful, and must be possessed to some degree by all who call

themselves musicians, and one can scarcely have too much of it; but when technique, or the display element, or the amusement idea, is crowded to the foreground, then art must go to the background, and music fails of its high and holy mission, namely, the uplifting of the listener, creating in him a desire to be better, to do nobler deeds, and inspiring him to give his heart more fully to his Maker; and what is greatest of all, it woos the soul who has never known his Creator to surrender his life to Him.

Technique has been called the vehicle of expression. It is that upon which tone rides in giving expression to thought and emotion or feeling. Art can begin only where technique ends. "He who uses it only for his own glorification shows how little he values it as a gift of God." The real Christian wants self to be hid, that he may say with Paul, "Not I, but Christ liveth in me." His chief delight will be in using his music to win souls. Employing his talent for other than noble purposes will become irksome to him. He will desire to use his gift in the house of worship where prayer is wont to be made; to mingle the tones of his voice or the strains of his instrument with the preaching of God's word, where the saints assemble to refresh their souls, and renew their consecration, and where the sinner comes and longs to be fed. The line of a hymn just now comes floating into my mind, "Not I, but Christ, be honored, loved, exalted." If we could only catch the full meaning of that line!

Technique may have been all in all with the composer Liszt, and the great mass of listeners may like it, but it is because they have never been taught how to appreciate music — real music, music that touches the heart. It is not necessary to read music, to know what all the notes and symbols on a page of music mean, in order to appreciate it. One may be utterly ignorant of all this, and still greatly appreciate music, and even become a true critic. Great artists all realize this. It is only necessary that you sit still and listen and keep on listening — listen discriminatingly, and let the music speak to you. Give yourself every opportunity to hear the best, and if you belong to the rank and file of humanity, you will soon find yourself loving the best and appreciating it. Let it move you to great heights of feeling, let it bring tears to your eyes, let it carry your emotions whithersoever it will, so long as it creates good emotions and makes you meditative and still.

By the way, did you know that the greatest music creates profound si-

lence, and that the greatest tribute a performer can receive is a glistening tear? It is in stillness and quietness that great inspiration comes, that God speaks to your soul. The prophet Isaiah says, "In quietness and in confidence shall be your strength." Again the Lord says, "Be still, and know that I am God." The noisy, showy things are generally not the best. Do not be discouraged if at first when you listen to great music you cannot get much out of it. Try again, and remember that worthwhile things, life's truest values, are not always appreciated on first notice. The world's greatest characters were usually not appreciated or valued during their lives. The rarest gems lie hidden deep down in the earth, where the miner must dig for them;

the truth of God is hidden in His word, and we must "search the Scriptures;" in fact, we must strive for everything that is worth while. It is true we shall understand music better "over there," but it is our privilege to begin to appreciate it here.

Dear readers, fellow musicians, is it holding too high a standard to say that in all our music we should strive to uplift men and women, to win precious souls? We should seek more and more to put away the idea of using this holy art to entertain, to create a laugh, to startle by technique, and instead use it to draw men nearer the cross, and to the salvation which will be the science and song of the redeemed throughout the ceaseless ages of eternity.

Washington Missionary College.

The Wrath of Satan Manifested

By E. HILLIARD

REVELATION 12:12 has its application to the entire world. Here in South India recently there have been railroad strikes which have lasted for a number of weeks. Passenger coaches have been stoned, windows broken, passengers injured, engines overturned, freight and passenger trains derailed, and scores of lives lost, all caused by the infuriated strikers. Scarcely one trouble is settled before another breaks out that calls for police interference and often that of the militia.

A Hindu-Moslem battle has just been caused by an attempt to move an image named "Ganapati" from a central situation in the school compound to another place. The students objected and went on strike; hence the pitched battle in the city of Bangalore, where our South India Union headquarters are located. The constant parading of the students increased their ranks until they felt sufficiently strong to demand an unconditional release of their leaders, who had been arrested. Upon refusal, the strikers began to hurl stones at the police. The situation became so aggravated that the police fired on the mob, and both sides suffered serious injuries, a number being killed. What a shame! we say, all these fatalities over the moving of an inanimate heathen god!

It is not the enormity of the sin that condemns the sinner. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3:19. It is rejected light that condemns, and not the greatness of the evil deed. It may be these benighted people who fight and kill one another in defense of their defenseless gods, are not

greater sinners in the sight of God than church members who start a verbal battle with that little unruly member, so full of deadly poison, that setteth things on fire, and is set on fire of hell. It is a terrible sin, the magnitude of which few realize.

He who indulges in evil-speaking may not realize that in so doing he is exalting himself above God and His law, but according to the word of God, it is even so. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." James 4:11.

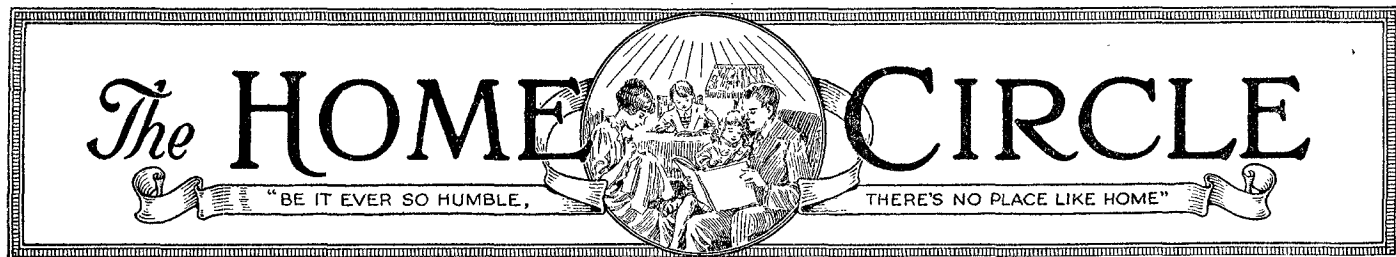
How shamefully sinful is this evil-speaking that creates internal dissension among the professed followers of Christ! Is it too strong to say that such sinful work is criminal? Does it not in the end, if not repented of, prove suicidal? It may discourage some weak, struggling soul, and seal his eternal destiny. Under the full light of the gospel it may be more sinful in the sight of God than a Hindu-Moslem battle with carnal weapons. Let us one and all cease this wicked work, and by the grace of Christ become more like the meek and lowly Son of God.

LAUNCH out into the deep, my child,
Nor fear the depths, but pray.
Thy task and joy to follow Him
Where'er He leads the way.

If storms beset thy little craft,
Ill-used to heavy seas,
Just listen to the Master's voice —
"Fear not, only believe."

Thou canst not take one step ahead
To answer His command,
But that you see His footprint there
And feel His guiding hand.

—Doris L. Hunting, in Boston Transcript.



Conducted by Promise Kloss

A Sabbath Evening Reverie

BY MRS. LOTTIE D. QUINN

THE evening sun is setting in the west,
And its departure brings the Sabbath day,

A time of holy gladness, joy, and rest,
To cheer the weary pilgrim on his way.

The six days of the week are in the past,
As many, many more have gone like-wise.

Dear Saviour, as the time speeds on so fast,
Are we not very near the long-sought prize?

Have glorious victories marked my way this week,
To make me stronger, braver, for the fight?
Or has defeat brought clouds so deep that I
Can scarcely see the longed-for heavenly light?

Father in heaven, oh, grant us each to-day
Thy power that we may surely overcome;
May we be more like Thee each closing week,
And better fitted for our heavenly home.



What Kind of Mothers Are We?

BY MRS. BERTHA D. MARTIN

THIS question is of paramount importance to every one who has been privileged to be called by the name of mother. Upon the kind of mothers we are depends the kind of homes we establish, the kind of children we bring up, and to a large extent the success or failure of our husbands. The mother is the center around which revolves the greatest organization in the world — home. No other task is so great as hers, and no other work can equal hers in importance; yet how many mothers undertake lightly the problem thrust upon them, and with no preconceived idea of its delicacy and importance; while those who do sense its importance, grope despairingly among childhood memories for wisdom to meet some particular problem, as did their forebears, or, deriding all such methods as antiquated and inadequate, turn to the world, hoping to find in the study of psychology something more modern and successful in its solution.

But to mothers in this glorious

message has been detailed no such blind search for that of which she feels so desperately in need. Truly she must search for it as for hid treasures, but for every problem there is a "Thus saith the Lord," and to all who lack wisdom is the precious promise that it will be supplied liberally, for the asking.

In these latter days, when law, order, and authority are being broken and defied daily, and the prophecy that children will be disobedient, unthankful, and unholy is everywhere fulfilled, the Great Father in heaven has not left us to struggle alone, but has given the earnest Christian mother the blessed assurance of His help and presence. In "The Ministry of Healing," pages 377, 378, we find the following precious promise:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."

It is a common saying that the boys and girls of to-day are the fathers and mothers of to-morrow. In the past, parents have looked forward to their children's taking their place in the world as useful citizens. But now, as we see the dawn of a new era breaking in glorious nearness, we should ever bear in mind that the boys and girls of to-day are to be, instead, in the near future, the citizens of a city whose builder and maker is God; and if we impress upon their young minds this fact and the character required, the truth will not be mere theory, but a real, living part of their lives to both parent and child; and the children will respond with amazing co-operation to efforts put forth to form characters that will make them ready for the joyful homecoming of a loved Saviour.

So let us first search our hearts

diligently to know what kind of mothers we are,—to see if we are irritable, uncontrolled, self-centered, or careless; then taking all to our own dear Parent, let us ask that we be cleansed and fitted to be colaborers with Him in the salvation of ourselves and the children whom He has given us.



An Old-Fashioned Mother

"I DON'T care, I think it's a shame! I never can do anything that other girls do." And Helen Gray threw herself down on the little white bed in her own room, and gave way to heartbroken sobs as she buried her hot cheeks in the cool pillows.

Such a pleasant room it was, with its open south windows, where a rose rambled around it at will, with its pretty pictures on the walls, its easy chairs, and the desk where all the little chummy notes were written. Above, the blue sky brooded down with a tenderness that seemed to offer protection in addition to the four walls of the best place on earth — home, but that now, to the disconsolate Helen, seemed to be a prison.

Surely she was the unhappiest, the most abused girl in the world, and she sobbed anew with self-pity as she considered all her wrongs. As she lay there, giving way to her grief, the door softly opened and some one entered, and then going up to the bed where the little figure lay curled up in a disconsolate heap, that some one laid a tender hand on the brown curls as she bent over the white pillow.

"What is it, dearie? Tell auntie, won't you?"

The tears came faster as Helen tried to speak. Then, springing up, she crept into the arms that had always proved themselves a sure refuge in time of trouble.

"Why, auntie, it's just this," she explained chokingly, as she dabbed at the wet eyes with a bit of muslin and lace, "Nellie Stewart is to give a party next week, and I am invited. Each girl is expected to have some boy as an escort, and Will Howard asked me to go with him, and I promised. Now, mother says I may go to the party this once, but she doesn't approve of parties during school ses-

sions; but she spoiled it all because she says I must ask to be released from my promise to Will, and go to the party with one of my brothers." The tears again began to flow.

"O auntie, you don't know how mortifying it is, for I know just how the girls will laugh at me, and tell me I am tied to my mother's apron string. Other girls can go and have good times, and I don't see why I can't," choking back the sobs which would come.

Auntie was silent for a long minute, as she smoothed back the damp curls that clustered above the white brow. Then, "Do you love your mother, Helen?"

"Why, of course, auntie. What a question!" and the blue eyes opened wide in wonder.

"Do you think she loves you?"

"Why, Auntie Jean, I know she does. Why do you ask?"

"Well, then, seeing you love her and she loves you, don't you think you can trust her to do what is best for her little girl?"

The girl in the comforting arms was silent for a long minute. Then she answered, straightening as she spoke, "Why, yes, I suppose so, but, auntie, I am fifteen years old, and don't you think I am old enough to take care of myself?"

Her aunt smiled as she patted the soft cheek tenderly. "We can decide that later on, honey. But what else?"

The girl half lifted herself in her astonishment.

"What else? Why, Aunt Jean Carlton, isn't that enough? How would you like to be laughed at by a whole school, as I shall be when they find out? They can make one so miserable, you know, when they set themselves to it, and this will be no end of fun for them. And very likely I shall never be invited to another thing as long as I live," tragically. "I do wish mother was not so old-fashioned. Why, what do you think? She even objects to my walking about after school with a boy, one of my own schoolmates. All the other girls do; they say their mothers don't care."

Aunt Jean sat silent for a few minutes, her face quite grave. Then she spoke, cuddling the small figure still closer.

"Listen, dear, while I tell you a story—a really, truly story, as you always insisted it must be when, a wee bit of a girl, you were always teasing for a story.

"When I was about your age I attended high school in a neighboring town, for we lived on a farm, and the country schools did not afford the advantages my parents wished for me and my brother, who attended the

school with me. I was a 'regular' girl, as you say now, full of life, always ready for any kind of frolic, and I soon found myself a favorite with both boys and girls, invited to everything that was going on, never lacking an invitation from some boy friend to allow him to be my escort on the occasion.

"But I was blessed with an old-fashioned mother,"—a startled movement in the small body cuddled close in the sheltering arms,—"and so, of course, I was not allowed to accept invitations to parties very often. Just once in a while I could go, and then

Too Big a Price

"THEY say my boy is bad," she said to me, A tired old woman, thin and very frail.

"They caught him robbing railroad cars, an' he Must spend from five to seven years in jail.

His pa an' I had hoped so much for him. He was so pretty as a little boy"— Her eyes with tears grew very wet and dim—

"Now nothing that we've got can give us joy!"

"What is it that you own?" I questioned then.

"The house we live in," slowly she replied,

"Two other houses worked an' slaved for, when

The boy was but a youngster at my side.

Some bonds we took the time he went to war;

I've spent my strength against the want of age—

We've always had some end to struggle for,

Now shame and ruin smear the final page.

"His pa has been a steady goin' man.

Worked day an' night an' overtime as well;

He's lived an' dreamed an' sweated to his plan

To own the house and profit should we sell;

He never drank nor played much cards of night,

He's been a worker since our wedding day.

He's lived his life to what he knows is right,

An' why should son of his now go astray?"

"I've rubbed my years away on scrubbing boards,

Washed floors for women that owned less than we,

An' while they played the ladies an' the lords,

We smiled an' dreamed of happiness to be."

"And all this time where was the boy?" said I.

"Out somewhere playin'!" Like a rifle shot

The thought went home. "My God!" she gave a cry,

"We paid too big a price for what we've got!"

—Edgar A. Guest.

my brother was to be my escort. My mother knew that a girl of fifteen was not old enough to be the young lady she considered herself to be, and also that she ought to be thinking of her studies instead of having her mind on fun and good times.

"Of course I rebelled, but mother made me understand that there was to be no questioning her authority, so I had to make the best of what I considered humiliating treatment.

"Among my classmates was a very pretty, dashing girl, Kathleen Avery, as full of fun and mischief as she was of the kindly ways that made her a favorite with every one. She was my dearest chum, and many were the secrets, the wonderful plans, that we confided to each other, as we walked to and from school together.

"How I used to envy her, too, as I saw her all ready for some frolic that I was not allowed to attend, with an escort that was other than a brother, and I often went to my room to indulge in a good cry, and to think all sorts of unkind things about my mother, who was so old-fashioned." Another uneasy movement of the curled-up figure.

"I did wish my mother were like Kathlie's mother, who always let the girl do just as she pleased. 'My mother,' Kathleen would boast, 'thinks I am old enough to take care of myself. Don't you wish your mother were not so old-fashioned?' with a pitying look and tone that added to my rebellion.

"Well, the days went by, as they always do, whether they seem long or short, I busy with my studies, Kathleen enjoying her good times in parties, sleigh rides, and whatever else suggested itself from day to day. To be sure, she was always behind in her studies, never passing a creditable examination, satisfied if she just got through by the skin of her teeth, as she expressed it. But little she cared as long as she had a good time, and she always passed it over by saying her mother did not care, so why should she, Kathleen, worry? It is all in a lifetime; have all the fun you can while the fun lasts, was her answer to everything.

"One morning, at the beginning of the third year of school, I missed my chum from her accustomed seat, and all day long I was uneasy, for, although Kathleen was a sad little runabout, she was nearly always in her seat at recitation time. But I made every kind of explanation to myself, finally deciding that it was all right, and that, of course, to-morrow would find the girl back in her place at school, lively and gay as ever.

"But to-morrow came, and with it

no Kathleen. How the hours dragged until I was free, and then, hurrying as fast as my feet would carry me, I went to her home, expecting to have her come to meet me, with her excuses for her absence."

Aunt Jean stopped for a long minute, while the girl who was listening to the story, waited with intense interest for the rest of the story.

"Well, I reached the Avery home, and instead of seeing Kathleen come to meet me on the run, I met her mother at the door, sobbing as if her heart would break. Before I could speak, she moaned, 'O Jean, Kathleen is gone! Kathleen is gone!' then she sobbed as if her body would be racked to pieces with her emotion. She told me the whole sad story as soon as she could speak.

"Kathleen had attended a party with Ted Watson two nights before, coming home for some things she needed, and promised to be back earlier than she usually returned from such frolics. She did not come back, and the next morning the mother found a note pinned to her pillow, saying she had gone away with Ted, and for her mother not to worry. Some day they would come back to see her, and in the meantime, good-by, and do not worry.

"'Not worry?' and Mrs. Avery broke down again. 'No, it will do no good to worry now. I should have done that long ago. O Jean, if only Kathleen had been like you—so steady and sensible, so attentive to her studies! If she had only been like you,' and again she broke into wild sobs that unnerved me.

"'Like me?' I felt my cheeks burn at the words. What credit did I deserve for being sensible and studious and steady? That belonged to my dear old-fashioned mother, whose love and care I had so often resented in my rebellion at her old-fashioned ways. What if I had followed Kathleen in all her ways? What might have been the end of all for me if I had had no loving mother to check me in these very things I had been so anxious to do?

"Well, after many months Kathleen did come back, a saddened, disillusioned girl, to the home that had once meant so little to her, but was now a place of refuge for the sorrowing girl, a refuge and a harbor from the storms that beat outside.

"The years went by, her mother dying of a broken heart, poor Kathleen seldom seen outside her home, for the finger of scorn was pointed at her all too often, and words that cut like a knife were heard by her that perhaps were not intended to be heard. She still lives in the little old-fashioned

house, a saddened, white-haired woman, who is seldom seen to smile. And yet it is said that oftentimes girls go there who wish for comfort, for advice, and they are always told to go to mother in their perplexities, for a good, old-fashioned mother is a pearl beyond price."

The room was very still as the story ended, a warm little body snuggling still closer into the hovering arms. Then,

"Dear, are you not glad you have an old-fashioned mother—the greatest blessing that youth can possess? An old-fashioned mother means an old-fashioned love—a true love that, though old, never dies, never wearies in protecting the ones so loved. Don't you think you ought to go down now, and tell that dear mother of yours that you are willing to trust her love and experience to guide her daughter aright, with God's help? Don't you want to see her eyes shine as you tell her this?"

A "Yes," softly whispered, a hug to the aunt who had comforted her since babyhood, and the girl went down the stairs to find her mother, to whisper something in her ear that would bring a tender smile to the face of an old-fashioned mother.—*Florraine Jones Hadley, in the Presbyterian*.



SEE the children coming, tramping through the snow. Even though it is still snowing a little, that doesn't keep boys and girls indoors, does it? What wonderful snowmen you can make in your yards this afternoon! I'd like to come around to see who has the biggest one. Children, don't you feel sorry for the girls and boys in the hot countries who never see the beautiful snow?

How pretty the garden is to-day, in its soft white dress. The garden house looks like an old castle, and even the pond is covered with a blanket of snow over its sheet of ice, except one corner here where the ice has been broken so there would be plenty of air in the water for the goldfish.

"What can we study about to-day?" Nettie wants to know. Things are pretty well covered up, all right, but suppose we look at this covering a bit. Here is an old black cloth and a magnifying glass. If Ben will hold one end of the cloth and James the other, we will soon catch some of the dancing flakes. That is fine. Now we will take turns looking at them.

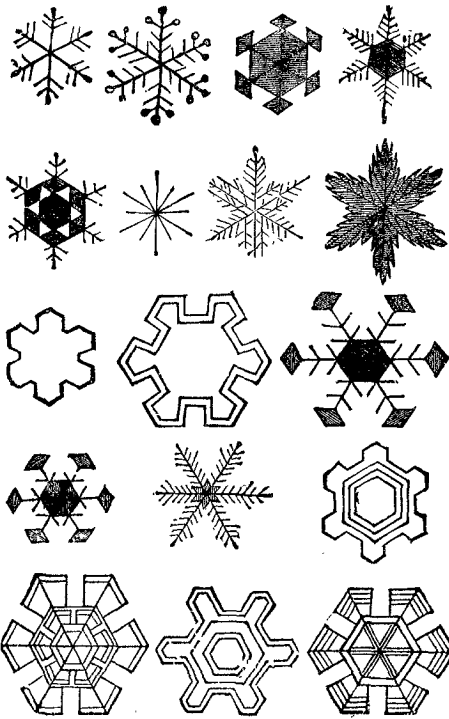
"They look just like little stars that have tumbled down out of the sky," says Pearl. But Mildred thinks they look like beautiful jewels. Her uncle is an artist, and he says that jewelers and people that make lace and such things, and students in art schools, are now studying these beautiful snow crystals for patterns to use in their work.

"Each one of them has six points," Russell says, "and not a single flake of them is like any other." Yes, that is the wonderful thing about it. Although the snowflake crystals are alike in many ways, new patterns are continually being made in nature's cloudland workshop.

I think Job must have seen these beautiful jewels, or he would not have asked, "Hast thou entered into the treasures of the snow?" If God delights to make each little flake of snow so wondrously beautiful, don't you think He must be happy to see our characters grow more perfect and beautiful each day?


Of course we all know that snow is water in another form, but I wonder if you ever stopped to think of the many different forms water can take, and of its different uses? During the week try to think how many there are, and we will talk about them next week.

Cousin Joy.




"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" Job 38:22.

"The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears, and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention."—"Testimonies," Vol. VIII, p. 260.



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

The Fairest Jewels

BY EDWARD J. URQUHART

THE jewels that stud the diadems
That monarchs' brows adorn,
From many a distant island shore
And foreign land are borne;
They come from darkest Africa
And the gateways of the morn.

But Africa has rarer jewels,
And India fairer gems,
Than ever sat on monarchs' brows
In royal diadems.

These are the precious souls of men
We seek in earth to-day,
By toil and tears and earnest prayer
That they may learn the way
That leads unto the great white throne
Of heaven's endless day.

There will they shine the ages through,
These precious, priceless gems,
Shine brighter than the noonday sun,
Jewels in God's diadem.

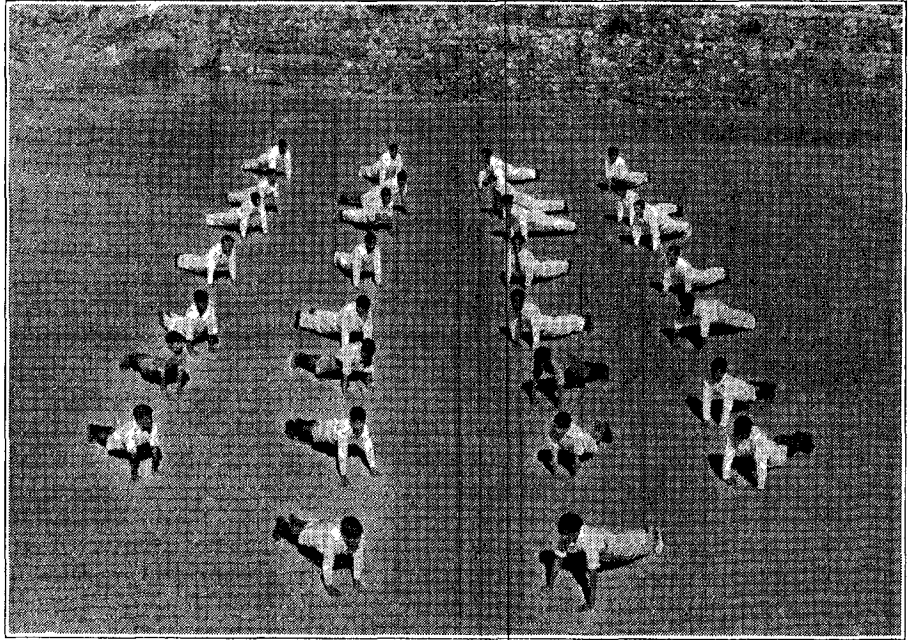
Seoul, Korea.

Our Training School in India

BY W. E. HOWELL

FAR above the hot plains of central India, situated in the foothills of the Himalayas, is our training school for Europeans and Anglo-Indians, known as the Vincent Hill School.

This school was first established at Annfield, Mussoorie, for the training of workers, and later moved to its present location on Vincent Hill in the Mussoorie environment, and re-established in a substantial building of our own construction. Assistance from our Missions Extension Fund has helped much in developing this plant



Gymnastics for Boys in Vincent Hill School and College

In the more or less artificial life in a school community, a certain amount of physical training of a general character is found helpful in maintaining the best physical condition of the students. While we depend mainly upon manual labor and missionary activity for a change from study, yet a certain amount of systematic setting-up exercises is found useful in maintaining the right posture and the good health of the students.

so that now it is as well established materially as any of our schools of this kind.

The grade of work done in the school compares favorably with that of our junior colleges in America, and it is doing excellent service for India in training young men and women, native to the country, for a part in the work of the third angel's message in that vast territory. A. J. Olson served as principal for five years, and on his return to America was succeeded by I. F. Blue, one of our Christian educators and veteran workers in India.

Being situated at a good elevation in the Himalaya Mountains, this school affords a very healthful place for the education of our youth, and is very convenient of access by our workers who resort to the hills with their families for their annual furlough during the hot season. A recent letter from Professor Blue says:

"We have had a very good school year, and things went off beautifully all the year. There was very little in the way of discipline, and we were thankful for that. We are thankful for all that God has done for us, also. Several pupils were baptized, and others have asked for baptism."

Brother Blue inclosed some excellent photographs of the school and its work, which we are pleased to reproduce here. It is a great blessing to India to have a center of its own to which it can send the young men and women who know the country and some of its languages, to qualify for service in God's cause.

"I DARE no more fret," said John Wesley, "than curse or swear. To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things well."



Young Men Preparing Wood for Use as Fuel in Vincent Hill School and College, Mussoorie, India



Washing Dishes in Vincent Hill School and College

The young women also do their part in carrying on the work of the institution in harmony with a basic principle of Christian education that calls for the training of the hand, as well as the head and the heart.

A Message to Mission Recruits

BY A VETERAN MISSIONARY

It has been a privilege for my wife and me to help plant the banner on which is inscribed, "The commandments of God, and the faith of Jesus," in the tropics in both the Western and Eastern Hemispheres since we were called by the Mission Board and by the Lord about thirty-one years ago. After two years in the homeland, recuperating from a severe attack of malignant malaria, as we face anew the responsibilities in still another tropic land not of our choosing, we are burdened to pass on to our ever-growing band of mission recruits a message written deeply on our hearts through the years, as we have watched young people go to, and some return from, the mission fields.

Mission recruits will do well to ponder the life and experiences of the apostle Paul, the most successful foreign missionary of the Christian church, particularly such words as these: "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel ["stewardship," A. R. V.] is committed unto me." 1 Cor. 9:17.

The far-flung battle line of the great threefold message is to reach every portion of this earth where men dwell, from the frozen regions of earth's extremities to the scorching tropic lands; from the healthful climates of the temperate zone to the malaria-infested sections of earth—wherever blood-bought souls are found, the messengers must bear the tidings of the coming of Jesus. When He comes, not a single person will be able to look Him in the face and say, "I had no opportunity of knowing that you were coming, and so am not

ready." Yea, more than this, from every nation, kindred, tongue, and people will be gathered the representatives who will say in that day, "Lo, this is our God; we have waited for Him, and He will save us."

It is not for the soldier to choose his place in this battle line. Why should we, if we are good soldiers, require satisfactory information as to climate or material comforts or the kind of people we are to find in the field to which we go? Our text suggests that we should not be surprised if the call is to some section of the field that is not only not of our choosing, but may even be against our will. In that case, when we go we may rest assured that "a dispensation of the gospel" is committed to us by a divine Power that will not leave us nor forsake us.

When urged to remain in the pleas-

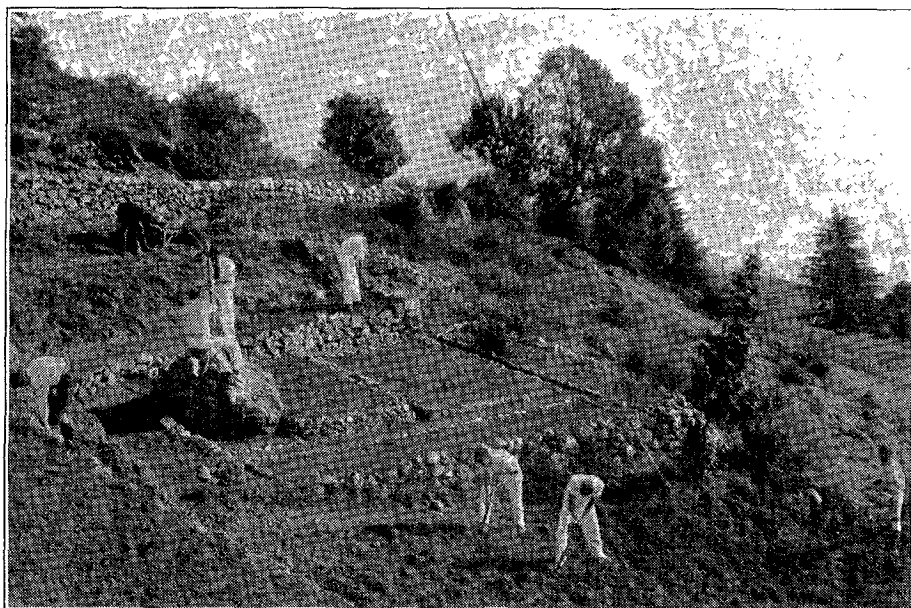
ant surroundings of the homeland, with the argument that at our age it was not required that we return to the trying climate, we replied that while so many will not go, while some who have gone are returning home, and while whole countries are still shrouded in darkness and untold millions are still suffering under the horrors of heathenism, the burden of proof lay with us to show why we should break that vow of lifelong foreign service of thirty years ago. So here we are once again in a trying climate, consecrating whatever talents we have to Him who has promised to finish the work in this generation.

Ability to Do Team Work

One of the vows that the mission recruits should register is that they will endeavor to work harmoniously with the fellow workers they find in the field. When I was a lad in western Kansas, my grandfather used to bring wild, untrained ponies from the Indian Territory and break them to work in double harness. The vivid impression made on my mind often returns when we see how difficult it is for some to do team work in the mission fields. "Some workers pull with all the power that God has given, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers." "If men wear the yoke of Christ, they cannot pull apart; they will draw with Christ."—*Testimonies*, Vol. IX, pp. 258, 259.

"Clothed With Humility"

New recruits thrust into an environment diametrically opposed in every way to that in which they have developed all their experiences hitherto, should feel it the part of wisdom to "be clothed with humility." Particu-



Students of Vincent Hill School and College Clearing and Terracing the Grounds
Most of the gardening for this school must be done in small patches here and there on the mountain side.

larly in the Orient the people to whom you come are poles apart from all you have known before. The measuring line you bring may need some adjustment. I have heard old missionaries say that the two-year enforced language study is a blessing in disguise to save those who first come from the mistakes that it may take years to rectify.

Some new missionaries feel that their converts should get their feet under a table and eat with knife, fork, and spoon, and dispense with the thin lower garments in the case of men, in favor of trousers. Such things are not only nonessential, but tend to create a gulf between the convert and his friends and neighbors. One mission superintendent made it a rule to reduce the salary of a native worker when he put on trousers and topi.

Danger of Independence

There is grave danger in harboring a spirit of independence of the advice of the committees on the field or of our administrative officers. "I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren."—*Id.*, p. 257.

Nor should we aspire to office. One missionary of the Methodist Church in India, has given us a striking example of this principle. Last year at the World General Conference he was unanimously elected to the office of a mission bishop, one of the highest gifts in Methodism. He resigned, saying that the Master had called him to be an evangelist, and he refused to step down from that high position to accept an administrative post. We need to set this ideal anew before our young people. The highest position is not to hold some office, but to be a winner of souls out among the lost, laboring untiringly for their salvation, unhampered by official responsibilities or administrative duties.

We do thank the Lord for the ever-growing company of workers that stick. They conquer homesickness, even though the departure of the steamer for home tugs long at the heart strings; they accustom themselves to the none-too-clean bazaars, with their scanty supply of strange fruits and vegetables, or those of a poor quality; they stand by the field until their system is readjusted to the new environment; they accustom themselves to the unpleasant sights, to the raucous noises, to the insanitary conditions; they wrestle untiringly with the intricate and difficult languages; they endure the opposition of the enemies who stir up per-

secutions of all sorts against them and their converts. But they stick until the blood-bought souls to whom they have come have found a place in their hearts, and then no other spot on earth seems quite so much their very own. In the school of experience they learn a little of what Paul meant, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 10.

This band of missionary workers in every land sends back to those in pleasant surroundings in the homelands the cheering message that we know we are nearing home, and that it is the way of the cross that leads home.

"I must needs go home by the way of the cross,
There's no other way but this.
I shall ne'er get sight of the gates of light,
If the way of the cross I miss."

We do not envy any one the enjoyment of home blessings, providing he likewise sacrifices that the work may soon be finished. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." 1 Sam. 30: 24.



From Mt. Roraima Into Venezuela and Brazil — No. 1

BY A. W. COTT

It was on Aug. 26, 1928, that I left our mission station at Mt. Roraima, accompanied by Brother Joseph Gon-salves, a native worker from the coast, and seven Indian carriers, intending to visit Arekuna and Makusi Indian tribes living along the border of Venezuela and Brazil in a direction due south of our mission. This journey was also undertaken for the purpose of extending our scope of labor; of investigating territory hitherto unknown to us, with a view of opening up more mission stations in the interior; and of endeavoring to find a more suitable base from which to operate, on account of the great distance of our present situation from the outside world.

As a result of continued prayer for some weeks prior to starting out, that the Lord would open the way for us, and that He would bring us in contact with earnest seekers after the truth, we left with high hopes that our journey would be a successful one, and that we should have divine help while away on our mission.

Delivered From Venomous Reptiles and Beasts

From the outset we had evidence of the Lord's protection and care, for before we had been on the trail two

hours, I had a narrow escape from being bitten by a labarri snake, one of the largest of its species. This snake, being one of the many that we encountered, was right in our path, and although my eyes were not on the trail at the time, I stepped over it without touching it. The bite from this snake is fatal, causing an agonizing death. At this time I remembered a prayer of a few days before, that the Lord would prepare the way for our feet, and this He certainly did on this occasion.

At the close of the first day of our march, a storm rapidly overtook us, but we were unexpectedly provided with a shelter in the forest just as the rain descended. We had a similar experience on the following day, reaching another grass shelter just as the rain fell.

During our second day's march we saw the first of several ant bears, feeding as it moved slowly through the long savanna grass. When Isaac, the chief of our village, placing his hands to his mouth, made a noise like a tiger, the animal made off at his best gait into the bush, and was soon lost to view. The ant bear and the tiger are deadly enemies, and it is said that when they meet in combat, they fight so fiercely that both of them die in the struggle.

On the morning of the 28th, after an early start, we crossed the Kuke-naam River with some difficulty at a point where the water pours over a ledge of rock and drops down into a deep gorge. A false step at this place would precipitate one into the swift current, with a slender chance of rescue. It was during the afternoon of this day that we reached Amataimota, thus making our first contact with Indians since the beginning of our journey. During our evening meeting the Indians gave heed to the message of a soon-coming Saviour, and after our service one of the women told us that when a young girl, she had known Elder O. E. Davis.

To pass the night in a crowded Indian hut filled with suffocating smoke, and with little or no fresh air, is an experience we have always endeavored to avoid. We therefore chose to sling our hammocks under a leaf shelter near by, the mud floor of which had previously been swept out with a tuft of grass by an Indian woman. The roof was rendered more waterproof with the help of our tarpaulin, which we spread over the section under which we were to sleep.

Crossing the River Under Difficulties

On the following day, after a season of prayer with our Indian friends, we were on our way. We were soon to find that the Kuke-naam River again barred our progress. We resorted to

our usual method of meeting such obstacles by building a canvas boat, which consisted of a wooden frame with our tarpaulin stretched over it.

We were now approaching Acurima, an Indian settlement four days' march from Mt. Roraima, which we were most anxious to reach, for we knew that here lived a company of earnest Indians whom I had promised to visit, and who, we were soon to learn, had been anxiously waiting our arrival.

About this time, as we marched along, Isaac set fire to the dry grass of the savanna. The dense column of smoke rising into the sky, which could be seen a great distance, was a signal to the Indians at Acurima that we were approaching. We were still a

Multiplying Lights

BY C. C. CRISLER

LAST summer when wild roses were in full bloom and filling the air with fragrance, it was my privilege to journey for three miles across a lovely valley in northwestern Chekiang Province, and take a mountain trail leading up and up, for another seven miles, to the secluded home of a Chinese family by the name of Li. Brother Li himself came to us some years ago as one who formerly had been a Dowieite. His godly example and earnest zeal led to the winning of two of his sons to the faith, and some of his mountain neighbors. Later, in the fall of 1927, he died, leaving a widow sixty-six years of age, and

of the Li family and their mountain neighbors; and thus jets of light are multiplying on every hand. Soon the earth will be fully lightened with the glorious gospel truth now being proclaimed by many voices with ever-increasing influence; then Jesus will come.

Let us continue laboring with all diligence to multiply the lights that are soon to spread their rays into every remote corner of this dark earth. Thus we shall speed the return of our Lord.

From Idol Worshiper to Preacher

"Ten years ago I was a worshiper of idols. I bowed down before images of stone and clay, and thought my prayers were being heard."

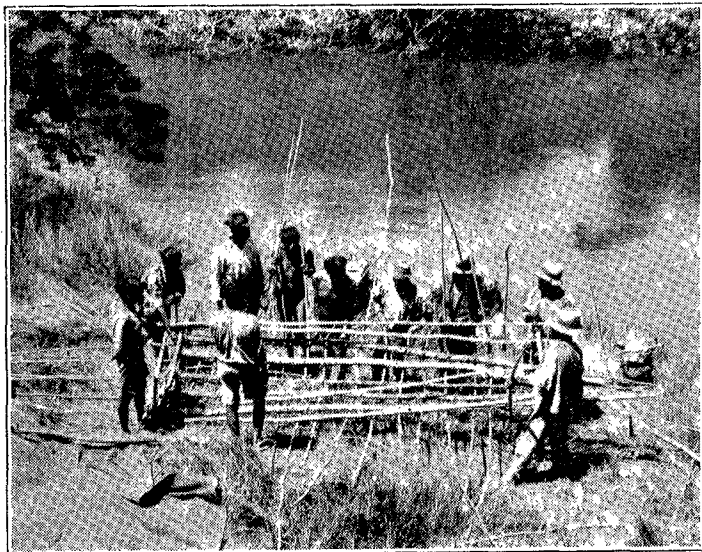
Thus spoke one of our Foochowese evangelists of the North Fukien Mission, at the beginning of an address on the prophetic images. Later in the course of his remarks he told of how on one occasion, while still a believer in false gods, he talked with a maker of idols who had failed to prepare a proper base for a certain image on which he was working; and how this image, molded from earth and clay and all painted over with gaudy colors, was set up under a leaky roof, and water got inside and caused the earth and the clay to disintegrate, thus unbalancing the image and causing it to topple over and fall all to pieces. This experience had at that time helped him to realize the folly of worshiping images made by human hands.

It was a pleasing and convincing introduction to the discourse of the hour, which address, we may remark in passing, was closed within thirty minutes, the climax having been reached and the lessons of Daniel 2 having been driven home to the minds of the hearers within that brief time.

As I listened, and tried to visualize this earnest evangelist of to-day as an idol worshiper ten years ago, I was encouraged to believe that God will use many, many agencies in this great land to spread abroad a knowledge of the truths of the advent message within the appointed time. God never fails of bringing His purposes to pass; and He will just as surely complete His work in China as in any other land of earth. We may confidently labor on, knowing that many who even yet are bowing to idols of wood and of stone, will become witnesses in behalf of the living God.

He that has light within his own clear breast
 May sit in the center and enjoy bright day;
 But he that hides a dark soul and foul thoughts,
 Benighted walks under the mid-day sun;
 Himself is his own dungeon.

—Milton.



Building a Canvas Boat in Order to Cross the Kukenam River on the Trip From Mt. Roraima Into Brazil

day's march away. Later in the day we reached the Waileng River, which we crossed in a corial. The Indian corial is a frail craft, made from a large piece of bark. The two ends of the boat are elevated and sewed in position with bush rope, and it is braced with wooden laths running along its length. After crossing this river we reached an Indian hut nearly half a day from Acurima, where we spent the night. Although the day was far spent, three small boys started out on horseback to the village to inform the Indians that we would be with them on the following day.

(Continued next week)

THE angels come and go, the messengers of God.
 NOR, though they fade from us, do they depart —
 It is the childly heart:
 We walk as heretofore,
 Adown their shining ranks, but see them nevermore.
 Heaven is not gone, but we are blind with tears,
 Groping our way along the downward steps of years.

—From R. H. Stoddard's
 "Hymn to the Beautiful."

three sons. All the family are baptized believers, with the exception of one son.

Upon arrival we were welcomed by Sister Li and her household; and later in the day we walked over nearby ridges to farmsteads hidden away in the mountains, where our brother had held Bible readings and led families to an acceptance of the Saviour.

We were much cheered by the evidences we had that day of God's care for His children, and of the refining influences of Bible truth. Hardy mountaineers, with no former knowledge of letters, have been learning to read, and now study the Scriptures daily. Some of them are meeting every Sabbath in a mountain Sabbath school. At quarterly meeting time they walk ten miles to our chapel in the valley, where they participate in the ordinances of the Lord's house.

While our chapels in China are limited in number (we have only 315 all told at present), yet the lights shining forth in this land are many times the number of the central stations and the chapel headquarters; for tapers have been kindled in many out-of-the-way places, as in the case



Assurance of Victory

By C. H. WATSON

"THOU shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample underfeet." Ps. 91:13.

The whole of this psalm is an unfolding of the sure result of fellowship with God. He who dwells in the secret place of the Most High discovers there a power that protects and defends him. As a hen covers her brood with her feathers, so is he covered by the Lord. He is defended as with a shield; he is upheld by angel helpers, so that his footsteps do not slip.

This psalm tells with simple clearness how complete are the provisions of God's grace for the life of the believer, and rings out the note of certain victory in the inevitable conflicts of life. It does not seek to hide the fact that the life which is united to God is bound to be a life of conflict. It gives no promise of immunity from struggle, but, thank God, it does assure us that such a life need never know defeat.

Temptation is one of the undisputed facts of every life. Regarded from one point of view, it is the devil's implement to bring about our destruction; but viewed from the standpoint of God's purpose for us, it may become a definite factor in the formation of character, and the development in us of possibilities that otherwise would remain dormant.

One of the men who accompanied Commodore Peary to the north pole was afterward drowned in a canoe in some waters near his own home. Having braved the perils of that awful voyage,—perils amid which scores of noble men have perished,—he returned home and lost his life where no peril was recognized. And so it is in life. Men and women who can meet successfully the big temptations that come to them, yield readily to those that are unexpected, whose existence is oftentimes scorned. The man who easily resists the temptation to steal, may speedily succumb to the sudden temptation to anger, or may weakly fall before the swift shafts of ridicule.

It was in the form of a serpent that the devil came first to our parents in Eden, and brought death to the race.

But in communion with God there is victory over this sudden and unseen foe, as well as over the roaring, devouring lion. Fellowship with God develops watchfulness: and swift though the movements of the enemy are, the help of the Lord is swifter to those who watch unto prayer and call upon Him. To those who thus call, He gives strength to tread down the reptile that seeks to compass their ruin.

The Mythical Dragon

The dragon is but a fierce beast of mythical story, having no existence in fact. It is merely a creation of man's imagination. It fitly represents the temptations that are the result of disordered thinking. These, though imaginary, are none the less strong to destroy us, and must be resolutely trampled underfoot. Evil desires, enmities, ambitions, jealousies—all such things are usually the product of unchecked imagination, and going forth out of the heart, they turn again and leap upon their parent to destroy it. Of the same origin, too, is the dark dragon of wrong thinking by which many young people remain outside the place of safety, the secret place of the Most High. Prone to observe the real and seeming failures of others, they determine never to be a hypocrite, and make the sadly fatal mistake of taking no step toward making this promised strength their own. They scorn the power of the lion, and warily avoid the place of the adder, only to fall where the dragon of their imagination leads them to believe that to escape being a hypocrite they must avoid Christ and never profess Him.

Oh, what weakness is this that compels young people in the full strength of youthful years to flee before the dark form of their own wrong thinking, from the one place where strength is imparted to trample such dragons underfoot! It is theirs to rejoice in a gospel that offers them a union with power that casts down imaginations and every high thing that exalteth itself against God. It is God's purpose that they shall vanquish, not merely their seen and unseen foes, but also those which are merely imagined.

The lure of the world, too, is a

dragon of no mean strength, and is of this same order. Stripped of all with which imagination has decked it, the world would have but small charm for any. Its most glittering attractions are those which only the mind has invested with powers to allure. They promise, only to disappoint. They attract, but utterly fail to satisfy. The "good time" which the world holds out to us is but a mirage. It never materializes. It is a way that seemeth right, but its ends are the ways of death.

We are told that a number of the accidents to Alpine climbers are due, not to causes that are generally recognized to exist in such dangerous undertakings, but to the apparent safety of grassy slopes which in reality are extremely dangerous. The inexperienced mountaineer who has safely passed over rocks and glaciers, believing that a grass slope from which the flowers are springing is comparatively safe, is lured to place his feet upon it, only to find that the Alpine grass is as slippery as the ice. When our minds are alert to the evil, we are comparatively safe, but the green slopes of the world are luring thousands to their doom. O for power to trample underfoot the dragon of wrong thinking as to worldliness! And, thank God, such power is for us. "Thou shalt tread upon the lion and adder: . . . and the dragon shalt thou trample underfeet."

But no warrant is given in our text to regard lightly the strength of sin, much less to play or parley with the enemy. The one who tries to hold a friendly intercourse with the lion, the adder, or the dragon, is but courting sheer disaster. Rather is it intended to encourage us to face the enemy and strain every nerve to the utmost in co-operation with divine help to gain the mastery. However hardly beset we may be, God does not give us the victory except in so far as we permit Him to join with us in the struggle. So with minds stayed on the Lord, let His promise of certain victory be our inspiration to fight the good fight of faith till in us "He hath put all things under His feet."

Under three figures this psalm leads us to consider the methods by which Satan endeavors to bring about our overthrow. These are the lion, the adder, the dragon. It assures us,

not of mere deliverance from them, but of victory over them. It promises us a strength in fellowship with God that enables us to trample them underfoot.

Lions of Temptation

The lion, strongest and fiercest of beasts, well represents the foe against which we struggle in some of our conflicts. Young men and women who seek to be true to the Lord, often find lions of temptation in the scorn, the petty persecution, and the contemptuous ostracism which they so often meet from their fellows in the places where they work. To face the ridicule, the scorn, the petty persecutions to which they are subjected by worldly-minded companions, demands the very help that this psalm promises.

Those who in the ordinary contacts of life endeavor to witness for their Master, soon discover a very real lion to be met in the reticence which discourages all conversation concerning the religion of the Lord Jesus. At home, too, the unsympathetic hostility to, and evident mistrust of, their profession of Christ which they often experience, are lions. They need strength, not to flee from these, but to trample them underfoot, and this is the very help that is assured. The Lord well knows that our safety lies, not in flight, but in fight. "He who does not 'tread upon' the lion, will himself soon be trampled upon by the lion." This needed strength to trample the enemy underfoot is imparted to all who dwell in the secret place of the Most High.

The Hidden Adder

The adder, hidden in the path or by the way, with the power of death in his sting, well expresses the unexpectedness and subtlety with which some temptations assail men. The lion roars and seeks to devour, but the adder gives no warning, and delivers its attack with deadly unexpectedness.

How like is this to some of the temptations we all have experienced! It is by such that so many young people are defeated. Such a temptation usually finds the place of least resistance in a person's strongest part. Abraham, whose faith was counted unto him for righteousness, made his greatest mistake through lack of faith. Moses, the man of meekness, was overcome in his place of strength by an outburst of temper. Job, the proverbially patient man, failed in patience. David, whose soul desired purity above all things, fell at the point where his strongest instincts were assailed. Peter, the fearless disciple, fell when a swift temptation

brought him to cowardly retreat. And thousands upon thousands of others who, like these men, have conquered many a lion, have fallen beneath the swift and unexpected assaults of the adder.

It is of this form of temptation that the Christian needs especially to beware, for while it is true that the devil has come down like a roaring lion, seeking whom he may devour, he still is, as he always has been, the old serpent by whom the whole race has been fatally deceived. All through

not know, sir?" "Indeed, I do not," he replied. "It was a storm that blew them down. It came from an unexpected direction. They had never before experienced a blow from that quarter."

It is a fact of Scottish history that the Castle of Edinburgh was never taken but once in all the wars of Scotland. On that occasion the enemy scaled the steep rocks where no guard was set, the point at which the garrison felt their greatest safety lay. So it is that temptation frequently takes

Judged by the Company You Keep

BY A. H. DOWNS

In the drama of life I have noted the fact
That we all have an influence here,
Which is certain for good or for bad to react,
Notwithstanding one's station or sphere.
If the gossips around find you ready to hear
All the scandalous things they affirm,
You are likely to lose many friends you hold dear
Through the work of that character worm.
In the minds of your friends a conviction will creep,
And you'll surely be judged by the comp'ny you keep.

If the books that you read have the popular trend
So suggestive of things that are vile,
Do you think a just Judge such a mind can commend,
While you wantonly hurt and defile?
If you frequent the playhouse and base picture show,
You will find it is molding your thought,
And the habit unhampered is quite sure to grow
Till the evil is great that is wrought.
You will find what you sow you are certain to reap,
And you'll surely be judged by the comp'ny you keep.

If you welcome the critics who scoff at God's word
Or freely the leaders deride,
Will you stand uncondemned when your record is heard
From the angel who stood at your side?
If it's light, jazzy music you love and desire,
And you crave not the more gentle kind,
Do you think you would care for the heavenly choir,
With so much worthless trash in your mind?
Do you think you'd be classed with the goats or the sheep,
If to-day you were judged by the comp'ny you keep?

Do you follow the fashions and look like the world?
Do you copy all styles that are worn?
Are you careful to keep your King's banner unfurled,
While with meekness and grace you adorn?
If the one you are courting to wed won't believe
In the truth you profess to uphold,
What assistance from such can you hope to receive
In securing that glory untold?
Folks may rightfully think your profession is cheap,
And they naturally judge by the comp'ny you keep.

Battle Creek, Mich.

the years he has been successful with subtleties camouflaged to suit the spirit of each age. And for this last pleasure-loving, worldly-minded, reckless generation he has new and well-disguised deceptions. The adder is still in the path of all those who are not overcome by the lion. We need to be guarded at every point.

The story is told of a storm in Scotland which blew down hundreds of trees on one of the large estates there. A traveler in that place, asking the cause of such destruction, was met by the surprised inquiry, "Do you

us when off our guard, and from an unexpected quarter.

The adder is but a small creature. It is not deadly because of its size or strength, but rather because of its ability to remain hidden from all but the watchful. It is said that "when Pompey could not prevail on a city to billet his army with them, he persuaded them to admit a few weak, maimed soldiers; but these soon recovered their strength, and opened the gates to the whole army." The little disguised temptations are really the most dangerous.

OUR FAMILY PHYSICIAN

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

We May Not Stop to Pluck Earth's Flowers

BY INEZ BRASIER

"We may not stop to pluck earth's flowers
Till we our work have done;"
We may not waste life's sunny hours
Until the race is won.

And we must work while it is day,
For fields are bowed with grain,
And souls are longing for heaven's ray
And showers of latter rain.

Then onward in the path of right,
Earth's twilight now draws near;
The Lord makes bare His arm of might,
And bids us know no fear.

"We may not stop to pluck earth's flowers
Till we our work have done,"
But over in the heavenly bowers
We'll wear the crowns we've won.
Madison, Wis.

Warring on Ants and Cockroaches

BY W. B. HERMS

THE better acquainted one is with the life of insects, the better able he will be to control them if it becomes necessary to do so. When the home is invaded, when persons are attacked, and foods on the table and in the pantry are sought out by the invaders, there is not only annoyance but alarm. One wonders where they come from, and what else besides good wholesome human food they tread on. The result of such an investigation may reveal a grave situation. These selfsame invaders may tread and feed on dangerous human excreta or sputum; then, without sanitary precautions, they may proceed to scurry into the pantry and on the table. Ants and cockroaches at once come to mind as gross offenders against the laws of public health.

Ants

There are approximately 3,500 species of ants. No other social insect — and it is this feature of ant life that impresses us most forcibly — has so successfully reached a dominating position of world-wide distribution. Ants display a marked adaptability in their nesting habits, making it easy for them to change homes under stress of environment. Frequently the lines of an ant colony may be seen traveling across country, each ant bearing its burden of an egg, larva, or pupa, in

short, the entire household is being moved to a more favorable abode.

The fact that ants are not particularly restricted in diet makes it easy for them to gain a foothold and to maintain a livelihood, even under apparently meager food conditions. Their fondness for the sugary secretions and excretions of other insects, such as mealy bugs and plant lice, presents a problem of some importance in ways other than domestic or sanitary.

With its adaptability in food and nesting habits, the ant combines a native energy and ever-busy disposition, which give it a decided advantage over most other insects.

Peculiarities of Ants

Ants exhibit interesting differences in size and function. The queens are usually much larger than the other members of the colony, and like the males, which are also large in size, are usually provided with wings during a short period of their lives, when the marriage flight takes place. The workers of the colony are the almost numberless smaller individuals that one sees swarming over the face of the earth on foraging expeditions. Certain sturdy Amazonian forms, provided with huge jaws set in a correspondingly large head, generally remain near or in the nest as defenders and for other purposes for which strong jaws are needed.

The jaws of ants are useful instruments. They are used for digging in the ground or even for carrying burdens, for fighting, and to a certain extent for crushing solid food to extract the juice. Solid food is not suited to the mouth structure of ants, unless it is in extremely fine particles. The larvæ, on the other hand, which are grublike, may be fed more or less solid food; this is brought to them by their nurses. The queens are also fed in a similar manner. This is a reason why a poison that acts more slowly, allowing the workers to carry it to the queens and larvæ, is likely to give better results in the long run, although its immediate action is not so spectacular.

Of the two dozen or more species of ants more or less regularly infesting houses in America, practically all are of tropical origin. Among the several species of tiny ants invading the pan-

try is Pharaoh's ant, or the little red ant. Then there is the very large, almost black native carpenter ant nearly one-half inch in length; it may invade the house and almost literally run away with a pan of doughnuts. Between these two extremes in size are the numerous common house invaders — just plain ants.

Means of Exterminating Ants

One species of these moderate-sized ants is the Argentine ant, a comparatively recent introduction from South America into Louisiana, thence to California, and spreading where climatic conditions are fairly tolerant. This species of ants is without question a serious foe not only to householders, but also to fruit growers, since it is a strong ally of the dangerous mealy bug of the orchard and vine.

The presence of foraging ants in the house is a sign for action. They have been guided to food by their keen sense of smell, and before one knows it, scouts have returned to the nest and a line has been established. Scraps of meat, crumbs of cake, bread, sugar, and the like left on the shelves, in the sink or in other open places, will certainly soon attract ants.

Cleanliness is essential to ant control. These busy creatures find food particles that only a vacuum cleaner or hot soapy water with elbow action will remove. The dusting of ant powders in crevices around the pantry and across the trails will generally act at least as a repellent. The most effective ant powders contain sodium fluoride as the principal ingredient.

House-invading ants can usually be traced to their colonies outdoors in the lawn, dooryard, or under the house. Frequently much good can be accomplished simply by drenching the nest with boiling water or kerosene. The distribution of ant poison in cans and other receptacles in the yard and around the foundation of the house must be done with some caution, because of the danger to young children and pets.

Sodium arsenite is the poisonous element usually used in ant sirups. The Department of Agriculture recommends the following formula:

Granulated sugar	1 pound
Water	1 pint
Sodium arsenite	125 grains
Concentrated lye	1 ounce

The mixture should be boiled and strained, and on cooling used with sponges in perforated cans. The addition of a small amount of honey is said to add to this mixture's attractiveness to ants. Naturally the greatest precautions should be taken in preparing this sirup and in safeguarding it afterward, to prevent its being the cause of poisoning to human beings or domestic animals.

A related formula experimentally worked out for the Argentine ant, is given in a Department of Agriculture special bulletin on this insect:

Granulated sugar	12 pounds
Water	11 pints
Tartaric acid (crystallized) ½ ounce	
Sodium benzoate	½ ounce

These ingredients should be boiled together slowly for thirty minutes and the mixture allowed to cool. Three-fourths ounce of sodium arsenite should then be slowly dissolved in one-half pint of hot water. This should be allowed to cool and added to the sirup, stirring it thoroughly. By adding two pounds of pure honey to the sirup, the mixture is ready for use.

Cockroaches

Cockroaches rank among the larger insect inhabitants of the earth, some of them reaching a body length of nearly two inches, inclusive of their long slender feelers. Their bodies are greatly flattened, and are a smooth, shining, chestnut brown to black. Although most roaches have fairly well-developed wings, they are typical running insects, scurrying hither and thither under cover of darkness, for they are night prowlers, hiding away in dark crevices during the day. Thus old, ill-kept, dark houses, with warm kitchens and pantries in winter, are most commonly invaded by the cockroach.

This insect, of which there are four or five house-inhabiting species in America, especially the small German cockroach, or croton bug, is particularly disgusting for two reasons: (1) Because of the indescribably offensive roachy odor that it lays down on everything with which it comes in contact; and (2) because of its indiscriminate and dangerous feeding habits. Roaches have biting mouth parts like those of grasshoppers, and consequently actually nibble their food bit by bit. They are particularly fond of sweet and starchy matter. Their fondness of starchy substances leads them to do considerable damage at times in loosening hat bands, shoe linings, and book bindings.

The female cockroach carries around with her a dark-brown, podlike structure, which protrudes conspicuously from the tip of her abdomen. This is the egg case. When the eggs are

about ready to hatch, the egg case is deposited in some warm, dark crevice, and soon the little roaches emerge. They are at first wingless; but gradually, after molting their skins from five to seven times, they reach the winged state and mature size.

Sunlight the Enemy of Roaches

To control the cockroach, one must bear in mind that daylight is its greatest enemy. One should do away with

The Two Visions

BY J. H. JEYS

First Vision

WHAT darkening shadow do I see
Spread like some vast, dark pall,
As though some great catastrophe
Is on the earth to fall?

With swelling roar why rend the rocks?
Why doth that rain cloud lower?
Why these terrific earthquake shocks?
That cyclone's awful power?

Why are these fires that fiercely burn
To depths of lowest hell?
What lesson here is set to learn?
What truth is here to tell?

Sinner, the Son of God was sent
Our slumbering souls to save.
He through these scenes of sorrow went,
To snatch us from the grave.

These lowering clouds, those gloomy
glades,
This darkness and the loss,
These nameless fears, uncertain shades,
That cold and cruel cross,

That shameful smiting on the cheek,
That mockery we see,
That gentle sigh, that answer meek—
'Twas all for thee and me.

Second Vision

What beauteous light dawns on my sight?
What scene of joy is this?
What streets of gold do I behold?
What ecstasy of bliss?

What is this scene of living green?
What are these mansions fair?
What is that tree that here I see
Whose odor fills the air?

What is that sound that all around,
Like voice of waters grand,
With glad acclaim adores the name
Of God from land to land?

Can all this view I see be true?
May I be immune from strife?
And may I eat of that blest tree,
And drink the water of life?

O sinner, all this abundant bliss
Was purchased by Him who died;
And He gives it free to you and me
Who believe in the Crucified.

His dear voice calls, and the sweet sound
falls

Like music upon our ears,
"Come ye and rest on My loving breast,
And cast away all your fears."

Medaille, Iowa.

old-fashioned sink cupboards. Open clean spaces in which sunlight, or at least broad daylight, may freely enter will never harbor cockroaches.

One of the most effective means of ridding the premises of roaches is dusting with commercial sodium fluoride, either pure or diluted one half with some inert substance, such as powdered gypsum or flour. With the use of some dust gun or blower, the sodium fluoride can be thoroughly dusted over the shelves, tables, floors, and the runways and hiding places.

The immediate effect is to cause these insects to come out of their retreats, and to rush about more or less blindly, showing evidence of discomfort. This is followed in the course of a few hours by death. The dead roaches can be swept up and burned, and complete extermination is effected within twenty-four hours. It is not definitely known whether the sodium fluoride acts as a contact insecticide through the breathing pores or as a stomach poison. Probably it acts in both ways.

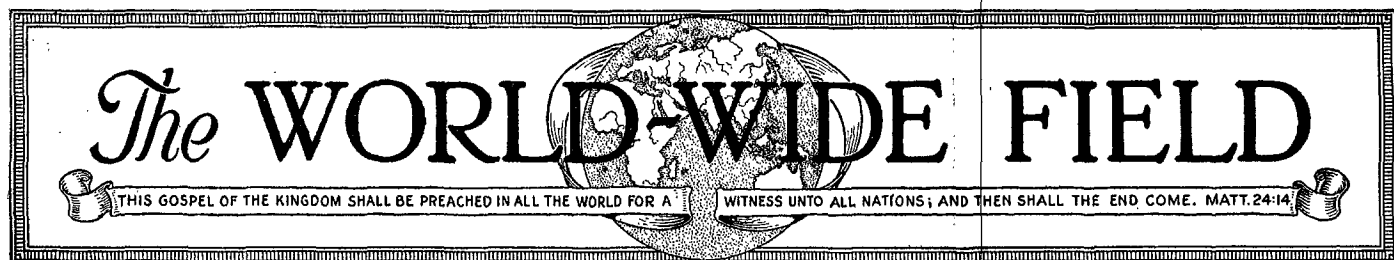
Powdered borax also enters into the composition of many of the so-called roach powders. This substance may be used either pure, as a poison or repellent, or mixed with some other substance to render it attractive to the insects. Several correspondents have reported great success from the use of a mixture consisting of one part of powdered borax to three parts of finely pulverized chocolate, this mixture to be freely sprinkled about the infested premises.—*Hygeia*.

The Value of the Bible

A MAN who had never been taught the value of the Bible as an aid to the Christian life, once obtained a copy of the Scriptures, which he read with much interest. When he had finished he said: "This is a fine theory, but I wonder how it would work in practice?"

On the train on which he was traveling he noticed a lady who, he was told, was a Christian. He watched her attentively to see how she would act, and said: "If I can see anything in her conduct like this Book, I will believe it."

Before the day was over he had seen so many little acts of unselfishness on her part, and so much thoughtfulness and consideration for her fellow-passengers, that he was deeply impressed, and the result of that railway ride was that he went to his home determined to make the Bible the guide of his whole life and become a true and consistent Christian.—*The Sabbath Observer*.



The Face of Christ

BY ALBERT CAREY, M. D.

JESUS, Thy face I long to see
In realms of blest eternity;

But O, to see it now!
'Twill glorious be in that glad day
When sorrows all are passed away,
But I *must* see it now.

It then will fill my heart with joy,
With all things passed that can annoy;
But here these all abound;
And here and now I must prepare
For those bright glories beaming there
Where harps of gold resound.

Oh, let me *now* Thy face behold!
In all its beauty, Spirit-told,
May it before me stand;
And as I see the lines of love,
Thy gentle grandeur from above,
May these my life command.

Ah! here it is, beside the bier,
Where rains the mourner's bitter tear,
Where pain and sorrow grow.
Now, Lord, I see: Thy face is found
Where broken bodies strew the ground,
And burdened backs bend low.

As I the burdens share, O Lord,
And light the load with Thy kind word,
Thy beauteous face I see.
O blessed path by Jesus trod!
'Tis here I meet the Christ of God,
And His face quickens me.

The Anchor Holds

Experiences in Divine Healing

Two Interesting Letters

WE have reported in the REVIEW of late some intensely interesting experiences of divine healing. One of these, the healing of Elder E. W. Farnsworth, was given in an address to the General Conference in Milwaukee, and was later published in the columns of our church paper. The remarkable healing of Mrs. W. H. Anderson, of Angola, Africa, was published last autumn.

It is encouraging to learn from recent letters that in both these experiences the anchor still holds, the wonderful blessing which God gave to His children is still maintained.

Word Regarding Elder Farnsworth

From a personal letter from Mrs. V. J. Farnsworth, of Glendale, Calif., under date of February 11, we take the following statement regarding Brother Farnsworth's condition:

"We want to tell you first how much we enjoy the REVIEW, and we

are among the old people who appreciate the larger type. Mr. Farnsworth still reads most type without much difficulty, but his principal trouble is that he has grown quite deaf. This is quite a trial to him, but we are glad to say he is in excellent health. He has not been so well for years as during the past six months. The past five Sabbaths he has preached in as many different churches in this vicinity. His message has seemed to touch the hearts of the people, and we are very thankful that he still has the privilege of bearing witness to the truth.

"He is called to visit and pray and write to many who are afflicted. To-day comes a call from Ohio, and another from the northern part of this State. There are few days when he is not called upon to pray for the sick. One very interesting case was that of a brother from Walla Walla who visited us last October. It was easy to see that he was in great distress. He told how his wife had been stricken with tuberculosis, and he had been informed there was no hope that she would live. But he could not give up all hope, and wished prayer that his wife might be spared. Elder Fulton joined us on our visit there, and a special blessing came while prayer was offered. The high temperature fell back to normal, the pulse of 120 was also normal the next day, and since that day she has been recovering. One doctor says one lung is entirely healed, and the other is well on the way to recovery. You should see the look of gladness and relief on the faces of her and her husband. Recently we visited them, and it was a joyful occasion indeed.

"A week ago we received a letter from Sister W. H. Anderson, of Portuguese West Africa, and it so impressed us that I copied it and am sending a copy to you. You will understand that is simply a friendly letter, for we were acquainted with the writer before she was married to Elder Anderson.

"Surely we see that the events before us are momentous, and that we are entering the closing scenes of earthly history. It certainly behooves us to be 'ready,' and to be among those who are keeping their garments spotless."

Letter From Mrs. W. H. Anderson

The letter to which Sister Farnsworth refers we give below. It will be understood, of course, that neither of these letters was written for publication. Sister Anderson writes to Sister Farnsworth as an old friend, and therefore writes in an intimate, personal way. We believe, however, that the details she gives of her experience will be read with deep interest, and may afford help and encouragement to other sufferers who, after they have committed their cases to the Lord, are still contending with the enemy in their battle for complete victory. Sister Anderson writes:

"Your letter to me was like a message from heaven. Surely the Lord had one write me who had gone through an experience which would help me when the test came. When your letter came, I was passing through the very experience you told me I might pass through. At times I doubted God had healed me. I don't mean I disbelieved—if you can understand or harmonize such an apparently contradictory statement. The big mass composing the cancer in my body was gone, but at times I had the same pain in the very same place, and I wondered. But I simply refused to recognize it. I never once told my husband of it. To this day he does not know. I clung to the fact that the mass was *gone*, and did not give place to the queer experience I had one night. The malignancy was in the big lymphatic glands back of the stomach. It kept enlarging and spreading, and was growing rapidly. The arch of the ribs was so tight the diaphragm could not do its work. I felt so tired all the time because of this. Pain reached up to the axilla, and a branch to the breast, and almost over to the liver.

The Prayer for Healing Answered

"When Elder Branson was here, a special season of prayer was held for me, and he anointed me, but I didn't seem to get any better. The mass was still there. I fully expected I should be healed, but since I was not, I thought perhaps my work was finished. The altitude is high here, and Dr. Tong thought a lower altitude would make me more comfortable. There was a special gathering at Cape

Town of all the field superintendents to attend to the yearly distribution of the budget, and Mr. Anderson was called to go down. All thought I'd better go with him; for, from all appearance, the growth would soon be in the lung, and then it would not be long until rest would come. So I decided to go with my husband. Had I stayed here, I should have been all alone. Dr. Tong is stationed forty miles from Huambo, and it was difficult to call him; and anyway at such a time one dislikes to be absolutely alone. We were housed in poor quarters, and every one was foreign to me.

"We arrived in Cape Town Sunday or Monday, and since Elder Branson did not know I was coming, he had planned that Mr. Anderson should attend the camp meetings in Bechuanaland, and notices had been sent, so it was thought best for him to go, and I would stay alone. Our sanitarium had been sold, so all we could do was to get a room with any one we could.

"God came near in the night season, and gave me healing.

"Two days later Mr. Anderson returned. I felt rested and had no pain. He suggested that we visit the X-ray man. I walked with him for over a mile. The X-ray specialist examined me, and he was very rough, but with it all I had no pain. Mr. Anderson said he wondered how I could stand it, for before I had been so sensitive to touch.

"The law here forbids an operator to X-ray any one without an order from a doctor, so he suggested that I see a doctor. I waited two days for our doctor to come. He examined me, and could find nothing at all wrong. Some years ago I took special maternity work at a hospital at Cape Town, and got acquainted with Dr. —. He is a fine specialist, and is also a surgeon. I have great confidence in him, and thought it would not show a lack of faith to ask his counsel, for he has had years of experience. He examined me very thoroughly, and could find nothing. I told him of my fears of malignancy, and asked him what symptoms I would have if it were present, and he said, 'It's no use discussing symptoms, for you have not the least symptom of malignancy.' I asked him about an X-ray, and he said it would be expense for naught. He manifested a real interest in me, probably on account of our association with cases at the hospital as doctor and nurse.

"Going back in my experience, I will say that when I left America, Mr. Anderson had preceded me some months. I had an X-ray taken of this

mass, for I felt apprehensive, but since the work was done for another doctor, the specialist would not tell me his candid opinion. The doctor assured me it was an enlarged spleen. From my previous training I knew enough about X-ray pictures to disagree with the doctor.

"The mass evidently began to grow rapidly after that. I feel sure he would have found it, though it was hidden behind everything. After Dr. Tong came, he wrote to the X-ray specialist, and his reply was, 'I hope you have not delayed an operation to hear from me, for if you have, I fear it will be too late, for the X-ray findings were grave.'

"Dr. Tong made an examination on my return from Cape Town after my healing, and found none of the symptoms he had found before. I was going to say that had I known for sure what my trouble was, I would have felt that I dare not ask the General Conference to return me to Africa, even though I should have been as well off out here as at home. I should have felt that they should choose, if they thought best not to spend so much money for so short a term. However, the Lord knew best, and veiled my trouble from the doctor who was trying so faithfully to help me.

Medical Missionary Work for Others

"I can do heavy work again. Can you wonder that words are inadequate to express my thankfulness to my Father in heaven for such a blessing? I teach four Bible lessons a week in a foreign tongue, which means a great deal of study to give intelligent expression to the truth. I give from fifteen to twenty treatments every day, for one thing or another. For one it is pulling a tooth; another, dressing a sore; another, dressing a bad burn; another needs a dose of medicine; others must have hydrotherapy treatment. Many times I am called out to homes where they cannot come to me.

"I have a little room I use for a dispensary. I have been treating a woman who was bedfast with neuritis caused by pyorrhea. I treated her until she was able to get around, and then advised her to have her teeth extracted, but dental work is very expensive out here, and not very scientific either. These people are very poor, and she said they could not afford it, so I told her if she had the courage to have them extracted without an injection, I would extract them a few at a time as she could endure it. Up to date I have pulled nine. I was to have taken out three more yesterday, but she had been up all night with a sick baby, and didn't

feel equal to it. She has twelve yet to be extracted. Only four of her teeth came above the gums; the rest were decayed below them.

"Three weeks ago I was called to see a man whose legs had been badly scalded. He could not walk, and as he took off his clothing, he pulled the skin off with it. The burns were healed long ago. All these people are Portuguese.

"Another man had been burned in a gasoline explosion, one ear being nearly burned off. There was not a particle of skin on his face from the scalp to his collar bone. Both arms were absolutely raw from the elbows to the finger tips. He evidently had his hat on the back of his head and his shirt sleeves rolled up. How his sight was saved, I don't know; but aside from a bad infection in his eyes, they were all right. He drew the flames up his nostrils into his mouth, so they were terribly swollen. Three days he lay in this state, with the flies blowing him. He had visited a doctor, and had his arms dressed, but the doctor said he could do nothing for his face.

"I'll admit the face was awkward to bandage, for the first three days the pus dripped from his chin on removal of the bandage, and he had a heavy beard. When this grew for a week, you can imagine how it felt to him, and how difficult his face was to cleanse. Maybe the doctor foresaw this. Twelve treatments were given, and he was all right. The Lord uses the little we are able to do, and accomplishes the cure. I only cite these cases by way of illustration.

"Going to see these different patients (and many come to me as well) tends to break down prejudice. A little girl was sent to me for old standing sores. Later her father brought a boy with a badly infected foot. I treated it before him, and the child was instantly relieved. In this way we got acquainted with the family.

"A law was passed this year which finally would have resulted in closing all our schools, and we didn't know what to do. But we became acquainted with a family who meet all the requirements of the law, are intellectual as well as influential, and I am studying the message with them. We are hoping and praying that they will obey the truth and become connected with our work. At present the gentleman is a labor collector for the government. The Lord has a thousand ways ready to bring relief that we know nothing about.

"The work is progressing on this coast. Mr. Anderson was scouting around in the Cameroons for six months last year, and found four sites

where missions could be established, and he started one. During the last four months he has been home one month and eighteen days. He has become so used to sleeping on mother earth he fell out of bed one night after coming from one of his trips. He wasn't used to sleeping on bed springs.

"The last quarter's Sabbath school report shows we have an attendance of over 1,300 in the Sabbath schools of Angola, a goodly number baptized, and several hundred in the baptismal and hearers' classes. At one of our camp meetings an old witch doctor made a confession and burned all his witchcraft paraphernalia before the people. It was a wonderful demonstration of courage, when one understands what this meant to the heathen. There are over 100 in school up there and sixty in the baptismal class. Truly the heathen are 'being awakened.'"

Words of Appreciation

WE wish we had space to publish from time to time all the good words that we receive from the field regarding our church paper, but this would be quite out of the question. We are, however, prompted to make quotations from several letters we have received of late. These express approval of the recent change in our mechanical make-up, particularly in the large type we are now using in the paper.

Dr. A. B. Olsen, of Battle Creek, Mich., writes:

"The new REVIEW is most excellent. I want you to know how much we appreciate its weekly visits. We couldn't do without it. I have read it all my life. It is the greatest pastor we have in our church. It seems to be getting more and more interesting and helpful."

W. D. Dortch, of Hendersonville, N. C., says:

"I wish to thank you for the REVIEW in its new type. I think it is just fine. It suits one of my age. I will soon be seventy-two years old, and I have been a faithful reader of the REVIEW for fifty years. I don't see how one could keep pace with this wonderful message and not read it."

Mrs. Grace Needham writes from Galt, Ontario, Canada:

"While I am writing, I should like to tell you I am delighted with the new type of the good old REVIEW. The other type recently used bothered me in reading, and I am sure the new type will be a pleasure to all elderly people. My father is eighty-three years of age, and has enjoyed the RE-

VIEW for nearly fifty years, ever since this message was brought to him by Elder D. T. Bourdeau. Father and mother were among the very first converts of the South Stukely, Quebec, church. The REVIEW is one of the family with us all; we could not do without it. May God bless you abundantly, and all who receive it."

Edgar H. Magee writes from Portland, Oreg.:

"I was one of the many who made request that our good church paper be printed in larger type. If all others who made the same request appreciate the change as much as I do, I am sure you will feel well repaid for the effort you have put forth in their behalf. I hope that every Seventh-day Adventist family may soon be a subscriber to the paper, and that it may be a guide and encouragement to each one to press on and finish the work, and thus prepare for the coming of Jesus."

R. E. Crawford, of Brookfield, Ill., says:

"I like the new size of the REVIEW and the size type you are using. My efforts will be used unstintingly in helping to increase its circulation."

From J. M. Dickerson, Apison, Tenn., comes this message:

"I am writing to tell you that I appreciate the REVIEW in its new dress. I have been a reader of it for nearly forty-seven years. Without our good church paper I cannot keep pace with the message which is going by leaps and bounds. I would like to see every Seventh-day Adventist have our church paper."

Thomas Poole sends us this word of encouragement from North Lake, Wis.:

"I want to tell you how my wife and I enjoy reading the REVIEW AND HERALD with its large type. We can read by the hour. While before it was a strain on our eyes, we can now read with joy and comfort. We do not get to church very often, as we live thirty miles from the Milwaukee church, to which we belong. So you may be sure we enjoy reading our church paper with its cheering, uplifting articles."

Mrs. Florence W. Haughey writes from Grand Island, Nebr., where they are endeavoring to erect a little church as a memorial in that city:

"I believe you will be interested to know that recently I asked a sister who has not long been in the message if she would like to take the REVIEW AND HERALD, and she said she would. A little later I again asked if she would care to take *Home and School*. She assented to this. Encouraged by the result of this little effort, and believing the REVIEW would be a bless-

ing in other homes too, I asked the elder for the privilege of putting the matter before the church. This privilege was granted, and a number have said they will subscribe."

We wish that many others would follow the good example set by this sister. We know that a little effort on the part of our readers would induce many new ones to subscribe for our church paper.

From Glendale, Calif., comes this good word from G. S. Howell:

"Having been a reader of the REVIEW for about sixty years, I feel that no publication in the denomination is of more vital importance to the individual membership. As an editor I know I need not tell you that the make-up of a publication has a good deal to do with its being read, and I know of no one thing that has a stronger appeal than the type. I am sure that to that class of readers past threescore and ten, the dropping out of the small type will be greatly appreciated, and the larger reports from mission lands will be eagerly read."

Mrs. Emma Nicola, of Worthington, Ohio, says:

"I want to tell you how much I appreciate the large type in which the REVIEW is printed. I am so glad that I can read it now, and that it doesn't tire me as it used to when it was in fine print. My husband and I have taken the dear REVIEW for over fifty years, and we could not do without it. We are now both in our seventy-sixth year, and our eyes are growing dim with age; so you see we do appreciate the large type. Oh, how our hearts are thrilled by the wonderful work the dear Lord is doing in all parts of the world! The REVIEW is our meat and drink. I would rather do without a meal a day than to be deprived of its weekly visits."

Manual Labor in True Education

BY O. J. LAWRENCE

SYMMETRICAL education is important. Many realize this too late. Recently some valuable thoughts appeared in the *Business Men's Weekly*, published at Nassau, Bahamas:

"Education is not complete unless the body, the mind, and the heart are equally educated. True education includes the whole being. It teaches the right use of oneself. It enables us to make the right use of brain, bone, and muscle, of body, mind, and heart." So said an experienced educator.

"Labor is not degrading. Adam in the beautiful garden of Eden be-

fore sin entered this earth, was a farmer. Paul the great apostle did not think he was above laboring with his hands; his knowledge of tentmaking often became of use. Truly great people realize the dignity of labor.

"How much better off is the man who procures some return for his efforts than he who wastes his time in useless amusements which often result in strife. Useful occupation is one of the surest safeguards against evil, while the face value of idleness is ruin.

"Manual labor helps us all to keep young, contented, energetic, and resourceful. Considerable has been said on each of these subjects, but consider the contentment of the workingman at the close of the day in comparison with the chronic loafer. The Israelites from time immemorial have regarded industrial training as a duty, and in this respect we can well afford to copy them.

"A sound body is required for a sound intellect, and the way to procure a sound body is to be a practical worker."

The Orlando Sanitarium

A RECENT letter from Brother Charles E. Rice, associate secretary of the Medical Department of the General Conference, speaks of the good report that he has received regarding our sanitarium at Orlando, Fla. Brother Rice says:

"You will be glad, I am sure, to know that the Orlando (Fla.) Sanitarium has been making progress during the last few years, despite the general financial reaction in the State of Florida. It is the first institution in our entire group to completely roll away its reproach of debt. Of course, I mean by this its note indebtedness. All our sanitariums carry accounts from month to month, hence the records are not entirely clear. Orlando has reduced its note indebtedness to only \$8,000, and has set up a cash reserve covering this amount, so that it can be paid off any day. This amount of indebtedness, namely, \$8,000, is not due as yet, hence it cannot be immediately paid.

"The Florida Sanitarium and Benevolent Association was incorporated just twenty years ago this fall. At one time its indebtedness equaled 70 per cent of its assets, and its equity in its own investment was only 30 per cent. At the present time, which is its twentieth anniversary, it stands free from note indebtedness. Of course this has not been achieved without hard work and real economy. They are greatly needing some improvements, including a new hospital

building, but the entire board, doctors and all, have felt that their first duty was to get out of debt; and now that they have accomplished this, they are looking forward to securing some of the better facilities which they have needed so much."

What Our Sabbath Schools Can Accomplish

BY A. R. OGDEN

SOMETHING of what our Sabbath schools can accomplish as soul-winning agencies is well illustrated by the growth of the Sabbath school work in the Santo Domingo Mission field. Just yesterday, while visiting at the office of this mission in the city of Santo Domingo, Sister R. Gideon Jones, the Sabbath school secretary of the mission, handed me a report of their schools for the year 1928 as compared with 1927. It is indeed an interesting report in all its details, showing substantial gains not only in the total Sabbath school membership and offerings for the year, but in each of the departments.

The membership of their thirteen schools at the close of 1927 was 288, and 1928 closed with a membership of 589, a gain of 301 members for the year, thus a little more than doubling their Sabbath school membership in that time. This excellent result has been accomplished by every Sabbath school member's becoming an enthusiastic missionary in Sabbath school lines, inducing friends and neighbors to attend and become regular members of the Sabbath school. Sister Jones stated that they had set a goal for one thousand members in this little mission Sabbath school before the close of 1929. And judging from the way they are going at it, the desired aim, it seems, may be fully realized before the close of the year.

The Santo Domingo City Sabbath school set its aim for one hundred new members for the year, or twenty-five for each of the four quarters. But more than thirty members were enlisted during January. While there will be some losses, it is very evident from this good start in the capital city that doubling their membership again during this year, may become an accomplished fact, not only for this Sabbath school, but for all the schools of the mission.

Not only has the Sabbath school membership increased as indicated by the foregoing, but it is interesting to know that the Sabbath school offerings for 1928 showed a gain of several hundred dollars. What might not be accomplished by our Sabbath schools throughout the world if every Sab-

bath school in every conference and mission field would become as interested and enthusiastic for growth as our Santo Domingo Sabbath schools?

Personally I believe that our Sabbath schools should become, and will more and more come to be, the greatest soul-winning agency in our organized work around the world for the ingathering of new believers.

Meetings in Brazil

BY CARLYLE B. HAYNES

THE annual meeting of the East Brazil Union Mission committee began in Rio de Janeiro on Dec. 5, 1928. It was attended by the superintendents of all the local missions in this territory,—C. C. Schneider of Rio City, H. G. Stoehr of Espirito Santo, L. B. Halliwell of Bahia, E. M. Davis of Minas Geraes, and E. P. Mansell of Pernambuco. In addition to these field leaders were the departmental secretaries, L. G. Jorgensen and Benedicto Silveira, and the secretary-treasurer, U. V. Wissner.

From outside the field were C. L. Bauer, R. R. Breitigam, and the writer from the South American Division, and during the closing days of the meeting, W. A. Spicer and W. W. Eastman from the General Conference, together with J. L. Brown from the division. The meetings were all presided over by the superintendent, E. H. Wilcox.

Most encouraging reports of progress were brought in by the field leaders of the activities under their supervision. The Rio City Mission reported a membership of 605, a gain of 180 during the biennial period; Espirito Santo has a membership of 774, gaining 109 for the two years; Minas Geraes now has 220 members; Pernambuco, 361; Bahia, 227. In all these fields the colporteur work is making remarkable progress and winning many souls.

Following the committee meeting, general meetings were held for several days for the believers in the churches at Rio. These meetings during the day were held in the Central Church, and at night in a large, centrally located hall on the main street of the city. They brought much help and encouragement to the brethren.

The close of these meetings was darkened by the illness of Elder Spicer, whose ministry had been greatly blessed. It brought sadness to all to know he was suffering much pain.

Some changes were made in the working force of the field. Elder Halliwell was appointed superintendent of the newly established Lower

Amazonas Mission; his place as superintendent of the Bahia Mission was filled by appointing L. G. Jorgensen to that post; Ellis Maas, not yet in the field but to come from the States in June, was appointed educational secretary of the union.

One of the greatest needs in East Brazil is men. They have budgets enabling them to put on more men, but they cannot find them. Is it not time for all of us to unite in the prayer of our Lord that He may send forth laborers into His harvest?

South Brazil

The meetings in the South Brazil field were all held at the college at Santo Amaro. They began on December 17 with a joint publishing and home missionary convention. J. L. Brown was in charge of the publishing interests of this meeting, and R. R. Breitigam took care of the interests of the home missionary department. W. W. Eastman, of the General Conference, gave helpful instruction regarding the development and carrying forward of the book work.

This convention was attended by the field leaders, secretary-treasurers, field secretaries, and departmental secretaries of the local and union fields in both the East and South Brazil Unions. The instruction given was of the most helpful and practical nature. I have every expectation, as a result of this convention, of seeing a strong development in the activities of our people in Brazil in these two important departments.

Following the convention the annual constituency meetings of the Collegio Adventista and the Casa Publicadora Brasileira were held, followed by the meetings of the two newly elected boards of these institutions. The attendance at the college is larger than ever before, and the prospects are that 1929 will see it still larger.

One of the most heartening things in Brazil is the success of our book work, and the prosperity of the publishing house. Its profits for 1928 will amount to \$20,000 gold. Of these profits the publishing house turned over to the division the liberal gift of \$13,750. This the division has been happy to redistribute to various enterprises in Brazil, \$3,750 being given to the college, and \$5,000 to each of the two Brazil unions. We feel truly grateful for this fine spirit of liberality on the part of our publishing house, and we rejoice that God is giving such success to the book work in Brazil. It is fine that an institution, so lately needing and receiving help to maintain itself, has now reached the place where it can extend a help-

ing hand to other enterprises while at the same time providing for a large increase in its own work. This is certainly something to thank God for, and we do so most fervently.

Following the constituency and board meetings the biennial session of the South Brazil Union Conference was held, beginning January 2 and continuing to the close of the 7th. This was an excellent and well-attended meeting. The São Paulo Conference reported 294 baptisms during the two-year period, bringing its present membership to 1,406. Its tithe had increased from \$33,804 to \$41,643 during the same time. Its book sales for 1928 amount to \$61,000.

The Rio Grande do Sul Conference reported 225 people baptized during the two years, making its present membership 1,200. Its colporteurs sold \$20,625 worth of literature during 1928. Its tithes were higher in 1928 than ever before, amounting to \$10,625.

The Santa Catharina-Paraná Mission reported 315 baptisms for the two-year period, the largest for any similar period. The membership is now 1,474. Literature to the amount of \$13,167 worth was sold during the two years, of which 70 per cent was in the Portuguese language and 30 per cent in the German. The tithe has had a steady increase year by year.

The president of the union, N. P. Neilsen, reported 425 baptisms in 1927, and 427 in 1928, the total membership now being 4,020. He showed that the membership had doubled since 1917, that the tithe was five times as large as in 1917, and that the mission offerings were ten times as large as in 1917.

The conference rejoiced in being able to send out its first foreign missionary during the year. Brother and Sister João Gnutzman went from Brazil to Angola, Portuguese West Africa, just before the session opened.

The business of the conference was quickly transacted. The same officers were re-elected, N. P. Neilsen as president, and G. E. Hartman as secretary-treasurer. No changes were made in the departmental posts, G. F. Ruf being re-elected as educational and home missionary secretary, and Manoel Margarido as field missionary secretary. A four-year term was adopted instead of the two-year term prevailing previously.

It was a good meeting. An excellent spirit prevailed throughout. We look for still larger things from Brazil from now on.

Systematic Benevolence

BY E. F. HACKMAN

JUST now while the Treasury Department of the General Conference is promoting the idea of systematic giving for missions among the churches of North America, it might be a good thing to stop and think just what it would mean to the cause if every believer should practice it. There is something mysterious about the word "systematic." It accomplishes wonders. Webster defines the word as follows: "Methodical. Formed with regular connection and adaptation. Subordination of parts to each other, or to the design of the whole." In other words, systematic giving is simply giving according to system. The design of this denomination is to carry the everlasting gospel into all the world. The plan of systematic giving is only a practical idea that will enlist every church member in giving, week by week, a certain amount which he himself has determined, to foreign missions, thus assuring the Mission Board a steady stream of funds.

When I first heard of this plan, I was opposed to it. I imagined that it hindered freedom of giving; that the General Conference was exacting a little too much by asking us to cooperate in a plan which required us to write our names and addresses on a card, mark down our weekly offerings, and turn the stub over to the church treasurer; that in some way or other they wanted to check up on us. But after careful thought I came to the conclusion that such was not the intention. The stub which is torn off and handed to the church treasurer, is not used for check-up purposes, since it is impossible to know how much the individual gives when he alone keeps the record of his gifts; but it is used in ascertaining the amount of mission money that the church and also the conference may count on for the ensuing year. The object of the plan is to help us form the habit of systematic giving, which we will agree is a good habit to form. Certainly the plan, as advocated, comes more nearly to the Bible plan found in 1 Corinthians 16:2: "Let every one of you lay by him in store, as God hath prospered him," than the promiscuous and spasmodic efforts which have characterized our giving through the years.

I doubt not that many of our people do not need this card, for they have already acquired the habit of laying aside each week, or month, as the case may be, a definite amount for missions; but there is a class who give just what they happen to have handy

CHRIST died for every man.

in their pocketbook, with no thought of giving according as the Lord has prospered them, and this class need to form the habit of systematic giving. In fact, most of us do not know the exact amount we give for missions during the year. This plan would accomplish much if it gave every church member this information. I am afraid many would be surprised to see their yearly record, for they imagine they give a great deal more than they actually do.

Just think what would be the result if we all gave systematically, and laid aside each week a previously determined amount. If all our 125,000 church members in North America would follow the plan, our mission treasury would not lack funds, and we would be able to pass on to the mission fields many more thousands of dollars than we are now doing.

Recently I was impressed with the power wrapped up in systematic giving when I read the following little excerpt from the *Missionary Review of the World*: "If Christians in America would give one postage stamp per week for foreign missions, it would mean thirty million dollars in one year. If one car fare for a week, seventy-five million. If one dish of ice cream for a week, two hundred million. If the equivalent of one hour's work at the rate of unskilled labor, nine hundred million." Does not this illustrate the power in systematic giving?

The pledge card does not call for us to give anything above that which we are able, neither does it ask that we give the same amount each week; but what it does ask for is weekly giving by all, whether it be a large amount or a small amount, and that that amount average a certain weekly sum to be decided upon by the individual himself. Now, surely there is no compulsion in that, as it leaves the whole matter in the hands of the individual.

As both the Scriptures and the spirit of prophecy emphasize systematic giving, what other plan could you devise that would represent it fully if this new plan does not? I believe this plan to be heaven born. The world marvels to-day at the organization perfected by Seventh-day Adventists. They are astonished when they hear of our plan for supporting the ministry through the tithe. Isn't it time that we take another advance step, and as workers and church members adopt the plan of systematic giving which will be one more step in perfecting God's plan of organization in His remnant church, and which will enable the Mission Board to answer quickly the calls for men and means?

Tortola

BY MRS. CARRIE KNIGHT

TORTOLA is a British island about forty miles east of St. Thomas. My husband has oversight of this island as well as St. John, St. Croix, and St. Thomas. We have been here with the Tortola people several days. This morning we took an eighteen-mile walk to look up six families of our people who live too far away to attend the church in Roadtown. The sea is often so rough it is not possible for us to visit them in Tortola as often as we wish we could; for this reason we very much need a worker stationed there, and are praying that soon we may have one.

We held a series of meetings there some months ago, and several took their stand for the truth. One man, who was a drunkard, spent all his money for drink and tobacco, and lived very poorly. He gave up his drink and tobacco, has faithfully kept the Sabbath since, and is now ready for baptism. The rum seller there told us that at the time we were there he had two large bottles of rum for this man, but when he accepted the message, he refused to take them, saying he was forever done with the stuff. He himself told us that before he was converted he spent every cent he could get for liquor, and never had any of the comforts of life, but now he has been able to buy a good horse and other needed things.

Another man went crazy and imagined he was John the Baptist. He would run over the hills without clothing, his hair grew long and shaggy, and his beard covered his face. He was a terror to everybody. During the hurricane of 1924 he was injured, and was so badly crippled he could not walk. We visited him and gave him Bible studies and reading matter and prayed with him. He was converted and healed, and now he walks to church to every meeting, and cannot praise God enough for His saving power.

So the work is going. We are hunting and fishing for souls among the hills and deep valleys.



THE terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them;" but "cursed be he that confirmeth not all the words of this law to do them." The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the

house of Israel: After those days, saith the Lord, *I will put My law* in their inward parts, *and write it in their hearts*. . . I will forgive their iniquity, and I will remember their sin no more."


The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." And when among men He said, "The Father hath not left Me alone; for I do always those things that please Him."—"Patriarchs and Prophets," p. 372.

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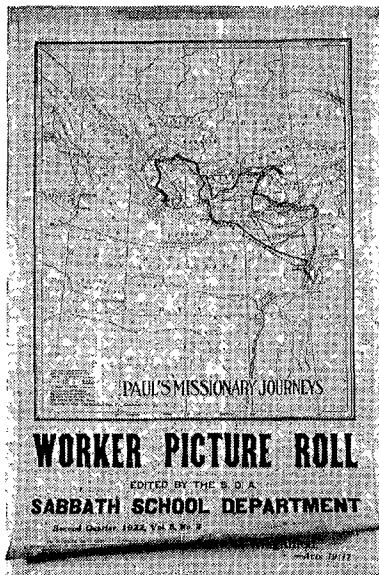
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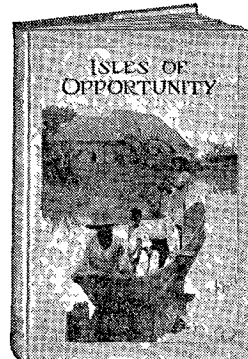
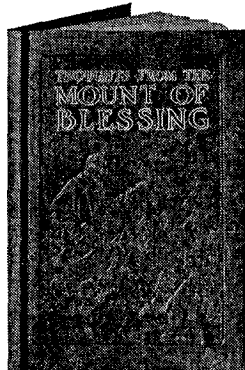
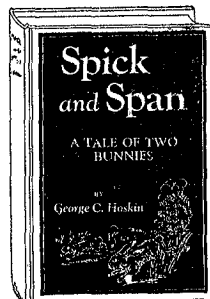
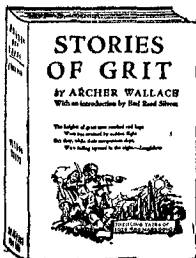
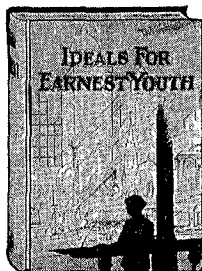
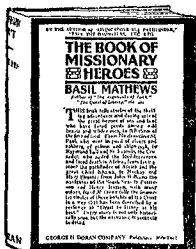
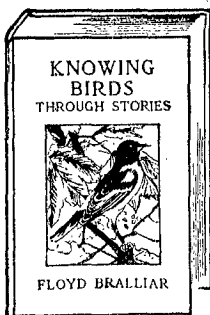
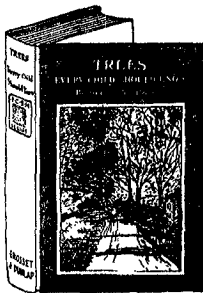
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Omens of Cheer

ALMOST every mail from the Latin-American field illustrates the reason why the Lord in Isaiah continually bids us to be of good cheer and not to be dismayed as He opens the fields and gathers His children from afar. The opening doors bring great perplexity to the workers. A recent letter from Elder E. E. Andross says:

"I am glad to tell you that looking upon the fields in our division from the standpoint of the many open doors, and the urgent calls for help that are coming to us from every quarter, and the many new interests that are springing up almost everywhere, we have great reason for encouragement. But if we consider our financial limitations and the apparent impossibility to provide help to answer these calls, we are inclined to become discouraged. The burden presses upon us very heavily, but I know that God, who has opened these doors and has created these interests, will in some way make it possible for us to care for them.

"A letter just received from Brother Howard, who recently went to the capital of Nicaragua, reports the baptism of four candidates. This is the first fruit of our labors in the Spanish portion of Nicaragua. One of these candidates is the daughter of the chief of police of the capital city. Quite an interest is developing. Brother Parsons reports two hundred new Sabbath keepers in the Lake Mission, Mexico, fruits of our colporteur work in that part of the field."

W. A. S.

Books That Would Not Burn

At the beginning of vacation this year, we sent two of the girls from our training school in Chillan, Chile, to the city of Valdivia, to work with

"Our Day." This city had been worked twice already with this book. The first week, they took orders to the amount of 1,400 pesos, or \$175 gold. One man they canvassed said:

"I have this book, as well as 'Coming King,' 'Heralds of the Morning,' and 'Great Controversy.' There is something strange about these books. Recently my house burned. Everything in it was destroyed but these books. They were in my library with my other books, which were all burned, but these four books were not even scorched."

The girls told him that doubtless God had protected them so he would have an opportunity to read the special message they contained.

J. D. LESLIE.

ELDER GEORGE F. ENOCH writes from Colombo, Ceylon, under date of January 1: "At last Mrs. Enoch and I are back in the mission field, this time in Ceylon. There are fifteen members in the little church here, aside from the workers, so there is surely a great need. Colombo is a city of more than two hundred thousand, and there are about five million people in the island."

The Virgin Mary and the Sabbath

"THE virgin Mary kept the true Bible Sabbath according to the fourth commandment, and that is the reason we are keeping it." So stated a father and two sons after one of our evening meetings in David, province of Chiriqui, northern Panama.

We had never seen or heard of these people before. They had come down that day from away up in the interior. The Lord certainly directed them to our meeting. When asked if there were others keeping the Sabbath, he said, "Yes." His wife and a number of other families around his place were also keeping the Sabbath.

We told them that they were right, and that it was true that the virgin Mary did keep the seventh-day Sabbath, as did also all the other holy women, and we quoted the following text:

"The women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 55, 56.

Surely the Lord is going out before us, brethren, and the opening doors of providence are urging us con-

tinually forward. Hands are being outstretched to us from unexpected places, beckoning us to come to them and teach them the way of truth more perfectly. L. L. HUTCHINSON.

Ft. Jameson, Northern Rhodesia

A MOST interesting thing happened here recently. It being New Year's Day, we thought of having a little entertainment for our own schoolboys and workmen. But when the natives heard about it, they all came to see what we had to offer. The chief, of course, was here. He is a constant attendant of our church and a member of our school. He had not known of our plan for an entertainment, and had sent for all his headmen to come to see him on that day. They went to his village to see him, but on hearing that he was here, they all came on to the mission, nearly a hundred of them, representing villages within a fifty-mile radius. It was the opportunity of a lifetime, and we thanked God for it.

As soon as I learned about it, I gathered them on the porch where we slept that first night, and told them of the glad tidings and about our work, our school, and our hospital. I talked to them for nearly two hours. At the end of the talk, we asked them how they felt regarding our holding an evangelical effort in their villages. They were all willing that we should come, and said that they would talk it over among their people and report to us. I believe the Lord guided them here, and is going to open their hearts to receive the gospel.

The government is friendly to our work, and has already sent me medicines for various diseases, including hydrocreol for the leprosy work. We have already started a leper colony, and ten are receiving treatment. More would come if we could feed them. These that are here are very much pleased with their progress. One of them is a chief, and if we can help him, it might mean a good help to our work. E. G. MARCUS, M. D.

ELDER J. L. CHRISTIAN, superintendent of the Meiktila Training School in Burma, writes under date of November 20: "The work in Burma is progressing. We are looking forward with more than ordinary pleasure to the visit of Elders Montgomery and Town to our field. We are all, members and workers, taking fresh courage from the completion of a new and representative church and headquarters building in Rangoon, the first one denominationally owned in more than twenty years of effort in Burma."