

The Advent Sabbath
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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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A Group of Patagonian Indians Dressed in Natural Furs

We are doing some work in this part of the great world field. Read the article from Elder E. L. Maxwell, on page 14 of this number.

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.

Names of the Days of the Week

"Who named the days of the week? and how do we know that we still have the original order of the days; that is, how do we know that the day commonly called Saturday is the true seventh day of the original weekly cycle?"

The following are the names of the days of the week as given in the eleventh edition of the Encyclopedia Britannica, article, "Calendar," sub-section, "Week:"

Latin	English	Saxon
Dies Solis	Sunday	Sun's day
Dies Lunae	Monday	Moon's day
Dies Martis	Tuesday	Tiw's day
Dies Mercurii	Wednesday	Woden's day
Dies Jovis	Thursday	Thor's day
Dies Veneris	Friday	Frigg's day
Dies Saturni	Saturday	Seterne's day

"The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of Greece. In legislative and judiciary acts the Latin names are still retained."

These names are comparatively modern, originally only the sixth and seventh days being named; the sixth day was called "the preparation day," and the seventh day "the Sabbath."

The Sabbath, being the marker of the weekly cycle, very naturally gave its name to that cycle, just as in Greece the Olympian games, occurring every fourth year, gave the name "Olympiad" to that four-year period, so that the Greeks measured time, not primarily by years, but by Olympiads, so that in Greek history events are described, not as taking place in any given year of an era, but in the first, second, third, or fourth year of a certain Olympiad.

Just as the Olympian games gave their name to the period of four years, so the Sabbath of the Lord gave its name to a period of seven days. Thus in Leviticus 23:15, as rendered in the Authorized, or King James, Version of the Scripture, we read, "Seven sabbaths shall be complete," that is "seven weeks shall be complete," and it is so rendered in Jewish translations.

Now as to how we know that the original week has come down to us,

and that we have the same Sabbath in unbroken succession from creation, we need only refer to Exodus 16:23: "To-morrow is the rest of the holy Sabbath unto the Lord." There could be no mistake then, for that day was miraculously pointed out by the Lord Himself every week for forty years. For that length of time the manna fell on every day except the Sabbath. On the sixth day, the day we now call Friday, there was a double portion. The manna gathered on the sixth day kept over sweet and good for use on the Sabbath, but would not keep over at any other time. Surely, then, no mistake was possible when the Lord Himself thus identified the true seventh day of the original week.

Coming down to New Testament times, we have in Luke 23:56 the positive statement concerning the women who witnessed the placing of our Lord's body in Joseph's new tomb, for we read that "they returned, and prepared spices and ointments," preparatory to embalming His body, "and rested the Sabbath day according to the commandment;" and the commandment plainly and definitely specifies the seventh day. Therefore here, as in the Old Testament, divine inspiration sets its seal to the identity of the Sabbath day.

Again, the same evangelist, in the first verse of the next chapter, the twenty-fourth and last of his Gospel, declares that "upon the first day of the week, . . . they came unto the sepulcher." Here, then, we have it upon the authority of the New Testament that the true weekly cycle was known and the Sabbath observed according to the commandment at the time of our Lord's crucifixion.

Within forty years from that time the Jews were scattered among all nations, but history records no disagreement, either among themselves or with the Gentiles, as to the days of the weekly cycle. Nor was it possible that there should be at any time any reasonable doubt upon this point.

There has been no lost time. The weekly cycle has never been broken, and to-day both Jews and Gentiles agree perfectly upon the order of the days of the week. Calendar changes there have been, but they have made no change in the order of the days of the free running week, which has, ac-

cording to the Encyclopedia Britannica, come down to us "from time immemorial."

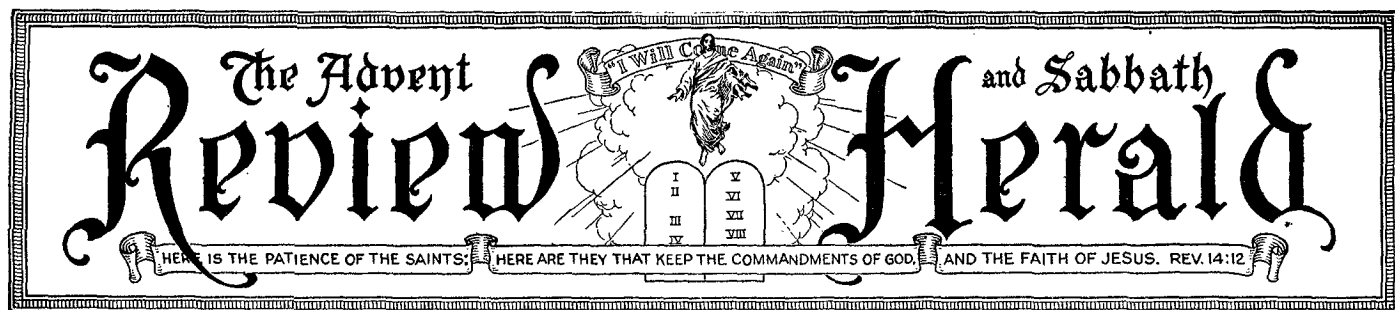
Plucking Out One's Eye

Please to explain Matthew 5:29: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

In this text "hell" is translated from the Greek word *γέεννα* (*Gehenna*), meaning a place of burning. There was literally such a place outside of Jerusalem, in the valley of Hinnom, a place where children were sacrificed to the god Melech, or Molech. Because of its pagan history the Jews made of it a place for burning the refuse of the city, including the bodies of beasts that had died, and sometimes even of criminals. It was a place of utter destruction. What the fires failed to consume became a prey for worms, thus insuring total destruction of all flesh cast into it; hence the expression used in Mark 9:44, 46, 48: "Where their worm dieth not, and the fire is not quenched."

Touching the plucking out of the right eye and the cutting off of the right hand, it is generally understood by commentators that these organs stand for darling sins which must be given up. "Offend thee" in this connection means "causeth thee to stumble." These may not be heinous sins, such as murder, robbery, adultery, profane swearing, etc., but certain gratifications of the appetite and passions which, though seemingly small, bring weakness and condemnation to the soul. It is oftentimes "the little foxes that spoil the vines: for our vines have tender grapes." The tempter may tell us that this, that, or the other is not sin; but if it brings leanness of soul, it must be put away. Says the apostle, "If our heart [conscience] condemn us, God is greater than our heart, and knoweth all things." 1 John 3:20.

All these things must be overcome and put away, no matter if they may seem as dear to us as the right hand or the right eye. They must be cut off and cast away from us if in any way or to any extent they separate us from God.



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What the World Owes the Hebrews

By G. W. MORSE

WHEN one considers all that has come to the inhabitants of the world through the agency of the Hebrew people, it becomes evident that a very large indebtedness to those people should be recognized.

The faithfulness and integrity of Abraham in complying with the revealed will of the Lord, resulted in the foundation of a race of people of peculiar and quite remarkable characteristics. The existence of these characteristics was undoubtedly one of the chief reasons why the Lord chose the Hebrew people for the very important purposes that must be accomplished in the earth.

The act of God in thus designating the Hebrews as His chosen agents for the accomplishment of His purposes, was a remarkable testimony to their credit. And while we are compelled to admit that the Hebrews fell far short of meeting God's designs concerning them, we are warranted in concluding that many of His most important purposes were accomplished by and through their activities.

The keynote of God's designs in choosing Abraham and his descendants and dealing with them as He did, is found in the original call to Abraham, "In thee shall all families of the earth be blessed." Thus it is evident that God's purpose in choosing the Hebrew people was that world-wide benefits might accrue to the human race from that time forward forevermore.

It is well for us to recount some of the more important benefits that were actually brought about by the experience of the Hebrews; thus we may realize something of the debt that the world owes, under the blessing of God, to those people:

1. The deliverance of the Israelites from Egyptian bondage stands as a marvelous example of God's desire and power for the deliverance of sinners from their sins and the final

and eternal deliverance of all the saints.

2. The proclamation of the ten commandments from Mt. Sinai was an event of grandeur and importance beyond the power of language to describe. Thereby God plainly and explicitly told the people of all ages and races of the ten great principles of His government, which it was and is His desire and purpose to help them obey.

3. The entire system of service connected with the earthly sanctuary was calculated to teach the philosophy of the plan of salvation. That system of religious service was valid for nearly 1,500 years. During that time there were great numbers of the Hebrew people who were eminently loyal and zealous in complying with the divine plan regarding that very remarkable system. That must forever stand as God's greatest scheme for teaching the plan of salvation to the human race. Until the close of human probation those lessons will be pertinent in the preaching of the gospel. God's employment of the Hebrew people in giving those lessons to the world should not be overlooked or forgotten by us.

4. In the matter of prophecy it is noticeable that, with very few exceptions, all human agents chosen by God for that sacred service were Hebrews. When we consider the value and importance of prophecy to the human race, we are led to place a very high estimate upon the race of people chosen by God for that work.

5. The writers of the Sacred Scriptures were, with one or two exceptions, Hebrews. No language or method of computation can adequately measure the value of the Scriptures to the world.

6. When the only begotten Son of God left the courts of glory and came to this earth to be its Saviour, He was born of a Hebrew mother. It should

never be forgotten that during His earthly life, Jesus Christ was a Hebrew.

7. The records of the formation and development of what is generally called the Christian church, show that great numbers of the most active and loyal adherents of Christ and His teachings were Hebrews. According to instructions given by Christ Himself, the preaching of His gospel was confined to the Hebrew people for a considerable time. Thus it occurred that what now constitutes the true Christian church must count many thousands of devoted and God-fearing Hebrews among its founders. It is not unreasonable to conclude that millions of the descendants of those loyal Hebrews have been and still are largely responsible for the success and progress of God's work in the earth. These, of all others, if any distinction could be made, are justly entitled to be called "the Israel of God."

8. Notwithstanding the sad failure of the Hebrew people, as a whole, to recognize the Saviour at His first advent, they have steadfastly witnessed to the existence and power of the one true God. Although they have been scattered among all nations of the earth, and millions of them have suffered the most bitter persecution at the hands of many peoples, they have continued to testify to the true and only God, the Creator of heaven and earth.

9. One of the most prominent features of apostasy that has prevailed in the earth, and that still prevails, is in the matter of Sabbath observance. Through all the ages the Hebrew people have stood like a wall of adamant in maintaining the sanctity of the Sabbath according to the fourth commandment of God's decalogue. Although they have failed to observe the Sabbath, even according to their own standard, and although they have failed to discover the true character

and meaning of the Sabbath as an institution, their testimony as to the day of the Sabbath is valuable beyond estimate.

Those people of the present day whose understanding of the Scriptures and of the work of God in the earth is most in harmony with the mind and purpose of God, are best able properly to estimate the debt that the world owes to the Hebrews. And these are the people, whatever their denominational name may be, who are best able to labor with the Hebrews in helping

them to accept the gospel of Jesus Christ.

For many reasons that must be evident to the thoughtful mind, it would seem as if Seventh-day Adventists should have a just appreciation of what the world has received through the agency of the Hebrew people. By this same token it would also appear that they are eminently well prepared and fitted to win them to the gospel. May it not be true that there is still a much greater work for that people to do in this direction than has yet been done?

The Question of Divorce

By T. E. BOWEN

IN deciding questions pertaining to Christian living, morality, and godliness, Seventh-day Adventists take them to the tribunal of God's Holy Word. What saith the Scripture? If God has spoken, His word is taken by this denomination as having settled the question, and our duty concerning it is thereby pointed out.

The question often arises concerning divorce. Are divorcee and remarriage under any consideration sanctioned in the Scripture, or are they not? Has God spoken upon this question of the lawfulness or unlawfulness of dissolving the sacred marriage relation? He certainly has. Let us read Jesus' own statement upon these questions:

"There came unto Him Pharisees, trying Him, and saying, Is it lawful for a man to put away his wife for every cause? And He answered and said, Have ye not read, that He who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh?

"So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why then did Moses command to give a bill of divorce, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." Matt. 19:3-9, A. R. V.

In this scripture Christ speaks authoritatively upon this very question before us. And, too, He cut directly across the practices, not alone

of the worldly people at that time, but of those of His own professed people — the Jews — as well. He told these Pharisees who had asked this tempting question, that their practice of putting away their wives for the many trivial reasons so common among them, was not approved by Heaven. Jesus set forth that there was but one cause for a man to put away his wife by divorce, and that one cause was that she had committed fornication, or adultery, which reason would likewise hold should the husband break his marriage vow in like manner. And the Lord did not stop here. He went further, and said, "Whoso marrieth her which is put away doth commit adultery."

"Putting Away" God Hates

This "putting away" God hates. He says so in these very words. This "putting away" comes through sin, because of "stubbornness," as one rendering gives it, or "hardness of heart," as given in another. This separation, this putting away, was not in God's plan in the beginning. Neither does Christ sanction it in His followers.

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not He make one? Yet had He the residue of the Spirit. And wherefore one? That He might seek a godly seed.

"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth [or the wife against the husband of her youth]. For the Lord, the God of Israel, saith that He hateth putting away: . . . therefore take heed to your spirit, that ye deal not treacherously." Mal. 2:14-16.

God calls marriage a "covenant." It is a sacred covenant entered into

before God, that forsaking all others these two shall love and cherish each other so long as life shall last. Not to do so, to allow one's affections to wander off to another, is to prove "treacherous," as God here calls it.

"But," says one, "between us much incompatibility has sprung up. We cannot see alike any more. What are we to do?" Do what God here says to do, "take heed to your spirit." Isn't "she thy companion," the "wife of thy youth"? God asks. In this passage quoted God repeats this expression, "take heed to your spirit," thus emphasizing the need of closely examining the manner of spirit actuating the husband, and also the wife. The real seat of the difficulty you think to be in your wife, or the wife may think to be in her husband, may be in yourself. Watch yourself and see. "Take heed to your spirit, that ye deal not treacherously." God means for you to do just this. Incompatibility may be made into compatibility by the grace of God. Anyhow, God hates putting away. And Christ says it should not be done, save for fornication. This should settle the matter for the child of God.

God has ways and means of avoiding such a bitter ending. "Husbands, love your wives," He says. Avoid that which would alienate your wife's affections. Wives, do likewise. Put away all bickerings and bitterness. Avoid the controversial spirit. Avoid questions upon which you know you do not agree. "Let every one of you . . . so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:33.

Divorce a Burning Social and Religious Question in Christ's Day

One writer, in speaking of the loose marriage relationships obtaining among the Jews when Christ gave to the Pharisees the pronouncement upon divorce, says:

"When we come to the days of Jesus, divorce was quite common among the Jews. It was a burning social, religious question, as it is with us who live in the end of the Gentile world as Christ then lived in the end of the Jewish world. There is more than a significant and striking analogy between Christ's time and our own time. The two leading schools of Jewish religious thought differed on the interpretation of Deuteronomy 24:1. That of Shammai granted divorce for adultery; that of Hillel, on the most trivial grounds. Hillel taught that a man could divorce his wife for not properly preparing his food, for burning it, or oversalting his soup. One rabbinical saying that has come down to us ran, 'If any man hate his wife, let him put her away.'

The inherent sinfulness of human nature made the looseness of Hillel's marriage prevail over the strictness of Shammai's. Divorce became a scandal. This Pharisaic laxity on the marriage question aids us in seeing why the Jewish leaders of Christ's day did not have the courage to condemn the adulterous marriage and disgraceful divorce of Herod Antipas."

And now the followers of the old Hillel school of thought are advocating what is spoken of as "companionate marriage." This is entered upon with the distinct understanding that should incompatibility arise, should some trivial cause for separation be urged by either party, the contract at any time may be disannulled, which in reality constitutes no marriage at all. All this throws increased light on that general pronouncement of Jesus when He spoke of that time in which He lived as an "adulterous and sinful generation," and of our time as being like the days of Noah before the flood.

Marriage and the Sabbath Twin Institutions of Eden

In commenting upon Matthew 19: 3-9, we find this in "Thoughts From the Mount of Blessing," pages 99-101, from the pen of Mrs. E. G. White:

"He [Jesus] referred them to the blessed days of Eden, when God pronounced all things 'very good.' Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, 'A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one,' He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good, was the law of highest blessing and development for man. . . .

"The grace of Christ, and this alone, can make this institution what God designed it should be,—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven.

"Now, as in Christ's day, the condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which His Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells,

will be so filled, so satisfied, with His love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,—the golden bonds of a love that will bear the test of trial."

The instruction given us in God's word upon this vital question, in which is bound up so much of human weal or woe, should engage the prayerful attention of God's people at this time. The enemy, perhaps as never before, is directing his attacks espe-

cially at the two institutions established by God in Eden,—the Sabbath, and the sacred ties of the marriage relation in the establishment of the home. And while many are departing from the safe counsel given us by the Lord, in giving way to the loose customs governing the marriage relation so prevalent in all the world to-day, His people must cling to and follow the Lord's wise instruction, which we are told will hold good until the close of time. Even though divorces for increasingly trivial reasons are being granted in the world all about us, Seventh-day Adventists cannot do other than hold strictly to the high standards given us in the Scriptures, not forgetting that God says He still "hateth [this] putting away."

Delayed Answer to Prayer

By CHARLES CAVE, M. D.

"THERE is a divine science in prayer."—"Christ's Object Lessons," page 142.

"Prayer is not to work any change in God; it is to bring us into harmony with God."—*Id.*, p. 143.

There are difficult lessons to be learned in the life of prayer. Many and precious are the promises of God by which we are encouraged to pray; and yet in the exercise of this blessed privilege, we are often brought into conflict with doubt. Of course, the faithful follower of Christ endeavors, by His grace, to keep out of the life those things which hinder effectual, fervent prayer. But even to the soul untrammelled by conscious guilt, there come perplexities due to delayed or

unanswered prayer. The reason for this is seen when we view prayer not only as an act of communion with God, but as a means by which the soul is disciplined; and it is this purpose of discipline which lies beneath what seems so contradictory and disappointing in our prayer life.

He who reads the hidden depths of the heart knows that immediate or direct answer to prayer is not always best for our complex human nature; that He often conceals Himself by clouds and thick darkness, that we may know the purifying power of earnest, persevering prayer.

"There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and

The Test of Faith

BY MARGARET W. LOCKE

WHEN round the sumptuous board, 'tis easily said,
"We know God will provide our daily bread."
When all is well, and no base fears alarm,
'Tis easily said, "We know He'll keep from harm."

But what when comes the dark and dreary day
When board is bare, and closed seems every way?
Will faith grasp hold and steadfastly endure
Till the fulfillment of the promise sure?

Ah, only he who feels a fearful need
And seeks in simple faith, can truly plead;
Then, oh, the joy when, rising from his knees,
The answer to his humble prayer he sees!

He who is treading flowery paths of ease
That never mar, but soothe and sweetly please,
That one who seems to have each heart's desire
Feels not the soul's real urge to soar still higher.

So let us thank our Father for each strait
That causes us to turn to Him and wait.
These trials all to us in love are given
To draw us nearer to our God and heaven.

Spokane, Wash.

trial they will become discouraged and fail to persevere in prayer."—

"*Christ's Object Lessons*," p. 175.

"The more earnestly and steadfastly we ask, the closer will be our spiritual union with Christ."—*Id.*, page 146.

Prevailing with God in prayer does not imply an attitude of apathy or fickleness on the part of God; but in the anguish of spirit, in the surrender of the will, in the persistent appeal, in the exercise of a faith that knows no denial, the suppliant is brought into closer fellowship with God. Such an experience is not the result of a change of mind on the part of God, but a change in the believer's relation to God.

"The Strength of Israel will not lie, nor repent; for He is not a man, that He should repent." Man's repentance implies a change of mind. God's repentance implies a change of circumstances and relations. Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor, or he may, by his own action, place himself outside the favoring condition; but the Lord is the same 'yesterday, and to-day, and forever,' . . . for with Him there 'is no variableness, neither shadow of turning.'—" *Patriarchs and Prophets*," page 630.

The answer to prayer may be delayed because the subtle tendency to selfishness may have crept into the motive. "We are often led to seek Jesus by the desire for some earthly good; and upon the granting of our request we rest our confidence in His love. The Saviour longs to give us a greater blessing than we ask; and He delays the answer to our request that He may show us the evil of our own hearts, and our deep need of His grace. He desires us to renounce the selfishness that leads us to seek Him."—" *The Desire of Ages*," p. 200.

Furthermore, we need to remember that other interests besides our own determine the answer to our requests. Of the Syro-Phoenician woman we read: "He [Jesus] longed to give her an immediate assurance that her prayer was heard; but He desired to teach His disciples a lesson, and for a time He seemed to neglect the cry of her tortured heart. . . . The disciples never forgot this lesson, and it is placed on record to show the result of persevering prayer."—" *Christ's Object Lessons*," p. 175.

Another instructive instance is found in the case of Lazarus and his sisters. "Jesus witnessed the sorrow of their rent hearts, as their brother wrestled with his strong foe, death. He felt every pang of anguish, as

He said to His disciples, 'Lazarus is dead.' But Christ had not only the loved ones at Bethany to think of; He had the training of His disciples to consider. . . . For their sakes He permitted Lazarus to die. Had He restored him from illness to health, the miracle that is the most positive evidence of His divine character, would not have been performed."—

"*The Desire of Ages*," p. 528.

What a wealth of precious, consoling thought there is in the foregoing quotations! Have not many of us been buffeted by doubt because some child of God has died in spite of the anointing oil and earnest intercession? May we not with profit learn some deeper lessons in the school of God's providences? Many are permitted to die, not because they are one whit less precious in the sight of God than the objects of His miracle-working power, but because infinite wisdom and love sees other interests at stake which poor mortal vision cannot discern. Thus to the fully

surrendered life whose keynote is, "Father, glorify Thy name," all things work together for good; and the assurance, "My grace is sufficient for thee," is regarded by the trusting soul as just as precious an evidence of God's love and favor as the instant banishment of fever, or the arrest and shrinkage of a cancerous growth.

The ultimate purpose of answered prayer is the glory of God and our salvation. "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."

"*Testimonies*," Vol. VIII, p. 12.

"The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy, and the end is salvation."

"*The Desire of Ages*," p. 301. "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:17.

Financial Obligations of Church Members

By J. A. LELAND

At the close of the reading for the last Sabbath of the Week of Prayer, two questions were asked which seem to be very pertinent. They were as follows: "Is it not high time that every believer reconsider his financial relations to this movement, and plan for an increase now and in the coming year? Shall the lack of money impede the progress of the message, when by every providence God is calling us to 'advance, and enter new territory'?"

Is it not well for every member of the church to take new stock of the work and his relation to it? Just how far does our obligation extend? The apostle Paul answers the question: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." The term "debtor" implies obligation, and the classes mentioned by the apostle include the whole world. Every Christian is included in the debtor class. But is the "debt" of a financial character, or is it wholly moral? Doubtless the moral element enters in a very definite way, but we are utterly unable to discharge our moral obligation in this matter without entering into very definite financial relations to the work. "How shall they hear without a preacher? and how shall they preach, except they be sent?" And we might very properly add, How shall they be sent and properly maintained in their field of labor unless adequate financial arrangements are made?

The whole world mission program fails unless it is considered from the viewpoint of financial obligation. It cannot depend upon caprice or convenience. There is a definite financial obligation resting upon every man. "All the tithe . . . is the Lord's," whether we wish to admit it or not. And it makes no difference with the obligation whether a man is a Christian.

Why should it be considered an obligation instead of a matter of generosity?—Because every man is a beneficiary of the grace of God. "Christ died for the ungodly." Just as every citizen of a country enjoys the benefits that accrue from orderly government, and is therefore under financial obligation to support the government by payment of his taxes, so is every man under financial obligation to support the government of God upon the earth. The government seizes and sells the property of the man who fails to pay his taxes, because that is his obligation. If a man joins a club or lodge, he by that act assumes certain financial obligations which he must meet. If he refuses or fails to meet them, he is first posted and then expelled from the club or lodge.

But the question may be asked, "Is there, then, no chance for the exercise of choice in the matter of financial obligation to the church?" To which it may be replied, What choice does one have in the matter of his taxes? What would happen if you chose to

pay your tax on real estate, but not on your automobile? Would you be able to get your license to operate in such a case? Of course not; such an idea is preposterous. And yet there are those who seem to think it all right to go on without paying to God that which He says is His in tithes, and almost nothing in offerings; or else they may be liberal in the matter of offerings, but very miserly in the matter of tithes, and yet they want to hold their "good and regular standing" in the church.

That which we owe is an obligation resting upon us, and we cannot be counted as honest in the nonpayment of an obligation unless we are really unable to pay it. One who shuns his responsibility in the payment of his debts is not considered an honest man

by the world. But there are people who shun their responsibility to the church, and yet they desire to be considered true and loyal to God and to His church.

Money which we contribute to the various activities of the church is not to be considered as charity, or generosity, or liberality, but simply as payments on our obligation to God and to our fellow men. To fail to meet our obligations in this respect is to fail to pay an honest debt. That is why God says, "Ye are cursed with a curse: for ye have robbed Me." Yes, it is time for every believer to reconsider his financial relations to this movement, and to plan for larger giving and larger tithe paying for the coming year.

The Ministry of Service

By D. H. KRESS, M. D.

"Be ye doers of the word, and not hearers only, deceiving your own selves. . . . Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing." James 1:22-25, margin. Not the hearer, but the doer is blessed of God. He is blessed in his doing: doing brings the blessing. "In blessing I will bless thee." The scribes and Pharisees said and did not. Of Jesus we read that He "began both to do and teach." What He did gave weight to what He said, and so we read, "He taught as one having authority, and not as the scribes."

The law demands that we love our neighbor as ourself. In the life of Christ we see what it means to love in this manner. We may ask, Who is my neighbor? The answer is, Any one who is in need, no matter what that need may be. He may be in need of food, in need of raiment, in need of medical attention, in need of a word of encouragement, in need of a kindly smile or a warm handshake. He may be in need of the spiritual blessings we ourselves enjoy.

When I embraced this truth, I was just starting out in the ministry of the Baptist Church. I afterward attended the University of Michigan for the purpose of fitting myself to go to a foreign country as a medical missionary. While practicing as a physician at the Battle Creek Sanitarium, one day I was called to my office door and introduced to a company who were being shown through the sanitarium. The one who introduced me said, "This is Dr. Kress. Once he preached, now he practices." This re-

mark impressed me. It is true, medical missionary work is the gospel in practice.

Medical Missionaries

It is not necessary to take a course in medicine and become a physician or a nurse in order to become a medical missionary. Jesus was not a graduate from a medical college. He was a medical missionary. To be a Christian is to be Christlike. In other words, to be a Christian is to do as He did, that is, be a medical missionary.

It is not necessary to be a doctor in order to be a medical missionary, any more than it is necessary to be a doctor or a nurse to be a Christian. If we possess the knowledge of a doctor or a nurse, we shall be better able to do medical missionary work. For this reason it should be the aim of every Christian to obtain the knowledge which will enable him to be of the greatest service to others. His aim should be to become familiar with the laws of life and health, so that in going into the homes of the sick, he may know how to minister to the body as well as to the soul. He should be able to give advice and directions regarding the preparation of the most suitable and wholesome foods.

The Value of Knowledge

The importance of knowing what to do and how to do it, was illustrated at the seabeach of one of our large cities where the poor were encouraged to go with their little ones during the extreme hot weather. A mother with a baby that was in distress tried to quiet it. She was tossing it up and down. She meant well, but it was the very worst thing she could have done. A well-meaning Salvation Army girl,

seeing the mother in need of help, went to her and tried to comfort her. She encouraged the mother to lift her heart in prayer to God. She did so. In a short time a nurse chanced to come along, took the little babe out of the mother's arms, and gently laid it on its abdomen across her own arm. In a few moments the little one was quiet and went to sleep. She knew how. She had knowledge the others did not possess.

This is what the world stands in need of to-day. What is needed is Christians who are not merely hearers and talkers, but doers. To be the most successful doers, we must learn how and what to do. There is much that can be done. The people are perishing for lack of knowledge. Darkness covers the earth. Wherever we go we should dispel this darkness by imparting knowledge. We say we have so little time to do medical missionary work. Such a statement is based on a wrong conception of what medical missionary work is. The entire life of the Pattern Man, the great medical missionary, is wrapped up in the words, He "went about doing good." This is what it means to be a medical missionary.

We can be medical missionaries in our homes. The one who lives to be a blessing to his or her own, revealing the tenderness and love of Christ to wife or husband and children, is receiving a preparation to do it outside of the home, and he cannot make a success outside of his home if he is not a success within his home. Jesus says of those who do this work in their homes, just as truly as of those who do it outside, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me." The home is in fact the training school for service to our neighbors and friends outside of it. The spirit we manifest there we carry with us to those outside.

True Sabbath Keeping

The Sabbath day should be a blessing to us. To be of the greatest blessing, a portion of the day should be set apart to personal ministry. The Sabbath day was never designed merely as a day upon which we may meet together to receive. It was to be a day upon which we are to impart as well. The law demands that we "do well on the Sabbath days." Jesus healed on that day, and went from house to house, proclaiming liberty to the captives. He was accused of being a Sabbath breaker by those who had a wrong conception of Sabbath keeping. He was, in fact, the true Sabbath keeper.

To be a Christian or a medical missionary is to keep the Sabbath day as

He kept it. We are looking forward to the time when we shall be like Christ, when we shall reflect the image of Jesus fully. When that time comes, even the heathen will recognize it, and say, "The Lord hath done great things for them." Then will be fulfilled the scripture, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. When we begin both "to do and teach," we shall speak with "authority, and not as the scribes," who said and did not. "Pure religion" is still what it was when James penned the definition, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

A Remedy for Disease

Doing good is a remedy for disease. Thousands are perishing for lack of it. Of those who deal their bread to the hungry, bring the poor that are cast out to their homes, cover the naked, it is said: "Thine health shall spring forth speedily." There is health in store for those who do medical missionary work. In the "Testimonies," Volume II, page 34, we read: "This is the special work now before us. All our praying and abstinence from food will avail nothing, unless we resolutely lay hold of this work." Again we are told: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Id.*, Vol. IX, p. 167. When all our people take hold of this work, the message will go with power. In "The Desire of Ages," page 564, we see how God regards those who unselfishly minister to others. It says: "Christ values acts of heartfelt courtesy. When any one did Him a favor, with heavenly politeness He blessed the actor. He did not refuse the simplest flower plucked by the hand of a child, and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life."

Notice, it says He wrote the names of those who did this in the book of life. There was no salvation in the act itself, but Christ recognized that the spirit of kindness, compassion, and love had actuated them, and being in possession of this spirit, their names were entitled to a place in the book of life. Those only who continue to cherish this spirit to the end, and who are found ministering to the needy when their names are brought up in the investigative judgment, will have a right to have their names retained in that book. To these it will be said:

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." The righteous will inquire, "When saw we Thee an hungered, and fed Thee? and thirsty, and gave Thee drink?" The answer is given, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40.

Not every one who is prophesying, or saying, "Lord, Lord," will have his name retained. We are told that "even among the heathen are those who have cherished the spirit of kindness, . . . to whom the light is never brought by human instrumentality,

yet they will not perish. . . . Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God." Then it says, "How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me'! . . . Every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him."—*The Desire of Ages*, p. 638.

Is it not time for us to give ourselves unreservedly to this work of unselfish and Christlike ministry? The work of warning the world and preparing a people for the second coming of Christ cannot be finished until this work is taken up by the members of the church.

Righteousness by Faith and the Sabbath

By W. W. PRESCOTT

OUR meditations upon the all-inclusive doctrine of righteousness by faith have opened up a large field of study to us. We have seen that the whole purpose of the work of Christ is to provide righteousness as a free gift to every repentant and believing soul, and that every phase of Christ's work from His incarnation to His intercessory priesthood, has a direct reference to this purpose. We have also seen that the acceptance of this gift of righteousness and its manifestation in the daily life include every phase of Christian experience.

In view of the emphasis which is rightly placed upon Sabbath reform in the preaching of the gospel which is "to make ready for the Lord a people prepared for Him" (Luke 1:17), it seems eminently fitting that we should make a sincere and serious effort to discover the relation between righteousness by faith and the one only true Sabbath of the gospel.

The Sign of Righteousness

The Sabbath was instituted and given to man before sin entered into the world (Gen. 2:2, 3), and therefore Sabbath keeping was an experience of man as originally created in the image of God and capable of personal fellowship with God. The Sabbath was a memorial of God the Creator of the earth and of man, a memorial of the work of a holy God who separated the seventh day of the week from the other days by placing upon it the distinguishing mark of His own holiness.

True Sabbath keeping, before sin appeared to mar the work of creation,

was a recognition of the holiness of the Creator as revealed in a perfect creation and His own day of rest, and a heart-to-heart fellowship with holy love mediated by the Spirit of love without any veil between the Creator and the creature bearing His likeness. By surrendering his will in obedience to the suggestions of Satan, man deliberately forfeited the privilege and lost the capacity of personal fellowship with his Creator, and therefore could no longer keep the Sabbath in its true meaning.

But God did not abandon man to the fate which he had chosen. The covenant of grace, entered into "before times eternal," provided for a new creation through which the lost relationship might be restored, and the original experience of Sabbath keeping could again be realized. The gospel is the good news that "God was in Christ reconciling the world to Himself (2 Cor. 5:19), and that "if any man is in Christ, there is a new creation." 2 Cor. 5:17, margin. The gospel is the gospel of reconciliation. The gospel is the gospel of the new creation. Both the reconciliation and the new creation are accomplished "in Christ."

We have already noted the intimate connection between the mediatorial work of Christ and the experience of righteousness by faith, and we shall now direct attention to the intimate connection between the mediatorial work, centering in the sanctuary, and the Sabbath. On reading the instruction given to Moses in the mount, after the proclamation of the law, concerning the sanctuary and its

services, we find that at its close the Sabbath of the fourth commandment was selected, and constituted a sign of the work to be accomplished through the mediatorial service now instituted: "Verily ye shall keep My Sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31:13.

Jehovah the Creator is now revealed as Jehovah the Sanctifier, and from this time forward the Sabbath is closely connected with the sanctuary. So it was when Moses imparted to the people the instruction which he had received in the mount. Ex. 35:1, 2. So it was when direction was given concerning the attitude of the people toward the sanctuary. Lev. 19:30; 26:1, 2. So it was when the real reason for the Babylonish captivity was made known by the prophet: "Moreover this have they done unto Me: they have defiled My sanctuary in the same day, and have profaned My Sabbaths." Eze. 23:38. So it was at the time of the first advent, when the sanctuary service had degenerated into cold formalism and the Sabbath had been overloaded with tradition, for which reason Christ cleansed the temple and taught genuine Sabbath keeping. So it was in the great apostasy of the Middle Ages, when a false sanctuary service was substituted for the true service, and a false sabbath was substituted for the true Sabbath. So it is in this second advent movement, when an effort is being made to restore to the people the true sanctuary and the true Sabbath.

During all the centuries the Sabbath had thus been emphasized as the sign of the sanctification accomplished through the mediatorial work in the sanctuary. But sanctification is only another term for a life of righteousness by faith, as appears in the following words: "As ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." Rom. 6:19. The Sabbath therefore is the sign of righteousness by faith.

Righteousness, the Sabbath, and the Cross

But there is another phase of this subject which is worthy of study. The gospel of righteousness by faith is the gospel of the cross. This is clear when we permit two passages of Scripture to interpret each other. Here they are: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. . . . For therein is revealed a righteousness of God from faith unto faith." Rom. 1:16, 17. "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18. The gospel is the word of the cross. The reason why the gospel is the power of God is because God's righteousness is revealed in it; but the message of the cross is the power of God, therefore the gospel of righteousness by faith must be the gospel of the cross.

From what has already been presented it follows at once that the Sabbath, which is the sign of right-

eousness by faith, is also the sign of the cross. Note, then, the intimate relation between righteousness by faith, the Sabbath, and the cross. Are we not justified in concluding that neither can be preached in the fullness of its meaning apart from the other two? Is it not a convincing evidence of the divine origin of this threefold message, that we are instructed through the spirit of prophecy that in giving this gospel message we should present Christ crucified, righteousness by faith, and the true Sabbath? Certainly these subjects are not to be treated as three unrelated topics, each complete in itself, but rather so closely connected that any one necessarily involves the others. What a wonderful gospel we have to proclaim!

Righteousness and the Covenant of Grace

When we are looking for the origin of the gospel of righteousness by faith, we must go back to the covenant of grace made between the Father and the Son "before times eternal," according to which the Father covenanted to give the Son, and the Son covenanted to give Himself, for the salvation of a lost world. "God so loved the world, that He gave His only begotten Son." John 3:16. Christ "gave Himself for our sins." Gal. 1:4. The central purpose of this covenant is thus expressed: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to Me a people." Heb. 8:10.

"Do not pass these words lightly. . . . They express the very highest experience of the covenant relationship. It is only when His people learn to love and obey His law, when their heart and life are together wholly devoted to Him and His will, that He can be to them the altogether inconceivable blessing which these words express, 'I will be your God.' All I am and have as God shall be yours. All you can need or wish for in a God, I will be to you. In the fullest meaning of the word, I, the Omnipresent, will be ever present with you, in all My grace and love. I, the Almighty One, will each moment work in you by My mighty power. I, the Thrice Holy One, will reveal My sanctifying life within you. I will be your God. 'And ye shall be My people,' saved and blessed, ruled and guided and provided for by Me, known and seen to be indeed the people of the Holy One, the God of glory."

This is a restoration of the original

The Lord Giveth and the Lord Taketh Away

BY B. M. GRANDY

A SUNRISE resplendent with promise,
A noontide glorious bright,
Soft evening like shadows e'er changing,
Jeweled darkness enfolding at night,
Each day, but an atom of time hasting on,
It lingers a moment, the next it is gone.

Its rising a spring in the mountains,
Bubbling in hope from the soil,
Joyous o'er cliffs and through valleys,
Swelling and groaning with toil,
When, lo, in the ocean so vast and so wide,
The river enveloped goes out with the tide.

Yet daylight awakes in the morning,
Rivers return in the dew,
Dispelling the darkness and desert,
Repeating, yet ever anew,
Each raindrop a river, each river a sea,
Each moment so precious, an eternity.

Life may be to some like the daytime,
With sunshine, shadows, and rain,
Or like the wide, swift-flowing river,
Dispensing sweet peace or dire pain.
Life, too, to its source in God's heart throne above,
Returns at the call of His infinite love.

fellowship with God which was interrupted by sin. But this relationship can be restored only through the gospel of the righteousness of God, accepted through faith in the mediatorial work of Christ, and the Sabbath is the sign of the new covenant fellowship thus established. This will become evident when we keep in mind that the expressions "your God" and "My people" are each suggestive of the covenant of grace, and then we read the following passage: "I am Jehovah your God: walk in My statutes, and keep Mine ordinances, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am Jehovah your God." Eze. 20: 19, 20. The first statement is equivalent to a declaration that Jehovah is the God of the covenant of grace, who "will ever be mindful of His covenant." Ps. 111: 5.

Then comes the instruction how the people may realize the blessings which the covenant-keeping God will bestow upon them. The Sabbath, which was made the sign of Jehovah the sanctifier, is now declared to be the sign by which the covenant-keeping God may be known as such, and by which the blessings of the covenant may be realized. But the all-inclusive blessing of the covenant of grace is the blessing of righteousness by faith, of which, as we have already seen, the Sabbath is the sign.

The preaching of the covenant of grace therefore involves the preaching of righteousness by faith, the preaching of the Sabbath, and the preaching of the cross, these phases of the gospel being so intimately related to each other that the comprehensive preaching of either one involves the preaching of all the others. By perverting the Scriptural meaning of the covenant of grace, by substituting righteousness by works for righteousness by faith, by introducing a false sacrifice in the place of the sacrifice of the cross, and by setting up a false sabbath in the place of the true sign of sanctification, the papacy has substituted a false gospel for the saving gospel of Christ, the only Saviour.

This situation constitutes a challenge to every one who is jealous for the honor of God, and who sincerely desires the establishment of the kingdom of God. It calls for such a preaching of the gospel of righteousness by faith as shall give to the cross of Calvary its true place and significance, and shall restore the original experience of Sabbath keeping as the fellowship of love manifested in the obedience of faith.

Righteousness and the New Creation

Before leaving this topic we must deal at least briefly with the great truth that the gospel is the gospel of the new creation. The close relation of the new creation to our subject is revealed by inspiration: "That ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth." Eph. 4: 23, 24. As in the original creation man was created "in the image of God," the righteous and holy God, so in the new creation this image is renewed by a new creation "in righteousness and holiness." The Sabbath was made a sign of the original creation, in which the life-power of God was manifested in material forms, and which was therefore designated as a birth. Ps. 90: 1, 2.

It is eminently fitting, and indeed logically inevitable, that the same Sabbath should be the sign of the new creation, which is also designated as a birth. John 3: 3, 5. But the expression, "a new creation," indicates the process by which the righteousness of God is manifested by divine power in a life of a new order, when a repentant sinner accepts Christ as his righteousness, and it thus becomes evident that the Sabbath, the sign of righteousness by faith, is necessarily the sign of the new creation. The importance of the true Sabbath seems to be magnified greatly as we consider its relation to the various features of the gospel which center in the experience of righteousness by faith.

The Solution of the Problem of Sin

The complete gospel of righteousness by faith is perfectly adapted to meet the need of the present time, when evolution has taken the place of special creation, and an evolutionary philosophy has been so largely substituted for the true gospel. A college professor has recently declared in a public address that "sin is scientifically indefinable and unknowable." This statement contradicts both revelation and human experience, and is simply a refined paganism. Sin is a tremendous fact of history. It constitutes a tremendous problem which only a righteous and holy God can solve. In the gospel of the grace of God, the gospel of righteousness by faith, the solution of this problem has been revealed. This is "the everlasting gospel" which is now to be proclaimed "unto them that dwell on the earth, and unto every nation and tribe and tongue and people." Blessed are those who proclaim this gospel "in verity."

"Who does right is born of God."

"Deceiveth Them by the Means of Those Miracles"

BY H. A. LUKENS

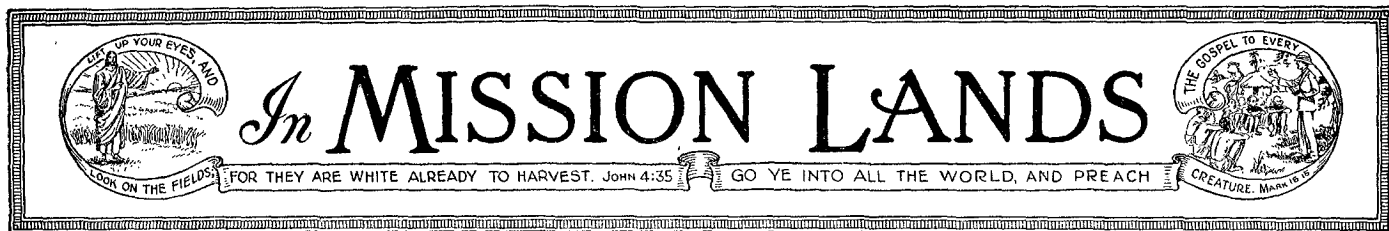
WE are living in the days when Satan is to work miracles in the name of Christ. The endurance of this final test is necessary if we would see the kingdom of God. Popular evangelism will be combined with the healing of the sick on a wholesale scale, apparently resulting in good. For half a century we have been warned of these things, and now they are upon us. In different cities vast numbers are being healed indiscriminately, without their keeping the law of God or obeying the message of heaven. Will any of God's people say, as the Samaritans did of Simon Magus, "This man is the great power of God"?

It is true that the healing of the sick will be part of the work of God's people in the last days. But physical healing is not true healing, unless it is accompanied by the healing of the soul. Men have always desired temporal rather than spiritual good, and in healing how true this has been! Jesus opened the eyes of the physically blind, but this occasioned Him little joy. It was not merely modesty that led Him to admonish those healed, to keep the fact to themselves. His work of healing the bodies of those who must soon die might take all His time, and the greater work of healing the souls that one day might be immortal, be lost to sight.

In the four-sided story of the life of Jesus are some apparent discrepancies that, rightly understood, reveal the greatest truths. For instance, Matthew records the simple historical fact that two blind men by the wayside received their sight, and published it abroad. Mark and Luke tell of only one, Bartimæus. And why?—Because Bartimæus, when, "he received his sight, . . . followed Jesus." In other words, a miracle producing no lasting results in the life, is in God's sight unworthy of special mention.

It is not God's will that all shall be healed of physical infirmities. Even the apostle Paul was permitted to suffer until the day of his death, lest he be "exalted above measure." The devil is glad to heal a man if he can thus cause him to forget God.

"Is any sick among you? let him call for the elders of the church." If the prayers of God's faithful people do not restore the sick, let us accept the answer as of God. For if God allows the sick to die, is it not to the honor of His name that the righteous be hidden "for a little moment, until the indignation be overpast"?



Early Days of the Message in Europe

By JOHN VUILLEUMIER

[EDITORIAL NOTE.—So far as we have any record, the earliest Sabbath-keeping Adventist in Europe was one Michael B. Czechowski. Educated as a priest, his mind early reached out after greater light, and he was led to sever his connection with the Roman Catholic Church, coming to America in the early 60's. Shortly after this he received a knowledge of the doctrines of the second coming of Christ and the seventh-day Sabbath.

It would seem that he sought to secure an appointment as a missionary from the Seventh-day Adventist Church, but failed in this. He then induced friends to furnish him with funds, with which he returned to Central Europe. He began working in the Waldensian Valleys, preaching the truth in various towns in Switzerland. Converts to his preaching sprang up in many places, but very little, if any, organization attended his work.

In 1868 Czechowski issued a pamphlet in German, setting forth his views, dealing with the prophecies of the book of Daniel. A similar work was published on the Sabbath of the Bible in French and German.

Later this pioneer became discouraged in his work and forsook his charge, going into voluntary exile. Later it was found that he went to Rumania, where he brought out a few converts in the same way that he had in Switzerland. He died in a Vienna hospital in 1876.

In the meantime some of the believers who had been brought out under his labors learned of the work of Seventh-day Adventists, and they began to receive letters from our headquarters at Battle Creek, Mich., from brethren who had learned of their faith in the coming of the Lord. Later they received an invitation to send one of their number to America, to be trained for their work. A young man, James Erzenberger, about this time had joined Czechowski's followers in

Switzerland, and he was chosen to go to America to represent the interests of the European believers. He remained about sixteen months in this country, returning to Europe in September, 1870. Success marked his labors from the beginning. And this prepared the way for the entrance of Elder J. N. Andrews into the European field. At this point Brother Vuilleumier takes up his history of the beginnings of our work in the European field.]

In harmony with a resolution passed by the General Conference, Aug. 14, 1874, inviting him to go to Switzerland in the interests of the third angel's

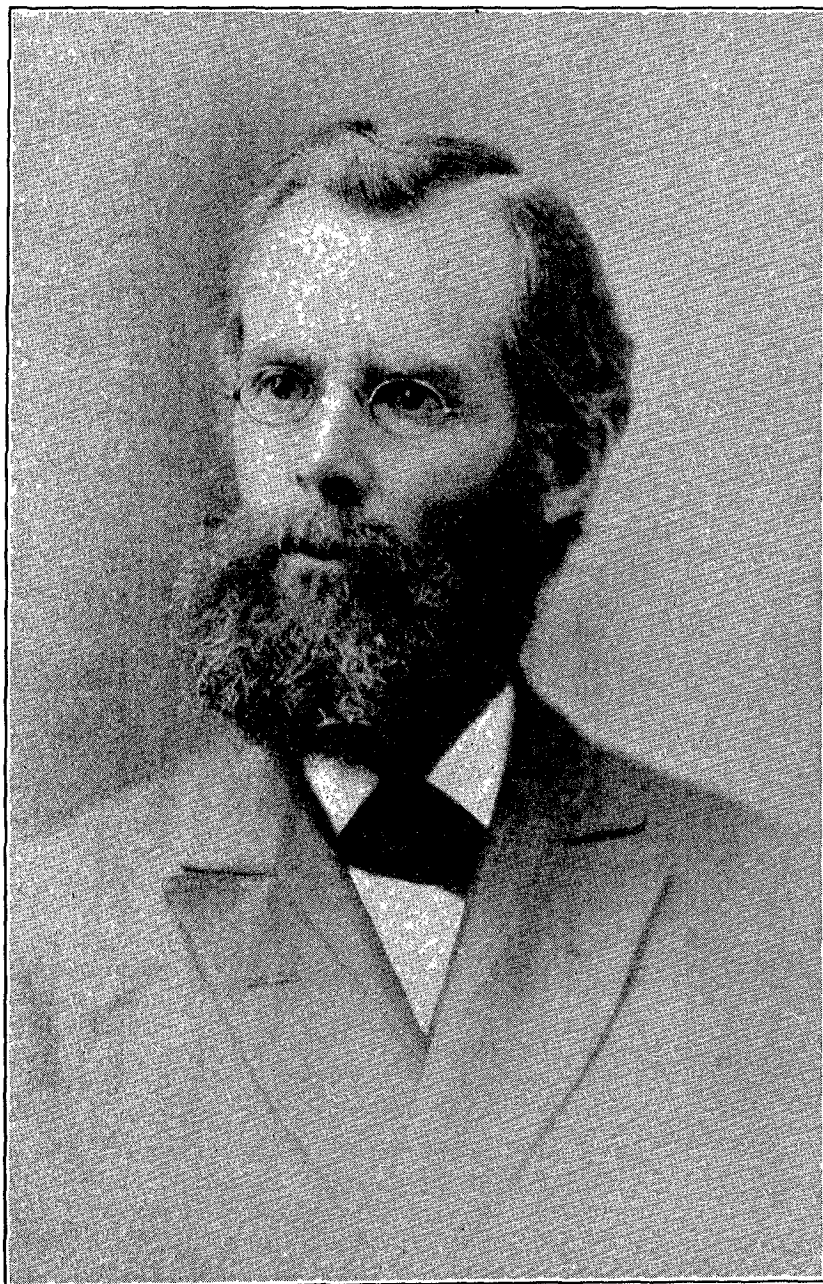
message, J. N. Andrews left Boston, Mass., on September 15 of the same year, on the steamer "Atlas," accompanied by his son Charles, his daughter Mary, and Brother Adémar Vuilleumier.

He had been preaching the message for over fifteen years, and was considered one of the best if not the best Bible scholar in our ranks. He was the author of several important pamphlets, and of that strong Biblical and historical treatise known as the "History of the Sabbath and Sunday Observance."

While the party is crossing the ocean, let me stop long enough to tell a few incidents which will give some idea of the man.

Elder P. Z. Kinne, of Middletown, N. Y., who was intimately acquainted with Elder Andrews, writes as follows under date of Jan. 11, 1929:

"At one time it was reported of Brother Andrews that he could repeat the Bible completely. Brother



Elder John Nevins Andrews

Loughborough, hearing of it, met him one day, and accosted him thus: 'John, I hear that you can repeat the whole Bible; is that so?' In reply, he said, 'So far as the New Testament is concerned, if it was obliterated, I could reproduce it word for word; but I would not say as much of the Old Testament.' I have often heard this statement confirmed by his son.

Brother Kinne writes further:

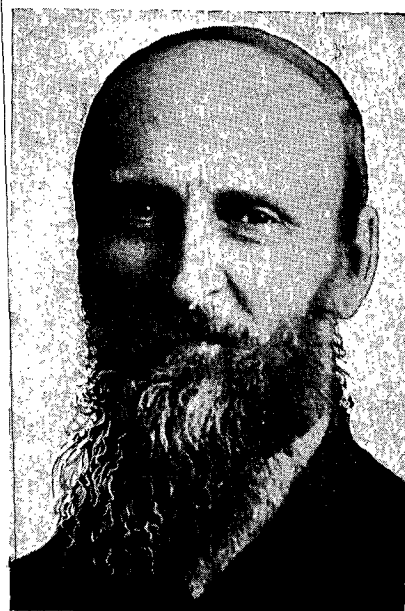
"During the Civil War, I was one of the men called by the first conscription. When examination day arrived, Elder Andrews accompanied me to the office, and stood at the door, praying. To the surprise of us all, as I was not then very rugged, I was handed an order to report. There was no appeal, but as an exemption clause in the Conscription Act allowed me to commute by paying \$300, Elder Andrews took it upon himself to raise this money for me. That was about equal to saving my life."

Some time later, Brother Kinne had occasion to reciprocate this kind action. While Elder Andrews was writing his "History of the Sabbath," in Rochester, he was drawing no salary. His wife was under treatment in the Dansville Health Institute. At that time Brother Kinne received a letter from him, asking him if he was so situated that he could lend him some money. It so happened that Brother Kinne had just finished his inventory and closed his accounts, and found that he had \$1,300. So he immediately took the train for Rochester, lent Brother Andrews some money, and made him a gift of \$40.

And now let us return to our missionary party, who, landing safely in Liverpool, proceeded to London, where Elder Andrews spent some time visiting Sabbath keepers in England and

Scotland with William Mead Jones, an Orientalist and Seventh Day Baptist pastor in London. The party arrived in Neuchâtel, Switzerland, October 16, where they were welcomed by Albert and Luke Vuilleumier, who had moved there from Tramelan.

Being "unacquainted with the languages of the people for whom he came to labor, it was indeed a task requiring no small degree of courage and faith in God to undertake. Already advanced in years [he was forty-four years old], the acquisition of the languages to such an extent as to be able to do public and literary work in preaching and editing, was of itself a serious undertaking; but Elder Andrews applied himself to this work with that diligence and perseverance for which his former studious habits had given him an eminent qual-



Elder D. T. Bourdeau, an Early European Worker

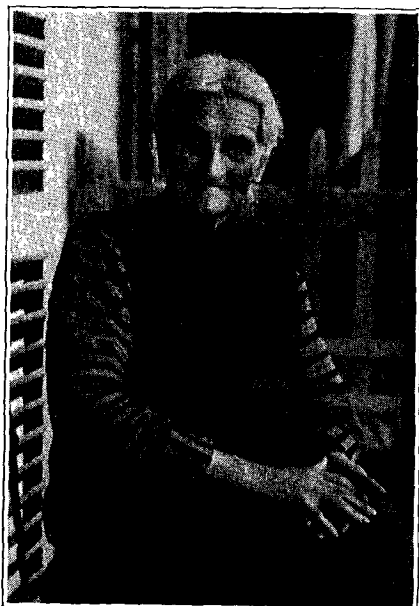
visit a company of Sabbath keepers, the existence of whom had recently been learned by a rather singular circumstance. The brethren present raised 300 francs toward defraying the expenses of the trip.

The very next day after the close of the meeting, the two missionaries set out on their trip, and did find, in a radius of seventy-five kilometers of Elberfeld, some forty-five observers of the seventh-day Sabbath. The origin of this movement is told at length in "Historical Sketches." J. Erzenberger remained nearly one year in that part of Prussia, in order to instruct these people and connect them with the message. He succeeded in this task with most of them, and also in gaining several more, whom he baptized, especially at Hilden and Solingen. Enemies of the truth sought to have him expelled from the country, but the laws were in his favor. As our German pioneer had absolutely no literature to use in his work, he translated a few of our American tracts, and had small editions of them printed at his own expense.

The First Year in Europe

J. N. Andrews' first year in Europe was a busy one. Prominent on his daily program was the study of French, to which were soon added German and Italian. Then came a large correspondence with persons of intelligence and learning, with whom he had solicited intercourse by placing advertisements in several leading European papers; last but not least, came the instruction of the Swiss believers, who had many things to learn in spiritual life, missionary work, and systematic giving.

In the spring of 1875, he removed his residence to La Coudre, two miles away, in a hamlet among the vine-



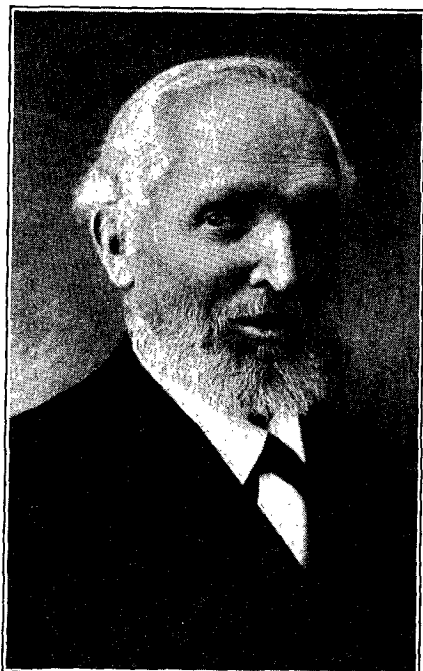
Catherine Revel, One of the First Sabbath Keepers in Europe

ification."—"Historical Sketches," pp. 15, 16.

One of the first things done by Elder Andrews after his arrival was to call a meeting of the leading Swiss brethren at Neuchâtel. This meeting took place Nov. 1, 1874, the following seven places being represented: Tramelan, Chaux-de-Fonds, Le Locle, Fleurier, Neuchâtel, Bienne, Buckten. Two weeks later, another meeting being called at Le Locle, a committee of three was appointed to take charge of the work—a new feature to the Swiss brethren. Eighteen hundred francs were immediately raised as a fund for the publication of French tracts, of which the first two were printed at Neuchâtel the following year.

Sabbath Keepers in Germany

Near the end of January, 1875, a third general meeting was convened at Chaux-de-Fonds. It was there recommended that J. N. Andrews and J. Erzenberger go to Germany and



Elder James Erzenberger

yards, overlooking Lake Neuchâtel. Twenty were baptized in the lake during that year. December 12, the annual meeting was held at Bienne, when the reports of the executive committee and of the treasurer were read and approved. Six French tracts had been published; 2,300 francs (\$460) were subscribed for the work. There were at that date seventy-five known Sabbath-keeping Adventists in Europe. A general tract society was organized.

Arrival of Elder D. T. Bourdeau

On a stormy winter day, a French-American missionary suddenly made his appearance in Switzerland, to devote his special attention to preaching the message. This was Elder D. T. Bourdeau, who had come in answer to an invitation of the General Conference. He and his family reached La Coudre Jan. 8, 1876, bringing a tangible proof of sympathy and good cheer from the American brethren. Of French Canadian origin, though born at Bordoville, Vermont, Brother Bourdeau had been a student of the Grande Ligne (P. Q.) French Baptist College. This school was founded in 1836 by Mrs. Feller, formerly Henriette Odin, a young widow from Lausanne, whose burning soul had chosen that country as her field of labor for God. Brother Bourdeau had known her in her old age, and she had approved of his views on the Sabbath.

Elder Andrews and he labored together for a while, first visiting the churches, and then pushing the publication of French tracts, among others a translation of our pamphlet on Matthew 24. They also devoted special attention to a forthcoming French periodical.

Nor did they confine themselves to literary work among our own people. J. N. Andrews made a second trip to the Rhineland to help J. Erzenberger, while D. T. Bourdeau proclaimed the truth in Le Locle, a thrifty watch-making town in the Jura Mountains. This quiet city was certainly startled by his large posters announcing lectures on many unheard-of prophetic and doctrinal subjects. Several ladies and a public schoolmaster embraced the truth. The latter was Louis Aufranc, who as translator was to join the band of workers in Basel, which city had been selected as the headquarters of the work. The writers of "Historical Sketches" speak of this choice as follows:

"In the old city which fostered the present truth of the sixteenth century, and in which Frobenius turned off from his rude presses words which electrified the thinking minds of that day, the present truth of the nine-

teenth century was planted, and *Les Signes des Temps*, the first advocate of the third angel's message in the Old World, had its birth on a nineteenth-century press, the first number being issued in July, 1876.

The Printed Page

"Much of the subsequent labor of Elder Andrews was devoted to this journal, and he spared no pains in his endeavor to adapt it to the wants of the people. Appreciating the situation of the people and the great lack of knowledge of the Bible on the part of the masses, he labored to present the truth in the most clear and simple manner, and in the way best calculated to bring it within the intelligent comprehension of all into whose hands it should come.

"His success in these efforts was certainly remarkable, and the present truth, as presented in the early volumes of this journal, furnishes an admirable example, and one rarely attained, of simplicity, clearness, and force. Although advocating truths so unpopular, and notwithstanding the fact that it was devoted almost wholly to religious topics, *Les Signes* gained a strong hold upon its readers, and attained a standard and reputation worthy of the truth of which it was the exponent. Although it had little but its own merit to recommend it, as, during the early days of its publication, very little was done by way of personal effort for its circulation, it gained a widely scattered list of subscribers, though of course their number was quite limited. Though the matter published was prepared for the masses, testimonials are not wanting to show that many minds among the cultured class were deeply impressed

by the great truths taught in *Les Signes*, and by the spirit of candor, sincerity, fairness, and earnestness with which they were presented."—Page 24.

The same summer, at the end of a general meeting at La Coudre, twelve candidates were buried with Christ in the lake, two of whom were from Hohwald, Alsace, where D. T. Bourdeau had gained four converts.

From Mt. Roraima Into Venezuela and Brazil — No. 2

BY A. W. COTT

APPROACHING Acurima village, we saw the Indians preparing to receive us. As we drew near to their huts, they waited in line for us to shake hands with them, including all the babies in the company. The Indians from the first were anxious to demonstrate to us in every way that we were welcome. We had been with them but a few minutes before they were bringing us bananas, sugar cane, and papayas. Ere long there lay at our feet so much fruit that six men could not easily carry it all.

I was soon to make the acquaintance of Etoria, an Indian woman of mature years, who, in the absence of Andree the chief, proved to be the dominant figure in the village, and who, in his place, took over the management of affairs. She, with a few others who were with us in the village at this time, had known Elder Davis during the period of his ministry among the Indians of Mt. Roraima and its neighborhood. The seed of truth that he had sown in their hearts was still alive, and it was evident that



Fruit Brought by the Indians to Elder A. W. Cott and His Company on Their Arrival at Acurima. Etoria is standing in front of the group, left center of picture. She and Shambal, standing in the doorway of the hut, knew Elder Davis.

it only needed to be watered in order to bring forth an abundant harvest.

It was Thursday that we arrived at Acurima, and so great was the interest, and so insistent were they that we spend the Sabbath with them, that we gladly consented to do so. I could multiply words, but it would be impossible for me to describe all that I saw and heard that Sabbath day. The Spirit of the Lord was present with power, and the atmosphere, as we associated during and after our meetings, was more akin to that which one expects to find in a gathering of believers of long standing in the advent message, than in a company of Indians who have been without instruction in our faith for considerably more than a decade.

On this Sabbath day we held five meetings, counting those conducted at the beginning and close of the Sabbath. During this time the numbers of those who attended increased as the day advanced, for the Indians had sent out messengers to other companies who were living in outlying districts, calling them to be present with us. About 130 Indians attended our Sabbath school following the morning worship.

We had two men from Mt. Roraima with us, whom I had brought for the purpose of giving them some instruction and training which they need as itinerating laborers among their own people. I am sure that their experience here impressed them much, and they were a great help to us during our visit. One of the men was Isaac, the chief of our village at Roraima. He was much concerned when he realized that there were Indians in other villages besides his own who wanted mission stations opened among them. The other man is Mr. Long, a brother to a former Indian chief. He is striving to live up to the light he has received. One morning early I was awakened by songs in a near-by Indian hut. It proved to be a meeting this man himself was conducting.

During our Sabbath services these two men stood with us before the company of Indians who were seated on the ground. They spoke to them of the sacredness of the Sabbath, of the soon coming of the Lord, and of the necessity for preparation to meet Him, while we showed several pictures from our Picture Rolls which we had brought with us. These always hold the attention of the Indians to the subject that is being presented.

It is an inspiration to hear Mr. Long give in his own tongue the various points of the message which he has heard so often repeated in our mission church at Mt. Roraima. On this day we sang more than once the

song, "Don't Forget the Sabbath," which the Indians of Acurima are so anxious to learn.

At the hour of our evening meeting our numbers had grown to 170 or more, and we continued our songs of praise to God under a sky that was bright with stars, and even when this service was over, some came to us to learn more of the way of life.



Mr. Long, brother of a former chief, spoke to the Indians at many of our meetings during the trip into Brazil.

At the South End of the World

BY E. L. MAXWELL

At this writing I am on my way home from Punta Arenas, the southernmost large city in the world. It is five days by direct steamer from Buenos Aires, and ten days by coaster. The direct boats are rare, but the coasters make it about once a month. Then there are steamers to Chile every little while, and the connections are better, due, perhaps, to the fact that this is Chilean territory.

Punta Arenas is the commercial center of the whole of south Chile, that part of Argentina known as Patagonia and Tierra del Fuego. It has from 30,000 to 40,000 inhabitants, depending on the time of year, for in the summer many go out to the large sheep ranches near by. The principal industry is sheep raising, first for the wool, of which shipload after shipload goes to England, and next, for mutton, which is frozen in large refrigerating plants and exported to Europe. After this follow coal mining (I visited one of the large mines), and lumbering from the forests that cover the sheltered sides of the mountains.

The population of both city and country is cosmopolitan, there being, in addition to the Chilean inhabitants, many Jugoslavs, English, Scotch, and Germans. There are two or three Chilean banks, also English, Jugoslav, and German banking institutions, together with large and strong commercial houses of all these nations. The imports are principally food, clothing, and ranch supplies, with a good sprinkling of American automobiles; and the exports are wool, mutton, coal, and lumber. There is plenty of money in the whole region.

We have been working here since 1916, and have a small church, a large number of interested people, and a great need of a chapel and school-room, with treatment rooms in connection. We have a lot all paid for, and it is adequate for all our requirements in the matter of land. But the chapel we are using is entirely too small. It holds only about fifty by crowding, and I am satisfied we could get 200 out to a series of meetings every night for weeks.

Among the deeply interested persons here are an Arab and his wife. They are Mohammedans, and became interested as a result of Mrs. C. A. Andersen's nursing work. Their baby fell sick, and was given up to die by several doctors. Sister Andersen took the case in charge, and after several treatments and prayer the little one got well, and is all right to-day. This man and his wife want to become better acquainted with the God who loves His children. Either he or his wife attended our services every day I was there, and with tears streaming down his face the man told me, as I was leaving, that he wanted to get ready for Jesus' coming and meet me in the kingdom.

Every person who was present on the Sabbath of my stay stood up, indicating a desire to unite with us. Brother Andersen will follow up this interest, and I hope we may see a substantial addition to the membership of the church.

But we have needs also. Elder and Mrs. Andersen will soon leave on their furlough, and we shall need a couple to take their place. Besides the man and his wife who may come, we need a pastor, a teacher, and a nurse. They should speak one or more of the languages commonly spoken here, Spanish in particular.

Despite the fact that I was deathly seasick on the way down, I have enjoyed the visit, and am much encouraged over the situation. I can look forward with great hope to the day when, in the final chorus that shall ascend to God from the multitudes of the saved, there will be a special part

voiced by a little group of saved ones from the south end of the world.

Tracts and Bank Bills

BY O. B. KUHN

TOGETHER with Evangelist Wang, at Taipingfu, for convenience we were tying up tracts in bundles, labeling the outside of the package, and stamping those for immediate use with the chapel name and address, and with an invitation to study the subject of the tract with the evangelist.

There were eight or ten thousand in all, covering a wide range of subjects—"The Origin of Sin," "The Law of God," "The Fate of the Sinner," "The Judgment," "Coming of the Deliverer," "Way of Salvation," "Steps to Christ," "Signs of Christ's Coming," "The Second Advent of Christ," "Rise and Fall of Nations," "The Millennium," "The Sabbath," "The Home of the Saved," and many others.

"At the bank down the street," remarked Brother Wang, "they are tying up bank bills in bundles of \$100, \$500, and \$1,000, but these tracts that we are putting into bundles are more precious than bank bills."

Continuing, the evangelist explained that every Sabbath after the services he gave each believer a bunch of tracts to use in home missionary work.

On the Upper Zambesi River

BY S. M. KONIGMACHER

WE have been in our new mission about two months. A good interest in the truth is already manifested. Some Sabbaths we have 250 or more attending services.

Two boys wanted to come and build their huts in the mission compound so they would not be subject to the temptations of the vile village in which they live. One of them, by the name of Mutelo, looks as if he might develop into a valuable worker. He can read the Testament, and understands the language of the people of the district. I have already used him as an interpreter. I would speak to him in the native language of the country, and he would translate it into the dialect of the district. Many of the natives understand the language of the Barotse people, which we also speak.

We had a very interesting case the other day. An old woman came in with a bad sore on one of her hands. I put on some medicine. When she came the next time, I was more than pleased, when we took off the bandage, to find that the sore was healed. The

old woman was so pleased she looked like another person.

We called recently to see the magistrate and the paramount chief. We also visited the native queen on this side of the river, spending the Sabbath at this village.

A recent trip along the river was enlivened by the presence of a herd of huge hippopotamuses near by. Arthur grabbed his gun to give them a welcome if they should come too close to the barge.

Our school is small because we cannot take boarding students. The government messengers told us many people were wanting to send their children here, but there is not enough food to start a large school now. Sometimes I wonder how we shall be able to warn this great country of the nearness of the coming of the Lord. My house boy went to mourn in his village, and took with him a picture roll to tell the people of Jesus. My garden boy returned to his home and took a roll with him. He had an old roll, and he said the people wanted him to leave it with them, they enjoyed it so much. On Fridays I have sent the boys out to near-by villages to invite the people to come to mission services, and it usually brings up our Sabbath attendance.

God has been good to us. He has sent us food, and funds have come in just as we needed them most. So the work goes on. We hope a doctor can come to help in this great work. The work was opened here largely with the hope of getting a doctor and making the medical work strong. The government said that would appeal to the people.

Abyssinia

BY J. C. RAFT

ON my return trip from Mauritius, I planned to make a brief call in Abyssinia. So when the steamer reached Djibouti, I disembarked and took the first train to Addis Abeba, the capital of Abyssinia. Here I met R. Stein and his family, also M. Sorensen and A. Hessel. W. Müller, who served as superintendent of the Ethiopian Union Mission for a number of years, had left for Germany, together with his family, on account of Sister Müller's health. I was not privileged to meet Dr. G. Bergman and Carl Jensen, as their stations are three weeks' journey from Addis Abeba. W. Kölling and his family were on furlough at the time of my visit. I very much regret that I could not visit our new hospital in Dessie, which was in course of construction.

While I stayed in Addis Abeba, information was received from Brother

Jensen that they had found it necessary to close the school, as most of the students were sick with malaria. Brother Stein is doing a good work, and is of good courage, even though the health of Sister Stein is not the very best. In Addis Alem we have a training school under the direction of Brother and Sister M. Sorensen. Brother Sorensen has now been appointed superintendent of the Ethiopian Union Mission, to fill the place of Brother Müller. I was pleased to renew acquaintance with Brother and Sister Sorensen, whom I have known for a number of years.

Abyssinia is a difficult mission field. Until recently it has been practically impossible to obtain permission to reside in the country and to carry on missionary work. But lately quite a change has taken place. The present ruler desires to see his country make progress, so it can take its place among the progressive nations of the world. The doors are now open and barriers are being broken down. So there appears to be a bright future for the work of God in Abyssinia. The time seems indeed to have come when the prophecy of the Lord is being fulfilled, "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31.

We believe that many among the Abyssinians will turn to God and serve Him. The Lord is preparing the way and the hearts in Abyssinia for the proclamation of the threefold message.

The king has manifested a special interest in our medical work, and has not only given us land, but has also contributed a considerable sum of money to assist in the erection of our new hospital. Our missionaries and our believers in Abyssinia are of good courage, and the Lord is blessing them.

Berne, Switzerland.

The One Thing Needed

THIS old earth needs just one thing to-day, as in the ages past and in all the ages yet to come, and that is a personal knowledge of our Lord Jesus Christ, whom the Father sent down from heaven to be the Saviour of the world—not the greatest philosopher, nor yet the outstanding moral teacher, nor even the unique worker of mighty miracles, nor yet a prophet risen from among the dead, but He who poured out His life upon the cross as He took our sins upon Himself, and then broke the power of death to become the living Saviour of the world, unseen, yet still accompanying with us and continuing His work by His Holy Spirit.—*Dr. Howard A. Kelly.*

EDITORIAL

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

Enlarging Our Medical Boundaries.

WE rejoice every time graduates from our medical school qualify in new lands. About every year we have graduates in Edinburgh, Scotland, taking postgraduate work to qualify for some of the outlying fields of the British Empire.

Only recently we have heard the providences attending the passing of examinations by Drs. H. W. Miller and E. E. Getzlaff in Japan, and of the qualifying of Drs. Miller and Hall in the Philippines.

For twenty-five years we have endeavored to have some of our North American graduates qualify in South America. At every turn we have been defeated. Now, however, Dr. John Lipke has succeeded in qualifying in Brazil, so that the standard of our medical work is lifted high in the capital city of Rio de Janeiro. I want to speak as briefly as possible of the experiences in which we saw the overruling hand of Providence as the doctor went to his examinations.

One of our pioneer workers and ministers in Brazil, Dr. Lipke had always had a burden for the medical work. Even before taking the course he had proved a very efficient minister to the sick. The burden came upon him to qualify fully. Some of us endeavored to persuade him to go on with his field work, leaving others to come down to undertake the medical ministry. However, no one came, and the burden was so heavy upon Elder Lipke's heart that he left the field and entered Loma Linda, spending the five years necessary to complete the course.

Good offers of positions were open to him in America and in Europe. To all, however, he replied that Brazil was his field, he must return to Brazil. The burden was upon his heart to open the work in the capital city.

Less than two years ago he landed there, unknown, and our medical principles were practically unknown in that place. With a good physiotherapy equipment representative of our methods set up on the lower floor of his dwelling house, Dr. Lipke began his work. He had to practice under another physician, who received a tenth of his income. In a remarkable way the lifting of the

standard brought people for help. The doctor and his family have supported themselves while waiting for the opportunity to take the examinations.

Having fallen ill while in Rio de Janeiro, and been received into Dr. Lipke's hospitable home, I was an eyewitness to the good providences of God that attended our brother as he went in for the examinations. There is usually in these countries no desire to make the way easy for the man who comes with a foreign diploma. Naturally the national medical school wishes to hold the field generally for its own graduates. With our twenty-five years' experience of difficulty and defeat, our Brother Lipke felt that his hope was in God. All our churches in Rio remembered him in prayer as the time for the examinations came. It means much to the believers to have this work established among them.

The first Monday of the examinations Dr. Lipke presented himself, and was told by the examining board that according to the Brazilian law, they would not be able to allow him to take the examinations, coming as he did from our Loma Linda school. In the technical matter of registrations it looked as if the law did preclude accepting him as a candidate. Back to his home the doctor came, feeling that it was indeed a crisis. It looked as if it was all over. However, as he prayerfully studied the matter, he said, "I will not accept that decision. I will take it to the highest authority. I will go to the director of the university."

Well, there was prayer in the little home as he went, prayer that somehow God would make the way plain for him, a stranger, to approach the head of the Federal University.

Entering the outer offices, a wonderful providence met out brother. He found a lady holding a high though subordinate position, whose child he had treated and had brought recovery by our methods where other ways had failed. The grateful lady took the warmest interest in his case, and introduced him to her chief, who was second to the director of the university. She asked her chief to do everything possible. This gentleman caught the spirit of the situation, studied the matter, wrote out the

form of declaration which the director might possibly sign, and took it in to the head of the whole school. It was an order authorizing the examining board to accept Dr. Lipke as a candidate for qualification. The director signed it and the thing was done. Dr. Lipke returned, thanking God for His overruling hand.

The days passed, and our brother's name was not posted among those called for examination. This was a nervous time, for it meant the examinations were drawing on toward the end of the week. A Sabbath coming in might interpose a fatal difficulty. All would depend upon how his examiner might look upon a candidate's request to be excused from taking an examination on Saturday, if his group should be called on that day.

Thursday the doctor went up to see why his name had not been posted. Here was another providence. It was found that by some means which the assistant declared "unexplainable," the order from the director of the school had not been sent down to the clerk of the examining board. It had been left lying on the desk day after day. Now, it was explained, it would not be possible for it to go through the routine in time for him to be called that week, and he could not expect to be listed before the group that would begin the next Monday. Of course we all thanked God for this providence, which would start his examinations on Monday, thus avoiding running into the Sabbath.

With all these preliminary overrulings, the doctor began his work the following Monday with a joyful heart. The special prayer now was that God would give him the answers to the problems that would be set before him. Day after day in regular order the examinations were passed. Again and again the doctor said, "It was the good instruction I got at Loma Linda and Los Angeles that helped me through." The examiners seemed exceptionally friendly, a number of times going out of their way to let our brother know before the results were posted that he had passed.

Thus we all thanked God that He had justified Dr. Lipke's burden for this medical course. Some of us had tried to dissuade him from it, but evidently God had laid the burden upon his heart. The Lord often

lays an individual burden upon a man; and when He does, He will see him through. He laid a burden upon Jonathan to go up against the Philistine stronghold alone, and the Lord vindicated that burden. So we all recognized the fact that the Lord had been with our brother these years

in his feeling that he must enter this line of work for the sake of Brazil. The workers in Brazil and all the believers rejoiced with Dr. Lipke, and the division brethren voted a special appropriation to aid him in making quick use of the publicity attending his qualification. W. A. S.

Shall We Have a Wandering Sabbath?

No. 9. Is Moses the Father of the Blank-Day Principle?

WE have reserved for the last of this series the most astounding feature of all,—the claim of the calendar reformers that they are not striving to institute a new method of reckoning, but rather to revive a calendar instituted by Moses more than three thousand years ago. In the four-page report entitled, "The Question of the Calendar," submitted by the National Committee on Calendar Simplification, Washington, D. C., is found the statement that the proposed blank day could be "observed like the historic Mosaic 'extra sabbath.'" That little phrase, "extra sabbath"—what does it mean? The answer is found in a thirty-two-page pamphlet entitled, "Moses the Greatest of Calendar Reformers," written by Charles F. Marvin and Moses B. Cotsworth and published by the International Fixed Calendar League. The reader will note that the two authors are central figures in the present movement for calendar change. Their object in writing this pamphlet is thus stated:

"It is the purpose of this pamphlet, first, to show how easily and completely the perpetual Mosaic calendar of the exodus can be reconstructed; and second, to show how very small and unimportant are the differences between it and the proposed thirteen-month calendar. . . .

"As soon as these great truths of modern research become known and understood, conscientious believers in Moses and the Scriptures need not oppose on any grounds, religious or otherwise, the suggested reform of the present unscientific, inconvenient, and unscriptural modern calendars. Rather should the restoration of what is best in the fundamental Scriptural calendar declared through Moses, be welcomed by all."—Page 5.

"Had that Mosaic calendar been retained, all generations of Jews, Christians, and Mohammedans could have perpetually observed in unity all the commands of Jehovah, in complete yearly rounds of exact anniversary commemorations for all the great religious events, during their ancient united and later separate histories. . . .

"Therefore all nations of the world are to be invited by International Conference to join in universal observance of the same six days of work, and especially of the same seventh day of rest on fixed yearly dates, as Moses prescribed."—Pages 2, 3. (Italics theirs.)

The Marvelous Calendar Described

Their statements are breath-taking. But they proceed with assurance to

reconstruct for us the Mosaic calendar and to marshal Scripture and science in support of this reconstruction. Let us first summarize their description of this alleged calendar:

1. Moses, at the time of the exodus, established a solar calendar of 365 days—the same number of days as our present calendar. This calendar consisted of twelve thirty-day months, plus five extra days, three of which extra days were inserted at the end of the sixth month (Elul), and two at the end of the twelfth (Adar). These five extra days, while reckoned as days of the week, were not counted as days of the month. (If the reader will refer to the accompanying calendar, these points will be more clear.)

2. The command, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath," did not go into effect until the time of the exodus. But it was not the "seventh day" of the week as we understand it to-day, but simply the seventh day after six days of labor. Therefore to speak of the days of the Mosaic calendar as Sunday, Monday, Tuesday, etc., is not accurate. [For this reason we shall place these names in quotation marks when using them as titles for the days in our examination of this alleged Mosaic calendar.] The specifically mentioned sabbath days in the Jewish ritual give us our key, and we arrange the rest of the sabbaths in the year simply by spacing out six working days before each of them.

3. The fifth day of the third month (Sivan), while reckoned as a day of the month, was not counted as a day of the week. This was the day of Pentecost. It was an "extra sabbath," similar to the "blank day" of the present proposed calendar. In other words, although the fourth of Sivan was sabbath, the fifth was not "Sunday," but simply a continuation of the sabbath of the fourth—a blank day so far as the reckoning of the days of the week is concerned. Now 365 days equals fifty-two weeks plus one day. But this extra day being eliminated from the count of the weeks, made the year really consist of an exact number of weeks. This caused the next year always to begin on the same day of the week as the year before. And as a result the days of the week always bore the same relationship to the days of the month. Moses originated this blank-day principle, and we are simply striving to restore it by proposing that the last Saturday in December be followed by a blank day.

Thus do these apostles of calendar reform describe the calendar Moses is said to have devised and given to the children of Israel at the time of the exodus. They eulogize him as "the greatest of calendar reformers,"

declaring that his calendar was "nearly perfect."

The Proof Presented

The first proposition set forth by them as they proceed to reconstruct this ancient calendar, is that it must have been a solar calendar, that is, it must have corresponded in length with the time consumed in one circuit of the earth around the sun, or approximately 365 days. It is this circuit that gives us our true year and our seasons. Our present calendar is a solar one. But the calendar of the Jews is not. It consists of twelve months, generally alternating twenty-nine and thirty days in length, being based on the cycle of the moon, which takes 29½ days. This gives a total for the twelve months of only about 354 days, or approximately eleven days short of the true solar year. This deficiency is corrected by the insertion, about once in three years, of a leap month. According to virtually all authorities this is essentially the form of calendar the Jews have always had.

The authors affirm:

"Such festivals as the feast of weeks, the feast of trumpets, and especially such workday dates as that commanded for the wave offering to be presented annually on the sixteenth day of the first month, essentially required a solar calendar."

"The sun alone times the growth and development of barley and such grains, and for centuries these have been ripening in Palestine about two weeks after the spring equinox."—Page 7.

To support this statement they quote the conclusions of two scholars who hold that the ancient Jewish calendar was solar,—Dr. Julian Morgenstern, president of the Hebrew Union College, Cincinnati, and Prof. W. A. Heidel, of Wesleyan University, Middletown, Conn.

A Leap Week Inserted

But there is one further point with regard to the claim that Moses instituted a fixed solar calendar, with all its advantages from the standpoint of fixed festivals. The 365-day year is not truly equal to the solar year, which is about a quarter of a day longer. This fact we remedy to-day by inserting a leap day once in four years. If we did not do this, our calendar year would begin to creep away from the seasons, so that, for example, in 730 years the first of January would arrive in the summer. This was the difficulty with the Egyptian calendar. But such a situation would be ruinous to the whole argument as to the fixity of the Mosaic calendar in relationship to the ripening of the harvests. How, then, did he remedy this? We are informed that he did so by inserting a leap week once in twenty-eight years, which

would be the equivalent of our leap day once every four years.

To quote the authors on this point:

"Moses was such an eminently practical statesman, that we cannot consider it possible that he would have given this emphatic command to 'wave' the sheaf on the exact date in every year, unless he had definitely and secretly provided for regularly making the 'leap-week adjustment.'"

"That was what Moses certainly did, because it provided the only possible means by which he could insure the stability of his wonderful calendar system, while maintaining his inspiring principle designed to locate perpetually fixed dates for all sabbath and festival anniversaries." — Page 20. (Italics theirs.)

The only evidence submitted in proof that Moses employed such a leap-week adjustment plan is, that he was too wise a man not to have done so, and that unless he had done this, his "wonderful calendar system" would have collapsed.

An Important Assumption

The next question is: How do the authors know that Moses divided his 365-day solar calendar into twelve thirty-day months, plus five extra days? It is a matter of history that the ancient Egyptian calendar consisted of twelve thirty-day months plus five feast days after the end of the twelfth month. And the authors inform us:

"Profiting by the learning and experience of the Egyptians, Moses made his calendar year to consist of 365 days grouped into twelve thirty-day months." — Page 8.

No supporting proof is offered for this very important link in their chain of evidence. It is simply assumed.

We come now to the heart of the problem. Assuming that Moses adopted the general framework of the Egyptian calendar, how do the authors know the particulars in which the Mosaic calendar should differ from the Egyptian? For example, how do they know that the year should begin on a "Saturday," that the fifth day of the third month should be considered an extra sabbath, and that three of the five extra days of the Egyptian calendar should be placed at the end of the sixth month and the remainder at the end of the twelfth?

In explanation they quote first the following passage:

"In the first month, on the fourteenth day of the month at even, is Jehovah's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah." "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you:

on the morrow after the sabbath the priest shall wave it." "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days." "Ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no servile work: it is a statute forever in all your dwellings throughout your generations." Lev. 23: 5, 6, 9-11, 15, 16, 21.

Fixing the Sabbaths

Because the Bible states that the fifteenth day of the first month (Abib)

— the first day of the feast of unleavened bread — was a sabbath, the authors proceed to place it in the "Saturday" column of their calendar. This gives them a starting point. And of course if the fifteenth of the first month belongs in that column, the eighth and the first of the month belong there also.

If the fifteenth day of Abib is on "Saturday," then "seven sabbaths" later, that is, forty-nine days later, would be on "Saturday" also. Now we would naturally conclude that the

ABIB (Nisan) 1st Month							TISHRI (Ethanim) 7th Month						
Work Days						Sabbath	Work Days						Sabbath
1st	2d	3d	4th	5th	6th	7th	1st	2d	3d	4th	5th	6th	7th
						1							1
2	3	4	5	6	7	8	2	3	4	5	6	7	8
9	10	11	12	13	14	15	9	10	11	12	13	14	15
16	17	18	19	20	21	22	16	17	18	19	20	21	22
23	24	25	26	27	28	29	23	24	25	26	27	28	29
30							30						
IYAR (Ziv) 2d Month							BUL (Heshvan) 8th Month						
1	2	3	4	5	6		1	2	3	4	5	6	
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29	30					28	29	30				
SIVAN 3d Month							CHISLEV (Kislev) 9th Month						
Pentecost — ("Extra Sabbath") "The Morrow After"						1	1	2	3	4			
6	7	8	9	10	11	12	5	6	7	8	9	10	11
13	14	15	16	17	18	19	12	13	14	15	16	17	18
20	21	22	23	24	25	26	19	20	21	22	23	24	25
27	28	29	30				26	27	28	29	30		
TAMMUZ 4th Month							TEBETH 10th Month						
1	2	3					1	2	3	4	5	6	7
4	5	6	7	8	9	10	3	4	5	6	7	8	9
11	12	13	14	15	16	17	10	11	12	13	14	15	16
18	19	20	21	22	23	24	17	18	19	20	21	22	23
25	26	27	28	29	30		24	25	26	27	28	29	30
AB 5th Month							SHEBAT 11th Month						
1	2	3	4	5	6	7	1	2	3	4	5	6	7
2	3	4	5	6	7	8	8	9	10	11	12	13	14
9	10	11	12	13	14	15	15	16	17	18	19	20	21
16	17	18	19	20	21	22	22	23	24	25	26	27	28
23	24	25	26	27	28	29	29	30					
30													
ELUL 6th Month							ADAR 12th Month						
1	2	3	4	5	6		1	2	3	4	5		
7	8	9	10	11	12	13	6	7	8	9	10	11	12
14	15	16	17	18	19	20	13	14	15	16	17	18	19
21	22	23	24	25	26	27	20	21	22	23	24	25	26
28	29	30	(1)	(2)	(3)		27	28	29	30	(4)	(5)	

THE ALLEGED MOSAIC PERPETUAL CALENDAR

This is the calendar which Moses is said to have given the Israelites at the time of the exodus. It consists of twelve months of thirty days each, plus five supplementary days — three of which are placed at the end of the sixth month and two at the end of the twelfth — thus making a total of 365 days. The calendar is so constructed as to make the year always begin on the same week day — Sabbath — by making the fifth day of the third month (Sivan) a blank day so far as the reckoning of the weeks is concerned. This blank day is spoken of as an "extra sabbath." If this is really the calendar Moses gave to the Jews, then the present calendar reformers are simply endeavoring to restore the ancient landmarks. This, indeed, is their claim.

fiftieth day, that is, "the morrow after the seventh sabbath," would come on "Sunday." But this fiftieth day was Pentecost, one of the annual sabbaths. Therefore, declare these authors:

"The fiftieth day, which is the fifth day of the third month, being an extra sabbath day, must be placed in the sabbath column of the Mosaic calendar, since it could not, by any rational procedure, be put in any one of the workday columns. But because the command to work six days is just as binding as the one to rest on the seventh, the Mosaic calendar provided *six work days to follow the extended sabbath on the fourth and fifth days of the third month.*

"This is the reason for the extra-sabbath arrangement inserted in the calendar at the date of Pentecost. Its most important secret effect was that it caused the Mosaic calendar year to become entirely perpetual; so that the workdays and sabbaths throughout the year annually recurred on the same fixed dates. . . .

"Although better than any calendar employed by any subsequent nation, it ceased to be used or was misunderstood by later priests, and has been lost during about 2500 years. *But the significant fact remains, that through traditional usage the Jews generally continue to observe two consecutive days at the feast of Pentecost.*"—Pages 14, 15. (Italics theirs.)

We Come Next to Seventh Month

We are then informed that "after the double sabbath at Pentecost, the orderly succession of six workdays and sabbaths is continuous through the third and following months up to the thirtieth day of the sixth month."—Page 15. Now the Bible declares that "in the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work." Lev. 23:24, 25. This was the feast of trumpets, an annual sabbath. According to these calendar reconstructors, this first day of the seventh month must come on "Saturday." This is accomplished by inserting after the close of the sixth month, three of those five extra days which the Egyptians employed at the end of each year to obtain their total of 365 days.

With the seventh month thus enabled to begin on "Saturday," the remainder of the task is apparently simple. Before commenting on the other feasts in the seventh month, the authors quote the following scriptures:

"And Jehovah spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God." "Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of

the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest." Lev. 23: 26-28, 39.

Remarkable Analogy Drawn

Then follows immediately this very interesting comment:

"This seventh Mosaic month is the beginning of the autumnal half year, and in many of its features it is a replica of the first month of the year, that is the spring half year. The paschal lamb had to be chosen on the *tenth day of the first month.* The counterpart of this is the day of atonement on the *tenth day of the seventh month.*

"The commands quoted above not only provide for an extra annual convocation on the tenth day of the seventh month, *but unmistakably preserve the regular sequence of six days of work and the seventh of rest,* because the first, fifteenth, and twenty-second (the eighth day after the fifteenth) were commanded to be sabbaths.

"This clarity of language concerning those three consecutive sabbaths, perpetuated on fixed dates, removes any ambiguity which might otherwise arise. It proves that although the day of atonement was observed as a holy day (as Christians similarly observe Good Friday to commemorate the date of the crucifixion), it *neither injected an extra sabbath, nor changed the orderly succession of the calendar week of seven days.*"—Page 16. (Italics theirs.)

We are then informed that inasmuch as no other sabbaths are commanded for the remainder of the year, the regular cycle of the weeks may be presumed to continue through to the close of the twelfth month. At this point the two remaining days of those five supplementary Egyptian-calendar days, are inserted, thus making the 365th day come on Friday, and the first day of the new year come on sabbath. With the first day of the first month coming on sabbath, the plan is ready to operate successfully for the second year, and for every succeeding year, world without end.

The Climax to the Proof

By such a procedure the authors enable Moses to employ a 365-day calendar, and yet begin each year on the same week day. Now if Moses began his *first* year on a sabbath, and if he employed a 365-day calendar year, then if the second year began on a sabbath there would be proof that one day in the year had been dropped out of the count of the weeks, as the authors claim. Therefore, as a sort of climax to their line of argument, they introduce an independent piece of evidence to prove that the *second* year began on sabbath. They cite first the command of God that the showbread should be set in order every Sabbath day (see p. 17), and then quote the following passage:

"And it came to pass in the *first month in the second year, on the first day of the month,* that the tabernacle was reared up.

. . . And he [Aaron] put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. *And he set the bread in order upon it before Jehovah; as Jehovah commanded Moses.*" Ex. 40:17-23. (Italics theirs.)

Having set forth this corroborative evidence, "that the second year of the exodus began with a sabbath day of convocation and rest, exactly as the perpetual Mosaic calendar required," the authors triumphantly exclaim: "If this calendar is not in all its details the first twelve-month calendar of the Israelites, what is it?"—Page 17.

The Gamble Theory Exhumed

Yes, what is it? Apparently it is the resurrected calendar scheme of Samuel Walter Gamble, a Methodist preacher, who some thirty years ago set forth his views in a book entitled, "Sunday the True Sabbath of God." Most of our ministers and many of our older lay members will perhaps remember the name. Occasionally since then a stray Sunday preacher has revived the theory in an endeavor to find a weapon against our Sabbath doctrine. But each time the revival has been short-lived because the well-informed ministers of Sunday-keeping denominations refuse to indorse it, despite the fact that the theory was devised to bolster up Sunday.

Apparently the only ones who give any support to the theory to-day are a group of Sunday law reformers. In the official organ of the Lord's Day Alliance the following appeared a few months ago:

"Nowhere did God designate the seventh day of the week [as the Sabbath]. It could not have been appointed for the seventh day of the week without interfering with the law of the Passover. The Passover was a movable feast. It was appointed to be held on the fourteenth day of the month of Abib, or Nisan. It was therefore a calendar date, and not a weekly day. This was the first great sabbath of the year, and the other sabbaths followed every seventh day. Now everybody knows that a calendar date, such as a birthday or Fourth of July, cannot fall on the same day of the week two years in succession.

"Now let us be reasonable about this matter, and admit, as all intelligent Jewish rabbis do, that the ancient sabbaths fell on the seventh day after the Passover, and not on the seventh day of the week, and that in the course of seven years each day of the week was in turn the sabbath for a whole year. This was the law as long as the Jewish nation lasted."—*Lord's Day Leader, September-October, 1928.*

Sunday Reformers Comforted by Theory

Of course Sunday law reformers, of all people, find comfort in such a theory as Gamble's, because it enables them to invoke the Sabbath command in favor of Sunday, for is not Sunday a seventh day after six days of work?

Our surmise as to the origin of

Marvin and Cotsworth's calendar idea is substantiated by a footnote at the bottom of pages six and seven of their pamphlet. Under the general head, "Some Authorities We Quote," they give the names of four men. The first is Samuel Walter Gamble. Concerning him they say in part:

"This Methodist minister, by more than twenty years of research, appears to have been the first to rediscover the basis of the Mosaic calendar and its methods of adjustment. Dr. Gamble's consistent establishment of the forty-eight-hours rest day which included the extra sabbath Moses early inserted at Pentecost, is a particularly important help toward solving the present problem of finding the best method to simplify the calendar from the religious point of view."

Think of it, the rejuvenated Gamble theory is being offered to-day as proof that the proposed calendar revision is

naught but a revival of the most venerable calendar devised by Moses! Were it not for the fact that this fallacious claim is being widely circulated in the literature of the calendar propagandists, and to a greater or less degree by Sunday law reformers, we would hardly consider it worthy a refutation. On the other hand, by exploding this fallacy we not only take away the one religious support that the calendar reformers have depended on, but we demolish also the Sunday keepers' choicest argument, that the Sabbath command simply means one day's rest after six days of work.

F. D. N.

[This article should be preserved, because the various points set forth in it will be referred to in our article next week.]

Watch and Be Ready

"In Such an Hour as Ye Think Not the Son of Man Cometh"

WE shall never know, during the probationary state at least, the day of the Lord's coming. We are definitely told, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

Notwithstanding this very plain and positive statement of the Master Himself, we have found some through the various ages who have presumed to set the time for the Lord to come. Time, of course, proves how futile and foolish were the attempts to do this, but this by no means deters others from attempting the same impossible feat. It would seem that after the failure of the foolish predictions made concerning the close of probation and the coming of the Lord several years ago, it would be some time, at least, before further calculations were made regarding the time of these events; but we suppose that just as long as the vain imaginations of men run riot and some believe that their own idle speculations are the leadings of the Spirit, we shall have continued time settings.

We have before us as we write a printed document predicting the end of the world in 1930; still another document which declares that the Lord will come in 1939; and a third one which predicts that the year 1957 will be "Daniel's year of blessing," whatever that may be, and that the end will come shortly after that. Of course these predictions are not worthy of a passing thought, and we refer to them only by way of illustration of the foolishness of man.

"Near, Even at the Doors"

On the other hand, we are told very plainly in the Scriptures that when we

see certain conditions in the world, conditions which are set forth as signs of the coming of Christ, we may "know that it [Christ's coming] is near, even at the doors." Matt. 24: 33. These signs, foretold in the word of God, have come to pass. We have enumerated some of these recently in the REVIEW.

The great danger to the church of Christ is that these signs will appeal to them as a matter of course, and hence will be regarded with indifference. The great body of believers are not in danger of being carried away by the delusive theories of time setting, but they are in great danger of being lulled into the sleep of carnal security, so that day shall come upon them unawares.

Warning Against Indifference

Because of this great danger of indifference, the Bible writers sound many faithful warnings. We quote from Matthew 24. After likening the days of the coming of the Son of man unto the days of Noah, when men's sensibilities were deadened by indulgence and sin, the warning is: "Watch therefore: for ye know not what hour your Lord doth come. . . . therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verses 42-44. The Master then gives the parable of the two servants: one who was faithful in giving the church meat in due season, and the other who said in his heart, "My Lord delayeth His coming," who was smiting his fellow servants, and eating and drinking with the drunken. To which class shall we belong?

Again, in the 13th chapter of Mark we are told, "Take ye heed, watch and

pray: for ye know not when the time is. . . . Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Verses 33-37.

Our Saviour, in His great prophetic discourse, recognized, according to the evangelist Luke, some of the dangers that would lead to indifference, and among these He particularly points out the cares of this life and the danger of surfeiting and drunkenness: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. And again the admonition in this chapter is, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Verse 36.

"As a Thief in the Night"

Upon the unbelieving world the close of probation will come suddenly and unexpectedly, but the church of Christ, knowing the times and seasons, and watching unto prayer, will be prepared for this great event. Declares the apostle Paul:

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:1-8.

Several Striking Object Lessons

The history of the past affords many striking object lessons of the sudden developments which have taken place in the world of nature as well as in the church, in society, and in the state. Again and again, cities have been overthrown by destructive earthquakes or overwhelmed by tidal floods. In the political world, wars have broken out precipitately. What an

illustration was afforded of this in the great World War in 1914! The general calm of the political world had been so unbroken for years, so many difficult national questions had been peacefully adjusted, that thousands had been lulled into the consciousness of peaceful security; but suddenly an apparently trivial incident caused war to break upon the world. The consternation of mankind, and even of the chancelleries of the different nations, is well described in the following statement by the editor of the London *Daily Telegraph*, in that paper of Aug. 1, 1914:

"As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. . . .

"Practically within the compass of a single week, we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation,—perhaps in the history of the world,—and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. It is this alarming violence, this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts. Before we have had time to guess whither events were leading us, we find ourselves in the center of the storm; and every man in every capital looks with feverish anticipation for what the next few hours may bring forth. Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

Undoubtedly with the same unexpected suddenness that the last great war burst upon the world, the war of Armageddon will be ushered in. In the hour of fancied security there will go up from all the world a great cry of peace and safety, and then, declares the apostle, "sudden destruction cometh upon them."

The manner in which the proposed change of the calendar was introduced into Congress is an example of how measures of a similar character may be brought before lawmaking assemblies in the future. How little we knew of the calendar proposition until it had already taken definite form and was being pushed by a strong, organized movement! It is in this way that under the surface the elements of evil will combine in their final work. Silently, stealthily, they will go forward in their operations, and wholly unexpectedly we shall become apprised of the momentum with which they have gained power and influence.

Another striking example of the rapidity with which affairs in this world may shape, is illustrated in the agreement which has just been reached between Italy and the Vatican, restor-

ing to the Pope of Rome his temporal sovereignty, creating a new state in the sisterhood of nations, a state different from all the others in its religious-political character. How few knew of the earnest consultations which have been going on during the last few years, looking to the solution of the Roman question, and how suddenly and unexpectedly was the world confronted with a new turn of events! This is an occurrence most portentous in its character, as it stands related to fulfilling prophecy and to the closing controversy between truth and error immediately preceding the coming of the Lord.

"Final Movements Will Be Rapid Ones"

We may well understand by these significant happenings the unexpected manner in which the closing events of this world's history will be ushered in. Declares the servant of the Lord, speaking of the last crisis:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, page 11.

Please note particularly her statement, "Great changes are soon to take place in our world, and the final movements will be rapid ones."

God's Work to Be Cut Short in Righteousness

We know not what a day may bring forth. On the one hand the agencies of evil are preparing for the last great conflict. Silently, stealthily, they are marshaling their forces, preparing to strike with all their might when the day comes. Satan is alive, awake, and alert to the hour that has been reached.

On the other hand, and for this we are devoutly grateful, the God of truth and righteousness is carrying forward the work of grace in the hearts of men. Silently and mysteriously, oftentimes unrecognized by mankind, hearts are being changed, characters are being formed, and from the multitudes of earth's inhabitants, from every nation, kindred, tongue, and people, He is quietly gathering out a people for His name.

In the same mysterious manner, silently so far as our knowledge extends, the judgment of God is proceeding in the sanctuary above. The

books of record are being examined; the lives of the human family are being reviewed. Beginning with the date 1844, that work has progressed day by day. We know not when it may reach the cases of the living, but there will come a time, and we believe that it is only a little distance away, when the work will be accomplished. Then Christ will throw down His censor; His work of pleading for sinners will cease; the divine fiat will go forth: "It is done." He that is holy will remain forever holy, and he that is filthy can never be recovered from that unholy state.

Knowing not when that time will be, it behooves us to watch and be ready. Knowing not when the Bridegroom will return from the wedding, we must have our lamps trimmed and burning, and we ourselves in constant readiness to welcome Him when He returns. The call of God to His church to-day is to be ready—to be ready to meet Him when He comes, to be ready to enter in with Him into the marriage feast. May God make us ready and keep us ready.

But the state of readiness is not a state of inactivity; it is a state of intense earnestness, of faithful labor for the Master, of soul-agonizing for the salvation of others; it is the work of spreading the message of Christ's soon coming. And only in this state of activity, of labor for others, shall we be able to save our own souls. In this labor we shall forget ourselves and our own selfish considerations; we shall forget our own personal interests and personal danger; and we shall find in the midst of earth's turmoil that peace of God that passeth all understanding; we shall find in the midst of earth's sorrow that joy that floweth like a river, even the joy of the Holy Spirit, the joy of labor with the Lord. May God make us watchful and alert to the times in which we live. May He make us faithful in the great commission intrusted to us. F. M. W.

It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, "Hold up my goings in Thy paths, that my footsteps slip not."—"Patriarchs and Prophets," p. 452.

The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

Parental Duties

BY MRS. E. G. WHITE

PARENTS send their children to school; and when they have done this, they think they have educated them. But education is a matter of greater breadth than many realize. It comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as a child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means.

Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. Like time, this education is ever going on, and the tendency of this everyday school should be to make your child what he ought to be.

Influences That Mold Character

The circumstances in which children are placed will often have a deeper influence on them than even the example of parents. There are wealthy men in the world who expect their sons to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this from their children, unless they place them in circumstances similar to those in which they themselves lived.

The circumstances of the father's life made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing.

Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children to-day to learn in the same

school in which their fathers learned, they might become as useful as they. But the circumstances have been altered. Poverty was the father's master; abundance of means surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character are formed, not by the circum-

Just to Recall

BY HELEN A. OLSON

DEAR brother, forgive for the sorrow and pain

Words of bitterness spoken in quick temper gave,

Angry darts that true heart's love would quickly have slain,

That wounded you sore and made dark grief their slave.

O brother, forget, by the grace He can give,

That ever so low in sin's grip I have swayed;

Two hearts have been injured, mine anguish has rent;

O friend, that those arrows I never had sent!

If I could snatch back from the deep gash they've made

Those poison-tipped missiles of hatred and strife,

I'd hurl them to death in the deepest sin's grave,

Where buried they'd lie under His sacrifice!

Henceforward my prayer, by His power and grace

My lips shall be guided, less hasty, fast bound

By Him whose law love is,—in mercy's lines traced;

Through eternity praise that forgiveness is found.

stances which once existed, but by the present situation—ease and indulgence.

The Danger of Riches

The parent may think that he will counteract these tendencies, and bring up his son to economical habits, to tax his physical and mental powers, and to guard his associations. He realizes the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food. But his surroundings are such that simplicity cannot be preserved. His table is spread with food

of every description to gratify the taste of visitors, and what the child sees others indulge in, he reasons that he should also have. When luxury abounds on every side, how can it be denied him?

Christ discerned these dangers in the life of the rich man. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Again He says, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom.

If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They cannot do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, "line upon line, precept upon precept, here a little and there a little." — *Present Truth* (London), Nov. 9, 1899.

"To Thine Own Self Be True"

THE private diary of Leo Tolstoy was recently published in Paris by his daughter. One view expressed in this diary is, "Lying to others is much less serious than lying to yourself."

Many of us who read these lines would not be guilty of telling a falsehood to some one else or of trying to deceive another; and yet most of us

have been guilty of trying to deceive ourselves.

When Eve ate of the fruit of the tree in the garden of Eden, she tried to deceive herself into believing that it was not her fault, but the serpent's. And when the Lord asked Adam about his part in this disobedience, he had an answer ready. He had been thinking it over, and had come to the conclusion that he was not to blame. If Eve had not eaten of the tree and tempted him, he would not have fallen. But the truth of the matter is that Adam was wholly responsible for his own sin. And we find many Adams in our own day trying to lay their downfall at the door of the weaker sex.

Ask the drunkard or the drug addict about his life, and he can show you plainly where some one led him from the path of rectitude and gave him a push on the downward way. Ask the woman who has fallen, and she will tell you that she was lured into a life of sin. Ask your little boy why he disobeyed you, and with no trouble at all he can shift the burden of disobedience to the boy next door. And the girls seem to have the same failing.

A woman was talking to me a short time ago about living up to the Bible standard. She admitted that she fell short in some ways, but she felt sure that God knew her heart, and that He would take everything into consideration. She was trying to make herself believe that she could go on in her disobedience and yet get into heaven. "Why," she said, "I am doing all the good I can. I help the poor in the neighborhood. I take the sick out riding in my car; in fact, never a day goes by that I don't do something for some one."

I heard one man trying to ease his conscience by a speech like this: "Yes, I know I have an awful temper. I fly into a rage and say things I should not say, and for which I am very sorry afterward. But I inherited it from my father, and I can't help it." Blaming his own weakness on his poor old father who was dead and gone! A weak confession for a man to make, isn't it?

And so we go on deceiving ourselves. We are told that there will be a company of these deceived people present when the affairs of this life are finished and we stand face to face with eternity. These people will repeat to the Saviour all the wonderful works they have done in His name. They have visited the sick, fed the poor, and in His name done many wonderful works. But they have deceived only themselves, for Jesus re-

plies, "I never knew you: depart from Me."

When I say that some one else is responsible for my sins, I am 'deceiving myself. Others may have placed temptation in my way, they may have urged me on; but the final decision was made only by the consent of my own will. In the day of reckoning all our excuses will vanish away. It will be found that our wrong-doing was of our own choice.—*Charles L. Paddock.*

* * *

"God Bless Our Interruptions"

AN old friend who was once staying with me, in conducting our morning worship, used this singular form of petition: "Lord, bless our interruptions to-day, and use them in Thy service and for Thy glory." I was amused at the rather odd conceit; but hardly a day has passed since then that I have not had occasion to make this serviceable prayer my own.

I have known men and women who show heroism under sharp trial, who could by no means stand having their own plan for the day's doings broken in upon. And yet how can we be sure that the chart we draw for ourselves at the beginning of the day is the track over which our Pilot means us to sail between sunrise and sunset?

Of course there are some interruptions against which it is right and wise that we guard ourselves. But there is a large constituency, of women especially, whose time, however busily occupied, is more or less at their own disposal; they may be eager to finish tucking the petticoat, or putting down the carpet, or writing a letter, but it can be put off until tomorrow, and when the interrupter comes, it must be.

The claim that I want to set up here is that in many cases the interruption is more important than the petticoat, or even the Bible lesson. The pot of preserving was your own plan; but solemn experience has taught us—is it not so?—that the interruption is straight from God. I would like to ask the best rememberer among us how often she has said to herself, with a sigh of relief, "I was very near missing such and such a chance," when it was sometimes a chance of helping, and sometimes of being helped.

I am far from being a good rememberer; but I can recall a long list of "interruptions," some of which I accepted patiently and some fretfully, but all freighted with serious responsibilities and opportunities.

One was a proposal on a busy day (when the weather was bad) to do some visiting of poor people; it meant

the rescue of a sick woman and hungry children.

One was a call away in the midst of making a pan of jelly, which resulted in getting work for a woman almost in despair; work which tided her over despair, and gave her the hope necessary to success.

Another brought an opportunity for prayer, and a simple offer of the great Saviour to a woman whose last chance it was to hear the message.

But you have all had such interruptions and such consequences; calls that seemed unreasonable, from work that seemed important. Doubtless you will agree with me, in general terms, that these things are sometimes, in deed and in truth, "matters of life and death."

I only ask you to remember, because I need so much myself to be reminded, that when the door bell rings, and the day's scheme of work falls to pieces, our heavenly Father may be sending you the fulfillment of His promise, "I will instruct thee and teach thee in the way which thou shalt go."—*Elizabeth Preston Allan.*

* * *

"Fun at Home"

BY ALICE CROWELL HOFFMAN

"MOTHER will be glad to have us all come indoors and finish the game," announced a small boy when a sudden heavy gust of rain, replacing the gentle drizzle, interrupted the fun of the happy group.

Joyfully the host marshaled half a dozen live-wire boys into the kitchen where mother was busily engaged with the ironing. Seeing the crowded condition of the kitchen, one of the boys, because of his own experience at home under like circumstances, wished for a moment that he had not come in. His doubts regarding their welcome, however, were quickly dispelled by the cheery greeting which Billy's mother had for the group.

"What a fine chance to play up in the attic," said mother enthusiastically. "I'm so glad, Billy, that you brought a lot of boys in to enjoy a rainy day in the attic with you."

The little boy who had temporary misgivings on entering the busy kitchen, could hardly believe his ears. "Glad" that Billy "brought a lot of boys in" on a rainy day when the kitchen was already full and every pair of shoes carried traces of mud! How different from what would have happened at his own home under like circumstances!

And such a wonderful time as those boys had in that attic! First they finished the rollicking game which they had started out of doors. They

could play it quite as well in the big bare space up there as in the yard. There was nothing that needed to be taken care of and no chances of getting in any one's way.

Several times during the afternoon mother found time to slip up and enjoy the fun. Once she brought iced lemonade with strawberry juice to make it "nice and pinky."

When the ironing was finished, she brought her mending and stayed for a while. Seating herself in an old rocker which stood by the window, she was an interested and sympathetic audience for the "stunts" in which the various members of the group excelled. She did not try to help with the play nor even to direct it.

"What a fine time you boys have given me," she said as she rose to go down to get supper. "You've kept me so interested while I was darning these stockings that I can scarcely believe they are all finished."

"Say, Billy," said the lad who had had doubts regarding their welcome, "isn't it great to be able to have so much fun at home!"—*Issued by the National Kindergarten Association.*

A YOUNG lady who was converted asked her pastor if she could not dance, as she felt sure it was all right. He said, "Go, if you feel that you can serve your Master, and if you can while there ask your partner if he is a Christian." The girl was sure she could, so went to the dance. But she found it very difficult to ask her partner about his soul. However, she felt she must keep her word, so late in the evening she said to him, "Are you a Christian?" "No," he said in a very surprised tone, "are you?" "Yes," she replied slowly. "Then what in the world are you doing here?" was his question. This is the attitude of the worldly toward what Christians should do.—*Sunday School Times.*



[We have company again to-day, children, and this time it is Aunt Eunice. Some of the boys and girls of the Children's Garden have heard Aunt Eunice tell nature stories before, and I see that you are glad she has come. I know you will be happy to hear that she is coming back soon to tell us more stories.—*COUSIN JOY.*]

Mother Tree's Leaf Babies

Well, well, how many boys and girls came to the Children's Garden, even though it does look as if it would rain

soon! I see Ruthie has brought her little baby brother, Donald, in his carriage. But his mother has covered him up well and put a rain-proof spread on top, so that I am sure he won't get wet. He is fast asleep, isn't he?

As we walk through the garden this afternoon, let us see if we can find some little leaf babies, or tiny buds, that Mother Tree has wrapped up for their naps—long, long naps that last all winter. She doesn't want her babies to get wet, either.

So you didn't think, Walter, that you could find any little buds until

FATHERS and mothers, let your children learn from the flowers. Take them with you into garden and field and under the leafy trees, and teach them to read in nature the message of God's love. Let the thought of Him be linked with bird and flower and tree. Lead the children to see in every pleasant and beautiful thing an expression of God's love for them.—"Mount of Blessing," page 139.



springtime? Oh, no, nature doesn't wait until the last minute to do things, as we do sometimes! Do you know any boy or girl who waits till the last minute to do things, and then has to hurry and flurry to get them done? But there is no last-minute bustle in nature's order of things. I am afraid we wouldn't have such beautiful springtimes if she did her work that way.

Why, do you know, Walter, if you had turned aside the fresh, new leaves of some of the trees last spring and looked in the fork between the leaf and the branch, you would have found the same little buds that we are going to see this afternoon, only they were very much smaller then, for they grew slowly all summer and fall? But when the ground is frozen, the little buds grow scarcely any until the weather warms up toward spring. In some parts of the country where it is warm they have been growing a little

all winter, and now are nearly ready to burst.

In Washington it is early yet for the buds to be very large, but let us look at these trees that are on this warm, sheltered slope. Bennie has found some good ones, and is bending down the branch so we can all see! Let us look at this bud on the side of the branch. Just beneath the bud we see a scar; that is where the leaf was last summer. On the outside of this bud there is a "crib spread," or covering, of waxy brown scales to keep out the rain and to protect it in other ways. Next we turn back some brownish green "quilts," and then some fuzzy "blankets," and there—ah, there are the beginnings of the baby leaves, all folded together so closely.

Wouldn't it be strange if little baby Donald's covers grew longer and wider as he grows taller and broader? But that is what happens to the coverings on some kinds of little buds. However, when the warm spring days come, the leaf buds will grow so fast that the covers just won't try to keep up with them any more, and before we can believe it some Sabbath afternoon we shall find the covers all thrown back over the foot of the bed or blown away entirely. And to our delight the baby leaves will be taking their first sunbath or playing in the breeze, never to use their covers again.

Just as mothers of different nationalities have their own ways of caring for their babies, so different kinds of trees wrap their baby buds differently. And just as in warm countries some mothers put very little or nothing at all around their babies, we find some trees, like the tulip tree, satisfied to wrap their leaf-babies just in "sheets," while some other trees scarcely wrap up their babies at all.

On your way home and all during the week, see how many kinds of buds you can find. Take one or two twigs and put them in a vase of water, then place them in a sunny window. It will be fun to look at them each morning to see what has happened to them.

There are many wonderful things to learn about buds, aren't there? Why, we could study a whole lifetime just about the ways the little leaves are folded.

Someway I always feel that God is very near when I see the tiny buds, for He in His wisdom caused them to be folded so perfectly and His power is making them grow. He loves to have us study them, for He tells us that "God is love" is written on every opening bud. Each day let us ask Him to help us find, read, and understand the messages He wrote with His own hand on the things of nature.

AUNT EUNICE.

The WORLD-WIDE FIELD

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

The Message in Boston

BY JAMES E. SHULTZ

DURING the summer and autumn months of 1928 we held meetings each Sunday on the Boston Commons, with good results. Our attendance was always large, even though we had to compete with the leading churches in the city as well as with socialist campaign speakers. Some excellent people have taken their stand for the truth as the result of these unique open-air meetings.

The second week in November we entered our Boston Temple for our regular Sunday services. The service opened at 7:15 in the evening with a short song service, followed by a talk of about twenty minutes, either by a member of the New England Sanitarium staff, who speaks on some health topic, or by Miss Walsh. This is followed by the regular evening lecture, and this in turn by a question and answer service, in harmony with the counsel given us in the spirit of prophecy. In all, our entire meeting lasts almost three hours, though no one feature is of great length.

The question is often asked whether the people will continue to attend such long services. What is most interesting to me is that they seem to demand them. Because of my previous broadcasting experience, which required that the entire meeting should be held within one hour and fifteen minutes, I hesitated to hold such long services, but our attendance has increased until our capacity in the hall of 1,280 seats has been exceeded, and our ushers now have to carry up chairs from the auditorium. Doubtless, taking advantage of the opportunity to present subjects of vital import that are fulfilling so definitely the prophecies of God's word, has stimulated the attendance. Formerly we held our question and answer service in our vestry, which seats about 400, but the large attendance now makes this impossible.

We find large numbers of Catholics in this Catholic city in regular attendance. Instead of the heckling to which they sometimes subjected us on the Commons, they are most respectful and interested. Our offerings have been the largest it has ever been my privilege to receive, while our advertising for each week does not exceed

\$60. Thus our offerings are now paying all our bills, permitting us to publish our weekly sermons, allowing us a reasonable rental for the church service expense, and providing a surplus. We are also glad to announce that hundreds of requests are being received for literature. Our workers and members are earnestly co-operating in the distribution of announcements, the sale of small books at the close of the meeting, and visiting the interested; and the Lord is adding His blessing.

Items of Interest From the Far East

PERSONAL letters from Elder I. H. Evans and Dr. H. W. Miller, of the Far Eastern Division, both letters under date of January 16, give these interesting items regarding the work in that field. Brother Evans says:

"We have had a very prosperous year in soul winning, notwithstanding our many troubles. From all we can gather at the present time, it seems that we shall have from 2,500 to 3,000 increased membership for 1928, in addition to the losses we suffered in the early part of the year, which were considerable.

"We are having some experience in the raising of funds for our work here in Shanghai and elsewhere. At the present time, and for some weeks past, the brethren have been carrying on a campaign for raising funds for our Shanghai Sanitarium Clinic. We already have in hand about \$55,000 Mexican, and pledges beyond this amount which bring our total up to something like \$75,000, plus a considerable amount, perhaps \$10,000, that is promised us in furnishings, medical supplies, etc. This makes about \$85,000 in all that has been pledged for this clinic, by the people of this city.

"In the Philippine Islands our people thought they would not be able to raise much money from the public; but since they have approached the people of Manila, they have found them very willing to give. In a short time they have raised about 20,000 pesos. This was done before they had anything ready for launching the campaign in an official manner. They are now quite hopeful that they will be

able to procure a goodly sum for the development of the medical work in the city of Manila.

"In Penang the brethren have already secured about \$31,000, Straits money, for Dr. Earl Gardner's little hospital.

"Dr. Butka is also planning to undertake to raise a considerable sum of money with the help of the brethren in Central China, for his work at Chengchow. Surely the Lord has been going before us in many ways.

"Our work is taking on solidity, and we are known and recognized many times by these large firms, when we go to them for donations, in a way that we would not have been before the opening of our medical institution here in the city of Shanghai."

Dr. Miller writes:

"At the present time our sanitarium is enjoying a full patronage. Patients are coming to us from long distances. Day before yesterday I operated on a man who had come from Manila. It is about the same as if a man went from London to Washington to have surgical work done. He is getting along very well. The fees we receive from these patients enable us to keep our work going and support our training school.

"We have a growing constituency of friends for our medical work, so that I think in a few years we shall have a very large, prosperous medical work in Shanghai.

"Well, we are glad to be over here. The family are all quite well. My wife is doing the matron's work while Mrs. E. C. Wood has gone down to Penang to be with her husband a short time. They will be coming back the latter part of February, when we expect to start building our city hospital."

Unheard-of Sabbath Keepers

BY L. L. HUTCHINSON

AWAY back in the mountains of northern Panama Elder John J. Smith has found a large community observing the seventh-day Sabbath. Three men of this company had come down to the town of David, and while in the town were directed by some one to our evening service. During the service the Sabbath question was spoken of, and after the service these men

told us that they kept the Sabbath also. When questioned closer, they said the reason they kept it was because the virgin Mary kept it. They also stated there were others where they lived who were keeping the Sabbath.

The next day it was decided that Elder Smith should take a horse and go in search of these people. The following is a letter just received from him:

"I returned yesterday evening from my long trip. I found the place, Sabalo. It is on the right bank of the Fonseca River. I took down the names of thirty-nine persons who were resting on Saturday, recognizing that day as the Sabbath.

"The first night I held a meeting with them and spoke on the Bible as being the true guide that God has given us to guide us from earth to heaven. The next day I visited and distributed literature. The following night I had another meeting. Many more were out, and I spoke on the second coming of Christ.

"They do not meet together for worship, as they have no idea how to conduct a meeting. They simply refrain from labor on Saturday; but the fact that they do this with such little knowledge speaks well for them, and shows that when greater light is presented, they will walk in it. I am sure that none of these people have ever heard singing. The man who takes up this work will have to go prepared to put up a building at once, as there is no place in which to gather for worship. The only place at present that can be found for that purpose is the cool shade of a friendly tree. The people live in little huts that do not afford proper protection from sun, rain, wind, or cold.

"Now what are you going to do with this situation? I believe if proper efforts were put forth for

once. I trust you will pray over the situation, Elder Hutchinson, and at the same time plan to do something for these benighted people."

Brother Smith already has charge of the large and growing work among four churches in Chiriqui Province, but he is willing and anxious to strengthen his stakes and lengthen his

189 who hold missionary licenses.

It was to reach as many as possible of our evangelistic forces in South China that arrangements were made for three workers' institutes to be held in Canton, Swatow, and Foochow during the months of July and August, 1928, when Meade MacGuire could come over from a precious work he

Group of Native
Evangelists in
Nigeria, West
Africa



ords to take in this new work. The Lord is providentially opening doors before us, and we must plan to enter where He leads the way.

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Ministerial Institutes in South China

BY C. C. CRISLER

WITH the ordination to the gospel ministry of three evangelists laboring in the Hakka language area of Kwangtung Province, the number of Chinese Seventh-day Adventist ministers in the South China Union now exceeds the total of our ministers that have come here as missionaries from the homelands. Thus, by comparison with the days in the nineties when Father La Rue was our only representative in South China, we may rejoice over advances made. It was in 1902, twenty-six years ago, that J. N. An-

had just completed in the Philippines.

In Canton we had eighty workers in from the Kwangsi, Hakka, and Cantonese Missions, including several of our foreign mission workers from the various stations in the interior. The seventeen days spent together brought us many blessed experiences. It is cheering to meet with groups of workers whose faith has remained firm under determined opposition and persecution. Now conditions are much improved, and workers are finding it possible in most districts to move about with more freedom. In the three missions represented at the Canton institute, the workers reported many candidates for baptism. In some districts three years have passed since it has been possible to meet with inquirers and to baptize those who are ready.

In Swatow there were approximately thirty workers and one hundred laymen in attendance, besides an additional hundred or more not of our faith who came to all the night services, when Pastor S. A. Nagel and others addressed the congregation on various phases of prophetic truth. The blessing of the Lord seemed to be with us from the beginning. Thirty-one were baptized at the close of the institute in Swatow, and two others received on profession of faith.

At Foochow the institute was largely for the thirty workers who had assembled for a fortnight of study and of seeking the Lord. On the second Sabbath some men of talent who have been sorely perplexed and tried during the period of the revolution, yielded anew to the Lord, and avowed their determination to give themselves wholly to His service. In-

Our Missionary
Force in Nigeria



them, a church could be organized there, with a good strong membership, within the course of a few months."

Then Brother Smith adds: "Here am I; send me. I am willing to go at

derson reached China, our only ordained minister in this populous land. To-day, in the whole of China, we have thirty-three earnest Chinese ordained ministers, ninety-one licentiates, and

sidious, indeed, has been the attack of Satan upon some of our dear Chinese workers. A few, sad to record, have failed of passing safely through this fiery trial, and have been lost to our cause. In Foochow it seemed as if the Lord wrought in a special manner to help the wavering to balance on the side of Bible truth, and to return to their first love. It was a struggle, but God helped Brother MacGuire and others, and we can report victories won in the name of the Lord. We look for better days in South China and throughout this land. God is leading strong men to take a decided stand, and to declare their loyalty in unmistakable terms.

Seven Hundred Miles of Islands

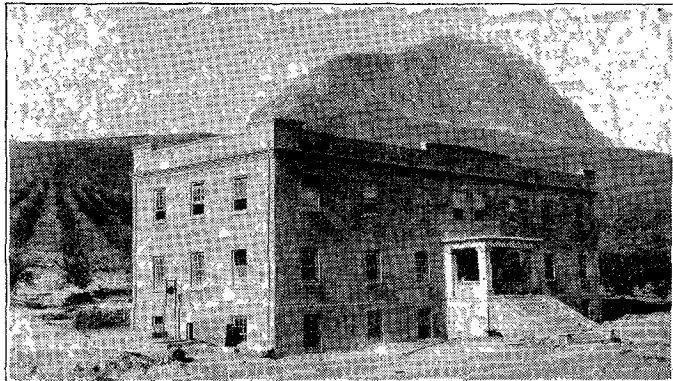
BY HARRY E. BEDDOE

To the casual observer the Bahama Islands are represented as so many dots on the map just off the southeast coast of Florida. To the mission worker in the field this same group looms up as an outlay of islands separated from one another, not by hours, but by days of travel, with 60,000 souls scattered over its 700-mile extent, awaiting the gospel message.

Recently, in company with O. J. Lawrence, the writer visited Eleuthera, one of the twenty-five inhabited islands, lying near Nassau, the mission headquarters. Leaving Nassau one morning on board a small freight motor vessel, we arrived the next morning at the settlement of Rock

habitants well acquainted with our message. Many admit the Sabbath truth, but having no leader, they lack the moral stamina to stand for the truth in all points. Before leaving this settlement we organized a little Sabbath school, praying that God would give "the increase."

Dormitory at Helderberg College, South Africa



On the fourth day our little boat left for Nassau with a cargo of tomatoes for the New York market. We sent letters to our wives by the captain, and connected with another small tomato boat which took us to Governor's Harbor on the same island, where we have a small family Sabbath school. Our members here have been sowing seeds of truth, and they are calling for a worker to reap the harvest.

From Governor's Harbor Brother O. E. Johnson took us in his sixteen-foot sailboat to another settlement on the island, known as Gregorytown. At this place we found two of the town's three large church buildings in ruins as a result of the recent hurri-

ple, he is anxious that a worker be sent to his aid at this time.

But how are we to send workers to answer these urgent calls when the financial depression as a result of the 1926 and 1928 hurricanes has made it necessary for us to cut one worker from our small list of four? These

settlements mentioned are only three of thirteen on this one island, which is by no means the largest. As we touch at other settlements, in most of which the third angel's message has never been preached, the people urge us to remain with them. How are we to do so when we think of twenty-four other such islands, most of which have never been visited by our workers?

When we were ready to make our homeward journey, we found that on account of the tomato season being near an end, we would have to wait one or two weeks for one of the little motor boats to take us back to Nassau. It was necessary for us to be back at the office sooner, so we decided to make the trip in Brother Johnson's small sailboat.

The morning we left a favorable gentle breeze was blowing, which we expected would increase. After we were a few miles from land, however, the breeze subsided, leaving a calm which lasted until the next morning. We had plenty of food aboard, but no fresh water.

The night was a cold one for the Bahamas. We had only two thin blankets along, and with these we tried to keep warm wrapped up in the sail.

When morning finally came, it brought headwinds. To the leeward, in the direction the wind was blowing, was a very small island, or cay. It looked as if Providence intended that, instead of continuing our homeward journey, we should carry our message to the little settlement on this cay, so we set our helm and sail accordingly.

We landed on the cay at about two o'clock in the afternoon. To find our way to the settlement we had to wade through a swamp which in places took us into water and mud well above our



Photo by H. U. Stevens

The Home of a Seventh-day Adventist Family in Espiritu Santo, Brazil

Sound, Eleuthera. We made this little boat our home, eating with the crew and taking our turn at the wheel while at sea.

Brother Lawrence had been stationed at Rock Sound a few months before our visit, so we found the in-

cane. The members of one of these churches are looking to the leader of our little company as their leader also. He is standing firm for the principles which we esteem so highly, and though he is doing his utmost to bring the truths of the Bible before these peo-

knees. When we were nearing the little group of houses, a boy came out to meet us with the interrogation, "What's your errand?"

"We have a message for you," Brother Lawrence replied.

After Brother Lawrence had made it clear that the message was for the whole settlement, the boy inquired, "Is it for the women, too?"

Having an answer in the affirmative, he ran on ahead and left us. When we arrived at the village, we found he had gathered quite an audience of women and children, the men being in the fields. We asked them for water, and quenched our thirst after more than forty hours without a drink, and then Brother Lawrence proceeded to give them the message of Christ's second coming.

By the time he had finished, a favorable wind had risen. We had water carried to the boat, and were again on our way toward home. Along with the wind came a heavy sea. It was really enjoyable riding those huge waves in the tiny boat, excepting when a wave would wash over the deck and drench us. The heavy sea continued for the rest of our journey.

When the sun had set below the waves on the distant horizon, the evening star became visible and served as a compass point. Later in the night we sighted the revolving light at the top of Nassau's high water tower, which stands but a short distance from the mission home. At about 3 A. M. we entered the harbor, and soon we were in our little homes, which seemed like palaces after ten days of hard travel.

This experience is not written for mere entertainment, but to show somewhat of the great needs in this almost unknown mission field! Workers are needed, but, as has been mentioned, we have had to cut from our list instead of adding to it. We have been struggling with a large deficit in our tithes, due to the destructive hurricanes. It has been impossible to procure appropriations to meet this deficit. We are still facing a debt due to the rebuilding of one of our churches which was destroyed in the 1926 hurricane. We need facilities to carry our workers to the various islands and to give them some degree of comfort as they labor for souls. It is a waste of precious time for them to be tied up, depending on winds, tides, and small boats running at irregular intervals.

We recognize the fact that we represent only one of many missions, each with its great needs, but this article leaves the pen of the writer with the prayer that it may inspire to even greater sacrifice for missions.

An Unwarranted Use of Names

BY L. A. HANSEN

THE manufacturers of a certain coffee substitute seem to be circularizing our workers, giving a list of our brethren who are using that particular product. Several inquiries have come to me as to the use of my name in this connection, with a query as to the propriety of such use. I sent for a trial package of the product. Not considering it superior to many other cereal beverages, offered at considerable less price, the trial package sufficed. Possibly other names of our brethren are used in a similar manner, and such use, being unwarranted, should not be taken as a recommendation of that particular product.

Saying nothing about the particular product mentioned, we find coffee substitutes offered which may not be really substitutes. Some of them claim to be free from caffeine, whereas they contain in some instances an appreciable amount. There is a real question as to the advisability of "coddling" the coffee appetite and possibly the habit in the use of any substitute.

There is no particular food value in coffee-flavored drinks. The added milk or cream and sugar give practically all the food value they contain. This is especially true when the coffee substitute is charred or carbonized, in which case the food value is destroyed. There are beverages of greater food value, such as milk, malted milk, and fruit juices. When it comes to quenching thirst, there is nothing better than pure water.

This is a day of numerous "health foods" and other products offered for health uses. Individual judgment and discretion in the use of any product is always in order. Actual food value, the cost, as well as the real healthfulness, must be taken into consideration in the use of such articles.

G. W. ANGLEBARGER writes from Denver, Colo., as follows: "We are glad to report the progress of our work in North Denver. Since August 18 I have had the privilege of baptizing forty-five, most of whom are the result of our tent effort last summer in University Park, Denver. We have about outgrown our present place of meeting, and are planning to build a new church to meet our needs. Brother Martin Gordon, who wants to see the work advance, has offered to pay half of the cost of the new building."

Four men and five women were baptized at Lansdale, Pa., on a recent Sabbath.

Appointments and Notices

CANADIAN WATCHMAN PRESS

Notice is hereby given that the fifth annual meeting of the constituent members of the Canadian Watchman Press is called to be held at 10 a. m., April 23, 1929, at the offices of the company near Oshawa, Ontario. The object of the meeting is to elect trustees, and to transact such other business as may properly come before the meeting.

W. C. Moffett, Pres.

C. G. Maracle, Sec.

REPORT OF THE YOUNG PEOPLE'S CONGRESS IN EUROPE

Great interest has been manifested in America, in the great convention of Adventist youth which was held at Chemnitz, Germany, last summer. Many will want to secure copies of the beautiful book which has been prepared, giving the story of the meeting and the principal addresses. It is printed on heavy calendered paper, and is well illustrated. It can now be secured, in either German or English, for 50 cents. Send orders and money to your Book and Bible House or to the Review and Herald at once, stating which language you wish. The books will be mailed direct from Hamburg to your address.

PUBLICATIONS WANTED

Mrs. C. F. Wood, Box 656, Wink, Texas. Liberty, Life and Health, and Review, for missionary work in an oil town.

J. Gifford, R. R. 2, Kemptville, Ontario, Canada. Literature for missionary circulation.

Mrs. L. M. Wilson, Route 3, Box 42, Ridgeway, S. C., would appreciate a few sets of Parents' Lessons put out by the General Conference Home Commission, also any literature on child training, especially in the teens; also Youth's Instructors for use in an isolated community where there is no social life for young people.

Mrs. Grace Washington, Route 2, Box 296, Inkster, Mich. Copies of Life Boat magazine for free distribution in hospitals and poor farm.

Leonard S. Johnson, Brantwood, Wisconsin. Signs, Present Truth, Life and Health, Youth's Instructor, Review, Life Boat, and Liberty, also tracts, for missionary activities of local church.

Mrs. Louella Pack, 831 High St., Eldorado, Ill. Literature for missionary work.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, Ark. Review, Signs, Present Truth, Life and Health, Liberty, Youth's Instructor, and Life Boat for racks and missionary work at resort.

REQUESTS FOR PRAYER

A brother in Indiana requests prayer for healing.

A sister requests prayer for the conversion of her husband.

A sister in North Carolina requests prayer for the healing of her husband.

A sister earnestly requests prayer for her husband, who once loved the truth, but is now in a state of despair and unbelief.

An isolated sister in Wisconsin desires prayer for deliverance from the power of the enemy and from nervous troubles.

A Maryland sister asks prayer that her husband may be healed, and that three of her sons and daughters who have left the truth may return.

An Arizona sister desires prayer that she may be relieved of nervousness, fears, and doubts, and also for the conversion of her husband.

Prayer for her young son who is in a hospital in Canada is requested by a mother, and also that her husband and family may accept the truth.

An Oregon sister expresses thankfulness for prayers of Review readers that have been answered. She now requests prayer for the conversion of her granddaughter, and for the healing of a friend, so she can return to school.

A sister in a hospital in Pennsylvania requests prayer that she may regain her health; also for several there who have become interested in the truth.

Prayer for her daughter who has always been an earnest Christian and was taken sick two years ago while attending college, is requested by a mother in California.

A Texas sister earnestly requests prayer for the conversion of her son, and that her daughter may renew her consecration and finish her medical training in one of our institutions.

From Connecticut comes the request of a sister who has recently joined the church, for prayers that she may be delivered from a great trouble through which she is passing, if it is God's will, as she feels this is a crisis in her Christian experience. She also asks for prayer that she and her family may be converted and healed.

OBITUARIES

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

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

Kouba.—Julia Bassett Kouba died in Clifton, Wyo., Feb. 16, 1929.

Huren.—Henry Huren was born in Germany in 1851; and died in McCook, Nebr., March 2, 1929.

Garver.—C. H. Garver was born in Pennsylvania, in 1853; and died in Salem, Oreg., June 20, 1928.

Perkins.—Mrs. Addie Davis Perkins was born June 27, 1880; and died in Perkins, La., Feb. 12, 1929.

Van de Warker.—Martha A. Van de Warker was born Jan. 5, 1860; and died in Shaftsbury, Mich., Feb. 19, 1929.

Lewis.—J. E. Lewis was born in Matthews County, Virginia, Nov. 9, 1846; and died in Modesto, Calif., Sept. 10, 1928.

Edison.—Mrs. Laura A. Edison was born in Mahanoy City, Pa., Jan. 31, 1881; and died in Tampa, Fla., Dec. 20, 1928.

Baldwin.—B. E. Baldwin was born in Dowagiac, Mich., Feb. 1, 1861; and died in Turlock, Calif., Feb. 14, 1929.

Howell.—Mrs. Margaret M. Howell died at the home of her stepdaughter in Hatton, Ark., at the age of eighty-seven.

McEldowney.—Mrs. Lillie McEldowney was born in Cincinnati, Ohio, Jan. 10, 1858; and died in Los Angeles, Calif., Feb. 10, 1929.

Wertz.—C. E. Wertz was born in Springfield, Ill., Feb. 3, 1870; and died in Modesto, Calif., Dec. 14, 1928.

Matthews.—Mrs. Anna E. Karr Matthews died at the home of her daughter in Albion, Ind., Feb. 21, 1929, aged eighty years.

Taylor.—George Perry Taylor was born near Hutchinson, Minn., March 25, 1874; and died near Belcher, Ky., Dec. 28, 1928.

Blair.—Charles W. Blair was born in 1852; and died in Milwaukie, Oreg., Feb. 16, 1929. His wife and ten children mourn.

McNair.—Mrs. Martha McNair, née Vickers, was born in Ontario, Canada, Dec. 9, 1856; and died in Prattville, Mich., Feb. 26, 1929.

Price.—Mrs. Mary E. Price was born near Le Roy, Ill., Oct. 12, 1863; and died in Bloomington, Ill., Feb. 20, 1929. One son survives.

Montgomery.—Mrs. Nettie Elizabeth Montgomery was born in Blandinsville, Ill., Feb. 12, 1867; and died in Portland, Oreg., Feb. 25, 1929.

Beebe.—Levi Beebe died in Port Daniel, Quebec, Canada, Feb. 4, 1929, at the age of seventy-three. His wife, one son, and three daughters survive.

Feather.—Christine Mary Feather was born in Denver, Colo., Dec. 26, 1927; and died Jan. 11, 1929. She is survived by her parents and six sisters.

Becker.—Lillie C. Becker was born in Denver, Colo., Feb. 6, 1890; and died in the same place, Jan. 24, 1929. Her father, mother, and two brothers mourn.

Mooney.—Harrison Mooney was born in Alexandria, La., Feb. 22, 1888; and died in New Orleans, La., Feb. 13, 1929. His wife and three children are left to mourn.

Steinel.—John Steinel was born in Bavaria, Germany, Aug. 12, 1842; and died in Milwaukee, Wis., Feb. 13, 1929. He was one of the pioneers of the message in Milwaukee.

Kroeker.—Mrs. Anna Kroeker, née Wurms, was born in Russia, Feb. 19, 1846; and died at College View, Nebr., Feb. 10, 1929. Six children are left to mourn.

Olson.—Mrs. Jensine Marie Olson was born in Tonsberg, Norway, May 6, 1844; and died in San Francisco, Calif., Jan. 27, 1929. One son and three daughters mourn.

Johnson.—Olof Johnson was born in Sweden, April 27, 1853; and died in Bismarek, N. Dak., Feb. 19, 1929. He was part of the advent movement for more than forty-five years.

Meads.—Mrs. Mary Ann Meads, née Kessinger, was born in Knox County, Illinois, Feb. 20, 1854; and died at Lodi, Calif., Feb. 13, 1929. Her husband and two sons mourn.

Weller.—James Gordon Weller was born in Alabama in 1850; and died at Boulder, Colo., Jan. 10, 1929. Brother Weller was connected with the health food work of the Boulder-Colorado Sanitarium for many years.

Mills.—John I. Mills was born in England; and died in Long Beach, Calif., June 30, 1928, at the age of sixty-eight. He was an ardent worker, having been in the truth over forty years. His wife survives him.

Bean.—Frank Alexandar Bean was born in Sonoma County, California, Oct. 1, 1862; and died Jan. 20, 1929. He and his wife were pioneers in the message in California. His wife and seven children survive him.

Coffin.—Howard Malcom Coffin was born in Cherryfield, Me., in 1845; and died in Amherst, N. H., Feb. 27, 1929. He gave many years of faithful service to the Melrose Sanitarium. His wife and daughter survive.

Wagner.—Frieda E. Wagner was born in Germany; and died in Brooklyn, N. Y., Feb. 21, 1929, at the age of seventy-four. She was long a Bible worker and colporteur, and died while giving a Bible reading. A brother survives.

Blabey.—Ann Mary Blabey was born in Warwickshire, England, May 6, 1851; and died at Rivers, Manitoba, Canada, Feb. 13, 1929. She was one of the pioneers in this province, and was an active missionary till her death.

Lilton.—Mrs. Elizabeth Lilton, née Reeve, was born in England, March 2, 1848; and died at Hanford, Calif., Jan. 31, 1929. She was a pioneer of the message in the Central California Conference. Three sons and two daughters survive.

Tyrrell.—Mrs. Mary Tyrrell was born in Pine River, Wis., Dec. 21, 1863; and died at her home in Battle Creek, Mich., Feb. 21, 1929. She is survived by her husband and four daughters, one of whom is Ruth Tyrrell of the General Conference office.

Barnhurst.—Mrs. Violet Margret Evelyn Barnhurst was born at Clyde, Ill., July 19, 1896; and died at Hulbert, Okla., Jan. 28, 1929. For several years she was associate manager of the Ozark Mountain School. Three children, her father and mother, one brother, and one sister mourn.

Bentson.—Mrs. Gabriel Bentson, née Ida Luella Rasmussen, died at St. Helena, Calif., Feb. 15, 1929. She spent her girlhood days in Chicago, where her father helped to build the first Seventh-day Adventist meeting house in Illinois. While a student at Washington Missionary College she assisted in pioneering the work of earning scholarships by the sale of periodicals. Later she engaged in Bible work in connection with her brother-in-law, C. T. Everson.

Heckert.—David B. Heckert was born in Preston County, West Virginia, Sept. 8, 1833; and died in Adrian, Mich., Feb. 26, 1929. In 1858 he was married to Miss Margaret E. Hile. They lived together sixty years and two children were born to them. His wife died in 1919. Brother Heckert accepted present truth in 1872 and was baptized by Elder Miller. He loved the third angel's message and did much to advance the cause financially.

Russell.—Isaac Newton Russell was born in Keene, N. Y., May 19, 1839; and died at the Washington Sanitarium, Takoma Park, Md., March 4, 1929. He was the youngest in a family of ten children, and survived all the others. On Nov. 19, 1863, he was united in marriage to Lydia F. Washbond, to which union were born five children, four of whom are still living. It was not until 1924, after sixty-one years of married life, this union was broken in the death of Mother Russell.

Nine years ago he came to Washington to make his home with his daughter, Mrs. T. E. Bowen, who tenderly cared for him in his remaining declining years.

Borrowdale.—Mrs. Mary Jane Borrowdale was born in Ireland, Feb. 20, 1862; and died in Porto Rico, Jan. 6, 1929. For over thirty years she was in active service in the work of the Lord. Some time before her death she came to Porto Rico to spend a little time with her son, Elder L. J. Borrowdale, superintendent of the Porto Rican Mission. She leaves one sister in New Zealand, and three sons, one of whom is Elder R. J. Borrowdale, superintendent of the East Behar Mission in India. Another son living in New York plans to enter foreign mission service soon. Through the grace of Christ she was the means of bringing many souls to a knowledge of the truth which she loved so dearly. C. V. Achenbach.

Harrison.—Thomas Harrison was born in Sedburgh, England, Jan. 29, 1847; and died in Logansport, Ind., Feb. 9, 1929. Brother Harrison has been a member of the Adventist Church over fifty years. He, with his mother, studied the third angel's message and accepted it, coming out of a family of thirteen. The entire fifty years have been spent in loyal support of and active service for the message. For two years Brother Harrison labored in Indiana, preaching with Elder S. H. Lane and others. He is the father of Sister Jane Albrow, formerly of Indiana Academy; Mrs. Clem Long, Battle Creek, Mich.; Mrs. Ivan Hyle, Berrien Springs, Mich.; Mrs. E. J. Saunders, Grasscreek, Ind.; Dr. Charles W. Harrison, Sydney, Australia; and Frank L. Harrison, Balboa, Canal Zone, Panama. All of these are faithful to this day. F. A. Wright.

ELDER U. G. ADKINS

Ulysses Grant Adkins was born in Illinois, July 24, 1863; and died at Portland, Oreg., Jan. 17, 1929. Brother Adkins became connected with the organized work during the early eighties in California. He later labored in the Southern States. His final effort in the Lord's work, which he dearly loved, was during the winter of 1927-28, when he circulated petitions against the Lankford Sunday Bill in the Upper Columbia Conference.

He was buried at Oakland, Calif. W. L. Bird, who was associated with Elder Adkins while laboring in the South, conducted the funeral services. Brother Adkins leaves his wife, two sisters, one brother, and other relatives to mourn their loss. R. L. Bond.

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

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A Major Item

IN THE LIFE OF EVERY YOUNG PERSON IS THE SELECTION OF SOMETHING TO READ

Has the character of the literature (?) which most young people read, ever been brought to your attention? If not, at your first opportunity examine the magazines offered for sale at any representative news stand. Those who peruse this class of reading matter are mainly young people of high school age or older.

After you have made this examination, you will be thankful for

The Youth's Instructor

The paper published especially for our young people,
and for use in missionary work for
other young people.

Here is some of the material which the editor is planning to publish in the INSTRUCTOR soon:

Twelve inspirational articles on Christian living, by C. K. Meyers. Some of the subject headings are: "Better or Best," "Paying the Debt," "Finding God's Man," "Earthen Vessels," "What Doest Thou Here?"

"A Month on the Island of Celebes," by Meade MacGuire.

Seven articles on "Through Central Africa by Car," written by W. H. Branson.

Six articles on "The Bible — the Young People's Book," by E. Kotz.

An interesting story, well illustrated, of our first beginnings in Alaska, where Mr. and Mrs. Virgil P. Dickson are pioneering.

Junior Stories, by A. W. Spalding. These are based on actual experiences at the Junior Missionary Volunteer camps for the J. M. V. boys and girls, which are being conducted each summer in several conferences. They are brimfull of action and interest, and no reader of the Junior section of the INSTRUCTOR will want to miss one of them.

***Are the young people in your home and your church supplied
with the INSTRUCTOR? They need it.***

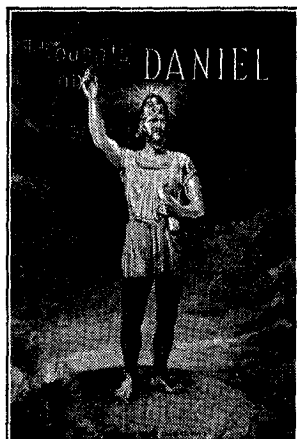
It is the duty of the older people to see that the young people get the right viewpoint of life. There is no better way than to place in their hands a high-grade, uplifting, inspirational journal, such as the INSTRUCTOR.

Then there are the countless numbers of young folk without the fold, who are eagerly desirous of something good to read. The INSTRUCTOR might be the first link to bind them for life to this message.

Why not plan to use it freely in your missionary activities?

The price is \$1.75 a year; bundles of five or more to one address, \$1.50 each.

Send orders to your conference Book and Bible House



Startling Developments

Regarding the Papacy and its relation to the civil power of the Italian Government, lend new interest to the literature on this subject. Here are some of the publications to which we wish especially to call your attention:

The Papacy in Bible Prophecy

By Jesse C. Stevens

This book considers the prophecies of Daniel and the Revelation on this subject, giving a clear explanation of the rise of the power, its work, and its final extinction. The book follows strictly the Bible account, showing the Papacy's relation to the change of the Sabbath; the Image to the Beast and its Mark; and the character of Sunday Laws.

128 pages, paper covers. Price, 25 cents.

Was Peter the First Pope?

By Jesse C. Stevens

The Catholic Church claims that Peter was appointed head of the church by Christ Himself. Is this correct? What does the Bible say about it? What was Peter's position in the early church, as compared with that of Paul? Was Peter ever bishop of Rome? These and many other questions are answered in this little pamphlet of 24 pages and cover. Price, 5 cents.

Rome's Challenge

Why Do Protestants Keep Sunday?

A clear-cut, unanswerable argument which was presented to Protestants in the *Catholic Mirror* some years ago. It states the relation of the Catholic

Church to the change of the Sabbath, and her logical position in so doing, as her moves are founded on the Bible, tradition, and the authority of the church.

32 pages. Price, 5 cents.

Thoughts on Daniel

By Uriah Smith

A verse-by-verse commentary on the prophetic book of Daniel, showing clearly the interpretation of its prophecies and their actual fulfillment in our day. The work of the Papacy and its persecution of the church of God, as outlined in Daniel 7, are clearly explained.

345 pages, with attractive cover in paper. Price, 75 cents.

Thoughts on the Revelation

By Uriah Smith

This is another volume giving a verse-by-verse commentary on the wonderful book of Revelation, which clearly sets forth the events that will precede the coming of Jesus Christ, as outlined by Bible prophecy. The work of the beast is clearly set forth in both its pagan and papal aspects, and the image that will be set up to this papal power, with the results.

431 pages, with illustrations and attractive cover. Price, 75 cents.

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION

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PRICES HIGHER IN CANADA



WASHINGTON, D. C., MARCH 28, 1929

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

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

Old Sabbath Objections Revived

Most of our ministers and many of our older lay members will recall a fanciful attack on the Sabbath that was brought forth some thirty years ago by Samuel Walter Gamble. Now and then the Gamble theory concerning the Sabbath crops out in the objections raised by Sabbath opponents. But it has waited for the calendar reformers to seize upon it, embellish it with certain scientific arguments, and employ it as a proof that the blank day in the proposed calendar would be simply a restoration of an "extra sabbath" that Moses is said to have inserted in a calendar he gave to the Israelites.

While some features of the discussion of this revived Gamble theory may necessarily prove a little technical and negative, we believe that it affords an opportunity for a strong, positive line of evidence in support of our position that the decalogue Sabbath and the ceremonial sabbaths are wholly separate. And the distinction between these two kinds of sabbaths is something that every Adventist ought to be able to show clearly. This is our explanation for giving extended space in the series on the calendar revision to an otherwise worthless theory.

Elder Montgomery in India

WRITING from Rangoon, Burma, under date of February 7, Elder O. Montgomery, who is visiting our mission fields in that division, says:

"I have been greatly disappointed that I have not been able to pass on to you more regularly for the REVIEW reports of our trip in this division. Unfortunately, I have been able to secure but very little stenographic help until reaching Ran-

goon. Here I have been able to catch up, and I am passing on to you several articles covering the various phases of our trip through India and Burma. Some of these should have gone to you weeks ago.

"I have made a good many trips, and some of them have been quite strenuous, but I have never made a mission trip before that has been so strenuous as this. Our program has been hooked up in the closest manner possible, thus enabling us to see much of our work in this division. Going out into the native villages and several of the local mission stations and to many of our schools, has kept us on the jump unceasingly. As I look back over it all, it seems marvelous that we have kept well and have been able to carry the program through successfully. We have not missed an appointment in the whole swing.

"We have greatly enjoyed our visit to the field. We see many evidences of the Lord's signal blessing. I need not go into any of the details of our trip, for you will get a very good idea of it all from the articles I am sending you. We have enjoyed meeting with these workers. There is an excellent staff of men and women in this field, and they are doing earnest service for God."

WE note with pleasure the entrance which many of our workers are finding for reports of their work in the columns of newspapers. There has just come to hand a recent issue of the *Post-Standard*, Syracuse, New York, containing an account of the work of Elder Clarence R. Gibbs in that city. Fully a half page of space is devoted to a review of his work in Syracuse, and a statement of the principal doctrines held by Seventh-day Adventists. This article was not furnished by Brother Gibbs, but was prepared by one of the regular reporters of the paper, and presents a fine statement of our work locally and in its world-wide features.

From One Day's Mail

WE must not attempt to crowd the columns of the REVIEW with every interesting item that comes to the General Conference office from the foreign fields. But we cannot refrain from passing on two items that came in to-day's mail. One is from Elder J. M. Cole, president of the Leeward Islands Conference, who, after long years of experience in the South Seas, has recently connected with the work in this group of islands down in the Caribbean Sea. Brother Cole gives just a brief advance word regarding an opening of which he will probably tell us more later. He says:

"On one island that is 95 per cent Catholic a lone canvasser sold his books, and forty people all alone, without any help from any one, have begun to keep the Sabbath, and are calling for help. They want to know more of the ways of the Lord."

Another letter is from Elder L. V. Finster, now home missionary secretary of the Far Eastern Division, but until recently superintendent of the Malaysian Union Mission field. Speaking of the successes attending the labors of the workers in that union mission, Brother Finster writes:

"You will be glad to know that for the year our baptisms were 654. This is by far the largest number of baptisms that we have ever had. Of course, this is not as many as we had hoped for; but when you consider this Mohammedan, pagan, heathen field, it is encouraging to see that God is indeed working upon these darkened minds. Besides these, there are several hundred keeping the Sabbath who have not yet been baptized because of government restrictions. Our Sabbath school membership now stands at 3,287."

B. E. BEDDOE.

An Interesting Questionnaire

At the recent bookmen's convention in Takoma Park, Elder E. R. Potter, of the Chicago Conference, showed us an interesting questionnaire on our church paper which he had sent out to subscribers for the REVIEW in that conference. Among other questions they were asked what department in the REVIEW they read first. As might naturally be expected, there was a wide variety of preferences. Many read the last page first; some read the first page first; others found their first enjoyment in reading the general articles; a large number expressed their preference for the home department; some particularly enjoyed the editorials; others read with deepest interest the reports from the field; and some found their greatest pleasure in the poems which we publish.

This illustrates how the REVIEW ministers to various classes of minds, to men and women of varying tastes. And this necessitates the publication of a general church paper, made up of various departments. It is for that reason that we seek, as far as consistent, to preserve a balanced presentation in our church paper from week to week. If the paper were all given to mission reports, or to general articles, or to editorials, or to the interesting matter we publish in the home and "Y" departments, or were used exclusively for poetic productions, a certain class would be pleased, but others would fail to find that food and refreshment which they desire.

So if you see something in the REVIEW that does not particularly interest you, remember that some one else may find that matter of special interest, while that which gives you special pleasure may come in for secondary reading for them.

Truly it takes all sorts to make a world.