

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 106

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No. 43

## Sweet Sabbath Eve

BY LOUISE C. KLEUSER

YON sets the sun in western sky,  
Another six days' work behind;  
From every hearth let praise ascend,  
With peace fill every soul and mind  
To welcome rest this Sabbath eve.

Bring succor to all anxious souls  
Who fear to bring their cares to Thee;  
Give joy to all who mourn and weep,  
The sin-tossed soul, oh, let it flee  
To heavenly heights, to saving rest!

On this sweet eve of sacred peace,  
Draw nigh to every mercy seat,  
But be the ever-present Guest  
Of those who all alone must meet,  
This Sabbath day — the day of test!

Come close and grasp the wavering hand,  
And give new courage for the way;  
Faith's flickering spark fan into flame  
To witness for Thy holy day —  
The seventh day of heavenly rest.

And when at last in western sky  
Earth's sun has set on every task,  
Oh, may these Sabbaths I have spent,  
Have blessed my soul, is all I ask  
While longing for heaven's day of rest!

# BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

## Genesis 14:20

*"Did Abraham pay tithe to Melchisedec, or did Melchisedec pay tithe to Abraham?"*

All that is needed to give a definite answer to this question is Hebrews 7:1, 2: "This Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all."

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## Sons of God — Daughters of Men

*"Who were the 'sons of God' and the 'daughters of men' spoken of in Genesis 6:2?"*

The sons of God of Genesis 6:2 are believed to have been the male descendants of Seth, while the daughters of men were the female descendants of Cain. (For the results of the intermarriage of these two classes, see "Patriarchs and Prophets," pp. 81, 82.)

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## On Predestination

*"Respecting the text found in Revelation 17:8, was it determined from the foundation of the world that some would be saved and others not, regardless of what they do or try? What is the true light in regard to this?"*

Seventh-day Adventists do not believe that certain individuals were from the foundation of the world ordained to everlasting life, and others to eternal condemnation, nor does the Bible so teach. The invitation of the gospel is, "Whosoever will, let him come." (See John 3:16 and Rev. 22:17.)

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## Jeremiah 23:28

*"What is the meaning of Jeremiah 23:28? 'The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.'"*

That some dreams are from the Lord no Bible believer can doubt, but that some are due to a "multitude of business" is also true. (See Eccl. 5:3.) We should beware, therefore,

of trusting dreams, and especially so if even in the slightest degree they tend to lead away from the truth of God as revealed in His word. A safe rule is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "What is the chaff to the wheat? saith the Lord."

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## The Story of Job

*"How are we to understand the book of Job? Is it the story of the experiences of a real man, or is it an allegory?"*

Opinions differ touching the book of Job, some holding that it is a recital of a real experience, others that it is an allegory designed to teach a highly spiritual lesson.

In our opinion, however, the weight of evidence is in favor of regarding Job as a historical rather than a mythical character. We know that Noah and Daniel were real men, historical characters, who did the things and lived the lives attributed to them; and in Ezekiel 14:14-20, four times in seven verses, the three names are associated together. In verse 14 we read: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

The names appear again in the same order in verse 20; and in verses 14, 16, and 18 they are spoken of as "three men," not three mythical characters, nor as two of them real and one mythical. Finally in James 5:11 we read: "Ye have heard of the patience of Job, and have seen the end of the Lord," that is, the object or purpose of the Lord in permitting Satan to afflict Job.

All this goes to show that instead of being a mythical character, Job was a historical character, a real flesh-and-blood person, who, like Moses, "by faith" "endured, as seeing Him who is invisible."

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## Psalms 72:8

*"What is the meaning of this verse, 'He shall have dominion also from sea to sea, and from the river unto the ends of the earth'?"*

The promise of this verse is a promise to Christ. It is one of those poetic

expressions so characteristic of the Psalms. The meaning is that the entire earth will be given to Christ; He will have dominion over it all. The fact that it will be very greatly changed is not mentioned, as is the case also in Psalms 37:9, 11, 29, and Matthew 5:5.

When these promises were made, many centuries ago, they did not present to God's people the same picture that we see today as we read them in the clearer light of Isaiah 66:22; 2 Peter 3:13; and Revelation 21:1, 2. God gives not less but more than His promise at first sight may seem to embrace. The promise to Abraham was not a promise of the land of Canaan only, as the father of the faithful doubtless saw it, but of the whole earth; for so we are told in Romans 4:13: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

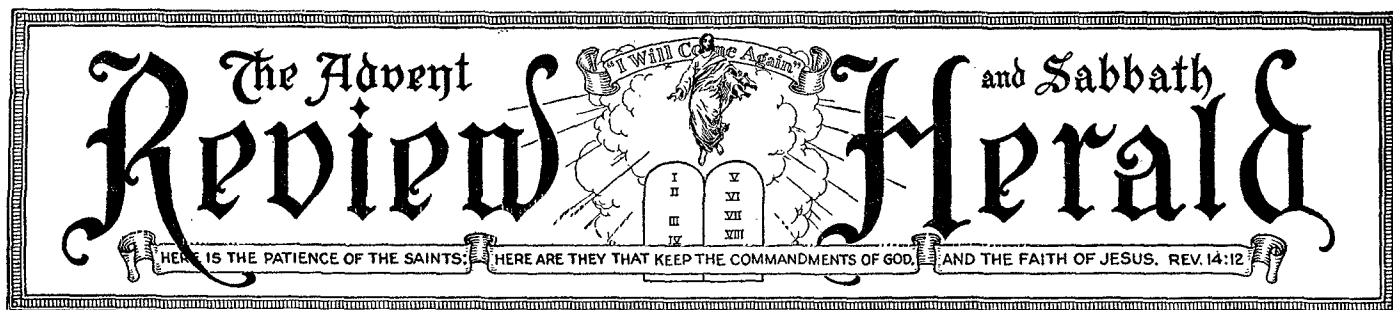
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## The First Fruits and the Tithe

*"We are told that the first fruits belong to God. Prov. 3:9; 'Testimonies,' Vol. VI, p. 384. What are the first fruits (a) of a salary? (b) of a manufacturing or mercantile business? (c) of a crop that is harvested all at one time and sent to market in one or two consignments?"*

It would seem that the spirit of the law of the first fruits would be fully met by the prompt setting apart of the tithe of the regular salary, making that not the last but the first thing to be paid. The same principle applies also to the net profits of any line of business, including farming. It would not be practical to pay the tithe on a crop until that crop is turned into money. To tithe in kind, as was done anciently, is not the plan followed now, and would in many cases increase enormously the cost of collecting it, thus causing waste.

We should remember that the ceremonial law supplying the details of just how many things should be done, was abolished at the cross, but the law of returning to God His own is moral, "Thou shalt not steal." Withholding the tithes and offerings is called robbery in Malachi 3:8, 9, the very thing that is forbidden by the eighth commandment.



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## High Points of the Autumn Council

THE annual Fall Council of the General Conference was held this year in Columbus, the capital of Ohio, beginning Tuesday night, September 24, and closing the following Tuesday night, October 1. The Council was preceded by the meeting not only of several important committees, but also of the presidents in North America, who for three days studied together the problems peculiar to their office and work. This is the first meeting of its kind, and serves as another evidence of the increasing problems that present themselves to our conference leaders as the denomination grows.

One of the important actions taken by the presidents and ratified by the Autumn Council, was an appeal to the ministry to shun the many and subtle temptations that beckon from every side, and to lift up still higher the standard of godly living in preparation for the soon coming of Christ. Another important action taken by these conference executives, which also received ratification by the Autumn Council delegates, was an appeal to our people at large for greater reverence in the house of God. In this resolution are offered certain specific suggestions which it is hoped will aid our churches in reaching a higher plane of reverential conduct.

### Strong Missions Appeal

As already mentioned, this presidents' meeting preceded the Autumn Council proper, which opened with a representative attendance, not only from North America, but from a number of the overseas divisions. As is appropriately always the case, these representatives from the far corners of the earth were given a large opportunity to set before the Council the needs of their various mission fields. Our hearts were stirred anew as we heard both of the trials that beset our believers in many lands and of the advance that the cause is making, in spite of all obstacles. And it

is important that our enthusiasm and our vision for missions grow each year, for the needs annually become greater. At the Fall Council the appropriations for the various world divisions for the following year are made, and to a very great extent these appropriations must be made in faith that our people in the homeland will not fail to respond to the increasing and urgent appeals that are brought to them.

### Largest Appropriation Ever Voted

The appropriations for 1930 are the largest ever voted by a Fall Council, being over the five-million-dollar mark. When we think of great business concerns with their innumerable sources of stable income, five million dollars does not sound very large, especially if it is spoken quickly. But when we reflect on the fact that this sum of money is to come from a small organization — we are one of the least of the churches in terms of numbers — whose membership consists almost exclusively of the common people, and that therefore this huge sum must come from the faithful and systematic giving of 60 cents a week per member, the figures take on a different meaning. They tell their own story of the growth of this work from the day when James White harvested grain at less than a dollar an acre in order to obtain money "to use in the cause of God."

While it is true that dollars and cents are not of themselves a safe measure in spiritual matters, yet the Good Book itself declares, "Where your treasure is, there will your heart be also." And surely when this advent people have definitely laid their plans for the giving of these five millions of dollars for the work of the Lord in the coming year, we are not unwarranted in finding in this a strong evidence that God's Spirit is very definitely with His people, increasing their faith in the movement

and enlarging their hearts toward it. Objectors may quibble over some fine point of doctrine or cynically point to the failings of this member or that, declaring that God is no longer with this people. But, men and brethren, how petty do such objections appear when we view this movement in its larger aspects and see how the Spirit of God impresses our people everywhere to support this work at an ever-increasing pace! Men are not in the habit of giving willingly to that in which they have lost faith. And unless some heavenly motive prompt them, they will not contribute consistently and increasingly to that which they know will bring them no personal gain.

The dimensions of the work which this movement is carrying on are nothing short of a miracle — a miracle that can find its explanation, not in any power from below, nor even in any human might, but in God alone. In courageously voting this, the largest budget ever, the delegates in Fall Council relied on our people everywhere to come up to the help of the Lord, to meet this demand of the hour. And they know our people will not fail, for they have met every appeal in the past. This budget is a challenge to every Seventh-day Adventist individually to more faithful, systematic, and sacrificial giving, for it is the flowing together of all the little rivulets of our gifts that finally will make the mighty stream of contributions and blessings to water the parched and barren heathen lands.

### A Few Statistics That Cheer

Statistics are oftentimes dry and uninteresting, but not those given to us at the Fall Council regarding the expansion of the denomination.

Who is not thrilled to know that our work is now being conducted in 135 countries, by 448 various conference and mission organizations, and that connected with the movement are

328 institutions, representing a total investment for 1927 (the latest returns available) of \$49,293,887.27, and an aggregate annual income (for 1927) for both evangelistic and institutional work of \$41,018,692.33?

The membership of the 6,227 churches stands at 285,293, a net increase during the past four years of 46,636, or 19.54 per cent. During the past twelve years the membership of the denomination has more than doubled, and the records show that during the past twelve years the net increase in members is 2,317 more than during the preceding fifty-four years.

The contributions for evangelistic lines of work during the past eight years have been much greater than during the preceding fifty-eight years, the comparative figures being \$83,131,294.37 for the last eight years, and \$71,480,543.06 for the fifty-eight-year period. This makes a grand total of \$154,611,837.43 during the sixty-six years this work has been organized.

In addition to the 141 languages in which publications are issued, this work is now conducted orally by denominational representatives in 206 other languages and dialects, or a total of 347 languages and dialects in which this work is now being carried forward. This is an increase of 68 languages during 1928, or a new language added every 5.38 days. At the close of 1924 this work was conducted in 234 languages, so that there has been an increase of 123 languages during the last four years, or a new language added practically every twelve days during the last four years.

#### *Debt Reduction Continues*

Steady progress has been made in debt reduction in North America. The figures presented at the Council show that during 1928 our conference associations, schools, Bible Houses, sanitariums, and the like have reduced their liabilities more than \$800,000. Especially encouraging to our medical brethren was the fact that during the last two years \$385,000 of debts were paid off on the sanitariums alone. From being institutions regarded by some as constant sources of financial drain upon the denomination, these medical centers are now giving conclusive evidence that they are able to earn their way out of debt, a few having reached this debt-free status already.

So clear was the conviction that our sanitariums are entering into a new era financially, that steps were taken to place a definite mission extension burden upon them, like that which has now been carried for years by our

publishing houses. While the details of the plan are still to be worked out, the program really gets under way immediately by our sanitariums' pledging this year from their earnings the sum of \$25,000. The money will be used to establish and maintain medical units in all the corners of the earth.

This new step by our sanitariums provides another proof of the unity of our work, for these medical institutions in the homeland will be sharing the burden of mission support just as definitely as any other denominational branch. The realization of this will surely bring new courage and hope to our faithful sanitarium workers, whose consecrated labor has contributed so largely to the favorable financial condition of these institutions.

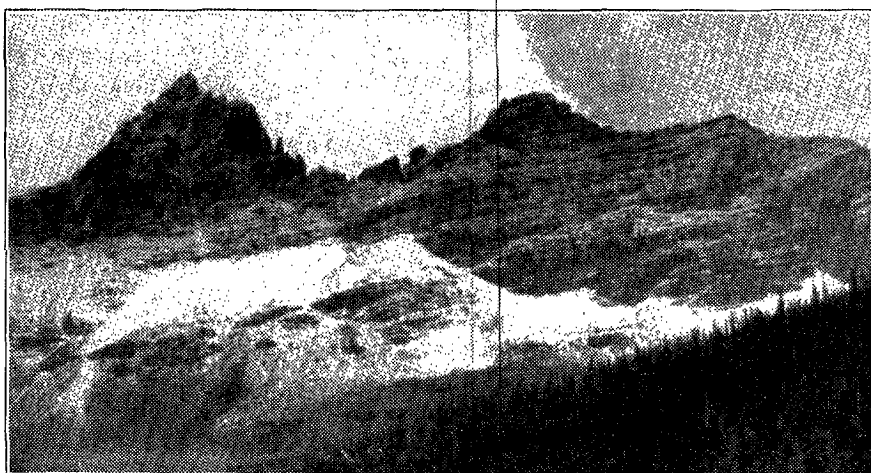
The Mission Board made twenty-three calls for appointees for foreign

fields. This is a large number, in view of the fact that the General Conference is only six months away, and indicates something of the increasing demands that are being made on the home base.

No formal reports were made by the various General Conference departments, and thus in a sense this Autumn Council could hardly be described in terms of these different units. Yet certain actions and discussions bore a distinct relation to some of these particular branches. We have already mentioned the plans for medical extension, which were so vitally connected with the Medical Department and revealed its increasing significance to the denomination.

#### *Calendar Question Discussed*

The Religious Liberty Department presented a summary of the present



### *"In My Father's House Are Many Mansions"*

BY HELEN MC COLLUM JOHNSTON

Just beyond the rugged mountain range of sorrow and despair,  
Is a "house" of "many mansions," stocked with treasures rich and rare,  
Where the tears of disappointment will be wiped from longing eyes,  
In this home that knows no parting, just beyond the starry skies.

Just beyond the distant clouded crest of hardship, toil, and care,  
Lies the sunny land of Eden, with eternal joys to share,  
Where good-bys will ne'er be spoken, never lonely grow the way,  
For with saints we'll sing hosannas in this land of perfect day.

Unto all are given honors as they move amid the throng,  
And they bask in crowning glory of the Lamb's victorious song;  
In this glorious Land of Promise with redeemed and sanctified,  
We shall see our loving Saviour, whom our sins once crucified.

On beyond the rocky chasm of life's heartaches we may view  
Love that's freely given to every one who seeks that love so true,  
The beloved who sleep in Jesus soon aloud shall praise His name,  
And awake in His own likeness when His own He comes to claim.

O, this land of blissful gladness comforts as the storm winds blow,  
For my Lord is but awaiting till 'tis finished here below;  
Then the resurrection morning, when He'll burst the sealed tomb,  
And the righteous clad in beauty rise, immortally to bloom.

Yes, I'm waiting for the dawning when my pilgrimage will cease,  
And I'll ride with Him to heaven, there to know the reign of peace;  
Where the tears of disappointment will be wiped from longing eyes,  
In the home that knows no parting, just beyond the starry skies.

status of the movement for a change in the calendar. It seemed clear to the Council that this question provides us with a most excellent opportunity to present the Sabbath truth to the world, and plans were laid to prepare further appropriate literature to meet the situation.

#### *Educational Department Actions*

The Educational Department introduced a series of recommendations that had been passed at the meeting of the educational council held in College View, Nebr., last July. While many of these were more or less technical in their nature, they were vital to the strengthening of proper standards in the educational work. As has been indicated in articles appearing in the *Review* in recent months, the Educational Department is bending its efforts at the present time to working out the details of the Seventh-day Adventist Association of Colleges and Secondary Schools, in order to meet certain technical standards of the world. A report on the status of this feature was given.

The Fireside Correspondence School reported an enrollment of over three thousand, the highest point ever reached. During last year this unique school gave out in this country alone, more than five hundred certificates for completed courses. New branches of the school have recently been opened in South America and in the Southern European Division. Among the resolutions for the Fireside was one urging upon our pastors and evangelists to set before new converts our plan of giving instruction by correspondence. If this recommendation is faithfully carried out, it should mean a much better understanding of our truth by many new believers, for the Fireside makes a special feature of courses in Bible.

The Missionary Volunteer Department urged the necessity of intensive work to meet the increasing and insidious tobacco campaign that is now being carried on. An action was taken encouraging the publishers of *Our Little Friend* and the *Youth's Instructor* to prepare annually special numbers on the tobacco question, and that endeavor be made to place these papers in the hands of pupils in outside schools.

#### *New Publishing Units Acquiring Good Habit*

The Publishing Department, which has so successfully pioneered the way in the Missions Extension Fund, presented the significant fact that the various publishing units that have been created by this extension work are proving so definitely self-supporting that only a relatively small

amount of the Missions Extension budget will be required for the needs of these units next year, thus releasing a larger part of the funds for the establishment and maintenance of educational and medical units abroad. The Publishing Department rejoices in the fact that the printing houses in the mission fields are acquiring the excellent habit of the home plants, of paying their own way.

Action was taken to revive the colporteur work among the colored people by colored colporteurs, the plan being to select colored assistant field secretaries in conferences where there are possibilities of a large work among these people.

#### *Committee Studies Colored Work*

This was only one of several important actions taken, looking toward the strengthening of the work among our faithful colored constituency. Much study was given to the matter by one of the special committees which met before the Fall Council. As this committee studied the problem, the conviction developed that the growth of the work among the colored people called for a reorganization so as to bring in more men to bear responsibilities in the denomination. In brief, the plan submitted by this committee and voted by the Council calls for the appointment of union secretaries for the colored work in unions where the colored work is developed to a certain extent, and the strengthening of the General Conference Negro Department. The special work of these union secretaries will be to labor in evangelical lines and counsel with the colored workers and churches.

The General Conference secretary for the Negro Department, the union secretaries, and certain others will constitute the advisory committee for the Negro work. G. E. Peters, pastor of the large colored church in Chicago, who has worked in both the South and the North for many years, was unanimously chosen secretary of the General Conference Negro Department. Steps were also taken to provide advanced education for the colored youth in the North.

One of the annual appropriations made at the Fall Council is to the Bureau of Home Missions, which has to deal with the complex problem of the foreign-speaking people within the United States. According to the report of the secretary of the bureau, there were added to the church in North America during the first half of the year, 577 converts, representing eighteen different languages. It is anticipated that 1,200 will be received by the close of the year. This

indicates something of the missionary zeal of our foreign-language workers.

The Ministerial Association, which is so vitally related to the upbuilding and increased efficiency of our ministry, took new courage from the fact that the Autumn Council established a permanent method for financing the ministerial internship plan. Our readers will recall that this plan was first launched at the Spring Council, by the General Conference treasurer, the Ministerial Association co-operating. The Association reported that sixty ministerial and Bible worker internships have already been provided, and that these young people are actually engaged in conference service. During this summer the financing of the plan was on a temporary basis, but continued study of the question, combined with the evident success which has attended it thus far, and the promise that it affords of new vigor to the evangelical ranks, has resulted in a permanent plan of financial support divided between the General Conference and the local fields.

#### *More Extensive Report Later*

The failure to mention some of the General Conference departments in connection with any specific action of the Fall Council cannot be understood as indicating that such departments are not pushing their work forward in a most successful and heartening way, because, as already mentioned, there was no special time set apart at this Fall Council for separate reports from the various departments. In some notable instances, like that of our Sabbath School and Home Missionary Departments,—two of the strongest units of the General Conference,—no new problem is confronting them, and their work is moving along in such a steadily successful fashion that no resolution regarding them came before the Council. In fact, this report is intended to be but a brief survey of a few of the high points of the Council. An extended and official report of the proceedings, with verbatim accounts of some of the stirring mission talks that were given, will be published at an early date.

#### *Chapter Added to History*

The week spent at Columbus, we believe, has added another chapter to the history of the progress of this denomination. The hours were spent in most extensive and intensive consideration of a great variety of problems, the time between general meetings being filled with committee work. The General Conference Press Bureau faithfully reported to the daily press such happenings of the

Council as would help to develop in the public mind a better and more sympathetic understanding of the work of this people. It is encouraging to note how the public press more freely than ever gives liberal space to the reports of such meetings as this one in Columbus. The Associated Press, which is one of the principal news distributing agencies in the United States, solicited matter for general circulation throughout the country.

The hospitality that was manifested toward us by various organizations in the city of Columbus, helped to make our stay there very profitable. A cordial message of welcome

was given in person on one day by the mayor of Columbus, and on another by the governor of Ohio.

We believe that this spirit of cordiality and unfeigned kindness manifested toward the denomination on many occasions, of which the Columbus meeting is typical, is due in no small part to the upright and law-abiding manner of life of the great body of our people. Let us jealously guard our good name, lest the cause of God be blasphemed; and let us capitalize for heaven this state of good feeling that now exists. Now is the time, while cordiality and prosperity reign, for us to arise and finish this work.

F. D. N.

## Leprosy Cured Free

BY O. A. SKAU

"Free! Free!! Free!!! White leprosy. A small patch of white leprosy is cured free if a patient comes to our office. On receipt of As. 4, a sample is sent by post. Price per small phial, Rs. 2, and per big phial, Rs. 3. . . Leprosy patients are also cured by correspondence."

The above advertisement arrested my attention as I hastily glanced through a local paper. My thoughts wandered to the leper hospital in Bangalore and my visit to the place. This advertisement brought back to me the sights I had seen and the statements I had heard from the doctor in charge. And often since that day have I wondered if I, seven years hence, would wake up some morning to find out that I was a leper. Seven long years the germ works before the signs of leprosy are noticed.

It makes me shudder to think of this dreaded disease, and yet we often forget the greater leprosy of sin, which kills eternally. Thank God, there is one Doctor who is advertising a cure for this, and it is free, free for the asking: "Ask, and it shall be given unto you." "Come now, and let us reason together, saith the Lord;

though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

India now has some places where leprosy can be treated, but not so with the world and sin. There is no place in Satan's realm to which we may take cases of sin leprosy, and thus safeguard the public. The prince of the power of the air encourages the spread of this disease, and rejoices over the epidemic now raging in this sin-cursed earth.

For our cure, dear friends, we need not depend upon correspondence courses and postal systems, for the Physician has promised to attend to us through His personal representative, the Holy Spirit. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." God takes no pleasure in seeing us die, and yet He is helpless unless we ourselves come unto Him. Let us all go before His office closes, or we shall be left in our sins.

Krishnarajapuram, S. India.

## "The Righteousness of the Law"

BY ALLEN WALKER

WRITING to Gentile Christians in Romans 8:4, the apostle Paul declares that through Christ "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit." If the Spirit dwells in the heart of man, motivating and performing that which issues from the truth-instructed mind, "the righteousness of the law" will be witnessed in that life. Does this "righteousness of the law" include the observance of

the Sabbath? How are men going about it to prove that this "righteousness of the law" excludes the observance of the Sabbath?

The Scriptures in various places and in differently worded sentences speak of this righteousness of the law. That the observance of the seventh day of the week is a part of "the righteousness of the law" is what we shall endeavor to prove in this article. In Psalms 119:172 we read, "All

Thy commandments are righteousness." This makes it plain that there is a righteousness demanded by the fourth commandment as well as all the rest. In Isaiah 51:7 we read, "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Here the Lord speaks of the "righteousness" contained "in My law." When Paul speaks of "the righteousness of the law," he has reference to the law of ten commandments. This is made plain by Romans 7:7, which reads, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

No instructed Bible student would dispute the claim that when Paul speaks of "the law" which said, "Thou shalt not covet," he was thinking of the law of ten commandments. Let it be remembered that when he wrote this, the New Testament had not been compiled. There was no modified law recorded in the pages of the New Testament, nor is there, for that matter, any such law found there after the writings of the New Testament were later finished and compiled. There can be no other normal and Scriptural conclusion than that when Paul here spoke of the law which said, "Thou shalt not covet," he had in mind the law of ten commandments found in Exodus 20. There was no other written law at that time.

When he declares, in a few verses below, that "the righteousness of the law" is "fulfilled in us," it is plain that he is speaking of this same law. This conclusion is confirmed in Romans 9:31, when he says, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." There is no misunderstanding this. Israel was not following after and trying to attain to the righteousness of some modified law found in the writings of the New Testament with the fourth commandment left out. In verse 32 we find that they failed, "because they sought it not by faith, but as it were by the works of the law." We only have to read the foolish and absurd rules the Jews had for Sabbath observance to find how very zealous they were to attain to righteousness by Sabbath observance. But notice the thirtieth verse, "The Gentiles, which followed not after righteousness [on the basis of works], have attained to righteousness, even the righteousness which is of faith." Then through faith the Christian Gentiles of Paul's day had actually "attained" to the "law of righteousness" which the Jews failed



to "attain" to on the basis of "works." How can the conclusion be drawn that this excluded the righteousness of the fourth commandment as well as that demanded by the remainder of the law?

The "righteousness of the law" comes to us in Christ, for "Christ . . . is made unto us . . . righteousness." 1 Cor. 1:30. The life of Christ was in perfect conformity to all that the law demanded. "Which of you convinceth Me of sin?" was His challenge. In receiving Christ we receive all, and not just part, of the "righteousness of the law," as is the doctrine of those who claim that the fourth commandment is abolished. The claim that "the righteousness of the law," which Paul declares is "fulfilled in us," excludes obedience to the fourth commandment, sounds embarrassingly abnormal, and is a species of antinomianism.

It must be admitted by all that Sabbath observance was a part of the life of Christ. All His life was righteous-

ness. There was no unrighteousness in it. This "righteousness of God" is "witnessed by the law." Rom. 3:21. It is in conformity to the law. The law cannot condemn it. It approves of it.

This "righteousness of God" which is "witnessed by the law" is "by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22. This includes the observance of the Sabbath, because this was included in "the righteousness" which the law demanded. The word "unto" means imparted, and the word "upon" means imputed. That which is supernaturally imparted to our hearts and nature will be seen in the life, for out of the heart "are the issues of life." Therefore the imparted righteousness of Christ through regeneration will be seen in the life and practice of those who are walking in all the light. This righteousness will be motivated and performed by the indwelling Holy Spirit. It will be "in us," and not by us. Rom. 8:4.

"Wretched man that I am! who shall deliver me out of the body of this death?"

#### *Common Experience*

The fact is, this is the experience common to all men when they, receiving in some measure a spiritual conception of right and duty, through fleshly effort seek to do it. Every unsatisfied heart throughout the world gives expression to it. The more vivid the spiritual conception, the deeper is the feeling of impotence and disappointment, and the more acute is the sense of dissatisfaction with oneself. It drives the heathen to make long pilgrimages and unnatural sacrifices. It drove Luther to the monastery. It drives the conscientious but unsuccessful Christian to repentance and tears at a time when he might have victory and joy.

Many have comforted themselves with the statement of Paul in Galatians 5:17, "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." We can all testify to this experience. But it is this condition that keeps us in bondage to sin. He immediately adds, "That ye may not do the things that ye would." "I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Rom. 7:22, 23. If this is all there is to Christian experience, or is really necessary, it comforts us as miserably as did Job's friends comfort him. It only mocks us.

Is it then too much to say that we must be delivered from these conflicting emotions? Was it not from these that Paul cried for deliverance? Did he cry for what was unrealizable? And was it not to this experience of deliverance that he referred when he said: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death"? Rom. 8:2.

There are two ways out of our difficulty. One is to stifle the voice of that life, the Spirit, the new man that is seeking for expression in us, until we are content to live in sin. This the world is doing. It will quiet our consciences and deliver us from remorse over wrong-doing, but it will also deliver us to greater misery and suffering, and to death. The happiness it promises is a bubble that will burst when most needed. But when this new man is finally resisted and strangled, the conflict between right and wrong in our hearts will cease forever.

## *Victory in Death*

BY J. W. WESTPHAL

HUMAN nature is a dual nature. There is in it a strange mixture of good and evil. This is not limited to one clime or race, but is as universal as mankind. The part that comes from God—the enmity against sin and Satan, and the resulting desire for holiness of character and salvation—is the pledge of both to follow if man will but follow on to know the Lord. It proves also the universality of the gospel which alone can satisfy the desire that has thus miraculously been created. It must be as miraculous in its development and perfection, although, unlike the incipient stages of the first, it will depend on our attitude, an attitude that the first has made possible.

It has been held by some that the experience related by the apostle Paul in the seventh chapter of Romans is a normal Christian experience. The apostle tells about his effort to serve the Lord and obey His law. But the results were unsatisfactory. He did just the opposite of what he purposed to do. He says: "That which I do I know not: for not what I would, that do I practice; but what I hate, that I do." "To will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." Rom. 7:15, 18-20.

The only reason for any one's think-

ing that this is a real Christian experience is that he himself is having this experience. He knows that he is trying to serve the Lord, and despite his best efforts, the results are those described by Paul. He naturally concludes that this is the inevitable lot of all Christians.

But surely this has little resemblance to the glorious experience promised to the children of God. What has it in common with the promise of the angel: "Thou shalt call His name Jesus: for He shall save His people from their sins"? or with the promise of Jesus: "Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever. . . . If therefore the Son shall make you free, ye shall be free indeed"? or with the promise of John: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him"? or with Paul's experience at a later time: "Thanks be unto God, who always leadeth us in triumph in Christ"? and with his admonition to us, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof"? Surely God will not mock us with such a promised hope, a hope also planted in our breast, were it not a possible and necessary experience. If no other experience than that of Paul in the seventh chapter of Romans were possible, we would indeed be of all men most miserable. No wonder he cried out under it,

The other way is that the old man of sin must be destroyed; he must die. If he is alive, he will manifest his presence; he will control. There is deliverance only in his death. He will never consent to share indefinitely the throne of our hearts with the new man, and the latter can never consent for a single moment to share honors with the old man if he would be victorious. The struggle between Christ and Satan, between good and evil, is to the death, not only finally, but even now.

#### *The Old Man of Sin Must Die*

Is the death of the old man possible? May we expect it? Must we expect it? We read: "For ye died." Col. 3:3. "Now we have been discharged from the law, having died to that wherein we were held." Rom. 7:6.

"Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" Rom. 6:1, 2. Could anything be more explicit than these texts?

We dare hope, then, for a death of and to sin. In these instances it is spoken of as an actual fact. In its death sin has completely lost its power. "Sin shall not have dominion over you." The condition no longer obtains: "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would," or of being brought "into captivity under the law of sin." Here truly is freedom; the Son makes us free indeed.

#### *Not Satisfied With Experience*

Those who really desire and purpose to serve and please God, will readily subscribe to this. They are striving for it. They are not satisfied with their halting experience. The real question is to know its secret.

This death is not attained through suicide. It is not attained through carnal effort, even though we want and expect the Lord to help out. It must be accomplished by a higher power than that of man. Christ, through the agency of the Holy Spirit, alone can do this work.

But does not the apostle say: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry"? Col. 3:5. Yes, and the same apostle says: "If by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:13. The work must be done

If it must be done by the Spirit, and Him we cannot control, then what can we do? Where does our responsibility come in? We are the determining factor, for we are told, "Put to death therefore your members," etc. But how? "Reckon [consider, believe] ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6:11.

We are to live by faith. After confessing our sins and in heart yielding ourselves and all that we are and have to God, we must believe that He accepts us. We believe that Jesus in the person of the Holy Spirit takes possession of our hearts. Eph. 3:17; Gal. 3:14. We reckon (believe) ourselves "alive unto God in Christ Jesus." This is all that we can do. Although we cannot see how, and, excepting on the basis of God's unfailing promises, it seems foolish to believe, yet we make the venture, our only recourse, and behold, a new creation.

The death of the old man of sin is accomplished in exactly the same way. "Dead unto sin" is in opposition to "alive unto God." The two are simultaneous experiences. We cannot have the one without the other. To experience the one as a fact and in its power, it is necessary to experience the other also. And as faith brings the one, it must also bring the other. No personal power can destroy the old man any more than it can make alive the new. After we have consecrated all to God, we must believe ourselves dead unto sin, and God in Christ will make it a fact in our lives. In no other way can the work be done.

The Christ in the heart, who gives us life unto righteousness, produces death unto sin. "If Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8:10. "The law of the Spirit of



A. Dietrich, Artist

### *Speak to My Trembling Heart*

BY ROBERT HARE

He lay asleep, while billows in their angry might,  
Lifted His bark and shook its trembling form—  
Asleep, unconscious of the wild winds and their power,  
Unconscious, both of terror and the storm!

Asleep, yet Master of the earth and rolling sea,  
Unconscious, while His universe moved on!  
O Master, help me grasp a faith like Thine, and still  
In peace and calmness wait each coming dawn!

Awakened by the anxious cry of fear that burst  
From spirits terrified by storm and wave,  
He whispered to the angry tempest, "Peace, be still,"  
And every billow owned His power to save!

O wondrous power, so calm, so mighty, yet so kind,  
So great that billows in their awful sweep,  
Must heed its dictates, while it stoops to human need,  
To trembling hearts that in their sorrows weep!

In glad anticipation of the coming day,  
When angry storms and tempests all shall cease,  
We wait in confidence, that Voice from Galilee,  
Whisper God's own and everlasting peace!

O Voice divine, speak to my trembling heart today,  
Bid it be calm amid earth's angry strife,  
Speak with that voice that hushed the storm on Galilee,  
And smooth the billows that surround my life!

by the Spirit. And in this connection we must remember that "we cannot use the Holy Spirit; the Spirit is to use us."—*Gospel Workers*, p. 285. We cannot give Him a second place in the battle against sin. If we do, there will be defeat.

life in Christ Jesus made me free from the law of sin and of death." Verse 2. The secret of victory, therefore, is taking and keeping Jesus in our hearts, an abiding presence through faith, and believing that all that He has promised He is performing and will



perform for and in us, and confidently resting in this assurance.

In this we do not claim that these conflicting emotions will not seek for expression again. They surely will. The old man is dead only while we believe it, after having laid all on the altar. The moment the Spirit does not dominate, the flesh will again assert itself. Again we will not be able to do what we would, all our efforts to the contrary notwithstanding. We will again be in bondage to sin. With the sin again alive, our resistance can be only passive. The satanic charm of evil will draw us on in spite of our better desires and purposes. We will be just as weak as we ever were. We will then find that the flesh is no stronger because it has for a time been controlled by the Spirit. It will leave us just where it left Adam and Eve after their first sin, excepting as the Spirit is still working to call us back.

Our hope is that the Spirit may again get control, and thus the old man be dead. And the death should not be a lingering one. If it is, it is because we are not ready, or do not know how, to let go the old life. This must drive us to prayer,—not that by some bodily exercise in prayer, not that through some deep hungering for victory, we will get it; these are all proper and necessary in their place, and if given their proper place, they will be greatly intensified,—but the victory is in the faith. As Jesus in Gethsemane, in that agonizing prayer, surrendered to God and took the assurance of His love and care, an angel strengthened Him. His faith took the victory that was manifested till He expired on the cross. So it was with Jacob at Jabbok. The confession of his sins, his surrender, his unyielding claim to the angel's blessing, "I will not let thee go, except thou bless me," changed his heart and made him a new man. It is there, too, that our old man of sin must again die. Every symptom of his reviving life must drive us there, and to confessing his wickedness. It will mean that we will be driven there often, constantly. There we will fight the good fight of faith. And as we come forth, we will live by faith. There the old man will die, and as our faith retains firm hold on God, on His Holy Spirit's presence in our hearts, we will die daily and live unto God continually. Thus in the death of sin and of the old man we are kept from the control of evil.

"Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the

lusts of men, but to the will of God." 1 Peter 4:1, 2. "Arm ye yourselves also with the same mind,"—the mind of Christ with reference to suffering in the flesh and ceasing from sin. What is His mind? "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God." Rom. 6:9, 10.

"I am the first and the last, and the

Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18. That has the sound of triumph, of glorious victory. "Arm ye yourselves also with the same mind." "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Let it be taken with the assurance and shout of victory. And so "he that hath died is justified [released, free] from sin." Rom. 6:7.

## The Remnant Church---Part IV

BY N. P. NEILSEN

THE remnant church is to prepare for translation. Its members are looking for the Lord to come in their day. Their message announces that "the hour of His judgment is come." With a loud voice they are proclaiming to the world, "Jesus is coming again." "Prepare to meet thy God."

Surely, we who are proclaiming such a solemn message to others, should ourselves be preparing for that event. We who belong to the remnant church cannot follow the fashions and ways of the world, for we are preparing for a better world. We cannot participate in the pleasures, amusements, and frivolity of the world, for we are living in the solemn judgment hour. We cannot dress, nor eat, nor walk as the world does, for we are soon to meet our Lord. We have been called out of darkness to be a peculiar people, a people preparing for translation. To us the message of John comes with added force:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

### A Call to Consistent Living

A reform is needed among us. Many of our people are following too low a standard. We need continually to press upward toward higher standards and ideals in our Christian experience. We are homeward bound. We are to be a holy people. We are to get ready for translation. We must help our people to get up onto higher ground, not by criticism nor fault-finding, but by extending to them a helping hand, and by a daily consistent Christian life.

A reform is needed; but it must begin in our hearts. Such a reform calls for a separation from sin, a sep-

aration from the gaudy fashions and debasing amusements of the world; but not for a separation from the movement of God. Such a reform calls for a consistent Christian life, a modest, quiet spirit; but not for an extreme position in minor matters, which often does more harm than good. And such a call is being sounded to our members.

The enemies of the exodus movement sought to lead the children of Israel away from God by inducing them to unite with them in their festivities. "They called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel." "And those that died in the plague were twenty and four thousand." Num. 25:2, 3, 9. So terrible was the result of joining in the amusements and festivities of that day! The Land of Promise was just across the river Jordan, but here was a signal defeat! "As they united in mirth and feasting, indulgence in wine beclouded their senses, and broke down the barriers of self-control."—*Patriarchs and Prophets*, p. 454.

In this experience there is a lesson for the remnant church. We may not bow down to idols of wood and stone; but fashion is an idol which millions are worshiping today. The Spirit of prophecy says:

"No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone."—*Testimonies*, Vol. V, p. 173.

Satan will attempt to lead the remnant church astray as he did the children of Israel. Again we quote:

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the

goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."—*"Patriarchs and Prophets," pp. 457, 458.*

#### *Temptations of Fashion*

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.'"—*"Testimonies," Vol. I, p. 421.*

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. . . . Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion." "Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*Id., Vol. IV, pp. 634, 635, 643.*

Much more upon this subject could be quoted from the writings of Mrs. E. G. White; but space will not permit at this time. There is an adorning that is pleasing to God, but it is not the outward adorning "of wearing of gold, or of putting on of apparel;" it is "the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3:3-5.

On the other hand, while we are not to follow the fashions of the world, we should not dress in a way that will be odd, merely to differ from the world. The servant of God has also written on this point as follows:

"We as a people do not believe it our duty to go out of the world to be out of the fashion. If we have a neat, plain, modest, and comfortable

plan of dress, and worldlings choose to dress as we do, shall we change this mode of dress in order to be different from the world? No, we should not be odd or singular in our dress for the sake of differing from the world, lest they despise us for so doing. Christians are the light of the world, the salt of the earth. Their dress should be neat and modest, their conversation chaste and heavenly, and their deportment blameless."—*"Testimonies," Vol. I, pp. 424, 425.*

Yes, we are living amid the perils of the last days. Satan is making warfare against the remnant church; but through Christ we may be victorious. Let the reform that is called for take place within our hearts, and we shall know what the will of God is. God is still leading the advent move-

#### *"A Little While"*

BY ETHEL HOSKING

O WHY should we ever grow weary  
Of serving our Saviour so dear,  
When bliss He has promised eternal  
For just being faithful while here?

For e'en such a little time faithful,  
Compared with eternal joy;  
Then trials will cease, and that life will  
Be ours that naught can destroy.

Then let us trust and obey Him,  
He never forgets His own;  
We were bought with a price beyond  
rubies,  
He died as a ransom, alone.

Step by step He always is willing  
To lighten the crosses we bear;  
Day by day we can trust, till He calls us  
Eternity with Him to share.

With angels of heaven He's coming,  
My brothers and sisters, O pray  
He'll find us watching and waiting  
And gather us home that glad day!  
Telford, Pa.

ment, and He will continue to do so until we finally stand with the Lamb on Mount Zion.

#### *Rebellion in the Camp*

We desire to notice still another similarity between the exodus movement and the advent movement. We read, "The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. . . . The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."—*"Patriarchs and Prophets," p. 293.*

While on their way to the Promised Land a rebellion arose in the exodus movement. (See Numbers 16.) Some of the people began to murmur and complain of Moses and his leadership. They were not satisfied with the way in which the movement was being led. They wanted a change. The children of Israel were "continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions."—*Id., p. 396.*

This spirit of complaining finally led to open rebellion against the exodus movement. The rebels wanted to control the movement, or else separate from it and form their own movement. They wanted to lead the people as they thought they ought to be led.

Korah, a cousin of Moses, and a man of great ability and influence, was the leading spirit in this rebellious movement. Dathan and Abiram, two princes of the tribe of Reuben, joined him. Of this rebellion against the exodus movement, Mrs. White says:

"Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron. Jealousy had given rise to envy, and envy to rebellion. . . . The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them. . . .

"For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient

strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. . . . Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him."—*Id.*, pp. 396-398.

But the Lord did not forsake the exodus movement. He vindicated His cause and brought swift judgments upon the rebellious ones. The earth opened her mouth and swallowed up Korah, Dathan, and Abiram, and all that appertained to them. "There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Num. 16: 35. And the next day the plague destroyed 14,700 of the people, because of their murmurings and rebellion.

#### *Advent Movement Following Type*

Thus it was in the exodus movement, and so it will be in the second advent movement. Men will arise among us, claiming to have great zeal for the cause of God; but at the same time they will bring accusations and complaints against the church and its leaders, and will seek to get our people to leave the movement of God and join them. After speaking of the rebellion in the exodus movement, the servant of the Lord says:

"The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel."—*"Testimonies," Vol. III, p. 358.*

But while there are severe conflicts before us in the advent movement, the God of Israel is still leading His people forward to victory, and all the rebellions that may arise cannot overthrow the movement led of God. We copy again from the same writer:

"The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic in-

ventions and falsehoods. But exalted 'to be a prince and a Saviour, to give repentance to Israel, and remission of sins,' will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise?—No; never, never.

"God has a church, a chosen people; and could all see as I have seen, how closely Christ identifies Himself with His people, no such message would be heard as the one that denounces the church as Babylon. God has a people who are laborers together with Him, and they have gone straight forward, having His glory in view."—*"Testimonies to Ministers," p. 20.*

"When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that He may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, He rebukes, He chastens; but it is only that He may restore and approve at last."—*Id.*, pp. 22, 23.

We sometimes wonder how men can turn against the movement of God, and still claim to be doing the will of God; but Mrs. White gives the explanation:

"Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation,

that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to *destroy the confidence of the people in the men of God's appointment*, they really believe that they are engaged in a good work, verily doing God service."—*"Patriarchs and Prophets," p. 404.*

The exodus movement went through to the Promised Land. God did not set His own movement aside and adopt some other. The same movement that left Egypt went into Canaan. Said Moses, "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6:23. Men rebelled against the movement, it is true, but they miserably perished. Others complained and left the movement, but they fell in the wilderness. Only those who stayed with the movement and remained faithful to it, entered the Promised Land.

So it will be with God's last great movement. It is of God, and will surely triumph. We should not murmur nor complain against the leadership which God has placed in His movement, or we, too, may fall by the way. We should not rebel against, nor separate ourselves from, the movement, or we, too, may be lost like the rebels of old. May God help us to remain faithful, like Caleb and Joshua, and like them enter the heavenly Canaan.

## *The Voice of the Living God*

BY W. W. JENNINGS

DOES God speak audibly to man in our day? We have records of God's speaking to men in past generations, both individually and collectively. These records are found in an authentic book, the Holy Bible. Speaking in the most literal sense, the writer can truthfully say that he has never heard the voice of God, and it is likely that the reader can make a similar statement. If God is not speaking today directly from heaven above, there must be some good reason for His not doing so. If He has spoken in the past, why does He not speak today?

God is speaking today, but few recognize His voice. We believe that the Bible is the word of the living God, but it is in written form. It comes to us through the sense of sight, and is "written for our admonition." It is a letter from the Father of us

all. It should have our deepest reverence, if it is considered in no other way than as a printed book, but the Bible is more than this; it is the voice of God speaking to us. You may say, How can this be? A voice must come direct from the mouth of the speaker. Is not the Bible a book that is especially prepared for the eyes? Are we not stretching a point when we compare it with the audible voice of the living God?

#### *An Earthly Analogy*

It is true that we are living in a day when we will believe only that which we can see and hear and handle for ourselves. We are very much like doubting Thomas, who would not believe in the resurrection of Christ, but said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and

thrust my hand into His side, I will not believe." Later he was given this very evidence when Jesus said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side." If we could just see God, or if we could just hear His voice, we would be satisfied.

The radio today is without question the greatest instrument for the conveyance of sounds. It reproduces a voice spoken many miles away, in such a manner that the speaker seems to be in the very room with us. There is, however, a distinction between the voice at the other end and its reproduction at this end, in that it is modified by tuning up or down so as to meet the natural pitch of the ear. Then there are distortions from the instrument itself. But who would say that it was not the voice of the one speaking at the other end, or that the message could not be understood?

This helps to illustrate how God is speaking to us today. God is the great broadcaster, and the receiving instrument at our end is the prophet, a chosen and holy servant of God, who reproduces the message to us. It may be that it is tinged by the imperfections of the human instrument, but surely it is not distorted beyond recognition, so that we cannot understand the message. It is tuned down to the natural pitch of the ears.

Then, again, if God were to speak to us in an audible tone just as it came from His lips, it would bring great fear upon man. It may be that there is not enough fear of God in man, but while it is right to fear God, He would have us reach the higher standard of service prompted by love. Let us consider the effect of the audible voice of God in the past.

#### *God's Voice in New Testament Times*

This voice was heard at the baptism of Jesus. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. . . . And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3: 13-17. We are not told what effect the words had upon the people present, but it was undoubtedly a very solemn occasion.

This voice was again heard at the mount of transfiguration. "Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and He was transfigured before them." "And there was a cloud that overshadowed them: and a voice came out

of the cloud, saying, This is My beloved Son: hear Him." Mark 9: 2, 7. This made a deep impression upon the mind of Peter, for later in life, when commenting upon the subject, he said, "This voice which came from heaven we heard, when we were with Him in the holy mount."

There is another instance in the New Testament record when the voice of God was heard by man, in which we are given more of the details as to the effect of this voice. It was just before the crucifixion, when Jesus said to His disciples, "The hour is come, that the Son of man should be glorified." "Now is My soul troubled; and what shall I say? . . . Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes." John 12: 23, 27-30. From this we can see that the voice was loud, rolling through the heaven like peals of thunder. We know somewhat of the fear caused by the rumble of thunder during a storm. Infinitely greater must be the fear when it is the voice of God.

#### *Giving of the Law*

There was one other occasion when this voice was distinctly heard and understood, but we must revert back to the days when the children of Israel were in the wilderness, encamped before the mount.

"The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. . . . Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mt. Sinai. . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded . . . louder and louder, Moses spake, and God answered him by a voice." Ex. 19: 9-19.

Then God spoke the ten command-

ments. But what was the effect of this experience upon the children of Israel? Quoting further we read:

"All the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20: 18, 19.

Fear filled their hearts. They wanted no more to hear the voice of God. They were willing to receive the voice of God through the receiving instrument; they begged that Moses should be the mouthpiece, and that the message should be tuned down in such a way that it was more natural in its reception. From that day to this God has spoken audibly only on a very few occasions.

#### *God's Voice Today*

But has He ceased to speak to men because they requested Him not to speak any more from heaven? No, indeed. But He has granted their request to speak to them through the prophet, for we read in the eighteenth chapter of Deuteronomy, verses 15-19:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth: and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."

Thus we see that the words of the prophets are as verily the words of God as if we heard them direct. One prophet said, "The Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. 1: 9.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1: 1, 2. Jesus without question is one of the prophets, for He said, "He whom God hath sent speaketh the words of God." "The word which ye hear is not Mine, but the Father's which sent Me." Jesus is the Great Prophet.

Now we did not have the privilege of living when Jesus was upon the earth, nor to hear any of the ancient prophets when they spoke the word of God, but we can listen to their words as they are preserved for us in the Holy Bible. As we hear the Bible read by another or read it aloud ourselves, it is verily the word of the living God speaking to us.

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—*"Testimonies," Vol. VI, p. 393.*

The answer is:

"The ministers are asleep; the lay members are asleep; and a world is perishing in sin. . . . Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*"Testimonies," Vol. VIII, p. 37.*

## Unwilling to Receive the Holy Spirit

BY E. HILLIARD

CHRIST is more willing to give the Holy Spirit to all who are willing to be used by it, than the fondest parents are to give the most precious and useful gifts to their children. Not since the day of Pentecost have the ambassadors of Christ stood in so great need of the Spirit's power as at the present time. A tide of evil is rolling in upon our world that threatens to engulf the church and the world. It seems that the world has crowded in between Christ and the gift of the Spirit which the Father has promised to His remnant people. By God's faithful messenger we have been instructed to talk about it, pray for it, and preach concerning it. We are told:

"Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit."—*"Acts of the Apostles," pp. 50, 51.*

On the day of Pentecost, under the Spirit's inspiring influence, the rich and the poor sold their entire possessions, and placed the proceeds upon the altar to meet the needs of the hour. It is through this heavenly agency that the people at home and abroad are to be guided into all truth. (See John 16:13.) Why, then, do we not receive Him in His fullness? There is but one valid reason, and this is revealed to us in the following words: "If all were willing, all would be filled with the Spirit."—*Id., p. 50.*

This unwillingness is shown by their rejecting reproof. The person who closes the door of his heart against reproof will not receive the Spirit in any measure whatever. "Turn you at My reproof," saith the Lord: "behold, I will pour out My Spirit unto you, and I will make known My words unto you." If He is unheeded, the Giver says, "I also will laugh at your calamity; I will mock when your fear cometh." And this because "they would none of My counsel: they de-

spised all My reproof." Prov. 1:23, 26, 30.

The gospel minister is naturally inclined to avoid any allusion to popular sins. The world sinner and the church sinner are in darkness as to the enormity of their guilt. Because of this, God has raised up men and women in every age of the world who have fearlessly rebuked sin, and exhorted the sinner to turn from his evil ways. Sin must be specifically and pointedly dealt with if the sinner is to be awakened and saved.

There never has been any religious awakening without previous preparation for it. Christ's instruction to His apostles during His earthly ministry prepared them for leadership on the day of Pentecost. Doubtless they instructed the laity on repentance, confession, and implicit faith in the risen Saviour during those ten days when they so earnestly sought for the fulfillment of the promise from the Father through Christ. The church was to be brought into such a condition spiritually that her members would rightly represent her crucified and risen Redeemer, before new converts could be intrusted to her care. This was evinced by the sad fate of Ananias and his wife, who lied to the Holy Spirit.

Today the Lord is preparing His agents throughout the entire world to rebuke sin fearlessly, and to plead with the sinner to accept the sin-pardoning Redeemer. It is hard to believe that any who really know that the third angel's message is doing its closing work in the world, will despise reproof and cling to a sin-doomed world. At last they will weep and wail with gnashing of teeth, not for their sins, but because they are lost.

Through the Spirit of prophecy we are asked a very pointed question concerning the reception of this heavenly gift. Let us hear and take heed. "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit?"—*"Acts of the Apostles," page 50.*

What a startling picture! The ministers asleep at their post of duty, the laity also asleep, and "an awful surprise" at hand! Ministers and church members who will awaken and plead daily for the Holy Spirit, will find that by His power nothing which Heaven requires will be impossible. Christ said, "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." Matt. 17:20. Note the following encouraging words: "Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*"The Desire of Ages," p. 827.*

The Holy Spirit in our lives will convert sinners and strengthen the ambassadors of Christ to do deeds of Omnipotence. Why should we not hunger and thirst and pray for this wonderful gift? With it we are fully equipped to meet all opposition from the enemy, and without it all our efforts are fruitless.

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### Achan's Sin

BY C. A. HAYSMEYER

ONE of the saddest aspects of the sin of Achan was that he was not the only one to suffer for his sin. Thirty-six men were smitten in the defeat at Ai, which brought bereavement into many families in Israel. In the last part of Joshua 7:5 we read, "The hearts of the people melted, and became as water." Today as well as in ancient times our individual sins may cause discouragement to God's chosen people.

No doubt the worst consequence of Achan's sin was in causing the heathen to doubt the power of Jehovah. So today, when we see that God's cause, or the particular branch of it in which we are engaged, is not prospering as it should, we should ask ourselves if we have some sin in our lives that is hindering the outpouring of His blessing on us as individuals and on His work.

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"THE Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind and strengthen the intellect, than the study of the word of God."



## On the Mount of Olives---Part I

BY MRS. E. G. WHITE

CHRIST's words to the priests and rulers, "Behold, your house is left unto you desolate," had struck terror to their hearts. They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation's glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus.

As they passed with Him out of the temple, they called His attention to its strength and beauty. The stones of the temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar's army. In its perfect masonry it appeared like one solid stone dug entire from the quarry. How those mighty walls could be overthrown, the disciples could not comprehend.

As Christ's attention was attracted to the magnificence of the temple, what must have been the unuttered thoughts of that Rejected One! The view before Him was indeed beautiful, but He said with sadness, I see it all. The buildings are indeed wonderful. You point to these walls as apparently indestructible; but listen to My words: The day will come when "there shall not be left here one stone upon another, that shall not be thrown down."

Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them; they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and

shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.

Turning to the disciples, Christ said, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. "All these things must come to pass," said Christ, "but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." Christ said, As the rabbis see these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they represent as tokens of their release from bondage, are signs of their destruction.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children. Children betrayed their parents. Friends delivered their friends up to the Sanhedrin. The persecutors wrought out their pur-

pose by killing Stephen, James, and other Christians.

Through His servants, God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the Jews crucified afresh the Son of God. So it will be again. The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.

On every occasion when persecution takes place, those who witness it make decisions either for Christ or against Him. Those who manifest sympathy for the ones wrongly condemned, show their attachment for Christ. Others are offended because the principles of truth cut directly across their practice. Many stumble and fall, apostatizing from the faith they once advocated. Those who apostatize in time of trial, will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light.

Christ gave His disciples a sign of the ruin to come on Jerusalem, and He told them how to escape: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city.

"Pray ye that your flight be not in the winter; neither on the Sabbath day," Christ said. He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day.

From the destruction of Jerusalem,

Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." For more than a thousand years such persecution as the

world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. "But for the elect's sake," He said, "those days shall be shortened."

Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say

unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

As one of the signs of Jerusalem's destruction, Christ had said, "Many false prophets shall rise, and shall deceive many." False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false christs and false prophets

are showing signs and wonders to seduce His disciples. Do we not hear the cry, "Behold, He is in the desert"? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits, is not the call now heard, "Behold, He is in the secret chambers"? This is the very claim that Spiritualism puts forth. But what says Christ?—"Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The Saviour gives signs of His coming, and more than this, He fixes the time when the first of these signs shall appear: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes



CHRIST FORETELLS THE DESTRUCTION OF JERUSALEM AND OF THE WORLD

of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, "Learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that He is near, even at the doors."

Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, "This generation shall not pass, till all these things be fulfilled." These signs have appeared. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away."

Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a relinking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us "faultless before the presence of His glory with exceeding joy." Wherefore, when He gave the signs of His coming He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

But the day and the hour of His coming Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing. Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned

them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery.

Christ continues, pointing out the condition of the world at His coming: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Christ does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes again.

How was it in Noah's day? "God

saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their own unholy imagination and perverted ideas. It was because of their wickedness that they were destroyed; and today the world is following the same way. It presents no flattering signs of millennial glory. The transgressors of God's law are filling the earth with wickedness. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence.—"*The Desire of Ages*," pp. 627-633.

(To be continued)

## Turning Back Into Egypt

BY BIRDIE BOHN

"In their hearts [they] turned back again into Egypt." This was spoken of rebellious Israel, and is found in Stephen's wonderful sermon recorded in Acts 7. Stephen was speaking of God's watchcare over His people through nineteen hundred years of history. He related many instances of how God had led His people through dangers and trials and seemingly insurmountable obstacles. The trying of the faith of Abraham, Jacob, Joseph, Moses, and others is spoken of. These men all stood the test, and their faith was rewarded. But the majority, after being so miraculously led of God, fed in the wilderness, given water in the desert, and cared for all those years, yet "in their hearts" they "turned back again into Egypt," the place of servitude, idolatry, and wickedness of every description.

As we read these experiences, we wonder why they were so rebellious; why they longed for the fleshpots of Egypt, when God provided them with angels' food; why they were so ungrateful for all God's tender mercies, why so unappreciative of all His blessings. But we are told in 1 Corinthians 10: 6, 11, that "these things . . . are written for our admonition, upon whom the ends of the world are come," so they must be written for us; and if so, we must be guilty of the same sins.

Are we, in our hearts, turning back into Egypt? Are we lusting for the fleshpots? Are we worshiping idols? Idols do not have to be made of wood or stone. Anything that turns our hearts or affections from God is an idol. Are we, like the rich young ruler, loath to part with our posses-

sions? Are we tearing down our barns (or houses) and building greater, that we may have room for our increased possessions? Are we, like Peter before his conversion, following afar off? Are we saying in our hearts, "My Lord delayeth His coming"? Are we withholding the tithe, thus crippling God's work in the earth? Are we profaning the Sabbath, making it common, by using it for our own pleasures? Are we wasting the precious moments given to us to prepare for eternity? If we spend more time in decorating our bodies or our houses than we do in serving the Lord, we are worshiping idols. Are we using our God-given talents in serving Satan? If we are guilty of any or all of these things, we are in our hearts turning back into Egypt.

"The heart is deceitful above all things, and desperately wicked: who can know it?" It is a lamentable fact that our own hearts deceive us. If we knew our own hearts, we might be surprised at the deception lurking there.

Sad will it be, after all these years of waiting, if, just as we are ready to enter the Promised Land, we have to turn back to die in the wilderness, because in our hearts we turned back into Egypt. Let us go up with Moses on top of the mount, and view the Promised Land, and Egypt will lose its charm.

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Our lives may seem in a tangle, but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory.—"*The Desire of Ages*," p. 331.

## Whatsoever

BY A. R. OGDEN

In a previous article we called attention to the single word "whosoever," as found in its setting in a few important texts of Scripture. In this we wish to notice for a few moments a companion word, "whatsoever."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

In the single text quoted, which is addressed to the "brethren," this word is used six times. And truly it introduces a good list of subjects for thought and meditation. How much better would be the conditions in this world of sin if every church member only thought and acted on whatsoever things are true, honest, just, pure, lovely, and of good report. Truly, thinking on only such themes would make a virtuous and praiseworthy life, and would give much greater joy and happiness to all who would come in contact with such a person. Such thinking and living would not only make a person happier and better in this world, but would prepare him for association with Christ and the pure and holy angels in heaven.

Again, in the sermon on the mount

the Saviour teaches us, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. Note the words "all things whatsoever." How much is comprehended in these three words! "All things," comprehends all things. Everything, using another word, that you would like for others to do to you, do ye also to them. This text is very appropriately referred to as the golden rule. And truly it would be golden if it were lived out in the lives of all men, especially the life of every professed Christian. So again we see how all-comprehensive is this single word "whatsoever," how much, indeed, is wrapped up in it.

Another assuring promise is made by Jesus when He says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. There are three considerations in this text: asking, believing, receiving. Ours is the privilege of asking, in faith "believing," and the Lord's assurance is the giving, or the receiving on our part. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. The asking must be in His name, and for God's glory, not our own. Aren't you glad for the wonderful word "whatsoever"?

Havana, Cuba.

## The Spirit of the Work

BY IRA O. WALLACE

FROM a study of Luke 4:18-20 we know the statement in Isaiah 61:1-3 applies in a special manner to the work which Christ did while on earth. He was the means through which the dispensation of the Spirit began its work, and therefore the prophecy was largely fulfilled in Him. But the prophecy also applies to the true church on earth today. Christ's work while on earth ended in the proclamation of "the acceptable year of the Lord," as we note in His application of the prophecy to Himself. Only in our present day could the "day of vengeance of our God" be truly proclaimed to the world. Thus the true church today is the means through which the dispensation of the Spirit is to complete its work.

### The one theme of the text

The Spirit and the work; the missionary spirit.

### The two phases of the Spirit's work

1. "Anointed Me."
2. "Sent Me," or appointed Me.

All those who are anointed by the Spirit are by that act appointed by the Spirit to assist in soul-saving activity.

### The three changes wrought in us by the Spirit

1. "Beauty for ashes."
2. "Oil of joy for mourning."
3. "Garment of praise for the spirit of heaviness."

These are three currencies on the exchange bank of heaven. These changes are wrought in us, and come as the result of the changes Christ makes for us.

### The four phases of the Spirit's message

1. "Good tidings." Tidings about Christ's righteousness; salvation.

2. "Liberty." Liberty from our sins.
3. "The acceptable year of the Lord."
4. "The day of vengeance of our God."

### The five parties involved

1. "The Spirit."
2. "Our God." Source of the Spirit.
3. "Lord." He who anoints us with His Spirit.
4. "Me." The one who proclaims the Spirit's message.
5. "Them." Those who hear the Spirit's message.

### The six classes of hearers mentioned

1. "The meek." Those in whom the "me" loses its identity in the work.
2. "The broken-hearted."
3. "The captives."
4. "The bound."
5. "All that mourn." Those weighted with the world's sorrow.
6. "That mourn in Zion." Those bowed with spiritual sorrow.

### The sevenfold task of the Spirit's messenger

1. "Preach." Assist in the effort to reach each person with the message.
2. "Bind up." A constructive work.
3. "Proclaim." Proclaim both the severity and the goodness of God.
4. "Open the prison." Bring to sin's captives the keys of life.
5. "Comfort." The spirit of sympathy.
6. "Appoint." Appoint them a work to do, in order that they may escape discouragement and temptation.
7. "Give." There are many things to give up, much to be given out to the world, and some things to be given down to others who are to follow our steps.

Mukden, Manchuria.

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SOMETIMES people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, whence its owner took it out and carried it away.

"Where are you taking me?" asked the taper.

"To show big ships their way across the sea," was the reply.

"But no ship could see by means of my tiny light."

"Leave that to me," said the owner as he lighted the big lantern and blew out the taper.—*Selected.*

# 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.

## "Unto the Children"

WE notice many good things in the little papers which a number of our sanitariums now put out as educational publicity features. In the Washington Sanitarium *Health Exponent* is the following from Dr. D. H. Kress, showing how the children must bear more than their own mistakes in physical ways of living. Speaking of the case of a certain young man, the doctor says:

"When I informed him that it would be necessary for him to give up the use of tobacco and to make some other reforms in his habits of life in order to avoid premature disability and death, he said: 'But, Doctor, my father lived to the age of eighty years, and he smoked for at least sixty years of his life. I have only smoked for twenty-five years. Surely it cannot be that my heart is in the serious condition you say it is.' I replied, 'You are mistaken. You have smoked more than twenty-five years. You have been smoking at least fifty years.' At first he failed to understand just what I meant. What I said was absolutely true. This young man was reaping the accumulated results of not merely his own, but also his father's transgressions.

"Man cannot add to his stature, neither can he add to his years of life. The one is determined by his heredity just as truly as the other. The best any one can do is to live out the full measure of the days thus allotted him. One man's heredity should enable him to live to the century mark. And in spite of careless habits he may live to the age of seventy or eighty years. Another man's heredity will not permit him to live to the age of sixty, do the best he can.

"Here we have the explanation of why some old sinners may occasionally be found who, in spite of the fact that they have been smokers for years and have given very little attention to the laws of health, manage to live to an extreme old age. No one, however, would affirm that smoking or the other wrong habits contributed to their usefulness, or that they aided in prolonging life. Should smoking become as prevalent among women as it is among men, an inferior race would be the result, and

there would be fewer men who at the age of sixty would still be fit for active life."

W. A. S.

## The Average Man and His Benevolences

THE average contribution of the average churchman on Sunday is less than the tip he gives to the restaurant waiter. This statement is borne out by statistics compiled from a record of budget benevolences in the Presbyterian Church, by H. C. Webber of New York, director of the "Every Member" organization. The report covers the year 1927-28. These are the figures:

"Statistics showing the contributions in each State, reveal that approximately five cents each Sunday is the amount Mr. Everyman drops in the collection plate. Only nine States in the Union average more than 10 cents, and only one of these, New Jersey, strikes the high average of 12.2 cents per member per Sunday.

"New York, Pennsylvania, Rhode Island, Delaware, Maryland, Missouri, Nevada, and California are the States averaging more than 10 cents. Seventeen States, including all the New England territory, with the exception of Rhode Island, rate an average of one nickel. Fifteen States, including Virginia, the Carolinas, Texas, and Washington, average less than five cents, and seven States average between 7.5 cents and a dime."

If these figures represent the average contribution of the average churchman of the leading churches, we are glad it does not represent the average contribution of the average Seventh-day Adventist. This average is between 50 and 60 cents a week for the total membership in the United States for foreign missions alone. And this standard of giving is being constantly raised, as well it should be.

Undeniably, there are many members of our church who, instead of giving an average of 50 cents a week, could well afford to give \$1 a week. And undoubtedly, nearly every member, if he would bind about his supposed wants and deny himself indulgences which are not only useless but absolutely harmful, would be enabled to increase materially his offerings to the cause of missions.

Instead of seeing how little we can give and still ease our conscience, let us see how much we can give for the cause of the One who has given so much for us.

F. M. W.

## How the Work Grows

WHENEVER one takes time to look back along the way that we have traveled, he finds an encouraging report. Here, for instance, is a word from C. E. Weeks, secretary of the publishing department of the Northern European Division. Writing in the first number of the new division paper, he says:

"When the territory of the former European Division was divided into four parts, there was a feeling with some that each of the newly organized divisions would be rather small; but such evidently failed to grasp the greatness to which our work in these fields has really grown through the years. Our publishing work furnishes but one of the many striking illustrations which might be used to picture this growth.

"As recently as the year 1900, or twenty-six years after we sent our first missionary across the seas, and fifty-four years after we began our publishing program, we had in all the world but thirteen publishing houses and branches, and our total world sales for that year (1900) were only \$250,000. We were then publishing in thirty-nine languages. So mightily has this work grown during these twenty-nine years since 1900, that last year, in the territory now comprising the Northern European Division alone, we had eleven centers publishing literature in thirty-five languages, and the value of this literature reached the large figure of \$384,015, or 50 per cent in excess of the value of our literature sales in all the world as recently as the year 1900."

So the Lord has blessed the work. Each of these three new divisions of Western Europe has on hand a tremendous task challenging every division and union and local worker to the utmost of service, and away eastward is the Soviet Division, stretching across all Northern Asia to the Pacific.

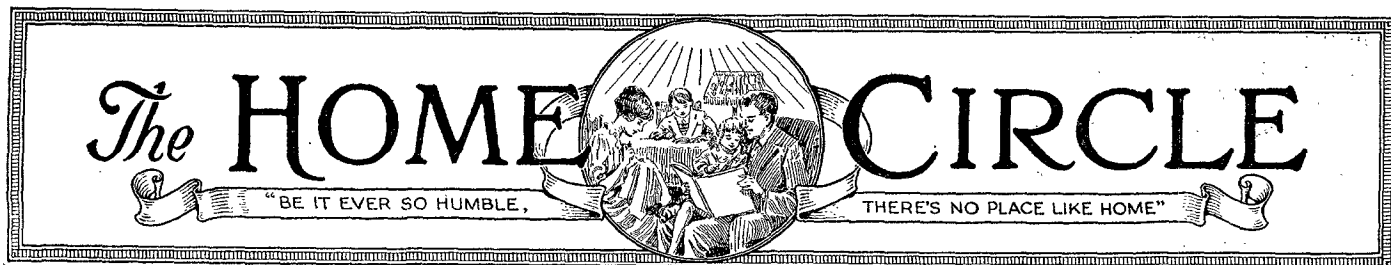
It is an inspiring sight to see eleven great division organizations, covering now the whole inhabited world, each struggling to make the message known to every creature.

W. A. S.

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THE great secret of making the labor of life easy is to do each duty every day.—Marsten.





Conducted by Promise Kloss

## Why Blanche Was Happy

BY M. E. OLSEN

"BLANCHE, you look as happy as a queen this morning. Only six weeks ago you were inconsolable because your plans for going to college had fallen through. What has happened?"

"I am happy, Frances, because I have found out a new way of going to college, and in fact have already started. The day after I saw you, our educational superintendent told me about the Fireside Correspondence School of Takoma Park, Washington, D. C. I have enrolled for the courses in Daniel and the Revelation, and college rhetoric. The lessons have come, and I have sent in some test papers, and am thoroughly pleased with the work."

"But will you be able to take the whole freshman year in this way?"

"Yes, I shall take the first year's work, and at the same time stay at home with my mother, who is not very well, and help in the home. I have my daily program laid out, and it is working to a charm. I expect to finish a whole year of college work by the end of next May."

"Do you think you can stick to it with all the interruptions that are likely to occur when one is trying to go to school in one's own home?"

"Yes, Frances, because I have made it a matter of prayer, and I am going forward trusting in the strength that God alone can give. It is true, I shall miss the stimulus that comes from association with teachers and fellow students. There are rich privileges that only our resident schools can give; but my duty this year lies in the home, and the only way to continue my education under the guidance of teachers who love and obey the truth, is by taking work in the Fireside Correspondence School."

"How much will it cost you?"

"The tuition will run from \$4 to \$11 a month, depending on how fast I go. The books are extra, but the school buys them back as soon as I am through with them, and so that item of expense is very small."

"And do the teachers take an interest in you?"

"Indeed they do. Several of my recitation papers have come back with good grades and a number of kindly hints from the teachers."

"But won't it be lonesome?"

"No, I am to have company. You know my father is elder of our church. He is enrolled for the Fireside course in Bible doctrines, and mother is studying those interesting lessons with him. Moreover, I have persuaded my brother to take the course in bookkeeping. He is pretty busy on the farm, but I told him he must keep me company by studying evenings, and he thinks he will like bookkeeping."

"Well, you certainly are a Fireside family. Doesn't it seem hard to study evenings?"

"Not in the least. We have a light supper with as few dishes as possible, and then we all gather around the table and have the best time in the world. Our evenings are ever so much pleasanter than when we spent the time lounging around, reading the magazines, etc. And you know, the lessons are a great help to us spiritually."

"Really, my dear Frances, you ought to take a correspondence school course yourself. It's some years since you left school, but the Fireside teachers are most sympathetic and helpful, and you could finish a few studies in the academic course and be ready to enter college a year from this fall, when I hope to go myself. Here is an extra matriculation blank. Let's have your name on the dotted line."

"Blanche, you are a born saleswoman. I believe I will."

## The Easiest Way

BY EMMA GARY WALLACE

"I ALWAYS believe in doing everything the easiest way," Mrs. Williams remarked pleasantly. "One can be fussy and spend her whole time doing housework, but what's the use? You remember Molly Boyd. Well, she's married and lives next door to me. You just ought to see her house! There isn't a speck of dust anywhere, and every closet and cupboard and drawer is in perfect order! Well, I can't boast the same, but it seems foolish to be a slave to things!"

"Then Molly has such queer ideas about training her children. Only last week her Edward and my Clarence, who are about the same age, took their air guns and played Indian in the back yard of a vacant house down the street. There's a garage there, and the boys decided that each pane of glass in the window was an Indian. They didn't stop until they had slaughtered every redskin. Of course the landlord came up to see about it. The boys didn't deny the skirmish, and Molly and I paid the damages between us. I gave Clarence a good talking to, but bless you, his father laughed about it! He

couldn't help it! The next day we had forgotten all about it."

"But not so with Molly. She explained as gravely as possible to Edward how wrong it was to destroy property. Then she told him that she would require him to repay every cent of the damage which she had met, from his own small allowance and in any way he could earn the money. Why, it will take him six weeks at least! That seems too bad to me. Children will be children!"

"This morning both Edward and Clarence earned 10 cents apiece helping a man unload a wagon of cabbage down at the market. My Clarence went right off and had an ice cream soda. Edward went with him, and he could only look on, for he had to save his money. When I told Molly I thought it was too bad, she said that it would teach him a valuable lesson, and perhaps make it easier for him later on in life if he knew that he had to stand back of his own careless actions himself. Molly has queer ideas."

"It's funny to me where Ruth's white jumper is which goes with her

blue dress! I've looked all over this house about a dozen times. I suppose it's hidden away somewhere. Things do get so mislaid here. Seems to me I am hunting for things half the time!

"What! You think it might be a saving of time in the end if I kept every corner in the same state of tidiness that Molly does? Well, perhaps it would, but it takes time to do that, too, and the easiest way seems best to me.

"You think her way is easiest? Well, perhaps it is. Sometimes I am inclined to think so myself. Only yesterday I was wondering about that. My Ruth and her Alice are both about fifteen. I have always taken care of Ruth's room for her, because it seemed she had so much to do with her school work and her music and other things; but Molly has always required Alice to take care of her own room and to do it just so. She said it took lots of time in the beginning, but now she can do this for herself, and when her mother is busy, give her some assistance too.

"Dear me! I wish Ruth was as womanly as Alice. Ruth will argue and argue on every subject under the sun until I get so sick and tired I don't know what to do. Molly says that Alice would have been the same had she permitted it. But it doesn't seem possible to me. There's a difference in children.

"Must you go? Well, I'm sorry. I have enjoyed having a visit with you so much. It's good to have the neighbors come in and hear how they are getting along. There's no use tying oneself down too closely. We are only going through the world once, and we might as well enjoy ourselves, as we are on the way for the last time! It's the easiest way, don't you think so?

"Good-by. Come over again."—  
*Home Department Magazine, S. B. C.*

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### *That Message to Garcia*

BY LELIA MUNSELL

"MOTHER, I got a knot in this old shoe string." My five-year-old's voice floated out to me, where I was busy in the kitchen. "You'll just have to come and get it out."

"Keep working at it," I called back. "You'll get it."

"I've tried and tried, and I can't."

"That's another message to Garcia," I suggested. "Put it through, son."

There was silence for a full minute, then the patter of bare feet on the floor. My son stood before me with flashing eyes and head held high. "Mother, you know that story is not

true. You know you just made it up to get me to do things I don't want to do or can't do."

"Indeed I didn't make it up," I assured him. "It's all true, every word of it."

"Honest?"

"Honest."

He looked at me, decided I was playing fair, and gave his head a toss. "All right, then. I'll put it through." And away he went.

There was another silence but after a little time he called to me triumphantly, "Well, I put it through."

This lad, like many another child, was inclined to give up a disagreeable task or a hard task too easily. One day I had an inspiration. I told him the story of how Lieutenant Rowan had carried a message to Garcia at the beginning of the Spanish-American War. I made it as vivid as possible. I pictured the Cuban jungle with its big snakes and other animals, its dense growth of tropical plants. I told him how the young lieutenant did not even know where Garcia was, how he had to hunt for him in that wilderness, and how enemies might follow him and kill him at any time.

He was very much interested, and asked all sorts of questions. Finally I suggested, "Now, suppose we say, when we find something hard to do, something that we think we simply can't do, 'This is a message to Garcia. I'm going to put it through.' That's what this young soldier did."

That was a new game, and it appealed to him. It worked, too. Then came the shoe string episode. That was a real crisis. A knot in a shoe string is not an easy thing for a five-year-old to tackle. No made-up hero would serve him then. He had a literal mind, and a real job to handle. But when I assured him that the story was true, he went back to that job and "put it through."

The incident contains a suggestion for character training. This small lad was already responding to life, real life. Unconsciously he was acting upon the principle that has kept many an older person at a difficult task, "If somebody else did it, I can." Mere precept would not have impressed this lesson upon his mind. The true story of Lieutenant Rowan did.—*Issued by the National Kindergarten Association.*



### *Peace*

PEACE in our homes;

Homes bright with many a gladdening song,  
Such that when separated, we will long  
For one home face, one word, a voice, a kiss,—  
Ah, pray for peace like this!

Peace in our hearts;

Where Jesus enters, saying, "Peace, be still!"  
And we reply, "Not mine, O Lord, Thy will,  
Thy will be done, till life shall cease."  
Have we such peace?

Peace all around;

No frowns, no evil whispers of our friends,  
No angry thoughts, malice, or hatred rends  
The calm that seems to dwell on every side,  
Whate'er betide.

Eternal peace!

When friends regret, and loved ones weep,  
"He giveth His beloved sleep."  
"Peace, perfect peace, at last we claim  
In Jesus' name."

— L. Howe.

## Violets or Beer?

BY LUCY LAING

THE old man sniffed the fragrant blossoms appreciatively. "A little bit of heaven," the poor flower woman had called them. How true!

"Hallo, hallo! and wot are we doin' with our bookays, eh? We wouldn't like to give a poor pal a few flowers wot hasn't got no garden, I suppose?"

Jim Burch lurched up and tried to snatch, but the old man was too quick for him.

"Be careful, Jim; they're for my gel's grave. Vi'lets was her favorites, and they're dear yet."

"How much?"

"Thrippence a bunch."

The other shrugged significantly.

"I should want a few drinks for that."

"You'd be all the better without 'em, mate. How's little Kit?"

Jim's face darkened.

"No better. It's cruel wot the kiddie suffers. I'm obliged to 'ave an extra pint at times to keep from thinkin' about 'er."

"Why not buy her a bunch o' these?" touching the blossoms tenderly. "A whiff o' their scent in her room would be more refreshing than the smell o' beer."

Jim flushed angrily at the old man's words, and murmured something about its being very 'ard for some people to mind their own business, 'specially since they had turned pious.

The moment the words had passed his lips he regretted them. Dear old John Keen, what a heartbroken look he gave him! Jim tried to forget it, and a few minutes later slouched off to the public house.

The rush of noxious fumes that met him on pushing open the bar door brought back the old man's words very forcibly. Did he really take that ghastly smell home with him every day? Poor little Kit!

Something seemed to draw him back, and the next moment he was in the street again.

"Vi'lets, sweet vi'lets! Thrippence a bunch."

The poor flower seller's voice was weak and cracked, yet there was something rather sweet about that, too; and setting his lips, he strode over to where she was standing and recklessly demanded four bunches. A shilling! He supposed he was going crazy.

The house was very quiet when he reached home, for his wife was out charring and the children were still at school. So much the better! He

went in quietly, and opened the door of a back room where eleven-year-old Kit had lain suffering for two years with spinal complaint. Her worn little face lighted up at the sight of the flowers.

"O-oh, daddie! How l-lovely!"

"They're for you, Kit," he said, flushing like a schoolboy. "I thought maybe they'd cheer you up."

She gave a little scream of delight.

"For me? O-oh!"

She began kissing the dainty little bunches rapturously, and her father felt a queer sensation in his throat. He bent over the suffering mite, and tenderly touched her curly hair.

"Sit by me," she pleaded.

He placed a chair by the bed, sat



### The Little Seamstress

SOME little girls are lazy  
And will not learn to sew;  
And some get into mischief,  
For daddy told me so.

But I keep my little fingers  
As busy as can be;  
My daddy's cap is full of holes,  
I'm mending it, you see!

— Church Officers' Gazette.

down, and she stroked his hand very gently.

"Daddie," she began shyly, "you haven't been to the 'Blue Anchor' on your way home."

He started.

"How do you know, Kit?"

She fondled his hand again, and laid it against her cheek.

"Don't mind me saying it," she whispered, "but I can tell *by the smell*. Last night, after you came in to kiss me good night, I had a dreadful turn of sickness. It has happened often lately. Mother can't think what causes it, and of course I've never told her. I wouldn't for anything, daddie," she added loyally.

Jim's eyes suddenly smarted, and he sniffed suspiciously. Muttering something about having a wash, he left Kit's bedside.

A few days later he met John Keen again, and held out a friendly hand. The old man looked his surprise.

"I was rude to you the other afternoon, John, and I'm sorry," said Jim.

"I don't remember anything about it, mate."

"Thanks! I—I bought the vi'lets for my little Kit."

"Instead o' beer?"

"Yes."

The old man shook Jim's hand again.

"Good! It won't be the last time, Jim?"

"No; I'm agoing to try it for the kid's sake. She's that braced as never was."

Old John wrinkled his nose and smiled.

"Maybe 'twouldn't be a bad idea if I offered another suggestion," he added whimsically.

"Go ahead, then."

"What about going with me o' Sunday night to Speer Hall? The singin's something lovely."

Jim looked at him affectionately.

"You artful old fellow!" he grinned. "Well, I ain't sure but what it is a good suggestion, and I've half a mind to."—*The British Weekly*.

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### A Child's Kindness

THE blessedness of little deeds of kindness is well expressed in the following verses. A child in Canada was seen one winter struggling through the snow every day, battling with the winds, that she might spend an hour with an old sick woman, to whom her visits were like those of the angels. She was a bright, golden-haired child, brought up in a wealthy family, but her little heart went out in pity to the poor, lone, sick woman. So some one embodied her kind-hearted action in the little poem quoted here:

"'Somebody' came to see 'Nobody' once —  
'Nobody's' poor, you know;  
And 'Nobody's' old, and 'Nobody's' sad,  
So 'Somebody' came through the snow.  
'Nobody's' days are a little dark,  
Like autumn days with rain;  
When 'Somebody' came, it was sunshine showers,  
Which glistened and gleamed again.

"And oh! the gladness, and oh! the joy,  
When 'Some one' and 'No one' meet,  
When the pleasant paths of Paradise  
Are instead of the wintry street;  
For the kindly deeds that are done on earth

Are remembered there, as we know;  
And just such a story as angels love  
Is 'Somebody's' walk through the snow."

— Author Unknown.



# In MISSION LANDS



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

## A Letter From Guatemala

SOLOLA, GUATEMALA,  
August 25, 1929.

DEAR BRETHREN AND SISTERS IN THE  
HOMELAND:

Last fall we workers in the Inter-American Division greatly desired to hear of a large "overflow" on the last thirteenth Sabbath of 1928, as that would be our resource for advance moves down in these fields. For instance, at this station, the completion of the well and installation of a tank house and windmill, building a dispensary, having the farm fenced, and other items we knew were pending on the report of that Thirteenth Sabbath Offering.

How rejoiced we were to receive the cheering news that you gave enough for the regular needs and almost \$17,000 more as overflow! The division leaders sent word for me to go ahead with the water system, to get the posts ready for the fence, to build the house for the helper (native Guatemalan) and his family, and they also began planning for the dispensary.

Indians are coming here with their sick children, their injured limbs, sore eyes, and deranged digestive tracts. What can we do? We cannot take them into our own two little living rooms. (The body insects they would leave behind upon departing, if there were no other reasons, would prohibit our doing this.). We cannot go with them to their homes, except very rarely, because many live too far away, and we would be dropping all our development work about the mission and causing others, who might come in our absence, to await our return or to go away without being aided. Besides, these people have almost nothing to do with, in sickness, in their homes. So we treat them the best we can in our dooryard, or on the doorstep if it is raining.

To complete and equip a dispensary will require more funds than are in sight at present. The overflow, generous as it was, was insufficient when apportioned out to the many fields of this division.

To provide for the development of the mission fields, it seems apparent that the General Conference leaders must look to the churches to bring in greatly increased sums from the

Harvest Ingathering efforts, even extraordinary sums.

Sacrifice as we may as a people, giving all we possibly can, still there would not be enough to provide for all the needs and enterprises involved in warning the whole world. The inhabitants of the nations must help with a portion toward this great expense.

In the second psalm, speaking of Christ, God says, "Ask of Me, and I will give Thee the nations for Thine inheritance." We are collaborators together with Christ. He works in and through us to draw all men to Him, and as we are to be joint heirs with Him (Rom. 8:17), it surely is our privilege also to ask of God for the nations, for such as should be saved among them, and to ask Him for the nations to give us the full portion of money and means which they should supply to aid us in carrying the gospel to them.

"Jehovah gave the people [Israel] favor in the sight of the Egyptians, so that they let them have what they asked." Ex. 12:36. God will move upon the modern nations to give to modern Israel what we ask, in faith. With the realization that Heaven is on our side, let us be more bold than ever before, and like the children of Israel, ask the people about us for

"silver, and . . . gold, and raiment." Ex. 12:35.

The Israelites realized that much of the riches of the Egyptians were the result of Hebrew services for years past, and that they had a right to ask "such things as they required." We should have a boldness somewhat similar, because we realize that the business negotiation of the whole world and all the accumulation of its riches for years past are the result of God's forbearance extended because of the uplifting service modern Israel is rendering for the nations. For the work of the furtherance of this message He has been sparing the world for years.

Out among these foreign nations I think we missionaries have a clearer comprehension of why God can rightfully say to Christ: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2:9. Many of the nations depend largely upon revenues derived from liquor, tobacco, and other narcotics, no matter what the ruinous result is upon their citizens. So it is here. And when in this work for Christ's kingdom we turn enough people away from the use of liquor, cigarettes, opium, etc., so there is any noticeable depreciation in amount of taxes to the government, or of income to those who are venders of such stuff, then immediately we incur the ire of both.

When government officials and many of the leading citizens of a nation are thus against God's work, with the dominant church often playing hand in hand with the government authorities to keep the inhabitants thus bound down in ignorance and slavery to appetite, we can say, as is stated in Revelation 16:5-7, "Thou art righteous, O Lord, . . . true and righteous are Thy judgments," as we call to mind the prediction that He will dash the nations in pieces, as well as inflict the plagues pronounced upon great Babylon.

But God will not carry out these predictions till mankind has first been warned. It is our business to give this warning, and God will see that we receive the necessary means for this work.

A marked change is taking place in the attitude of many Indians about here, though we wish we could do much more for them. At first we



A group of Dusuns of British North Borneo who have not yet been baptized, but who walk twenty miles every Sabbath to attend Sabbath school.

often saw Indian children fleeing at our approach along the roadway or in the market place, and the mothers seemed to try to shield them from us. They themselves tried to keep away and avoid us. Later the information came to us that they heard we had an iron stove with an oven in it, and the report was out among them that we caught or spirited away children, and roasted them in our iron oven to eat.

In our visiting the neighbors, many seemed very adverse, would not come out of their houses or to the door, even though able to speak some Spanish. Lately we have learned that since I have been digging a deep well, some four feet in diameter, the report has been circulated that we would secretly kill men and women and throw them down that dark hole. But now that the pipe and a nice pump are installed and a strong platform tightly covers the well, and fine clear drinking water is being pumped out, they can see that this story too was all false.

These people originally were idol worshipers, probably similar to the Chinese. The conquerors came from Spain. Now their former idols have been exchanged for images of Catholic saints, usually several in every home. They mumble their petitions to their dead ancestors and these saints, and burn candles and incense before them, with probably as deep a darkness over their minds as in centuries past, before the conqueror came.

One day, in visiting our neighbors, a colporteur accompanied me. In a near-by place we visited a home, finding the father at home and sober that day. Often, almost every week, he would manage to get enough liquor to become dead drunk. A son or a neighbor would then carry him home on his back.

As this man spoke Spanish quite well, the colporteur earnestly tried to show him the futility of trusting in images of saints. He reached up with his penknife and chipped a small shaving off the back side of one of the dirty black (with smoke) wooden images in the room where we were sitting, to impress the man that they were no good and that he should destroy them and pray to Jesus — to God in heaven.

Not long after this the poor old Indian suddenly died with pneumonia, as many of these people do, after one of his more excessive sprees. Then one of the sons died in the same way, after an extended drunken spree. The sorrowing mother, wife of the old Indian, did not greet us in a friendly way any more as she used to do. She is a nice-appearing Indian woman,

and was formerly always very pleasant to us.

At last we learned her reason. She and others of the family believe that as a punishment to the family for permitting our colporteur to talk unrebuked against their images, and especially because they did not prevent him from cutting that tiny shaving off the back of one of those ugly

wooden forms, the spirit or saint of that image caused the father and the son to die.

Oh, how we long and pray daily that these darkened people, for generations in idolatry, may have their minds opened to the reality of a tangible life to come — everlasting life in Christ's kingdom on the glorious new earth!

J. E. BOEHNE.

## The Mambunda "Receiving Set"

BY S. M. KONIGMACHER

THE natives in the jungle have had a "wireless" of their own ever since they moved down to Africa from Mt. Ararat. They are usually "tuned in" on station DARK. Their "broadcasting set" is different-sized drums, and their "receiving set" is some form of casting lots. A real jazz band furnishes the music, and the expert drummers keep the dance going for days, night and day. Usually the darker the night, the darker the deeds connected with the dance.



One of the leper women who is being treated at the Liumba Hill Mission in Northern Rhodesia.

Just as the drums vary in size and shape, so the apparatus for casting lots differs among different tribes, but the result is the same. Some native witch doctors use a cup with a little horn inside to determine which spirit needs to be appeased. Some have six seeds like half a hard-shelled almond shell. These blackened seeds are thrown on the ground or a mat, and the way they fall decides the lot cast. Some have a little ax, and if it sticks so the operator fails to move it, the spirits are ready to disclose some information. I also saw a small gourd filled with medicine, and a dancing man carrying his charms in his drum.

The Mambunda set consists of a small decorated basket filled with many different kinds of medicine.

If a child or an older person is sick in any of the native villages near us, the people will hunt up the witch doctor, who can manipulate the "receiving set" of the devil, the *ngombo*, as they call it, and see which spirit needs to be appeased or hindered from entering the village or the hut.

The articles in the *ngombo* are rubbed with red dirt mixed with blood, fat, or crocodile oil. There is an image of a man, a smaller one to represent a child or woman, a lion to indicate that the spirit will assume the form of a terrible, ferocious beast and bring sickness or death, some strange-looking mud balls to advise the women what to do to prevent race suicide; trinkets to determine whether or not the crop in the garden will be good, whether the hunt will be successful, or any other question that may be asked of the *ngombo*.

I went into a hut of the Maluchazi, and found a man dying. The people had made an image out of grass, tied it together with rope bark, and stood it at the head of the place where the dying man lay. The sticks holding up a painted basket were also painted. Medicine was hanging in the doorway. The village was quite filled with sticks like gods to ward off the spirits.

A little boy died in the village near the mission. When he was buried, a stick was placed at his head to prevent the evil spirits from returning to the village and preventing his mother from having any more children. So you see how the system has dragged the people down, down into gross darkness!

Well, God in His great love has sent the missionary to help them connect up with the station JESUS. Soon they throw away the old set. They go to school, and learn to read the word of God. They come to Sabbath school. They sing songs of love and of Jesus. The old fear passes away, and is replaced by new desires.



It is always a real pleasure to hear the songs of praise away out in some dark place in the jungle. Perhaps there are others who would do well to tune out on DARK and tune in on JESUS.

## *Their Names Are Written There*

BY O. B. KUHN

ON a recent Sabbath day a large number of local believers and new converts to the faith from Giang Kou, Nan Djao, and Yun Dzi, who had come in for several days' Bible study and prayer in preparation for baptism, assembled in our commodious chapel at Yingshanghsien in north-west Anhwei Province. The Sabbath school superintendent, a young man, arose, and with baton in hand, without falter or flaw, led the congregation in singing, "Ming Lu Seng Ming Che?" (Is My Name Written There?) As we sang, the scene seemed to change, and there passed before me the young man's history.

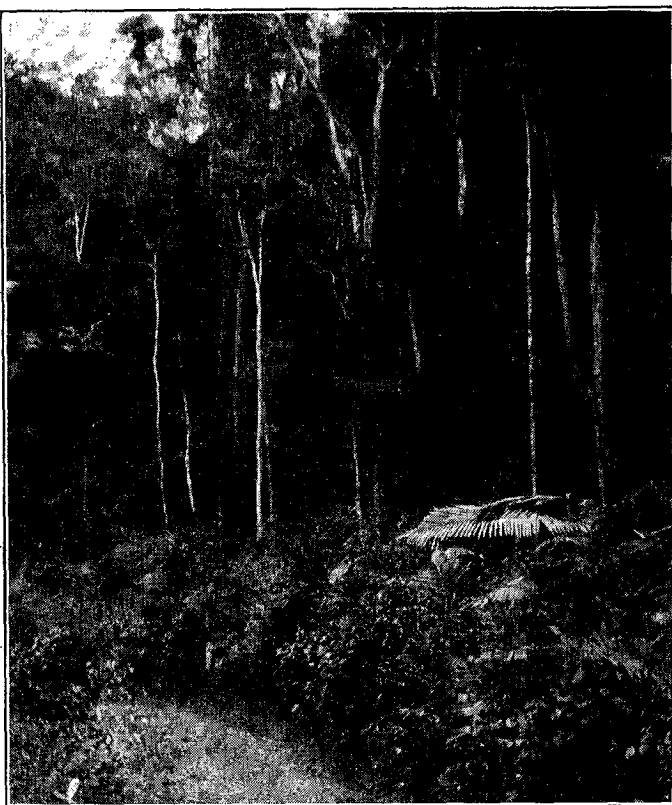
In the summer of 1916, a young couple, missionaries in heart, purpose, and human feelings, came to China as new recruits to the mission field, and began language study at Nanking. As they passed along the street one day, a beggar boy, Wu San Yuan by name, asked of them an alms. How much more they gave him than he had anticipated or dared to hope for!

He had expected a copper, but instead the missionaries took him into their own home, and gave him some work to do about the house for his board and keep and schooling. Years later, when these workers returned to America, they made further provision for the boy's education.

When we established our Anhwei Provincial School at Yingshanghsien last fall and needed a treasurer of

Christian integrity, the faculty of the China Theological Seminary recommended to us Wu San Yuan. The young man was anxious to continue in school another two years so as to complete the normal course, but he sacrificed this privilege in order to help establish our school.

Brother Wu administers the school budget, keeps the accounts of the teachers and students, and teaches full time in the classroom. Besides this he assists the Anhwei Mission



A Brazilian Forest, Dense With Undergrowth

treasurer by keeping accounts of two or three outstations that are cut off from the regular postal money order system because of banditry.

The song was ended, and the baton lowered. We looked up and thanked God for His work of grace in the hearts and lives of men. Then deep down in our own heart we said, "It pays."

*Nanking, China.*

## *Some of the Regions Beyond*

BY E. H. WILCOX

BRAZIL, the largest republic in South America, is today waiting to receive the everlasting gospel. It is said that in its territory there are more unexplored regions than in the

heart of Africa. In those regions there are millions of Indians, and those of mixed blood, good people who have never heard of the wondrous love of Jesus.

The vast Northwest lies practically untouched. This vast territory is drained by the great Amazon River. In Brazil this region is many times referred to as the land of the jacaré, the sucuruju, and the piraracu (jacaré, the alligator of the Amazon; sucuruju, a certain snake that often measures twenty to twenty-five feet in length; piraracu, a large fish, measuring as much as six feet in length, and known as the codfish of the Amazon). Hundreds of monkeys also inhabit that region, chattering in the trees, to be mocked by the talking parrots. Nature here seems to revel in its primeval glory, abounding in thousands of different kinds of animals, insects, plants, and trees.

Although a region infested by malaria and many tropical diseases, our missionaries have surmounted the difficulties and entered some of the most distant places.

The book of life, the Bible, somehow finds its way into the most remote corners. The seed it implants in the heart of the reader is watered and nourished by its Author, and bears fruit in a regenerated life. Recently two of us visited some of the heretofore unexplored territory, and there we found God's word bearing fruit. In one place we found a man with his family keeping God's true Sabbath. He had never seen a preacher, but had found his way through reading the Bible. Two days by boat from there we found another, and another day from this last family we found still another. In a far-away place in a lonely spot away up a mighty tributary of the Amazon, we found a man and his family doing God's will, who knew not how to read or write, and had never seen a preacher of the Bible. His conversion came about by his being bitten by a very poisonous snake. As he lay on the ground expecting soon to breathe his last, his wife fell on her knees and prayed to God. They knew not just what God's will was, but were impressed that they were not doing His will. She confessed their sins, and God heard the prayer, and the man's life was saved. The hour had come for God to have a light bearer in that lonely place. As we unfolded the wondrous love of Jesus to these dear ones and the many other precious souls we found in this region, great joy filled our own hearts as well as those of the ones to whom we ministered.

Dear reader, as you think of the great world field, will you not also remember this vast unentered interior of Brazil? Men and means are needed at once for carrying the gospel to these long-neglected children of His who really need help.



## Union With Christ

BY ALFONS J. LOCKERT

"YE, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

Jude is addressing the believers, the children of God, and he admonishes us to build ourselves up in the "most holy faith." In order to build successfully we must build wisely and understandingly, because we are building for eternity. To build wisely, we must build, "praying in the Holy Ghost." It is through the power of prayer that we can build, because prayer is the very breath of the soul, and that is the secret of spiritual power. No man is a praying man except he has the love of God in him, and it is only through the mercy of God that we can have that love.

As we have the love of God in our hearts, it will bring us in contact with Jesus Christ our Lord. God is love. He wants His love to be shed abroad in our hearts by the Holy Spirit, which is given unto us. Rom. 5:5. He wants His love to be the constraining power in all our thoughts and in all our service for Him. 2 Cor. 5:14. That is not all, He wants the hearts of His children to be filled with the very peace of God that passeth all understanding. Phil. 4:7. Yes, He wants us to know the joy of His salvation. Ps. 51:12.

### Spiritual Relation

But how can this union be experienced by sinful beings? Only by their relation with Jesus Christ. In "Testimonies," Volume V, page 229, we read:

"Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, 'I am the vine, ye are the branches'? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from Him.

"This spiritual relation can be established only by the exercise of per-

sonal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.

"When this intimacy of connection and communion is formed, our sins

### Love Begets Love

BY J. B. THAYER

If you wish a friend to see,  
You must a friend to others be.  
If you'd have some kindness shown,  
Make your kindness always known.  
If you long for rest and peace,  
Just bring others sweet release.  
If God's mercy you would share,  
Show your mercy everywhere.  
If you long for sympathy,  
You must sympathetic be.  
We cannot expect God's pardon  
While our hearts to men we harden.  
If God's love we wish to know,  
Love to others we must show.  
The way we prove God's love we have,  
We love the ones Christ died to save.  
If God's sweet peace we would enjoy,  
For others our hands we must employ  
To help to heal some broken heart,  
For thus God's grace do we impart.

are laid upon Christ, His righteousness is imputed to us."

Wonderful, beyond conception or expression, is such a relation! We read again:

"A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride,

selfishness, vanity, worldliness — sin in all its forms — must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.

"After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory."—*Id.*, p. 231.

By reading and rereading these statements, we may see and realize how wonderful it is to be in union with God. Earnest prayer is the only means whereby we can preserve this union with Christ. That is what Christ means when He says, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. . . . Without Me ye can do nothing." John 15:4, 5. We are dependent upon Christ to live a holy life. Apart from Him, we have no life, no power to resist temptation.

### Growing Up in Christ

"Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without Me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the author but the finisher of our faith. *It is Christ first and last and always.* He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, 'I have set the Lord always before me: because He is at my right hand, I shall not be moved.'

"Do you ask, 'How am I to abide in Christ?'—In the same way as you received Him at first. 'As ye have therefore received Christ Jesus the Lord, so walk ye in Him.' 'The just shall live by faith.' You gave yourself to God, to be His wholly, to serve

(Concluded on page 29)

# 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

## Practical Higher Education

BY E. E. FRANKLIN

A FEW years ago, C. M. Snow and other leading bookmen, in co-operation with the management of several of our publishing houses, conceived the idea of the scholarship plan, an arrangement whereby students could sell, during the summer months, a certain amount of literature and return to school with expenses paid for the year.

At first a few ventured out in this new enterprise. Their labors were signally blessed, and many of the records made were surprisingly large. These students returned to their respective schools, enthusiastic about their summer's work and experience. The attention of others was attracted to the plan, so that for a period of years many students availed themselves of this opportunity to secure an academic or college training.

Many of our present denominational leaders at home and abroad received their early training in missionary labor while thus earning their school expenses in the colporteur field. Many of our field leaders, college men, received their experience in these earlier years, and the Lord is blessing their efforts as they are leading out in this great literature work now being carried forward with such large success by this movement.

During the last two years we have witnessed a greater interest in student colporteur work. In the Lake Union Conference during the summer of 1928, fifty-two scholarships were reported, establishing a new record in our work. Only four students who worked full time, or eleven full weeks, failed to report a first-class scholarship. Another interesting fact revealed by our statistics is that the academic students made a better record in sales per hour than the college men, showing that some of our younger students can do remarkably well.

In the aggregate, the students in the Lake Union Conference, during the summer of 1928, worked 35,647 hours and reported sales amounting to \$45,821.98. Four students passed the \$1,000 mark. This demonstrates that students who go out and work

full time during the vacation period can produce scholarships.

This summer we have another large army of students in the field. The majority are succeeding in their work, and we are safe in predicting that more students than ever will benefit by the scholarship awards. The young ladies are demonstrating their ability, pursuing the same policy in their work as the young men in entering rural districts, and partaking of the hospitality afforded by the people. They report being entertained in the best homes in the territory worked, and their experiences have been most pleasant and profitable.

This student activity is producing leaders who eventually will pay large dividends to our local conferences. At present, in the West Michigan Conference, we have five college men, all graduates of Emmanuel Missionary College, engaged in the colporteur work. Three of these men are the Smith brothers, Clifton, Glenn, and Clyde. These brothers all held State certificates and taught in the public schools of the State of Michigan. They became interested in col-

lege, attended Emmanuel Missionary College, earned their scholarships each year during the summer months, finished their college work, and now in the colporteur evangelistic work are finding every opportunity to use their training and talent. Two other men, Daniel Bush and Wilmer Lyons, graduates of Emmanuel Missionary College, are also engaged in the work in the same conference.

There are many benefits which accrue to the student who will spend a summer vacation period in the colporteur work. It is the best training and preparation one can receive for ministerial labor and Bible work. It is a spiritual work, and students receive spiritual blessings in ministering to others. Colporteur experience is also an educational factor. Some lessons cannot be learned in a classroom or in manual labor, but the prospective gospel worker should come in contact with many minds, gather new ideas, and grow to understand humanity and read human nature. This understanding of humanity is of paramount importance to the student making plans to enter various departments of our world evangelization program. We would urge more students to consider seriously these advantages, and plan to spend at least one summer in the colporteur field.

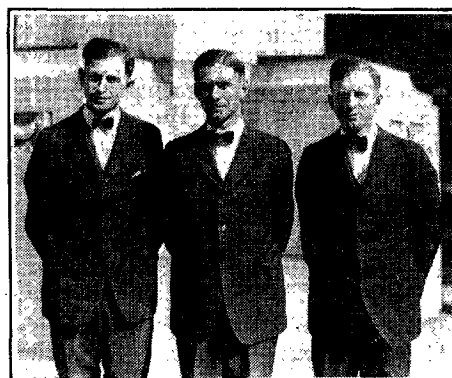
## West Virginia Camp Meeting

BY F. H. ROBBINS

THE West Virginia camp meeting, held August 8-18, was a great blessing to our people, and was one of the best meetings ever held there. The beautiful little city of Buckhannon,

twenty-seven miles from Clarksburg, was chosen as the place for the camp site. Our loyal believers from every part of the conference came to receive the special blessing that is promised on such occasions, and they were not disappointed.

Those who gave special help during these meetings were as follows: G. W. Wells from the General Conference; E. R. Palmer, Clarence E. Palmer, and J. W. Mace from the Review and Herald; E. M. Fishell, E. A. Manry, H. K. Christman, and A. J. Clark from the Columbia Union; Dr. D. E. Davenport, Miss Esther L. Bergman, and two nurses from the Washington Sanitarium; Prof. H. H. Hamilton from Washington Missionary College; Professors A. J. Olson and L. D. Warren from Mt. Vernon Academy.



Left to right: Clifton, Glenn, and Clyde Smith, all graduates of E. M. C. and engaged in colporteur work in the West Michigan Conference

During the week days, special instruction was given by the visiting brethren on the home missionary, Sabbath school, Missionary Volunteer, and colporteur work, which proved a great blessing to all. Professors Hamilton, Warren, and Olson, and Elder Christman gave spiritual help to the young people. As a result, many took their stand for Christ, and planned to enter our schools.

The attractive book tent was visited by all in attendance, as well as those from the city, and more than \$300 worth of books and other forms of literature was sold.

The children's work was under the supervision of earnest teachers who worked faithfully, and great good was accomplished in this department. There was an average of forty-five children in attendance at each meeting, many of whom were from the neighborhood.

The two Sabbath sessions proved beyond question to be the best meetings held, and all present enjoyed a great spiritual feast. Almost every one, including those who had been attending the meetings before the camp meeting, responded to the calls for deeper consecration, and came forward as the Spirit of the Lord spoke to their hearts.

The Sabbath school was well attended, and the offering amounted to more than \$200 for the two Sabbaths, making an average of 50 cents per capita. This made a total of over \$900 given to missions during the camp meeting.

D. A. Rees, president of the conference, with a loyal corps of workers and an earnest people, is working untiringly to spread the message of truth in West Virginia. Our prayer is that God will greatly bless and strengthen the work in this needy field.

of others will be ready for this rite at the close of the tent meetings.

The Portuguese camp meetings are designed to be a strong evangelistic agency as well as a means of building up the believers, and they are proving a success in both capacities.

Elder Slade was present on the Sabbath, and spoke to the people through an interpreter. A very good response was made to the appeal at the close of his discourse. The rest of us who were present, being unable to speak the Portuguese, were served by a good interpreter in addressing the people.

A young Swedish colporteur, who speaks the Portuguese, sold more than \$1,000 worth of books in that language just before the camp meeting. This helped in awakening an interest.

The Southern New England Conference is taking a deep interest in these people, and as a result the work is rapidly growing in strength. They have done excellent work in the Harvest Ingathering, are liberal in their gifts to missions, and are faithful in rendering to God their tithes.

We believe that ere long we shall have a material increase in the number of Portuguese churches in the East. Brother Knipschild and his wife learned the Portuguese language in order to labor among these people, and the Lord has greatly blessed them in their endeavors. The people look upon him as their apostle. Whenever an American takes an interest in the foreigners, they respond heartily to the friendly approach, and such attention pays a heavy interest on the investment.

## *The Portuguese Camp Meeting in Massachusetts*

BY M. N. CAMPBELL

THE third annual camp meeting for the Portuguese believers in the Southern New England Conference was held at Fall River, Mass., August 28 to September 2. The attendance exceeded that of several of the American camp meetings.

The union and local conferences took pains to furnish first-class help for the occasion, and the General Conference sent Elder A. E. Hagen, who is on furlough from Brazil. He speaks the Portuguese fluently, and was assigned the evening meetings, when the outside attendance was the largest. His ministry was very acceptable, and the messages he presented were appreciated by all.

At the evening services the large tent was insufficient to accommodate the crowds that came. These were mainly Roman Catholics, who decided to come chiefly as the result of reading a document which the Portuguese Baptist minister circulated, designed to prejudice the people against us. As the Catholics have no special love for the Baptists, they concluded that if these newcomers were on bad terms with the Baptists, they might be all right, and so they flocked to the tent to see. A deep interest was awakened. One evening after a sermon on the coming of the Lord and the preparations necessary for that event, Elder Hagen turned the meeting into a revival service, and a number of Catholics came forward for prayer that they might be ready for the coming of the Lord.

The attendance and interest increased from the beginning, and as

has been usual on former occasions, the large tent was left standing and the meetings were continued by J. F. Knipschild and M. Nobrega, and we are hopeful that a good Portuguese church will be raised up in that place. Last year the camp meeting was held at Bridgeport, Conn., and was followed by evangelistic meetings, which resulted in the baptism of more than thirty and their addition to the church. At the close of the meeting this year thirteen were baptized, and it is expected that a goodly number

## *Our Nursing Work in Europe---No. 3*

### *Switzerland and England*

BY KATHRYN L. JENSEN

PERHAPS we have no more beautifully situated sanitarium than the one on the shores of Lake Geneva in Switzerland. The expanse of ground surrounding the main buildings, through which winding paths beckon the patients and guests to exercise, affords an ideal spot for a sanitarium. The snow-capped Mt. Blanc, visible in the distance on clear days, presents a scene that beggars description.

Our sanitarium at Gland is very representative, and strong work is being done in every department. A well-rounded curriculum of theory and practice is offered in the nursing school. Besides the basic sciences, the nurses receive instruction and practice in hydrotherapy, massage, dietetics, medical and surgical nursing, including laboratory and office

experience. Obstetrics in most European schools is not included under the nursing act. A special midwifery board directs this work, and nurses who wish to take midwifery elect this course after graduation. In some countries a strong effort is being put forth to allow only graduate nurses to become certified as midwives.

While this is a trend in the right direction, the American nurse must not confuse this term "midwife" with its common interpretation as used in America. A thorough course of instruction is required of all midwives, and these workers, controlled by state laws, are not the type we find in many sections of our own country. Children's nursing is also a specialty in England and in some countries on the Continent. These nurses do not

receive instruction or experience in the other services, although they are required to take the preliminary course in anatomy, physiology, and hygiene required of all nurses.

The head nurses in the sanitarium at Gland are a group of consecrated, efficient workers. Their self-sacrificing spirit during the past years has added much to the prosperity now enjoyed by that institution. Extensive improvements were in progress to facilitate the service and work for patients.

The nurses trained at Gland come from many countries of the Southern European Division other than Switzerland; and when graduated, return to their own countries to work among their own people.

The writer had no time to study the organization and standards of nursing in the country as a whole. A leading historian, however, states the nursing standards of Switzerland as follows: "Nursing is not organized on modern lines, but even the severest critics admit that it is being well done." This same report can be made of our own school in that country.

#### *Strong Effort in England*

In England strong effort is being put forth to strengthen the health educational work in our own churches, and to link the medical missionary work closely with the evangelical. A nursing council was held at Watford five days preceding the regular workers' meeting. The British Union Conference committee gave strong encouragement and support to this work. Nurse Clifford, appointed as the field nurse by the British Union Conference, conducted a home nursing class in the Watford church during the summer. This was the first class of this kind to be held in the British field, and fifteen church members completed the course outlined for the home medical missionary. She also reported excellent results from the health program carried out in the local church school. The interest manifested by the nurse Bible workers and the private duty and institutional nurses present at the council, gave promise of still greater success to accompany this branch of the work in that field in the future.

We found in Europe, as in America, that the field is ripe for the harvest. The enemy is fast hedging up the way, but a stronger power is molding and shaping the work of the third angel's message, so that the message for the hour can be carried to every honest-hearted person. Health education is as popular a subject in Europe as in America. A great responsibility rests upon our

sanitariums and nursing schools in every land. Not only nurses to care for the sick are needed, but health crusaders who will be trained to educate our own people in sound health principles, that they may know how

to do effective work in opening doors. With the love of the third angel's message aglow in the heart of each nurse, what a power for good such an army of medical workers can be in the finishing of the work!

## *A Drop of Ink*

BY MRS. D. A. FITCH

It is said, "A drop of ink may make a million think." It will at least make many think if rightly applied, and the paper on which it has been used is so distributed as to be of use to those who stand in need of its benediction, rather than packed away on shelves.

Not only drops, but gallons of ink are being used every week in printing present truth, while souls are hungering for the precious matter. It has been very gratifying to the writer that so many persons have responded to a recent appeal for the addresses of those willing to send their used periodicals to some mission field. But seventy such are altogether inadequate to meet the many needs in the homes now waiting a like ministry to aid in the religious life.

This appeal is especially for the benefit of our own people who are too poor to secure literature from the office of publication at first hand, and by them so highly prized because

of its scarcity in their locality. It is quite sure to be passed on by them to those not of our faith, so being a double benefit. Good word comes to us from these fields, and the work is enlarging to a gratifying extent. Not long ago we learned of a Roman Catholic who read a copy of the *Review*, with the result that he became a Sabbath keeper and did missionary work with other Catholics. Can the good accomplished be estimated in this present life?

This work is enlarging, but not as it should. What can be done that is less expensive than using papers which may never again be read at home, and mailing them at the trifling cost of eight cents a pound? Please write today to me at 1434 E. California Ave., Glendale, Calif., and let me send you the name of some one who loves this message just as well as you do, but has not the literature you can furnish. You may meet each other in the kingdom.

## *Annual Offering for the Colored Work*

BY GEORGE E. PETERS

THE Lord invites His people to become workers together with Him in rebuilding and reshaping character according to the true standard of moral rectitude. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. When God gave His only begotten Son to our world, He gave all the treasures of heaven. He requires that every individual become an example in doing the work that the time demands, in first giving himself and then his talents of means for the enlightenment and salvation of a people who are stretching out their "hands unto God."

Forty years ago there were only a few colored Sabbath keepers in the United States, with scarcely a worker for our own people, except a few white laborers who braved dangers and wrestled with custom, until mission schools and small churches were established in the Southland. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bear-

ing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

As we see the growth and development of the work among our people, we are compelled to say, "Praise God from whom all blessings flow." At the close of the year 1928, we find 157 organized churches, with a membership of about 8,000. The total tithe paid that year was \$202,406.70; total offerings to missions, \$133,777.42.

We are indeed happy to take our place and bear our part in the great world-wide movement for the proclamation of the final message and the hastening of the coming of our Lord and Saviour, Jesus Christ. We greatly appreciate the strong work that is carried forward at the Oakwood Junior College, which furnishes us year by year with a number of consecrated young men and women who are laboring not only in the Southland, but in some of the Northern cities. We cannot but express our appreciation to those who have given, year by year, to the maintenance and development of this most worthy institution.



The servant of the Lord declares: "We have looked upon the colored race; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field. The missionary spirit must prevail if we form characters after the pattern Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors."

During the recent Autumn Council, a recommendation was passed for the establishment of a school centrally located in the North, that will provide training for our boys and girls who live in this section of the country. Greatly separated from Oakwood because of territory, many of our young people in the North are now in the public schools. A few have secured entrance in some of our white schools, for which we are thankful. The Harlem Academy has done splendid work for those in New York City and its surroundings. With the establishment of another school accessible to our youth in the Atlantic, Columbia, Lake, and Central Unions, we hope to be able to prepare more of them for service in the work.

The annual offering for the colored work in the United States and Canada is set this year for Sabbath, October 26. Your offering on this date will apply on the 60 cents a week per member for missions. Let every member respond with a spirit of greater liberality.

"Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage ground."—"Testimonies," Vol. IX, p. 201.

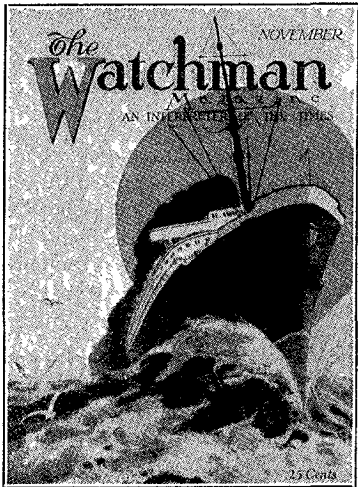
We are also looking forward to the establishment of treatment rooms and dispensaries in our larger centers. As we think of the education and salvation of our people, the medical work, or "the right arm of the third angel's message," must also play its part. The work cannot be finished until it is finished in every country and for all races.

May God grant to us at the time of this offering a large vision of the needs of our people.

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EIGHT were recently baptized in Tucson, Ariz., first fruits of the tent effort conducted there for the Mexican people.

J. M. COLE, president of the Leeward Islands Conference, tells of holding open-air meetings in a country town in the West Indies, with about 200 interested people. More than sixty accepted the truth in his



conference last quarter, and they have good prospects of another sixty this quarter.

Union With Christ  
(Concluded from page 25)

and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believed that He for Christ's sake did all this for you. By faith you become Christ's, and by faith you are to grow up in Him,—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey."—"Steps to Christ," pp. 73, 74.

That means that every sin or blemish must be set aside in order for us to come into union with Christ, so that we can say with the apostle, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls." James 1: 21.

Now if any one of us has once been in union with Christ, but has lost out in the great battle of life, the Lord says, through His servant the prophet, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Ye have not obeyed My voice, saith the Lord." And to that very one He says, "Turn, O backsliding children, . . . for I am married unto you." Jer. 3: 13, 14.

The same thought is brought out in "Testimonies," Volume V, page 230:

"In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision again to connect us with Himself. The power of evil is so identified with human nature that no man can overcome, except by union with Christ. Through this union we receive moral and spiritual power. If we have the spirit of Christ, we shall bring forth the fruit of righteousness, fruit that will honor and bless men, and glorify God."

May God help us to become so strong in that relation with Him that there may come no break in this union, but that we may be ever steadfast and true to Him who loved us and gave Himself for us.

La Crosse, Wis.

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MORE HOLY WARS IN PALESTINE

During recent weeks the press has been full of accounts of fighting and bloodshed in the Holy Land. The holy places have been made unholy by human strife. For centuries Moslems have controlled many places held sacred by the Jews. On the site of the ancient Jewish Temple a mosque stands today. Ardent Zionists have been hoping to re-establish a Jewish state in Palestine.

In the November Watchman, Gerald H. Minchen reviews the many issues involved in Zionist ambitions and their relation to the recent outbreak. Will the aims of Zionism see fruition? Read "Jew and Arab in Palestine," in the November Watchman, and learn what the Bible has to say about the prospect of a revival of the Jewish nation.

Louis H. Christian, writing from Europe, presents from first-hand observation evidences of the rapidly growing colossal religio-political power of the Papacy and its aims in the domination of Europe politically as well as spiritually.

Arthur Monroe Hanhardt, of the Neandertal Missionary Seminary, Germany, reviews the efforts of the committee of experts that created the Young plan for the complete liquidation of the World War debt, in his article, "The Golden Age of Peace." Dr. Hanhardt lives in the Rhineland, now occupied by Allied troops. The prospects of the Young plan's bringing about the evacuation of this territory leads local residents to look for a "golden age of peace." Dr. Hanhardt suggests that that age of peace can come only with the coming of the Prince of Peace.

"Women—Don't Smoke!" says Dr. D. H. Kress, and he proceeds to tell you why in clear, logical, convincing language.

The November Watchman may be obtained from your Book and Bible House at 10 cents a copy in lots of ten or more.

L. L. Skinner.

The Advent Review  
and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 106      OCTOBER 24, 1929      No. 43

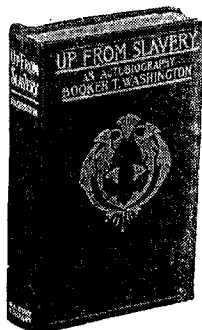
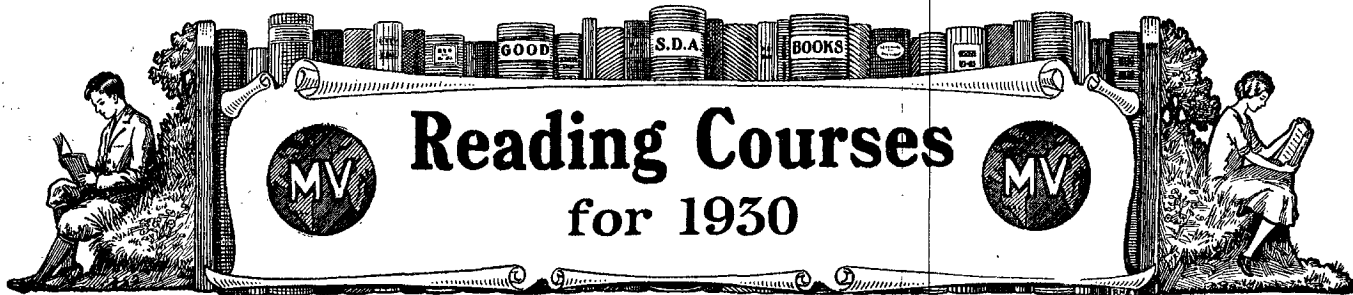
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IN view of the fact that the world is filled with books and magazines that are not only unprofitable, but decidedly bad, it is refreshing to know that in the Missionary Volunteer Reading Courses we have a selection that has been made carefully, of books that are elevating, uplifting, and interesting, free from evil suggestions, free from evolution and modernism, and free from foolishness and fiction. Here they are for 1930:

## Senior Reading Course

### Up From Slavery

By Booker T. Washington. It is a wonderful inspiration to read the biography of a real man who has devoted his life to the uplifting of humanity, especially when this life is told by himself with perfect frankness and perfect knowledge and perfect poise. From a slave among slaves, in poverty and hardships and privations, he rose against handicaps to become the builder for his race of an institution that any people would be proud of, and from which have gone out educated young men and women to take their place in the furrow of the world's great need. 330 pages, with illustrated jacket. Price, \$1.

### In His Name

By George B. Thompson. To the young people who are following the Morning Watch, and to those who find the silent hour a time of inspiration, and to all others, this little book will come as an inspiration and an admonition, and will make very clear the possibilities and advantages of the prayer life to the Christian. 106 pages, in clear type. Price, 85 cents.

### Miracles of Modern Missions

By W. A. Spicer. Answering the modern Macedonian cry from India, China, Africa, and the islands of the sea, men and women have given up home and friends and the comforts of the homeland, to go out and endure the hardships and privations incident to the life of a missionary. And God has never left them alone in their struggle against heathenism, but has manifested His power mightily in comforting, protecting, directing, helping, in dangers seen and unseen, until the record of the mission fields is a record of providences, of miracles, of divine intervention, that will thrill and inspire and incite to like achievements. 319 pages, illustrated. Price, \$1.50.

### The Great Controversy Between Christ and Satan

By Mrs. E. G. White. "To unfold the scenes of the great controversy between truth and error; to reveal the wiles of the evil one; to present a satisfactory solution of the great problem of evil; and to show the holy, unchanging nature of God's law, is the object of this book." Cloth, trade edition. Price, \$2.25.

Course price, including "The Great Controversy," \$4.90.

Course price for the first three, \$2.95.

## Junior Reading Course

### Getting Rich

By Mrs. Hazel E. Shafer. is a most interesting true story of a family of boys who started out in the world to get rich. These boys found the true riches of life when they were found by the Lord Jesus. This book will prove an inspiration to every boy and girl reader, and will lead to a better appreciation of the Bible and spiritual things. 123 pages, cloth. Price, \$1.25.

### Choma

By Ella M. Robinson. This excellent story of African life, written by a missionary who has worked there, will grip the heart of every reader. The experience of the heathen boy, Choma, who made his way to the mission, and later gave his heart to God for service to his people, will help to create a spirit of consecration in old and young. Such chapters as

"The Lion Kill," "The Slave Raid," and the thrilling trip of the two runaways, will cause the reader to continue the story to the end. 176 pages, cloth. Price, \$1.25.

### Vasco da Gama

By Sara Ware Bassett. A vivid picture of the life of one of the great explorers. As Columbus was the most noted name in Spain's list, so was Vasco da Gama in that of Portugal. The latter country, jealous of Spain's success in the discovery of America, and anxious to find an easier route than the dangerous journey overland to the fabulous wealth of India, sent Da Gama to find a waterway around Africa. The story is not generally known, for history does not give him the place it has given Columbus, but his story is none the less interesting and important. 264 pages. Price, \$1.50.

Course price, \$3.40.

## Primary Reading Course

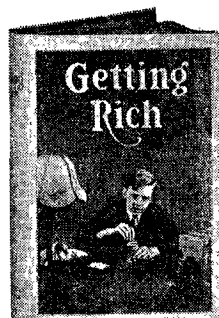
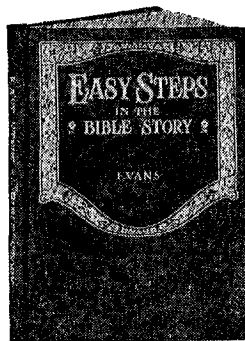
### Easy Steps in the Bible Story

By Mrs. I. H. Evans. This book covers a very interesting period of Bible story, when the earth came new from the hand of the Creator. Fifty-seven full-page illustrations, with a hundred smaller ones, the very best pictures obtainable on this subject, make this book wonderfully fascinating to the child, whether he can read or not. Beautifully bound in purple cloth, with gold title, and marbled edges. Price, \$1.50.

### Bedtime Stories, No. 5

By Arthur S. Maxwell. The little folks who have enjoyed the first four volumes of Bedtime Stories, will certainly enjoy this one, although it is different from the others in many respects. In the story of "Doreen's Jewel Box," which covers quite a large portion of the book, the author has endeavored to arouse the interest of the children in the study of the Bible. 96 pages, illustrated. Price, 25 cents.

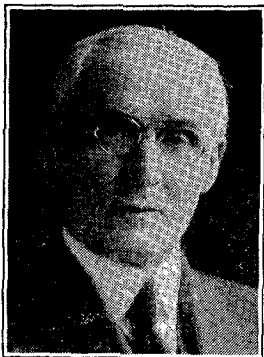
Course price, \$1.10.



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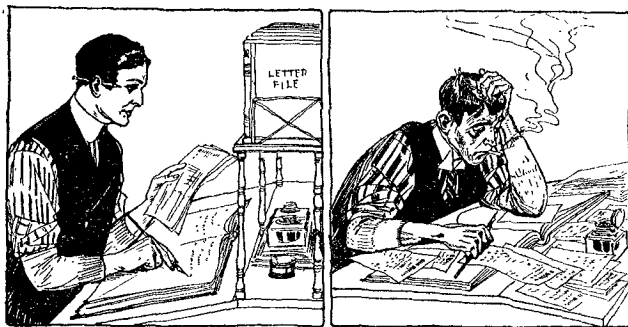
Dr. D. H. Kress, of the Washington, D. C., Sanitarium staff, has had many years' experience treating cigarette victims and helping them overcome the habit. In the *December* issue of

## Life & Health

Dr. Kress, in a straightforward, plain-spoken article, tells how the cigarette victim may overcome the habit.

The doctor has discovered that to a great extent diet causes the craving which is satisfied only by cigarettes, or a right diet will cause less desire for smoking.

His article, "Reach for an Orange Instead of a Smoke," will be a welcome help to many thousands who are vainly attempting to rid themselves of the tobacco habit.



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WASHINGTON, D. C., OCTOBER 24, 1929

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

THE annual offering for the colored work is to be taken up October 26. A worthy appeal for this offering is made by G. E. Peters, secretary of the Negro Department, on page 28.

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WHAT a blessed thing it is that we have a gospel of a living Saviour attractive to poor souls who want help! A seaplane captain dropped down out of the sky into the harbor alongside one of our missions in the South Sea Islands. He was surprised at the attendance at the meetings. "I suppose you give them tobacco after the meeting to induce them to attend," he said. It seems he was used to that practice in some parts.

\*\*\*

ONE of our pioneers in South America, F. H. Westphal, used to tell the story of a colporteur who had his handbag stolen. A year later the colporteur was going over that region again, when a stranger accosted him, holding out the lost bag: "I stole this a year ago at a restaurant. There were some papers in it and a Bible. I have accepted the Sabbath, and I have some tithe here which I would like to pay."

\*\*\*

### Foreign Literature in America

THE work for our foreign-language-speaking peoples in America continually enlarges. Current evidence of this is contained in a letter received from G. C. Hoskin, manager of the International Branch of the Pacific Press:

"The first eight months of 1929 have been very busy ones for Brookfield. Our factory departments have been working overtime all through the year. Even with some added help we have not been able to get our work

through without putting in overtime. After our Ingathering papers are finished in August, we find ourselves unusually busy with a good run of work ahead for the remainder of this year. Some new publications have contributed to this good situation.

"Ukrainian 'Home Physician' is being translated, and now about 20 per cent of it is in type.

"About 200 pages of the Italian 'Great Controversy' have now been translated, and this will be going through our type room soon.

"Ten new Big Week books will be added to our list this fall, and ready for circulation in the Big Week campaign early next year.

"In addition to this, our foreign *Present Truth* has had an unusually good circulation, and it has been necessary to reprint Italian 'Our Day,' 'Steps to Christ' in several languages, and a number of tracts.

"Our records so far this year indicate gains in all lines of our work, and this leads us to believe that our foreign literature ministry is receiving attention in many sections of the field. Our office mail brings us many interesting experiences of results from the distribution of our foreign literature."

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### California Youth and Harvest Ingathering

REPORTS from various parts of the field indicate that the young people of our churches are taking a more active part in the Harvest Ingathering work than ever before. Almost every mail brings some encouraging word, and it is indeed gratifying to see so many young men and women loyally working for the advancement of the message, when all about them the young people of the world are devoting most of their time to pleasure seeking and selfish interests.

Speaking of a Missionary Volunteer Harvest Ingathering rally that was held September 30 in the Southern California Conference at the close of four weeks' work, Miss Julia Leland, associate Missionary Volunteer secretary for that conference, writes:

"The Alhambra mass meeting was a grand success last night, with more than 1,000 present. Convention style was followed, with the societies sitting in their allotted spaces. Thirteen societies participated, with a membership of 278 all told, and they brought in during the four weeks \$6,772.58, or an average of \$24.36 for every member. The winning society was Eagle Rock, with twenty-one members and \$1,426.90, or an average per capita of \$67.94. Pomona was second, with seven members and \$401.07, or \$57.29

per capita. Glendale Sanitarium did wonderfully well, with forty-nine members and \$2,458.05, or \$50.14 per capita. Alhambra has fifteen members, and brought in \$660.90, or \$44.06 per capita. Long Beach also did splendidly, with twenty-two members raising \$537.92, or \$24.45 per capita. Really the young people have worked hard. Ditman has a membership of nineteen, and brought in \$485.11, or a per capita of \$25.53, and all this was collected in amounts under \$1 by street work."

We greatly appreciate these earnest efforts of our young people who are doing what they can to finish the work of the gospel in all the world. Their example is worthy the emulation of every church member.

C. LESTER BOND.

\*\*\*

### The Pillar of Cloud Rising in South America

E. L. MAXWELL, president of the Austral Union, South America, writes:

"Our brethren are taking hold of the work in a way that was unheard of a short time ago. Our preachers are busy taking care of the interests worked up by our lay members. People of all classes—lawyers, public men, judges, doctors, even priests—are attending our Sabbath services and being baptized. We are able to enter into the presence of the highest personages and present the truth to them. Our sales are doubling, our tithes are multiplying, our schools are pouring out a stream of efficient and consecrated workers, our lay members are working, the pillar of cloud is rising, and Israel is going forward."

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### Russia Attacks Week

DOUBTLESS our people have noted that Moscow news dispatches last month reported that the Soviet government was abolishing Sunday as a regular day of rest in many trades, and instituting the "continuous production week." Each employee, however, is not to be required to work longer than the usual number of hours per week. The move is aimed to quicken the pace of industry and relieve unemployment.

Who cannot see that in all the world an influence is abroad seeking to destroy the force which the continuous week of all history has upon the minds of men? The week itself, which came with the Sabbath, has been to man a continual reminder. Only in recent years has the attack fallen upon the week, both in the New World and in the Old.

W. A. S.