

The Advent Sabbath Review and Herald

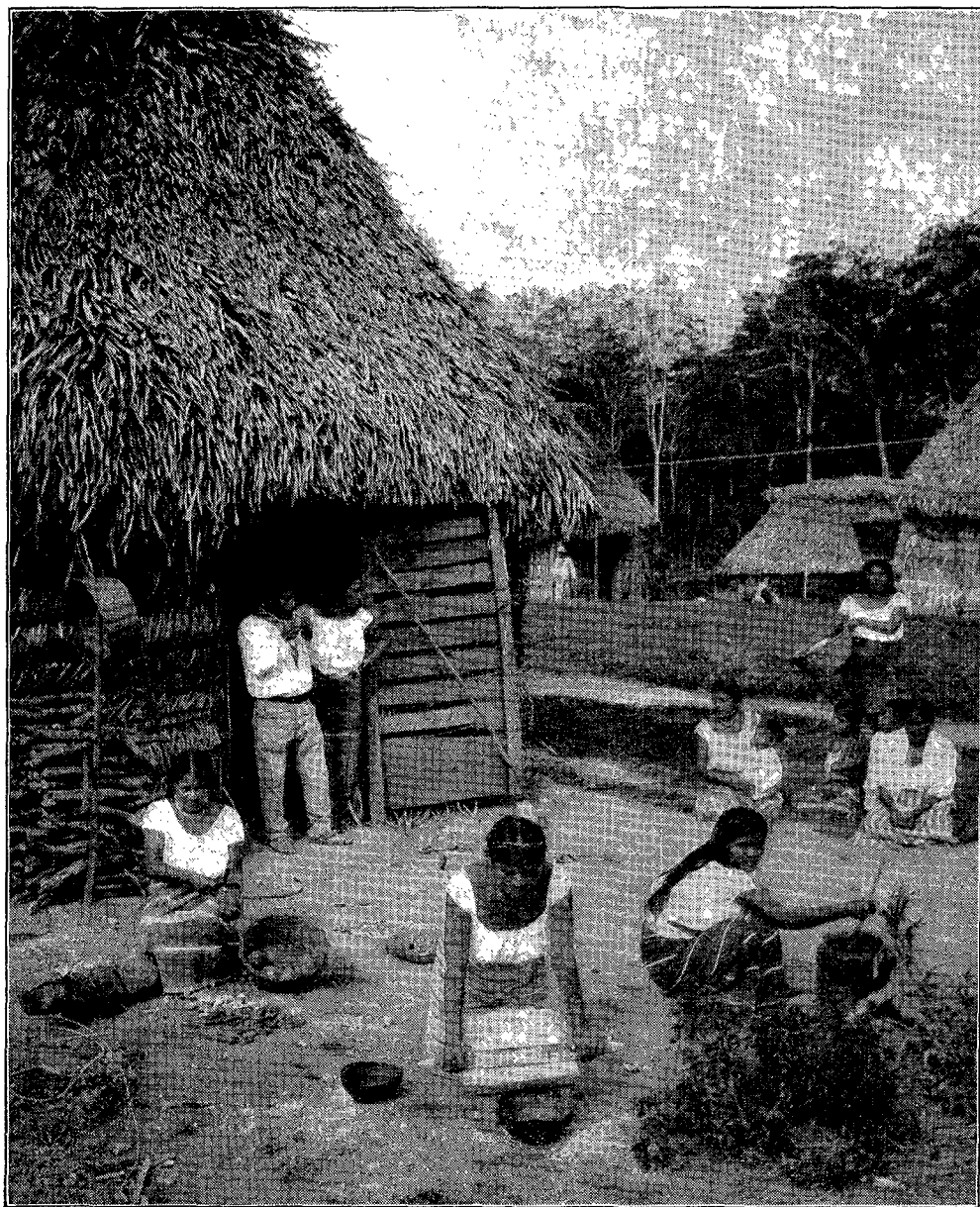
IS
THE FIELD THE WORLD

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AN OPEN-AIR KITCHEN, ISTHMUS OF TEHUANTEPEC, MEXICO

From such primitive peoples as these are being gathered companies of believers in this advent message. On page 18 is a report on the building of chapels in Mexico.

BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

The Return of the Jews

"What reason, if any, is there for the belief entertained by many people that before the end of the world the Jews will return to Palestine?"

The doctrine of the return of the Jews rests upon a misunderstanding of a number of texts, such as Ezekiel 37: 21, which reads in part as follows:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

The misapplication of this and similar scriptures is due to a strange failure on the part of many Christians to discriminate between the literal seed or descendants of Abraham and the spiritual seed. If we understand such promises as made to the literal, fleshly seed, then we must believe that all Jews will be saved, for are we not told in Romans 11: 26 that "all Israel shall be saved"? And this was written by the great apostle to the Gentiles.

But the same apostle wrote also into the same verse these limiting words: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

"Affliction shall not rise up the second time." Nah. 1: 9. Sin will not be admitted into heaven; for so it is written, "Thy people also shall be all righteous: they shall inherit the land forever." Isa. 60: 21.

Again the apostle made it very plain who it is that are God's people, who it is that shall inherit the land, when he wrote to the Galatians: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

And finally, as though to make misunderstanding impossible, he declares: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

Not only the land of Canaan, but the whole earth is promised to the people of God: "Evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37: 9. "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. "The promise, 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." Rom. 4: 13.

If one will only keep in mind that "all the promises of God in Him [Christ] are yea, and in Him Amen," and in Him only, and that "He is not a [true] Jew, which is one outwardly," in the flesh; but that "he is a Jew, which is one inwardly;" and that "neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called;" and that "the children of the promise are counted for the seed," he can never go astray or be troubled about the return of the Jews to Palestine. The Bible teaches nothing of the kind, nor are world conditions such as to lead us to believe that such a return is humanly possible.

As stated in a copyrighted article that appeared in the *Washington Star* of Sept. 24, 1929, Palestine has a population of 800,000 Arabs to only 160,000 Jews, or five to one. All of Arabia holds 16,000,000 Arabs, or 100 Arabs to one Jew. The cry of all these millions is, "Arabia for the Arabians."

All these millions cannot be killed off or driven out of the country to make room for the Jews. What chance, then, is there for success in making Palestine again the national Jewish "homeland"?

Nor is this the whole story: the Arabs are overwhelmingly Mohammedan, and bound by ties of the same faith, they have many millions of sympathizers in other parts of the world, principally in India and North Africa.

We do not understand that the British government ever contemplated wholesale slaughter of the people of Arabia, or even wholesale expulsion of that people. The idea seems to be that Palestine, properly improved and cultivated as it should be, would be capable of supporting a much larger population than it now has or perhaps ever had. But the whole scheme is most distasteful to the Arabs, who bitterly resent what they seem to feel must result if the plan should be carried out, namely, that politically, industrially, and commercially the Jews, though only a small minority of the population, would be the dominating factor.

Already there has been rioting and bloodshed. Hundreds have been killed, and it is only by the strong hand of a military force that com-

parative quiet has been restored. There is much bitterness, and the outlook for the future of Zionism is far from bright. The situation offers far more that is suggestive of preparation for Armageddon than of the success of the plan for a peaceful homeland for the Jews.

Air in the Bones of Birds

"Is there really air in the bones of birds, as stated in a recent Sabbath school lesson?"

Those who have been led to question the statement referred to, will read this from Volume III of the *Encyclopedia Britannica*, article "Bird," page 968, eleventh edition, not only with interest but with profit; for perhaps nothing in the whole range of animal life shows more clearly the wonderful wisdom of the Creator. We quote as follows:

"Highly specialized air sacs are characteristic of all birds. They are very thin-walled membranes, very poor in blood vessels, formed by the bulged-out pleural or peritoneal covering of the lungs, through the parabronchial tubes of which they are filled with air. Their function is not quite clear. . . . They assist in the extremely rapid and vigorous ventilation of the lungs, the latter being capable of but very limited expansion and contraction in birds. Exchange of gas through the walls of the air sacs, almost devoid of blood vessels, can at best be much restricted.

"There are five pairs of larger sacs belonging to the pulmonary system: (1) prebronchial or cervical, extending sometimes far up the neck, even into the cranial cavities; the throat bags of the prairie fowls (*Cupidonia* and *Pediæcetes*) are a further development; (2) subbronchial or interclavicular; (3 and 4) anterior and posterior thoracic or intermediate; (5) abdominal sacs. Most of these extend through narrow apertures—*foramina pneumatica*—into the hollow bones."

In the *New International Encyclopedia*, under "Birds," we find the following statement:

"The pulmonary system includes not only a pair of rather large lungs, but a system of air sacs by which air is distributed throughout the body. These air sacs are of two kinds. One consists of membranous expansions of the lungs, which lie among the tissues in the form of inflatable bags controlled by muscles, so that they can be emptied and filled at the will of the bird; they occur in all parts of the body, and penetrate beneath the skin and inside many of the bones. . . . It is popularly believed that all bird bones are hollow, but this is far from true. Generally the skeleton is most pneumatic in large birds that fly well."

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“Greater Things”

BY E. E. ANDROSS

“I AM the vine, and My Father is the husbandman.” “Ye are the branches.” John 15: 1, 5. These were among the last words that Christ spoke to His disciples before His crucifixion. This beautiful figure represents the intimate relationship that exists between the Father, the Son, and His chosen people. The connection between the vine and the branch is so close, so vital, that the very life of the branch is dependent moment by moment upon the constant, uninterrupted flow of the life-giving energy from the parent stock to the branch.

“This spiritual relation can be established only by the exercise of personal 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.”—*Testimonies*, Vol. V, p. 229.

“He that abideth in Me, and I in him, the same bringeth forth much fruit.” “Herein is My Father glorified, that ye bear much fruit.” The fruit borne on the branch that abides in the vine, and that has patiently endured the process of pruning, will be abundant. Rich clusters of precious fruit, the fruits of the Spirit, will be borne as the result of this union.

“Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of His Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and

brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.”—*The Acts of the Apostles*, p. 284.

The fruit on such a branch will be of a spiritual character, and will bear witness to the transformation of life and character wrought in the individual through the power of the Holy Spirit. Such a life will reveal Jesus, and as He is lifted up from the world, many will be drawn to Him. Thus the life will be made fruitful in gathering souls for the kingdom.

The Master said, “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” John 15: 16.

A More Rapid Work

We have now come to a time when the Lord is loosening the tendrils that are clinging to the earth and training them heavenward. He would prune the branch, that it may bear an abundant harvest of fruit. The nearer we approach the end, the more quickly the work of gathering souls from the world and preparing them for the kingdom must be accomplished. Under the influence of the latter rain, fruit will ripen rapidly; the work of character building will be done quickly, “for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9: 28.

We are living in a time when sin abounds on every hand. In speaking of the signs of the approaching end, the Saviour said, “Because iniquity shall abound, the love of many shall wax cold.” Matt. 24: 12. “But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Rom.

5: 20, 21. “With God nothing shall be impossible.” Luke 1: 37. Because of constant contact with sin, the minds of men have been enfeebled and their powers of resistance weakened. It requires a greater miracle today to bring men and women into complete harmony with God, and to enable them to live the life of Jesus, than, perhaps, at any former period; but God has provided for this emergency. He is today pouring out His Spirit upon all flesh. He has sent this blessed gift to men to break the power of sin, to enable them to overcome all their hereditary and cultivated tendencies to evil, and to impress His own image upon their hearts. Just as He created the heavens and the earth in six days, completing this marvelous work in such a brief period of time, so today, in the closing hours of probation, while the sun of salvation’s day is rapidly sinking in the west and will soon set to rise no more, that which would ordinarily require a much longer period of time to accomplish, God will do in a very brief period.

“The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work.

“Supreme love for God and unselfish love for one another,—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. ‘We love Him, because He first loved us.’ In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennoble

the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*The Acts of the Apostles*, p. 551.

Those who are born into the kingdom as the result of the travail of soul of such devoted, Spirit-filled workers, will rapidly develop strength and beauty of character. God will in a very short time prepare such men and women for the holy ordinance of baptism and for the sacred relationship

of members in the Lord's family. Such fruit as this will "remain;" it will prove to be the luscious fruit of the kingdom that will not perish.

With a ministry filled with the Holy Spirit, and with a church anointed with divine power, and all aglow with "supreme love for God and unselfish love for one another," the miracle of the loaves and fishes will be repeated; the earth will be made to bring forth in a day, and a nation will be born at once. Isa. 66:8.

A Call to Consecration

BY HARRIET U. WEBBER

FROM the prophet Isaiah comes the call, "Arise, shine!" A few minutes' consideration of this text, and a comparison with others, will prove it to be a call to God's people to full consecration.

In Matthew 5:15 we read, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A lighted candle held low gives but little help in a dark room; but lift it up, and its rays pierce the darkness and make a broad circle of light, reaching out much farther than before.

Christ declares in John 8:12 that He is "the light of the world," and yet during His earthly life comparatively few saw the light and were drawn to it. But we hear Him saying, "I, if I be lifted up from the earth, will draw all men unto Me." And not until the crucifixion—the putting of the light upon a candlestick, as it were—did that light shine forth in greater power, piercing the darkness that so enveloped the world. First we hear the self-condemned man at His side speak the only words of faith that comforted the heart of Christ in that hour of agony and death. Next we hear even the Roman centurion exclaim, "Truly

this man was the Son of God." (See Luke 23:42; Mark 15:39.) The light had pierced their darkness, and its rays are still reaching on and on, as they never reached until the light was "lifted up from the earth."

In Matthew 5:14 we find that God's people are the "light of the world," and from Isaiah 60:1 the call comes to us, "Arise, shine!" It is a call to the crucifixion of self, a call to unreserved consecration, giving Christ full control in our lives. Then, and only then, can the words of Paul found in Galatians 2:20 be true of us: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me;" and then will the words of John 12:32 be again fulfilled. Then only can the Lord "arise upon thee [us], and His glory shall be seen upon thee [us]." Isa. 60:2. Thus shall the "gross darkness" be pierced, and "the earth . . . lightened with His glory" (Rev. 18:1), and the work of God be finished.

May each child of God answer the call, and hasten the coming of our Lord to gather His children home. "Even so, come, Lord Jesus!"

He cried out in his utter need and humility: "O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an *understanding* heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" 1 Kings 3:7-9.

The marginal rendering of the word "understanding" reveals the secret of Solomon's wisdom. His real prayer to God was, "Give therefore Thy servant a 'hearing' heart." Let me hear Thy word of wisdom speaking the right thing for me to do, the right thing to say, that I may discern between good and bad as I sit to judge Thy people. This was really Solomon's prayer. This was the request that so pleased the Lord, and brought such a signal answer from Infinite Wisdom, the Supreme Ruler of the universe. This request implied that childlike faith on the part of Solomon, that humble walk with his God, that should place him constantly in the attitude of hearing the word of God spoken in his ear, "This is the way, walk ye in it." So long as he maintained this attitude and walked in the way of God's commandments, thus keeping his covenant with his God, so long the wisdom of the Infinite was his. When he departed from his God, like Samson, Solomon was shorn of his wisdom, his power with men.

Of Jesus it was written: "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He [the Father] wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." Isa. 50:4.

And how literally this was fulfilled in the life of Jesus! Over and over He told the people that the gracious words they heard were not His, but were given Him of His Father to speak. In astonishment His enemies asked, "How knoweth this man letters, having never learned?" "My doctrine is not Mine," was Christ's prompt reply, "but His that sent Me." John 7:15, 16.

"No other life was ever so crowded with labor and responsibility as was that of Jesus. . . . As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and

Finding the Wisdom of God

BY T. E. BOWEN

THE fear of the Lord is not only the beginning of true wisdom, its alpha, but is also its omega, as well as all that lies between the beginning and the end. "If any of you," writes James, "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith." James 1:5, 6.

This asking and receiving process is not something taking place at the beginning of one's career, when a

man may be stocked up for life with special wisdom from God. It means, rather, a close union with God, a daily walk with Him—man's wisdom, man's sufficiency.

This close association with the Source of infinite wisdom, this adjustment of himself so as to hear the voice of God speaking to his heart, is that for which Solomon prayed as he was called to the throne of David at the time when Israel was reaching the zenith of her power and glory.

trial. In a world of sin, Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy. . . . As a man He supplanted the throne of God, till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God that He might impart life to the world. His experience is to be ours." — *The Desire of Ages*, pp. 362, 363.

Here lies the secret of our wisdom, our power. "Without Me ye can do nothing." I am to be your "wisdom," your "righteousness," your "sanctification," your "redemption." "I counsel thee to buy of Me." "He that hath an ear, let him hear what the Spirit saith." Be still, and listen.

"He whose name is called 'the mighty God, the everlasting Father, the Prince of Peace;' He of whom it is written, 'The government shall be upon His shoulder,' is the Wonderful Counselor. We are invited to ask wisdom of Him. . . . We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that

I am God.' Here alone can true rest be found. And this is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts." — *Id.*, p. 363.

The understanding attitude is the hearing attitude. In Elijah's day, God was not in the whirlwind, the earthquake, nor the fire, but in that "still small voice." Through His word, God speaks wisdom and guidance to His humble, trusting ones, even His little flock, to those who maintain the attitude to hear.

"Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him." "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:18, 21.

Thus is the wisdom of God imparted to those who in faith ask, and wait for it. This is the way of life, of peace, and of victory.

"I Have"

BY E. W. WEBSTER

"God . . . calleth those things which be not as though they were." Rom. 4:17. This sentence is placed in the record of an example of faith as a lesson for us. It shows how faith operates and brings things to pass; how faith brings the fulfillment of God's promises.

Referring to the promise that Abraham and his seed should be the heirs of the world through faith, the record in Romans 4:16, 17, is, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Weymouth makes it more forceful: "*All depends on faith*, and for this reason — that acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants." In a footnote it is rendered: That acceptance with God "might be in the way of unearned, unmerited favor."

If acceptance and eternal life were made to depend on a large sum of money, on perfect obedience, on a sinless life, on perfect physical health, or upon such an array of good works as to entitle us to them, how many in this sin-cursed world would have

them? But God has put the acceptance and the eternal inheritance on a basis where it is possible for those who do not merit them and cannot earn them, to have both — *on the exercise of faith*.

The lesson goes on, in Weymouth's translation: "Thus in the sight of God in whom he believed, who gives life to the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of all of us" — of all that believe. And this is how God did that thing: "As it is written, I have made thee a father of many nations." "*I have*." This thing that was spoken of as already accomplished, was said not only before Isaac was born, but at a time when it was utterly impossible, humanly speaking, for Abraham to have a son.

Abraham's Faith

Referring to the promise God had several times previously made him, of a son and heir, Abram, on a certain occasion, said to the Lord, "Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir." Gen. 15:3. A little later God changed Abram's name to Abraham,

saying, "A father of many nations *have I made thee*." Gen. 17:5. This was a year before Isaac was born. Neither is this the only place in His word where God calls the things which be not as though they were, as we shall see.

Now this is the lesson of faith for us: Abraham thought of God's promises; then dwelt upon his own and Sarah's age and condition, contemplating the utter impossibility, physically, that the promise could ever be fulfilled. And he did this without wavering one iota. Instead, his faith grew stronger and stronger. And he exercised this faith so that the promise might be fulfilled. He was many years reaching it; but after that last promise, he never faltered. Wonderful faith!

The record in Weymouth is: "Under utterly hopeless circumstances he hopefully believed, *so that he might become* the forefather of many nations, in agreement with the words, 'Equally numerous [as the stars] shall your posterity be.' And without growing weak in faith, he could contemplate his own vital powers which had now decayed — for he was nearly one hundred years old — and Sarah's barrenness. Nor did he in unbelief stagger at God's promise, but became mighty in faith, giving glory to God, and being *absolutely certain* that whatever promise He is bound by He is able also to make good."

He must have talked to others about this apparent impossibility with that absolute certainty that an already accomplished fact gives, for he gave "glory to God." He counted also that in this promise God had actually "bound" Himself to see that it was fulfilled. That is the faith that was "placed to his credit as righteousness." Rom. 4:22, Weymouth.

Creative Power of Faith Today

When God makes us a promise, what matters it how impossible its accomplishment seems to us? Which is stronger, the promise or the conditions which seem to make its fulfillment impossible? God has really bound Himself to fulfill it when we have faith.

To make this lesson of faith practical, I will refer to just three things:

1. Blotting out of our sins, and redemption. "*I have* blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for *I have* redeemed thee." Isa. 44:22. This was said to and of Israel while they were still far away from God, in sin and in captivity. If this "*I have*" had been believed by them as Abraham believed the "*I have*"

that was spoken to him, Israel would have seen its fulfillment in just as wonderful a manner, and would have had a very different history thereafter. And when we take God's promises by faith, personally, the thing which is not in our lives, will be.

2. In prayer and in need. Speaking of now, today,—any day, every day,—God says, “*I have heard thee in a time accepted, and in the day of salvation have I succored thee.*” 2 Cor. 6:2. While we are praying for help the answer comes, “*I have heard thee, I have helped thee.*” Faith believes it, and it is so. Let us pray with more faith.

3. Prayer for the healing of the sick. As Jesus passed out of Jericho one day with His disciples and a great company of people, blind Bartimæus cried to Him for help. He commanded them to bring him, and asked what he wanted. The blind man said, “*Lord, that I might receive my sight.*” And Jesus said unto him, *Go thy way; thy faith hath made thee whole.*” Mark 10:51, 52.

Jesus did not say, *Thy faith will make thee whole*, or, *If you believe long enough it will be so.* No! He said, “*Thy faith hath made thee whole.*” It had. Bartimæus did not say, *When I see I will believe it.* He believed it,—believed that the thing that was not, really was; and immediately it was,—he could see!

Creative power was in that word;

faith gave it opportunity to display itself. Faith grasps the fact of forgiveness of sin and redemption, of answers to prayer for help in time of need, and of acceptance and eternal life, just as it does the fact that “the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3); or, “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast” (Ps. 33:6, 9); or, “Let there be light: and there was light.” Gen. 1:3. The worlds were not; just a word—there they were! Just so it is in the matter of healing, and in all His promises. He speaks the word,—He says, “*I have;*” our faith grasps it, and in our personal experience that which was not immediately exists.

Occasionally we see the humanly impossible in the matter of healing; but in every case it is when the afflicted (or those praying), by living faith claim the promise of God without wavering. If we only believed the “*I have*” of God's promises, how often it would be demonstrated to us, and to the world, that God calls the things which be not as though they were. When things seem hopeless and utterly impossible, still believe God's promises.

Pasadena, Calif.

One God and One Mediator

BY ASA T. ROBINSON

“THERE is one God, and one Mediator between God and men, the man Christ Jesus.” 1 Tim. 2:5.

Here is stated an interrelationship that has been made possible by the gospel, between three parties,—God the Father, the members of the human family, and the “man Christ Jesus.”

At the dawn of creation “the morning stars sang together, and all the sons of God shouted for joy.” Man was created pure and sinless, and placed within the realm of obedience to law. So long as loyalty to the government of God prevailed, there was no discordant note heard anywhere within the bounds of the created universe.

After rebellion had broken out and been banished from heaven, man yielded to temptation and transgressed the law of God, causing a separation between God and the human family which the tempter sought to make eternal.

There is “one God” to whom the sinner must become reconciled, or else

go down in eternal death. There is “one Mediator,” through whom alone such reconciliation can be effected, “for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. This interrelationship is still more clearly stated in the following passage: “To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.” 1 Cor. 8:6. Thus, through the mediation of Christ, His followers are “bound in the bundle of life with the Lord thy God.” 1 Sam. 25:29.

“One God and Father of all, who is above all, and through all, and in you all.” Eph. 4:6. When the plan of salvation is completed, there will be a reunion of the “whole family in heaven and earth,” over whom one supreme Father will preside. This is stated by the apostle in the following passage: “When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that

God may be all in all.” 1 Cor. 15:28.

The oneness of the Creator is indelibly stamped on all His created works. All nature exhibits unity of design, showing that all must have been contrived by the same infinite wisdom and executed by the same infinite power. The same order and regularity everywhere prevails as when the chorus of the morning stars welcomed the new creation into being.

The Bible bears upon it the impress of one infinite mind—“given by inspiration of God;” “came not . . . by the will of man;” “holy men of God spake as they were moved by the Holy Ghost.” It is a series of divine revelations reaching from Eden lost to Eden restored. The same Spirit that inspired the historian of creation, in the book of beginnings, breathes in Revelation, the book of endings. As stated by one writer, “The same Sun of Righteousness that rose in Eden and set on Calvary, rose again the third day, to set again nevermore.” The Bible is not only the book of God, but it is emphatically the book of one God. It is like a golden chain, passing through all time and uniting two eternities, guiding the feet of lost travelers and planting them on the shores of the eternal world.

Necessity of a Mediator

“Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne.” Ps. 97:2.

If this passage were a statement of the whole truth, there would be no hope for the sinner. Man, pleading his cause in a court where only justice prevails, would be hopeless. The voice of reason would say, He made his choice, let him alone. Justice would cry, Cut him down. Truth would exclaim, He or I must perish. Aside from infinite wisdom, as revealed in the plan of human redemption, there is no process known by which mercy can be shown to an offender, except by cheating justice. Only the gospel explains how God can be “just,” and yet “the justifier.” Rom. 3:26. Thank heaven, man has an Advocate who pleads his cause at a bar where the voice of sweet mercy is heard, mingled with justice.

“Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face.” Ps. 89:14.

Before the creation of this world and man, there was a council held between the Father and the Son, when the risk of sin had to be taken into account and provision made to meet such a terrible emergency. Such a council is more than hinted at in the book of Job:

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man His uprightness [one who can reveal God to man]: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom" (margin, "an atonement"). Job 33:23, 24.

"Another angel comes to his aid, one of God's thousand angels; He tells the man his faults [reveals his sin], and then in pity intercedes for him, that his life may be saved from death, since He has found a ransom for the man."—*Moffatt*.

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race."—*"The Desire of Ages,"* page 834.

Eternal justice would have been honored, the glory of the divine

government would have been untarnished, as was the case when the angels were cast out of heaven, in man's destruction; the honor of God's law would have been fully vindicated by the execution of the death penalty. But the barrier of divine justice has been removed by divine love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:10. How great is His love!

Love is the Alpha and the Omega of redemption. See it in His pilgrimage across the land of sorrows. Behold Him nailed to the shameful tree. See the blood and water gushing from His wounded side. See the darkness shutting Him away from His Father's face as the floods of divine wrath roll over His soul. The answer to all this is, "God is love."

man you are yourself, and how much Jesus loves you in spite of all your meanness. As the great truth of Jesus' love sinks into your consciousness, you will begin also to appreciate the good qualities of your brethren, and instead of feeling all these dreadful pains of jealousy, evil surmising, hatred, envy, you will, to your great delight, discover that you love these people, even though they are not all perfect.

As the Spirit of God talks to you and reproves you for your evil thoughts and hardness of heart, you will rejoice that you have such good brethren who will be patient with you, even though you are so bad. And this will be no empty pretense. You will know that Jesus came to earth to save sinners, of whom you are chief. Then when the minister comes, you will want to tell him what a good Saviour you have, and you will want to forget all the bad things about your brethren, whom you now tenderly love.

"But," you may possibly say, "must I not tell him about any of my sorrows and trials? Is it not his business to comfort his flock? May I not open up my heart to him about my troubles? Is he not expected to give counsel in difficulties?" To all of which it may be replied that the minister is willing, and may be able, to help in time of necessity, sorrow, trouble, or perplexity. He will gladly do what he can, but he has his limitations, and if you look to him and make his presence your trust, you place yourself where the prophet said you will be subject to a curse rather than a blessing. "Cursed be the man that trusteth in man, and maketh flesh his arm." (See Jer. 17:5-8.)

There is One who has invited us to come to Him with all our sorrows, with the assurance that we shall find what we need—rest. When we have had a proper interview with Him, we shall have less occasion to burden the minister with the recital of some unpleasant thing that he can in no wise help. This statement should not be construed as forbidding the solicitation of help from the minister in any cases where he really *can* help.

3. If you are a husband, do not tell him anything about your wife's faults. There are some things that ought to be sacred between husband and wife, and this is one of them. Yes, of course your wife does have some faults, and because of your intimate acquaintance with her, you know them better, possibly, than any one else; but this knowledge does not entitle you to any right to publish to any one else what they are. The spirit of loyalty should keep you from

When the Minister Comes

BY T. H. JEYS

Does the minister come to your home? Do you like to have him come? Does he like to come? When he comes, do you place your burdens on him? Does he put his burdens on you? Does his coming help you? Does his coming help him?

We might add to these questions indefinitely, but it is not necessary. These are merely examples of a few of the things to be thought about on the occasion of the minister's visit.

There is, or ought to be, a very definite object in mind when the minister makes his pastoral calls. He comes to your home that he may impart some spiritual inspiration, some blessed thought that the Holy Spirit has breathed into his own soul. If some evil or trivial thing is permitted to intervene and such a purpose is defeated, the loss, while it may be unrecognized, is a tremendous one. Your soul is left unwatered, his spirit is burdened, and he is less fitted to bring good cheer to you or others.

The minister's visit is really an important event for you, for himself, for your brethren, for the church at large. I offer a few suggestions appropriate to be thought of on such an occasion. They are given from the standpoint of a minister who has been greatly helped many times by his brethren, and unfortunately, has occasionally been greatly hindered.

1. Tell him of your pleasant experiences, blessings, successes, victories.

Tell him how good your brethren are, how kind and thoughtful they have been, how considerate of your needs, wants, weaknesses. Tell him how the church is prospering, how the Sabbath school is improving, how the children are learning, how the older ones of the church are enthusiastic about progress. As you tell him of all this, his heart will rejoice, and he will thank God that you are full of courage.

Nor will it merely comfort him alone. As you thus proceed, you will not only help him, but your own soul will be watered, and the blessing of the Lord will rest upon you both. Yes, I know, you are wanting to interrupt to tell me that not all things are so at your church. Well, maybe not all. But are not some of them true? Haven't you had *any* blessings? Isn't it good to practice finding the good things? Possibly it may be necessary to talk about *some* of the unpleasant things, but why walk all the way in the mud if we can get up onto the sidewalk of pleasantness, and thus find more comfortable traveling?

2. Do not tell him too much about the misunderstanding you had with Sister A or Brother B. That will only make you more sorry for yourself, and really there's nothing much worse for a man than to indulge self-pity. You don't need it. What you really need is to know what a mean

mentioning her faults to any one. If the relationship is reversed, and it is the wife who would discover domestic infelicities to an outside party, the principle is just the same. Unless you have had the experience of having some one open a family skeleton to your view, you can have no idea how embarrassing it is to the minister.

4. Nor is it necessary for you to tell him anything about the mean, low, dishonest, unworthy events in your own life. True, there is a church whose members are required at stated times to divulge all the secrets of their hearts to their pastors, but I cannot believe this is God's way. We are not to attempt to make confessors of our ministers. They are not commissioned to receive such confidences from their brethren. Make your complaints and confessions to One who reads accurately the heart, and can speak peace to your soul.

I have not in this any reference to the confession of faults to those whom you may have wronged. This is your duty. But do even that to the one whom you have wronged rather than to the minister. Confess sins to God; faults, to those who have been or are liable to be hurt by these faults. Do not misread the instruction of James 5:16. Observe that it reads, "Confess your faults one to another," not, confess your faults one for another.

So when the minister comes, remember that he is but human, that therefore he has his limitations, that he will rejoice if he finds you rejoicing, that he will sorrow with you if he finds you sorrowing; but also remember that it is your privilege to rejoice evermore. Has not God so commanded you? Remember that you may impair the minister's usefulness by putting on him some responsibility or burden that you are invited to cast on the Lord.

are to return to the "old paths." They are to adopt God's standards and ways of working. So when the time comes for this movement to be carried forward, we must expect to find a people who will return to God's ways, and who will adopt the institutions which God planned, instead of following the traditions and institutions of men.

And thus it is. The people of this advent movement have adopted the tithing system which God has ordained. It is one of the fundamentals of their doctrine. And by following this system, great blessings have come to the movement. When it was first adopted, other denominations ridiculed and scoffed at the plan; but now when they see the blessings that have come to the Adventist people through following God's own system, many of them would be glad to have their people adopt it also, but they seem to be unable to get many of their members to do so.

The tithing system is the Bible plan; it is God's plan; it is the only just plan for the support of the gospel work. We quote from the pen of Mrs. E. G. White:

"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed.

"Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and His people to the end of time, He requires systematic benevolence proportionate to their income.

"The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world." — *Id.*, pp. 404, 405.

Equality for All

"God's plan in the tithing system is beautiful in its simplicity and

The Remnant Church --- Part V

BY N. P. NEILSEN

THERE is still another similarity between the exodus and the advent movement to which we wish to call attention in this article. It is the tithing system. While this system reaches back beyond the days of Moses, the same as the Sabbath institution, it was nevertheless reiterated and re-established in the exodus movement. The following clear, definite command was given by the Lord to the children of Israel:

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mt. Sinai." Lev. 27:30-34.

"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and

blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel, an exile and penniless wanderer, lay down at night, solitary and alone, with a rock for his pillow, and there promised the Lord, 'Of all that Thou shalt give me I will surely give the tenth unto Thee.'" — *Testimonies*, Vol. III, page 393.

To quite a large extent the tithing system had been lost sight of by the children of Israel during their hard years of bondage in Egypt; but when they were delivered from their oppressors and were on their way to the Promised Land, this great system of God was again brought to their attention, and they were commanded to adopt it. It was to be a blessing to them.

Tithing Adopted in Advent Movement

Thus it is also in the great advent movement. During the Dark Ages the Christian church had almost, if not altogether, forgotten God's great plan of tithing, which was instituted in the beginning. They lost sight of this wonderful system for the support of the gospel work, and in its place adopted many man-made schemes for raising money. But no man-made scheme can take the place of God's system.

The light of all the ages is to shine upon God's remnant people. They

equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. . . .

"Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say that there is no end to the calls for means. One object after another is continually rising, demanding help. To such we

meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

Special Revival in Last Days

"The Lord has given His people a message for this time. It is presented in the third chapter of Malachi. How could the Lord present His requirements in a clearer or more forcible manner than He has done in this chapter? All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which He has made with man is that a tenth of his possessions should be returned to God. The Lord graciously intrusts to His stewards His treasures, but of the tenth He says, This is Mine. Just in proportion as God has given His property to man, so man is to return to God a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ Himself." — *Id.*, Vol. VI, p. 383.

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were

reserves this portion that means may ever be flowing into His treasure house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God. . . .

"It is a Heaven-appointed plan that men should return to the Lord His own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty, reveal to the heavenly universe, to the church, and to the world, that they do not want to see this plainly stated requirement. They think that by following the Lord's plan, they would detract from their own possessions. In the covetousness of their selfish souls, they desire to have the whole capital, both principal and interest, to use for their own benefit.

"God lays His hand upon all man's possessions, saying, I am the owner of the universe, and these goods are Mine. The tithe you have withheld I reserved for the support of My servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand My law. In using My reserve fund to gratify your own desires, you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to Me, but you have not done this. You have robbed Me; you have stolen My reserve fund. 'Ye are cursed with a curse.' — *Id.*,

Take Me Home!

BY NATHANIEL KRUM

God, take me home!

I'm sick and tired of this old earth,
There's nothing here of lasting worth;
Sin rules the heart, and mirth the mind,
There's not much good in humankind,—
God, take me home!

God, take me home!

I want to go where life is health,
I want to live where joy is wealth;
I loathe these pains, good-bys, and death;
I long for heaven's eternal breath,—
God, take me home!



would say that we hope the cause of God will so extend that there will be greater occasion, and more frequent and urgent calls, for supplies from the treasury to prosecute the work." — *Id.*, pp. 388, 389.

The Bible plainly teaches that the tithe belongs to the Lord. In the prophecy which refers especially to the last days, the Lord says: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be

not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He

Vol. VI, pp. 386, 387.

God is leading this movement. He is preparing a people for translation. He desires to bring us into the heavenly Canaan. But we need a preparation. We must be willing to follow the plans of God, and adopt His ways. We must become like Him, that we may associate with the angels of God in the celestial courts. One of the characteristics of the remnant church is the keeping of the commandments of God. The tithing system is one of His commands. May the Lord help us to be faithful in rendering to Him that which He claims as His own.

One of the prominent characteristics of the remnant church is patience, for of it the Lord says, "Here is the patience of the saints." Rev. 14:12. It must be a church, therefore, that has learned patience by the trials and persecutions through which it has passed, and has experienced the keeping power of God in the hour of special temptation. Looking down through the ages, the Lord saw the struggles of the remnant church; He saw the severe conflict through which it would pass; He saw the powers that would oppose it from without and from within; but He also saw the church develop patience under the afflictions and persecutions through which it passed. He describes the church by saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Patience is the quality of forbearance toward the faults or infirmities of others. It is keeping kindness of heart under vexatious conduct. It is possessing quiet endurance under distress or annoyance. It is one of the attributes of God. It is the opposite of the spirit of criticism and fault-finding. Patience will lead us to suffer a wrong rather than retaliate. While patience will not sanction wrong-doing, it nevertheless bears long with the erring, and seeks to help rather than to injure others. It does not complain at little annoyances or hardships which are encountered.

The people of God in these last days have need of patience; for a spirit of impatience pervades the world. Murmurings and fault-finders are rampant everywhere. We must beware that we do not partake of that same spirit. We are here to save others, not to condemn them. Others may not believe as we do; they may have their faults and weaknesses; but our work is not to condemn, but rather to save. We read, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17. Speaking to the people of the remnant church in these last days, the Lord says, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:36-39.

It is dangerous for us to begin to murmur and complain. We cannot long feed upon the faults and mis-

takes of others and still maintain our connection with God. The spirit of murmuring and complaining, if not overcome, will soon drive us out of the truth. Mrs. White says:

"It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster, and most retards the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of faultfinding and evil surmising."—*"Testimonies," Vol. VIII, p. 242.*

A False Burden

Sometimes men arise among us with a burden to reform the church,

Lamentations 3:25

BY MRS. H. CHRISTENSEN

To them that wait for Him the Lord is good;

Though through the pastures green or shady wood

He may not lead;

He may bid thee remain within thy gate,
The Lord is good to them that for Him wait,

His bidding heed.

Though calls to service urge thy anxious heart,

And in earth's turmoil thou wouldst bear a part,

Be still and rest.

Thy loving Father watcheth over all.
Seek Him, and ever know full well His call,

He knoweth best.

In fevered haste our Master never led,
But stately steppings mark His conq'ring tread;

Then learn His way,

With patience keep thy soul serene and calm,
And leaning on His strong and mighty arm,

Thou shalt see day.

The Lord is good to them that wait for Him.

Here in earth's vale our human sight is dim;

With patience rest.

When all is o'er, and you review the way
The loving Father led, you then will say,
"God knew the best."

but whose chief burden and special message seems to be to present and enlarge upon the faults and mistakes of the leaders of the denomination. They create distrust of God's servants, and especially of the leaders. Thus they are tearing down and destroying, instead of building up the work. Such criticism and sowing of distrust by dwelling upon the faults of others, cannot be the work committed to the people of the remnant church, for of them the Lord says, "Here is the patience of the saints."

We should always beware of a preacher or any one else who causes

separation, and tries to build something for himself by tearing down others. The Spirit of prophecy says:

"If they would go to places where there are no believers, and work to win souls to Christ, they would soon be so busy proclaiming the truth, and helping the suffering, that they would have no time to dissect character, no time to surmise evil, and then report the results of their supposed keenness in seeing beneath the surface. . . . If they could see things as God sees them, they would change their attitude. They would realize how they have neglected the work He has given them to do as they have found fault with their brethren and sisters.

"The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticizing and condemning others, every one would say: 'I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. I must become a new creature in Christ. I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'"—*Id., pp. 82-84.*

Our work is not to denounce other people or other denominations who may differ with us. Our work is to win them, and lead them into the glorious truth of God. This can better be done through the spirit of kindness and love than by denouncing and condemning them. Again we quote:

"When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. It may seem necessary on some occasions to speak of these things, but in general it only creates prejudice against our work, and closes the ears of many who might otherwise have listened to the truth. If these teachers were connected closely with Christ, they would have divine wisdom to know how to approach the people. They would not so soon forget the darkness and error, the passion and prejudice, which kept themselves from the truth."—*Id., Vol. IV, p. 536.*

Patience Under Trial

We need the love of God in our hearts. We need the tenderness and

forbearance of Christ. His love in our hearts will lead us to be patient even under the most trying circumstances. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;" "beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:4, 7.

"It may be that even the members of the church to which you belong will say and do that which will grieve you. But move right on, calm and peaceful, ever trusting in Jesus, remembering that you are not your own, that you are Christ's property, the purchase of the blood of God's beloved Son, and that you are engaged in His work, seeking to bless humanity. This is a great work. Do not let the perversity of men move you from firm trust and abiding faith in the promises of God. . . . Bring Christ into your life. Do not feel that you are answerable for the wrong course of others, even though they are in the church. There are in the church unfaithful ones who treat Jesus far worse than they treat you. Were He on earth, they would insult Him, revile Him, defame Him."—*Id.*, Vol. VIII, pp. 129, 130.

Christ is our example. He passed through many trials and afflictions; but He endured them all with pa-

tience for our sakes. Of Him it is written:

"No human being possesses sensibilities so acute or a nature so refined as does our Saviour. And what patience He manifests toward us! Year after year He bears with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding all our wanderings, our hardness of heart, our neglect of His holy words, His hand is stretched out still. And He bids us, 'Love one another as I have loved you.' . . . In patient forbearance we shall conquer. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. A word of love and encouragement will do more to subdue the hasty temper and willful disposition than all the faultfinding and censure that you can heap upon the erring one."—*Id.*, Vol. VII, pp. 265, 266.

We are living amid the trials and perils of the last days; but Christ will be with His own church even unto the end. He is still leading the advent movement on to complete victory. God grant that we may overcome all faultfinding, and be numbered with those of whom He can say, "Here is the patience of the saints: here are they that keep the commandments."

When Facing Danger, Let Us Sing

BY J. S. WASHBURN

ONE of the most remarkable signs of the coming of Christ, as given by the Lord Himself, in His great prophecy as recorded in Luke 21:25, 26, is "distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

That we are in that time and among those conditions today, no one will deny. Statesmen, business men, the masses of the people,—all, in fact, have a feeling of unrest, and a fear that cannot be banished by the foolish cries of "Peace, peace," when there is no peace.

In "such a time as this," the very time for which God's people are "come to the kingdom," the Lord's command to us is, "Comfort ye, comfort ye My people." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." Isa. 40:1; 35:3, 4.

"God is our refuge and strength, a very present help in trouble. Therefore [when the hearts of wicked men are failing them for fear], will not

we fear," even when the earth is being removed, and the mountains carried into the midst of the sea, "though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3. Though the mighty tidal waves of the sea roar, and bring ruin and devastation, there is a peaceful river, even the river of life, that "shall make glad the city of God, the holy place of the tabernacles of the Most High."

For God not only dwells in His temple in the Holy City, New Jerusalem, but He says, "I dwell in the high and holy place, with him also that is of a humble and contrite spirit." Isa. 57:15. He is in the midst of His people on earth. "I will dwell in the midst of the children of Israel forever," "and ye shall know that I am in the midst of Israel, and that I am the Lord your God." Eze. 43:7; Joel 2:27. Therefore "she [the church] shall not be moved: God shall help her, when the morning appeareth" (margin). Ps. 46:5. When the great morning of eternity shall come, the morn that ends our

night of woe, God shall help her with everlasting help. Note the margin of verse 5. There is a very striking thought in this margin, "when the morning appeareth."

"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted." Verse 6. What a striking statement! In the beginning, He spoke and it was done. Now He utters His voice, and all is undone. Creation goes back to chaos. And, oh, remember, it is on this mighty word that can create and can destroy, that we may rest secure amid the wreck of the world and all that is therein, for "the Lord of hosts is with us," not against us, and "the God of Jacob is our refuge"—Jacob, who wrestled with the angel all night, who had sinned, and who that night was dying to all the sin of his past life, a final, a complete change!

This well represents God's people, who have all sinned, coming to the great crisis of humanity, when "all faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but *he shall be saved out of it.*" Jer. 30:6, 7. The same God who delivered and saved Jacob, will save His people from their enemies as He saved Jacob from Esau.

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Ps. 46:8, 9.

After this terrific scene of destruction, so vividly described in these verses, there follows one of the most majestic verses in all the Bible. As with Elijah, after the whirlwind, and the earthquake, and the fire, God spoke to him in the "still small voice," so after the awful tempest of desolating war, and after God's judgments in earthquake and terrific destruction have been manifest, He says, "*Be still,*" and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Verse 10.

Then the repeated solemn, blessed, comforting assurance, more solid than the earth itself, "The Lord of hosts is with us; the God of Jacob is our refuge."

This wonderful psalm is our strong assurance, our battle hymn, in the last-day perils. We are not surprised, then, at the remarkable statement in "The Great Controversy," page 639, that in the great final crisis, God's people will sing the forty-sixth psalm. Nor can we wonder that in the midst of the awful perils of Europe's battle-fields, one of our faithful believers sang this psalm every day.

On the Mount of Olives

BY MRS. E. G. WHITE

IN the prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven." So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people."

God "hath appointed a day, in the which He will judge the world." Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.

After He had given the signs of His coming, Christ said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Take ye heed, watch and pray." God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." Lot placed himself under the guardianship of the heavenly messengers, and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now

we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watch-



Repentance

BY MRS. ETHEL HOSKING

O SAVIOUR, at Thy feet again I'm kneeling,
And pleading by the blood Thou shedd'st
for me,
Forgiveness for my sins; I cannot bear
them,
Take them, dear Lord, and, oh, be kind
to me.

Here on my knees I'll stay, O gentle
Saviour,
Till Thou shalt lift me up again, once
more
A follower of Thine, now ready, willing
To take the cross Thou gavest me before.

To do Thy will shall be my joy hereafter,
To love Thy law, nor count it aught
but gain,
Could I but live and die a humble witness
To Thine own truth; yes, trial, loss, and
pain
Would ever be a joy to bear, my Saviour,
With Thee near by to comfort and con-
trol;
Take me and make me just what Thou
wouldst have me,
Thou Maker and Redeemer of my soul!

ing for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the

Lord's household "their portion of meat in due season." They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses, each declared the truth for his time, so will Christ's servants now give the special warning for their generation.

But Christ brings to view another class: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him."

The evil servant says in his heart, "My lord delayeth his coming." He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and stupor. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, unites with the world in pleasure seeking. He smites his fellow servants, accusing and condemning those who are faithful to their Master. He mingles with the world. Like grows with like in transgression. It is a fearful assimilation. With the world he is taken in the snare. "The lord of that servant shall come . . . in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The advent of Christ will surprise the false teachers. They are saying, "Peace and safety." Like the priests and teachers before the fall of Jerusalem, they look for the church to enjoy earthly prosperity and glory. The signs of the times they interpret as foreshadowing this. But what saith the word of

Inspiration?—"Sudden destruction cometh upon them." Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief.

The world, full of rioting, full of godless pleasure, is asleep, asleep in

carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "Tomorrow shall be as this day, and much more abundant." We will go deeper into pleasure loving. But Christ says, "Behold, I come as a thief." At the very time when the world is asking in scorn, "Where is the promise of His coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the stars still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells.

The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

Solemnly there comes to us down through the centuries the warning words of our Lord from the Mount of

Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Hope for Troubled Fathers

BY G. A. ROBERTS

"So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." John 4:46-53.

The above scripture pictures clearly the attitude of Jesus toward the heart cry of any father who will earnestly seek God on behalf of a needy son. Dear fathers, do you not see in this scripture that which gives you great hope, that which encourages you to pray to God to save your wayward, judgment-bound son? Jesus is more ready to save such eternally than He was to save the phys-

ical life of the nobleman's son. Pray, dear father and mother, pray and hope on, and the Master will say to you, "Go thy way; thy son liveth." The bright experience of the nobleman may be yours. Note his joy as set forth in the following inspired words:

"Cana was not so far from Capernaum but that the officer might have reached his home on the evening after his interview with Jesus; but he did not hasten on the homeward journey. It was not until the next morning that he reached Capernaum. What a home-coming was that! When he went to find Jesus, his heart was heavy with sorrow. The sunshine seemed cruel to him, the songs of the birds a mockery. How different his feelings now! All nature wears a new aspect. He sees with new eyes. As he journeys in the quiet of the early morning, all nature seems to be praising God with him. While he is still some distance from his own dwelling, servants come out to meet him, anxious to relieve the suspense they are sure he must feel. He shows no surprise at the news they bring, but with a depth of interest they cannot know, he asks at what hour the child began to mend. They answer, 'Yesterday at the seventh hour the fever left him.' At the very moment when the father's faith grasped the assurance, 'Thy son liveth,' divine love touched the dying child."—*"The Desire of Ages,"* p. 199.

Full Obedience Needed

BY G. W. WELLS

CONSCIOUS disobedience is the most prolific cause of spiritual weakness in the Christian life. Disobedience closes the door of the heart to joy and gladness, and shuts out the sunlight of God's presence.

"There is no help for man, woman, or child who will not obey the voice of duty; for the voice of duty is the voice of God."—*"Testimonies to Ministers,"* p. 402.

We cannot hope for the indwelling presence of Christ if we are not living in loving obedience to all of God's commandments; but we are assured

that the blessed Lord delights to dwell in the hearts of those who love Him and live in joyful obedience to His will. "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. Obedience is the basis of personal victory, the secret of heavenly joy.

First, obedience is the true test of love. "If ye love Me," ye will "keep My commandments." John 14:15. Again, "Not every one that saith unto Me, Lord, Lord, shall enter into

the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21.

Second, obedience is the basis of personal victory. There can be no victory apart from obedience. Victories are not gained by ceremonies or display, but by simple obedience to the high demands of the infinite God. He who trusts and obeys will never know defeat. "He that keepeth His commandments dwelleth in Him, and He in him." 1 John 3:24. In James 4:7, 8, we have a divine prescription for personal victory. The text may be analyzed as follows:

1. Subjection to God.
2. Resistance to the devil.
3. Drawing nigh to God.
4. God drawing nigh to you.

The full text is, "Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

Third, obedience is also the secret of heavenly joy. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be made full." John 15:10, 11.

Willing obedience is the secret of the deepest joys and the most satisfying pleasures in this life, and assures us of an entrance into that land where there will be joys and pleasures forevermore.

Doctor Jowett has well said, "Religion that costs nothing is worth nothing." To be obedient to the high commands of God means success, but obedience costs hardship, self-sacrifice,

flee, severe trials, and often life. The answer to Paul's question, "What wilt Thou have me to do?" was the "beasts" at Ephesus, the shipwreck on the Mediterranean, the dungeon at Rome, and a martyr's crown. An obedient and loving church will be resistless in its advanced movements in mission fields and in its achievements in exhibiting the cross of Christ in every place.

If the child of God will stand at his post of duty, and in loving obedience give due heed to every command of his Lord, he will always triumph and have cause for rejoicing. One man plus absolute obedience is a host. Is not this what made Elijah more than a match for the four hundred fifty priests of Baal? He was in the exact place where God wanted him,—emptied of self, and God used him. How many there are in the church today who might be a power for righteousness and truth, but who are impotent because they have not kept exactly in the place where God wants them to be and where He can use them! It may be they have deviated only a little, but they are like machinery that needs leveling up and aligning. The gearing does not enmesh accurately; the belt is loose and slips. There may be considerable knocking.

God can dwell and work only in the heart of the man whose life rings true, who stands perfectly straight for righteousness on every point upon which he has light. He will not only abide in the heart of such a man, but will cheer and gladden him every day, and eventually receive him to glory. Shall we not pray more and more for the spirit of joyful, loving obedience to possess our every heart?

work, nor understand the nearness of the end.

In the quotation we noticed that "God has given man a part to act in accomplishing the salvation of his fellow men." This does not mean that we should all be ordained to the gospel ministry, nor that we should all be on the pay roll of the mission; but it does mean that we should all be active members in God's life insurance company, if you please. In this connection let me ask you a question. What characterizes an agent of a worldly life insurance company? He is filled with zeal, energy, and life. He pictures to you the dangers, seen and unseen, and makes you feel that it is absolutely necessary for you to take out a policy. This being true, should we who are engaged in a greater work be less zealous? We are not trying to save men from possible physical danger and death, but from the wiles of the devil himself, and from eternal destruction.

A Part for Every One

What part are we to play if we are not to be among the ordained men of the ministry? We are to uphold the arms of those who have been set aside, by giving our tithes and offerings.

"In commissioning His disciples to go 'into all the world, and preach the gospel to every creature,' Christ assigned to men the work of spreading the gospel. But while some go forth to preach, He calls upon others to answer to His claims upon them for tithes and offerings with which to support the ministry, and to spread the printed truth all over the land. This is God's means of exalting man. It is just the work which he needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind."—*Ibid.*

By following this instruction we shall be doing just what Aaron and Hur did when they held up the arms of Moses. It takes all the tithes and offerings to uphold the arms of God's leaders today. We are not able to do all that we ought to do because self has taken possession of us so that we are not as faithful with our offerings as we should be.

It is because of this that the warning has come that a change is necessary, not only among the laity, but in the ministry, for we read:

"There must be a decided change in the ministry. A more critical examination is necessary in respect to the qualifications of a minister. . . . The ministry is corrupted by unsanctified ministers. Unless there shall be altogether a higher and more spirit-

Arise and Be Ye Separate

BY O. A. SKAU

As a result of observation and study, I am led to take the gospel trumpet and sound a clarion call. I want to send out a note of warning to you all. This note was sounded years ago, but it grows in intensity as we approach the end of all things earthly. As we listen to these words from the pen of inspiration, may our hearts be stirred to activity and individual consecration—a consecration never yet seen in this church. We have a right to expect this, for the latter rain is to be poured out in a greater measure than was the early rain.

As an introduction let us read from the "Testimonies," Volume IV, page 472:

"God has given man a part to act in accomplishing the salvation of his fellow men. He can work in connection

with Christ by doing acts of mercy and beneficence. But he cannot redeem them, not being able to satisfy the claims of insulted justice. This the Son of God alone can do, by laying aside His honor and glory, clothing His divinity with humanity, and coming to earth to humiliate Himself, and shed His blood in behalf of the human race."

The thought emphasized here is that it was absolutely necessary for Jesus to come to redeem lost humanity, but it is also brought out that man has been given a task to perform in this salvation work, and it is in connection with this that the warning has been given.

We are failing, dear friends, we are losing out, for the simple reason that we do not realize the sacredness of the

ual standard for the ministry, the truth of the gospel will become more and more powerless."—*Id.*, p. 442.

Now, my dear young people, you who are the ministry of tomorrow, what is the cause of this? The answer is found in that "the intellectual faculties are not cultivated as they should be to glorify God."—*Id.*, p. 443. We are influenced by the world, and there are altogether too many who "talk flippantly of the Testimonies given of God for the benefit of His people, and pass judgment upon them, giving their opinions and criticizing this and that, when they would better place their hands upon their lips, and lie with their faces in the dust; for they know no more of the spirit of the Testimonies than they do of the Spirit of God. They are novices in the truth, and dwarfs in religious experience. The greatest victories which are gained to the cause are not by labored argument, ample facilities, abundance of influence, and plenty of means; but they are those victories which are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power."—*Id.*, pp. 443, 444.

Barishment of Doubts

A spirit of "pick and choose" has crept in among us, and often we are left to reject the very truth we most need. What is needed, and what should be practiced, is to "talk faith and cultivate faith," for that will bring faith.

"God gives light to guide those who honestly desire light and truth; but it is not His purpose to remove all cause for questioning and doubt. He gives sufficient evidence to found faith upon, and then requires men to accept that evidence and exercise faith."—*Id.*, Vol. V, p. 303.

A full realization of this fact ought forever to shut our lips to expressions of doubt, but that you may see it yet clearer, I quote again from this same book, page 301:

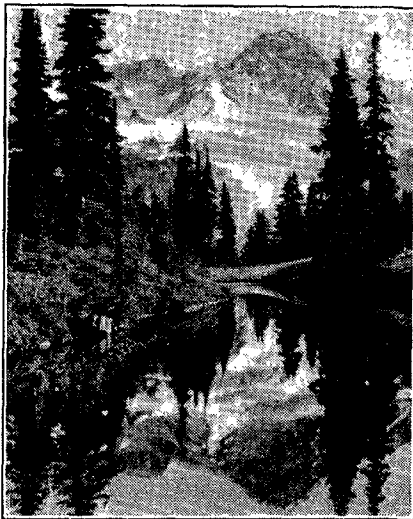
"A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity."

Knowing this, then, why should we not be willing to leave it there, and go on and study those things which we may be led to understand if we will only let God direct us? If you in your study or in your reading find statements which, in the light of your experience, appear strange, pray for light on that thought, and leave it to the Lord to work it out according to His own pleasure. He knows what is

for our good, and who knows but that we may need just that statement to test our faith.

"A religious experience is attained only through conflict, through disappointment, . . . through earnest prayer. Living faith must grasp the promises unflinchingly, and then many may come from close communion with God with shining faces."—*Id.*, Vol. IV, p. 444.

Contrasted with this class we have "those who choose to gather doubts, and unbelief, and skepticism." The final outcome of this will be that they



God in Nature

BY JOHN DUXBURY

High in the vaulted blue, majestic ride
God's messengers to men, the golden orb
Of day, the silvery moon, the twinkling
stars,
Gems of the heavens, shining suns afar;
The rainbow, rain cloud dropping vernal
showers,
Gladdening the earth, its sons of men.

All things in heaven above or earth beneath
To Him their praises tell,
In ocean depths or rugged mountain
heights;
The wooded hills clad in verdure bright,
Or lowly vale o'erspread with living green,
Where winds its way the sparkling spring
brook
Mid fragrant flowers of rich and varied
hue;
The sunny slope studded with pine and fir,
Where mates the song bird caroling sweet
cadence.

All things whate'er, or where, above or on
The earth, fair or marred by sin's fell
blow, all,
All proclaim their Maker—Him who
reigns on high.

"will experience no growth in grace or spirituality, and are unfitted for the solemn responsibility of bearing the truth to others."—*Id.*, p. 445.

These statements have shown us what to do and what not to do, and now let me call your attention to the

kind of men needed today. We have seen that a change is necessary, and it is left for us to find out just what kind of men the Master needs to do the work in these last days. We have not been left in the dark as to what is required. On page 185 of the "Testimonies," Volume V, we find the following statement:

"There are some who come here merely to secure financial benefit. This class are a heavy burden to the church. They are cumberers of the ground, their unproductive boughs shutting from other trees the glory of heaven's sunlight."

From this we learn that in this day men of action are needed, men who, fired by the Spirit of the Lord, are willing to spend and be spent in the service of God. Again I read:

"Men are needed for this time who are not afraid to lift their voices for the right, whoever may oppose them. They should be of strong integrity and tried courage. The church calls for them, and God will work with their efforts to uphold all branches of the gospel ministry."—*Id.*, Vol. IV, p. 270.

In concluding our study, permit me to call your attention to three fundamentals to be remembered; namely, personal consecration, steadfastness in the faith, and avoidance of the spirit of criticism and faultfinding. Each of these is set forth in the following statements from the Spirit of prophecy:

"Every member should help to strengthen and sustain the church; but in many cases there are one or two who have the spirit of faithfulness that characterized Caleb of old, and these are permitted to bear the burdens and take the responsibilities, while the rest shirk all care. Caleb was faithful and steadfast. He was not boastful, he made no parade of his merits and good deeds; but his influence was always on the side of right."—*Id.*, Vol. V, p. 303.

"There is much faultfinding; many are giving way to doubt and unbelief. Those who talk faith and cultivate faith will have faith, but those who cherish and express doubts will have doubts."—*Id.*, p. 302.

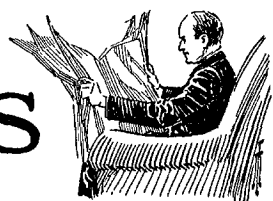
If we consecrate ourselves daily to be steadfast in the principles given us, and to avoid faultfinding and criticism, we can rest assured that God will make us a success and eventually crown us with a crown of righteousness.

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WHATEVER disgrace we may have deserved, it is almost always in our power to re-establish our character.—*La Rochefoucauld.*



Comments on CURRENT EVENTS



MAC DONALD'S VISIT. The visit of Ramsay MacDonald, prime minister of England, to the United States is probably the most significant act thus far in the drama of world peace. It is really something new under the sun for the prime minister of England to make a personal visit to the President of the United States, and indicates most clearly the real dimensions of this international peace movement.

While the second decade of the twentieth century stands out in history as more filled with war than any like period before, the third decade, by contrast, will evidently hold the unique place of being more closely packed with peace plans than any preceding decade. Surely it is a singular fact that we should wait until this present century to find peace and war carried on in such an extensive and intensive fashion. Some might say that one is the natural effect of the other, that the great move for peace naturally grows out of the Great War. But an examination of history will reveal that while in former centuries there have been recurrent struggles of continent-wide proportions and lasting sometimes over many years, yet these periods of turmoil and bloodshed have never been followed by any widespread endeavor on the part of statesmen, public leaders, and churches for stable, practical plans to forestall all future conflicts. Unquestionably, this present, world-wide agitation for peace evidences no parallel in past history. It finds its only explanation, indeed, in the prophetic declarations in Holy Writ, that in the last days men would make a gigantic move to establish world harmony.

Ramsay MacDonald's visit brought out anew the fact of how the sincere endeavor of high-minded men to establish peace is constantly offset, if not wholly neutralized, by the peculiarly complex nature of the international problem. While he was visiting President Hoover, a formal invitation was sent from Great Britain to France, Italy, and Japan, to join with the United States and Great Britain in discussion of armament limitation at London next January. Press reports seem to indicate that some of the invited nations look askance at the proposed meeting. They feel that their

problem of national defense is so fundamentally different from that of other nations that no mutual agreement is possible.

Especially is this evident in connection with the suggestion that a ban be placed on the construction of submarines. These are less expensive than battleships, and serve excellently the purpose of defending long coast lines. For this reason Italy feels that if she should subscribe to the plan for the abolition of submarines, her coasts would lie undefended, because she cannot afford to build the more costly battleships.

France believes that any discussion of disarmament would inevitably lead to consideration of reduction of armies as well as navies, and she feels that her peculiar geographical relationships on the continent necessitate a much larger army than would be needed in some other countries. These objections are but typical of numerous others that might be presented, and indicate how difficult is the problem confronting a conference on limitation of armies.

Who is to judge between these nations, and say that one is reasonable in its objections and the other not? Who is to say that one nation in its reaction to disarmament proposals is displaying suspicion toward its neighbors, and that another nation is merely endeavoring to make certain of reasonable national defense?

Thus far in all the disarmament discussions very little has been accomplished except in the matter of limitation of capital ships, that is, large battleships. This resulted from the conference in Washington in 1922. The League of Nations, through a special committee, has repeatedly struggled with the problem of reduction in other lines, especially in armies, but with no tangible results. If the proposed London meeting is not able to find some working agreement on the question of smaller ships, such as cruisers and submarines, it will have gotten no further than the 1922 meeting. And even if it should accomplish reduction along all naval lines, there would still remain the major problem of land armaments, for, after all, most wars have begun on the land.

Furthermore, the mere reduction in

budgets and appropriations for naval and military operations does not indicate necessarily the degree of peace that reigns in the hearts of all the nations. It may simply reveal that, so far as some are concerned, there is the realization that war is too costly in our present age, even for the victors. In other words, the lust for gain and spoils that formerly provoked most conflicts may now serve in part to check them. If this be so, then the peace that exists is no peace.

Significant in this connection is a statement made some time ago by Ramsay MacDonald and quoted in the *Manchester Guardian*: "The naval authorities in the various countries may agree to reduce programs which, while affecting national economies, do not disturb the balances of power or relative fighting efficiency. So far as they go they are good, but they are purely measures of economy, and do not bring world peace an inch or a day nearer."

No truer statement could be made than this. The motives of the heart are the key to the whole problem. As long as selfishness and greed for gain have possession of men, wickedness in a multitude of sinister forms will trouble the earth and ultimately, whether men wish it or not, will result in war.

BATTLESHIP PROPAGANDA. While we are speaking of the present status of peace plans and motives that prompt men's hearts, we may appropriately allude to the extended news reports telling of Congressional investigation of a Mr. Shearer, who confessedly was paid a large sum of money by certain shipbuilding corporations to attend the three-power naval reduction conference called by President Coolidge in 1927 at Geneva. It seems evident, from all the testimony taken, that Mr. Shearer's relation to this conference in behalf of these great ship corporations was, to say the least, most unusual. The news reports reveal nation-wide incredulity at the thought that this man made the journey to Geneva at great expense simply to obtain for his clients an account of the conference. On the contrary, it is alleged that he was commissioned to prevent, if possible, any agreement toward further disarmament, because such disarmament

would, of course, curtail the output of these great corporations.

If this be so, what a sordid and vivid commentary we have on the whole problem of peace and war! Some do not want armaments or war, because they are confident it will ruin world trade; while others stand accused of being in opposition to any peace move, because it will spoil their business. It is both significant and pathetic that this Shearer investigation was scarcely cleared off the front pages of the newspapers in time to welcome MacDonald and his peace suggestions.

Because of this we as a people should not rush to the cynical conclusion that all men are completely selfish and doomed to destruction. On the contrary, these facts should enable us to realize more clearly than ever before that no human attempt for world peace can hope to avail, and that only as the selfishness and greed of the human heart are displaced by the love of God, is there any real peace to be found.

Ours is the task of bringing to men a power that will transform their hearts, and make ready men and women everywhere throughout the earth to be fit citizens of a kingdom of peace that God has promised soon to set up. To this task let us address ourselves more fully as we see the prophecies rapidly fulfilling.

LINDBERGH'S LATEST TRIP. Interesting reports have emanated from Yucatan, Central America, where Lindbergh made some remarkable discoveries of ancient ruined cities of the Maya civilization that had heretofore never been viewed by explorers.

His airplane journey reveals that this now dead civilization must have been even more extensive and magnificent than we had been led to believe from the limited explorations of former years. What room there is for the play of the imagination as one thinks of the present wild and ruined condition in much of Yucatan, as compared with a former age when there flourished the learning and architecture of a civilization of very high degree! Surely the glory of man is as grass; today it is, and tomorrow it is cast into the oven. Our modern explorations reveal that this Biblical statement is true of nations as of individuals, and surely provides eloquent proof that degeneracy rather than progress upward has been the course of even the most highly civilized peoples of the past. All the great ruins of former days, of which these in Yucatan are typical, testify that man's ways go down toward the

grave. Culture and learning and civilization do not possess the power to draw men on to still higher levels, as the evolutionists would tell us.

Incidentally, this trip of Lindbergh's affords us another illustration of how modern methods of transportation are making the most inaccessible spots of the world easy of reach. It is said that this trip, which he made in a day's time, would have taken explorers eight months by mule back. Perhaps we might appropriately observe that if these modern speedy methods of transportation can enable men so quickly to reach lost cities in far-off jungles, may they not hold the promise of equally rapid transportation for God's missionary explorers to reach lost souls in the most remote of earth's corners?

EDITORS' QUESTION ON PERU. Evidently the situation in Peru regarding the operation of private schools, of which we wrote in detail some time ago, is provoking comment from a variety of sources. We have already quoted what the *Christian Century* had to say on the subject. Now here is *The Baptist*, a widely circulated journal of the Baptist denomination, with an editorial paragraph on the

question, under the title, "May We Suggest to His Holiness, Pius XI?"

"It is in the news that Peru has recently adopted a decree which 'prohibits the teaching of doctrines opposed to the state religion in official or private establishments.' The state religion is Roman Catholic. Text-books used for moral and religious education must be approved by the ministry of education. Of course the intention of the law is that no such textbook, even in a private school, shall be permitted to teach anything contrary to the Roman Catholic religion. May we respectfully suggest that Peru presents a fine field for the Pope to use his influence in the interest of religious and intellectual freedom? A report in the papers that he is doing so will be received with enthusiastic appreciation. We wait for it."—*Oct. 12, 1929.*

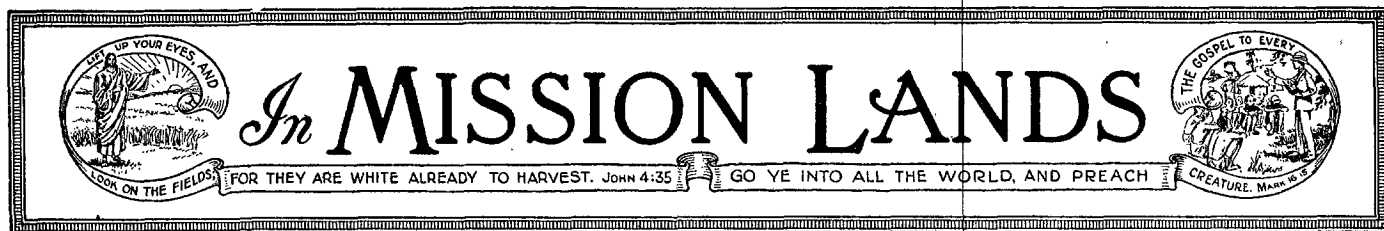
Writing of this same Peruvian situation, the editor of the *Christian Endeavor World* says in conclusion: "No one can tell what the Roman Catholic Church would do, if it had the power, in America. Incidents like these, however, make us wonder."—*Sept. 19, 1929.*

They don't make Seventh-day Adventists wonder! F. D. N.



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Ramsay MacDonald Delivering an Address Before the House of Representatives, in Connection With His Recent Visit to the United States



Building Chapels in Mexico

BY C. E. MOON

It sounds as if it might be a comparatively easy matter to build where there are adobe houses and thatch roofs, but the fact is we have as many varied conditions to meet as you would find in any part of the world.

At one place near Copal, Vera Cruz, the brethren went to the near-by forest and brought logs and bamboo, and thatch for the roof, and built a neat little chapel which does very well for that district. The brethren have for years wanted a church at Hueyapan, and the accompanying picture shows that they have at last succeeded in getting their church by their own efforts. This will make it all the more appreciated. In some places the people are exceedingly poor, and property is held at a very high price. This makes it difficult for our poor people to get a start.

In several places our people are working to secure a humble house of worship. This is, in many places, a great saving to the cause, as they do not have to pay rent and can give more in offerings. In the capital of Hidalgo this condition has prevailed for some time, but we are planning to get things in shape to build here as the Lord opens the way. I remember our experience in the island of Porto Rico, where we were paying high rentals, and where we began this building program. It has been a saving of thousands of dollars to the cause, as these churches have been saving a high rental for more than fourteen years.

Our greatest problem at present is in the capital of the republic, with its more than a million inhabitants. To secure a place in a representative part of a city of this size will necessarily cost some money. But as this city is a world center, and we are making active plans to build up all lines of our work, we will have to have a place where we can invite the people. Our medical work, which has before it such good prospects, will necessitate a representative house of worship.

Under the present laws it is impossible to rent halls and carry on the work as we do elsewhere. Without a place of worship of our own, we find ourselves with a congregation of more

than one hundred, and no way of holding services except in private homes.

The light that came to this people in the early days was to show the dangers that would come through the instigation of Satan to hinder the plans of

God's people. "Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks."—"Testimonies," Vol. I, p. 211.

"I Believe You Are a Christian"

BY O. B. KUHN

ELDERS L. V. Finster and S. L. Frost passed through the coaches of the Shanghai-Nanking train, giving out papers and tracts to those who could read and cared to receive the literature. Gladly accepting the proffered tract, a passenger, Djang Tung by name, informed them that he was a Christian, and told of his experience with soldiers.

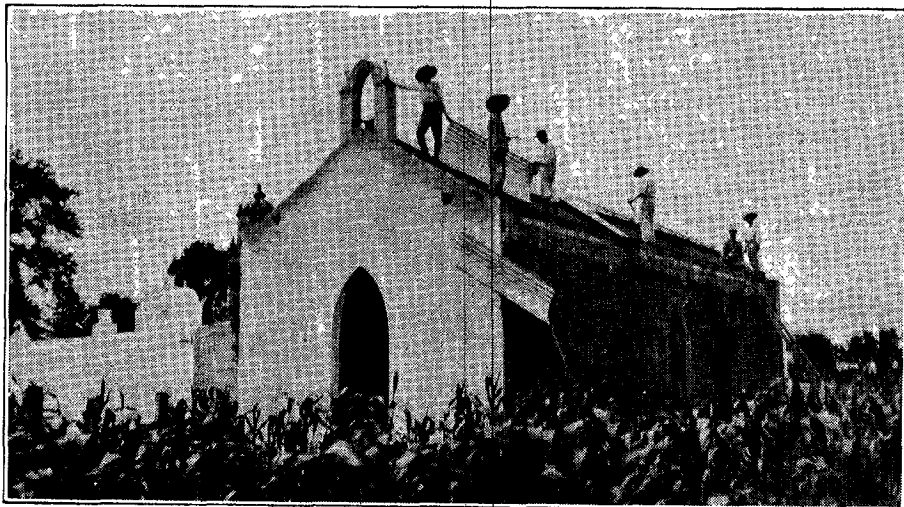
When the Nationalist soldiers were fighting their way northward, looting, robbing, and murdering as they went, Djang Tung fell into the hands of a certain group three different times. "Are you a Christian?" fiercely demanded a wicked soldier. "I am," replied Djang Tung. "Then I am going to kill you," angrily declared the enraged soldier. With the characteristic politeness exhibited by the Chinese under all circumstances, Djang Tung said, "I will still think kindly of you for it. Thank you." It was too much for even the brutal soldier, who promised, "Well, I will not kill you; but you must not tell another person that you are a Chris-

tian, for we want no Christians in China; we want only Nationalists."

A few days later in another city Djang Tung was again held up by the same soldier, who, recognizing him, asked, "Are you a Christian?" "I am," admitted the believer. "Then I will surely kill you now," shouted the angry soldier. Again with unflinching courtesy Djang Tung replied, "I will still think kindly of you for it. Thank you." "Now see here," said the Nationalist, "I will let you go this time also, but do not ever tell anybody else that you are a Christian."

A day or two later, at another place, Djang Tung was again accosted by the same soldier, who sternly inquired, "Are you a Christian?" "I am," came the reply. "This time I will surely kill you." "I will still think kindly of you for it. Thank you." The nonplused soldier looked with wonder upon the humble but brave disciple of the Lord, and turning away said, "I believe that you are a Christian."

Nanking, China.



Brethren at Hueyapan, State of Puebla, Mexico, Building Their Church

"That Will Be a Happy Time"

BY ERNEST HURD

HE had worked faithfully for several of the brethren at our mission school, and they all agreed that he was not only a conscientious workman, but that he displayed an insight and appreciation far beyond the ordinary laborer of his class. It was observed that he saved his money. Only the amount actually needed to support his aged mother, his wife, and two children, was used out of his monthly wage. The rest, after a few months' accumulation, went into land, where by dint of much strenuous labor after regular work hours, a fine garden of vegetables and leaf crops of the sorts much loved by the Chinese, grew in superabundance.

He was justly proud of his farm. I used all the Chinese at my command to make clear to him how well I thought he had done. He was pleased. No man hates to be told he has done well if in his heart he knows he has done what he could. He saved and bought more land, land that was deemed valueless by his fellow countrymen because it was high ground and frightfully depleted by long-past generations of farmers.

The soil blossomed under his care, for he worked hard, and his wares sold on the streets of the village for top prices because they were the best. Fortune smiled on him. He could no longer spare a day or two to trim a hedge or clip a lawn for the school on the hill. The farm needed his attention. Yet he never forgot the men there who had helped him to get the few dollars ahead to buy the little farm home, and there were numerous gifts of vegetables and greens, choice things from his garden, to the homes of his friends.

Then came the victory for the Southern armies, when the face of all China brightened with hope. It was a new day. But the day passed and night came. Disbanded soldiers must eat, and to eat one must have employment. Complete transitions from unhappy to happy conditions, or vice versa, are not made in a day in any land. There are dark days of reconstruction after the hard, long struggle of the soldiers for victory has passed. The new government could not supply all her victorious soldiers with work. What new government ever has?

Threatening Bandits

And so there are bandits. Some bad men care little for the life of their victims, and others are bandits in order to live without begging or being a burden to the family.

The bandit pickets from behind the mountain saw the farm of our friend, how it prospered under his care. They sent to him for a little money. He dare not refuse.

Later, more money must be sent, and then the time came when there was



Tzuan Sz Fu, the Chinese Farmer, Stands Behind the Children at the Extreme Right of the Picture

no money. Only the two children were left, but they were very precious to our friend. The bandits knew he would sell all he had for them. They suggested he do that. If not, well, they had taken many another babe, and after a few days the money came from somewhere. The thought sent a thrill of terror through his heart.

He came for counsel to one of the men on the hill. "What can I do?" He groaned out the question, sick with the torturing thought of those babes of his being carried over the mountain to wait while he sought, he knew not where, for their ransom. "Come with me; I will take you and your wife and babies where they will be safe, and you may work for our mission in another place."

That night he walked out through the garden his hands had made. It seemed to speak to him in a language he knew. It was the child of his brain and muscle. You who have made a beauty spot, and then swift on the heels of your happiness you must go away, leave your bright spot to others, and walk out into the darkness, you know something of how he felt there under the stars.

There was a hurried bringing together of the necessities for the trip on the train, and soon the morning came when I saw him, as he stood on the carriage platform, say a few broken words of farewell to his aged mother. She had never seen him go from her before for longer than a few days' trip to the nearest large village.

Her face, as she lifted it up to look at him for perhaps the last time, bore a look of dumb agony which I have seen but few times on human faces. The train moved away from the station, but the old mother still stood with her arms outstretched toward her son and grandchildren.

Two toil-worn hands tried to hide the stream of tears that would flow, as the man turned away from watching

the bent figure on the platform. One of the babies cried softly in sympathy. Baby hearts are touched at the sight of unfeigned grief.

"When will you return to the mission school?" he asked a few days later, as he paused in his new work to speak to me.

"Tomorrow," I said.

He swallowed hard.

Gripping himself, he said steadily, "If you see my mother, tell her the babes are safe here. We have a fine place to live, and these men here—how well they have treated me!" He stopped, and I suppose his mind went back to that mute upturned face there on the station platform. Tears flowed down his face.

"Oh," he said, "I wish my mother and brother might be with me here. You know it was very hard to say good-by."

"Yes," I said, and I saw again my own mother's face as she clasped her hands and looked through her tears into my face when we began our long journey to this land.

"But we Christians have a great hope,—that Jesus, our Elder Brother, will come soon and take us where we may all dwell by families in a land where there is nothing to mar nor destroy, no parting, no death, if we will only follow Him now. It is a great hope."

"Oh," he said with a little characteristic gesture, "that will be a happy time."

Chiao Tou Djen, Ku, China.



Conducted by Promise Kloss

What Is Your Suggestion?

A NEW JERSEY mother, in sending in to the Home Circle the suggestion which appears on this page, writes:

"The Home Circle has given me so many good ideas to try on my kiddies that I thought it wouldn't be fair if I found some helpful thing and didn't offer it to the Home Circle in return for all its kindness and helpfulness to me."

That is exactly what we think, mothers.

If you have read any information in these pages that you have found useful, it is probably because some other homemaker had tried it out, and was then good enough to share her discovery. Won't you do that too? We could be a real help to each other by having a kind of round table exchange of ideas. Let us hear from you.

Be sure the letters that come in to this department are read with interest, especially when they contain some of your experiences which we can pass on. Wouldn't you like to do your part? PROMISE KLOSS.

Rewards for Good Habits

BY MRS. RUTH FELTMAN

PERHAPS if some mother has some special problems, some certain things that she finds it hard to get her children to do, my plan might help to solve them.

I have a little boy four years old. There were four "problems" to solve with him. So I took a large sheet of white paper, and marked it into squares somewhat like a calendar. Each square represented a day. Now, when he wipes the dishes, he gets a large-size gold star to paste in one corner of that day's square. When he cleans his teeth, he gets a small gold star. If the toys are all picked up before supper, he gets a blue star. When he studies his Sabbath school lesson, he gets a tiny Bible seal. (These seals are sold by the Hammond Publishing Company, Milwaukee, Wis.)

Now these problems are getting to be fixed habits; and when they really become "fixed," then we will start on some new seals for new problems.

For instance, he has a bad habit of being cross to his seventeen-months-old brother. The Hammond Publishing Company sells some small seals called "Briney" and "Smiley." They are child faces, "Briney" being a crying face and "Smiley" a smiling one. I think we will try them

for that cross habit. If, at the end of the day, his goodness exceeds his disagreeable actions, he will get a "Smiley," but if not, a "Briney."

I believe the naughty habits will soon go, for he has great respect for his seals.

Bridgeton, N. J.

Nice Houses

BY EFFIE SMITH ELY

WHEN Mrs. Ellison opened the living room door, she found Ruth in dust cap and apron, with mops in battle array around her.

The girl lifted a welcoming face. "Come right in, Aunt Mildred, and see my laudable industry. Fred's Sunday school class had a party here last night. The boys were as nice and orderly as ten-year-old boys could be, but the place looks rather chaotic this morning. This floor is my despair. It is so old and rough I just cannot make it shiny."

"This big room is fine for a party," Mrs. Ellison commented. "The boys enjoyed the evening, didn't they?"

"Oh, yes, they were hilarious." Ruth paused, her face clouding a little. "Jimmie Dillworth—he's Helen Dillworth's brother—told me as they were leaving, 'Miss Ruth, I do like your house; it is just the kind of place for folks to have a good time in!'"

"What a high compliment!" Mrs. Ellison's eyes sparkled.

"I didn't take it that way," the girl demurred, "especially after what Helen said the other day. You know Helen has the nicest home in town. Her mother is one of those faultless housekeepers whose beautiful furniture never gets the least bit dusty or scratched. The boys have never had a party at Helen's, though Jimmie has been a member of the class longer than Fred has."

"Last week, when several of us girls, sisters of the junior class boys, were talking about giving a party to the class, somebody inquired if they might have the party at Mrs. Dillworth's. But Helen was horrified. She declared that her mother wouldn't allow it at all, that she had just had the floors waxed and new curtains

hung, and a horde of boys like that would spoil everything. All the other girls said their mothers would not want the boys, either; and then Helen asked with a laugh, 'Ruth, why can't they have the party at your house? The boys will not hurt your floors, and your mother will not mind.' I knew mother wouldn't mind, for she always likes to give Fred and his friends pleasure, but what Helen said stung! She meant that our house was so shabby that the boys with their romping couldn't make it any worse!"

Mrs. Ellison glanced around smilingly. "Really, I have always thought this was a charming house. It is so spacious and comfortable, and with its wide fireplaces and small-paned windows it has more individuality than any other home I know."

Ruth made a wry face. "Oh, it is individual enough, I admit. And of course it is interesting to you and to me, because grandfather and great-grandfather lived and raised their families here. But to other people it is just a rambling old barnlike place, which no amount of cleaning will make beautiful!"

"The greatest charm of the house is the free and genial spirit it holds. I do not wonder that the boys like to have their parties here, and that the neighbors enjoy dropping in for a chat, and that people from other towns seem to drift naturally. When Dr. Orwood came, the other day—"

"Don't remind me of Dr. Orwood's visit, Aunt Mildred," Ruth entreated. "I was so ashamed of the reception we gave him! We had an unusually busy morning, mother and I, and were not dreaming of company. Some of us girls happened to pass the station when the noon train came

in, and who should get off but Dr. Orwood! He was going to deliver a lecture somewhere and had missed connection, and was due for a three-hours' wait here.

"I knew the dingy little hotel was crowded and uncomfortable. The old doctor was such a dear when we were in college under his presidency, that I thought all the girls would be eager to have him for a guest, but they were not. Helen said her mother was house cleaning, and the whole place was topsy-turvy; Beatrice said their cook was gone, so they could not prepare him a fine enough lunch; and the other girls had other excuses. But I could not bear not to be nice to him, so I brought him home to lunch with us. We did not have time to add anything to the table except fruit and cakes, and everything was so plain that I feel humiliated yet when I think about it."

"So you did not enjoy his visit?"

"Oh, yes, we all enjoyed it. Father and Dr. Orwood were delighted to see each other, and mother served our little meal as graciously as if it had been a feast; and the old doctor

asked all about my reading and my work and my plans. If only things had been a little different!"

"Ruth, I saw Dr. Orwood last week, and he told me about being here. He declared he had never had a pleasanter visit; that you were all so kind and so interesting that he was glad he missed his train. And you ought to have heard him praise your 'lovely old-fashioned hame,' as he called it."

Ruth was silent with surprise. "I am glad he liked it," she spoke slowly. "But, Aunt Mildred —"

"Dear," interposed Mrs. Ellison, "I have often thought of this home of yours, with its freedom, its joyfulness, its hospitality to people and to ideas. I can't believe that your life would be so broad and so happy if you had been brought up in a house too dainty for folks to come into, too spotless to play and work in."

"I guess you're right," the girl admitted. "I've been grieving because our house wasn't shiny and elegant, like Helen's, but you have shown me that we have a pretty nice home, after all!"—*Watchman Examiner*.

Tantrums

BY LAURA B. GRAY

THE six o'clock car was crowded. Every available seat was filled, and persons standing were so closely packed that it was unnecessary to hold the straps, it being impossible to fall. Suddenly a childish voice shrieked, "I won't, I won't; shut up, shut up," and then just howled and screamed. Those near enough turned their eyes upon a small boy deliberately kicking and pounding his mother. The noise continued until the exasperated mother carried the kicking child from the car.

"Tantrums," a woman nodded to her companion. "My boy used to have them; I used to whip him for them. I guess some children get them naturally."

"Nonsense," answered her companion, "no child has tantrums naturally. That little fellow was tired and hot in this crowded car."

Which of these two women was right? Let us look back over this little lad's day. After his breakfast his mother had taken him shopping with her. Hour after hour he had followed, standing about while she tried on hats and dresses, and then shoes. He was dragged through a crowded ten-cent store where he was too low to see any of the things on the counters that might have been interesting to him. He could see nothing but legs — men's legs, women's legs, table

legs — and he was afraid to stir lest he lose his mother. Do grown-ups ever try to understand what children suffer through the fear of getting lost?

Mother had been too busy to stop for lunch, so she had bought him a chocolate bar and a banana, and now the little boy was suffering from a gnawing pain within. Moreover, one

of his new shoes had scraped his heel; the spring day had grown warm, and his woolen clothes were uncomfortable; his little body ached with weariness. There had to be an outlet — tantrums!

In most cases of tantrums the cause can be traced to something physical, either hunger, uncomfortable clothing, or getting overtired, and the latter is most often the cause. Grown-ups do not realize how tired children get, and the little ones do not know themselves. They run about all day at home, their little legs taking two or three steps for one of mother's, and then they are dressed up and taken for a long walk, or on a weary round of shopping. It would usually be better if the mother encouraged the child to lie down on a rug under a tree while she read to him.

The woman on the car said that she whipped her boy for tantrums. It seems better to me to put the child in a room by himself until he is quiet again, speaking very gently and soothingly, but insisting firmly that he remain alone until the tantrums are over. Then look for the cause.

I once saw a little fellow in this distressing condition. He kicked and screamed; nobody could do anything with him. At last his mother decided to put him to bed. When she undressed him, she found three fleas in his blouse eating him up.

If the cause is weariness, one should strive to avoid this condition in the future. Children should be encouraged to sit down often during the day. A five-cent scribbler and a box of crayons for each child and a few suggestions about drawing things, and the children will be busy and happy for a long time. If the cray-

To the Leader of the Migrating Wild Geese

BY AGNES JOYNES



STRANGE guide of that strange V-shaped caravan
A-pointing south, of winged travelers
Against a cold gray sky, who carry your
Most prized possession — wild, sweet life — unto
Another clime: We envy you your matchless
Leadership. Your compass no one knows.
We only know there is no compass made
By man, that's half so true! Your course is sure;
Your only fear lest the marauder, man,
Overtake your caravan upon the way,
And rob you of your priceless jewel — life.
The sweet, wild call came wafted on the winds:
You took the only chance. I cast aside
The cold, hard fact that life must ever be
Sustained by sacrifice of life, and wish
You safe arrival at your journey's end.

— *Our Dumb Animals*.

ons and books are put away afterward, the children will come to look forward to and love these partial rest periods. Never mind if the first few times they break the crayons and fill the book with apparently senseless marks. Watch how they develop from day to day, and when they have filled three or four books, you will probably find them shaping things quite well.

Then occasionally have them lie down and relax absolutely. A few moments spent in this way will do much to prevent nervous strain, which often results in childish tantrums and brings on more serious ills later.—*Issued by the National Kindergarten Association.*

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HE who works diligently, but not carefully, throws away with one hand what he gathers with the other.—*Colton.*



WHAT does October make you think of, children?

"Gathering nuts," shouts Kenneth. And I think I heard two or three little girls say, "Pretty colors."

What do you see in October that is pretty, Fern?

"Why, the yellow goldenrod, and purple asters, and red and yellow and all-colored leaves, and the sky's blue, too."

Yes, and harvest time brings golden grain and yellow pumpkins, doesn't it? But what do you suppose they call October up in northwestern Canada? You'd never guess, so I'll have to tell you. They call it "the month of the flying away." Do you know why, Wilton?

"I guess it's 'cause all the birds fly south."

Exactly! October is a great month for flying. Many flocks of birds, both large and small, pass over our country, besides our own robins and sparrows and swallows that leave us for a warmer winter home.

Some birds, like the warblers, the sparrows, and the thrushes, fly by night; and some, such as hawks and swallows, fly by day. Others, like the Canadian geese, fly night or day, only stopping for food. Most of the small birds travel by night, probably because they are afraid of their enemies.

"I remember one morning last fall," says Jimmy, "when we woke up in the morning, daddy called us outdoors, and the hedge and orchard were just full of warblers and flycatchers and sparrows."

I'm glad you saw them, Jimmy, probably they were all flying together. You know some birds that are near the same size do band together for their journeys. Usually, though, birds of a kind travel in flocks. Sometimes males and females fly separately. Our first robins in the spring are usually males, also the first tanagers and rose-breasted grosbeaks. In some cases young birds and old birds fly separately. Young cowbirds often flock together in bands and travel south in company.

"A man that used to live in England," Helen says, "told me that the cuckoos there fly away to France and Germany early, and leave their little birds to come the best they can by themselves."

"How high do the birds fly, and how fast do they go?" asks Paul.

To an Old Friend Gone South

BY J. B. CARRINGTON

"TOWHEE," "Chewink," no more you call,
In cheery tones at break of day.
You've heard the threat'ning winds of fall,

And set your course for far away.

All summer long your friendly ways
Have made us love you, little bird.
You added to the pleasant days,
And often in the rain we heard

Your happy song that sunshine brought,
Behind the clouds when drear and gray;

You drove away all gloomy thought,
With music tuned to simple lay.

A jet black throat, brown chestnut side,
A tail that flashes black and white,
Short wings that beat the air you ride,
And cause your fluttering flight.

"Towhee," you said but yesterday,
Then loud to you the south call came,
And down some airy, high pathway,
You left us, calling out your name!

— *Our Dumb Animals.*

People didn't really know very much about that, Paul, until airplanes were invented. They used to make some very strange guesses. But I was reading a book the other day that told some things that have been observed during the last few years. It has been found that some of the smaller perching birds, such as larks and buntings, travel from twenty to thirty-seven miles an hour, while ducks travel from forty-four to fifty-nine miles in an hour. The greatest speed definitely recorded was that of some swifts who circled about an airplane in Mesopotamia that was traveling at sixty-eight miles per hour; so the speed of the swifts is estimated at seventy miles an hour, and they can easily increase this to the rate of fully 100 miles if they are frightened.

People used to believe that birds traveled several miles above the earth, but they have learned by watching them from airplanes that most of



them fly below 5,000 feet, and practically never above 8,000 feet above the earth. Ordinarily they seem to like to fly below the clouds, and on foggy or rainy nights they pass very near the earth. That is our best chance to see and hear them.

"I think the most wonderful thing," says May, "is the great distances they travel. Why, mother was reading an article a while ago that said that one bird, called the arctic tern, I think, travels from near the north pole clear to the south pole and back every year."

That's true. The first arctic tern's nest that was found was only 450 miles from the north pole, and they spend their winters 11,000 miles to the south. Robins, juncos, and many other birds nest in the Northern States and Canada and winter near the Gulf of Mexico. And the nighthawk that nests in Alaska will go way to Argentina to spend the winter. The small land birds who make the longest journeys are swallows, warblers, and flycatchers of Northern and Central Europe, who migrate to South Africa.

There are so many things to learn, children, about these yearly journeys of our little friends! Why, we have not talked at all about how they change their clothes while they are away, or how they find food during their travels, or how prompt they are about coming back at a certain time, and many other things.

But one thing we should be sure to remember is the loving care that Jesus has for these little creatures of His, and how He sees and cares for even the weakest little birdling who gets lost from his flock.

COUSIN JOY.

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"DOTH the hawk fly by thy wisdom, and stretch her wings toward the south?" Job 39:26.



The Mercy of God and the Dreadfulness of Sin

BY GWYNNE DALRYMPLE

THE mercy of God is greater than we can understand. It partakes of the qualities of God Himself. It is as unlimited as His omnipotence, as penetrating as His omniscience. It forgives David for his willful sin. It rescues Mary Magdalene from scandalous vice, and raises her again and again until she is saved, re-deemed, born into the kingdom of God. It pardons Peter's blasphemy and denial,—a blasphemy committed and a denial made at the time of our Saviour's greatest need.

It calls Bunyan from the foolishness of dancing on the village green of Elstow, to the work of describing salvation in language so simple that even fools can understand it. It tells Luther in the Erfurt monastery, where he is surrounded by images and candles and fonts of holy water, that pious vigils and long fastings avail nothing to save the soul; that all the indulgences of popes cannot excuse sin, nor all the pilgrimages to far shrines atone for it; but that only in the sacrifice of Christ is found salvation, and only in the mercy of God can man hope.

And this mercy reaches out to all men. It is not excluded from the kings and princes of this world; and on the other hand, it is not deterred by the poverty of the poor or the wretchedness of the destitute. Speaking with authority to the man of outwardly correct life, who is respected in his community, it tells him that he needs something more than mere moral smugness if he would be born into the heavenly kingdom; tells him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Speaking also to the most abandoned of men, he who is despised in his community, it tells him that out of his wretchedness, his weakness, his sinfulness, God calls him, offers to lead him into the gates of Paradise and up to the bosom of Abraham.

The mercy of God appeals to those who have never yet accepted Christ as their Saviour, and beseeches them to open their hearts to Him, to know Him as their Redeemer and their King. The mercy of God likewise

appeals to those who have been a long time in the Christian way, and pleads with them to yield their lives more fully and more unreservedly to doing the will of God, so that His grace may shine out from their lives into the dark world.

And this mercy, which extends to the highest and to the lowest, which calls the outwardly impeccable and the outwardly degraded, and which

What Wouldst Thou?

BY JESSIE F. SANDERS

WOULDST thou find God? Then humble self

To bow before His face;
Confess thy sins before His throne,
And ask Him for His grace.

WOULDST thou find peace? Accept His word,

Believe His promise sure;
First John, one, nine, doth show the way
Forgiveness to secure.

WOULDST thou have life, eternal life?

There is but one sure way:
Accept the Christ and follow Him,
Thou wilt not go astray.

WOULDST thou find joy and happiness,

Such as the world can't know?
Thy service, then, to others give,
And start thy heaven below.

speaks to the one who is not yet within the fold of Christ, and to the one who has for a long time known the joy of salvation,—this mercy is for you and for me. We do not have to buy it; indeed, we cannot buy it. We do not have to earn it; in fact, we cannot earn it. But rich and warm and tender, the mercy of God is poured like a flood over every soul who will receive it, and is cast as a mantle around every mortal who yearns for it. "What shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31.

Beginning and Result of Sin

But though the Christian may safely trust in the mercy of God, it is well for him to remember the dreadfulness of sin. Sin arises from the smallest beginnings and leads to the most terrible ends. An archangel, bowing in the radiance which

streams from the presence of the omnipotent God, wonders in his mind why he cannot become equal to the eternal Being whom he adores. The result is the entrance of sin into the universe, and all the misery of the last six thousand years.

An Oriental monarch, wearied with the cares of government, at the time of the evening sacrifice walks upon the roof of his palace, and from this point sees a beautiful woman, the wife of one of his captains, washing herself. The result is the sin of adultery, the sin of murder, the disruption of family life, the insurrection of proud, rebellious sons against a stricken father, and all that long train of incest, treason, and blood which makes the last years of David, whose life began like a clear spring day, end in a grim twilight.

A disciple travels for three and a half years with his Master among the hills of Judea and through its villages; he preaches the coming of the kingdom, and by the power of the Lord he casts out demons; because of his financial ability he takes charge of the purse belonging to the little company of the Messiah's followers; but he yields to the temptation of avarice, from avarice he turns to unbelief, from unbelief he proceeds to betrayal. The result is a lost soul and a rotting corpse in the field of Aceldama.

Insidious Workings of Evil

Who can sin, and sin safely? Not one. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22. It is easy for people, especially young people, to reason that a certain indulgence is for "only this once." The phrase may express their intention, but it cannot guarantee the results. Sin issues no insurance, makes with the sinner no covenants which it is bound to keep. There has been a first wine cup for every drunkard, a first purse for every thief to steal, a first impure thought for every licentious mind, a first desecration for every fallen woman, a first stumbling for every broken life that this world has ever seen. Some one has remarked that

whoever yields himself to sin submits himself to the law of falling bodies; that as he goes farther into the depths of sin, he goes faster. The comparison is truthful; and how many, having once succumbed to temptation, find it more impossible to reverse their course than to turn back the cascading waters of Niagara!

The Leprosy of Sin

Because sin may begin in the most insignificant and most imperceptible way, and yet lead to the most terrible results, it is compared in the Scriptures to leprosy. In its onset this disease is the least alarming of maladies. It produces in its victim none of the burning fevers of typhoid, or the painful eruptions of smallpox; indeed, its first symptoms are less discomforting than those of a common cold. The slight brown patches which appear on the hands or feet or face; the drying of the skin over limited areas of the body, do not distress the victim, and unless he is aware of the nature of his sickness, scarcely concern him.

But the leprous taint, received into the body, lives with every breath of the lungs and leaps with every beat of the heart. The leprosy spreads. It runs with the blood into the most remote parts, so that the very stream which God ordained to nourish and preserve the tissues, becomes the means of their destruction. The nerves of the body thicken and degenerate. Sensation diminishes. The tendons contract, the muscular power fails as the body wastes away. The fingers and toes wither to claws, then drop away, turning the hands and feet into stumps. Paralysis appears. And this dreadful combination of symptoms continues, not for a week or a fortnight or a month or a year, but may extend to ten or twenty or thirty years!

So, we think, it is with sin. It may start with no signal of calamity, but it always ends in misery and desolation. Its very nature is to spread; and as it spreads, to destroy. We cannot quarantine it in our lives, we cannot segregate it to a particular portion of our existence. Its germs run through the whole current of our character, and tincture our whole being with their defilement. It destroys the sensation of our conscience. It contracts our soul. It paralyzes us toward God. "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24.

Sure Results of Sin

The mercy of God cannot be over-emphasized nor its power exaggerated. Yet even the mercy of God, while it forgives the guilt of sin, does

not always remove the natural results of sin. It is part of our world's bitter tragedy that evil should be allowed to bear its unhappy fruit, quite regardless of the intentions with which persons may commit evil. The drunkard may intend only to satisfy his own appetite; perhaps he does not deliberately plan to starve his family, to break up his home, to transmit to his children weakened minds and diseased bodies. The licentious and immoral may seek only the gratification of their own lusts, and may not necessarily contemplate the trail of corruption and vice and degeneration which proceeds from their activities. But evil is the necessary result of evil, and sin follows sin, producing after its own kind.

Let us again recall the case of David. When he had sinned, he repented sincerely and fervently; the mercy of God was extended to him, the divine pardon removed his transgression. Yet from the forgiven sin a chain of evil circumstances still flowed on. The wickedness of Amnon went unpunished because a guilty father felt that he could not punish a guilty son; the insurrection of Absalom arose because when the king had lost the respect of his people, he had lost with it their loyalty; and the despisers of God, from Shimei to Ingersoll, have continued to blaspheme because a man after God's own heart broke the law which he was pledged to observe.

So evil must be allowed to work out its natural course, that all the universe may see its wickedness. And when once a man yields his life to wrong, how can he predict the course of its operation, or foresee the results which his conduct may bring about?

Power of Influence

Sin grants no insurance, and makes no covenants. Even assuming that we ourselves should be secure (as is by no means certain), how can we know that others, led on by our example, will remain secure? How can we be certain that others, laboring under a greater weight of inherited tendency or struggling against a less happy environment, may not by our example be led into traps of sin from which they will never escape? How can we feel sure that our fellows, drawn from the paths of righteousness by our example, may not wander so far that they can no longer glimpse that perfect sacrifice which alone can atone for their sin and for ours? "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Ye that love the Lord, hate evil."

But let us think again of the mercy of God. We have mentioned the dreadfulness of sin because it is a matter which should ever be before us,—us, of all people, who live in an age when it is markedly fashionable to make a mock of sin, as Solomon said the fools do. Yet let us consider again the mercy of God. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 26. Then we may look to God expectantly. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." Ps. 103: 17. Then if we come to God with reverent faith, His mercy will be upon us.

And again, there is the promise pointing to the eternal sacrifice made for all men, "but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12. Let us receive Him into our hearts by faith, knowing that when He dwells in us He can destroy the power of sin.

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They Took the Bible Seriously

SOME time ago one of the Bible Society's Mexican workers in Denver, Colo., invited a Mexican family to attend the services of the First Spanish church. They accepted the invitation, and were so impressed with the services that they returned on several succeeding Sundays. Their interest in the Bible was aroused, and they immediately bought a copy and began reading it. One day the father of the house read 1 Peter 4: 3: "For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revelings, carousings, and abominable idolatries."

At this point the wife interrupted him, and said, "Wait a minute." The husband stopped reading, and she, standing on a chair, began pulling down images which they had in large numbers, and putting them into the stove.

The husband was amazed, and said, "What are you doing?"

She answered, "Well, if these idols are an abomination to my God, they are to me too."

It would be hard to doubt the sincerity of those who so definitely back up their confessions with their actions, and it is a satisfaction to report that the family members have remained faithful to their obligations, and that they have been instrumental in bringing about twenty other persons into the church.—*World Service News.*

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

California Conference Evangelistic Work

BY G. A. ROBERTS

At the present time O. A. Troy, of the California Conference; J. E. Johnson, of the Southeastern California Conference; Miss Sarah Crowe, Bible worker and nurse of the California Conference; and others, are opening an effort in the interests of the Negro work in the university town of Berkeley, Calif. They will use a tent, and combine with their effort the medical and dietetic work.

At Santa Rosa, O. A. Hall, R. J. Bryant, Eugene Brown, Mrs. Lottie Kuhns, and local workers will soon open an effort in a hall. Santa Rosa has had the advantage of a six months' health school conducted by the St. Helena Sanitarium in conjunction with the above-mentioned workers. This was followed by an excellent camp meeting, and now it is planned to continue with an evangelistic effort.

At the following places, ministers have been asked to organize the local churches into evangelistic companies, and to hold a series of evangelistic meetings, either in the church or in a hall: Santa Cruz, L. E. Folkenberg; Monterey, C. F. Folkenberg; King City, I. P. Dillon; Eureka, F. G. Young, with the help of Humboldt Academy students and teachers; Mountain View, H. M. J. Richards. Pacific Union College theological students will hold efforts in adjacent localities.

At San José, A. O. Tait has for

some months been holding a wonderful series of studies in the church, and has plans for future work. The San José church has rallied in a good way to the meetings held, and the work is making good progress in that place.

The First Missionary to and From Rumania

BY P. H. HERMANN

THE 26th of August, 1898, and the 30th of June and the 11th of August, 1929, are historical dates of great meaning for the advent message in Rumania. On the first date two missionaries introduced a new era for the preaching of the advent message in this part of the world.

On the 26th of August, 1898, thirty-one years ago, Brother J. F. Huenergardt from America arrived in Klausenburg, which at that time belonged to Hungary. Brother Huenergardt was at that time twenty-one years old. No Adventist members greeted him, because there were none. There were only a few friends of the truth, and these were very much scattered. Brother Huenergardt's work was not confined to Hungary, but extended all over Rumania, Serbia, and through the entire Balkan States. In 1912 these fields were organized into the Donau [Danube] Union Conference, with Brother Huenergardt as the first

In addition to this, five evangelistic efforts in San Francisco, Oakland, Vallejo, and Burlingame are to be conducted by the teachers and students of the San Francisco Field Training School. These have already been mentioned in the REVIEW. A number of these Field Training School students who will take part in these five efforts are also graduates of our colleges, sanitariums, or other schools.

president. The Lord greatly blessed the work of this pioneer in Southeastern Europe. In 1914, when the World War began, there were already in the Danube Union more than 3,000 believers and sixty mission workers.

On Dec. 26, 1918, after twenty-one years of labor, Brother and Sister Huenergardt left these fields which they had learned to love, and returned to America. They left many true-hearted friends who were very anxious to see them again. Finally after ten years' absence the brethren and sisters had the privilege of greeting Brother Huenergardt again. On the 7th of August, 1929, he and Mrs. Huenergardt arrived in Grosswardein, Rumania. The Lord had greatly blessed the work in this land during those ten years, and Brother Huenergardt saw many changes. The most of the faces which he saw in the meetings were new to him. All the first members had grown old, and few remained in comparison with the new ones who had been won to the truth. Brother Huenergardt visited the different churches, every day finding him with a new group. All eagerly came together to see and hear him. We had some blessed meetings together.

On the 11th of August, at Temesvar, we had a special gathering. The brethren gave a reception welcome to Brother and Sister Huenergardt, the first missionaries who had come to this field from America; and it was also a farewell for Brother and Sister C. Tolici, the first missionaries to be sent out from Rumania. These workers are to go to Madagascar. We are glad that Rumania can send out these missionaries, and place herself in the



Brother and Sister C. Tolici Bidding Their Coworkers Farewell at Temesvar, Rumania, Before Leaving for Africa

list of fields that can prepare and send out missionaries.

At present, Rumania has almost 9,000 members. It has taken nearly thirty years to come to this place, but now the Lord's work here has so grown and developed that Rumania can begin to send out missionaries. No more must we simply read of how other lands are sending out missionaries, but now the call for workers comes direct to us in this field, and we are glad to be able to answer the call and hold a farewell service.

In our annual conference for Banat and Transylvania, Brother A. V.

Olson, president of the Southern European Division, had presented an earnest call to the brethren and sisters for a missionary for Madagascar, and had told us that the time had come for Rumania to give workers to other lands. Nearly all the young people present expressed themselves as ready to enter the Lord's work in any part of the world where He might call them. At the same meeting 300,000 lei were given to help carry on the work in mission fields. It was a blessed experience to see the enthusiasm and earnestness of the young people at this conference.

ence session was held, but special attention was given to the spiritual

The Georgia Camp Meeting

BY O. MONTGOMERY

THE Georgia camp meeting was held in a beautiful oak grove in a good residential section of the city of Atlanta, August 22 to September 1. Like the other camp meetings held in the Southeastern Union, this was an excellent meeting. I think the arrangement of the camp was equal to anything I have seen in all the camp meetings I have attended this year. Special mention should be made of the dining tent, because of its attractiveness, with floral decorations, new furniture, and splendid appointments. There was one of the best dining arrangements I have seen during the season.

The writer, with Mrs. Montgomery, greatly enjoyed this meeting, inasmuch as we lived in Atlanta while connected with the Southeastern Union Conference just before our departure for South America. It was

our privilege to meet many old friends and former acquaintances from all over Georgia. The meetings were well attended, especially the night meetings, and a real interest was manifest on the part of visitors from the city.

A spirit of deep earnestness characterized the meeting throughout. On the last Sabbath fifty-nine came forward, giving themselves to the Lord Jesus, a large number of them for the first time.

This meeting had the best attendance of any camp meeting ever held in Georgia. Sabbath school records show that 550 of the 761 members of our white Sabbath schools were on the camp ground the last Sabbath. More than ninety family tents were pitched on the grounds.

Good results were realized from the personal efforts of ministers and workers. Twenty were baptized during the meeting, making a total of 114 baptized in the conference since the beginning of the year. The reports also showed a gain of 23 per cent in mission offerings for this year compared with 1928.

Our hearts rejoiced as we saw not only ministers and other conference workers, but also lay members coming to the camp meeting, bringing with them the converts they had won to the message during the year.

There were present L. A. Hansen, O. Montgomery, and Lloyd Christman from the General Conference; W. R. French from Washington Missionary College; Clarence Lawry from the Review and Herald; L. L. Skinner from the Southern Publishing Association; J. H. Behrens and B. H. Shaw from the Southern Junior College; and Dr. W. E. Westcott from the Florida Sanitarium. W. H. Heckman of the Southeastern Union Conference, with his department secretaries, took an active interest in the meetings. No confer-



C. Tolici and Family, the First Missionaries From Rumania, Sent to Madagascar, Africa

needs of the people, and preparation for service.

Mission offerings at the meeting amounted to \$2,016 in cash and pledges.

Chesapeake Camp Meeting

BY G. W. WELLS

THE annual camp meeting of the Chesapeake Conference was held in Catonsville, Md., on the conference grounds, August 22 to September 1. These grounds comprise about seven acres, part of which is covered with large oaks, which afford delightful shade.

The churches in the conference were well represented, and an excellent spirit prevailed throughout the meeting. Over and over again the people were heard to say, "This is the best camp meeting we have ever had."

The six o'clock devotional meetings, all of which were opened in the large pavilion by J. A. Leland, president of the conference, were unusually well attended. As the Morning Watch texts for the day were studied, and the preceding ones reviewed, hearts were touched and souls stirred. Prayers and testimonies gave evidence of an earnest desire on the part of those present to draw near to God.

The deeply spiritual sermons and special instruction given by the General and union conference brethren, and the president and teachers of the Washington Missionary College, were greatly appreciated.



J. F. Huerngardt (left), the First Missionary to Rumania, in 1898, Greeting the First Missionary, C. Tolici, to Be Sent From Rumania, in 1929

The daily health lectures by Miss Esther Bergman were helpful and practical, and we trust will bear fruit in all parts of the conference, and lead the people to adopt higher standards of healthful living.

A good response was made by the young people to the efforts put forth in their behalf by the leaders in the Missionary Volunteer Department. One of the outstanding features of the young people's work, was the full attendance at the early morning devotional services.

The Juniors took a special interest in their work. Among other activities, they disposed of 200 of the Anti-Tobacco number of the *Youth's Instructor*. A number of the young people and juniors took their stand for the Lord, and plan to be baptized in their home churches at an early date.

The Sabbath school offerings to missions amounted to \$474.11 for the two Sabbaths. In addition to this, about \$1,000 was pledged for missions.

A new sanitary dining pavilion had been erected before the meeting, and this was thoroughly enjoyed by all present.

The literature sales were good, and the assistance given by the Review and Herald Publishing Association in this department was greatly appreciated.

Every phase of the work received attention. The people were instructed, encouraged, and, I believe, inspired to greater activity, and were led to appreciate more fully the high value of deeper consecration and heart holiness.

Gleanings From the Field

Six persons were recently baptized in Reedley, Calif.

TWELVE were baptized a short time ago in Scranton, Pa.

A NEW church of nineteen was organized August 24 at Faribault, Minn.

SEVEN were recently baptized in the Charleston (W. Va.) No. 2 church.

THE September *South American Bulletin* reports the baptism of twelve in South Brazil.

THE close of the tent effort at Eau Claire, Wis., was marked by the baptism of six on August 31.

SABBATH, August 31, eleven persons were baptized in Dolton, Ill., as the first fruit of a summer tent effort. Seven were baptized on this same Sabbath, at the close of a tent effort at Brookfield, Ill.

AMONG the eighteen candidates who were recently baptized in Ione, Wash., were some who took this step in the face of threats against their lives. One mother with her son and daughter had been keeping the Sabbath for twelve years, and at last decided that they could not let bitter opposition keep them any longer from following all the way.

NEARLY two thousand converts were baptized last year in the Inter-American Division. There was a net gain in the membership of 1,500, bringing the present membership in that field up to between 13,000 and 14,000.

TWELVE persons were baptized at Hilda, after a two months' effort, and eleven from some meetings last winter in Hanna, both being in the Alberta Conference, Canada.

MORE than 500 were baptized in the Kenya Mission in East Africa last year, and an approximate average yearly increase of 100 per cent has been made since 1925.

SIXTEEN persons were baptized, and two others, who were satisfied with their former baptism, accepted the message as a result of the meeting at Leedey, Okla.

As a result of reading "Our Day" and having a few Bible studies, twenty-four are keeping the Sabbath along the Demerara River in British Guiana.

SEVEN of the fourteen baptized at Macrorie, in the Saskatchewan Conference, Canada, August 10, had been pupils of the church school during the past year.

At the close of a pleasant gathering of the new Drums and Tamaqua church on the banks of Niscopeck Creek in Pennsylvania, seven candidates were baptized.

AFTER the baptism of ten, a new church of fourteen was organized at Harbor, Oreg., September 7. This interest was begun by the selling of the 25-cent books.

As a result of work among the Ukrainian people in the Alberta (Canada) Conference, twenty-two were baptized at Fish Lake on August 4.

THE recent baptism of fifteen at Missoula, Mont., as a result of the summer's effort, brings the total number baptized there this year to thirty-nine.

Six Rumanian young people were recently baptized in the Memorial baptistry in Omaha, Nebr.

BAPTISMS for a single month recently in the state of Rio Grande do Sul, Brazil, were seventy-eight.

At the first baptismal service in Lexington, Ky., ten were baptized and sixteen others are nearly ready for baptism.

SINCE the closing of a tent meeting in Knoxville, Tenn., August 10, nineteen have been baptized and others will soon be ready.

FOUR of the thirteen who were lately baptized in Tampa, Fla., were members of one family. Another baptismal class has been formed.

Appointments and Notices

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon-hour as an appropriate time for remembering these special requests.

A reader requests prayer for the conversion of her children and for help in financial troubles.

A sister in Idaho requests prayer that her son may speedily recover from a nervous breakdown.

A South Carolina sister requests prayer for the restoration to health of her sister, that she may care for her little girls.

A brother in the West Indies desires prayer for deliverance from an embarrassing affliction, that he may be active in missionary work.

A New York sister asks prayer for her sister, who has nearly abandoned the truth, and for the conversion of this sister's husband.

A sister desires prayer that she may be more consecrated, also that her husband may fully live the truth, that their home may not be broken up.

Prayer is requested by a sister in California for the conversion of a brother who drinks, and for the healing and conversion of a niece and a cousin.

A California sister who is almost blind and has been given up by specialists as a hopeless case, requests prayer for "sight enough to read the Review."

A Canadian sister desires prayer that a child who is being treated for cretinism may learn to talk; and that the sight of an aunt, who has been blind since a fall, may be restored.

A mother in Oregon asks prayer that a son who is a nervous wreck from service in the World War and who drinks and smokes, may give his heart to the Lord and be saved from his evil habits.

An Arizona sister requests prayer that her husband may overcome the tobacco habit, and that he and her son-in-law may return to the truth; also that her son and his family may be more consecrated.

A mother in Louisiana requests the prayers of the Review family for the conversion of her two sons, and for restoration to health of the younger; also for a brother and his wife, whose son has recently accepted the truth, and who are much opposed.

An isolated sister who is doing all she can in the way of Bible work and distribution of literature, makes four requests of the Review prayer band: (1) For her husband, who has recently returned to the truth; (2) that their relatives may not so bitterly oppose them; (3) for an afflicted child of four years who cannot talk; (4) that the Lord will somehow open the way for their two boys to go to church school.

Colporteurs' Summary for August, 1929

Unions	Agents	Hours	Value 1929	Value 1928
North American Division				
Atlantic	96	8699	\$ 14183.18	\$ 21087.60
Central	97	5837	7209.90	7762.68
Columbia	169	14851	21925.78	26360.69
Eastern Canada	---	---	---	7171.08
Lake	216	15571	20184.12	23033.50
Northern	54	3658	4545.30	7946.70
North Pacific	44	3550	6245.15	7690.00
Pacific	67	3719	10934.06	12470.25
Western Canada	88	9754	21119.55	23485.10
Southeastern	54	4629	9137.15	11092.05
Southern	38	3889	7113.50	13289.35
Southwestern	47	4805	14021.30	15647.39
	970	78962	136623.99	177036.39
African Division				
	---	---	---	3752.70
Australasian Division				
	---	---	---	33064.88
Central European Division				
Arabic	---	---	---	187.47
Bulgarian	11	1246	229.88	116.28
Czechoslovakian	62	9125	3093.00	2934.27
East German	137	13579	5976.14	8768.60
Hungarian	50	7050	1905.65	1459.12
South German	77	11751	8850.39	10172.88
West German	162	25111	12759.26	10602.64
	499	67862	32814.32	34241.26
Northern European Division				
Baltic	88	11083	2770.55	1650.12
British	93	10739	10240.08	9760.25
Iceland	9	1718	2431.55	2716.36
Nigerian	---	---	14.86	---
Polish	57	6866	1040.12	978.23
Scandinavian	159	21939	14939.11	13756.85
	406	52345	31436.27	28861.81
Southern European Division				
Franco-Belgian	49	4542	3250.25	7422.41
Iberian	31	3641	1912.51	1180.49
Italian	37	4610	1700.14	---
Jugoslavian	52	4424	913.35	1495.21
Mauritius *	5	1154	122.18	9.98
North Africa	12	943	904.66	---
Rumanian	80	13172	2729.22	2357.58
Swiss	42	5786	4766.62	---
	308	38272	16298.93	12465.67

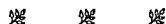
Unions	Agents	Hours	Value 1929	Value 1928
Far Eastern Division				
Central China	20	1402	\$ 1978.78	\$ 2672.46
East China	---	---	---	1082.65
Japan	12	1434	826.73	1725.35
Malaysian	---	---	---	6836.89
Manchurian	---	---	---	1382.69
Philippine	88	9361	6705.62	---
South China	---	---	---	2099.50
	120	12197	9511.13	15799.54
Inter-American Division				
Antillian	35	3133	5834.30	4049.96
Central American	32	2568	6322.48	1808.37
Colombia-Venezuelan	---	---	---	2611.32
East Caribbean	14	1815	1508.41	---
Mexican	40	2904	3029.75	3365.60
	121	10420	16694.94	11835.25
South American Division				
Austral	---	---	---	11751.89
East Brazil	34	3089	4033.41	3319.04
Inca	---	---	---	2162.12
South Brazil	60	10806	11724.00	7691.75
	94	13895	15757.41	24924.80
Southern Asia Division				
	45	6415	2003.22	5358.66
Foreign Totals				
	1593	201406	124516.22	170304.57
N. American Totals				
	970	78962	136623.99	177036.39
Grand Totals				
	2563	280368	261140.21	347340.96
* Two months' report.				

COMPARATIVE BOOK SUMMARY

	1926	1927	1928	1929
January	\$128429.45	\$228425.25	\$218796.43	\$245677.30
February	251755.08	228447.76	221098.65	188073.90
March	240968.79	246251.38	212849.48	192937.40
April	273574.41	215716.64	215326.55	258942.95
May	241402.18	192349.05	258530.53	305508.11
June	329559.12	325807.62	325030.88	378203.20
July	391040.40	327515.58	329518.76	400009.57
August	282732.58	330138.57	347340.96	261140.21
September	241251.56	234729.35	219549.42	---
October	202774.36	189151.73	195510.14	---
November	199192.28	207055.82	215962.48	---
December	224287.15	222395.31	225171.18	---
	\$3006967.34	\$2947984.06	\$2984685.46	\$2230492.64

Prayer for the conversion of her husband, who is a drunkard, is desired by a California sister.

Prayer for personal victory is earnestly requested by a busy mother with a large family. She is the only one of her relatives who has accepted the truth, and is anxious so to live it that her husband and others will be converted.



PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Bernice Parr, 719 East 108th St., Los Angeles, Calif. Seventh-day Adventist literature for missionary work.

Mrs. Arthur C. Bellore, 123 McLeod Ave., Ironwood, Mich. Signs of the Times, Instructor, Present Truth, Life and Health, Our Little Friend, and other magazines, and tracts for use in missionary work.

Miss Olive Dwyer, Public Hospital, Black River, Jamaica, British West Indies. Continuous supply of Review and Herald, Signs of the Times, Life and Health, and other papers, and tracts for distribution in the institution.

Mrs. N. L. Howard, Worthington, Ohio, desires to thank all who have sent her copies of the Review, Youth's Instructor, Liberty, Life and Health, Present Truth, Signs of the Times, and Watchman, for distribution, and desires to have these publications forwarded to her continuously.

OBITUARIES

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

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

Nelsen.—Mrs. Almeda Nelsen, née Haughey, was born near Sabina, Ohio, Oct. 9, 1875; and died at Mt. Vernon, Ohio, Aug. 31, 1929. She was a member of the first class that was graduated from Mount Vernon Academy in 1898. She labored three years as a Bible worker in the Ohio Conference, when she was called to teach in Emmanuel Missionary College at Berrien Springs, Mich. She later taught in the academy at Lodi, Calif., and was preceptress for some time in the medical college at Loma Linda, Calif. Accepting a call to the foreign field, she spent two years of fruitful service in Nassau, Bahama Islands. She was married in 1911 to Fred E. Nelsen, who died within a year after the marriage. She is survived by three brothers; Arthur C. Haughey, of Kincaid, Kans.; Elder Allen G. Haughey, of Sapulpa, Okla.; and Elder Stephen G. Haughey, of Grand Island, Neb.; and by one sister, Mrs. Margaret Hilliard, of Mount Vernon, Ohio. L. D. Warren.

Whitney.—Mrs. Nettie Holt Whitney was born in Keene Valley, N. Y., April 19, 1849; and died Sept. 21, 1929. Twenty years after accepting the message under the labors of Elder S. B. Whitney, she was united with him in marriage. They labored together in this work for twenty-nine years.

Gott.—Mrs. Ellen R. Gott was born in Greenville, Minn., Feb. 28, 1861; and died in Pequot, Minn., Sept. 11, 1929.

Alston.—Robert Minford Alston was born at Halifax, N. C., June 30, 1852; and died at Richmond, Va., Sept. 21, 1929.

Scarr.—Mrs. Ellen Scarr, née Medill, was born in Moorefield, Ontario, Canada, Aug. 29, 1868; and died at Jaroso, Colo., Sept. 1, 1929.

Young.—Isaac E. Young was born in Milton, Pa., Jan. 25, 1856; and died in Portsmouth, Va. His wife and eight children mourn their loss.

Madison.—Mrs. Gertrude S. Madison, née Barnes, was born in Birmingham, Ohio, Aug. 24, 1849; and died at Sanitarium, Calif., Sept. 14, 1929.

Garrison.—George Garrison was born in Iowa, Jan. 24, 1857; and died in San José, Calif., Dec. 26, 1928. Three children, his sister, and two brothers survive.

Small.—Mrs. Jessie Mabelle Small, née Hardy, was born in Ohio, Nov. 25, 1878; and died at Loma Linda, Calif., Sept. 19, 1929. Her husband and two children survive.

Markham.—Mrs. Mary Butler Markham was born June 2, 1859; and died in Petersburg, Va., Aug. 2, 1929. She was the mother of Elder William A. Butler of Wisconsin.

Cummings.—G. W. Cummings was born in 1853; and died Aug. 28, 1929. He accepted the truth thirty years ago, and was a member of the South Side Church in Chicago, Ill.

Dillen.—Mrs. Esther Wicker Dillen was born at Altoona, Pa., Aug. 8, 1870; and died at Fullerton, Calif., Sept. 12, 1929. She is survived by her husband and two daughters.

Harrison.—Robert M. Harrison was born Jan. 20, 1856; and died in Terre Haute, Ind., Aug. 11, 1929. He was an ordained laborer in the Indiana Conference for several years.

Thomas.—Mrs. M. F. Elmore-Thomas was born in Illinois; and died at Gentry, Ark., in August, 1929, at the age of eighty-seven years. She accepted the message in 1884, and ever lived and loved it. She leaves four daughters to mourn.

Yeager.—Mrs. Nellie Yeager was born June 17, 1886; and died at La Fayette, Ind., July 31, 1929.

Kelly.—Francis Kelly was born in Ohio, Sept. 8, 1846; and died in La Fayette, Ind., June 25, 1929.

Light.—Lizzie K. Light was born in Lebanon, Pa., May 8, 1852; and died at Richmond, Va., Sept. 26, 1929.

Glazier.—Mrs. Harriet Glazier, née Webster, died at Owls Head, N. Y., Sept. 16, 1929, in her eighty-sixth year. She is survived by her sister, Miss Amelia Webster, who, in the early days of our work in Africa, served this cause as a missionary nurse in that field.

Dasent.—Oscar Carlyle Sealy Dasent, second son of Elder and Mrs. Dasent of Cleveland, Ohio, was born in Birmingham, Ala., Nov. 12, 1912; and died Sept. 15, 1929. Elder Dasent labored in the British West Indies before taking charge of the colored work in Cleveland.

Stilson.—Mrs. Huldah Louisa Stilson, née Chandler, was born near Sherwood, Mich., June 10, 1846; and died in Takoma Park, D. C., Sept. 16, 1929. Two sons, four grandsons, and one granddaughter survive.

Hook.—Richard Hook was born in Gloucester, England, Dec. 5, 1838; and died at the home of his son, Richard Hook, Jr., in Mountain View, Calif., July 4, 1929. In his early life in England he joined the Methodist Church.

He came to this country in 1885, and soon after learned the third angel's message in Chicago. He took hold of it seriously, and was an active worker in the Illinois Conference at the close of the last century, and for many years thereafter. The conference fitted him out with a fine colporteur wagon, and he went all through that country selling Bibles and our literature. Later he went to Tennessee to continue the same kind of work. When his age finally made it impossible for him to continue the work longer, he joined his son at Takoma Park, D. C., finally coming to California about nine years ago, where he lived until the time of his death. Few men among us have made a deeper impression of the sincerity and integrity of their Christian experience.

A. O. Tait.

Rambo.—Elizabeth Louise Rambo was born at Camden, N. J., Sept. 3, 1890; and died at Takoma Park, D. C., Sept. 29, 1929. Being the daughter of Adventist parents, Elder Jacob W. and Anna Ray Rambo, she was baptized by her father at the age of ten years and united with the church. Sister Rambo received her academic training at South Lancaster and the Washington Seminary, now Washington Missionary College. Coming to Washington Sanitarium, she entered the Training School for Nurses, passing State board examinations in 1924, and graduating in the class of that year. She enjoyed this course of training, but was never able to go on with her profession, because of the illness which came to her at the time of her finishing year. During the last five years she received loving care at the Washington Sanitarium, and exerted an influence for good in the lives of the girls who came in contact with her. An adopted sister, also a graduate of Washington Sanitarium, Mrs. Charlotte Sutter, lives in California. Aunts and cousins live in and near Washington. Her friends testify to her life of Christian service.

B. F. Bryan.

Loughborough.—Eleanor S. Loughborough, née Walker, was born in Westmoreland County, Pennsylvania, Dec. 2, 1852; and peacefully fell asleep Aug. 12, 1929. Her father, Eli S. Walker, moved with his family to Knoxville, Iowa, where, in 1860, they accepted the message. The next year, at the request of Elder James White, they moved to Battle Creek, Mich., and Brother Walker became secretary and treasurer of the Review and Herald Publishing Company.

In revival meetings held by Elder and Mrs. White, Eleanor, at the age of ten, with eleven other young people, gave their hearts to God, and were baptized in the Kalamazoo River by Elder White, an opening being made through the thick ice for that occasion. Sister Loughborough all through her life remained true to her early vows in the message of the soon coming of her Saviour.

In 1865 Elder White visited Philadelphia, where he saw girls setting type. Upon his return he tried out the plan in the Review and Herald office. Eleanor Walker (Mrs. Loughborough), her sister, Etta Walker (now Mrs. Homer Aldrich), and Josie Lunt (now Mrs. C. H. Jones) were the ones to begin the work for the Review and Herald. Sister Loughborough and Sister Jones became lovers of the type case, and followed this line of work for a goodly number of years.

April 29, 1873, Miss Walker was united in marriage to Brother E. C. Loughborough. The

passing years following that event to the time of her last sickness, the last of July, 1925, were very happy ones. Having no children of their own, they adopted a son, who left them by death at the age of seven.

It is worthy of note that in the lifetime of one of the first girl typesetters of our message, this movement has now extended to all the principal nations of the world, and is published in more than 130 languages from thirty-three publishing houses and many branches. No movement since the days of the apostles has made such progress.

It will not be long until the Lord, whom our sister loved and served, will come, and the righteous in Him, of both living and dead, will be crowned with immortality at His coming.

M. C. Wilcox.

MRS. C. M. SNOW

Emma Hurlbut Boyd Snow, the wife of Elder C. M. Snow, editor of the Australasian Signs of the Times, died suddenly at her home, Warburton, Victoria, Australia, in the early morning of July 25, 1929. Sister Snow was born at Lyme, N. H., U. S. A., June 10, 1863. She was a member of a large family, having three brothers and seven sisters.

Sister Snow was a graduate of the old Battle Creek College, our first denominational school. At the age of eighteen years she connected with the Pacific Press as proof reader. On Sept. 29, 1892, she was married to Elder C. M. Snow, who also was at that time connected with the staff of the Pacific Press at Oakland, Calif. Sister Snow, however, still continued at her post in the proof-reading room until 1903. During the following three years she occasionally assisted with the proof reading of the institution. In 1906 Elder Snow was transferred to the Review and Herald office at Washington, D. C., where the services of Sister Snow were again requisitioned as proof reader for a considerable time.

In October, 1915, Elder and Mrs. Snow and their only child, Ivanilla, left Washington for Australia to connect with the publishing house there. With the exception of the few months they were absent from Australia attending the last General Conference, Brother and Sister Snow have resided at Warburton, Australia, a period of almost fourteen years.

Sister Snow was an active worker in the Sabbath school until her health began to fail a few years ago. Lately her health had been very poor, owing to heart trouble, and her husband and daughter have passed through a trying and anxious time, especially during the last few months.

On the Sunday before Sister Snow's death, her daughter was married to Brother Clifford Tempest. On the following Wednesday the young couple left Melbourne to connect with the steamship "Aorangi" for America, for the purpose of taking special studies at our college at Washington, D. C.

Sister Snow, in company with Elder Snow, bade farewell to the young people at the train, and returned to Warburton that evening, where she attended to the household duties with unusual cheerfulness, especially considering the strain through which she had passed in parting from her only daughter. In the early morning, however, she arose from her bed, and almost instantly fell to the floor unconscious; and when Dr. Eulalia Richards, of the Warburton Sanitarium, arrived, it was found that life was extinct. After a strenuous life of service, Sister Snow had been suddenly called to rest, leaving her husband and daughter, two sisters, and a large number of nieces and nephews to mourn their loss.

We feel sure our people will sympathize very deeply with Elder Snow and his daughter in their very sad bereavement. Within ten hours of parting from his daughter, as she was leaving for her long trip to America, Elder Snow had the trying experience of losing his wife without a moment's notice.

A large number of friends and sympathizers from the surrounding district attended the funeral at the West Warburton cemetery, the service being conducted by the writer, assisted by Elder G. G. Stewart.

A. W. Anderson.

GEORGE WARREN MORSE

George Warren Morse was born in Williams-town, Vt., April 23, 1847, and died at De Land, Fla., Sabbath morning, Sept. 14, 1929, at half past five o'clock. He was the son of Washington and Olive Morse, who were prominently connected with the advent movement of 1844, and later in the establishment and organization of the Seventh-day Adventist denomination. During his entire life of more than eighty-two years, he was a firm believer in the doctrines of this denomination, doing his utmost at all times to carry the light of truth to others.

In 1855 the family moved from Vermont to Minnesota, then a frontier Territory, where Washington Morse, later assisted by several of his sons, did pioneer work in spreading the message and organizing the Minnesota Conference.

Education was difficult to get in those days, but by dint of hard labor, Warren, as he was known to his intimate friends, secured a good high school and normal training, and at an early age began to teach school.

In 1868 he was married to Lizzie Jane Baker, and together they took a claim in northwestern Iowa; but driven out by the grasshopper invasion, their attention was turned to the newspaper business in southern Minnesota. In a few years he was recognized as one of the prominent newspaper men of that State.

However, having always had a strong desire to be more closely connected with the denominational work, Mr. Morse gladly accepted a call to go to Battle Creek and join the staff of the Review and Herald, and from 1885 to 1889 he was associated with Elder Uriah Smith in editorial work on this paper and other periodicals published at that time. During this time he was also superintendent of the Tabernacle Sabbath school at Battle Creek, and under his leadership many important developments took place in Sabbath school methods and practice.

In 1889 father was invited to go to Canada and establish the book work in that hitherto unoccupied territory, and in response he went to Toronto and became manager of a branch office of the Review and Herald Publishing Company. During nine years in Toronto his special attention was given to the circulation of the denominational subscription books, with the result that hundreds of thousands of copies were distributed from the Atlantic to the Pacific.

In 1898 he accepted an invitation to go to Australia, and spent more than three years there in connection with the health work and with the Echo Publishing Company. Returning to America in 1901, father and mother again settled in Battle Creek, where he was placed in charge of the work of the Battle Creek church as senior elder.

His health seemed to indicate the necessity of an outdoor life, and so in 1907 father and mother came to Florida and settled on a small orange grove. During the twenty-two years' residence here, he enjoyed good health for the most part, due to his being much in the open air and taking a suitable amount of physical work. About a year ago he began to fail, and gradually grew weaker. Many times during his illness, especially toward the end, he expressed himself as ready to go.

Although every one knew well his affiliation with the Seventh-day Adventist Church and his observance of the Sabbath, some fifteen years ago he was asked to become the teacher of the Men's Bible Class of the Presbyterian church, and did not relinquish the position until he had passed his eighty-third birthday. He was everywhere recognized in this community as a profound Bible student.

The funeral was held Sunday afternoon, September 15, at the First Presbyterian church, the sermon being preached by the pastor, Dr. J. E. Abbott, who took occasion to pay a striking tribute to the Seventh-day Adventist people, to father's fidelity to the doctrines of his church, and particularly his faithfulness to the Sabbath. The funeral was largely attended by the people of the city and community, who filled the church with flowers in his memory. He was laid to rest in Oakdale Cemetery, where his venerable father, who died at ninety-three, sleeps. Of the large family of twelve brothers and sisters, but four remain. His companion of over sixty-one years of married life still survives, also his son, Orwin A. Morse, and his son's wife, and one granddaughter.

Orwin A. Morse.

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 31, 1929 No. 44

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

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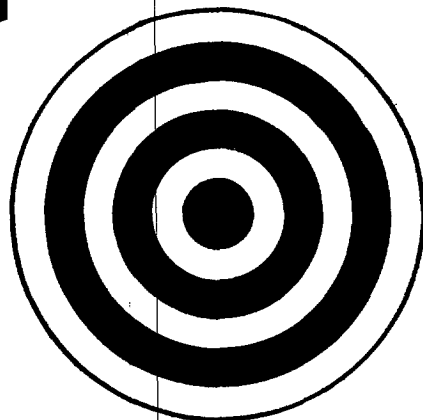
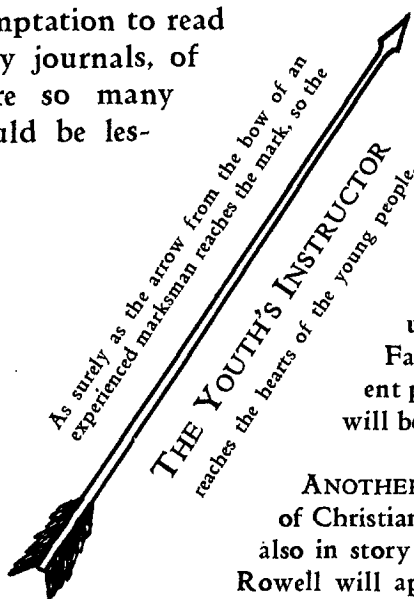
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Begin Now to Plan Your Holiday Gifts

ARE there young people whom you will wish to remember at this holiday season,— son, daughter, nephew, niece, or acquaintance? What could be more appropriate or helpful than a year's subscription to the YOUTH'S INSTRUCTOR — a gift which would hold you in remembrance every week for the entire year? You then would be helping to place in the hands of these young folks reading matter of a high character, and thus the temptation to read the cheap, trashy journals, of which there are so many these days, would be lessened.

Place your order now, and upon request we will start the subscription with the first issue of 1930. An appropriate card will be mailed to the subscriber, with your name as the giver, if you ask to have this done.



SPECIAL FEATURE for 1930

Beginning with the first issue of 1930, there will be published from the pen of Merlin E. Neff a series of about twenty articles under the heading, "Faith of Our Fathers." These deal with the different phases of doctrines in story form, and will be read with interest by young people.

ANOTHER SERIES, under the general subject of Christian Evidences (not the title, however), also in story form, from the pen of Earle Albert Rowell will appear. Brother Rowell in his ministry has answered thousands of questions propounded to him by infidels, and he has written in story form statements which will help young people meet the arguments of unbelievers in God or the Bible.

Elders C. K. Meyers and E. Kotz will continue the interesting narratives of their extensive travels.

And, too, there will continue to appear the many good stories, the inspirational articles, the live, up-to-date mission experiences, and above all the spiritual appeal which has made the YOUTH'S INSTRUCTOR so highly prized by its ever-growing number of readers.

The department for the Juniors will continue to captivate the younger young people. This coming year a number of articles will appear for the Junior girls. Heretofore the Junior boys have had a bit the better of it as far as special articles are concerned, but the coming year the girls will receive more attention.

Price, one year, \$1.75.

Orders should be sent to your conference Book and Bible House



THE MAP BEFORE THE S. D. A. MISSION ENTERPRISES WERE MARKED

A Great Inspiration

Comes to every one who will take a little time
to examine the

New Missionary Map of the World

BECAUSE this map, showing our mission stations and conference headquarters, is the greatest record of achievement that has ever been prepared in this way. Other denominations are using a map of this kind, but there is no comparison between their maps and this one. One of the largest denominations shows nearly 100 mission stations, but this map shows 105 centers of influence, around which are grouped many mission stations. Truly Seventh-day Adventists are literally going "into all the world."

This map is printed on cloth, in many colors, and every center of our work is marked distinctly, so that even a child can locate it. It is 102 inches long and 41 inches wide, and the

way the information is placed on the map, it will be up to date for years to come. It is so designed as to eliminate the distortion of the printing due to the two hemispheres, but every square inch in one place is equal to a square inch in any other location.

THIS MAP SHOULD BE HUNG IN EVERY SEVENTH-DAY ADVENTIST CHURCH IN THE WORLD. It should find its place in the grip of every executive, of every minister, of every missionary who travels, for the fact of what is being accomplished is in itself a great incentive to work harder, to pray longer, and to give more liberally, that God's kingdom may come, and His "will be done on earth as it is in heaven."

The price is \$4, postpaid (Canada, \$6).

1929 Edition

Order To-day

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., OCTOBER 31, 1929

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CIRCULATION MANAGER

L. W. GRAHAM

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

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

THE next issue of the REVIEW will be the Week of Prayer number. This should be carefully preserved for the week of December 14-21, which is the time set apart.

It is not only in Peru that we have schools above the clouds. One of our colleges is at Mussoorie, India, well above many a day's lower cloud strata. Prof. I. F. Blue, head of the college, says that they are having a good school year, and that nine of the students have just been baptized. He adds, "We wish the work in India would grow more rapidly, but we are encouraged by the way it is spreading."

THE spirit of service is surely being poured out upon many a church around the whole world. Note the following from that little paper, *The South American Bulletin*:

"Five laymen are holding regular evangelistic meetings in different Chilean cities, with good prospects, and results already appearing. The members of our churches are 'joining with our preachers in giving the loud cry.'"

Training Native Stenographers

MORE and more in our mission fields the endeavor is being made to train the native peoples to do successfully many lines of work that formerly were carried on almost exclusively by the missionaries themselves. An illustration of this is found in a letter from E. Miles Cadwallader, educational secretary of the Southeast African Union Mission. He writes in part:

"I am trying an experiment, that of training a native office boy, or secretary, who will learn to typewrite, translate, and do mimeograph work, and help me in dozens of ways. I have

had a boy, an ex-teacher, now for a month, and am very much pleased with his progress. Already he has saved me days and days of work, and enabled me to get things done that never would have been done otherwise."

Missionary Sailings

ELDER and Mrs. A. E. Hagen and family, sailed from New York on the S. S. "American Legion," October 5, returning to Brazil from furlough.

Elder and Mrs. F. M. Larsen and little boy, returning to China from furlough, sailed from San Francisco for Shanghai, on the S. S. "Tenyo Maru," September 25.

Mr. and Mrs. R. Oral Garner, of Washington, sailed from New York, October 19, for Balboa. They will engage in evangelistic work in the Central Colombia Mission.

Increases in Southern Europe

STATISTICS are always interesting when they set forth evidence of increase of souls. Here are a few figures sent in by Steen Rasmussen concerning the growth of the Southern European Division:

"Here in the Southern European Division we do have an ever-growing army of 'laymen apostles.' The reports that have come to us covering the first half of this year show that 847 persons have been won through our faithful lay members, as against 196 (which represents a gain of 400 per cent), during the same period of last year in the territory which now comprises the Southern European Division."

"Gigantic Energy"

It is encouraging betimes to find in the writings of those who differ with us so widely in doctrine, some word of appreciation for the activities of this second advent movement. Steen Rasmussen, writing from Bern, Switzerland, cites an interesting statement made by a Catholic writer regarding our work. We quote as follows:

"Recently a little German booklet, entitled, 'Die Adventisten' (The Adventists) fell into my hands. It is written by a certain Catholic doctor by the name of Konrad Algermissen. After having described our organization briefly — the rise and progress of our work, particularly in Europe — and commenting on doctrines, the writer has this to say concerning the activities of our lay members:

"If we consider the gigantic energy of this sect, their willingness to sacrifice, and the apostolic spirit

of all their lay members, then one begins to comprehend why they have such tremendous success. Their laymen apostles are trained in a most efficient manner. They all consider the entire world as their mission field. They are tireless in their activities. They go from house to house; they pass nobody by. All their members utilize every opportunity to make propaganda for their cause."

Tobacco's Fire Toll

ONE of the great tobacco companies rejoices to give publicity to the fact that Americans are using 300,000,000 cigarettes a day. Thus, it is urged, great revenues come into the government by taxation.

However, the newspapers have recently been pointing out the responsibility of the cigarette for many of the disastrous fires that destroy millions of dollars' worth of property. The Butte, Mont., *Standard*, speaking of the great Northwest, which has suffered so heavily, says:

"The smoker throws away his cigar butt or his cigarette, he knocks the ashes out of his pipe, and by these seemingly innocent habits he causes an annual fire damage in the United States of \$45,000,000. The number of fires he starts as a result of these strictly personal activities is estimated at 30,000 a year. Every one of these fires has brought injury and loss to persons other than the smoker."

Alaskan Mission Activities

WE extract these interesting paragraphs from a letter just received from H. L. Wood, superintendent of the Alaska Mission:

"We have just returned from our first visit into the interior of Alaska. It was a very interesting trip, you may be sure, 2,200 miles by boat, 500 miles by auto, and 500 miles by train. "God is going before us in Alaska, and we must take advantage at once of the openings that are opportunities for entering new territory with this message.

"I found, to my great surprise, a farmer living 500 miles from the coast, who had been a reader of the *Signs of the Times* for over thirty years and a Sabbath keeper for twenty-six years. I examined him, and found that he was well informed on all points of the message, and I baptized him in a river near by.

"At Valdez I baptized one lady and at Anchorage two men. These are the first fruits of the labors of our faithful colporteur, Brother S. F. Hance. These baptisms were conducted in glacial streams."