

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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LOOKING DOWN ON JERUSALEM FROM THE MOUNT OF OLIVES

The Passover throngs, worshipers and sight-seers, wending their way along the road leading past the garden of Gethsemane.
(See article on page 18 for a report of our work in Jerusalem.)

BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

Matthew 24:34, 35

"To what generation did our Saviour refer when, addressing His disciples, He said: 'Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away'?"

Evidently our Lord was not speaking from the standpoint of the generation then living, but from that of the generation that should see the completion of the signs which He had just described.

Everything foretold by our Saviour in this line of prophecy as signs, the things that we positively know are timely warnings, have either been fulfilled or are in process of fulfillment, as has been shown many times; and to those who would be in a position to recognize these things as signs of portent, our Saviour says: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin "He"] is near, even at the doors." Verses 32, 33.

It is true other signs are mentioned in Luke 21: 25, 26, but some of them run into the event itself to such an extent that it is difficult to tell where the signs of portent end and the event foreshadowed by them begins.

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and His wrath."

This is true of individuals, and it is true of the world as a whole.

But now, having passed all those things that we know to be signs, and not simply the beginning of the end, the coming of the Lord cannot be a matter of indifference to us, for Jesus has said of the generation that would be in a position to learn "a parable of the fig tree," "This generation shall not pass, till all these things be fulfilled." Truly —

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

The writer recalls hearing years ago as a small boy, a number of Presbyterian ministers discussing informally in his father's home the question of how long it would take to finish the work of giving the gospel to all the world. All who participated in the

discussion were in their prime, but not one hoped to live to see the work accomplished. But now practically the whole Christian world has adopted as its slogan, "The gospel to all the world in this generation." Why this change? Ah, we have reached the generation that is to see this work finished, the generation that shall not pass till all these things be fulfilled.

Think of the wonderful changes that have taken place in the world within the last century. A hundred years ago a large part of the world was closed against the gospel. The interior of Africa was practically unknown; Japan, Korea, and China were for the most part sealed books. India was locked, bolted, and barred by heathenism and caste. In Turkey, Arabia, and some other lands, Mohammedanism barred the way. In Russia the Greek Church seemed an impassable obstacle to the giving of the gospel to the millions in that land. In Italy, Spain, Portugal, Austria, and Belgium, Roman Catholicism sternly forbade the preaching of the gospel, as it did also in South America and many of the islands of the sea. Even Mexico, our near neighbor on the south, was unapproachable.

But a new day has dawned; and now there is scarcely a corner anywhere into which the light of gospel truth has not penetrated. Bible Societies are printing and circulating the Bible by millions of copies every year; all who will, may buy at a price within their means; while to those who have nothing the Bible, in whole or in part, is freely given.

And the meaning of it all is that God has set His hand to the work of giving the gospel to all the world, and it is soon to be finished; then comes the end, "the end for which we sigh."

Think, too, how modern invention has made it easy to do this work, and to do it speedily. Rapid transit by means of steam, electricity, and gasoline has made even the most distant nations near neighbors, until today there is scarcely a nook or corner in all this world that is not in close touch with every other part, if by no other means, at least by wireless. Less than seventy-five years ago all these things were unknown; but more than five hundred years before Christ, an angel of God had said to the prophet Daniel, "Many shall run to and fro, and knowledge shall be in-

creased," and today we see that word fulfilled, literally, strikingly fulfilled, a most significant sign of our times, for it means that the work of giving this gospel of the kingdom to all the world is almost accomplished. "And then shall the end come."

Borrowing Tithe

"Is it right to borrow one's tithe, or any part thereof, and repay it later, adding one fifth, according to Leviticus 27:31?"

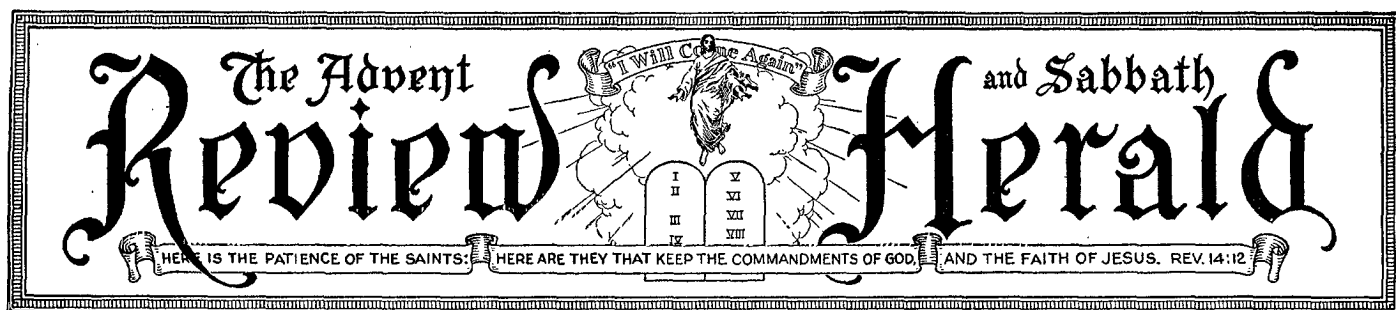
Tithing as practiced now is very different from tithing as practiced by the children of Israel. They tithed in kind; we, almost wholly in money.

A careful reading of Leviticus 27: 30-33 will reveal the fact that retention of the tithe for any reason or for any purpose was strictly forbidden: "If he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

This does not contradict any part of verse 31. If after paying the tithe, that is, after turning it over to the person or persons appointed to receive tithe, anything great or small might be redeemed or bought back by adding a fifth part of the value thereof, not a value which the tithe payer might place upon it, but a value placed upon it by the custodian of the tithe, or the person having authority to sell in the open market anything turned in to the storehouse as tithe. But all self-bargaining was penalized by the declaration, "If he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed."

Self-bargaining to one's own advantage is always and ever regarded as immoral in principle. For example, the owner of a large manufacturing concern or of a large wholesale business becomes mayor of a city, and as mayor buys all the supplies for the city, practically from himself; he is justly regarded as dishonest.

The very scripture that speaks of adding a fifth if a man would redeem ought of his tithe, declares three times in four verses that the tithe is "holy unto the Lord." (See Lev. 27: 30-34.) Shall we, then, borrow lightly or carelessly that which is holy unto the Lord, and think to make amends by adding a fifth part, when at our own convenience we restore that which for a time we withhold from Him to whom it is due?



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The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts --- Part One

BY THE EDITOR

WHAT was the belief of the early pioneers regarding the close of probation? Did they believe that in their day the unbelieving world had passed the boundary of their probationary state? that because of their rejection of the message of Christ's coming in 1844; the door of mercy was closed to the despisers of His grace?

From time to time through the years we have received inquiries of this character. We answered these questions briefly three years ago, in the REVIEW of Nov. 18, 1926. In considering them again at this time we can do no better than to reprint parts of our former answer, with such added quotations and comments as further and recent study and investigation of the subject enable us to give.

When one considers the circumstances under which the message now being carried by Seventh-day Adventists was born, the perplexity and confusion following the disappointment of the early believers in the 1844 movement, he is impressed very deeply with the signal manner in which divine Providence led the early fathers of this church in their study and conclusions, enabling them in the final analysis to develop a system of truth so consistent in unity, so beautiful in symmetry, and so invincible in logic, as to excite the wonder of all honest students of church history.

The Bitter Disappointment in 1844

Consider some of the circumstances attending the beginnings of this movement. The leaders in the great religious awakening of 1844 believed with all their hearts that the Lord was coming in that year. Their faith was a practical one. They staked their all upon the issue. Some left

their farms untilled and their crops ungathered. They made no provision for future contingencies. They had no store in household or in barn to meet future needs. They believed the Lord was coming, and they sacrificed every ambition and impulse to this all-absorbing passion.

As the disciples believed that Christ was to take the kingdom and reign in their day, so William Miller and his associates believed that the Lord was to establish His kingdom in their day. Both were equally disappointed, but William Miller's disappointment did not vitiate the truth he proclaimed to the world. The central idea in the message he bore was that the sanctuary was to be cleansed in 1844. He based this prediction upon the prophecy found in Daniel 8:14. He assumed that the earth was the sanctuary, that the cleansing was to be done by fire, and consequently that the earth would be destroyed at that time. There would apply the teaching of the parable of the ten virgins: "The bridegroom came; . . . and the door was shut." He was mistaken, not in the computation of the prophetic period, but rather in the nature of the work to be done at the close of that period.

When the tenth day of the seventh month of 1844 was reached, William Miller and his associates believed that the ministry of Christ for sinners ceased, and in the very nature of the case they believed that thereafter there would be no salvation for an ungodly world. Their work for the world, they regarded as finished. They believed that 1844 marked the time for the "shutting of the door" of mercy, thus closing the work for sinners which Christ, as their great High Priest, had been carrying on

in heaven above. As expressed by Mr. Miller in the *Advent Herald*, Dec. 11, 1844:

"We have done our work in warning sinners, and in trying to awake a formal church. God in His providence has SHUT THE DOOR; we can only stir one another up to be patient; and be diligent to make our calling and election sure."—*Extract of letter written by William Miller to J. V. Himes.*

The Aftermath of Disappointed Hopes

When the day passed and Christ did not come, the believers were thrown into the greatest perplexity. Although the Master had failed to appear, as the believers fondly hoped He would, many of them still believed for a time that His ministry for the world had ceased.

Many lost their bearings, gave up their hope, and lapsed into indifference. Others sought to readjust their reckoning, and set new times for the Lord to come. They endeavored to find new beginnings and endings for the 2300 prophetic days of Daniel 8:14, and as fast as one date failed, a new adjustment of the period was attempted.

Early Beginnings of This Movement

There was another class of Adventists who felt that they could not repudiate their experience in the 1844 movement. They believed that God was in that great religious awakening. These carefully reviewed their position, and in the midst of the consequent confusion of that tragic hour, sought God for light and leading. Of this class were the pioneers in this present movement which the readers of this paper represent. It is with the experience of this class of Adventists—later known as Seventh-day

Adventists — that we shall deal particularly in this discussion.

The first general meeting held by these believers was in 1848. The name "Seventh-day Adventists" was adopted in 1860. No definite churches were organized until 1861, and no conference organization was effected until the same year. The early years preceding the organization witnessed the slow but gradual and steady growth of spiritual conviction, definite religious belief, concerted action, and concrete purpose for the prosecution of the work with which the pioneers believed they had been instructed.

In the late forties after the disappointment, these believers carefully reviewed their former faith. Again and again they computed their prophetic reckoning. They could not believe otherwise than that the 2300 prophetic days of Daniel 8:14 ended in 1844. The accuracy of this calculation appealed with irresistible logic. Where, then, was their mistake? What did the future hold for them? Had they still a message for the world? What course should they pursue?

Baffled and confused in their own reasoning, they found refuge in prayer. Their recourse was to the God they had learned to love and for whose coming they had so ardently yearned. Of the spirit which actuated the believers in these early days Mrs. E. G. White speaks as follows:

"At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose." — *Gospel Workers*, p. 302.

The Revelation of Further Light

God was gracious to His praying children, and light came. They saw that their work was not yet done. They learned in their study that the earth was not the sanctuary, as taught by William Miller, but that the sanctuary to be cleansed was the heavenly temple; that the cleansing was the work of investigative judgment preparatory to the coming of Christ to reap the harvest of the earth. They saw that the first and second angels' messages of Revelation 14 were to be followed by a third message; that the third angel's message directed attention to the law of God, for the violation of which Christ ministered His own precious blood in the heavenly sanctuary. As a part of

that law they saw and acknowledged the claims of the Sabbath commandment.

We cannot take time to trace here, nor is it a necessary part of this discussion, the precise manner in which a knowledge of the Bible Sabbath came to the early fathers of this church. T. M. Preble is credited with first writing on this subject in *The Hope of Israel*, Feb. 13, 1845. Later J. B. Cook wrote an article on the subject, which came to the attention of Joseph Bates and enlisted his interest. He in turn urged its importance upon James White, and also Ellen G. Harmon, who later became the wife of Elder White.

This knowledge of the Sabbath truth did not come to Miss Harmon until some months after her first vision. While many things were given to her by revelation, she was left to her own study of the Bible and to the instruction of the gospel messenger to obtain her first light on this question. The apostle Paul on his way to Damascus was given a revelation of Christ, but in answer to his question as to what he was to do, he was referred to Ananias for instruction and counsel. Even those whom God chooses as apostles and prophets He often instructs through the humble ministry of the teachers He has set in the church.

Dealing With Fanaticism

As we have already stated, following the disappointment in 1844 the advent believers were thrown into great confusion. This resulted in the development of more or less fanaticism. Some professed sanctification, holding to the theory that they could not sin. Others claimed that they were in the jubilee, that the land should rest, and the poor should be supported without labor. Their principal message was, "Sell that ye have, and give alms." There were some who professed great humility, and felt that this humility should be manifested in their physical attitude, like creeping on the floor as children, creeping around their houses, on the street, over bridges, and in the church itself. Mrs. White particularly was led to bear a very positive testimony against these fanatical movements, and it was this stern testimony in rebuke of sin which created against her much prejudice and opposition on the part of those who did not accept her testimony. In reviewing her experience in those early days, she says:

"I told them plainly that this was not required; that the humility which God looked for in His people was to be shown by a Christlike life, not by creeping on the floor. All spiritual things are to be treated with sacred

dignity. Humility and meekness are in accordance with the life of Christ, but they are to be shown in a dignified way.

"A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.

"Fruits of the 'No-Work' Doctrine"

"There were some in Paris, Maine, who believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor, in urging his errors upon others, and in denouncing all who did not receive them." — *Life Sketches of Ellen G. White*, p. 86, edition 1915.

It should be said in this connection that these excesses following the disappointment were condemned, not alone by James White and his associates, but also by J. V. Himes and his associates, representing the class of Adventists who continued their observance of the first day of the week.

Such excesses as these, of course, have been witnessed in connection with many of the great religious awakenings in the world. We know from church history that the experience of the church in the first one or two centuries was marred by the excesses of such unbalanced believers. It was the spirit of fanaticism under Thomas Münzer and his followers in Wittenberg which led Luther to leave the Wartburg and hasten back for the defense of the gospel. And this fanaticism came well-nigh wrecking the Reformation, carrying with it, as it did for a time, some of the leaders in that work.

Similar outbursts of fanatical and misguided faith and zeal were shown in connection with the work of the Wesleys and Whitefield. And we see the prototypes of these fanatical classes even in our own day. We must judge every great religious movement, not by its misguided followers, but by those who in their teaching and life represent its true spirit and character.

Message Not Based on Time

James White and his associates had no sympathy with any effort to readjust their prophetic reckoning, and thus set new times for the Lord to come. They held that their own message was not based on time. In the ADVENT REVIEW AND SABBATH HERALD for Aug. 19, 1851, Elder White sought to correct the wild predictions some were making. He says: "It

"The Time."—It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly, and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive *the time*. . . .

"The message of the third angel does not hang on time [that is, a definite time for Christ to come]. Time is not in the least connected with it. The first cry hung on time. The hour [time] of God's judgment was the burden of that message. The second closed up with definite time; but the third is so far the reverse of this, that the angel cries, 'Here is the *patience* of the saints.' . . .

"It has been our humble view for

the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry."

This "third angel's cry" was regarded by the Sabbath-keeping Adventists as the sealing message which they were to carry to the scattered flock,—those who had been so sorely disappointed in their expectation of the coming of the Lord. They realized at the first feebly, if at all, that this sealing message was to go to all the nations of men, to gather out of them a people for the Lord. In the very nature of the case, their great burden of heart was for their former brethren.

pleased the Father that in Him should all fullness dwell," "and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens." Col. 1:15-20.

Holding the fullness of the Infinite, knowing experimentally in His own life the problems of the struggling souls of earth, He alone is fitted to be the Head.

The Divine and Human

He knows the heavenly; He knows the earthly. He is of the Godhead; He became man. He knew the divine plan for man before sin degraded him; He knows the depth to which humanity has fallen. He knows the awful gulf, the humanly bridgeless chasm, between sinful humanity and the holiness of God; and knowing it, in His infinite love He gave Himself, and died for man, became man's substitute in death for sin, yet sinned not. He died for one; He died for all. He is the God-man to save lost humanity. He loved the loveless. He overcame for the defeated. He is righteousness for the unrighteous, power for the powerless. He died to give life to the dying. And all who receive Him, yield to His plan, He will save. To them He gives "the right to become children of God, even to them that believe on His name." John 1:12. He will save and cleanse and keep now, those who believe; and when He comes, He will fashion their corrupt, debased bodies anew, conforming them as He has their souls, into "the body of His glory." Phil. 3:20, 21.

Human wisdom would tie longing souls to human heads in a world of sin. God's way makes them His children, living above a sinful world.

As the Builder until His ministry as priest is finished, it is necessary that He should be the head.

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught." The character forming must all be "in Him." This union is vital; for He must be in us, as witness this among many testimonies: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith that is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

God uses human agencies. That will be more fully considered under another heading. But all human agents are inadequate apart from Christ. Neither He nor the Father

The Church of the Living God --- No. 4

"The Head of the Church"

By MILTON CHARLES WILCOX

"Gave Him [Christ] to be . . . all things to the church." Eph. 1:22.

A LIVING organization without a head is an ineffective, helpless, purposeless monstrosity. What would a government be without a head? What would an army be without a head? What would a church, with its high profession and holy purpose, be without a pre-eminent head? Be assured that the church of the living God has a head worthy of the Foundation. Who only is best fitted for that exalted position?

It is eminently fitting that the Builder of the church should best know how to lead and direct the church; and this is clearly stated in the word. After Paul's wonderful prayer for the believers in Christ, in which he prays that God may give unto them "a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart [your human affections] enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power" over sin and finished sin, death, manifest in the resurrection and exaltation of Jesus to the right hand of God, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world [age], but also in that which is to come," the apostle then declares that God has "put

all things in subjection under His [Christ's] feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." Eph. 1:17-23.

Surely this is clear. The head of God's called-out ones is Jesus Christ. The Builder is the head. No human being is qualified to be the head. No man alone can read or know the inner working of the human hearts that are meeting the fearful, soul-agonizing, soul-crisis struggles in this world. No man alone can guide the church in her conflicts with error and sin, in her world-wide problems which she must meet. Christ Jesus, the Son of man and the Son of God, is the only one.

Thus again the great apostle speaks of the Head of the church of the living God:

"Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it

has appointed any human vicegerent as head of the church. Therefore the word of warning to the people of God is:

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full, who is the head of all principality and power." Col. 2:8-10.

Let the empty church receive of His fullness. Let the empty longing soul open the door to Jesus and His fullness. For the blessedness of the gospel does not come to some great body through a human head, it comes to the individual heart from the fullness of the grace of Jesus Christ, according to his need.

In His great plan there are no penances to wipe out sins; His shed blood washes away all sin. There is no prescribed ritual which the soul must follow to form character, no piled-up human efforts to buy salvation; "God shall supply all your need according to His riches in glory in Christ Jesus." Phil. 4:19.

"Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and *not holding fast the Head*, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

"If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Col. 2:18-23.

Unite With the Head

It is the studied purpose of Satan to separate humanity from this Saviour—by unbelief or indifference if he can. If not, he tries to accomplish his purpose by human substitutes of penances, and fasts, and various imposed (by self or priest) physical sufferings or cash penalties, as if these could buy God's favor. Sometimes the person is told to seek to dead men, saints, to plead for him,—Mary, or Peter, or John, or some other one believed to be in glory,—just as if the infinite God of love and the eternally loving Christ has less love for the sin-

ner or the soul in need than does a mere creature who is an utter stranger to the penitent pleader. If it were true that the "saint" could help, the glory would be given to the dead saint, rather than to the loving God and Jesus Christ His Son, who in love for the sinner made an eternal sacrifice.

The Only Way

We in Christ, Christ in us,—the life union between the human soul and the divine,—is the only way; there is no other. Nor is this union a corporate one between Jesus and His church; for "the head of every man is Christ." The church may be apostate, but the Lord Jesus Christ does not leave the individual soul. For that soul He seeks. Therefore of each

heart He says: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." John 7:38. Thank God, the Head of the church is an individual Saviour, a loving friend, compassionate and merciful above all others.

O minister of Christ, or any other one, to whom the sinful soul comes in confession and for help, lead him or her to the all-loving, pitiful, compassionate, infinitely helpful Christ, who is "able to save to the uttermost them that draw near unto God through Him." Heb. 7:25.

In Remembrance of Me

BY MRS. E. G. WHITE

"THE Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by

which His great work for us is to be kept fresh in our minds.

At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. But in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, the people then partook of the Passover supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle.

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is My body. And

He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts.

At the feet washing, Christ had given convincing proof that He understood the character of Judas. "Ye are not all clean," He said. These words convinced the false disciple that Christ read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table He said, looking upon His disciples, "I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with Me, hath lifted up his heel against Me."

Even now the disciples did not suspect Judas. But they saw that Christ appeared greatly troubled. A cloud

settled over them all, a premonition of some dreadful calamity, the nature of which they did not understand. As they ate in silence, Jesus said, "Verily, I say unto you, that one of you shall betray Me." At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve, who had been privileged above all others to hear His teachings, who had shared His wonderful love, and for whom He had shown such great regard by bringing them into close communion with Himself!

As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, "Lord, is it I?" But Judas sat silent. John in deep distress at last inquired, "Lord, who is it?" And Jesus answered, "He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto

that man by whom the Son of man is betrayed; it had been good for that man if he had not been born."

The disciples had searched one another's faces closely as they asked, "Lord, is it I?" And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus solemnly replied, "Thou hast said."

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. "Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." Night it was to the traitor as he turned away from Christ into the outer darkness.

Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line.

Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left

The Wonderful Stone

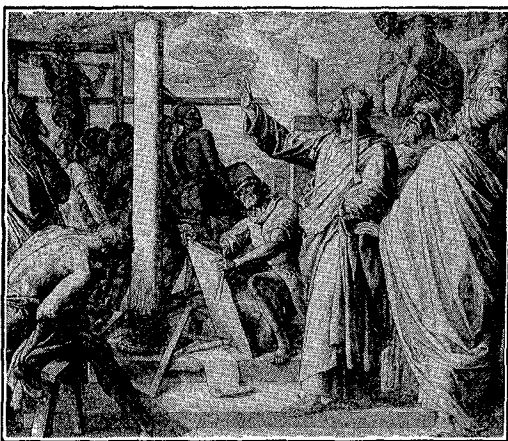
BY MRS. L. D. AVERY-STUTTLE

Fair, and silent, and white,
The wonderful temple rose,
For the king, in his royal might,
Had triumphed o'er all his foes.
And the heart of the tribes of Israel beat
As the heart of a single man,
From the vale of Beersheba, fair and sweet,
To the far-away hills of Dan.

White, and silent, and grim,
Grim, and silent, and white;
Beautiful arches, fair and dim,
Spread like the wings of the seraphim
Silent and stately of form and limb,
They seemed in their regal might.
Higher and higher it grew,
The wonderful temple fair,
For the master builder knew
Each stone that was resting there.

Stair and marble and stone,
Stone and marble and stair—
Never a sound of the hammer's stroke,
Never a sound from the workmen broke,
Never an echo faint awoke
Nor fell on the silent air.

Close by the temple door,
Lay a stone on the dusty sod,
And over it o'er and o'er,
The feet of the workmen trod.
Spurned by the heedless foot,
There in the days of yore,
Scorned and shunned by the thoughtless throng,
Quietly waited the whole day long,
Silently rested, nor dreamed of wrong,
Close by the temple door.



At last—'twas a wonderful sight—
The temple was almost done;
Windows and arches and pillars white
Sparkled and shone in their splendor bright,
And gleamed in the setting sun.
It was almost done, but there lacked yet
one—
One stone in the temple there.
It was one alone, 'twas the corner stone;
The workmen searched, but it was not shown;
A tried, and perfect, and precious stone
Must be found for the temple fair.

When, lo! half hid by the dusty sod,
And spurned by the heedless throng,
Where the careless feet of the workmen trod,
Was the corner stone of the house of God,
The stone they had spurned so long.

With reverent touch it was borne aloft
To its place in the temple fair,
And the careless ones no longer scoffed
As they saw it resting there.
'Twas a sacred stone, 'twas an honored one—
Aye, more than all, 'twas "a precious stone."

Long, long ago in the days of old,
'Neath Bethlehem's skies afar,
A Babe, whose coming had been foretold,
Was borne in the beautiful days of old,
And wise men brought Him gifts of gold
By the light of the beaming star.

A wonderful Babe, and a wonderful Child,
And a wonderful Man was He,
For demons obeyed Him, fierce and wild,
And He healed the sick with His touch so mild,
By the side of the Galilee.

Ah! He came to His own in the days of old,
He came to His loved alone;
But they nailed Him high on the cruel tree,
He died for you and He died for me,—
O wondrous cross of Calvary,
O beautiful Corner Stone!

He will come again in the by-and-by,
In a fiery cloud of flame,
As Lord of lords, and a conquering King,
While the choirs of angels sweetly sing
Till the echoing arches of glory ring,
To the praise of Immanuel's name.

undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them the crowning evidence of His Messiahship. "I tell you before it come," He said, "that when it is come to pass, ye may believe that I AM." Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not divine foresight, and had been surprised and betrayed into the hands of the murderous mob. A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil. Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.

And the Saviour had still another purpose. He had not withheld His ministry from him whom He knew to be a traitor. The disciples did not understand His words when He said at the feet washing, "Ye are not all clean," nor yet when at the table He declared, "He that eateth bread with Me hath lifted up his heel against Me." But afterward, when His meaning was made plain, they had something to consider as to the patience and mercy of God toward the most grievously erring.

Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. A long-suffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin. This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation, or drive him upon Satan's battle

ground. This is not Christ's method. It was because the disciples were erring and faulty that He washed their feet, and all but one of the twelve were thus brought to repentance.

Christ's example forbids exclusiveness at the Lord's supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. (See 1 Cor. 5:11.) But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? "Let a man examine himself, and so let him eat of that bread, and drink of that cup." For "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.

Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, broken-hearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas, longs to wash every heart from the stain of sin.

None should exclude themselves from the communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may ap-

propriately be said, "Ye are not all clean."

In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come, was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.

But the communion service was not to be a season of sorrowing. This was not its purpose. As the Lord's disciples gather about His table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experience, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, have all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ's most precious blood, in full consciousness of His presence, although unseen, they are to hear His words, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you."

Our Lord says, Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you.

The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day

when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith.

The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form. They were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness. It is the privilege of all to comprehend, far more than we do, the expiatory sufferings of Christ. "As Moses lifted up the serpent in the wilderness," even so has the Son of man been lifted up, "that whosoever believeth in Him should not perish, but have eternal life." To the cross of Calvary, bearing a dying Saviour, we must look. Our eternal interests demand that we show faith in Christ.

Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed." This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.

And how much more are Christ's words true of our spiritual nature. He declares, "Whoso eateth My flesh

and drinketh My blood hath eternal life." It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. "He that eateth My flesh," He says, "and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." To the holy communion this scripture in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.

As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated

by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

He who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Antialcohol Movement Throughout the World

BY ERNEST H. CHERRINGTON

General Secretary of the World League Against Alcoholism

THE world-wide movement against the use of beverage alcohol is gaining impetus in almost every country in the world. The realization that the faster and more complex civilization becomes, the more perilous is the use of beverage intoxicants, plays the major part in creating the new popular attitude against the use of liquors. The successes achieved by the United States under the prohibition régime, as registered in the economic, hygienic, and sociological data of the nation, are an important factor in stimulating the antialcohol movement generally.

The following briefly summarizes some of the recent typical events in the antialcohol movement in various countries, but does not attempt to name either all the nations concerned nor all the achievements of the opponents of the liquor traffic.

Belgium, according to Dr. Louis Pierard, former member of parliament, is experiencing bootlegging and "trenches" or concealed rooms in cigar stores and groceries. Belgium has established heavy customs and excise taxes, and taxes on new cafés. As the result of a prolonged debate in the chamber, the government has appointed an extraparlimentary commission to study the Belgian

liquor law, its effects and its failings. The commission includes, among others, the leaders of the temperance movement: Professor Ley, Dr. Boulenger, Dr. Verveack, at Brussels, and Abbe Lemmens, at Liège. Further, the minister of the interior has just reorganized the commission for the study of the question of alcoholism, whose activity had been suspended for some years for reasons of economy.

In Bulgaria an inspectorate of alcoholism has been provided under the direction of the public health department, which is also encouraging total abstinence societies and temperance instruction in various forms. Any person engaged in passenger transport who becomes intoxicated while on duty or immediately before going on duty, is liable to severe penalties. On a second offense the right to exercise his profession may be withdrawn.

Canada and the United States are still discussing the prevention of rum smuggling. In Ontario, now under a government-control system, the liquor board has found continuous violations of its regulations, so that more than 1,000 permits were canceled in a few days. Bootlegging seems as prevalent in Ontario as in the other liquor-control provinces. In Montreal, Quebec, United States

Prohibition Commissioner Doran finds that, as the result of her liquor-control systems, Canada has an "increase of arrests, increase of accidents, and an increase of poverty."

Instructions in Far East

In China the ministry of the interior for the Nationalist government has instructed the provincial governments to proclaim a number of rules of conduct, including a call to "abstain from drinking alcoholic liquors, smoking, gambling, and other evil habits."

In Czechoslovakia President Masaryk, on the anniversary of the republic, addressing 25,000 children at Prague, urged them to "never touch alcoholic beverages."

In Denmark a parliamentary commission to study the revision of liquor legislation has been appointed. Under local option laws, prohibition has grown greatly in Continental Denmark. In the districts of Randers, Aarhus, Skanderborg, and Vejle, 68.6 per cent of the communes have no licensed house for the "on" consumption of spirits, and 15.3 per cent have entirely forbidden the sale of strong liquor. For the districts of Hjörning, Thisted, and Aalborg, the proportion is 17.7 and 37.1 per cent; for those of Ribe, Ringkjöbing, and Viborg, 82.3 and 37.5 per cent. The district of Ringkjöbing is the "driest" in Denmark; 91.1 per cent of the communes have forbidden the sale of spirits in licensed houses and 55.6 per cent have entirely abolished it.

Estonia has 30,000 organized total abstainers out of a population of a little over one million inhabitants. A law on local option was voted and came into force this year; two communes have already availed themselves of their right of interdiction.

The new restrictive measures passed by the diet of Finland limit medical liquor prescriptions with heavy sentences for the slightest offense. The Finnish police have also been given the right to search private houses on mere suspicion of liquor law violations.

The Fight in France

In France, the Academy of Medicine and the French Temperance League are fighting absinthe, long forbidden, but now sold under other names. The first national Congress of French and Colonial Fruits was held in Paris from the 25th to the 30th of October, with the purpose of developing uses for fruits and fruit sirups, with special reference to grapes. Senator Godart, former minister of health, is president of the organizing committee, which is hoping to find some practical method of relieving the vine growers from their

present dependence upon the wine market. The Paris correspondent of the *London Observer*, in a recent article, points to the prevalence of juvenile crime and its relation to the drinking habits of Parisian youth.

The German Federal Railway administration recently ordered milk markets at strategic points for railway men, and plans a special train to show workers the injurious effects of drink and the necessity for abstinence. It has sent a letter to employees, emphasizing the requirement of sober workers. Germany is still facing the problems of smuggling and moonshining. The German king of the smugglers, Bremer, who amassed a huge fortune organizing on a large scale the smuggling of liquor into Norway, has just been sentenced by the Norwegian courts to nine months' imprisonment, a fine of 50,000 crowns, and 80,000 crowns for liquor fraudulently introduced, plus 1,181,400 crowns duty.

Great Britain estimated her drink bill for 1927 at £298,800,000, a decrease from £301,000,000 in the preceding year. The consumption of beer decreased 400,000 bulk barrels, while the consumption of spirits increased 11,500 proof gallons, and of wine 136,000 gallons. In Scotland, the Licensed Trade Defense Association filed protests against the high taxes on spirits as responsible for the partial prohibition which they saw invading the country. Crime and excesses in general have been as marked in Great Britain as in the United States. Viscount Bing, of Vimy, at the head of the police department, has been raiding London night clubs, and discovering evidences of corruption of the police by these violators of the liquor laws. Dr. Alfred Salter, Laborite, M. P., asserted at the House of Commons that debates were disturbed by members excited by drink. A commission has just been appointed by the new British government to study the revision of liquor legislation. The Chancellor of the Exchequer, Mr. Snowden, has refused to accept the reduction of the duties on alcoholic beverages which his predecessor, Mr. Churchill, had allowed the liquor trade to hope for, and the postmaster-general has decided that, on the expiration of the existing contracts, the advertisements in favor of alcoholic drinks which at present "decorate" the British post offices, will no longer be accepted.

Hungary has been facing the need of restriction on cafés, and Budapest has adopted a curfew law.

Public Opinion in India

Public opinion in India seems to be ever more in favor of energetic measures against alcohol and opium.

At Changanacherry, in Travancore State, 90 per cent of the municipal voters voted for the closure of the liquor shops, and the government has accordingly sanctioned the closure. The closure of the liquor shops in the rural district of Damoh (Central Provinces) has been ordered after a long debate in the council. The legislative council of Bombay has voted a reduction of 100 rupees on the budget of the excise department, as a mark of disapproval of the administration which does not seriously follow the policy decided on some years ago of gradually bringing about total prohibition in twenty years. The government of Madras, where a similar resolution has been voted, is about to constitute a general propaganda board, the object of which will be to create an active public opinion in favor of total abstinence, in order that any measures or legislation undertaken to reach prohibition in twenty years may have the co-operation and support of the general public. The working committee of the Indian national congress has drawn up general plans for the antialcoholic campaign so as to render more united and effective the temperance work which has hitherto often been spasmodic and uncertain.

Mussolini, in an interview given in July, is quoted as saying: "I have closed 27,000 saloons in five years. Give me time, and I will close them all." The interview with the dictator makes it clear that his program is designed to assist in making Italy self-sustaining. Italy, he is quoted as declaring, devotes 8,500,000 acres of land to vineyards, or more than half of the total vineyard acreage of all Europe, consuming the entire production within its borders and importing more, while it is unable to raise enough wheat to meet its own needs. Italy has been officially issuing prohibition propaganda through its post office department, which for at least a portion of this year used a cancellation stamp bearing a legend which, translated into English, reads: "Alcoholism leads to tuberculosis, and is opposed to the good of the individual, the family, and the race."

Jugoslavia is imposing a tax on alcoholic drinks to raise a fund for new schools. The Young Abstainers' Union reported 40,000 members, while school organizations against alcoholism are growing. The new penal code provides for internment in an establishment for inebriates, as additional penalty when the offense has been committed by a habitual drunkard. The internment, not exceeding a period of two years, begins when the prison sentence expires. When,

however, the nonresponsibility of the drunken delinquent is complete, this internment may begin immediately. For internment may be substituted, in certain cases, the "patronage" system; that is to say, the delinquent, after having served his sentence, is placed under surveillance, and a regular and sober mode of life is imposed upon him. The "patronage" will also intervene in cases of conditional liberation. The penal code also provides the interdiction to enter public houses during a certain time as accessory penalty. The serving of alcoholic beverages to minors under sixteen years of age is considered a legal offense.

Abstinence societies are making progress among the undergraduates in Latvia. The majority of student associations among the Latvians have ceased to follow the old drinking customs. Some of the societies are keeping them up, but they are losing their former meaning and character, as their strict observance is no longer enforced. The total abstinence societies are making war upon them by three distinct methods: organizing abstinence societies among the students, making total abstinence popular and fashionable; pursuing scientific researches on the effects of alcohol on the human system; originating new customs not influenced by drink traditions.

Mexican President Supports Temperance

President Portes Gil, of Mexico, has announced that on November 20, the anniversary of Mexican independence, he will organize demonstrations by children in every nook and corner of the country in which 1,300,000 children will participate, exhorting adults to moderation if not to total abstinence from alcoholic drinks. The president is backing an antialcohol movement which provides for greatly increased taxes on alcoholic beverages, the development of outdoor sports, the support of organizations to combat alcoholism, the obligatory dissemination of antialcohol information in all schools, public and private, and the formation of anti-alcohol leagues of women.

Poland has adopted partial local prohibition on the sale of alcoholic drinks in public places, in many communities. It is encouraging nonalcoholic inns and soft drink parlors. The Bishop of Pinsk, a total abstainer, forbids his clergy to use alcoholic beverages when making pastoral visits. The Polish crime wave has been responsible for the development of strong antagonism to the comparatively unrestricted liquor traffic in Poland. One of Marshal Pilsudski's guards was recently mys-

teriously slain in the palace garden. Swindlers, pickpockets, and safe crackers have been boldly plying their trade through the nation. As the result of a widespread intoxication, a law has been passed imposing penalties on café owners where drunkenness occurs.

In Portugal, wine merchants of Oporto complain bitterly of the world-wide temperance progress, which, they say, has reduced wine exports from an average of 80,000 casks per annum to 26,000 in 1928.

Rumanian Plans for 1937

Rumania has adopted new legislation forbidding the sale and consumption of alcoholic beverages throughout the kingdom on Sundays. It has been officially reported that one half of the population of Bukharest has been consuming moonshine and other adulterated liquors containing aniline dye, saccharine, and low-grade alcohol. Over a million gallons of illicit wine has been seized and thrown into the Danube. Within a few weeks there were eighty deaths and many cases of blindness from wood alcohol poisoning. Rumania has no prohibition except of liquors over 25 per cent alcohol. Plans proposed in the Rumanian parliament suggest making this nation dry by 1937.

The new Russian budget provides for a gradual decrease in the production of spirits from 528.9 million liters in the fiscal year 1928-29 to 504.3 for 1929-30, 479.7 for 1930-31, 418.2 for 1931-32, and 368.9 for 1932-33. As a means of counteracting the attraction of alcohol, much reliance is placed on the diffusion of the radio. Instead of the 300,000 receiving sets now in use, it is calculated that in five years there will be three million. The cinema also will be installed everywhere. Finally, the production of fruit juices and nonalcoholic drinks, which are still little known or appreciated, will be developed.

Sweden has appointed a commission to study the modification of the Swedish liquor legislation under which the Bratt system, with its monopoly of the sale of liquors, has continued, with harmful effects upon the sobriety as well as the economic life of the nation. The Chauffeurs' Association of Upsala has decided to exclude from membership any applicants holding a *motbok*, which is necessary for the buying of drinks in Sweden.

The Swiss government has been using the postal service to further temperance education. In defacing the stamps on letters, they are using a device which shows a bottle decorated with a skull and crossbones, and

bearing the legend in German, "Schnapps ruins the family and the race." The Swiss government uses a portion of the income from the taxation of alcohol for the support of a number of antialcohol organizations. The antiliqor movement is largely due to the activity of the Swiss women, who, if they had the vote, would have Switzerland dry.

With three or four possible exceptions, every nation on the five continents is the scene of some advance movement by the antialcohol forces, supplemented by humanitarians and by those concerned especially with the economic development of their nation. In most of these countries, prohibition is not being sought immediately, but a broad educational foundation is being laid that will develop popular sentiment to the point where prohibitory laws may not only be obtained, but will, we believe, be generally observed.

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Dr. Howard A. Kelly and His Bible

AFTER a timid apology for a public announcement of his religious habits, Dr. Kelly, of Johns Hopkins, writes: "I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Sabbath. I do not exclude real Bible helps, which always drive one back to the Bible, but I never spend time simply on devotional books.

"Since making this resolution, God in His mercy has shown me that this word is an inexhaustible storehouse, from which He dispenses rich stores of precious truths to His servants as He pleases, and as they are ready to receive them."

This confession may seem a severe rule to be guided by, but it grows more and more evident that much of the destructive criticism of the Bible is directed by men who have never made the habit of Bible study so orderly as to permit the mind under the light of God's Spirit to discover the convincing interior evidences, that finally compel one to welcome the Scriptures as a harmonious revelation, which the judgment of man must feel that no human explanation can adequately account for. Dr. Howard Kelly has an influence in the medical and religious world that commands serious attention.—*The Presbyterian*.

EDITORIAL

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

This Second Advent Movement

Called Out to Keep God's Law

THE message of the exodus movement was a message of reform. In the long and bitter bondage in the land of Egypt, multitudes of the people of Israel had fallen away from obedience to God. God's message through Moses His servant was to call the people of Israel to return to obedience.

"The Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let My people go, that they may serve Me." Ex. 8: 1.

The people of Israel were brought forth that they might serve the living God. He held them long under His own instruction in the camp about Mt. Sinai. With His own voice He spoke His holy law, the ten commandments, and wrote this law with His own finger upon tables of stone. "And the writing was the writing of God." Ex. 32: 16. Holy Scripture, from Genesis to Revelation, covering the entire revelation of God to man, was written by the pen of prophets through the inspiration of the Holy Spirit—except God's holy law. This He spoke to the people with His own voice that "shook the earth." And then He wrote it with His own finger, writing it the second time with His own hand when the first tables had been broken. Deut. 10: 2.

God brought forth the exodus movement in order that His people might keep His law, and be an example to the world of obedience to the divine precepts. The psalmist sang of it in Israel:

"He brought forth His people with joy, and His chosen with gladness:" "that they might observe His statutes, and keep His laws. Praise ye the Lord." Ps. 105: 43, 45.

Witnesses Before the World

The people under the exodus movement were brought forth to be a commandment-keeping people. They were to represent the holy law of God before all the nations. By that law they were to be marked as a people under God's special leadership, representing His truth to the world. The instruction to that people concerning the commandments of God was:

"Keep therefore and do them; for this is your wisdom and your under-

standing in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 6-8.

And truly, as more than one ancient writer bears witness, this holy law of God did speak in majesty to the nations, imperfectly as the chosen people represented it in their lives. Phalerius, librarian to Ptolemy Philadelphus, king of Egypt, urged the king to secure copies of the sacred books of the Jews for the Alexandrian Library. He said:

"Now it is necessary that thou shouldst have accurate copies of them. And indeed this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God; for which cause it is, as Hecateus of Abdera says, that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths."—*Josephus, "Antiquities," book 12, chap. 2, sec. 4.*

Unfaithful as the Jewish people oftentimes were, yet through their testimony and the dealings of God with them, the fame of the living oracles was spread abroad among the ancient nations. God called His people out in the exodus movement, and gave them His commandments in order that they might teach the way of life to all mankind.

This experience in the exodus movement was set forth as a type, an example for the people upon whom the ends of the world are come, when God sets His hand "the second time" to gather the remnant of believers and to make ready a people prepared for the Lord.

The Church of the Last Days

The prophecy of the remnant church harmonizes with the teaching

of the type. The Lord describes the closing history of the church in the prophecy of the twelfth chapter of the book of Revelation. The prophecy in this chapter carries the church through the days of persecution in the Dark Ages, describes its preservation through the long period of 1260 days, closing with the breaking of the bands of papal supremacy. Then the prophecy passes to the last days. With the church all along presented under the symbol of a woman, the Lord describes the church in the last days as "the remnant of her seed." And the characteristic of this last church is thus set forth:

"The remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

The characteristic of the church in the days of the exodus was that they kept "the commandments of God." In this they were a type of the remnant church in the last days.

Again, in the picture of the closing work of the gospel in Revelation fourteen it is said of the church brought forth by the advent message among all nations and kindreds and tongues and peoples: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Thus the sure word of prophecy describes the fruitage of the advent message. This last gospel movement, the advent movement, everywhere brings forth a people keeping the commandments of God, a feature which distinguishes them among all people.

Again in modern times in Christendom, as in the days of bondage in Egypt, there has been a falling away from the purity of the primitive faith. The apostle Paul said to the elders of the church of Ephesus:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. . . . Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30.

Later he wrote that already that falling away had begun, even in his own day, telling the believers that the final gathering together of the people of God and the glorious coming of

the Lord Jesus would not take place until the church had passed through the long period of trial, with the great apostasy corrupting the faith. He wrote to the Thessalonians:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth

will let, until he be taken out of the way." 2 Thess. 2: 1-7.

We need not add to this testimony the description in the prophecies of Daniel and of the Revelation setting forth the working of this great "falling away" in its warfare against the law of God and against the children of God. This apostasy in its self-exaltation was to "think to change times and laws," the times and laws of the Most High. Dan. 7: 25. And all Christendom has been led to follow human traditions that make void the commandments of God. In Egypt of old the people of God struggled amid the influence of apostasy and false worship, and the message of the exodus movement came as a message of reform, setting forth anew God's holy law and calling the people to obey His commandments. Even so under the advent movement in the last days the message of God calls to reform and to loyalty to "the commandments of God, and the faith of Jesus."

W. A. S.

The Message Holds

RECENTLY W. C. Moffett, president of the Eastern Canadian Union Conference, wrote the General Conference concerning an interesting meeting held in the eastern townships of old Quebec, where A. C. Bourdeau and R. S. Owen went over the line from Vermont to open work about the same time that J. N. Andrews went across the sea to open our work in Europe. We quote the following paragraph, showing how the truth holds hearts in loyalty through the years:

"Over 100 of our brethren, mostly farmers, gathered for the meeting, and nearly half of the company were men, an unusual sight for us. The thing that was most interesting was

that out of this company of 100 members, twelve had accepted the truth over fifty years ago, twenty-two had been with the message over forty years, and thirty-two had been steadfast for more than thirty years. As these old-timers listened to the stirring reports of the way the message is sweeping on to a finish in all parts of the world, they told with tears of the humble beginnings of the message in the eastern townships, and recalled the early experiences of those days of bitter opposition and sacrifice. It seemed to all of us workers who were there that this meeting marked the beginning of a new era in the work in old Quebec." This is surely an encouraging word.

W. A. S.

"As It Was in the Days of Noah"

THE picture which Inspiration gives us of moral conditions in the days of Noah, consists only of outlines. The details are left to the imagination. The great outstanding facts are stated in a few words.

First, there was looseness in, and abuse of, the marriage relation. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6: 2.

"The sons of God" were the descendants of Seth, while "the daughters of men" were of the posterity of Cain. From the children of these unions sprang the heroes of the ante-

diluvian world, deified and worshiped as gods by the heathen. These were the "giants" of those days, men mighty, not in worthy acts, but in deeds of blood. (See verse 4.)

As a result, the earth "was corrupt before God, and the earth was filled with violence." Verse 11. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 5.

Moral restraints were thrown to the winds, and men and women everywhere gave themselves over to the mad pursuit, not only of sensuous,

but of sensual pleasures. And notwithstanding the preaching of Noah, they refused to turn from these things, for "in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Matt. 24: 38, 39.

The things "written aforetime were written for our learning," "to the intent we should not lust after evil things." Rom. 15: 4; 1 Cor. 10: 6. And never since the flood were such warnings needed more than they are today. Moral restraints and safeguards are being broken down on every side. Violence fills the earth. Crime is rampant. Unwise marriages, with easy divorces, shame our civilization, to say nothing of our easy-going Christianity. Men and women are pleasure mad, and refuse all restraint. One can scarcely pick up a daily paper that does not testify to the depraved tastes and evil practices of men and women everywhere.

It seems that society is on a toboggan slide, which will end in the abyss of eternal destruction. Speaking of this very time, Christ said:

"As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24: 37. The days are full of evil. We are assured, however, that where sin abounds, grace does much more abound. The sands are low in the great hourglass of the history of sin, but God's hand is still outstretched for the salvation of "whosoever will." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

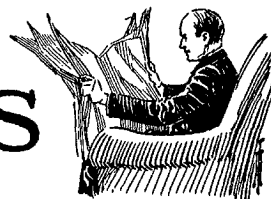
And to us the same inspired word gives this counsel: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." Jude 21-23.

And this we are to do, not in our own strength nor trusting in self, but in the strength of Him who is not only able to keep us from falling, but who will keep us if we trust in Him. And not only will He keep us from falling, but He will even take us out of this wicked and perverse generation, and present us faultless before the presence of His glory with exceeding joy, there to ascribe to God our Saviour "glory, majesty, dominion and power, . . . now and forevermore."

C. P. B.



Comments on CURRENT EVENTS



BIBLE PHRASES. In a literary journal there appeared, not long ago, a list of some forty-two well-known, constantly used phrases. The reader was asked to give the source of each phrase. The fact was that the whole list had been drawn from the Bible.

Beyond all doubt the Bible has done a very great deal to develop and to stabilize our language, and to give to it a vigor and a beauty that it would not otherwise have. What a sad loss our language would sustain if there were deleted from it all the beautiful figures of speech and striking phrases that have been borrowed from the Good Book!

But there is something tragic in connection with these facts. Our very familiarity with the Bible, with its stories, with its sublime precepts, has oftentimes blunted us to their real meaning. The result is that what we say so glibly with our tongue affects but faintly, if at all, our hearts. It is not our familiarity with Biblical phrases and with Biblical facts that will save us. There must be developed within our lives the sublime truths for which these Biblical passages stand.

At times it seems to us as if the natural operations of our mind conspire against the salvation of our soul. The mind seems so to work that when even the most impressive of statements have become well learned, there is no longer any deep effect produced on the heart. Take, for example, that sublimest of all Bible declarations, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Many of us have heard this passage from childhood. All of us know it well. We have had occasion to repeat it and repeat it in one connection or another so that we can quote it glibly. Yet how often we do so without sensing in any real way its overwhelming import! The love of God and the mystery of godliness are compressed here into one brief sentence. Yet how frequently do our tongues rattle off these words—that exactly describes it—without sensing the meaning of them for our own lives! We are reciting what in verity is our divine release from a penalty of death, but we

generally utter the words with as little thought or feeling as we would a chronology of the kings of Israel.

And the generally thoughtless, soulless way in which we recite this text in John is but illustrative of our attitude on all other passages of Scripture, that is, the attitude of the average church member. The devil cares not if our memories be full of Scripture, so long as our hearts are not unduly moved by the truths of these scriptures. He would not be at all disturbed if we should be able to recite the whole of the Bible from memory, so long as the power of the Book and the Saviour revealed in its pages do not control our lives.

It is a glorious thing to have such a familiarity with the Scriptures that we can quote long passages by heart, but the point is that this is not enough in itself, and that indeed unless we ever guard ourselves, this very familiarity with the words of Inspiration will dull our senses to their mighty meaning. Our prayer to God should be to help us to sense what we say when we utter words from the Bible. We should ponder more in our hearts the sublime passages of Inspiration, weighing each phrase and measuring the meaning of each word to our own lives. We should speak less and meditate more.

PREJUDICES. We have read much in these recent years, that scientists seek only for the truth, that they have no personal prejudices, that they have no pet theories to defend. The thought is, of course, that theologians by contrast are biased and prejudiced, and are unable to see anything except in terms of the pet theories they are pledged to support.

We have had frequent reason to believe that this claim of the scientific man is not well founded. At least we have deduced this from the remarkable attitude displayed by various scientific men in connection with their investigation of fossil remains. But here comes a direct confession from a member of the scientific fraternity, Prof. August Krogh, director of the Zoöphysiological Laboratory, University of Copenhagen, in his opening address before the Thirteenth International Physiological Congress, at Har-

vard University, Aug. 19, 1929. Says the professor: "We fondly imagine that we are impartial seekers after truth, but with a few exceptions, to which I know I do not belong, we are influenced and sometimes strongly by our personal bias, and we give our best thoughts to those ideas which we have to defend."—*Quoted in America, Oct. 5, 1929.*

This is a refreshing breath. If we ever keep in mind the fact that these men are human beings first and scientists afterward, we shall not be so disturbed and awed by the declaration of many of them, that science has overthrown religion. What claim can they rightly make to being exempt from prejudices in discussing religion? for religion bears a relation to every man, whether he be a street sweeper or a philosopher. And unless a man's heart has been touched by the Spirit of God, he is almost certain to find himself in rebellion against the revealed truths of the Good Book. This is inevitable. Therefore are we not justified, by the most basic law governing the validity of witnesses, in looking askance at the apparently weighty if not pompous charges brought against religion by many scientific men? The testimony of a prejudiced witness may properly be discounted, if not thrown out entirely.

Let us look at the matter from another angle. The scientists' skill in determining, for example, the chemical reaction of the various elements cannot be disputed, but this does not qualify them to speak with any assurance as to the spiritual chemistry involved when the Spirit of God acts upon the heart of a man. Again, we have no desire to minimize in any way their remarkable achievements in computing the mighty distances involved in the starry universe. But this does not qualify them to speak with any certainty as to the breadth and depth and the height of God's love to us poor sinners on this little speck called the earth. It is one thing to measure in miles the distance from east to west, but it is an altogether different thing to comprehend the meaning of God's promise to remove our sins from us "as far as the east is from the west."

F. D. N.



Conducted by Promise Kloss

The Blessed Sabbath, Its Purpose and Its Observance

BY ARTHUR W. SPALDING

No. 4 --- The Sabbath Indoors

"THE Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves, to find entertainment as best they can. Left alone, the children soon become restless, and begin to play, or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in harmony with the voice of God. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, were all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and the love of God."—*"Testimonies," Vol. VI, p. 358.*

No Sabbath day should be spent wholly within doors, if it is possible to avoid it. The Sabbath, as we have seen, is intended "for communion with God, with nature, and with one another." Some part of the day should therefore be given, whenever

possible, to walks and study in the woods or the fields or the parks or the garden. But there are Sabbath days when this is not possible,—stormy days, very cold days, and in the cities, days when it is impossible to go to the country or to the park. How shall such Sabbath days be occupied so as to make them at once interesting and profitable?

Then besides, some part of every Sabbath day should be given to home life and Bible study, and how this part of the day may be employed also falls within our study.

The Beautiful Gift

BY GRACE NOLL CROWELL

WHAT can a mother give her children
Greater today than this one great thing,—
Faith in an old, sweet, beautiful story,
A star, a stable, a newborn King?

Shining faith in the young lad, Jesus;
Lover of high white things was He:
Jesus, straight as a Lebanon cedar;
Jesus, clean as the winds from the sea.

Faith in the young lad come to manhood,
Jesus, compassionate, tender, and true.
O my children, what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold,
Keep it for joy when youth goes singing,
Clasp it for peace when you are old.

What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones; hold it forever.
A lamp for a lifetime—faith in Him.
—*Good Housekeeping (New York).*

There are such various circumstances, as to environment, composition of the family, conditions of home life, etc., that it is impossible to consider them all. Let us therefore take a typical case and follow it through the Sabbath day. Where your own conditions differ from our case, you can adapt the suggestions to your needs as far as may be.

We will suppose a family of seven:

father and mother both Sabbath keepers; Alice, a seventeen-year-old daughter; John, a fifteen-year-old son; then Jimmy, the ten-year-old; and Beth, who has turned eight, besides—and most emphatically—the two-year-old babe. The family lives in the city. It is wintertime in a Northern State.

Sabbath Evening

The Sabbath day begins at sundown Friday, and it closes at sundown Saturday. Friday is the preparation day. On this day all the work which it is possible to do in advance has been done, so as to leave the Sabbath day free for enjoyment of its privileges. The baking and the cooking are finished, the baths have been taken, and fresh clothing has been donned, the shoes have been polished, the house has been put to rights, the secular papers and magazines have been laid away out of sight. And besides all this outward preparation, there has been an inward putting to rights. If there have been faults committed by one against another, especially by parent against child, those faults are confessed to one another, and forgiveness received. And so with peaceful hearts we enter the holy Sabbath day.

Just before the setting of the sun, the family gather for the Sabbath vespers, and sit in the accustomed circle: father over there by the stand, mother in her easy rocker, with "Baby Doe" on her lap (though pretty soon, so orderly he is becoming, he will be promoted to a little chair of his own), Alice convenient to the piano, and the other children in their places.

"What shall we sing?"

"'Safely through another week.'" Every one knows it, and no song books are needed, not even for Alice at the piano, while the sweet melody of the most famous of Sabbath hymns brings a happy sense of peace and safety into the hearts that are "waiting in His courts today."

"Let us repeat together the fourth commandment," says father; and so

frequently has it been told that even the two-year-old echoes a phrase here and there.

"O papa," cries Beth, "let's — let's cap verses." And so they cap verses while the "shadows of the evening steal across the sky."

Not too long, for the baby must be remembered. But not much fear for him, for he has learned two texts — all Bible to his mind: "'Member de Sabbaf day," and, "Desus loves me, 'is I know," which he insists on putting in every once in a while, quite disregarding of whether they "cap" or not.

Then follows prayer. I don't know that you would like their practice, but this family, instead of kneeling with their backs to one another and their faces in their chair seats, kneel facing one another and the invisible altar of God in the midst. On Sabbath evening they all pray, beginning with father, and going down the line according to age, — short prayers, sincere.

When they rise from their knees, it is quite dark. But Jimmy, who knows his regular office, slips over and touches a match to the kindling in the fireplace, and in a moment the flame shoots up, promise of a cheerful evening.

"'Lead, kindly light,'" suggests mother. It is a difficult tune, but this family have mastered it to fair perfection, and the noble hymn is a fitting conclusion to the vesper service:

"Lead, kindly light, amid the encircling gloom,

Lead thou me on.

The night is dark, and I am far from home,

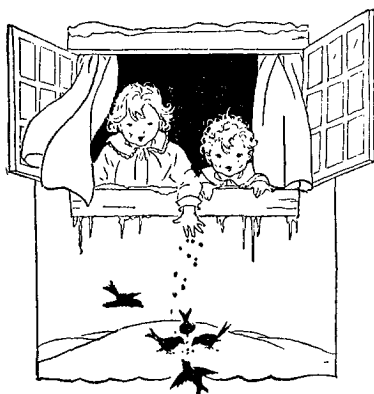
Lead thou me on.

Keep thou my feet; I do not ask to see
The distant scene; one step's enough
for me."

Then follows the most delightful evening of the week; for all hearts are light and free, and everybody is at home. It being winter, and the sun setting about half-past four, shortly after worship it is time for the evening lunch. That simple bread-and-milk repast out of the way, the family come back into the living room, and cluster around the piano for an hour of song. Mother still has to keep charge of babe, whose moods run from lusty if tuneless choral effort to scooting about the room, and last, to cuddling down in mother's arms; so that mother's voice is a little intermittent. But when she fails, Alice can leave her alto and take up the air. Beth's thready young treble helps out, and Jimmy swells the chorus when the tunes get beyond his mastery of his newly acquired violin. John has his clarinet, and it, with the piano, is the main dependence in this home or-

chestra, though probably it is putting off the day when he will find his man's voice and sing again. But father's bass is as good as ever; and altogether it is a chorus that the angels love to hear, and I think they answer, "Yea, amen!" to the last song, "Shall we gather at the river?"

It is nearing babe's bedtime, and in prospect of what is coming he offers no objection to the preparation for bed. And soon, with his nightie on and a blanket wrapped around him, on this night of nights he is gathered into father's arms, a part of the group around the fireplace, ready for the



Under the Snow

WONDERFUL treasures the Lord doth keep
Under the snow where the lilies sleep —
Sleeping safe through the winter's night —
Crocus, and daisies, and tulips bright;
But when the wintry winds go by,
And home again the bluebirds fly,
We shall find the flowers are all awake,
And brighter far for the nap they take,
With robes of blue, and yellow, and white,
Praising the Lord for warmth and light.
Let us praise Him, too; for safe, we know,
He is keeping His treasures under the snow.

— Pauline Alderman,
in *English Present Truth*.

story hour. Father tells the stories tonight, first those beloved of babe's soul, "Moses in the bulrushes," "Little Samuel," and "The Baby in the manger;" then, after "Baby Doe" has finished his wakeful day in mother's arms, to the crooning of the lullaby, "Away in a manger," father goes on with new tales, this time of Waldenses and Covenanters, and last of missionary exploits in the South Seas. And then Beth and Jimmy say their good nights, and a time is left for the older members of the family to read to themselves until their bedtime.

Sabbath Forenoon

The Sabbath forenoon we suppose to be taken up with attendance at Sabbath school and church service. If there is any family so situated that they cannot attend Sabbath school and church, let the services be held

in the home. It is well to give some ceremony to the home Sabbath school, to distinguish it from ordinary study. Small though the number may be, let there be due formality in the preparation and approach to the service, with special arrangement of superintendent's chair, and chairs in rows for the audience. Let there be opening exercises, with song and prayer and reading of the secretary's report, and a mission talk or reading. Then teach the Sabbath school lesson in a class or classes, take the mission offering, and close with the usual exercises.

It may even be possible to hold a following service, to take the place of church. Whether it is best to do so will depend upon the composition of the family and the spirit with which the exercises are received. Great care needs to be exercised, however, that the reverence belonging to a service which takes the place of church attendance shall be maintained in the home.

But most families are able to be in attendance at Sabbath school and church; and this meeting with other church members and children is best, for it extends the sympathies and broadens the interests.

Sabbath Afternoon

After dinner comes the most crucial test of the family's Sabbath observance. Of course in many churches there are Sabbath afternoon services for young people or others. But for the younger children in almost all cases the responsibility is left with the parents. We will suppose, in the case of our family, that the Sabbath afternoon is left wholly to the family group.

The day is cold, and a driving snow is falling. It seems quite out of the question to take an extended walk, though a mild winter day may be one of the best times for outdoor study and pleasure on the Sabbath day. The morning effort in getting to Sabbath school and church and back again has given even the younger members of the family all they want for the time being of outdoor life, and when the dinner dishes have been cleared away, something must be done.

So mother brings out the "Remember-the-Sabbath-Day Bag." This is a cloth sack of a gay red-and-white-and-green plaid, closed by a draw-string, which all week long hangs right by the telephone in the hall. The game is during all the week to remember something for the Sabbath day and drop it into the bag. Whatever object is dropped into the bag has a story connected with it, and the one who puts it in has to tell the story.

So now out comes the bag. Father puts in his hand, and draws out an old shoe. There is a shout of laughter.

"Who put this in?"

"I did," says mother, and forthwith launches into the story of the Gideonites who came to Joshua with worn-out shoes and moldy bread, and made a league with Israel through guile, until they were found out and made to be wood choppers and water carriers.

Next out of the R. S. D. Bag is drawn a short piece of rubber tubing.

"Whose is this?"

"Mine," says Jimmy. "I'm going to tell you what I learned in church school about how rubber is made."

"Oh, that isn't Sabbath talk," objects Beth.

"You wait and see if it isn't," responds Jimmy; "it's down in the country where Brother and Sister Stahl are teaching the Indians. And it's a great story I'm going to tell you." And in fact the family hears more about medical missionary work than it does about rubber.

"Here's one on me," says father, as he draws out a silver quarter dollar. "This is a story about a York shilling, which is worth only half as much as a quarter, but I didn't have a York shilling." So then he tells the story of Joseph Bates and his York shilling.

By this time "Baby Doe" has gone to sleep in mother's arms, and is put down for his nap.

John draws the next turn, with a calendar page marked November 11. That, he explains, is Armistice Day, when the World War ended, and it reminds him of the story, which he will tell, of the wounded soldier in No Man's Land whose life was saved by an egg that a hen came and laid at his side every day till he was found.

Next from the magic bag comes forth a doll's pillow, and Beth, who claims it, clasps her hands and tells the story of "The Pillow That Saved the Bible."

Alice hadn't put anything in this week, though sometimes she has two or three. And sometimes mother has to bear the chief burden. (You see she takes a peep on Thursday or Friday, to see if there is enough in the bag for the next Sabbath's purposes.)

By this time the younger children discover they are tired of sitting still. "Oh, dear," says Beth, "I wish it weren't snowing."

"Wish we could go out anyhow. Can't we, daddy?" pleads Jimmy.

"I guess so," says father, "I'll go with you around the block. Get on

your things." He would rather sit by the fire this cold afternoon, and read; but he had found two hours for study and meditation in the early morning, and these are his children. Mother stays with the baby, but not only Jimmy and Beth, but Alice and John, put on their wraps and are ready to breast the stinging snow.

"Just a minute," says father; "we'll not be able to talk much out in that storm. First now, who can remember any text that we have learned about the snow?"

Alice quotes: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then Jimmy: "Though your sins be as scarlet, they shall be as white as snow." And no others coming to mind just then, they dash out into the snow. But even in the stinging cold their minds are caught by the imagery of the texts, and subconsciously mingle with the pure whiteness of the snow the thought of God's providence and of His forgiveness. Hand in hand, John and Beth together, and father and Jimmy and Alice, they press their way around the block, and with blood a-tingle through all their bodies and with wind-whipped flags in their cheeks

and noses, they are glad to be back again in the warm house.

Now follows a short study of two Sabbath school lessons for the next Sabbath, one for Jimmy and Beth, the other for the older ones. After babe has been awake awhile, he is anxious to do something, and Alice takes him over to the little sand-table brought in for the day, and helps him play out the Bible stories that she tells him. This interests Beth, who is hardly past that sand-table stage herself. That draws Jimmy, and pretty soon Alice has to be re-enforced by mother, who takes the two children off into a game of "Guess the Name" in the stories she tells, while father and John discuss some matter of mutual interest in the REVIEW, which they argue about together as men will.

On some Sabbaths, instead of the sand-table, babe is interested in Bible pictures by Jimmy and Beth, sometimes assisted by one of the older ones. Jimmy and Beth, however, like right well to tell babe the story connected with the pictures.

The Farewell

All too soon the darkening shadows proclaim the nearness of the Sabbath's close. Alice goes to the piano, and for a while plays some favorite melodies, and soon John joins her with his clarinet. Quietness falls upon the group, and so they are ushered into the last exercise of the day, with song and Scripture quotation and prayer, bidding adieu to the blessed Sabbath for another week.

Don't Neglect a Cold

FATHER, the head of the family, is in the trolley car or train, on his way to work. The mechanic, the clerk, the bank president, any or all of them sit by his side. Somebody coughs, then sneezes — knows he should cover it, but doesn't. His nose is running, eyes are red and weeping. He sprays.

Father, head of the family, is reading his paper, and fails to notice the spray. He breathes it in; then he, too, sneezes. Perhaps he covers it. Hope so. Sneezes more in the afternoon. Goes home with a pain in his back. Greets wife with the usual kiss. She puts him to bed. Then she sneezes. She puts the children to bed, carefully tucking them in. They indulge in a few sneezes of their own. All now cough and sneeze in chorus. Feel mean. Whole family has bank president's cold or mechanic's cold or clerk's cold. It doesn't make any difference.

Next day all have colds. All cannot stay in bed. Father must work.

Comes home one night with a chill. High fever follows. Father goes to bed. Doctor comes and says it's pneumonia. Where did he get it? He didn't get it. He had the germ all the time, but his cold pulled him down. He had no chance to build up resistance. The pneumonia germ always in his nose and throat had a chance to get under way, to grow. That's the way it hits you.

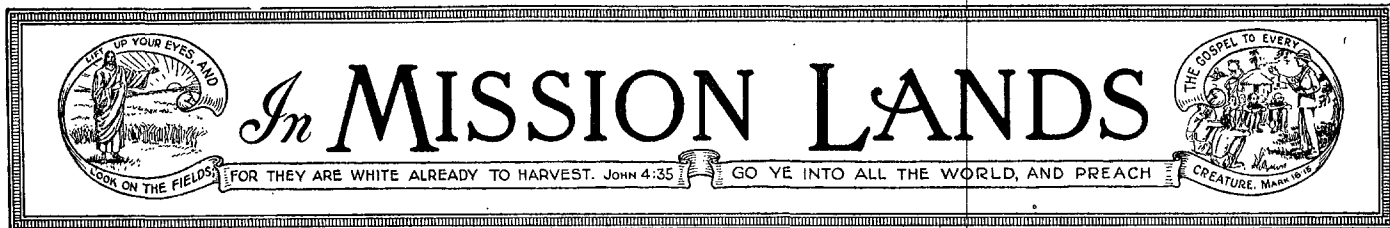
Don't get the cold. Get all the fresh air you can. Drink lots of water. Do all the common sense things you know. Keep in trim.

If you do get a cold, take care of it. See a good doctor. If you have a fever, go to bed and have him see you. Do as he says. Pneumonia is a bad disease, but nine times out of ten you can avoid it.—*Headquarters Bulletin, A. T. and T. Co.*

"THERE'S a law that I am learning

That is helping me each day:

That our God sends something better
For the things He takes away."



Reopening of Medical Work in Jerusalem

BY W. K. ISING

THE first session of the Arabic Union committee held in Jerusalem the latter part of March this year, with H. F. Schuberth, president of the Central European Division, in attendance, had an important bearing on our work in the Holy City. Among the resolutions of the council was the plan of reviving our medical work, which had been started as early as 1899. It enjoyed a good reputation and patronage. In 1910 the writer assisted in transferring it to more spacious quarters, with improved facilities which were provided by the home board at considerable expense. The institution was in operation until 1916, when the Turkish military authorities took over the building with the equipment, and used it as a hospital without granting any compensation to the mission. Since then no medical work has been carried on in the field.

War Brought Changes

Before the war there were medical stations at different points. For some time treatment rooms were in operation also at Joppa, while nurses were located also in Haifa and Cairo. At Beirut, Syria, good treatment rooms were operated by self-supporting nurses. All this work has been discontinued for years, and at the beginning of 1929 no medical work at all was carried on in the territory of the Arabic Union Mission, except for the private activities of one of our French sisters.

We are happy indeed that a modest beginning will again be made. The lower story of a building in a good locality has been rented in Jerusalem, where two rooms will be available in connection with the dwelling of the nurses. Brother and Sister Färnström, of Sweden, both graduate nurses from our well-known Skodsborg Sanitarium, who have been connected for some time with our conference institution at Stockholm, arrived at Jerusalem the latter part of September, and are now busily engaged with Nils Zerneck, the superintendent of the Palestine-Transjordan Mission, in equipping the institution for an early opening this fall.

Improvements introduced in recent years, such as sufficient water supply and electric power, are very important factors in the operation of our work. The lack of these in prewar years constituted a great handicap. The meager supply of rain water treasured in a cistern and carefully husbanded, and the small electrical batteries for massage, were very inadequate facilities to do work on a larger scale and of a better standard. Yet the simple means, as massage, fomentations, and different baths with

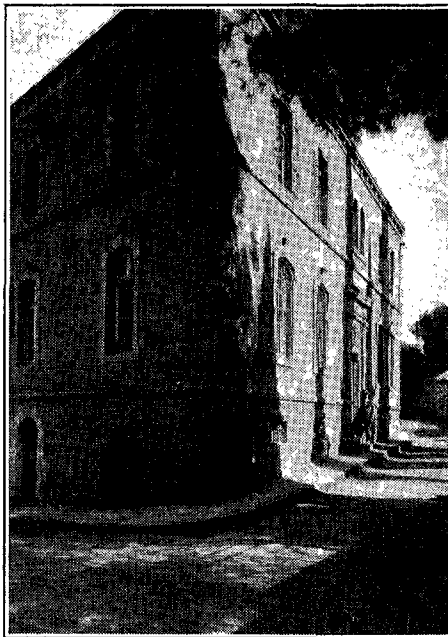
as the first members gained at these places were patients who had been treated and healed by our nurses there. So we look for similar results from our present enterprise. A German midwife-nurse will be coming early in November to take up work in connection with the institution. With evangelistic help available, we shall be better qualified to carry on a good strong work than in the early years.

We wish very much we could have moved into our own building to make the work more permanent, but as real estate and the cost of building are exceedingly high at Jerusalem, such plans were beyond us at this time, though we believe that the time has come, after thirty years, when the work was started, that Jerusalem should have a house of its own, with sufficient space to accommodate the medical work and the mission superintendent. A considerable sum of money is now absorbed in high rents that could be profitably invested in the building.

Reopened at a Good Time

We believe that the reopening of our treatment rooms comes at a most convenient time, when the political disturbances, that will probably be difficult to quench, render purely religious activities more difficult. This practical healing art will offer new avenues of approach and contact with all classes of people. We have great hopes for this work, and solicit both the prayers and the kind interest of our brethren and sisters in the world field for this work that must be started against great odds at this time of trouble and unrest.

Our medical work needs to be strengthened in the whole field. We are glad that some of our European workers are married to qualified nurses, but medical regulations limit their field of service. There would be wonderful possibilities for efficient, qualified missionary doctors, and we believe we are not hoping against hope that some day, ere long, we shall see our medical work placed on a better footing and on a higher level. It is, we feel, imperative that in difficult



"Naturheilanstalt" (Hydro-Electric Institute), Occupies the Lower Story of this Building in Jerusalem.

little water, steam baths, etc., were greatly appreciated, and many a person had found relief and recovery from suffering.

Though thirteen years have elapsed, our medical work of those days still lives in the memory of the people who were benefited, and it was their continual requests to restore it that have encouraged us to start again in good faith with no appropriation as yet available, hoping that means will be forthcoming as we proceed. We know that our brethren throughout the world have always had a heart to help Jerusalem. Our medical work at this city and at Joppa was the entering wedge for our evangelistic work,

fields with a Moslem majority, the "right arm" of the message should be made more prominent, as this is the one great factor that appeals to Moslems as well as to all other creeds

in mission fields like these. All possible emphasis should be placed upon medical work as a missionary factor of the first and greatest importance. *Beirut, Syria.*

"Let Us Not Talk About Jesus to No Purpose"

BY O. B. KUHN

WE were introduced by our evangelist to Mr. Shui Er Deh, a hat maker by trade. We asked him whether he was a church member. "No," he humbly replied, "I am not worthy to be called a 'giao-yu' (church member), I am only a 'hsioh-yu' (student member or inquirer)." Mr. Shui continued, "When I heard and believed the gospel, I wanted every one to know that I had turned from the foolishness of idolatry with all its sins and errors, so I hung out a signboard in front of my store which read: 'Ye Su Tu, Shui Er Deh, Dzaao Mao Dzi.'" In English it is, "Jesus' Disciple, Shui Er Deh, Hat Maker."

Before we parted, Brother Shui said, "I hope you will pray for me that I may surmount all difficulties and overcome all obstacles, and fully understand the doctrine and be prepared for baptism and church membership." We warmly assured him that we would do as he requested. "But," he urged, "I want you to please pray for me right now, as we stand here. Let us not talk about Jesus to no purpose."

Nanking, China.

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THERE is a good deal of difference between social power, political power, and a kind of religious power. Strength is one thing, and power is another. The giant of Gath had strength, but David had power. It would be a good idea when a man wants to join the church, to ask him if he wants to be a member with or without power. If he says, "Without power," it would be well to say, "We have plenty of that kind of church members. What we want is a few with power."—D. L. Moody.

The Work in Yunnan, China --- No. 2

BY CLAUDE B. MILLER

DURING the last few months the hand of God has been especially manifested in behalf of His work here. For over a year we had tried to secure a place of worship, but had failed. Then we tried to secure a place for Brother White and his family so we could have more room here for mission work, but for months we were unable to accomplish anything. In June we found two places, the Kweichow Guild Hall, which was quite serviceable for mission purposes, and a house in the north part of the city for Brother and Sister White; but we were not able to come to an agreement on either place.

Later the owner of the place that we desired in the north part of town, told us that he agreed to our terms and that the following Tuesday we could sign the contract. The intervening Sunday evening we had a church prayer meeting, asking, first, that the Lord make us all one in Him; and, second, that He give us a chapel.

Monday morning we received a note from the Kweichow Guild Hall committee, asking us to meet them the next afternoon at two o'clock. When we called on them, they had the contract drawn up. As we looked at this contract, we were amazed to see that it mentioned no deposit. Formerly they had asked for a \$1,000 deposit, and that rent be paid in local currency. These were the two things to which we objected. The local currency was very unstable, so we felt it unsafe to sign a contract demanding that money. We asked them, "What about the deposit?" They said, "We have just had a meeting, and decided that we would not ask a deposit." Then we asked them about the rent, and they said they would be willing to accept Shanghai currency.

This same afternoon we were to sign the contract for the residence in the north part of the city. When we called on the man, he said that he would not rent to us. At the time we could not understand why the Lord would open the way for us to have the chapel, and refuse us this place, but about a week later we learned why.

The house was near a powder magazine. A large amount of gunpowder

had arrived and was being stored, when one afternoon this was in some way set off, killing three hundred people or more, wounding some three thousand, virtually destroying that section of the city. After the explosion we went to see the house Brother White's family would have been occupying had the man not refused us. It was a mass of ruins. Had they been living there, they might have been seriously injured, if not killed. So we thank God, both for His gift and for His refusal.

During the last two months there have been some military operations in the province. At the present time there are a large number of soldiers in the city. It is their custom to occupy the guild halls. One Sabbath morning a company moved into our chapel, but after we talked with them awhile, they left. Since then officers have come to look at the place, desiring to move their troops in, but so far we have had no more trouble.

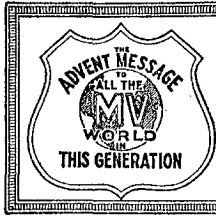
Last week I received a notice signed by the military authorities of the government here, stating that they had given orders that soldiers should not enter our place. So we thank the Lord for this kindness shown us by the government officials.

We are strong believers in Luke 11:9: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Yunnanfu, Yunnan, West China.



Believers and Learners in Yunnanfu, West China



YOUNG MEN AND



YOUNG WOMEN



“No Man Stood With Me”

BY G. G. LOWRY

To stand firm and fight for the right when the crowd is with one, is human. It is easy to stand in face of persecution when friends stand by to encourage and cheer. But it is a different matter when one has to stand alone and face the conflict. To stand by oneself and battle for the right, after all the rest have fled, is divine. To follow the people, whether in the right or in the wrong, is easier than to go alone. It is natural for human beings to like company. To drift with the tide requires no effort, but to stand for principle, stemming the tide, facing opposition, is difficult indeed, and without divine help none will do it.

How many there are who, for the sake of the pleasures of this world, are willing to compromise conscience, and follow the social and religious fashions of the day. They apparently forget that it is impossible to please God, and at the same time be popular with the world. One or the other must be given up. To give up the world and its pleasures, often means that one is deserted by his friends, and oftentimes by loved ones as well, and he is left to stand alone. But this should not discourage us, for we have the promise of the Saviour that, though all the world forsake us, He will not leave us alone. He has promised to be with us all the way, even unto the end of the world. What a glorious promise! Surely Jesus is a friend indeed to those who trust Him.

Paul Stood Alone

“No man stood with me, but all men forsook me,” wrote the battle-scarred apostle in telling of his appearance before the Emperor Nero to answer for his life for believing and teaching contrary to the Roman world. Paul is an outstanding example of steadfastness, faithfulness, and determination under severe trial and persecution. Many times he was called upon to suffer for the faith he had in Jesus Christ. He says in relating some of his experiences:

“Are they ministers of Christ? . . . I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I

forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” 2 Cor. 11:23-27.

What an array of difficulties this servant of Christ had to face in his experiences! Then after all these things were past, and he finally reached Rome, where he was to stand trial, and was eventually martyred, he records in another place that he had to stand all alone. “No man stood with me, but all men forsook me,” he said. Picture him standing in the presence of Nero surrounded by the wealth and splendor of that proud and overbearing monarch. How striking the contrast between Paul and Nero!

Nero a Mighty Monarch

“The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth, as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence.”—“Acts of the Apostles,” p. 493.

Standing there, Paul listened in silence to the accusation made against him by the Jews. He was accused of treason, of raising up rebellion in Judea, and of plotting the burning of

the city of Rome. Orators were employed to detail to the emperor in fiery language the many wicked things Paul was supposed to have done. He stood there without friends, without money or counsel. He was alone; all had fled and left him. It was the custom in Rome in those days to allow the accused to employ an advocate to plead his case before the court. But Paul had no money with which to hire counsel, and no one volunteered to help him. All his friends had left him, so he stood alone. Alone, and yet not alone, for we read in the next verse: “Notwithstanding the Lord stood with me, and strengthened me.” 2 Tim. 4:17. Blessed thought! All men had forsaken him, but the Lord stood by and strengthened him. The Lord is the same today. He will stand by us if we are willing to have Him do so.

The Lesson From Noah and Others

As we think of the various experiences given to us in the Bible, we find that there were many who were at different times called upon to stand alone during times of great trial and difficulty.

Noah built 'a ship, and voyaged with only his immediate family. His neighbors laughed at him and his queerness, his quaint ideas, his narrowness, his foolishness. He pleaded with them to believe his message, but they scoffed, and said he was queer. Later they pleaded with him for entrance to the ark, but it was too late, for the door was shut. Finally the day came when he rode away in the ark in safety, and they perished. He was alone, and they had plenty of company.

Abraham was called to leave his father's house, and he went out alone, not knowing his destination. He wandered and worshiped alone. The Sodomites smiled at the simple shepherd, and went on their merry way, leaving him alone. But God was with him, and made of him a great nation. And the Sodomites fed the flames when the city was destroyed.

Daniel dined and prayed alone. He stood for principle and suffered for it, but God stood by him even as He did by Paul, Noah, and Abra-

ham. When he had to meet the wild beasts face to face in the lions' den, he was not alone, for the angel of the Lord was there.

Elijah stood alone in the presence of the prophets of Baal, but God rewarded his firmness and his faith. He was in the minority then, but later was accounted worthy to be taken to heaven in a chariot of fire, surrounded by a host of angels.

Jeremiah prophesied and wept alone. Jesus lived and died alone; and those of His children who follow closely in His footsteps will be found often alone, for there will not be

many who will care to walk in the straight and narrow way. Not being able to see by faith the future reward, they consider the sacrifice too great, and refuse to tread the path our Saviour trod. What is wanted and needed most in the world today is men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends, and if necessary of life itself. Such men and women God can and will honor, not only in this world, but also in the world to come. Are you willing to stand alone?

Hinoo, Ranchi, India.

work is directed by Miss Rose Meister and her associate teacher, Miss E. Dyer. Surely there is no medium more effective than the Missionary Volunteer Society in saving from sin and guiding in service the Adventist youth in the great cities.

Other Schools Visited

Between conventions it was our privilege to visit four other mission schools in the union. As we passed village after village where for centuries the people have been under the influence of the evil one, the dark picture was brightened by the thought of the young men and women being trained by Christian teachers in our schools for the purpose of carrying the gospel to these strongholds of Satan.

The next Friday morning we began another Missionary Volunteer convention with the more than one hundred boys and girls who are enrolled at the union training school at Lasalgaon. The principal, M. Oss, is the union Missionary Volunteer secretary. His personal supervision of the largest society greatly adds to the strength of the department in this territory, of which Marathi is the principal language. Thus far we have been able to provide six Reading Course books in this vernacular. The Morning Watch, Bible Year, Christian help band, and literature band, and regular school work gave abundant activity; but youth thrives when in action, as was demonstrated when almost all of them expressed a desire favorable to the Progressive Membership plan.

The Missionary Volunteer outlook is very bright in our field. We are greatly cheered by what we have seen, and are looking forward with pleasure to further service with the young people and their leaders in the other unions. The task before us is so great, the time so short, and our youth so few in number that we are determined to do our utmost to save all of them, and lead them in victorious service.

M. V. Convention in India

BY J. F. ASHLOCK

THE first Missionary Volunteer convention in the Northeast India Union was held at our training school near Ranchi, August 30 to September 1. The union secretary, Mrs. G. G. Lowry, outlined an excellent program covering the important phases of the work of the department. For several days the teachers and students had looked forward to this special occasion, and had worked hard to have everything in readiness. Appropriate decorations gave a proper atmosphere to the schoolroom. Banners displaying the Motto, Aim, Pledge, and Junior Law were printed in three or four languages. These manifestations did not in any way surpass the true Missionary Volunteer spirit revealed by the students themselves as they took their places in the chapel. Their clothes were neat and clean, their faces shining in joyful anticipation, and their hearts open to inspiration, as they welcomed the first service.

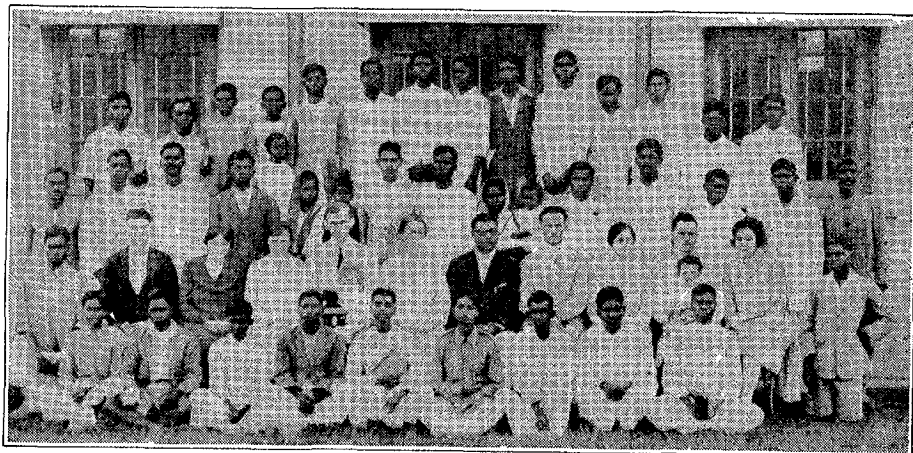
We were deeply impressed with the response they made to the invitation to join the more than sixty thousand Missionary Volunteers scattered in every land, in a dedication of their lives and talents to the giving of "the advent message to all the world in this generation." To most of them this was a reconsecration, as they had been faithful in their missionary activities throughout the school year. They go regularly to Ranchi and near-by villages to work for souls. In this way prejudice has been overcome, and many friends have been made for the mission.

Real Days of Fasting

The day of fasting and prayer and the Week of Sacrifice came just previous to our convention. Brother L. G. Mookerjee, the principal, had explained to the young men the meaning and purpose of these, and suggested that if they so desired they could

take part. All except two little boys observed the Sabbath of fasting, and the entire number asked the matron to withhold their portion of rice for one meal each day during the week. Not having money to give, they had placed their food upon the altar. From the expression on their faces as they placed their offerings in the plate, we felt sure that the Lord accepted their sacrifice, and had given them in return something of greater value. With a foundation like this, a successful Missionary Volunteer structure was erected. Truly the hours of study and instruction were profitably spent.

The following week-end, a home missionary and young people's rally was held in Calcutta. The Bengali members and two other companies united with the First English church for the services. These, with several interested friends, formed an earnest group of seekers for greater power in experience and service. Under the leadership of G. A. Hamilton the believers are gathering a harvest of souls for the kingdom. We were encouraged as some of the lay members related their experiences and told of their methods of labor. The junior



Delegates to the Missionary Volunteer Convention Held at the Ranchi Training School, India

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

New Memorials in Greater New York

BY W. A. SPICER

NONE can fail to be interested in everything that makes for progress and strength in the great cities of the world.

Greater New York stands for pretty much all the world. We know the common saying that it is the largest Irish city, the largest Negro city, and the largest Jewish city; and I think it is said to be the second Italian city and the third German city. Representatives of pretty much all the world are found there. Who can go into these cities without realizing the problem of planning for their evangelization? But year by year, in the cities of the Old World and the New, our people are being given greater facilities for reaching the public and housing the believers.

Probably no city presents greater difficulty, in the way of securing church buildings, than New York City, for the price of ground is exceptional. Our brethren of the Greater New York Conference feel that the good hand of Providence has truly been with them in some recent developments. On three successive Sabbaths they have been able to dedicate churches,—an English church in Brooklyn, a Danish-Norwegian church in Brooklyn, and an Italian church in Brooklyn, N. Y.

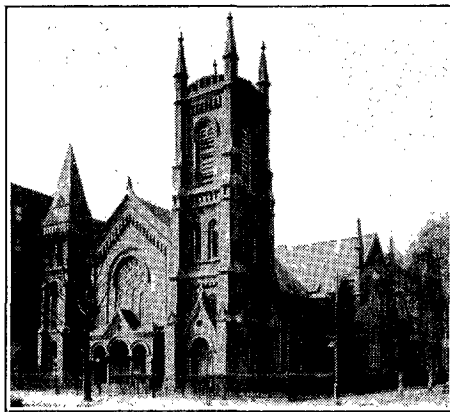
After long waiting and praying and searching, it is wonderful that the English Brooklyn church has secured one of those buildings that we ourselves could never have built, but which, with the shifting of populations from old centers to new suburbs, comes to our people in a time of need, and at a price within their reach. It is well located, and seats fourteen hundred people. Fully a thousand, we estimate, were present at the dedicatory service, many of these, of course, being visitors from other churches. All rejoiced with the congregation that at last they have a church home and a place from which to sound out the message more widely than ever before. Delmer P. Wood is the evangelist in charge.

Not only does this building supply the church needs, but connected with it are schoolrooms that afford the

New York Academy and the Brooklyn church school the facilities needed for conducting their educational work. This is a great boon to the conference.

Reviewing the history of our Brooklyn English church, Brethren Dickson and Wood gave appreciative testimony to the attitude of the Baptist leaders who formerly occupied this building, which led them to decline opportunities to secure a much higher price for the property offered for commercial uses, because of the desire of the old congregation that the church should be maintained for the preaching of the gospel.

The next Sabbath in another part of Brooklyn, in a region where, I un-



English Church in Brooklyn, N. Y.

derstand, there is a large Scandinavian population, a group representing various churches of the conference met with another rejoicing congregation for the dedication of a Danish-

Norwegian church. This building has been put up by the congregation. It is a good example of economical construction, and its plain beauty appeals to the heart as well as to the eye. All rejoiced together to see this memorial established, and our Danish-Norwegian brethren and sisters so advantageously situated for the work that still remains to be done for their section of the great Scandinavian population of the city. O. J. Dahl is the evangelist in charge.

Truly the Greater New York believers may thank God and take courage as one after another these live and working congregations are properly housed for the soul-winning service which they have in hand.

May the Lord bless the Greater New York Conference believers in the task committed to them. No one can visit our various churches in the great city without understanding that the love of Christ is constraining the believers to do their utmost to sound out the message in that vast wilderness of the people. Every foot of space seems to be in ever-increasing demand, and the great buildings go higher and higher. The latest enterprise under way is a 100-story office building to house the 30,000 employees of one great business organization.

Amid the business pressure and the ever-sounding distractions and rushings of vast populations to and fro, our brethren feel themselves more than ever dependent upon the power of God to draw the attention of truth-seeking souls to the message of salvation. Pray for the work in that great city, and in all the cities, that a rich harvest may be garnered.

Maritime Conference

BY F. W. STRAY

THE laboring force in the Maritime Conference is limited by a very small constituency widely scattered in the territory of three provinces. However, the Lord has given a substantial increase during the year.

Our little Maritime Academy was carried on in such a way as to bring ten of the students along in a baptismal class, and they were baptized at the close of school.

R. H. Cooke, laboring in the city of St. John, has worked out into a country district, with the result that on a recent Sabbath a new church of twenty-two members was organized, all of whom, with four exceptions, have come into the truth under his labors and those of the helpers who have been associated with him from time to time. The interest is continuing and developing, with good

prospects of a further increase in that section.

Owen Munroe, working part of the time in New Glasgow, and part in a country district outside of Halifax the latter part of the summer, reports a good interest in process of development, and some who have taken their stand for the truth.

The writer recently baptized the husband of one of our sisters. Being taken seriously ill, with what appears to be an incurable disease, he spent some time at the Melrose Sanitarium, where he was converted. Upon his return to Moncton, he requested baptism. Brethren and sisters of the church are rallying about him, often visiting his home for an evening of song and prayer. It may be that the Lord will yet see fit to raise up our brother to health and strength.

Maritime Academy is carrying on stronger work with a larger attendance than for several years. W. A. White, a former Maritime student, is now in charge of the school, Mrs. White acting as matron and preceptress. She is also a former student, both of them beginning their school work when the academy was located at Williamsdale, Nova Scotia.

The brethren and sisters of the Maritime, though in a far-off corner of the North American Division, are nevertheless loyal and devoted to the cause as a whole, and they rejoice in the triumphs of the message in fields far and near.

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"For" and "Against"

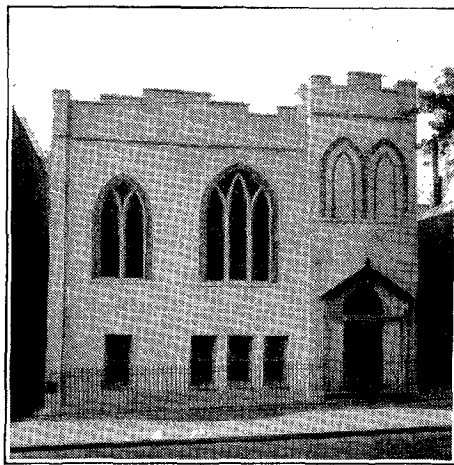
BY C. E. WEAKS

THE truth may harden or it may save, depending upon the spirit in which it is received. This is illustrated over and over again in the experiences which come to our colporteurs in their work among the people with our good books. Recently we have had a number of colporteurs at work in one of the large industrial areas of England. A few days ago an article appeared in one of the newspapers there, which reads as follows:

"The Vicar of —, Canon —, writing in the current issue of the *Parish Magazine*, warns his parishioners 'against hawkers who call at their houses and persuade them to pay 20 shillings and 30 shillings for books about the Bible. . . . These hawkers represent a peculiar American Protestant sect called Seventh-day Adventists, who have plenty of money and do a large trade in selling books through their agents who go from door to door pestering people to buy. This sect urges people to give up keeping Sunday as a holy day

and day of worship, and to go back to Saturday instead. Like so many of the strange sects which come from America, this one is dangerous, because it makes the Bible say so many things it does not mean. These books aim at frightening people. They hold up the church and its teachings to scorn.'"

Almost immediately after reading this newspaper story, warning people against our books and colporteurs ("Bible Readings for the Home Circle" is the book especially being sold in that locality), a letter came to my desk from that same part of the country, telling a wonderful experience which a colporteur has had with this same book against which the vicar warns. Some months ago this colporteur sold a copy of the book to a mother who wished to present it to a loved one. The impression which this first delivered copy made was so favorable that the colporteur was asked to bring another, and then another, and then another, until today ten copies of the book have gone into that one home. All have been in the



Danish-Norwegian Church, Brooklyn, N. Y.

"gilt" binding, and the price paid has been more than \$60. It is not a large house either, just a humble cottage, such as one sees everywhere in those north England industrial areas. So while by some the books may be termed "dangerous," others are turning to them for light and truth and comfort.

A field secretary gives us this testimony from his field:

"Not long ago one of our lady canvassers came to a place where two priests lived. They questioned her very closely, and then said that it was very dangerous literature which she was selling, and that they would immediately telephone for the police. While this good sister was awaiting the arrival of the police, she talked with one of the priests, who did not seem to be so fanatical as the other. He became interested, and she was able to sell him a book. Just at the

close of the transaction the police arrived. They examined our colporteur's bag, looked at the literature it contained, and pronounced it good. One of the officers purchased a book and several periodicals. He then turned to the priests and said, 'There is nothing wrong with this literature, but there is something very wrong with you, I am afraid.' Our sister went on her way rejoicing."

And so the experiences continue to come to us, experiences which illustrate the truthfulness of the message:

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21.

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West Michigan Conference

BY S. E. WIGHT

DURING the past summer, West Michigan had six tent efforts, which were distributed from the northern to the southern part of the field. The permanent results have not yet been tabulated; however, two of the companies have reported forty-one conversions and more people interested. These two companies expect to double the number they have reported. Our large constituency is able, without the ministry, to accomplish much for the cause, and constantly people are joining our churches through the efforts of the laity. Already reports are coming from the field, indicating that some people have accepted the truth, their interest having been aroused by the faithful work of our colporteurs.

There are twenty-two church schools, thirty-one teachers, and 635 pupils enrolled in these schools. This is an increase of four church schools, five teachers, and over 100 pupils. Several thousand dollars has been spent in new school equipment and new church school buildings.

So far this year, these children have raised over \$1,300 in the Harvest Ingathering. The Battle Creek Academy is not a boarding academy, but it has an excellent corps of teachers, and is doing good work for the children and youth of Battle Creek.

Cedar Lake Academy is also well provided with faithful teachers, and the new dormitory for the boys has been a big feature in making the work at the academy easier for the faculty and very attractive for the students.

Our young people number 2,500. Of this number, 1,056 are definitely connected with the Missionary Volunteer organization, and are taking an active part in the work of their local M. V. Societies. In several localities

they are holding gospel meetings and giving Bible readings, as well as doing good work in connection with their band activities, which include visiting prisoners in the county jails, and the sick and aged in private homes. On such occasions good gospel songs are sung, and some one gives a short message of comfort and cheer from the Bible. This work is resulting in the salvation of souls.

In all our larger churches the junior boys and girls are organized as a Junior Missionary Volunteer Society. Organized as they are, the children are ready workmen, and they are doing excellent missionary work. In connection with the East Michigan Conference for the past four years, we have been conducting the summer Junior training camps for our boys and girls. In the great out-of-doors, the children attending these camps receive an excellent training which they will always remember, and which will help them to become better men and women.

Through the faithful efforts of our medical secretary, a spirit to excel in health has been created among our children and young people.

The offerings to foreign missions and the tithe have increased. This is an indication of the interest taken in the world-wide work. We are of good courage in the Lord.

Santa Rosa, California

BY ROBERT J. BRYANT

At the present time the writer is conducting an evangelistic effort in the city of Santa Rosa, Calif. It was in this city that the first church building for our people in this State was erected.

When the conference committee asked me to conduct this effort, it seemed to me to be a very hard field in which to work, but the city had been very thoroughly gone over for our medical books by Brother Barns, one of the most successful canvassers on the Pacific Coast, who had great success. This was followed by a health school conducted by the physicians and nurses of the St. Helena Sanitarium. They still have one night each week, taking the entire program, including the music, while the students from Pacific Union College furnish the music and special singing two nights each week. O. A. Hall and Eugene Brown, together with Mrs. Lottie Kuhns, are doing most of the visiting, while the writer is preaching every night excepting Monday and Saturday nights.

Our auditorium, which is in the center of the business district, is well

filled every night, and many nights, with all standing room taken, we have had to turn many people away. After giving the Sabbath question, we began to hold meetings Sabbath afternoon, with the result that a large

number of the interested ones are attending. Already a number have started to keep the Sabbath, and we have good reason to believe that a number of others will soon be with us in this blessed truth.

Harvest Ingathering Papers in More Than Forty Languages

BY E. F. HACKMAN

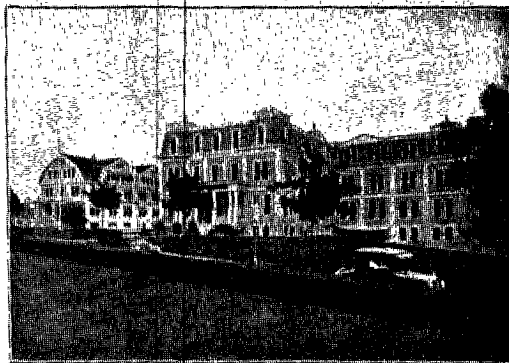
LAST year more than 4,000,000 Harvest Ingathering papers were used by our lay members in their work. These papers were printed in more than forty different languages. Every year new languages are added. Such facts not only illustrate the universality of the third angel's message, but also point out that even the world-wide plans adopted by the General Conference Committee, such as Harvest Ingathering, the Missions Ex-

tension campaign, etc., have a universal application. Surely the wisdom of God is behind all these plans, or they would not prove so effectual for the promulgation of the message in every land.

In today's mail we received the October issue of the *Circular Letter* issued by the home missionary department of the Arabic Union Mission, which has the following to say about their forthcoming Harvest In-

عمل التبشير بواسطة المطبوعات

كان بداية صغيرة قام بها المستر هوبت عندما كتب وطبع مجلة صغيرة وحملها بنفسه إلى صندوق البريد داخل خفية. فلا شك أن كل قارئ يفتي: «منا أن الله قد بارك عمله عندما يقرن البداية الصغيرة ببعض المعلومات الأخيرة التي تعلن عمل هذه الجمعية» لنا في هذه الأيام ٥٦ داراً للطباعة بعد أن فرغ كثيرة أخرى في أنحاء العالم وهي تنجح كل وقتها وفوتها في طبع مطبوعات دينية فقط بينما أكثر من



الفين ومئتي موزع مجوون لبيع ونشر هذه المطبوعات الدينية في كل أنحاء العالم»

لقد ابتدأنا بداية حسنة في البلاد التي تكلم العربية وعدد نشراتنا في هذه اللغة أخذ في الازدياد. وإن كان الآن لا يوجد من الموزعين إلا نفر قليل لكن قد بلغت قيمة ما باعوه من المطبوعات في السنة الماضية ٣٥٠ جنيناً مصرياً.

بيت التبشير يستمر مباركاً خدمة المطبوعات حتى ينتهي العمل لك. ربكم

الطباعة والإنجيل

ما من شخص مهذب إلا ويعرف ما للطباعة من التأثير القوي في كل نواحي حياة البشر.

ولا ريب أن الصحف والمجلات وكسب اليوم أصبحت تعمل بطريقة أكبر على صوغ الرأي العام والحقيقة المحزنة هي أنه قد طُفِت في كل البلاد مطبوعات لها تأثير فاسد. وهذا مما قاد الحكومات أن تثير أفعالاً

مطبوعاتها، حملة ضد هذه المطبوعات الدينية. وقد اشتركت أيضاً في هذه الحملة الرسائل المسيحية بطبع ونشر كتب ومخطوطات يسرنا أن نقول أنه بمرارة مطبوعاتنا قد طُفِت الكثيرون من تأثير الكتب الفاسدة ونحوها إلى حياة أحسن.

إن العمل الذي ترونه أمامكم اليوم عظيم أي عمل جمعية الطباعة السويدية



رئيس جمعية العرب في ليليا شبيبي تيكيت (أوليفيا الصربية) يراه من أمير أخيه الأدهم في هؤلاء الناس

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gathering campaign in that field:

"Something outstanding in this campaign is, that we have this year for the first time an Arabic Harvest Ingathering paper. When a language area gets out the first Harvest Ingathering paper, it is considered a milestone in the development of the work in that area. . . . This will be the first booklet of the kind the Arabic people have ever seen. When the papers came from the printer, he said, 'I have lost \$10.75 on this job, but I do not mind much, because this paper, being the first of its kind ever printed in the Arabic countries, will advertise our printing plant.' Thus we see even the printer hopes to get some good from the paper.

"How much more should we expect from it! When we sent out last week some thirty parcels of the paper to the different parts of our field, the postmaster of our small office in Mataria, who most likely had never received so many parcels in one or two days, finally asked about the contents of all these parcels. To answer his question and to give him a reward for the special work, we took a copy of the Arabic Harvest Ingathering paper to him. The next day, when asked if he had read the paper, he began to sing a song of praise of our mission work."

Let us not forget to pray for our brethren and sisters in this field as they go forth loyally to gather in funds for the salvation of many precious souls in the Near East.

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Dedication of Brooklyn Italian Church

BY M. N. CAMPBELL

SABBATH, November 2, was a red letter day in the history of the Italian work in Brooklyn, N. Y. The Italian church building was then dedicated to God for the proclamation of the threefold message in that great center of Italian population.

An apartment house had been purchased, and the ground floor transformed into a commodious hall, which had been put in shape with a new floor, redecorated walls, a baptistry, and pews, so that it makes a very attractive place for divine service. The rent from the apartments on the upper floors will contribute toward paying for the property.

The Brooklyn Italian church was raised up by Elder Calderone, as well as the Manhattan church of the same nationality. Both these churches are now in possession of good church buildings through his indefatigable labors. Elder Catalano, the present pastor, has entered into these labors, especially in the completion of the

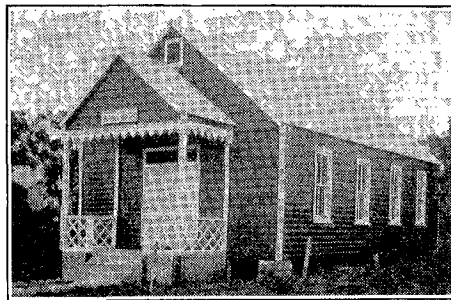
Brooklyn church building, and his faithful labors brought the enterprise to completion. There is now a membership of 110 in the two Italian churches, and both organizations seem of good courage and full of zeal to press the work of proclaiming the message among the multitudes of Italian people in Greater New York.

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Georgetown, Grand Cayman Island

BY I. G. KNIGHT

THE last of May, Mrs. Knight and I received a call from the Antillian Union to make the Cayman Islands our field of labor. The 16th of June



Church Building at Georgetown, Grand Cayman Island

found us aboard a Dutch steamer bound for Jamaica, having said good-by to our dear people in St. Thomas.

Elder and Mrs. Edmed looked after us nicely while in Jamaica waiting a chance to get over to the islands, which lie about 350 miles north and west of Jamaica. We finally found a schooner making the trip, and after four days and nights of sailing we entered the harbor of Grand Cayman at 12 o'clock on Friday night. The officials, hearing the prolonged whistling of our boat, came alongside, and we were allowed to land, to be greeted by a great cloud of mosquitoes which nearly took away our breath. We were rushed to a well-screened boarding house, and for four days were unable to get out to see our people.

We found an unfortunate condition existing here. Our people had no church building, and were obliged to hold their services in the home of a leper brother, who conducted the services through an open door. So the first step was to get a church building. This we did, and today it is finished and will be dedicated on the 20th of October. After the dedication we plan to hold a series of meetings in it.

We went over to Cayman Brac, the second island in size in this group, and held a series of meetings there, assisted by our worker, Frank Fletcher. We met with good success,

and have a church membership of twenty-four, with several others in the baptismal class. The church building they are putting up is the same size as the one here, and will be ready soon for dedication. After we finish the series of meetings, we plan to begin building a mission house in Georgetown. We have faith to believe that with hard work and perseverance we shall be able to build free from debt.

Pray for the work and workers in Cayman Island Mission field.

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Talking About Health

BY LIZZIE M. GREGG

How true it is that we do not appreciate health until it is gone. Perhaps health principles were never so universally accepted as at the present time, and yet it would seem as if there was never so much sickness in the world. Science has done wonders in combating certain diseases, yet the health worker has an unlimited field of usefulness.

A noted writer has said, "Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death."—"Counsels on Health," p. 145.

"We can have a variety of good, wholesome food cooked in a healthful manner, so that it can be made palatable to all. . . . Poor cooking . . . produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things cannot be discerned. . . . There is more religion in good cooking than you have any idea of."—"Testimonies," Vol. II, p. 273.

This same writer also states: "The world is in need of workers who will labor as Christ did for the suffering and the sinful. . . . The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto,—the weak, the helpless, the ignorant, the degraded."—"Counsels on Health," p. 13.

Those who have taken advantage of the opportunity to study these principles of taking care of the sick and preparing healthful meals, have been greatly blessed. Classes have been held in hundreds of our churches, and very many are now able to do this for their own families, and are also helping their friends and neighbors. There are, however, thousands who

have not had this privilege, and who are anxious to learn these things. They are unable to leave home and enter schools of learning, and do not have the privilege of attending a home nursing class in any church; but if they are willing to pay the price of perhaps some effort, time, and a little money, there is a way by which they may meet the mind of the Lord, and fit themselves for service in His closing work.

It was not by accident that the General Conference organized the extension department of our educational work, in the form of the Fireside Correspondence School, many years ago. This brought the opportunity to thousands who must stay at home, and yet had a great desire to fit themselves for service in the Lord's work. They put forth the effort and arranged their daily program so that this educational feature had a part in their life, and today they can take their place in doing efficient work in their homes and district, in treating the sick, giving practical help in the preparation of healthful meals, and in opening the word of God to hungry souls.

Why is it that thousands more are not taking advantage of this means? Would it not be well to do so now?

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Covington, Kentucky

BY C. G. BELLAH

ON Aug. 6, 1929, Mrs. Bellah, Miss Ethel Beeson, and the writer left Omaha, Nebr., after having labored there five years, I having accepted a call to the Kentucky Conference. We landed in Covington, August 11, and began at once to look for a location.

A number of interesting Western calls had been received, but the great need in Kentucky appealed to us more than all the rest. "Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, . . . shall we not respond as one man to do His bidding?"—"Testimonies," Vol. IX, p. 99. The very need was a mighty appeal.

A good church school is maintained, and a Bible seminar is being organized for the training of young people to do active soul-winning work. Public services are held Sunday evenings, with a good attendance. The prayer meetings are especially well attended.

The church building has a very heavy debt on it. It is a huge task for a small membership of wage earners to face. We had nothing to do with making the debt, but we are willing to do our best to pay it off as soon as possible.

Soon after we arrived, the Harvest Ingathering campaign was launched. The goal of \$1,440 was reached in six weeks. This is the shortest time in which the work has been done. Six persons reached a personal goal of \$100 or more, seven a goal of \$25 or more, and about half the church membership a goal of \$10. The young people are to be especially commended for their part in this work.

We are very happy in our work here, and look forward to a bright future. When you pray, remember the work in Covington. If you have any relatives or friends, or know of interested persons in or near Covington, let us know, and we shall be glad to get in touch with them.

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California Conference

BY G. A. ROBERTS

A SUCCESSFUL evangelistic effort for the Negroes of the bay section has just closed. This effort, conducted by O. A. Troy, of Oakland, and J. E. Johnson, of San Diego, and other workers, was held in the university town of Berkeley. Large audiences filled the tent from night to night, and marked attention was given to the discourses. In connection with this effort, a home nursing class was organized, and is now being carried on; also a home dietetics class.

At the close of the meetings, nine were buried with their Lord in baptism, and a number of others are preparing for this sacred ordinance. The Market Street church is growing and prospering.

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Progress in Illinois

BY S. N. RITTENHOUSE

OUR conference workers this year have been few, for we have been bending every energy to the saving of money, that we might not only operate within our income, but also pay off some of the indebtedness that has been incurred in past years.

Thus for lack of workers for public evangelistic efforts, we have placed special stress on individual effort by the laity for the salvation of souls. As a result of this work of the lay members, we have baptized a goodly number of people. These, in most cases, have been well informed in the message by receiving studies from their neighbors, so all that was left for the workers to do was to give a little further instruction and baptize them into the message. We believe this progress is indicative of the fact that we are coming nearer to God's ideal plan as spoken of in "Testimonies," Volume IX, page 117: "The

work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

Our present plans are to reduce our indebtedness another \$10,000 or more this year. Everything now indicates that this will be possible, so our hearts are greatly cheered. Just now we are in the midst of the Harvest Ingathering, and our people are responding loyally to this call for service. At this writing, returns indicate that without a doubt we will reach the goal set for us by the General Conference this year, a goal never before reached in this field. Our mission funds are climbing toward that coveted goal of 60 cents.

The colporteur work has grown rapidly during the past year. We have made at least a 50-per-cent gain over the same period of last year, and many students are in our schools who otherwise would not be there. All the other departments show an increase in their activities also. We have several more church schools and more pupils under that influence than last year, or ever before in the history of the field. Our Sabbath school offerings to date are the highest thus far given for a similar period in the history of the conference, so far as we can learn.

These triumphs have not come without effort, for our secretaries have labored incessantly to bring about these results, and God has blessed their efforts. We are looking forward to the close of the year in joyous anticipation of the fact that we have had the privilege of being connected with a work that is ever moving onward, and we are determined by the help of our Master to go on to greater victories.

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Chattanooga, Tenn.

BY E. W. WOLFE

DURING June and July a series of tent meetings was held in Chattanooga, Tenn. From the first the interest was good. The attendance averaged 150 through the week and 500 on Sunday nights.

There were several local pastors who attended and showed interest and friendliness. As is usual, there was some opposition; two or three revivals or tent meetings were in progress during the whole effort. Special attention was given by them to the subject of the end of the wicked.

As a result of the work in this place, twenty-one have been added to the church, and fifteen more are awaiting

baptism. There are also fifty in the baptismal classes. We have a church here numbering 113.

It is nearly thirteen years since we left the Iowa Conference to labor in this union. During a part of this time we have held tent meetings and revivals, and some 500 precious souls have accepted present truth. We often think of the many friends and children of our labors gathered during the twelve years' service in the home field, and shall be glad to hear from them.

Tennessee River Conference

BY H. E. LYSINGER

THE last summer has been an interesting and profitable season in our evangelistic work, although not all was accomplished that we had hoped for. As a result of three tabernacle and three tent efforts, about fifty have been added to the church, and others are interested and studying.

In Memphis the offerings during the meeting were sufficient to meet all the running expenses, and about \$60 worth of small books were sold. Sunday night meetings are still conducted in the tabernacle there, and a good interest prevails.

After a lapse of three months, we are beginning another four weeks' effort in the tabernacle at Covington, Tenn., with W. P. McLennan, pastor of the Memphis church, in charge. We find that one advantage of the tabernacle over the tent is that it can be used to follow up the work long after the season for tents has closed.

We are definitely planning to conduct a two weeks' meeting in as many of our churches as possible during the winter. While other campaigns may come and go, we desire to keep an evangelistic campaign going the year round.

The workers and laity of the Tennessee River Conference were never of better courage.

Indiana Conference

BY F. A. WRIGHT

THE preaching of the message in this State dates back a little over fifty years, and we see in various places now the footprints, as it were, of the faithful ministers of that day. We find many believers who were established in church fellowship by the men who opened the work here. Many of them are feeble now, but their courage is especially good. It revives our hearts, those of us who are carrying the burdens, to hear their testimonies, and to see the courage they manifest in the finishing of the

work in this generation. As we tell them the stories of the advancement of our world work, it moves them to tears of gratitude. These aged ones are made sad to see charter members fall by death, and they often express their hope that the children of the pioneers will pick up the banner and carry it forward to victory. We hope to do this, not simply to gratify the desires of the aged ones who are declining because of the infirmities of the flesh, but because our Captain is calling us forward.

The year 1929 is about to close, and here in Indiana we look back upon it as a very strenuous one. We have been compelled, by reason of financial problems, to limit our evangelistic work, but it is a pleasure to say that we have conducted six efforts during the year, and have already baptized a little over 100 people. Each effort has succeeded in bringing forth a few converts. We rejoice in these results. It is proof that many can be won to the message in Indiana if we are in a position, financially, to press forward. This we plan for 1930.

At the time of this writing we are putting on the finishing touches to a very strenuous campaign to reduce Indiana's debt to the amount of \$57,000 in this year. This may seem like a huge task, and it has been; but we thank the Lord for the omens of victory. If we succeed, Indiana's report for next year will be much brighter.

Poland

BY JOHN ISAAC

THE work in Poland is progressing along every line. We now have 2,380 members in this union. During the second quarter of this year 162 were baptized. There is also a considerable increase in tithes, Sabbath school offerings, Big Week gifts, offerings to missions, Week of Sacrifice, and book sales over the second quarter of last year. For the thirty million people in this republic, we have only sixty workers and fifty-nine colporteurs. But we are glad to say that our mission school, in charge of Prof. H. L. Rudy, is doing excellent work, and we shall soon be able to draw trained workers from it each year.

Our school had rather a unique experience at the beginning. Since we are not permitted to operate a school in this country, our mission school is registered and known as "The Young People's Home Advent," where young people can come for instruction in special work. In the fall of the year 1926 the school was started in a garage in the city of Warsaw, with fourteen students enrolling the first day for a six

months' course. The authorities of the city were duly notified of our plan to begin a special course of study for the training of our young people for missionary work for the Adventist Church, with their permission. But thinking that the course would not be started before investigation had been made and permission granted, the officers followed their customary method in matters of that kind, promising immediate attention, but letting the petitioner wait an indefinite length of time. Expecting such delay, the school was started at the appointed time, so that we might work while waiting. The permission never came, neither was the school ever troubled in the least, and that was really all that was needed.

At first it was thought that the school should carry on its work in a very quiet way so as not to be noticed by the passers-by, and thus avoid being reported, which might result in the closing of the school. But the school soon decided to have their song and prayer, and carry on the school work as in a land of liberty. Instead of showing any displeasure, the people talked respectfully about it as a place where prayer was wont to be made. A good record was made, the fourteen all staying in school till its close in the spring. Nine of them are now in active service in the conferences.

In the spring of 1927 a piece of property was bought, and the school moved into its new quarters. This is a beautiful place in the country, about two miles from the city of Bielsko, Silesia, near the foothills of the Carpathian Mountains, which are covered with evergreens and other trees. Considering the scenery, location, and climate, it can truthfully be said as of old, "The lines have fallen unto" us "in pleasant places." The school farm has about thirteen acres of good land, with some timber.

At the opening of the school this fall, thirty-one enrolled. A number of the students earn the larger part of their school expenses by working on the farm or at carpentry. Other industries are soon to be started. So far, only such young people have been admitted as give promise of entering the work after a course of study has been finished. The school buildings will accommodate only about thirty-two students, but we hope soon to be able to enlarge the school so that others who desire to come can be accommodated.

Plans are being laid to start a preparatory school in Volhynia, East Poland, next year among the many Russian churches, for our young people above public school age. A school building is to be erected. The begin-

Colporteurs' Summary for
October, 1929

Unions	Agents	Hours	Value 1929	Value 1928
North American Division				
Atlantic	83	6772	\$ 9009.45	\$11706.01
Columbia	157	12851	18656.60	17753.44
Lake	178	9243	12069.17	12052.18
Central	70	4723	8370.85	4594.99
Northern	18	780	1806.15	1067.20
North Pacific	32	2831	3279.87	3394.40
Pacific	31	2366	7183.75	9641.90
Eastern Canada	28	1809	3515.73	3911.46
Western Canada	--	--	--	3001.90
Southeastern	45	3416	5185.48	4753.85
Southern	61	5426	4581.10	2303.10
Southwestern	41	4796	6958.85	5976.45
	744	55013	80617.00	80156.88
Australasian Division				
	66	5170	16074.49	20167.95
Central European Division				
Arabic *	4	1445	229.33	-----
Bulgarian	12	1452	325.28	105.43
Czechoslovakian	53	6115	1985.86	1513.89
East German	136	18164	7837.77	7904.78
Hungarian	56	7267	1833.15	1218.27
South German	80	9406	6312.37	8445.64
West German	164	22966	11911.72	10314.16
	505	66815	30435.38	29502.17
Northern European Division				
Baltic	60	9820	3004.67	1806.32
British	78	9145	8818.08	7621.31
E. African	12	2909	775.30	-----
Iceland	7	1034	642.66	306.16
Polish	47	4132	730.33	650.36
Scandinavian	109	15482	9973.04	10041.32
Nigerian	--	-----	-----	136.53
	313	42522	23944.68	20562.00
Southern European Division				
Franco-Belgian	32	2012	1638.08	4710.85
Iberian	32	2276	1505.92	912.64
Italian	30	2205	665.96	-----
Jugoslavian	47	5469	1282.27	1379.28
Madagascar	3	304	78.33	-----
Mauritius	--	-----	-----	14.91
North Africa	9	953	549.51	-----
Rumanian	3	8665	1561.47	2453.02
Swiss	39	4188	3971.38	-----
	285	26072	12891.50	9470.70

Far Eastern Division				
East China	8	466	\$ 990.99	\$ 661.47
Japan	11	1223	984.55	964.35
Manchurian	14	687	517.10	464.45
Philippine	100	10517	7683.49	10264.19
South China	--	184	1496.55	-----
	133	13077	11672.68	12354.46
Inter-American Division				
Antillian	23	3408	4374.34	2691.97
Central American	22	788	1646.06	5455.91
Colombia-Venezuelan	8	2470	11825.05	3849.35
East Caribbean	18	1012	917.45	-----
Mexican	33	2669	4020.67	2820.59
	104	10347	22783.57	14817.82
South American Division				
Austral *	88	14016	31432.24	-----
East Brazil	36	4105	5585.36	5696.02
Inca *	27	3411	6983.12	1633.90
South Brazil *	54	8486	13594.05	-----
	205	30018	57594.77	7379.92
Southern Asia Division				
	--	-----	-----	1098.24
Foreign Totals				
	1611	194021	175396.97	115353.26
N. American Totals				
	744	55013	80617.00	80156.88
Grand Totals				
	2355	249034	256013.97	195510.14
* Two months' report.				

COMPARATIVE BOOK SUMMARY

	1926	1927	1928	1929
January	\$128429.45	\$228425.25	\$218796.43	\$245677.30
February	251755.06	228447.76	221098.65	188073.90
March	240968.79	246251.38	212349.48	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	325030.38	378203.20
July	391040.40	327515.58	329518.76	400099.57
August	282732.58	330138.57	347340.96	261140.21
September	241251.56	234729.35	219549.42	275341.55
October	202774.36	189151.73	195510.14	256013.97
November	199192.28	207055.82	215962.48	-----
December	224287.15	222395.31	225171.18	-----
	\$3006967.34	\$2947984.06	\$2984685.46	\$2761848.16

ning will of necessity be small, but we hope soon to be able to help many of these young people to get a Christian education. It is a pity to see so many of these poor young people, who can hardly read or write, and with seemingly no aim in life, left without a Christian education. From this preparatory school many will continue their education in the mission school.

A ten-day workers' meeting was held at our mission school this summer, with all the workers of this union in attendance. Several church elders had also been invited to the meeting. Help had been provided from the division. Elder Christian was with us the first two days of the meeting, and spoke several times on the work in general. G. W. Schubert, from the General Conference, stayed with us a few days on his return from Russia. His studies on the old Adventist doctrines of the sanctuary, the Spirit of prophecy, and the Sabbath, were very timely and much appreciated by all who were present.

J. H. Schilling, G. A. Lindsay, L. F. Oswald, and H. L. Rudy also gave instruction in various lines.

At the close of this excellent season of Bible study and prayer, the workers went to their fields with renewed courage, greatly strengthened for the task before them.

They Come From Far

BY N. P. NEILSEN

WHILE attending a general meeting at Ponta Grossa, Paraná, May 22-26, this year, I was very much interested in meeting three brethren who came on horseback from the interior to attend the meetings. They had been eight days on the road, and it would take them about the same length of time to return. There was no railroad for them to take, and for part of the way there was not even a wagon road, only a trail over the mountains and valleys. But yet they came because they were hungry to hear the words of God.

One of these three is a cripple who has a broken foot and can scarcely walk, yet he came all this way to attend the meeting. He accepted the truth a number of years ago; but he had moved into the interior of the state, and as nothing was heard from him, he was finally dropped from our church records. Last year A. L. Westphal went there, and found our brother still faithful and active, doing missionary work for others. Quite a number had accepted the truth, and Elder Westphal was able to baptize twenty-eight persons there.

This experience brought great joy to our crippled brother, and now he

and two others came all this long way to meet with our people. And did they enjoy the meetings? We usually enjoy that which costs us some sacrifice to obtain. Yes, I am sure they enjoyed the meetings even more than some others who had to put forth but little effort in order to attend. "Behold, these shall come from far: and, lo, these from the north and from the west." Isa. 49:12. And thus they come in fulfillment of the prophecy.

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.

Prayer for healing, that she may be able to attend church, is requested by a Rhode Island sister.

A member in St. Lawrence desires prayer that two friends may accept the truth this year if God wills.

A mother in New York makes earnest request for prayer for three sons, that two may cease using tobacco, and that all may be converted.

A Colorado sister requests prayer for a young brother who has left home, that God may care for him, and that they may find out where he is.

A sister in Michigan earnestly desires prayer for the healing and conversion of her husband, who, upon recovering from a severe illness, seems to be losing his mind.

A sister who says she is alone in the world and not strong, asks prayer that God may bless her in the work she does to earn her living, so that she may not lose her little home.

A burdened sister in Ohio requests prayer that her husband, who is under conviction of the truth and desires to stop smoking, may have divine help, and that her son may be healed and be more truthful and obedient.

A brother in Kansas requests prayer that he may find work that will enable him and his wife to keep the Sabbath; also that his father and mother may accept the truth, that his sister-in-law may recover from a nervous breakdown, and that his father-in-law, who has backslidden, may be reclaimed.

An Arizona sister requests the prayers of our people for her husband who, she says, is "very low in spirits, and I fear his courage is going. He is bedfast with a serious case of pulmonary tuberculosis. I ask that I may be given the strength and right spirit to minister to him wisely and well."

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.

G. H. Clark, 747 Jamison Ave., Roanoke, Va. Present Truth, Signs, Watchman, and tracts.

Miss Nora C. Read, Route 1, Box 26, Eldorado, Ill., wishes to thank those who have sent literature in the past, and requests further: Review and Herald, Signs, Present Truth, Instructor, Our Little Friend, and other literature.

ADDRESSES WANTED

J. D. Hall, 2838 Avenue A, Fort Worth, Tex., desires the address of W. A. Hall and family who moved from Texas to Duncan, Ariz., about twenty-eight years ago.

Any one knowing the whereabouts of Mrs. Maud Hunter, last heard of at Kansas City, Mo., or Mrs. Carrie A. Moore, last heard from at Los Angeles, Calif., please inform David Van Horn, 1235 Michigan Blvd., Racine, Wis., their invalid brother, who is in a serious condition of health.

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.

Robertson.—Mrs. May E. Robertson, née McLane, was born Aug. 21, 1859; and died Oct. 6, 1929.

Tanner.—Nellie Lodge Tanner was born at Central Valley, N. Y., June 1, 1889; and died at Vineland, N. J., Oct. 15, 1929. Her mother is left to mourn.

Pervis.—Mrs. Maud Lenora Pervis, née Craig, was born Aug. 4, 1887; and died on Nov. 1, 1929.

Kleeman.—Karl Kleeman was born in Germany, June 13, 1871; and died at Spokane, Wash., Oct. 31, 1929.

Stripe.—Sarah Stripe was born in Geauga County, Ohio, May 5, 1882; and died near Van Wert, Ohio, Oct. 30, 1929.

Hinds.—William Jefferson Hinds was born at East Liberty, Ohio, April 5, 1856; and died at Tulsa, Okla., Nov. 2, 1929.

Foster.—J. O. Foster died at Ocala, Fla., July 23, 1929, at the age of seventy-four years. Relatives in Colorado are left to mourn.

Overstreet.—Annie Elizabeth Overstreet was born in Bedford County, Virginia, Dec. 15, 1865; and died at Norfolk, Va., Sept. 30, 1929.

McDonia.—Peoria McDonia was born in Sanford, Fla., Jan. 15, 1910; and died at the same place, June 28, 1929. Her father, mother, and seven sisters mourn.

McLean.—Alexander Paxton McLean was born at St. Louis, Mo., Jan. 4, 1866; and died at Salmon Arm, British Columbia, Canada, Oct. 26, 1929. His wife and three sisters survive.

Williams.—Mrs. Matilda Ann Williams, née Paterson, was born at Buffalo, N. Y., Dec. 15, 1852; and died in Venice, Calif., Nov. 1, 1929. Four sons and two daughters mourn their loss.

Leland.—Mrs. Margaret E. Leland was born in Meadville, Pa., Nov. 4, 1865; and died in Erie, Pa., Nov. 10, 1929. Her husband, three daughters, a sister, and a brother mourn.

Chilquist.—Mrs. N. O. Chilquist, née Parson, was born at St. Olafs, Skane, Sweden, and died at Wahoo, Nebr., at the age of seventy-two years. Her husband and ten children survive.

Granberry.—Ruth Granbery was born July 31, 1907; and died while taking the nurses' training in California, Sept. 12, 1929. Her father, mother, two sisters, and one brother mourn.

Wilson.—Mrs. Elizabeth Wilson, née Kautonberg, was born near Bauer, Mich., March 16, 1868; and died at the same place, Nov. 11, 1929. Her daughter and two grandchildren survive.

Thompson.—Mrs. Annetta Thompson was born at Chester, Pa., June 29, 1870; and died at Coronado Beach, Fla., Sept. 27, 1929. Her husband, two brothers, and four sisters mourn their loss.

Gray.—William Gray, Sr., was born in Rawdon, Quebec, Canada, Sept. 29, 1848; and died near Bayshore, Mich., Oct. 6, 1929. His wife, three daughters, and two sons are left to mourn.

Sherman.—Mrs. Elizabeth Sherman née Foote, was born April 23, 1843; and died Nov. 2, 1929. Funeral services were held at the tabernacle in Battle Creek, Mich. She had been a faithful Seventh-day Adventist for fifty years.

Brownsberger.—Edith Marylin Brownsberger was born in Loma Linda, Calif., Oct. 28, 1927; and died in Asheville, N. C., Nov. 14, 1929. She is survived by her parents, Dr. and Mrs. John F. Brownsberger, and by one sister.

Johnson.—Mrs. Irene Johnson, née Smuin, was born in Lehi City, Utah, March 30, 1896; and died at Penticton, British Columbia, Canada, Sept. 15, 1929. Her husband, two children, five brothers, and four sisters survive.

Foster.—James G. Foster was born in Louisville, Mo., Dec. 3, 1853; and died at Buena Park, Calif., Oct. 20, 1929. His wife, a daughter, and two sons, Dr. A. H. Foster of Buena Park, and Dr. J. G. Foster of Los Angeles, survive.

King.—Sidney King was born in London, May 11, 1859; and died at San Antonio, Tex., Nov. 11, 1929. Of his five living children, three were with him here. One is taking medical work at Loma Linda, and one is in missionary service in British Guiana.

Shull.—John M. Shull was born in Wilmington, Del., July 6, 1845; and died at Hampton, Va., Sept. 23, 1929. His wife and eight children are left to mourn. Of these one son is a missionary in China, and another holds a position in the Washington Sanitarium in Takoma Park, D. C.

Corbit.—Morton C. Corbit was born near Bethlehem, Iowa, March 2, 1866; and died at St. Helena, Calif., Nov. 12, 1929. At the time of his death Brother Corbit was an elder of the Sebastopol, Calif., church and a faithful home missionary leader. He is survived by his wife and six sons.

Dullam.—Mrs. Ida Dullam was born March 20, 1851; and died in Battle Creek, Mich., Nov. 5, 1929. Two sons, Dr. Robert E. Dullam of Battle Creek, and Dr. M. Stewart Dullam of Miami, Fla., survive.

Hauskins.—Clayton Hauskins was born in Sacramento, Calif., Jan. 25, 1905; and died at Lodi, Calif., Oct. 31, 1929, as the result of an automobile accident. During his attendance at Lodi Academy he was baptized, and later spent a number of months in colporteur work. His wife is left to mourn.

Evers.—Mrs. Florence Evers, wife of the late Elder A. H. Evers, was born in Bremen, Germany, June 8, 1878; and died in Washington, D. C., Oct. 23, 1929. She came to America at the age of four, and in 1895 was married to Elder Evers. They were connected with the work in the Southeastern Union for several years. Burial was in High Point, N. C.

Cole.—Mrs. Reba M. Cole, née Campbell, was born at College View, Nebr., Feb. 1, 1901; and died at Portland, Oreg., Oct. 28, 1929. She was graduated from Laurelwood Academy in Oregon in 1919, and was married the same year to Tavia M. Cole. The years 1920 to 1926 were spent in Australia, where Elder Cole was engaged in ministerial work. After returning to the United States, Sister Cole seconded her husband's efforts as a minister. Three children with their father are left to mourn. I. J. Woodman.

Wright.—Mrs. Amanda Wilbur Wright was born in Hillsdale, Mich., Sept. 19, 1841; and died at Hinsdale, Ill., Nov. 12, 1929. Mrs. Wright was a charter member of the Hillsdale Seventh-day Adventist church, having accepted the message in 1856, under the labors of Elders J. H. Waggoner and Elder and Mrs. James White. After the death of her husband in 1865, she entered the first nurses' training class in the Battle Creek Sanitarium, and continued in the nursing ministry until she was past seventy years of age. Her daughter, one brother, and two grandsons mourn their loss.

Fee.—Mrs. Ruth Anna Fee, née Hicks, was born in Nebraska Nov. 1, 1868; and died when struck by an automobile in Durham, N. C., Oct. 27, 1929. She accepted present truth in 1893 and joined the Seventh-day Adventist Church, in which she was an active worker until her death. She was graduated from the Battle Creek Sanitarium Training School for Missionary Nurses, Nov. 1, 1897, and spent the greater portion of her life after that time in relieving suffering. She was united in marriage to Walter Montieth Fee, Dec. 20, 1904, whom she leaves to mourn, besides one sister and one brother. R. L. Carson.

Little.—Elias H. Little was born in Michigan, April 4, 1857; and died in California, Oct. 25, 1929. He with his companion accepted the truth in Decatur, Nebr., under the labors of Elder O. A. Johnson. His experience of forty years in the message was marked by faithful devotion and service. At the time of his death he was an elder of the Sonoma, Calif., church. Brother and Sister Little spent a short time in self-supporting work in Central America, and two of their children have answered the call to the mission fields. There are left to mourn the devoted wife, one son, and three daughters. O. A. Hall.

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 DECEMBER 19, 1929 No. 51

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Takoma Park, Washington, D. C.

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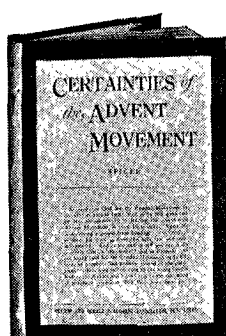
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The Ministerial Reading Course for 1930

The Ministerial Reading Course is growing year by year, because our ministers and workers are finding that the books selected by the committee are very valuable to them in their work. The sales for 1929 were over one thousand sets.

Here are the new books for 1930:



Certainties of the Advent Movement

By W. A. Spicer

is truly a book for the hour. It will point out sure paths for our feet; it will settle all doubts regarding the final triumphs of the message, and it will revive the hearts of all our people just now. A veteran worker writes, "I have had 'Certainties' only two weeks, but I have read it through twice. It is meat in due season. Our people should read it and circulate it among their neighbors."

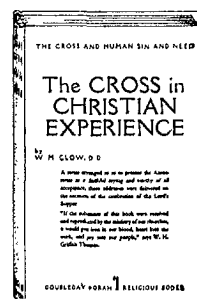
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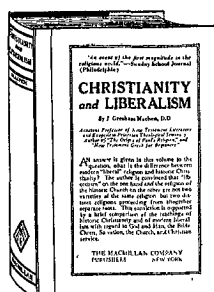


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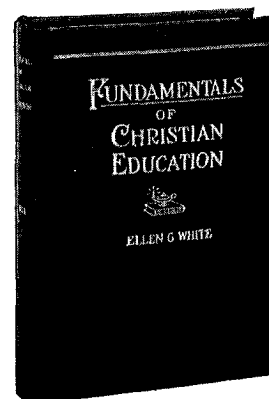
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THIS MONTH

1929 DECEMBER 1929						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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There is no place where LIFE AND HEALTH, the nationally known health journal, is not appreciated. Two instances from widely separated sections of the country have recently come to our attention:

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WASHINGTON, D. C., DECEMBER 19, 1929

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

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

A Night Letter

PORTLAND, OREG., 11-29-29.

Missionary Volunteer Department,
Takoma Park, Washington, D. C.

Happy to pass on the word that the willingness and enthusiasm of Oregon young people has again been demonstrated to the extent that we are twelve hundred dollars beyond our Harvest Ingathering goal. Our young people are a faithful band. Many have been the pleasant and inspiring experiences connected with it.

Volunteers of Oregon.

D. E. VENDEN.

✽ ✽

Unfilled Calls

We have been so greatly encouraged by the success of our last S O S call published on the last page of the REVIEW, that we now make another effort to enlist the help of the field. The letters we have received in response to our past calls have proved to be extremely helpful. While we have still a number of unfilled calls, such as:

Lady teacher of English for China
Theological Seminary,
Evangelist for Manchuria.
Superintendent for the French Island
Mission field (Inter-American Division) who should speak French,

there are four calls that we would especially list here:

African Division

1. Teacher for Angola. Must hold normal certificate, and proceed to Portugal for language study and secure Portuguese teacher's certificate. Call is urgent. Knowledge of Portuguese or other Latin language would be great help.

Far Eastern Division

2. A strong man to lead the field missionary work in the Malayan Union.

3. A family of teachers for the Malayan Union Seminary (twelve grades). Wife

to teach also. Both will have to study the Malay language.

Southern Asia Division

4. Principal vernacular training school in Malayalam field, South India.

If as you read of these calls, the Spirit of God impresses you to volunteer, or you know of some one who might be willing and qualified to go, write at once to the Secretary of the General Conference, Takoma Park, Washington, D. C. E. KOTZ.

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Mission Board Items

JUST as the apostles in the days of Jesus left everything and followed Him, so still in our days scores of consecrated missionaries respond to the call of their Master, and go out to share with the world the best they have — Jesus. While the last REVIEW contained a sailing list of our missionaries up to November 23, here is another one for the last day of November.

The following sailed on the S. S. "American Legion," for South America:

Dr. and Mrs. C. E. Westphal, returning from furlough.

Miss Olive Westphal, of Pacific Union College, California, to connect with River Plate Junior College.

Miss Freda Trefz, returning from furlough.

Miss Gertrude Hansch, who attended school and taught at Broadview Theological Seminary, and was recently employed in the General Conference office as stenographer, to the South American Division office as stenographer.

The same day Prof. and Mrs. W. L. Adams and son Ralph sailed on the S. S. "Pennsylvania," from New York, Professor Adams to connect with the Inter-American Division as departmental secretary. Professor and Mrs. Adams attended school and later taught in the Southwestern Junior College. During the last few years he has held the position of educational secretary of the Lake Union.

For the month of December the Mission Board has already made the following bookings:

Prof. and Mrs. O. A. Blake, who obtained their education in Emmanuel Missionary College and have been teaching in the Indiana Academy, with his mother, Mrs. W. J. Blake, on the "Empress of Canada," from Vancouver, December 7, to connect with the Philippine Junior College in Manila.

Miss Gladys Knox, of Fox River Academy and recently employed in the Illinois Conference office, on the S. S. "Nerissa," December 12, to connect with the East Caribbean Union office as stenographer.

Dr. and Mrs. R. C. Lindholm, with their two children, from New York to London on the "American Merchant," December 12. He is a graduate of our College of Medical Evangelists, and has been engaged in private practice in California. He will qualify at Edinburgh for practice in India, to which field he has been appointed.

Miss Esther Nash, who formerly attended Union College and then completed the nurses' course at the Loma Linda School of Nursing and was employed there for a time, from Los Angeles for Shanghai on the "Korea Maru," December 13, to connect with the Shanghai Sanitarium.

Miss Irene Dawson, of Atlantic Union College and recently of the Southern New England Conference office, from Los Angeles to Shanghai on the "Korea Maru," December 13, to connect with the Far Eastern Division office for stenographic work.

Elder and Mrs. R. P. Abel and two daughters, on the "Korea Maru," from San Francisco, December 18, returning to Siam from furlough.

Mr. and Mrs. D. A. Cone, he having for some years been a worker in the East Pennsylvania Conference office, from New York on the S. S. "California," December 14, to connect with the Inter-American Branch of the Pacific Press Publishing Association at Cristobal, Canal Zone.

Miss Cleo Woodall, of Washington Missionary College, and for a short time employed in the Review and Herald office, from New Orleans to Balboa, December 28, on the "Saramacca," for stenographic work in the Inter-American Division office.

As we meet these young people in the General Conference office when they say good-by, we are glad to see that the missionary spirit is still alive, urging God's people to go and to serve. We wish them all a safe journey and God's blessing in their future work. E. KOTZ.

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Arabic Harvest Ingathering Paper

WE would direct attention to the cut found on page 24 of this REVIEW, showing a page of the Arabic Harvest Ingathering paper. A letter in the last mail from W. K. Ising, of the Arabic Union Mission field, tells us that the paper contains the following list of articles:

"Offering of Thanks for the Spreading of the Gospel."

"The Purpose of This Paper," by W. K. Ising.

"Our Missionary Zeal," by W. A. Spicer.

"The Cleansing Power of the Gospel."

"The Gospel Work Through Publications," by C. Rieckmann.

"The Program of Adventists in Carrying on Their Work," by C. K. Meyers.

"Principles of Seventh-day Adventists."

"Fires That Did Not Touch the Word of God" (from the Philippines).

"Our Medical Work," by W. K. Ising.

"Movement in Tibet," by Dr. J. N. Andrews.

"Who Are the Adventists?" by C. S. Longacre.

"Our Educational Work," by E. G. Essery.

Other miscellaneous notes.

This illustrates how the work of this

message and movement is being presented, not only in Arabic publications, but in practically all the languages of the world.