

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 4

The Glorious Reward

By MRS. E. G. WHITE

THE heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Now the decisions of earth are reversed. "The rebuke of His people shall He take away." "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed.

Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."—*The Great Controversy*, pp. 650, 651.

"The Sea Hath Spoken"

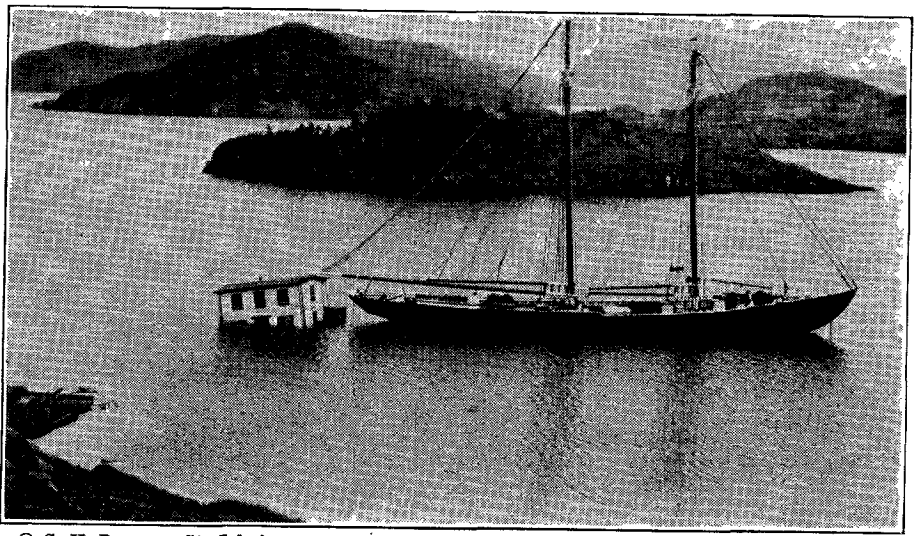
AGAIN the sea has spoken, as she has many times through the centuries. The great tidal wave that overwhelmed the Newfoundland shore line is one of the latest manifestations of her power. The accompanying photographs give a graphic representation of the destruction wrought by this tidal wave which, following the earthquake, swept inland a great wall of water said to be forty feet high. The helpless inhabitants of the villages along the coast were submerged, houses were carried out to sea, and an appalling situation was created.

Commander N. H. Heck, in charge of the U. S. Coast and Geodetic Survey, believes that undersea landslides, set in motion by the earthquake of Nov. 18, 1929, had to do with the breaking of the cable wires in the Atlantic and with the tidal wave. Service's *Daily Science News Bulletin* (Washington) says:

"The widespread area over which this quake was felt, the serious tidal waves that were caused, and the breaks of the cables, all show that it was one of the most severe ever experienced in the eastern part of North America. Evidently it was very deep-seated under the ocean bed.

"In this part of the ocean, just off the edge of the continental shelf, the ocean bottom has a steep slope, and so the shake doubtless caused submarine landslides which broke the cables. The origin was well to the north of most of the breaks, at a point about 180 miles off the Newfoundland coast. Commander Heck was able to tell the distance of the center from each of the stations reporting. Correlating these, he determined the approximate position of the quake's center, which was announced through Science Service at 10:30 P. M. the same day.

"A quake such as this is very difficult to locate accurately, he said, be-



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One strange after-effect of a great upheaval on the bottom of the ocean was a schooner towing a house which was washed five miles from its foundation by the great tidal wave which swept the coast of Newfoundland after a great earthquake 150 miles or more out in the Atlantic. Most of the houses so carried out were brought back in again and dashed in pieces on the shore; but this one, with a few others, was left out at sea, and was towed in safely by a ship a few days later. In one of these houses a baby was found still alive in bed upstairs, but the rest of the family were dead. In another house the kerosene lamp was still burning on the center table.

cause of its large area. The vibrations which arrive at different observatories may come from different parts of the shaken area. Then it would be quite impossible to fit them all together.

"Commander Heck estimates that the tremor was severe enough to be felt as a strong shock over an area of 200,000 square miles, mostly at sea. Over a still larger area, about 1,500,000 square miles, the earth quivered sufficiently to cause a perceptible shaking on land. A shock must be quite strong to be perceptible to a ship. A quake in this region is quite unprecedented, he said, and shows that any part of the earth is liable to such shocks. However, there is no evidence that any further shocks will occur there."

This, with similar phenomena of this character, we may well believe is a fulfillment of prophetic prediction. The Master declared that in connection with the signs of His coming to be seen in the heavens there

would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The earth is indeed waxing old as doth a garment. Heb. 1:10-12. These capricious outbreaks of nature which are rapidly increasing, as represented in earthquakes and tidal waves, demonstrate that nature is indeed growing old. The whole creation of God, so far as this earth is concerned, is groaning under the curse, and longing for the glorious deliverance which will be ushered in at the second coming of Christ.

F. M. W.

Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith?—"Steps to Christ," p. 98.

ANGELS of heaven co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering.—"Ministry of Healing," page 267.



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This is what the whole south coast of Burin Peninsula, Newfoundland, looked like after the tidal wave of November, 1929. Once homes, now match wood.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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Notable Happenings of 1929

It is very much worth while for us occasionally to survey world happenings in panorama, that we may the better see the trend of the world in relation to prophecy. Especially is this appropriate at the turn of the year, when we may cast the eye backward to observe what has taken place in the year just closed, and then gaze forward to see what the future has in store.

A number of significant things have taken place in 1929, some of which have a very definite relation to prophecy. We shall not attempt to mention all. In the religious world occurred last year the most far-reaching event in more than half a century, the settlement of the long-standing feud between Italy and the Papacy. The first definite acts in connection with this settlement occurred early in the year, but other notable features, which concretely testified to the new independent status of the Papacy, occurred at various intervals in the year. There is no possible doubt that Rome has entered upon a new era, an era of independence and growing power. The strengthening of the Papacy, of which the signing of the Vatican Treaty in February, 1929, is simply the most outstanding feature, is best summarized in an article appearing in a current issue of *America*, an authoritative Catholic weekly,

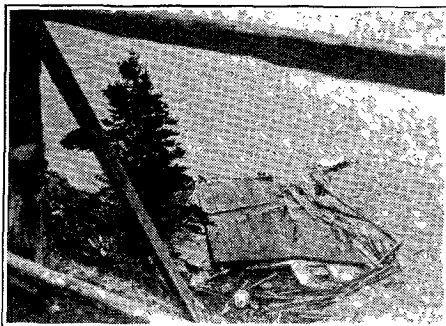
under the title, "The Church and the World in 1929." This article sums up the matter so specifically and authoritatively that we quote several paragraphs:

"Speaking to the Catholic journalists of Italy on June 27, Pope Pius XI characterized the year 1929 as 'this moment, so historic, so important, that stands between the past and the future; which closes the past and opens the future. . . .'

"The particular past that was closed on February 11, 1929, was the last period of the church's responsibility in purely secular affairs. These she had taken up by necessity, some twelve hundred years ago, to safeguard the civilized world against chaos. The misfortunes that occasionally crept into that management have been heralded by partisan tongues, and made to outweigh the vastly greater good accomplished. By the creation in this 'historic' year, of the Vatican State, and the concluding of the Lateran Treaty with Italy, which is the essential complement of that creation, Pope Pius XI liquidated — after sixty years of unjust suspension — the last phase of this secular burden on Christianity.

"Thereby also ended the official dissension between church and state in Italy. A similar closing of the past took place in different countries throughout the world. In Mexico, above all, the three years of agonized life-in-death were brought to an end by the negotiations resulting in agreement sufficient to serve as a starting point for the construction of a just and durable peace. The rupture that existed in Czechoslovakia was healed by the agreement, or *modus vivendi*, between the government and the Holy See, put into effect early in the year. Rumania and Prussia followed the example of Latvia, Lithuania, Poland, and Italy, by the concordats with the Vatican, concluded respectively on

July 7 and June 14. In Portugal, the former period of violence, followed by vacillation and uprisings, was succeeded in 1929 by a period



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One of the homes where Seventh-day Adventist boys were entertained and had sold books, now only a wreck like hundreds of others, but not so bad as most of them. It was washed out to sea by the tidal wave of November, 1929.

of lasting religious peace and moral stability.

"With the 'closing of the past' came an 'opening of the future' for the church, enabling her to fulfill more freely her spiritual and civilizing mission. The millennial celebrations in Czechoslovakia, the revival of Catholicism in Iceland, the celebration in honor of St. Ansgar, apostle of Scandinavia, the commemorations of St. Gertrude and St. Hildegard in Germany, all drew the attention of the non-Catholic as well as of the Catholic world to the historic rôle of the church. The beatification in December of John Ogilvie and the English martyrs showed the adamant basis of principle on which her historic rôle is founded.

"During this year, said the Pontiff to the journalists, our eyes look naturally to the future. It is a year of destiny, because it carries with it 'new destinies, new fates, certainly new designs of that Providence which never acts in vain.' The mission field in particular saw the unfolding of that providential program of missionary action that had been determined upon in recent years. Many new col-



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Wrecked schooners and houses on the south coast of Burin Peninsula, Newfoundland, after the tidal wave of November, 1929. Our boys had been away from this spot only a short time when the tidal wave struck.



Publishers Photo Service

The Wailing Wall at Jerusalem. It was here that the Palestine riots began.

leges in Rome provided new facilities for training competent apostles to bring the gospel to their native countries: such as (said Pope Pius on December 23) 'the new college of the Propaganda Fidei, the new Lombard College, the new Russian College, the new Czechoslovakian College, and the new Ethiopian Seminary, while the first stones of the new Ruthenian College, the new Brazilian College, and the new Vatican Seminary have already been laid.'—*Jan. 4, 1930.*

If nothing else of significance had happened last year except the enlargement of the power of the Papacy, 1929 would, for all students of prophecy, go down in history as most significant. But there were other great happenings.

There was the visit of Prime Minister Ramsay MacDonald of England to President Hoover in the interest of world peace in general and of a navy limitation conference in particular. This visit of MacDonald's was almost without precedent in diplomatic history. Prime ministers of

England are not in the habit of making personal visits to America to converse with the Chief Executive. This precedent-establishing move of MacDonald's revealed to every one the dimensions and momentum of the peace movement in the world. It was but the logical sequel to the Kellogg-Briand pact to outlaw war, which was signed in Paris by most of the leading nations in 1928. Many columns of newspaper space were devoted to eulogies of MacDonald and his peace plans. The world was stirred to greater heights of hope than ever before that some satisfactory plans for permanent peace were now in sight.

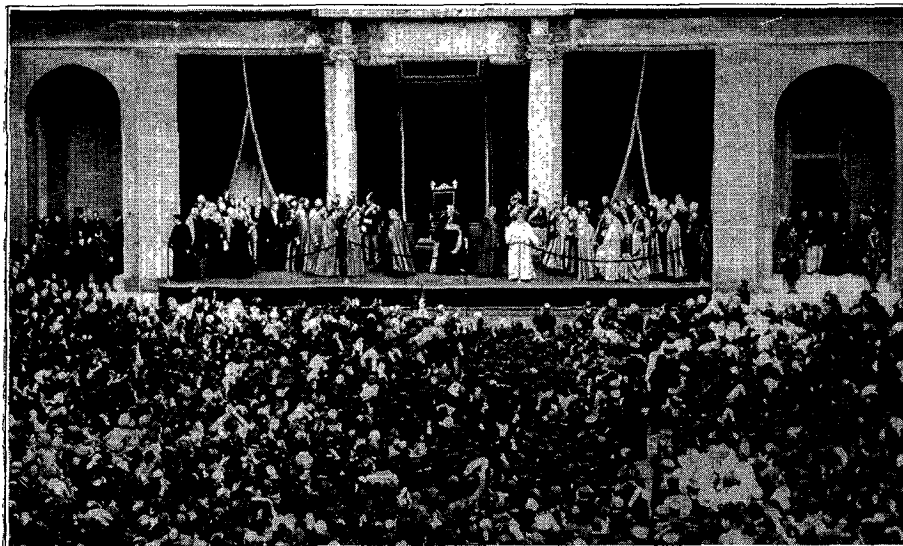
While this peace discussion was still going on, rumblings of war sounded in the Far East, Russia and China being in conflict over a railroad in Manchuria. For a time it seemed that chaos might settle down over all of Asia; but as the year closed the two parties of the conflict are said to have reached some terms of agreement. It is an interesting fact incidentally that Secretary of

State Stimson, believing that as a signatory to the Kellogg Peace Pact, he ought to urge the belligerents to settle their dispute without resort to arms, wrote a diplomatic note to that effect. But he found immediately that the disputants took great offense at what they considered intermeddling in their affairs, and refused to heed his suggestions. This incident would seem to indicate that when nations are heated with conflict, they seem not to be in the mood to listen to reminders from other signatories of the peace pact calling their attention to the fact that they ought to abide by the treaty.

While we are speaking of war we may appropriately call attention to the fact that in 1929 there died two men whose names were most prominently connected with the World War, Foch and Clemenceau. This is a silent testimony to the rapid passage of time. It seems to many of us that the World War has just closed, but already sufficient years have passed to bring to their graves many of the men most prominently connected with it.

The desire for independence along racial lines which received such impetus at the close of the World War, and which has been a source of increasing unrest since then, revealed itself in very stark form in 1929. There were the riots in Palestine, which were really incited by the feelings on the part of the Arabs that they were being driven from their rightful domain by the rapid influx of the Jews under the protection of England. There had been angry mutterings for some time. But an unfortunate incident at the Wailing Wall in Jerusalem served as the spark to ignite the fierce fires of racial hatred.

Just what these riots really indicate of future unrest and upheaval on the part of Arabs and Turks and all followers of the "Prophet," remains to be seen. It is a difficult and dangerous pastime to prophesy. We leave the task to others. However, with all conservativeness and certainty we may suggest that such violence as displayed itself in Palestine this past year, indicates how easily and how quickly a portion of the world may be given over to violence. Who knows whether the hatred generated by increasing racial consciousness on the part of hundreds of millions in Eastern countries awaits only some such affair as that of the Wailing Wall in Jerusalem to deluge a great area of the world with blood? In making this observation we have in mind the very concrete problem of India, where the clamorings for dominion status,



Wide World Photos

The populace expressing their enthusiasm at Rome as Pope Pius XI made a public speech following the signing of the Lateran Treaty.

if not complete independence, increased as 1929 wore on to a close.

There were nationalist leaders in India who set December 31 as the dead line, after which, if England refused to give them the independence they desired, they would revolt. A partial evidence of the ominous nature of these clamors and threats is found in the fact that on December 22, India's viceroy, Lord Irwin, escaped death by only three minutes when a bomb exploded under his private train. One observer, writing on this incident, remarks, "It is hardly too much to say that all Southeastern Asia came within three minutes of disaster on December 22." During most of last year a royal commission, known as the Simon Commission, was working on the Indian problem. As to whether some solution of it can be worked out in time to avert trouble, no one can say. By rare tact and diplomacy the native leaders have been temporarily dissuaded from their plan of revolt, which was scheduled for the close of the year. The situation has been summed up by a writer thus: "There is a race on in India between the liberalizing of governmental policies and an explosion. The outcome of that race cannot yet be foreseen." When we view this Indian situation in relation to the Palestine riots, both acquire more sinister features.

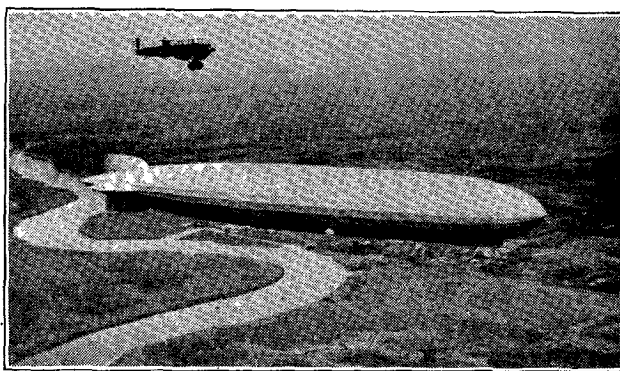
Nor is this unrest and racial confusion, with all that it holds of danger for the world, confined to Indians and Moslems. It seems to be a ferment that is working among all non-European peoples today. It is something distinctive of these very recent years. It is said to be a factor even among various semicivilized peoples in Africa. China, which for many years has been compelled by treaty agreements to allow the citizens of other countries to maintain separate courts for the settlement of their judicial problems, has informed the nations that this peculiar privilege—known as the right of extraterritoriality—should terminate with the close of 1929. China felt that it was a blow at her self-respect and prestige as a nation to have to grant such special judicial privileges. However, newspaper reports inform us that the various nations, including the United States, are bartering successfully for time, and possibly the matter may be adjusted without any untoward incidents. But it is just one of many illustrations of that powerful force at work among

racess that we formerly considered as inert, and negligible in world affairs.

Who can safely predict what the near future may hold for us in international affairs, if the next decade, for example, sees as rapid development of this spirit of racial independence as has been revealed during the past decade? The whole complexion of world affairs may be changed thereby. It is profitless for any of us to attempt to prophesy regarding these new forces that are shaping in the world. Rather should we watch and pray, that no matter what turn world events may take nor how sudden or unexpected may be the final acts of the drama, we may be found awake and ready for that great day. If the happenings of the recent past teach us nothing else, they ought at least to bring home to us this one fact,—that world conditions are so fluid, so capable of changing literally overnight, that no one can tell what a day may bring forth.

As we note the rapidly changing complexion of world events and the injection of most unexpected happenings, we may profitably call to mind the repeated statements of the servant of God that the Lord in these last days will work in a way quite out of the ordinary, in a way quite unexpected.

Turning from the scenes of war and upheaval to more peaceful aspects of the year just closed, we find illustrations of the remarkable increase of knowledge. We have Commander, now Admiral, Byrd's expedition to



Herbert Photos, N. Y.

The Graf Zeppelin on Its Epoch-making Flight Around the World

the south pole, where, with every kind of modern equipment, he is exploring that region of the earth. In former years men who made such expeditions were lost to the world, at least while they were on such a journey. But Byrd's expedition is in constant radio communication with one of the great news distributing agencies, so that every day we may know just what this intrepid company of men at the south pole are doing.

Then there was the flight of the Graf Zeppelin around the world in a little less than twenty-one days. Then again there were the remarkable endurance flights on the part of several aviators, one airplane staying aloft for 420 hours. Then there was the jubilee of Edison's invention of the electric lamp, the symbol of that flood of mechanical light that has been shed upon this present age in contrast to all past times.

Turning from international affairs to those of the United States exclusively, we note among others these two significant happenings: First, the appointment by President Hoover of a Crime Commission to study crime conditions in the country and to offer a solution for the problem. This in itself was most significant as an indica-



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The Law Enforcement Commission, known also as the Crime Commission, appointed by President Hoover as one of the outstanding acts in the opening months of his administration.

tion of the real seriousness of lawlessness in the United States. Second, and as a sort of sinister complement to the appointment of this commission, was the series of prison riots that broke out during the year.

As we turn to examine the outstanding disasters of 1929, we are presented with a hopeless problem of endeavoring to pick out those that really stand head and shoulders above the great group of catastrophes that characterize the past twelve months. There have been shipwrecks, earthquakes, and floods; storms upon the sea and storms upon the land. Who

shall say which is the more important or devastating of them? They all indicate how uncertain is life, and how greatly in need we are of a different world from this in which to live.

This brief summary indicates, at least in part, the significant happenings of the past year, and ought to reveal to the mind of every serious reader how much can happen in twelve short months. Who knows what the next twelve months may hold for us? No one can say of a certainty. Some events loom on the immediate horizon, and these we will consider next week.

F. D. N.

The Church of the Living God --- No. 7

The Standard of the Church — The Testimony of the New Testament

By MILTON CHARLES WILCOX

WE begin our study by calling our Lord to witness again. Here, after His resurrection, is His commission to His chosen ones:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the consummation of the age." Matt. 28:18-20, margin.

"All things whatsoever" Jesus commanded must refer to His teaching during the more than three years of His ministry with them. During that time He had taught the impossibility of a change in God's law. "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." Luke 16:17. (See also Matt. 5:17, 18.)

When the young man came to Jesus and asked what good thing he should do to inherit eternal life, the reply of Jesus was quick and clear: "If thou wouldst enter into life, keep the commandments." And the code was indicated by the commandments quoted from the last table of the decalogue: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother;" and then He summarizes the second table of the law, "Thou shalt love thy neighbor as thyself." (See Matt. 19:16-19; also 22:37-40.)

The young man did not see the spiritual application; he saw only the legal. His heart was with his riches. The selling of His goods for the need of the poor, did not appeal to him; he did not see that God's law called for all the heart.

Again the prophet's words were fulfilled in the teaching of Jesus: "It

pleased Jehovah . . . to magnify the law, and make it honorable." Isa. 42:21.

The Heart of the Law

One of the great testing questions of the decalogue was the heart of it, — the Sabbath precept, setting apart the day that was God's memorial of creative power, the seventh day of the septenary cycle, on which the Maker of heaven and earth rested, and which He set apart and blessed. Gen. 2:2, 3.

He confirmed that origin of the Sabbath twenty-five centuries later by speaking His law from Mt. Sinai with His own voice, and giving the Sabbath the central place in that marvelous compendium of morality, the decalogue; so that unholy, rebellious man must demolish three commandments enjoining duty to God in the beginning of the law, and six at the close enjoining duty to man, before he lays sacrilegious hands on the Sabbath of Jehovah. And for forty years, by the threefold miracle of the manna, as we learn from Exodus 16, God pointed out the definite Sabbath day.

Nay, more than this, Jehovah declared through Moses that the Sabbath was to be a sign between Him and His people forever, that they might know that He was Jehovah who sanctified them. Ex. 31:13. There is nothing in the world that sets forth the meaning of sanctification as does the establishment of the Sabbath. In sanctification we have the twofold thought of separation and setting apart. The Creator separated the seventh day from the common days of the week, and set it apart for His own worship. So the gospel of Jesus Christ, the call of God, calls His people out from the world, separates them from its sins and motives, and sets them apart to His own service,

sons and daughters of the Most High. (See 2 Cor. 6:14 to 7:1.)

Jesus after His crucifixion rested in the new tomb of Joseph of Arimathea, while His disciples kept the Sabbath day, as they had been taught by Him, "according to the commandment." Luke 23:50-56. Our Lord did holy works of mercy upon the Sabbath, which "was made for man," for, He declared, it is lawful to do good on the Sabbath day. It was His holy keeping of the law. Matt. 12:9-13; Mark 2:27. It was His own "Lord's day." Rev. 1:10.

Testimony of Romans

Let us turn to the great book of Romans, the Bible classic on justification. In the second chapter we learn that the only ones who can be justified by the law are the doers of the law, the sinless ones; but the earth knows none such among men. The Jews had the correct law in the letter. Three of its precepts are directly referred to; they had "*in the law the form of knowledge and of the truth*;" and they gloried in the law, but were yet sinners. That law expressed God's will, and they approved the excellent things, *because they were "instructed out of the law."* All this is told us in Romans 2:17-22.

And yet, glorying in the law, they dishonored God, and by their sins caused His name to be blasphemed among the Gentiles. In other words, the law was good; it was God's law, perfect, pure, holy; but they like all the rest of the world were transgressing it, as we learn in chapter 3. What a composite picture does the apostle give of Greek and Jewish sinners in Romans 3:9-19! "By the works of the law shall no flesh be justified in His sight; for through the law cometh the knowledge of sin;" and "all have sinned, and fall short of the glory of God." Verses 20, 23.

"Is the law sin? God forbid," says the apostle. "Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 7:7. Therefore "the law is holy, and the commandment holy, and righteous, and good." "We know that the law is spiritual: but I am carnal, sold under sin." Verses 12, 14.

Much more might be quoted of the same import, but this is sufficient. Sinful man finds only condemnation of His sins in the law. It exalts God by its justice, reasonableness, purity; but it condemns the sinner. Sinful man may strive to keep it, but there is no power in the sinner to lift him above himself. As the sinful Paul expressed it, "I know that in me, that is, in my flesh, dwelleth no good

thing: for to will is present with me, but to do that which is good is not." (See verses 18-24.)

Many, many are the sinners who have passed through this awful struggle and found no relief. Sin like a loathsome body of death compasses them about. In themselves they are doomed to slavery and hopeless death, till the helpless soul cries out, "Who shall deliver me out of this body of death?" Rom. 7:24, margin.

But in it all the law is exalted. The carnal heart, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." Rom. 8:7.

The condemned rebellious sinner would abolish all law that condemns him. In this time of multiplied laws we have multiplied lawlessness. If there were no law, there would be no sin. Rom. 4:15. But if all law were abolished, the safety of human life, property, chastity, reputation, would be the rare exception. Humanity would soon destroy itself.

One more testimony regarding God's law from James, the Lord's brother:

"Howbeit if ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty." James 2:8-12.

Points to Be Noted

Let the reader specially note:

1. The law in question is the "royal law," the law of the King of the universe, God. (See Ps. 103:19.) But the pre-eminent law of God is that which He spake with His own voice and wrote with His own finger on the tables of stone.

2. That this is the law referred to is indicated by the expression, "according to the Scripture," namely the Old Testament; for there was at that writing no New Testament Scripture. And the law pre-eminent of the Old Testament is the decalogue.

3. The second table of the law of God is summarized in "Thou shalt love thy neighbor as thyself," as the first table is in "Thou shalt love the Lord thy God with all thy heart," etc. (See our Lord's summary in Matt. 22:37-40.)

4. Two of the precepts of the decalogue are given: "Do not commit adultery" and "Do not kill."

5. The scripture from James emphasizes the unity of the law: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." The law expresses the will of the Lawgiver; and we show our disloyalty as truly by transgressing one of His precepts as in transgressing all. A man who is a thief does not need to kill to reveal the fact that he is a sinner. The law is one, from the one God, and loyalty to God does not choose nor discriminate nor quibble over His plain commandments.

6. It is "the law of liberty" to those who keep it. In Christ Jesus each commandment becomes an enabling act to the soul. "I shall walk

at liberty; for I have sought Thy precepts." Ps. 119:45.

7. Knowing the application of God's law, we should so speak and so do, knowing we shall meet our acts, not in society, not among its enemies, not in imperfect civil or ecclesiastical courts, but in God's great assize, before whom all must appear.

The last great threefold, world-wide gospel message now going to the world, develops a class of people of whom His word declares: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." (See Rev. 14:6-12.) These are Christian commandment keepers.

The law of God holds in its full completeness as His standard in His church from Genesis to the Revelation.

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Six

By THE EDITOR

The Experience of the Early Disciples

As we read of the experiences of the pioneers in this movement, we are impressed with their marked similarity to the experiences of the early disciples in the first century. How difficult it was for even those intimately associated with Christ to break away from the thralldom of Jewish tradition and ritualism. Their preconceived opinions of the Messiah and His work closed their minds to much of the significance of the Master's teachings. They had fondly hoped, with their Jewish brethren, that Christ, when He came, would take the kingdom and reign a temporal prince. His untimely death on the cross had destroyed their hopes. They were amazed and paralyzed by the terrible tragedy which had occurred. They utterly failed to understand the meaning of the scriptures which foretold this event, although Christ had repeatedly told them of His death and its manner.

Because of their wrong conceptions, they were slow to accept the fact of Christ's resurrection. The Master "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." And even after they had received Him as the risen Lord, they still believed that He was to take the kingdom and reign as a temporal prince, inquiring of Him, "Wilt Thou at this time restore again the kingdom to Israel?" Christ answered their inquiry by telling them that they were to be the

messengers of His grace, not only to the Jews and the Samaritans, but to the uttermost parts of the earth. (See Mark 16:14; Acts 1:6-8.) The slow comprehension of the disciples was all the more remarkable when we consider that for over three years they were in the close companionship of the great Teacher.

Slowly did the fullness and extent of this divine commission dawn upon their minds. They seemed unable to understand that God was to do for the Gentile world what He would do for His own chosen people, and it was necessary for the Lord to show Peter by vision the world-wide application of the gospel of grace before Peter was willing to preach to the Gentiles, and before he could say, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. Because Peter ate with the uncircumcised, he was rebuked by the apostles and brethren at Jerusalem. But when he related to them his experience, they were astonished beyond measure, but rejoiced and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

After all it is not surprising that the disciples were so slow to understand that divine purpose. The wall of tradition that had hedged them about for years, their preconceived opinions as to the reign of Christ, their own conception that salvation

was of the Jews and must come through the Jews, had blinded their minds. But step by step and little by little they were led to that fuller revelation of gospel truth which enabled them to see that they were to be ambassadors of Christ, not alone to the Jewish world, but to all nations of men. It was only as they walked in the advancing light that they were saved from the darkness that follows the rejection of the revelation of the truth of God.

The Experience of the Reformers

This experience of the apostles has been duplicated more than once since those days. In the great Reformation of the sixteenth century one is impressed, as he reads the history of those eventful times, how gradually and slowly Luther and his associates were led to break with the great Roman apostasy.

Full revelation of truth did not come in a day; it came in the course of trying weeks and months and years of prayer and the study of the word of God. Indeed, a full revelation of truth did not come to the Reformers at all. God used them mightily in meeting the error and superstition of their day. Through their labors the light of heaven began again to shine out in clear rays upon a darkened world; and yet the Reformers stopped far short of the full revelation which God would have given them had they pressed on in their study of the Bible and in their search for divine truth.

Later reformers recognized this, as is strikingly illustrated in that fine parting address given by John Robinson, pastor of the English Puritans, when many of his church members left him in Holland and sailed for a new home in the New World. His farewell words indicate his vision of the greater light and truth which God wished to bestow upon His children. His admonitions are well worthy of study at the present time:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word."—*W. C. Martyn, "History of the English Puritans," Vol. V, p. 70.*

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period

in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."—*D. Neal, "History of the Puritans," Vol. I, p. 269 (two-vol. ed., 1848).*

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God

When Jesus Comes

BY JUNIE C. ANNIS

I LOVE to sit and ponder on the coming
of my Lord,
For He will come in glory, according
to His word,
With a mighty trumpet sounding, and
music grand and sweet,
And clouds all white and golden, in
billows round His feet.

While all the holy angels, are singing
this refrain,
"Behold the Lamb, the Lamb of God, who
was for sinners slain,"
I seem to see the millions, long laid
away to rest,
Arise in youth and glory, come from
the east and west;
And those on earth remaining, are
caught up in the air,
Changed in one little moment, to meet
with Jesus there.
Gone are earth's old sorrows, gone are
pain and tears.
We'll go with Christ to heaven, to reign
a thousand years.
Bakersfield, Calif.

and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."—*W. C. Martyn, "History of the English Puritans," Vol. V, pp. 70, 71.*

These are strong, brave words, and well worthy the careful study of the church in every age.

Loyal to the God of Truth

The fact that some who became the fathers of this church believed in those early times after the dis-
appointment of 1844—as we have

stated and as they themselves freely and frankly state in writing of their experiences—that those who rejected the truth of God were beyond the reach of their efforts, in no way vitiates their honesty of heart or loyalty of purpose, or the divine leading in their experience. Nor is this in any way a matter of which we are ashamed today. As we have said before, in view of their great disappointment and the consequent confusion resulting therefrom, it would have been a miracle indeed for them at first clearly to have discerned their position or understood then the message for mankind with which they had been intrusted. But they proved their honesty and sincerity in earnestly following on to know the right. And so far and so fast as they saw the advancing light of God, they honestly walked in its rays. We honor them for this spirit of loyalty. Their attitude was that of Samuel of old, "Speak, Lord; for Thy servant heareth;" and as new truth was revealed, they did not stop to count the cost, but planted their feet firmly upon the new revelation and walked in the path of advancing light.

It is to this spirit of loyalty to God and to His word that we owe the existence of this movement at the present day, and this spirit which actuated these early believers is the spirit which should actuate the church even to the end of time.

We today have not received the full measure of light which God wishes to bestow. There are heights and depths in divine revelation not yet reached. Like the earnest seekers of truth through all the ages, we must follow on to know God, whom to know aright is life everlasting. His word must become more and more our study and meditation. In it are rich jewels of truth still undiscovered. Let us seek for them as for hidden treasure, making the Scriptures the lamp to our feet and the light to our path. Thus will our path become as a shining light that will grow brighter and brighter unto the perfect day.

Better Men Demanded

BY W. E. VIDETO

NOT long ago an educator of some prominence, warned his hearers against the attempt being made by some who stand in high places to lower moral standards, and to urge that we can discard the ideals which have been handed down to us, for a more liberal or a more lax moral code. He said that when he first drove an automobile twenty years ago, he was cautioned by the manufacturer not to drive more than twenty-five miles an

hour, as the car was not built to stand the strain. Now cars may be driven sixty and even eighty miles an hour without danger to the mechanism. Because the times demand it, manufacturers have increased the efficiency of the automobile by putting into it better and finer material.

We are living in a most intense age, and the times demand that we put into our characters better and finer

material, that we raise moral standards instead of lowering them.

The manufacturer's argument was a sound one, and those of us who believe that we are living in the last generation of time should appreciate the need of putting better and stronger material into our characters if we expect to stand the strain of these times when "intensity is taking possession of every earthly element."

Conscience Money

By MICHAEL LIMCHIN

IN the year 1811, during the Madison administration, an unknown person sent \$5 to the United States Government, stating that he owed that sum to the nation. One of the bookkeepers of the Treasury Department, after thinking over the matter for a long time, opened a new account and credited the amount to "Conscience." Ever since that account was opened, it has been growing each year by remittances, ranging from two cents to \$30,000, sent by different persons whose conscience was not at ease with the United States Government.

Here is a principle which can be studied by many Christians, and which will be a blessing to themselves and to the cause of God. There are many who, after having joined the church, have been delinquent in tithe paying, or who have rarely paid an

honest tithe. There are others who have formed the habit of borrowing the tithe, and have failed to return the whole or even a part of the money borrowed. Many of these persons, I believe, when their conscience was awakened, on finding themselves unable to pay an accumulated and consequently heavy tithe, have sought God's forgiveness, and have experienced His pardoning grace.

But would it not be a blessed thing for such ones, even though forgiven of the debt, to follow the plan of some who defraud the Government, and return "conscience tithe"? From such a source much means could be turned into the cause, with the result that our work would be greatly assisted in home and foreign fields, and the givers would most certainly be equally blessed.

The Divine Law in Music

By J. S. WASHBURN

A GLORIOUS vision of angels; a song ineffably sweet; the night air aquiver with the grandest chorus earth ever heard; heaven's highest choir serenading the humble shepherds on Judea's plains,—thus was heralded the sweet, tender story of the lowly birth of the Lord of heaven in the humble stable at Bethlehem, by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Amid all the jarring discords of sin and strife and hate, in a world where man wages war against his Maker, we may still hear the soothing, rhythmic melody, the perfect heavenly harmony,—God's own poetry set to music by the divine poet. Yes, we may not only hear, but we may join in the anthem, "Glory to God in the highest, and on earth peace, good will toward men."

Since sin came into Eden and brought all our woe, and we lost the keynote, lost the divine purity of voice, men have "come short," have sung flat, below pitch. But all, with-

out money and without price, may come to the Master Musician of the universe, and take lessons, learning of Him harmony and the divine secrets of the "divine art;" for in music, as in all else that is heavenly and good, "the secret of the Lord is with them that fear Him." All sin is discord—I had almost said, All discord is sin; at least we may be sure there are no discords in heaven. God Himself strikes the keynote. He is the Author of every lovely sound. He is the fountain of melody, the center, the soul of harmony.

Perfect Mathematical Order

Music is order, noise is disorder. Sound is caused by the vibrations of the air. If a body is unbalanced, imperfect, the vibrations are irregular. The result is noise. If the vibrations are equal and perfectly regular, the result is a musical tone. The more rapid the vibrations, the higher the tone; and conversely, the slower the vibrations, the lower the pitch of the tone.

In the upper C, the note in the third

space of the treble clef, there are in standard pitch 528 vibrations per second. In what is called by Sir William Herschel the natural pitch, which was adopted at Stuttgart, Germany, in 1836, and is the accepted Continental pitch, there are 512 vibrations a second. In the C an octave lower (middle C), there are just half the number of vibrations, 256; in the C an octave below that, the ordinary bass C, 128; in the very low bass C, 64; the octave below that 32; in the octave still lower, 16. In tones below that the vibrations are so slow that the human ear fails to recognize the tone as music. Above the standard C mentioned at the first, whose vibrations are 512, the octave higher has 1,024 vibrations. This is the very high soprano C. An octave higher still has 2,048; then 4,096, 8,192, 16,384. Above this our ears cannot distinguish tone; the vibrations are too rapid.

But there is a great difference in ears in this matter; some are able to distinguish tones of a much higher pitch than others, the shrill sounds produced by insects being plainly audible to them, while the ears of other men will detect no sound at all. Observe, the simple mathematical law that double the vibrations produces an octave. Surely a divine hand is here, the hand of Him who has arranged all things in perfect mathematical order. In all the intermediate tones also there is perfect, absolute law, and any departure from it will produce false pitch—discord. God's law can never be changed, and harmony still be preserved. There is a divine hand in music; no work of chance in this holy art.

I have noted that the human ear is able to perceive about eleven octaves of sounds, but when God restores man to perfection, we shall hear sweetest music now wholly inaudible to human ears. A few years ago, if any one had said that it is possible to see through a wooden box, to count the coins in it, to see through the flesh of the hand and count the bones and detect the presence of any foreign body, men would have said, "Impossible." But now God has permitted the veil to be drawn aside, and the wonderful X-ray has made all this very simple. "X" stands here, as in algebra, for the unknown quantity, the unknown power. This unknown power is the "unknown God" of Athens, the Author of light and sound. Some day we may hear the loveliest, richest harmony where now no sound is audible.

Relation of Color and Sound

Color as well as sound is simply the result of vibrations of different velocity. But while in sound the ear

perceives about eleven octaves, the eye perceives only about an octave and one third in colors. The spectrum is an instrument which resolves a white ray of light into all the colors of the rainbow, and it has been clearly demonstrated that the colors differ in direct proportion to the velocity of their vibrations, just as in music. An instrument has been prepared in Paris which produces a different note as the different colored rays of light fall upon it.

Taking the tenor C, 256 vibrations, as the center, we find the colors to be as follows: G below C is red; G sharp, another tint of red; A, still another tint of red; A sharp, orange red; B, orange; C, yellow; C sharp, green; D, greenish blue; D sharp, cyanogen blue; E, indigo blue; F, violet; F sharp, violet; G, ultra violet; G sharp, another tint of ultra violet; A, another tint of ultra violet; A sharp, still another tint of ultra violet. Thus does the glorious beauty of the rainbow sing aloud an anthem of sweetest melody and loveliest harmony to Him who by His own musical voice called all color into being.

Color really and literally sings of its divine Author, and when our ears are open, we shall hear the rainbow's chorus. Yea, every lovely flower, the glorious blue heavens, and all the various colored stars in heaven will actually sing to us. Oh, glorious will be the chorus in which we may all join when is fulfilled this blessed word: "Every creature ["created thing," R. V.] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The Word, the Cause of All Things

All things that are, came because of the voice of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth;" "for He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9. "God said, Let there be light: and there was light." The tones of His voice produced the thing named, and God's tones are all gloriously musical; there is no discord or mere noise in His voice.

Then through all the infinite variety of nature, God Himself hears still sounding each individual note which produced each individual creature. The note still goes on singing the same sweet tone to the Author, in every creature where sin has not entered. This is not sentiment, it is a literal, absolute fact; but what a horrible jar-

gon of discords must go up to God and the angels from this lost world! But, O, hear His word: "Be still, and know that I am God." Hear the still small voice; listen to the very tone that brought you into being. If you will but hear His voice, if you will but respond to the touch of the Master Musician, you will be in harmony with Him again.

Response of the Piano

I well remember when a quartet was singing without the instrument in a room where there was a piano standing unused; when a full, strong chord was sung, the piano suddenly answered, as though struck by an invisible hand. The very same chord struck in singing, sounded and resounded on the piano. This was a revelation to me; we were singing exactly in the piano pitch. We struck the exact chord, and the dumb instrument joyously responded; there was sympathy. We tried to do this many times afterward, and once again we succeeded, and there was the same sympathetic response.

The Keynote

I remember once hearing a note sung in a hall which was the exact tone of the hall; the very walls trembled with joyous recognition of unity and harmony.

The inanimate structure seemed to respond instantly, yet almost with reverence. The effect was startling.

Again, the same day, the same powerful, resonant bass note caused the hall to sound a reverent yet triumphant "Amen."

If this be true of instruments of music and structures erected by man, how much more so of every living creature of God! How happy is he who has heard God's voice, and who has been willing to respond, "Here am I," as the note is struck. Every man has had, or will have, a special call of God, when only a determined resistance will hold him back from an instant and complete response.

How blessed to know the hidden secret of music, to be in true harmony with the Author, the living keynote, that He may strike through us the chord that shall be the very one that will reach the heart of the sinner, and cause him to hear the tender, sweet song of the angel pitched in the very key to which his whole soul responds. If he responds, he will one day know the unutterable joy of having a part in the heavenly choir forevermore. But by resistance, he must know an increasing sorrow and discord, and at last the utter silence of eternal death. O the power for good or evil in the blessed gift of music! May it be consecrated with every power of our being to the divine Author of "every good gift and every perfect gift."

Takoma Park, D. C.

"Nearly All Stood Firm Upon the Platform"

By R. A. UNDERWOOD

I HAVE received inquiries from brethren and sisters, expressing much anxiety, and telling of reports that come to them to the effect that large numbers of our people are giving up the truth. I wish to say to the old pioneers and to those who hear such reports, that the *evidence* is clear from the reliable reports of our leaders in the home and foreign fields, that there is a steady growth in numbers of believers accepting the message, and that as a whole there is an advance in spiritual growth in our churches. We have never before given as much to advance this cause as we are giving today. People are accepting this message in many lands in large numbers.

It is true, as it always has been, that some stony-ground hearers receive the word only for a time. Christ pointed out this class in Matthew 13:3-8. Some will permit the thorns to choke the word. The cares of this life and the deceitfulness of riches will be used by Satan to overthrow the faith of some, as they always have been in the past. We need to be

watchful, earnest, and faithful in all the duties of the family and the church. Our faith in Christ's victory for us as individuals should ever grow stronger.

The words of Mrs. E. G. White, at the head of this article, will be found in "Early Writings," in her comments on "A Firm Platform," representing the threefold message of Revelation 14:6-12. She saw some approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others found fault with it and wanted improvements made. "But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. . . . This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."—"Early Writings," p. 259.

We have every reason to believe that "nearly all" who have stepped upon this platform of the third an-

gel's message will go through to the kingdom. Christ says, "Be of good cheer; I have overcome the world." John 16:33. Christ overcame for you and me, so be of good cheer. Why should we doubt or utter a discouraging word? All discouragement has its source in our adversary. "We are not of them who draw back, . . . but of them that believe to the saving of the soul." Heb. 10:39.

It does not look as if the threefold message is in a dying condition. In the REVIEW of Oct. 31, 1929, there was reported something over 1,500 new Sabbath keepers baptized. In the same REVIEW was a notice of the new world missionary map. It says:

"A great inspiration comes to every

one who will take a little time to examine the new missionary map of the world, because this map is the greatest record of achievement that has ever been prepared in this way. Other denominations are using a map of this kind, but there is no comparison between their maps and this one. One of the largest denominations shows nearly 100 mission stations, but this map shows 105 centers of influence around which are grouped many mission stations. Truly Seventh-day Adventists are literally going 'into all the world.'"

Come on, my brethren, let us go with the message into all the world with our prayers and means, and soon Matthew 24:14 will be fulfilled.

The Debt of Gratitude

By G. W. WELLS

WE are continually enjoying the rich blessings of the gospel light. The high privileges it offers us demand our constant recognition. Why should we fail in rendering continued tributes of praise in loving, obedient service, and continual expressions of our gratitude in liberal gifts and offerings?

We are continually receiving manifold blessings from God. Why should we fail to respond continually and cheerfully as God has prospered us, to the many needy and urgent calls? Can it be expected that our responsibilities and obligations will grow less as the message advances and our joys and blessings increase?

What estimate shall we place upon the immeasurable love and power of the infinite God who has saved us from the wild follies, extravagant living, and wicked habits of this old world, saved us from our pride, selfishness, perverted appetites, and ugly sins? Through the exceeding riches of His grace, He has planted in our hearts a holy desire to love and serve Him. Can we be satisfied to respond to His boundless mercies with mere mathematical rules and dry measurements? What is a tenth for Christ? What if we should give from our penury or our abundance? If we give all, how meager the pittance!

The Lord Jesus has bridged the gulf that sin has made. The holy angels come to minister to us the rich treasures of His grace. Notwithstanding our weakness and utter helplessness, Christ connects us with the source of infinite power and unending love. O that a solemn sense of God's goodness and blessed presence may rest upon us continually, filling our minds with holy quietness, our lives with genuine love, and our hearts with the true

spirit of liberality toward His cause!

By wrong-doing and selfish practice Jacob had forfeited the blessing of heaven, and had to flee for his life. He had shown great lack of faith in God's word. Filled with remorse and deep repentance, he lay down to rest with a stone for a pillow. When he awoke from his sleep, he recognized the presence and watchcare of God, and said, "Surely the Lord is in this place." In happy recognition he repeated the promise that God had made to him in his dream, that His presence would be with him, and then he made the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." (See Gen. 28:15-22.)

It is very superficial to think that Jacob was seeking to drive a close bargain with God. The Lord had already promised him prosperity and blessing. The vow was an expression of heartfelt gratitude for the fresh evidence of God's divine care and mercy. He was glad to make his vow, and thus acknowledge the special tokens of divine favor.

Why should we not, as Christians, often review our past experiences and recount the blessings enjoyed, and then with grateful praise renew our vows to God in holy service, and like Jacob of old, pledge to Him our faithfulness in tithes and offerings?

God intends that His people shall be light bearers to the world. He has ordained that the gospel truth shall be diffused through the efforts and

offerings of those who are partakers of the heavenly gift. The principle laid down in the Holy Scriptures is that our service for Him and our gifts in tithes and offerings should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Luke 12:48. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. We should bear in mind, however, that "every man" is to give "as God hath prospered him." 1 Cor. 16:2. The work of the gospel, as it widens, requires greater provision to sustain it than was called for in ancient times; and the law of tithes and offerings is even more urgent and necessary now than in the days of Israel. We cannot expect the people of God to give less in this age, and why should not our gifts be even more abundant?

"If His people were liberally to sustain His cause by their voluntary gifts instead of resorting to un-Christian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ.

"The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement; neither did he institute lotteries, nor anything of this profane order to obtain means to erect the tabernacle for God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from every one that gave willingly, from his heart." —*"Patriarchs and Prophets,"* p. 529.

Why Take Eternal Risk?

Why should any one live in the shadow of death or jeopardize his chance for eternity by robbing God in tithes and offerings, and thus turn a deaf ear to God's own plan which is so beautiful in simplicity and equality? Remember, it is not an appeal to man's generosity or gratitude, but heaven's divine call to simple honesty and genuine faithfulness. Where would we find a richer blessing offered and more assuring promises made than for faithfulness in the payment of tithes and offerings? If the plan were accepted by all the followers of Christ, the income would be like a steady stream constantly supplied by overflowing springs of benevolence. The treasury would be filled, the windows of heaven opened, rich blessing bestowed, and the work quickly finished.

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

The Prophetic Picture of Organized Opposition to the Law of God

SINCE Satan lifted up the standard of rebellion against the government of heaven and was cast out into the earth, he has continued on earth the same warfare. In the days of Israel he wrought through the power of Egypt, moving the government to endeavor to stay the purpose of God in the exodus movement. While it seemed to the Egyptians in the interests of the empire to hold these people in bondage, the real purpose behind it all was the determination of Satan, the dragon power (Isa. 51: 9), to hold the people of Israel in the bondage of sin, and to prevent the work of reform to which God had set His hand as the time of the prophecy came.

It was a powerful king and a mighty empire through which the evil one worked. Apparently Egypt was a supreme power in that Far West of the ancient world. Thothmes III had carried the borders of the empire to the Euphrates. Historians count him really the first of the great line of conquerors and empire builders. He had had his own part in possibly the first great Armageddon of the nations, emerging a conqueror from the field of Megiddo, the ancient Armageddon.

All this was before the days of the exodus, yet possibly not so long before. Some authorities on Egyptian history place the chronology of the reign of the great Thothmes at a date that makes it possible that he was the Pharaoh from whose presence Moses had to flee into Midian. The point is unessential, but the possibility of it adds interest to the view as one looks on the carved statues of Thothmes in the museums or gazes at the monuments he set up, one of them the hieroglyph needle that stands in Central Park, New York; another lifting up its head amid the surge and flow of traffic on the Thames Embankment, in London.

Whatever the chronology may suggest, it was the ruler of a mighty empire who stubbornly resisted God and His truth in the old days, proudly challenging, "Who is the Lord, that I should obey His voice to let Israel go?"

Egypt had developed an intricate ecclesiastical organization. It was proud of its religious institutions; it despised this people Israel who did not worship according to the popular religion, and who now, under the message of reform preached by Moses, were taking their stand yet more fully to represent the truth and the law of Jehovah.

God's Way of Religion or Man's Way?

History through the ages reveals one unfailing purpose on the part of the god of this world,—to build up false religions in order to lure humanity away from the truth of God. The great struggle has not been between religion and no religion; it is between God's religion and man's religion. That was the issue in the first conflict, revealed in the story of Cain and Abel. Cain was religious as well as Abel. But Abel chose God's way in religion, the way of faith. He was obedient to the command of God in bringing the offering of the lamb of the flock, representing faith in the coming Christ, the Lamb of God, who was to give His life as the atoning sacrifice for the sins of the world.

Cain was religious, but he would be religious in his own way. Against the commandment of God in the matter of offerings, he would set up his own commandment. His way would do just as well as God's way. And when Abel stood for the commandments of God and the faith of Jesus in that ancient time, Cain, moved upon by the evil one in the warfare against the commandments of God, rose up to persecute and even to slay the representative of the truth of God.

This has been the controversy through the ages. Not often has it been a conflict between religion and irreligion. The testing issue today is, Shall it be God's Sabbath, or man's sabbath? It is the old issue. The enemy of righteousness whose working is seen through the whole history of mankind, has ever led men to substitute their own ways in religion for God's way, so illustrating the tendency of the sinful heart to exalt itself above God; while all through the ages

since Abel stood for the true God and for obedience to His commandments, the Lord has had His witnesses calling men to give Him worship and honor.

The Conflict With Ancient Ecclesiasticism

While pagan powers have persecuted the church of God through the ages, the prophetic word represents the later conflicts as arising within Christendom. It is from an apostasy within that the greatest peril comes to the church.

The spirit of apostasy was at work in apostolic days. "The mystery of iniquity doth already work," said Paul. 2 Thess. 2: 7. Its working was seen in the corrupting of the truth and in the spirit of self-exaltation.

Man was put in the place of God. The Christian faith was changed. Human authority was set above God's authority. Earthly priests were introduced between the sinner and the great High Priest who ministers for us in the heavenly sanctuary. The hand of human ecclesiasticism was laid upon God's law and even the holy time of that law. The holy Sabbath was changed by human authority that set up itself in the place of God.

It was the working out of the very evil forewarned against by Daniel the prophet, to whom was shown this ecclesiastical power, rising to dominion in the midst of the Roman Empire at the time when the empire was broken into lesser kingdoms. Just there, according to the prophecy, the apostasy culminated in the rise of the papal monarchy. It was of the power that the prophet said:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

The time (one year), times (two years), and half a time are three years and one half, or 1260 days literal time; as symbolically used in prophecy, a day for a year (Eze. 4: 6), the prophetic period is 1260 years.

The same time of papal supremacy is repeated in the symbol shown to

John in the thirteenth chapter of Revelation. There again prophecy describes an ecclesiastical power rising in the field of the Roman Empire of which it was said:

"There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:5-7.

It is the same period of time as in Daniel 7:25—1260 days, literally years—and the same kind of power as is described in Daniel's prophecy, an ecclesiastical power warring against the truth of God.

The Seat

Rome papal followed the empire. The old empire was represented in the twelfth chapter of Revelation as the great red dragon seeking to put Christ to death when He came into the world. It was by order of a governor of the Roman Empire that Christ was crucified. And this power it is that gave its own seat, the Roman capital, to the Roman Papacy. Of the papal power that succeeded Imperial Rome it is said, "The dragon gave him his power, and his seat, and great authority."

One Catholic writer tells how the seat of the ancient empire came to the pope:

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."—Rev. James P. Conroy, in the *American Catholic Quarterly Review*, April, 1911.

No history passes over the times of the break-up of the Roman Empire and the growth of the Papacy without drawing again in modern terms the very picture of the ancient prophecies. In the prophecy it was foretold that just as the Roman Empire was divided into lesser kingdoms, a great ecclesiastical power would rise to supremacy and oppose the truth of God. In the history, just where the Western Empire of Rome was divided, there rose the ecclesiastical power of the Papacy, which was described as being given special power to work its way for the 1260 years of the prophecy. Not that

the Papacy would come to its end at the ending of the period of special supremacy. In all the prophecies relating to it, the papal power is represented as continuing even to the end.

The Period of Supremacy

The period of special papal supremacy began with the lifting up of the Roman Papacy to the supreme rule over the church, in the days of Justinian. It was a great epoch in history. Finlay, the historian of the Greek Empire, says:

"The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation."—*"Greece Under the Romans,"* p. 231.

Just here it was that Justinian's letter of 533, having all the force of a decree of the empire, declared the bishop of Rome supreme above the bishops of the East. In the process of clearing the way for the Papacy, in the year 538 the sword of empire dealt the heretical Ostrogoths a decisive blow at Rome, and the arms of the empire set on the throne of the Papacy the first of the new order of popes. Henceforth, as one historian says, the popes were no longer to belong solely to the church, but "they are men of the state, and then rulers of the state."

Out of that eventful time, when the changes of centuries of ordinary history passed in rapid succession before the eyes of one generation, rose this papal power to supremacy. Twelve hundred and sixty years from that time the world was in the midst of another crisis, when the changes of centuries were crowded into a few short years. The long reign of absolutism in religion, reflected in civil affairs, had brought about the great cataclysm of the French Revolution. Alison says:

"There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension."—*"History of Europe,"* Vol. I p. 1.

And just as the rule of the Papacy began in the epoch-making time of Justinian, the 1260 years of predicted supremacy came to a close amidst the events of the French Revolution.

In the early days of the Papacy, France had been the eldest son of the church. It had been a supporter of that ecclesiastical power through the centuries. But now in the midst of revolution that support was withdrawn, and with a crash that shocked the world France smote the papal power. The decree of the French Convention sought to abolish all religion, in 1793; and in 1798,—1260 years after the stroke with the sword in Rome in behalf of the Papacy,—a deadly blow was struck by the sword in Rome against the Papacy. In the prophecy picturing the Papacy the prophet saw it "as it were wounded to death." Rev. 13:3. It was foretold that this power that had led into captivity in its warfare against the saints, would go into captivity.

Let a Roman Catholic writer tell the story of the fulfillment of this prophecy. He tells it with no thought of this prophetic application, but he supplies the facts. Rev. Joseph Rickaby, of the Jesuit order, says:

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the pope the Papacy was dead."—*"The Modern Papacy,"* p. 1 (*Catholic Truth Society, London*).

It was exactly what the prophecy had said. This power was to be given a deadly wound. But the prophecy continues, "His deadly wound was healed: and all the world wondered after the beast." The Papacy has passed through an experience corresponding in every detail to the predictions of the prophecy.

Smitten so that half Europe, as this writer says, thought that the Papacy was dead; its revival, and now its restoration to temporal sovereignty, the pope being again an earthly king among the princes of this world, the time is surely near when all the world will wonder after this power.

The Mark of Papal Authority

In no way has Christendom given greater honor to this power of the Papacy than in accepting the papal doctrine of tradition as superior to

the Scriptures, which it does in accepting the Sunday of ecclesiastical authority in place of the Sabbath of the Bible. While before ever the Papacy appeared in the ancient city of Rome, the worldly church had gone into apostasy and in places had adopted the Sunday institution. That institution has been built up and exalted before the modern world by the Roman Catholic Church. That church was the inheritor of the whole system of the "falling away" that came after apostolic days. Around this question of the Sunday institution as the supplanter of the Sabbath of the Lord revolves the whole conflict between human authority and divine authority. Through the centuries the Church of Rome has set forth the Sunday institution as the mark of its authority.

In one standard Catholic catechism, "An Abridgment of the Christian Doctrine," we read of the power claimed by the church:

"Question.— How prove you that the church hath power to command feasts and holy days?

"Answer.— By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.— How prove you this?

"Ans.— Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."

So this power sets forth the Sunday institution as the test, or badge, or mark, of its power, the Sunday of tradition being acknowledged by all Christendom.

It is against this very mark, against this following of human tradition in the matter of the Sabbath, that the message of the "everlasting gospel" lifts its warning.

In the picture presented by the prophecy of Revelation fourteen we see plainly a great threefold message to be preached to the world in the last days.

The first message is a call to worship God as Creator. "Worship Him that made heaven, and earth." His Sabbath is the sign, or mark, of His creative power.

The second message of warning proclaims the departure from the faith and the confusion of teaching in all Christendom as the result. "Babylon is fallen, is fallen."

The third message warns against following the Papacy in this matter of the substitution of the Sunday, the sign, or mark, of papal authority, as opposed to the Sabbath of Scripture, the divinely appointed sign, or mark,

of the Creator. It is God's appeal to loyalty to His throne.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

This is the message of "the everlasting gospel" for all mankind. The preaching of the full gospel to men today includes the warning against receiving the sign of disloyalty, and calls men to the New Testament platform of the "commandments of God, and the faith of Jesus." W. A. S.

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"Take No Thought"

AGAIN and again our brethren have found, when brought before authorities in some of the difficult lands, that of a truth the Holy Spirit gives them in that same hour the right word to speak. Here is a story of the colporteur work in Italy:

For two years one of the leaders had tried to get a passport out of Italy, in order to attend general meetings of the Latin Union, but restrictions were clamped down hard on passports in the region where he was. This time, however, he was sorely needed at a publishing house meeting that was called at the Melun publishing center in France.

His request for a permit to travel out of Italy was denied again and again. The last day came. That night was the last night on which he could start if he was to be of any service at all at the meeting. Again he went to the officials. "No" was the answer.

It seemed final, but our brother was moved to take from his pocket his little Italian Testament, from which he read to the official these words from Romans 13:1-7:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a re-

venger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

"Now, I believe that," said our brother to the official. "That is our faith. The government is ordained of God for our protection. I don't want to go out to plot a disturbance or a revolution. I am engaged in God's work for the good of the people. That is why I ask for this permission."

The official turned abruptly to the subordinate officer. "Make out a passport for this man," he said.

Our brother caught the last train, thanking God for His delivering hand.

W. A. S.

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Kindness Counts

ONE of our workers in Brazil tells the following story:

A minister of a Protestant denomination warned his people against Seventh-day Adventists, of whom a group was forming in the community. He told the people that these Adventists were very adroit in their methods, that they acted very kindly, and if allowed in the home, would read many texts of Scripture there. The story, told by E. V. Moore, continues:

"An honest soul reasoned that if these Adventists were kind and read the Bible, and were really in error, then it was his duty to tell them of it, so that they would not perish because of lack of light, and their blood be required at his hands.

"In the course of a few days this man sought one of the prominent Adventists of the place, and endeavored to teach him the truth as he understood it, but soon seeing that the Adventist had more light than he, became convinced of his own error, and in a few weeks was a baptized Adventist."

Not as a matter of propaganda, merely, does it pay to be kind. Of course the kindness which was mentioned in the warning is simply the outworking of the love of God in the heart. That fruit of the Spirit is surely one for us to seek earnestly.

W. A. S.

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"REMEMBER, when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Genesis 1:7

"Please explain Genesis 1:7, about the firmament which divided the waters which were above the firmament from those which were below the firmament."

The expression, "the waters which were under the firmament," we understand to mean no more than the oceans, seas, lakes, and rivers of earth. The large amount of water vapor constantly present in the air, though not properly a part of it, we understand to be the waters above the firmament.

Water vapor is lighter than air in the lower levels, and so rises and forms clouds. Owing to the lower temperature of the higher altitudes and the increasing rarity of the air in the region of the clouds, the fine particles of water vapor unite, forming drops, which then fall to the earth. Without the firmament, or atmosphere, there could be no rain; practically all the water upon the earth would finally find its way to the ocean, where it would remain, and the dry land would be one unbroken desert, void of life of any kind.

Romans 14:5, 14, 20

"How do we reconcile Romans 14:5, 14, and 20 with the great doctrines of the Sabbath and unclean meats, for which there is so much evidence?"

Properly understood there is no conflict between the verses referred to by our correspondent and "the great doctrines of the Sabbath and unclean meats." The ceremonial law was fulfilled and superseded by the work and preaching of Christ. The moral law was not only perfectly obeyed by Christ, but it was greatly magnified by Him; that is, by precept and example He showed that it comprehended much more than had been understood to be embraced therein; for example see Matthew 5:21, 22, where hatred is shown to be murder; and verses 27, 28, wherein lust is declared to be adultery.

Romans 3:19 shows as clearly as it is possible for language to state, the fact that the moral law was still in force a quarter of a century or more this side of the cross. "Now we know," wrote the apostle, "that what things soever the law saith, it saith

to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

This thought is strongly emphasized by Romans 8:1-4, for there we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The Covenant Blessing

"Please explain the covenant blessing from the standpoint of Genesis 3:15; Acts 3:26; and Hebrews 12:15-17."

The covenant blessing is salvation through Christ, the promised "seed" of Genesis 3:15, together with all that is promised in and through Christ.

When man was created, he was given dominion over all the earth and of everything in the earth. (See Gen. 1:28.) Man by sin lost that dominion to Satan, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

But all that was lost in Adam is restored in Christ, for thus is the promise written in Micah 4:8:

"Thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem."

Writing of Esau, the author of "Patriarchs and Prophets" says this:

"The birthright which he had so carelessly bartered, he could not now regain. 'For one morsel of meat,' for a momentary gratification of appetite that had never been restrained, Esau sold his inheritance; but when he saw his folly, it was too late to recover the blessing. 'He found no place of repentance, though he sought it carefully with tears.' Esau was not shut out from the privilege of seeking God's favor by repentance; but he could

find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself.

"Because of his indifference to the divine blessings and requirements, Esau is called in Scripture 'a profane person.' He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future. Like Esau they cry, 'Let us eat and drink; for tomorrow we die.' They are controlled by inclination; and rather than practice self-denial, they will forgo the most valuable considerations. If one must be relinquished, the gratification of a depraved appetite or the heavenly blessings promised only to the self-denying and God-fearing, the claims of appetite prevail, and God and heaven are virtually despised. How many, even of professed Christians, cling to indulgences that are injurious to health, and that benumb the sensibilities of the soul. When the duty is presented of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended. They see that they cannot retain these hurtful gratifications and yet secure heaven, and they conclude that since the way to eternal life is so strait, they will no longer walk therein.

"Multitudes are selling their birthright for sensual indulgence. Health is sacrificed, the mental faculties are enfeebled, and heaven is forfeited; and all for a mere temporary pleasure, — an indulgence at once both weakening and debasing in its character. As Esau awoke to see the folly of his rash exchange when it was too late to recover his loss, so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications."—"Patriarchs and Prophets," pp. 181, 182.

EVERY mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.—Channing.



The Call out of Babylon

The Everlasting Covenant of Grace

By W. W. PRESCOTT

THE great theme of the Bible is the work of God in redemption through Christ. The story of this work is found in the history of God's people. Two leaders are clearly revealed,—the Son of God, representing the government of heaven, and Satan, representing the rebellion against that government. Each era of Bible history reveals some characteristic feature or features of this great controversy. I have already dealt briefly with the era from Adam to Noah, and from Noah to Abraham, and I will now give attention to the era from Abraham to David.

It may surprise some to learn that the two eras already outlined cover one half of the time from Adam to the first advent, the whole record being found in eleven chapters of Genesis, while the remainder of the Old Testament is devoted to the other half of this long period. Why is this? I am not sure that I can give a satisfactory answer to this question, but I will suggest that the Bible deals with three worlds,—“the ancient world” before the flood (2 Peter 2:5), “this present evil world” (Gal. 1:4), and “the world to come” (Heb. 2:5). We face “this present evil world,” which continues from the flood to the second advent, and it is during this period that the great facts of redemption, the incarnation of Christ, His atoning death, His resurrection, His ascension, and the coming of the Comforter, are wrought into history. In this period the covenant of grace is fully revealed, both in “His precious and exceeding great promises” (2 Peter 1:4), and in the history of the covenant people. It seems fitting, therefore, that the inspired record of the ways of God for “this present evil world” should be reasonably full and complete. We may well be thankful that they are.

I now call special attention to the first feature of the third era of Bible history. In the second era Babylon appears, and her anti-Christian characteristics are revealed. Immediately following this we find the call of Abraham to get out of his

country. But what was the country of Abraham? His home was in “Ur of the Chaldees” (Gen. 15:7), that is, in Babylonia. No sooner, then, are the pride, the atheism, and the idolatry of self personified in Babylon than the call comes to get out of Babylon, and during all the centuries since then the distinct aim of the gospel of the grace of God has been to emphasize this call, closing with the final message, “Come forth, My people, out of her.” Rev. 18:4. Surely there is a great and far-reaching significance in the call of Abraham and its historical setting.

The Promises to Abraham

With the call of Abraham were associated seven promises, coming to their climax in the great Messianic prediction, “In thee shall all the families of the earth be blessed.” Gen. 12:3. After the test of Abraham's faith, the same Messianic prophecy was repeated in these words, “In thy seed shall all the nations of the earth be blessed.” Gen. 22:18. This seed was Christ (Gal. 3:16), and thus the gospel was preached to Abraham (Gal. 3:8), and the covenant of grace was made with the fathers. Acts 3:25. This covenant included the possession of the new earth. Gen. 12:7; 15:18; Rom. 4:13. Abraham's response to the call of God was the obedience of faith (Heb. 11:8), a faith which was reckoned to him for righteousness (Gen. 15:5, 6), and which took hold upon the resurrection as a reality (Heb. 11:17-19), and he is designated as “the faithful Abraham.” Gal. 3:9. The covenant which was made with him was renewed with Isaac (Gen. 26:3, 4), and with Jacob (Gen. 28:13, 14), was developed by the prophet Jeremiah as the new covenant (Jer. 31:31-34), and was ratified by the atoning blood of Christ. Matt. 26:27, 28. The further development and the fulfillment of this covenant of grace constitute the main line of the gospel history from the time of Abraham until our time, when we look for its consummation.

The remainder of the book of Genesis is occupied in telling the family

story of Abraham, Isaac, and Jacob and the sons of Jacob, an outstanding feature of which is the experience of Joseph, typical in various respects of the experience of Jesus of Nazareth. (Compare Acts 7:9 with Matt. 27:17, 18, and Gen. 50:19, 20, with John 10:10 as a suggestion for further study.)

When we open the book of Exodus, we find the children of Israel in Egypt under a king “who knew not Joseph” (Ex. 1:8), and that the Egyptians “made their lives bitter with hard service.” Ex. 1:14. But “God remembered His covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24; 6:5), and sent to His people the good news of deliverance: “Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with an outstretched arm [a suggestion of the cross], and with great judgments: and I will take you to Me for a people, and I will be to you for a God.” Ex. 6:6, 7. I can only suggest in a very brief way the significance of these covenant-promises, and what was involved in fulfilling them.

Symbolic Meaning of Egypt

The bondage in Egypt represents the bondage of sin. The promises of deliverance are the promises of the gospel. The power revealed in the judgments upon the gods of Egypt indicates the measure of power provided for the deliverance from the hard service of “the god of this world.” The glorious triumph at the Red Sea foreshadows the victory which is assured to every trusting child of God. Thus was the gospel preached to them and to us. Heb. 4:2. But there is one experience, filled with tremendous meaning, which must be emphasized. On the eve of their release, under divine instruction, the children of Israel sacrificed the Passover, and they sprinkled the blood of the slain lamb upon “the lintel and the two side posts,” with the assurance from Je-

(Concluded on page 28)



Conducted by Promise Kloss

Benefits of Discipline

By MRS. VESTA J. FARNSWORTH

"A LETTER from Isobel!" exclaimed Mrs. Benson as she took the envelope in her hand. "No, it isn't from *her*, though it is postmarked Albion. I hope our girlie is not sick."

Isobel had been sent to an excellent school far from her home. It was a trial to her parents to let her go. All her life she had been sheltered at home. She was a quiet, reserved girl, having a strong, determined will. This trait gave her mother anxious thought as to how she would relate herself to others, and to the problems of life awaiting her. Each letter she wrote was eagerly welcomed.

Mrs. Benson's face paled as she opened the missive which she saw was written in a hand entirely unlike Isobel's. Looking for the signature, Mrs. Benson discovered the letter was sent by Miss Creston, the preceptress at Albion College. As she hastily glanced down the first paragraphs of the letter, a sharp pain seized the reader in her heart, causing a pause. Then she read on:

"I wish I might talk with you face to face regarding the problems of which I am writing, but I am hoping I can make you understand just how we feel and what our attitude is."

Then followed the story of Isobel's transgression of the rules of the school, her failure to comply with its standards for girls. The preceptress continued:

"It makes me heartsick to write these things to you, for I believe you appreciate the standards which we are endeavoring to maintain, and I know you will be deeply grieved to know that Isobel has not co-operated with us. For your sake the faculty would have liked to overlook these things, and to be especially lenient; but we realized if we did we would have more and more of this trouble, and eventually might be led to feel that we would have to lower our standards entirely. Only the Lord knows the struggle we have had to keep our standards high in face of the letting down in other places.

"Because of all these things, after

prayer, careful consideration, and talking the matter over with Isobel, our faculty thought best to suspend her for a period of three months, with the understanding that if, at the end of that time, she feels she can comply with our standards, we shall be glad to have her come back and complete her course. We shall ask Isobel to make no plans until we can hear from you."

Oh the bitter disappointment that gripped the mother's heart! It seemed more than she could bear. There was an agonizing struggle against opposing the decision which seemed so severe, notwithstanding the kind spirit of the letter. What should she do? Could she acknowledge the justice of the judgment inflicted? Should she write a letter of sympathy to her child, and blame those who were disciplining her?

With an earnest prayer that God would save her girl, and give wisdom to know what course should be pursued, she waited till her husband came into the room.

"What is it, mother?" he inquired

Mother's Voice

I WISH that I could hear again
The hymns my mother used to sing;
Amid my sorrow, strife, and pain,
What comfort they would bring!
Oft come they still in memory,
Far sweeter unto me
Than all the thrilling anthems known
To human minstrelsy.

Old "Rock of Ages" that she loved —
The echoes linger still;
"Nearer, my God, to Thee," and then
"Teach me to know Thy Will,"
And "Jesus, Lover of my soul," —
Its music thrills me yet;
And "When the tempests o'er me roll"
My heart can ne'er forget.

But no, 'tis past, I cannot hear
Those blessed hymns again;
Their music still to me is dear
In every hour of pain;
Yea, in my troubles and my dreams,
They're wafted back to me,
As through the cloud the sun's bright
beams
Flash on a troubled sea.

— Selected.

as he noted the look of anxiety on her face.

The letter was read, and a long council held. "I know the child is suffering more than we," said the mother. "She has no courage to write to us of her experience and confess her wrong, and to ask for advice and forgiveness. Her thoughts are on the humiliation and disgrace, and of how we shall feel concerning what she has done. There is danger of her becoming reckless and hopeless, and of manifesting a hard, bitter spirit toward those who wish to help and save her. This would be most unfortunate.

"I have a plan!" she exclaimed after a moment's thought. "Let us send her a night letter. That will let her know that we understand, and that we have not cast her off. I feel sure that will help her."

So the telegram was written, studied, and rewritten several times. Then this copy was sent over the wires:

"Steady, dear girl, steady. We love you. What will be your choice in this crisis? Will you be our joy or our sorrow? Will you serve Christ or self? Confess your faults and be forgiven. Write. Pray.

(Signed) "DADDY AND MOTHER."

A letter was written to the preceptress, thanking her for her interest in Isobel, expressing regret that she had not been obedient, and assuring all connected with her discipline that the parents were in hearty sympathy with the high standards of conduct maintained in the school, and asking for information as to any course the parents could pursue which would be helpful in the crisis through which Isobel was passing.

Prayer was continually offered in the home in her behalf. It was but a short time until a letter came to the anxious father and mother, and was opened with trembling hands. It read as follows:

"MY OWN DEAR DADDY AND MOTHER:

"Your night letter came this morning, and O! I can't tell you how it

made me feel. I should have written to you before, but I just couldn't. But now I am *so glad*. O, how can you love me any more? I am so thankful that you do, for it means everything to me. Thank you so much for the night letter. I think I shall keep it *always*.

"You have probably heard from whoever wrote you about it, what has taken place. I wanted to write, but I couldn't bear to hurt you, so I put it off and thought I would do it later. O my dearest father and mother, you don't know, and you never can know, how very, *very* sorry I am for it all. That verse in Proverbs which says that pride goeth before a fall, is certainly true. Oh, why does it always have to be so?"

"If only I hadn't done what I did, I could have spared us all this sorrow. And I have regretted it, even though I didn't let it be known. Down deep in my heart I wished I had done differently; but—I didn't think. It never occurred to me that I was doing anything particularly bad, but I have been awakened since. It has been hard to go through such an experience, but I have learned my lesson, and I don't believe I shall ever forget it.

"And, oh, the worst of it all is that *you* will be so disappointed in me. I can't bear to think of it, but I know you are, and I don't deserve your love any more. But if it were not for the fact that you are *real Christians*, I don't imagine you could love me any more, after I have disappointed you so much. Having Christ in the life surely helps to cover a lot, doesn't it? If ever two people in this world were *real Christians*, my dear father and mother are. Can you ever forgive me? I didn't mean to, and, oh, I'm *so sorry*.

"Of course I was called before the faculty after having seen Miss Creston. She is such a dear woman; I just love her. They asked me if I had anything to say, and I said I didn't know what more I could say, that I hadn't said before to Miss Creston, except that I was very sorry, and that if I had ever dreamed what it meant, I should never have done it. The president talked quite a while, and he brought *you* into it, and I could hardly stand that. It hurt me more than anything else, for I love you so, and couldn't bear to think of how disappointed you would be.

"The day after that Miss Creston called me to her office and told me that I would be suspended for three months. She asked me to write and ask your advice, and then let her know what we decide. She was very nice, and said she was really interested in me, and wanted me to come

back. It was a great disappointment to me.

"This all seems like a horrible dream, and yet it is very, *very real*. I cannot imagine myself in such a situation, but it is all too true. I would give much to live over again the past two months of my life, and yet I cannot. I wish I could see you and tell you how bad I feel about it all, how I love you, and how sorry I am to have been a 'sorrow' instead of a 'joy.' Oh, it breaks my heart, and I would give all I have to spare you this disappointment. I am going to try from now on to be a real 'joy' to you.

"Oh, I *do* need Jesus now as never before! Will you pray for me that I may be able to do right? I have prayed much these last days, and I'm still praying, but I need *your* prayers.

"I must not write more. I love you heaps, and will try never to disappoint you again.

"Worlds of love to you both,
(Signed) "ISOBEL."

"Deliverance has come!" exclaimed Mrs. Benson as she finished reading the letter. She knew prayer had been heard in heaven, and with new

courage she took up the duties of the home, believing the promise that God will save our children. Later she received this letter from Miss Creston:

"I want to thank you for your letter received yesterday. I assure you if all parents and guardians gave us the loyal support which you and your husband have given this phase of our problems, it would be much easier for us to maintain high standards. I want to assure you that our faculty took the action they did only for the good of, and with the kindest feelings toward, Isobel."

It is encouraging to know that after the period of suspension had passed, Isobel again resumed her work and studies, finishing with credit to herself and the school. How different results might have been had she received the wrong kind of sympathy, and been led to believe that she had been unjustly treated! The counsel she received enabled her to see her faults, and that she could regain confidence and standing by genuine repentance and reformation. Above all, she was led to see how helpless she was without the aid and forgiveness of her heavenly Father.



A little boy laughs over all sorts of things,
Puppy dogs, engines, and spiders on strings;
But there's probably nothing that pleases him more
Than seeing his daddy come in at the door!

—Emily Rose Burt.

The King's Garden

By JULIA HOLT

DOLLY stood and watched the old yellow Millville bus drive out under the maples, through the big gate, and off down the road back toward town. Then she turned and stole softly up to the sitting room, where the stranger was resting on the lounge. Dolly thought she had never seen any one with such a white face and such black, very black hair. It was a thin, tired face, but yet it was such a kind face, Dolly thought. By and by he dropped asleep, and Dolly went away.

Next morning Dolly ran singing out on the cool porch where the morning-glories grew, to gather a dainty bouquet for the breakfast table, but stopped suddenly in the doorway, for there sat the strange young man in the big yellow rocker.

"Come here, little maid," he said, and his voice was very kind and deep. "Are you Dolly?"

"Yes, sir," answered Dolly, going up and putting her dimpled hand in his big outstretched one, and not feeling very much afraid of him after all; "I'm Dolly."

He told her all about his older sister at their home in the city, and about her canary bird pets, and that he had come out into the country to try to get well again. But the Millville doctor looked very grave when he came out to see him, and had a long talk with Mrs. Martin before he went away.

As the days went by, Dolly learned every day to love the kind face and voice, and they had long talks together that reached down into the very depth of her child nature.

They were out in the blossomy garden one morning, and Mr. Will had been talking about the beautiful gardens in heaven and of the Master who walks there.

"I wonder if we'll ever find each other in the gardens, Mr. Will? They must be so very large."

The man looked down into the child's face, flushed and earnest.

"Dolly," he answered, "we can all find the gardens of the King; and, little one, we can have a King's garden in our own hearts."

Dolly looked up at him with wide, wondering eyes.

"How, Mr. Will?"

"Suppose, Dolly, that every time you are cross and impatient, a weed should grow in your heart, and every time you grow angry and cry, a little nettle should spring up for every tear-drop."

"Oh, dear!" came a muffled voice from the red face hidden suddenly in

Dolly's apron. "I didn't mean to be cross this morning!"

"And suppose that every time you smile, a beautiful lily should blossom, and when you are kind and thoughtful of mamma's comfort, a host of bright pansy faces should smile; and when you carry a cup of cold water to a thirsty old man, there should bubble up a beautiful spring to run off among the flowers, rippling and dancing."

Dolly was looking up into the young man's face now, and as he went on her eyes grew deep and solemn.

"And by and by, when your garden is all fair and sweet, the King will walk in it every morning, and at His touch the weeds will wither and the blossoms grow brighter, and a little bird named Joy will begin to sing, and only you can hear his song."

"Would the King come into my little garden?" asked Dolly.

"Dolly," the man's voice was very reverent and tender, "He has come into mine."

Then she drew a long breath, and looking back in after years, she could see that the thought shaped all her after life.

"Mr. Will, I want the King to come into my heart, too."

Mr. Will lay back in his chair with his eyes closed, and Dolly thought he was asleep, but by and by, when she looked up again, he was looking down at her, and he answered her, but his voice sounded very queer:

"He will come to every one who asks Him."

Then Dolly began to look for little things that would make the flowers grow, and day by day she found little kindnesses to do and pleasant words to say. All through the happy summer the flowers flourished, and the weeds came, too, sometimes, but one morning she stole in to Mr. Will's side with a very happy face.

"Mr. Will, the King has come into my garden."

And the young man bent and stroked the sweet child face. The voice that answered her was very low and weak:

"Dolly, I am going away soon. Sometime you must come and meet me in the Master's gardens."

Dolly looked up.

"I'm sorry you're going away," she answered simply.

That night he sat on the porch and watched the sunset, and when Dolly came to him she found him asleep, so deeply asleep that she could not awaken him.

Daily, as years passed by, the garden of Dolly's heart grew more sweet and fair, the King came every day into its fair borders, and the music that sounded there found its way into Dolly's voice, and the light and sweetness shone in her face, and through her clear eyes one saw as through open windows the sweetness and purity of her soul. Shall not we, too, have a King's garden in our hearts?—*Herald and Presbyter.*

Being Above One's Work

"I CERTAINLY cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home. "She is so quick-witted. You'd think she'd care for the best things,—books and culture and all that,—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It was what she was put into the world to do."

"But the kind of work," the girl protested, "just common cooking and dishwashing! She might have thoughts above it."

"What would you think of a lighthouse keeper who had 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. "That's a matter of life and death to others."

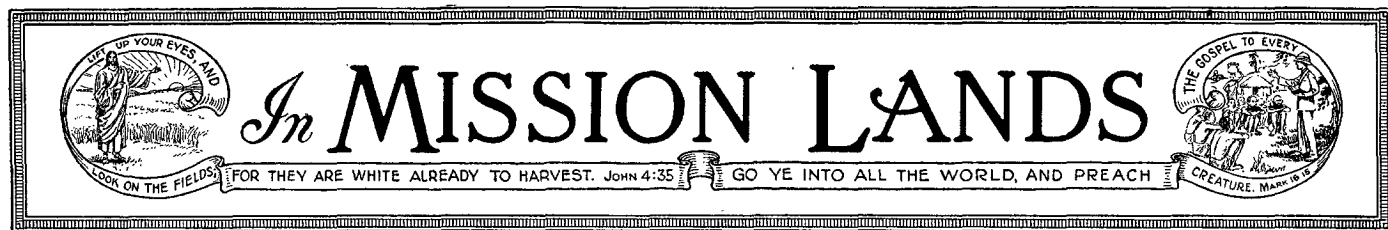
Her friend shook her head. "No, dear, it isn't different. The task that God puts into one's hands always demands joy and enthusiasm. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"—*Author Unknown.*

Be True

THOU must be true to thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*



A Memorable Meeting in West China

By C. C. CRISLER

For the first time in eight years a session of the West China Union Mission was held in Chungking, Szechwan, Sept. 26 to Oct. 5, 1929, with upwards of forty delegates present from all the six provincial missions included within this union field. The Lord met with us, and plans were adopted for warning the ninety million souls for whom this union organization is held responsible.

The seed sowing of the past fifteen years, since first F. A. Allum and M. C. Warren entered Szechwan, has been extensive and untiring. Long journeys have been undertaken afoot, for there are almost no wheeled vehicles in all of West China. For miles upon miles, in many places, the roadways are made of steps of stone up and down the mountain passes. The books we distribute must be carried for many hundreds of miles on the shoulders and backs of men.

Notwithstanding the difficult methods of communication, much advancement has been made by our brethren who have persevered from year to year, never sparing themselves, and always making the Lord's work first in all their plannings. As they told of some of their experiences during the general meeting in Chungking, we were reminded again and again of the record of the apostles, when gospel messengers walked from place to place along dusty highways, freely giving of their time and strength for the advancement of God's kingdom in the hearts of men.

One colporteur present told of trip after trip made year after year into the far north of Szechwan, to the borders of Shensi and Kansu Provinces; and later J. Effenberg, director of East Szechwan Mission, displayed a map showing a trail of churches and companies of baptized believers up and down the long, long road where the colporteur had spent so many months annually in his visits to virgin territory. Some sow the seed; others water it; and God sees to it that there is an increase. Where during the biennial session eight years ago there were scarcely twoscore believers in east Szechwan, there are now upwards

of 200; and in the entire West China Union field the membership has been increased sevenfold in this same period — a most encouraging growth.

Persecution Takes Toll

Persecution has come upon the church during the past four or five years; and even during our meeting one of our leading Chinese evangelists was unable to be present because of imprisonment for his faith. His letter of greeting to the conference brought tears to our eyes, and a resolution of sympathy and cheer was passed and sent on to him by the delegates assembled.

The union superintendent, M. C. Warren, in his opening address, read a list of those who had laid down their lives on the altar of service; and among these was included a Bible woman who suffered a severe beating at one of our chapels where looting was taking place. Within a few days of this persecution by anti-Christians, the Bible woman died.

Another name on the list was that of an earnest, devoted mother and Bible worker, the wife of one of our ordained Chinese ministers, who while very sick, allowed her husband to go to the bedside of one of our evangelists who was lying in prison for his faith; and during the absence of the husband the mother did not have skillful care, and could scarcely recognize her husband upon his return. She had had a friend arrange her Bible on a little frame by her bedside, where she could read some of the precious promises while failing in strength; and those who had been with her testified to her constancy and devotion during the final hours of suffering. Her grave in our chapel compound in the city of Paoningfu, in northern Szechwan, is one more testimony to the sustaining power of the blessed hope.

Yet another who has made the supreme sacrifice of martyrdom while in the service of the Master, is Herbert K. Smith, referred to with deep emotion during Brother Warren's report. Sister Smith had come in from Kweiyang, and was present with us during

the biennial meeting. The brethren have asked her to assist in the union office during Brother Warren's absence on extended trips and during the period of his coming furlough; and a considerable portion of her time is to be spent in Bible work among the Chinese women of Chungking.

Dangerous Travel

Brother and Sister Alexander B. Buzzell and daughter, stationed at Kweiyang, came in with Sister Smith and child, making the entire journey of seventeen days' travel in safety. Accompanying them were half a dozen faithful Chinese workers who had come in as delegates from the East Kweichow Mission, where the Lord has been blessing with increases of from six to ten new baptized believers each quarter since the mission was opened. Claude B. Miller and Dallas R. White and their families, of Yunnanfu, could not come, because the roads between Chungking and Yunnanfu (a thirty days' journey each way) are held by bandits, making travel well-nigh impossible. Two Chinese evangelists, by exercising extreme caution and by making wide detours, finally got through to our meeting, only a day late. There was much rejoicing when these brethren reached our mission headquarters in time for the first Friday evening service.

Alton Hughes and family came in from Chengtu, together with Huang Dzi Gin and others; and Dr. J. N. Andrews attended from Tatsienlu, as delegate from the Tibetan Mission. The doctor brought with him a Tibetan who has learned to run the mission printing press; another who accompanied him was a Chinese assistant in the dispensary-hospital. Ho Ai Deng, director of the West Kweichow Mission, brought with him representatives from the Miao and Nosu tribal peoples.

The spiritual burden of the meeting was shared by several, both Chinese and foreign. J. J. Strahle and the writer were in attendance from the division, and are now with M. C. Warren and C. A. Woolsey, union

bookman, visiting the various local missions at the time of the annual provincial meetings in West China. It is a precious privilege to unite with our brethren in these parts in spiritual gatherings. Many who are new

in the faith are coming to the local meetings, and we believe God will bless our brethren and sisters and make them fruitful in their soul-winning endeavors.

Paoningfu, Szechwan.

In the Dutch East Indian Field

By B. OHME

P. DRINHAUS and I left our homes on Sept. 11, 1929, to pay the mission fields in central and north Sumatra a visit in order to be with them in council and to assist them in their meetings.

We first called at Padang, the chief harbor of western Sumatra. While still on the boat we were able to note that the rainy season in Sumatra had begun. Early September 13 Brother Galman Matzen conveyed us from the boat to his dwelling in a tropical downpour.

After having rested a short time, we went to the church school, where 117 children and four teachers were awaiting our visit. This school has been in operation for decades, and yet the attendance was always comparatively small. Therefore it is all the more encouraging that for some time now the school enrollment has begun to increase. Many of the children here are Moslems, so we are glad to note a much deeper interest among this class of people. The children sang their songs, repeated poems, and handed to us a picture of the present school. The school building makes a favorable impression upon one. It is also used for a house of worship on the Sabbath. The brethren had manifested their joy and co-operation in having the entire building painted inside and out before our arrival. We were also pleased to learn that they had baptized five persons during the quarter.

Dangerous Mountain Passes

After our workers' meeting we met with the brethren and friends of the truth Friday evening and Sabbath forenoon. It was also our privilege to visit a number of our members in their dwellings. Thus we were able to become acquainted with their home life. After a further workers' council Monday morning, we entered upon our journey in a hired automobile (there is no railroad here yet) to penetrate the mountainous land of the Battaks. It was 11:30 A. M. when we left, and we rode uphill and down, around dangerous curves, bordering on deep abysses, until we were very happy to find ourselves in the government resting house at Hoeta-Nopan, hungry and tired, at eight o'clock in the evening. Next morning we had

delightful tropical weather, and very early we continued our journey to Sipogoe, passing large and small villages. Here also the road is mountainous and full of curves.

About two o'clock in the afternoon we arrived at Sipirok in the midst of Battakland, the post office for our mission station at Sipogoe. Here one of our native Battak brethren had opened a school to enable us to secure a footing among that people. We visited him, and hope that he may soon become an evangelist to his own people.

From here we took a two hours' further trip in the automobile, and about four o'clock in the afternoon found ourselves in Sipogoe, our only mission in Battakland. Upon a large hill there is a good dwelling house, a school building with four classrooms and an office, and an apothecary's shop and treatment rooms. The largest schoolroom serves also as a place of worship. There are furthermore two good dormitories, one for the young men and the other for the girls, a married native teacher and his wife living in each one.

Our Mission at Sipogoe

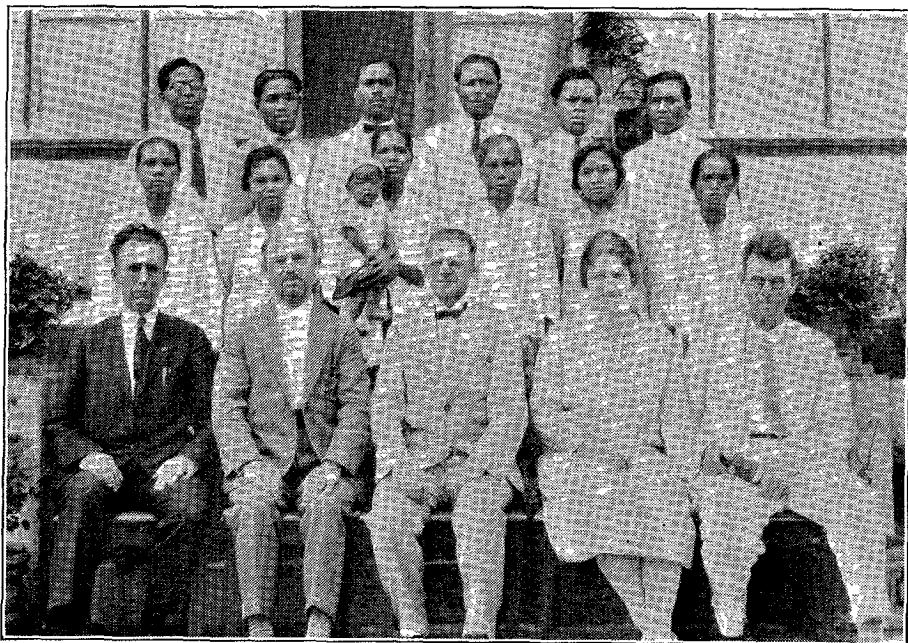
When we arrived, Brother Kime was there to greet us. Just a few weeks previously he had come from Shanghai, where he had been com-

pelled to bury his faithful wife after she had suffered for a long time. Aside from Brother Kime, Brother and Sister Stuivenga are working at this station. It rained furiously here every day, and the people were getting their fields ready to receive the red mountain rice which is the principal food of the Battak people.

We had regular daily meetings with the evangelistic workers, teachers, brethren, and students. In our committee meetings we considered the needs of the field. As we are now able to work freely among these people, we favored the employment of an evangelist who could assist Brother Kime, both holding tent meetings simultaneously at different places. He hopes in this manner to win a good harvest of souls. At the time of writing we have two churches and a number of companies, with an entire membership of ninety-seven. The baptism had raised the membership to 119 at the close of the third quarter.

After a four days' visit we left Sipogoe with the hope that the Lord may still bring a large number of souls to the knowledge of the last message of warning.

That same evening we continued our journey to Siboga, and were very happy to arrive that night, in spite of the terrible downpour of rain. In the morning the sun was again seen in its tropical glory. Siboga is a harbor of western Sumatra. On account of its being in the lowlands, the climate is very hot. From here we had to take our journey into the mountains, reaching an altitude of more than 1,300 meters. Seen from Siboga, the sea is very beautiful. Every new curve brought us again in sight of this great ocean. We reached Tob-



Evangelists and Teachers of the Mission Station at Sipogoe, Battakland
Front row, from left to right: Brethren Kime, Drinhaus, Ohme, Sister Stuivenga, and Brother Stuivenga.

meer about twelve o'clock. Upon a small strip of land belonging to the town Raha there is a hotel built for furlough seekers who need rest and a cooler climate. Here we ascended a little higher, until finally the road led us down to Medan. The warm air which blew into our faces informed us that we were nearing the seacoast.

Mission at Medan

At 4:30 P. M. we reached Medan, where we could praise the Lord at the beginning of the Sabbath that He had protected us on a long journey of over 1,000 kilometers. Sabbath morning we held a small Sabbath school and preaching service with the church in Medan. It was extremely warm in our small rented hall. We hope that we can soon have our own house with rooms for a church school. The means for this have, for the most part, already been given. Sabbath afternoon we had a Young People's Missionary Volunteer meeting. The brethren and friends of the truth were thankful that we could serve them with the word of life. Sunday morning we came together with the native evangelists to consider and pray for the work in this city. Medan is a strong citadel of Mohammedanism, and two large, wonderfully built mosques show what a remarkable influence Mohammedanism is having upon the natives.

Doubtless some of those who have been drawn out of darkness will be able to come into the bright light of the threefold message. The time still

at our disposal was spent in visiting our brethren and the friends of the truth with whom Brother Drinhaus had become acquainted during his work here. Tuesday evening the boat on which we expected Brother and Sister Kramp arrived from Germany. Although it came later than we had expected it, still they had had a good ocean trip. They rejoiced that they had finally reached their place of future labor. The next morning we initiated them into their work. That evening we had a special meeting to introduce Brother and Sister Kramp to their new field. They were given a hearty welcome on the part of all.

Next morning we left Medan, accompanied by the cordial farewells of our brethren, to return home to Batavia. In Singapore, where our boat had some hours to wait, we visited the leader of our publishing house in the Malaysian Union, and spoke with him about the colporteur work of the students. We found that the school was already closed, and the teacher as well as the students were off for their vacation, or to enter the colporteur work. In the afternoon we entered upon our journey once more, and reached Batavia Sunday morning. We had an opportunity to travel farther by automobile to Bandung, so that we were able to get home after almost three weeks' absence. We thank God for His protection over us during this trip, and that we arrived safely. God bless and increase His people on the island of Sumatra.

that, whatever others might do or whatever difficulties might come to him, he would take the step and trust God to keep him.

He was later baptized, after making a good confession of faith in Christ Jesus, and then his troubles began in earnest. He was ridiculed by every one, and was ostracized even by the members of his own family. His wife would not cook for him, and finally left him. At night the villagers threw stones on the roof of his house and broke it through. On Sabbath, when he left his home to go to Sabbath school, they broke into his house, and stole his rice and other things stored there. All these indignities he suffered and bore patiently for the sake of Jesus who had done so much for him, and whom he had now learned to love. He stood firmly for Christ through it all, and the Lord, according to His promise, never forsook him.

Wife Finally Converted

His wife finally returned to him, and later on was herself converted, and is now a good Christian woman, and they have a happy home. To attend Sabbath school and church services where they can meet and commune with those who, like themselves, have been reclaimed from darkness and sin, is one of their greatest pleasures.

The young man was one day asked what it was that first attracted him to Christianity, and he replied that when he was a small boy he attended one of our village schools for a few months, and there was taught the ten commandments, the Lord's prayer, and a few other scriptures. From that time on until he finally gave his heart to the Lord he could not get away from the conviction that to worship idols and make sacrifices to the spirits was wrong, and that every time he did such a thing he was committing a sin against the God of heaven.

As we saw this young man, who just a few years ago was a heathen worshiping the spirits and devils, standing up in a Christian church reviewing the Sabbath school, we were reminded of the fact that the power of the gospel is, as it has ever been, able to save to the uttermost those who will allow it a place in their hearts.

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A RENEWED interest has resulted in Ketchikan, Alaska, from the series of well-attended Bible studies which Elder H. R. Wood, new mission superintendent of that field, has been holding since his arrival. These studies have been much appreciated by the people.

The Power of the Gospel to Save

By G. G. LOWRY

A FEW days ago, in the Sabbath school at Karmatar, our oldest mission station in India, a young man arose to review the lesson. Upon asking Brother Borrowdale, the missionary in charge, who this young man was, I was told that he had recently become a Christian. He was formerly a heathen, the high priest of a village not very far from the mission station.

When it became known to the villagers that his heart was beginning to turn toward Christ, and that he was likely to become a Christian, he met a great deal of opposition from his neighbors and relatives. The villagers, most of whom were his relatives, threatened that if he gave up the customs and religion of his fathers and became a Christian, they would all turn against him, take his wife away from him, and drive him from the village. His wife also joined with them, and threatened to leave him forever if he did not give up

the thought of becoming a Christian.

It was a severe trial, for he knew full well that the villagers would do just what they had threatened to do, and he had to face giving up his home, friends, and all that was near and dear to him, or giving up Christ. Westerners can hardly realize what feelings this young man must have had as he pondered this important question. But few at home are called upon to sever the ties of friends and kindred upon the profession of religion; on the other hand, there are generally friends who are ready to encourage one and help him in the new way. This young man, however, had no such prospects of help and encouragement. He weighed carefully the cost, remembering the words of the Saviour, "He that loveth father or mother more than Me is not worthy of Me;" and further, knowing that it is only through much tribulation that we can inherit the kingdom of heaven, he determined

"The Isles Shall Wait for His Law"

By A. KOCH

THIS morning I received a very encouraging letter from a far-away island down in the South Sea. The writer is Brother G. from a village on the island of Palao, one of the Caroline group, which before the war were German colonies, but are now under Japanese mandate. As the letter is so interesting, I quote it as it is, with only a few changes in the expression:

KORORU, Oct. 28, 1929.

"DEAR BROTHER:

"I got your kind letter just this morning. It was kept away from me a long while by a young man who took it from the post office. When I read it and learned that you would like to get a soon reply, I sat down at once and began to write this letter.

"You say you would like to get details. My mother was a native from Palao, but my father was an Englishman. Our knowledge of the blessed message of this truth dates back to Brother La Rue in 1895. That's a long time that we are waiting now, isn't it? Day and night we are looking for a brother to come, and they promised to come, but no one came yet.

"Brother La Rue taught us to observe the Sabbath, and I was able to lead others into the truth, so that besides my family there are now seven others who believe the truth. When the island was a German colony, the population was about 4,000; the present figure I don't know. The

climate is good. Sometimes it rains, but there is fine weather all the year round, and plenty of heat.

"The German translation of your English letter which you inclosed, I cannot read, but there are some young men here who can read German. I suppose they would be glad to meet you when you come. We have to say only this: Come; let nothing prevent you this time from coming. We long very earnestly for the truth, as the time is growing shorter and shorter. We don't know how soon the end will come, as things look rather strange and unusual.

"Now I am,

"Sincerely your brother in the Lord,

"W. G."

What a wonderful opening by the Lord to press on into new territory! Good Brother La Rue, the first missionary of our denomination to China, a self-supporting man—how faithfully he worked, how far-reaching the influence of this noble, consecrated man was, and what a strong, unshakable foundation he laid! How sorry I feel that the little group waiting on Palao will be disappointed again! I have to answer Brother G. that the mission here had to change their plans again, and our friends on Palao have to wait for another chance to come.

Helping Where Help Is Needed

By N. P. NEILSEN

WE were far removed from the centers of civilization—about 1,200 miles inland, in the interior of Brazil, on the great Araguaya River. Upon reaching a remote village, we were greeted by a crowd of people upon the banks. There was no railroad in that primitive town, the nearest being 400 miles away. No automobiles were seen; no, not even a wagon track was found. We were 230 miles from the nearest doctor, and 120 miles beyond the last semblance of a post office, where mail was received once or twice a month. We were far beyond the cry of the newsboy, with his morning and evening editions. We were shut away from the news of the world. The hurry and bustle of civilization was left far behind.

But death was prevalent there. A short hour after our arrival, one of the villagers was laid to rest beneath the sod. Sickness stalked through the village before the missionary was called upon to help relieve suffering and distress. His first service that I noticed, was to extract a decayed and aching tooth from the one who served as mayor of the town. He had

suffered for days with this tooth, as there was no dentist nor drug store nearer than 200 miles. His next service, which immediately followed, was to give relief to a woman suffering with a fever. And soon the people came from different parts of the town to seek relief from suffering for themselves or their friends.

Passing down one of the streets, I noticed a poor mother sitting in front of her house, with a sad, careworn expression upon her face. As I passed by her door, she spoke to me, and wanted to know if the missionary was still in town, and would I please ask him to come to her house, for her little boy had been sick for a long time, and was growing worse. I told her I would try to find him and have him come to see if he could do anything for her boy. I went, and when I found him, he told me that there were many calls, that he had been kept very busy, but he would try to find time to visit the little one. He charged nothing for his services, only a little for the medicine, where they seemed able to pay, that he might have money with which to buy more.

I ask, Does it pay to do this kind of work? Does it pay to relieve suffering? Does it pay to extend a helping hand to those who are in distress? Does it pay to clothe those whom we have seen living in such a primitive state? What answer can you give?

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Maymyo, Burma

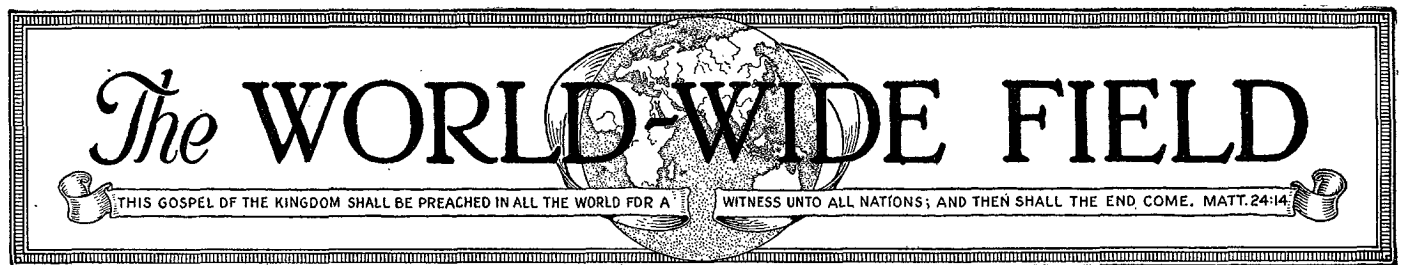
BY OLLIE OBERHOLTZER TÜRNBAD, M. D.

IN 1926 I was asked to come to Maymyo to open work among the English-speaking people. Maymyo is the summer headquarters for the government, and as it has an elevation of something over 3,000 feet, its very pleasant climate attracts many government officials who wish to retire.

I began my work by visiting and distributing the *Signs*, which were kindly sent me from the States. I also did medical work as the way opened, thus making friends with different classes of people. Later I gathered a few children and began a Sabbath school, which has grown to a membership of forty-five. A number have been baptized, and three more are ready to receive baptism. One of the number who accepted the truth has joined the organized work as a teacher in our Vincent Hill School.

Two sisters and I rented a large house, using the drawing and dining rooms for the Sabbath school and other Sabbath services. Later we converted the upper story into a nursing home. Although this has been open only a few months, we have been full nearly all the time, and have had a number of prominent government officials and members of the native ruler's family. Major operations are done in the home. We find that as a result of our work the prejudices of many of the patients vanish, giving place to a spirit of inquiry, and we receive requests for Bible study.

In all my experience in the cause I have never enjoyed my work more. I feel sure there are brighter experiences ahead, and that it will not be long until our work will be done and Jesus will come. Hasten on, glad day, is the sentiment of our hearts. We can hear the muttering of the coming storm. How soon it will break we know not, but it is evident it is not far away. Had not the angels been holding the winds, ere this we would have felt its fury. But God has a people scattered over this fair domain. We must hasten, and work with yet more diligence, so that when the work is closed in other lands, it may also be finished here in Burma. Pray for the work in Burma, that many may be won to the truth.



Autumn Council of the Central European Division

By O. MONTGOMERY

FOLLOWING the Northern European council meeting in Warsaw, it was the privilege of the writer, in company with M. E. Kern, to attend the autumn council of the Central European Division, which was held in the division offices in the city of Berlin, Nov. 11-15, 1929. We were very much pleased to find the division nicely settled in a suite of office rooms on the fifth floor of a new building quite favorably situated just outside of the business center of Berlin, but close enough to give them access by bus, subway, and street car service to the various centers of the city. They were fortunate in securing this fine suite of rooms at a very reasonable rate.

This meeting was attended by the full membership of the Central European Division leaders, excepting the mission field leaders. The meeting was conducted in the German language, of course, but the brethren very graciously arranged for Brother Dail to be relieved of his work as secretary of the meeting so that he could act as interpreter for Brother Kern and me. This gave us the benefit of all the discussions, and the consideration of every question. The reports of the various unions and departmental leaders and institutions throughout the division were very interesting, and many encouraging features were noted.

H. F. Schuberth, the president, with W. Müller, the departmental secretary, had recently returned from an extended trip through the mission fields. They brought a very encouraging report from the Netherlands East Indies field, and also from the Arabic Union and Persia, which fields they had visited last. The Central European Division is taking on large responsibilities in the support and administration of mission fields. In addition to the fields just mentioned, their mission territory includes Bulgaria, Greece, and Albania in Europe; Turkey in Asia; and in West Africa, Liberia and the Spanish and Portuguese colonies on the coast.

In connection with this council the educational men representing the three training schools, with the division educational secretary, gave study to plans for the strengthening of the educational work throughout the field. The scholarship plan came in for a good share of consideration, and plans adopted covering this line of activity we believe will mean much to the schools and to our young people throughout the field.

Another feature that occupied the undivided attention of the council for a full afternoon was the nursing work and the nurses' home plan. This work has grown to large proportions throughout Germany, and means the training and employment of large numbers of our young women. Plans for giving the requi-

site preparatory work in the schools and at the sanitarium were considered. The various lines of departmental activity were emphasized, and plans for the strengthening of the work studied.

The Bible studies in the devotional hour each morning were given by L. R. Conradi, M. E. Kern, and the writer. We found a most excellent spirit among the brethren of this division. Brother Schuberth, the president, is having the fullest co-operation and loyal support of every man in the field.

It was a pleasure to spend these few days around the table with these earnest men, struggling with their problems, seeking the Lord for light and guidance, and planning for the strengthening of the work throughout the division. We shall long remember our association with them. We believe that larger things and higher achievements are in store for this division as its workers labor for the millions of Central Europe.

Sabbath School Conventions in East Michigan and Wisconsin

By S. A. WELLMAN

COMMENCING with a week-end Sabbath school convention at Pontiac, Mich., Nov. 13, 1929, the writer spent three week-ends and the intervening days among the churches of East Michigan in company with Elder and Mrs. J. F. Piper, president and Sabbath school secretary respectively of the East Michigan Conference, in behalf of our Sabbath school work. In every church visited excellent interest was shown, the churches being filled with capacity audiences throughout the Sabbath, and officers and teachers in large numbers being present in the Sunday convention meetings. Elder and Mrs. Piper were with us in all the week-end meetings, as well as in many of the midweek meetings. Brother Brooks, of the home missionary department, accompanied us to Ann Arbor, Hillsdale, and Jackson. The conventions held over the second and third week-ends were scheduled for the Holly and Lansing districts. In all these conventions other churches

were represented, including as high as six in some districts.

During the stay in Holly it was a real pleasure to meet with the student body of the Adelpian Academy on two occasions and with the students and teachers of the two church school rooms. Excellent work is being done by the faculty in this school.

At the Lansing convention, November 29 to December 1, while hampered by severe winter weather, the church was overcrowded. The capital city of Michigan is badly handicapped in its church and Sabbath school facilities, and should all, even of the membership of the church, appear at one time, it would be impossible to seat them in the church auditorium. Steps are under way which we trust will, in the near future, give both the church and the Sabbath school adequate room in which to operate.

One of the pleasures of our work in East Michigan was a visit to the home of E. I. Beebe, one of the old

pioneers in Michigan. Retired from active service, Elder Beebe still acts as local elder of the little Chesaning church, south of Saginaw, and leads it successfully. His heart, together with those of many others of the older workers, beats high with hope of the soon coming of the Saviour as he sees the "gospel of the kingdom" going into all the world.

The visit in East Michigan was followed by a brief call at Emmanuel Missionary College on our way to Wisconsin. In this latter conference, work in behalf of the Sabbath schools had been arranged for Milwaukee, Oshkosh, Green Bay, and Underhill, with week-end conventions at Raymond for the Racine district, and at Moon for the north central Wisconsin section. The meetings at Raymond were well attended. Practically every one came and took part. It was the first time in years that anything of the kind had happened at this country church, and the convention was highly appreciated. Raymond is a pennant Sabbath school, and the church maintains an excellent church school as well. Elder Marsh, the conference Sabbath school secretary, had prepared a well-planned program in which a number of the local leaders took part. Racine and Kenosha were represented by delegates.

Sabbath and Sunday, December 14 and 15, were spent at Moon, near Mosinee in north central Wisconsin. From Friday night to Sunday night a full house greeted us at each meeting, believers from Wausau being present also part of the time. In connection with the Sabbath school convention the annual Week of Prayer was given special consideration, a deeply spiritual stirring of the hearts of the congregation being apparent to all present. We believe that the time spent with the earnest group of believers at the Moon church, will be of permanent spiritual benefit to all who attended, and a help to a growing Sabbath school. Here, too, a strong church school is maintained, and eight of their young folk are also in our denominational boarding schools this year.

Sabbath school, church school, and academy all work together for the establishment of a stronger church of Christ on earth.

It is a hopeful sign for future strength in the churches of this people when we find the Sabbath schools, with a common purpose and objective, seeking to improve methods and plans, and above all to keep close to the divine pattern in spiritual things. This we found in both East Michigan and Wisconsin.

man workers a good practical knowledge of the English language, so they can keep more fully in touch with the world-wide work.

It was a great personal pleasure to me, both in Friedensau and in Berlin, to meet old friends again and enjoy their society. Elder and Mrs. Guy Dail I knew in America a good many years ago, and we have kept in touch with one another. Elder Dail is now the secretary of the Central European Division, and also has charge of the educational work in that field. His counsel and assistance in laying plans for the Correspondence School work in Germany were much appreciated.

It was a privilege, too, to see once more L. R. Conradi, who had such a large part in the development of our European work. He was full of courage and zeal, and took an active part in the meetings. H. F. Schubert, president of the Central European Division, who presided over the sessions of the conference, was my teacher in the German language in America a number of years ago. It was good to see him occupied with large plans for the carrying on of aggressive work all through the great field which he has in charge. Next after America, the Central European Division has the largest membership of any division, and with its great mission field, it faces problems that are intensely interesting.

In England I was on familiar ground, having spent some years in London in the early part of the century. I reached Watford in time to be present with the workers during the last few days of their institute. Here again F. M. Wilcox took a leading part in the instruction, giving studies on the Spirit of prophecy. Mrs. Plummer's Sabbath school talks were very helpful and inspiring, and so also was the instruction given by L. H. Christian, president of the Northern European Division; W. T. Bartlett, vice-president of the British Union; W. E. Read, J. H. Schilling, A. S. Maxwell, and others.

It was a pleasure to meet again W. H. Meredith, the union president, who, when I first knew him years ago, was conducting a tent meeting in Wales. In those days and a little later Elder W. E. Read, secretary of the Northern European Division, was young people's leader in the Newport church, and a valued helper in the circulation of our periodicals. Samuel Joyce, who was in charge of our colporteur work some twenty-five and more years ago, is still the union leader in that work, and has the joy of seeing both his sons occupying positions of trust in the cause.

In Germany and England

By M. E. OLSEN

It was in the latter part of my stay in Europe that I was able to spend a little time in Germany and England. From our excellent sanitarium in Zehlendorf, near Berlin, I accompanied Dr. L. E. Conradi, the superintendent, to Friedensau, where a large and representative workers' meeting was in session. The sessions were held in the chapel of our junior college, which has been a leading educational center for the work in Germany for a number of years. Friedensau is in a quiet rural district, where the students have an admirable opportunity to study the word of God and commune with Him apart from the stir and bustle of modern life as we see it in the big cities. It is also possible here to combine useful physical labor with mental growth and development; for the school raises on its farm most of the things set before the students at mealtime.

The institute lasted five days, the time being devoted to Bible study and plans for aggressive evangelistic work. The studies on the Spirit of prophecy were conducted by F. M. Wilcox. J. Wintzen, president of the West German Union, presented a well-thought-

out study of the sanctuary, which was followed by animated discussion. Other topics of deep interest were taken up by P. Drinhaus, president of the East German Union, E. Gugel, president of the South German Union, and other experienced workers.

The program was a full one, and every topic taken up was discussed with vigor and animation. Our German brethren are intellectually wide awake, and show a deep interest in every phase of the message.

Fireside Courses in the German Language

Naturally the Fireside Correspondence School found a willing ear in such an audience. The workers present heartily approved the plan of giving our people an opportunity to study in their homes, under the guidance of a Correspondence School teacher, the Bible truths that are to be given to the world at this time. They also expressed their desire for courses in the German language suitable to the needs of our ministers and other conference workers. A special request was made for the preparation of a course which would give our Ger-

Elder Maudsley, the Armstrong brothers, Alfred Bacon, and H. D. Clarke, secretary-treasurer of the South England Conference, were other friends of former days whom I was very glad to greet. It was also a pleasure once more to see Brother and Sister Heide of the Westbourne Park company in West London, where Brother Heide served as leader and elder for a number of years, and Mrs. Spicer, who was the leader of the little company in East Dulwich.

On one Sabbath I had the privilege of addressing the members of the North London church, now worshipping in a beautiful and commodious church building of their own on Holloway Road. On another Sabbath I met with the church in Bristol. In both these churches, and also in the workers' institute, a lively interest was manifested in the correspondence courses, and a number of workers and lay members handed in their names for courses.

The sessions of the workers' institute were held in the chapel of Stanborough College, which is now under the charge of L. H. Wood. This institution has been instrumental during the last twenty-five years in training practically all the workers in the British field, as well as many missionaries who have gone to Africa. Plans are in hand for moving the school into new quarters, where it will be able to continue its work under more favorable conditions.

A pleasant feature of the South England Conference session, presided over by O. M. Dorland, was a meeting devoted to the interests of the training college. The platform was filled with workers who had received their preparation in Stanborough College, and it was good to hear the testimonies of these former students concerning the help they had received from their Alma Mater. At this meeting A. Carey, the union treasurer, presented in a few words the cases of students who desired to attend college during the coming school year, but were hindered by lack of funds. In a few moments a considerable amount of money was raised to meet this need, the audience responding heartily to the call.

The sanitarium, at present under the superintendency of Dr. S. McClements, has been enjoying a fair patronage, and the food company, under the management of H. Osborne, is doing a rapidly growing business all over the field. The veteran journals, *Present Truth* and *Good Health*, are reaching an excellent class of people in all parts of Great Britain, and are bringing to many a knowledge of the truths for this time.

On the whole, the work has made steady advancement in the British Isles, and the outlook for further growth is encouraging. For some years past Great Britain has been carrying a heavy responsibility in the mission field, furnishing evangelists for large areas in Africa, where rapid progress has been made in the last few years under the leadership of Elder Bartlett.

* * *

Telford Church Dedication

BY C. S. PROUT

ON Sabbath, Nov. 30, 1929, we dedicated another church building in East Pennsylvania,—the Telford church, formerly known as Sellersville.

This church has made a wonderful record this year under the leadership of Carl Becker, and the local elder, Oscar Detwiler. They have a record of \$1.08 per capita for missions, 118 per cent of their goal in Harvest Ingathering, and a gain in tithe of over \$1,000 for this year.

We were happy to find a progressive church school taught by Emil Messinger, with an enrollment of twenty-four pupils.

Last summer a church building program was launched, with a determination on the part of the members not to incur a large debt. As a result they now have a building capable of seating about 150 people; also a well-equipped church school room, with a debt of only about one thousand dollars. We all rejoice over this accomplishment.

F. H. Robbins assisted the writer and Elder Becker in the dedication. The building was crowded at the services, both forenoon and afternoon. Elder Becker is now holding meetings in the church every Sunday night, with a good attendance.

* * *

Oklahoma

BY W. H. CLARK

As the year draws to its close and we pause a moment to study or review the fleeting months of 1929, we are impressed to pass on to the readers of the *Review* a few lines which we think will be read with a degree of interest, for the Lord has rewarded the laborers and churches richly for every endeavor put forth in service for Him. We of course refrain from telling of the many mistakes and shortcomings chargeable to ourselves, only that with regret we admit them and with sorrow turn to the Lord in confession, asking pardon.

Partially recovering from financial embarrassment, we have increased our

working force by adding another worker as faith has made it possible, and again find ourselves overloaded with respect to finances, and are living in hope that December will bring a large tithe from crops that have been held for higher prices, making it possible to retain our present working force.

A goodly number of baptisms have been reported from the three tent efforts held before camp meeting and the two following. In spite of the fact that the tithe has been less than for several years past, our mission offerings have increased, and we rejoice in this, though we regret the shortage of tithe that compels a binding about in local activities.

Harvest Ingathering, though no new program, came in for a renewed support from the churches and workers, with added recruits, making it possible to set a new high record in the amount of funds raised.

Several schoolhouse, hall, and church efforts have been held with good results, and our departmental secretaries have been blessed by seeing their departments go forward in the various lines of activity. Our try-out of a Missionary Volunteer conference has proved a boon to the young people and their work.

As these lines are written we are in the midst of the Week of Prayer, with plans that will give every church and company a visit by a conference worker, and we hope above all a visit by the Holy Spirit with a baptism of new and greater power.

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Western Washington Conference

BY E. L. NEFF

THE Lord has been blessing the work in the Western Washington Conference during the past year. We have tried to foster the work in the different departments, and the leaders have done well in looking after the interests of their departments. One new church has been raised up during the year, and a goodly number have been baptized and have united with our different churches. No large evangelistic efforts were carried on, as a strong work has been done along this line for several years, especially in our larger centers. The churches generally are in a good spiritual condition, and the brethren and sisters are of good courage and are standing nobly by the work of God.

Our tithes and offerings both show a gain thus far during the year. This is good, especially in view of the fact that a number of the mills have been closed down for some time. This, of

Colporteurs' Summary for November, 1929

Unions	Agents	Hours	Value 1929	Value 1928
North American Division				
Atlantic	93	6939	\$ 10897.10	\$ 9519.09
Columbia	162	13921	20380.30	16900.25
Lake	205	7988	11174.65	10251.29
Central	77	4350	5594.45	4086.05
Northern	13	486	1563.49	1508.30
North Pacific	32	2945	3824.50	4583.47
Pacific	51	2938	8552.85	9721.68
Eastern Canada	56	1809	4438.75	4303.19
Western Canada	42	4624	5565.29	2804.95
Southeastern	46	1993	3884.80	1806.40
Southern	50	2981	3404.35	4016.43
Southwestern	49	5086	6238.30	2603.80
	876	56010	85513.83	72104.90
African Division				
	15	3306	1023.22	4391.88
Australasian Division				
	73	5062	16007.77	13703.97
Central European Division				
Arabic	--	--	--	71.85
Bulgarian	9	1174	213.34	67.62
Czechoslovakian	59	8512	2435.99	2127.76
East German	129	17829	7775.17	8430.47
Hungarian	60	8209	2042.48	1965.83
South German	75	10857	7078.90	10631.06
Turkish	--	--	--	--
West German	161	24326	12369.60	11295.50
	493	70907	31915.48	34590.09
Northern European Division				
Baltic	57	8275	2920.71	1434.37
British	73	8870	8088.25	6488.05
East African	32	788	243.50	--
Iceland	11	--	1512.58	--
Polish	48	4284	827.96	763.46
Scandinavian	80	12870	9103.39	7663.67
Nigerian	--	--	68.58	--
	301	34587	22764.97	16349.55
Southern European Division				
Franco-Belgian	17	1581	1073.85	3273.19
Iberian	17	2080	769.78	152.16
Italian	23	1779	702.43	--
Jugoslavian	49	4946	1160.08	1204.86
Madagascar	4	262	172.13	--
North African	9	823	483.18	--
Rumanian	100	13602	2428.56	1249.72
Swiss	37	4571	4189.13	--
	256	29644	10979.14	5879.93

Far Eastern Division

Central China	--	--	\$-----	\$ 1296.58
East China	2	50	2221.70	-----
Japan	9	979	778.80	903.20
Malaysian	--	--	-----	1394.28
Manchurian	--	--	-----	586.77
North China	26	340	1147.75	1171.59
Philippines *	92	17115	14463.92	6738.54
South China	--	520	2211.56	3403.59
	119	19004	20823.73	15494.55

Inter-American Division

Antillian	24	1932	3652.63	3209.26
Central American	19	781	1857.13	5624.46
Colombia-Venezuelan	--	--	-----	3437.70
East Caribbean	10	813	1818.83	711.44
Mexican	38	3038	3162.61	2941.00
	91	6564	9199.20	15923.86

South American Division

Austral	82	8432	17388.39	19110.10
East Brazil	48	5630	8630.20	-----
Inca	29	1895	3162.55	1108.03
South Brazil	--	--	-----	17305.62
	159	15957	29181.14	37523.75

Southern Asia Division

Foreign Totals	1507	185031	141894.65	143857.58
N. American Totals	876	56010	85513.83	72104.90
Grand Totals	2383	241041	227408.48	215962.48

* 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	246251.33	212849.48	192937.40
April	273574.41	215716.64	215326.55	258942.95
May	241402.18	192349.05	258530.53	305508.11
June	329559.12	325807.62	325030.88	378203.20
July	391040.40	327515.58	329513.76	40009.57
August	282732.58	330138.57	347840.96	261140.21
September	241251.56	234729.35	219549.42	275841.55
October	202774.86	189151.73	195510.14	256013.97
November	199192.28	207055.32	215962.48	227408.48
December	224287.15	222395.31	225171.18	-----
	\$3006967.34	\$2947984.06	\$2984685.46	\$2989256.64

course, has thrown a large number of men out of employment, not only in the mills, but also in getting out the logs in the woods, which is one of the important enterprises in this section of the great Northwest. We are hoping that with the opening of the new year these different lines will open and give more work to the men.

We are planning evangelistic and revival services in our several districts, and good results are expected from these meetings. We gratefully acknowledge the blessings of the Lord in all our endeavors. The workers give themselves anew to the finishing of the work, and face the future with courage, knowing that the Lord, who has begun the work, will carry it on to a glorious conclusion.

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Walla Walla College

BY FRANCIS M. BURG

WE are glad to report a very profitable week of prayer in Walla Walla College. S. A. Ruskjer, of the Western Canadian Union, was with us, and had charge of the meetings. He had the full co-operation of the faculty and of the spiritual leaders in the student body. Elder Ruskjer's instruction and his personal efforts

for the students were highly appreciated. His appeal was to the intelligence and to the conscience. The response from the school was truly encouraging and gratifying. Only a very few of the whole school family failed to take a stand for the higher life.

We have an excellent body of students this year. The enrollment stands now at 504. The percentage of real, purposeful Christian students is exceptionally good, and the prospects for a successful and fruitful year are unusually promising.

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Our Summary

BY N. Z. TOWN

WE are glad to report another good gain for the month of November over the corresponding one of last year. We are also glad to note that the total for the eleven months of this year amounts to \$229,742.36 more than for the same period last year, and is \$4,571 more than for the entire twelve months of 1928. If we have done as well comparatively during the month of December, we feel sure that our annual sales report will show a substantial gain over 1928.

In studying the work of the Book

and Bible Houses in connection with the Fall Council of 1925, it was voted that where conditions warrant, the net sales goal "be set at not less than 10 per cent above that of the previous year." We are setting this as our goal for world literature sales during the year 1930—a 10-per-cent increase over 1929. In 1928 our total world sales amounted to \$4,716,600; with a 10-per-cent increase during 1930 we shall go well beyond the five-million-dollar mark for which we have been striving for several years.

When this suggestion was sent out to the field, C. V. Leach of the Ohio Conference sent back this good word:

"I note with pleasure the splendid attainment of last year, which is not far from the \$5,000,000 goal. We will do all we can in our corner of the vineyard to increase our sales at least 10 per cent in the next year. I hope, however, we may double up on this percentage, that we may help out some field not able to make the increase."

We hope that every conference has made the same decision, notwithstanding that 1930 is General Conference year, which means that our work will be more or less broken into. With a determined effort we believe the Lord will give us the 10-per-cent increase. To this end let us work and pray.

Call out of Babylon

(Concluded from page 16)

hovah, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." Ex. 12:13.

Here we find the heart of the gospel,—redemption by virtue of the blood of the slain lamb,—and this lesson is taught again and again throughout the story of redemption, until we read, in the last book, of those who "washed their robes, and made them white in the blood of the Lamb," and the closing benediction, "Blessed are they that wash their robes." Rev. 7:14; 22:14. No wonder that the night on which the Pass-over lamb was slain was declared to be "a night to be much observed unto Jehovah for bringing them out from the land of Egypt." Ex. 12:42.

And so one of the two ordinances now celebrated throughout all the world by the Christian church keeps in memory "the blood of an eternal covenant" (Heb. 13:20), and recalls the statement, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26. Is not the gospel story of the deliverance of the children of Israel from Egypt, of great personal interest to each one of us? After you have read what I have suggested concerning it, will you not go over it again, and see if it does not appeal to you more strongly than ever?

"I will sing unto Jehovah, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

Jehovah is my strength and song,

And He is become my salvation:

This is my God, and I will praise Him;
My father's God, and I will exalt Him."

Ex. 15:1, 2.

Houston, Texas

Berean Seventh-Day Adventist Church
(Colored)

BY H. W. KIBBLE

Soul-Winning Activities

"HEAVENLY intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through their influence, they may accomplish for the saving of souls that are ready to perish."—"Testimonies," Vol. IX, p. 30.

We are using much literature in connection with our missionary work, especially *Present Truth* and the *Signs of the Times*. We are sowing the seed of the printed page among the colored inhabitants of Houston, Texas, which

is a great and important asset to our missionary work.

We are inaugurating plans for still more effective missionary work. The writer is instructor of two home Bible classes for interested people, which meet weekly.

Since the month of August, five persons have been added to our membership and three backsliders reclaimed; others are in the "valley of decision."

We were happily surprised by a visitor, a middle-aged woman, who came to church Sabbath, December 7, when the sermon was about two thirds finished, and took her seat near the front. At the close of the sermon, I felt impressed to make an appeal to those who would take their stand more fully for the Lord. This woman came forward. When I had finished the appeal, I asked her if she would like to say something. She exclaimed, "Yes, if you please!" I told her to speak. She said:

"I was born and reared here in this city. I have been a Christian for over thirty years, and didn't know this truth, didn't know this was the day which God blessed, until this gentleman visited me with copies of the *Present Truth*. Brethren and sisters, I thank God for this knowledge. This morning I take my stand to obey God and to follow Him, regardless of what man may say."

We have inaugurated plans for repairing our church building, that it may be comfortable for the winter months. The repairing consists of re-roofing, revarnishing and repainting the woodwork, and the installation of new heating facilities.

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.

Heidenrich.—Lawrence Heidenrich was born in Germany April 25, 1873; and died at College Place, Wash., Nov. 25, 1929.

Ball.—Mrs. Lillie Harriet Ball was born in Ohio, Feb. 25, 1865; and died in Denver, Colo., Nov. 28, 1929. Her husband mourns.

Boone.—Mrs. W. E. Boone died at Berrien Springs, Mich., Dec. 3, 1929. She is survived by her husband, two daughters, and a sister.

Sturgeon.—Mrs. Sarah Sturgeon died in Kansas City, Mo., Nov. 8, 1929, at the age of eighty-four years. Four sons and five daughters mourn their loss.

Armstrong.—Francis Haxton Armstrong was born Oct. 15, 1852; and died Oct. 15, 1929.

Foos.—Emma Jane Foos was born July 28, 1868; and died at College Place, Wash., Nov. 8, 1929.

Webb.—George L. Webb was born in Texas, Dec. 20, 1865; and died in Portland, Oreg., Nov. 26, 1929.

Holton.—Mrs. Annis Holton, née Gray, was born April 24, 1844; and died in Los Angeles, Calif., Dec. 6, 1929.

Kitts.—Mrs. Elizabeth Kitts was born in England; and died in Nelson, British Columbia, Canada, Dec. 2, 1929, at the age of sixty years. Her husband and eight children are left to mourn.

Yost.—Mrs. Dora Elizabeth Yost, née Blackwelder, was born in Salisbury, N. C., Nov. 24, 1883; and died at Sanitarium, Calif., Nov. 28, 1929. Her husband, five children, two brothers, and a sister survive.

Bloomgren.—Alfred W. Bloomgren was born in Sweden, Nov. 25, 1871; and was instantly killed near Moose Lake, Minn., Nov. 21, 1929, when his car was struck by an express train as he was crossing the railroad but a few yards from his home.

Richmond.—Mrs. Nellie Ozmen-Richmond was born in Elyria, Ohio; and died May 22, 1929, in Wheeling, W. Va., at the age of seventy-seven years. She was long connected with the Life Boat Mission in Chicago, and later with the Hinsdale Sanitarium.

Riddle.—Joseph Madison Riddle was born in Allegheny City (now part of Pittsburgh), Pa., Feb. 4, 1850; and died in Denver, Colo. He is survived by his wife, Sister Agnes Riddle, who was for many years State Senator of Colorado, one brother, and two sisters.

Shultz.—Charles C. Shultz was born in Rush, Ill., June 21, 1862; and died Aug. 17, 1929. His wife, four sons, three daughters, ten grandchildren, one brother, and two sisters mourn. Brother Shultz was a brother of the late Elder Henry Shultz, one of our pioneer workers.

Thompson.—William Franklin Thompson was born at Bushnell, Ill., March 7, 1848; and died at Tacoma, Wash., Dec. 4, 1929. He leaves three sons and three daughters to mourn their loss, among whom are George A. Thompson, pastor of the Tacoma, Wash., church, and Walter C. Thompson, pastor of the Granger, Wash., church.

Chatman.—Mrs. Margaret Ann Chatman, née Saunders, was born near Lagrange, Mo., Dec. 25, 1852; and died in Des Moines, Iowa, Sept. 24, 1929. She was converted at the age of twelve, and united with the Christian Church. In 1869 she was married to Henry Douglas, and four children were born to this union. Her husband died in 1882, and in 1892 she was united in marriage to A. C. Chatman. In 1898 they accepted the Seventh-day Adventist truth, and labored for a number of years in evangelistic work in the South. She is survived by her husband, one son, one daughter, and one sister.

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 the conversion of her nephew, who lives in her home and knows the truth, but is bitter against it, is requested by a sister in Illinois.

A sister in Michigan earnestly desires prayer for the conversion of her husband, who has no bad habits, but is opposed to the truth.

An aged sister in California requests prayer for better eyesight and hearing.

A mother in Iowa asks prayer for her family, and that the eldest son may give up bad habits.

Prayer is requested for a friend, that she may be healed of a nervous affliction and converted.

A mother in Ohio asks prayer for the healing of her son, a young man, so that he can go to church.

A sister in Michigan requests prayer for her husband, who is suffering from severe nervous strain.

A New Hampshire mother sincerely requests prayer for her eleven children, that God may convert them during the coming year.

A Rhode Island sister requests prayer that she may be healed of rheumatism so that she may be able to walk and attend church.

A California sister desires prayer for the reconversion of her son and his family; also that her daughters may be faithful in Sabbath keeping.

A Kentucky brother desires prayer for the physical and mental healing of his wife; also that his son and the son's wife may live the truth which they believe.

A daughter writes to request prayer for the restoration of her father's hearing. She also requests that she and her husband may have improved health.

A brother and sister in Ohio earnestly request prayer for wisdom in a difficult situation, and that the way may be opened for them to find a definite place in the work.

A sister in Oregon desires prayer for the conversion of her husband, and that he may return to his family; also for the conversion of her children and her daughter-in-law's family.

A brother in California wishes the earnest prayers of God's people for his wife, who is an invalid in both body and mind; also for his two sons, one whose family has been broken up, and the other who is out of the truth.

A sister in Mississippi writes: "Some time ago I sent in a request for prayer that a way would be opened for my youngest son to attend a church school. I thank the Lord it has been answered, for he is now at school in —. I now ask the prayers of the brethren and sisters that he may become converted and be a worker for the Lord." She also asks prayer that her other four children may be converted.

PUBLICATIONS WANTED

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

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

H. G. Miller, Route 4, Jackson, Tenn. Continuous supply of the *Review*, *Signs*, *Instructor*, *Watchman*, *Present Truth*, and *Life and Health*.

Emma B. Kincaid, 65 Fox St., Denver, Colo. (Note new address.) Copies of denominational papers and tracts, English, Spanish, and Jewish, especially the *Sabbath School Worker*.

Mrs. A. J. Prusia, 905 Tenth Ave. S., Clinton, Iowa. *Signs*, *Youth's Instructor*, and *Liberty* for use in missionary work, especially the following dates of *Signs*, as well as others: April 2, any during the month of October, and November 5 and 12, 1929.

Mrs. John Oberholtzer, R. F. D. 1, Box 97, Bradley, Ark. Back numbers of the *Review* and *Herald*, as far back as 1920 until 1929, and other denominational papers. She desires to read these herself, and then pass them on to neighbors and friends.

GREATER NEW YORK CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial meeting of the members of the Greater New York Corporation of Seventh-day Adventists will be held in connection with the biennial session of the Greater New York Conference of Seventh-day Adventists in the English Brooklyn church, corner Washington and Gates Avenues, Brooklyn, N. Y., Jan. 27-29, 1930. The first meeting will be at 3 p. m., Jan. 27, 1930.

L. K. Dickson, Pres.
J. K. Macmillan, Sec.

GREATER NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-first biennial session of the Greater New York Conference of Seventh-day Adventists is called to convene in the English Brooklyn church, corner Washington and Gates Avenues, Brooklyn, N. Y., Jan. 27, 28, and 29, 1930, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the conference. The first meeting of the conference will be held on Monday, January 27, at 9:30 a. m. Delegates are requested to be present for the first meeting.

L. K. Dickson, Pres.
J. K. Macmillan, Sec.

ARE YOU AFRAID OF NEW IDEAS?

When Columbus proposed to reach the east by sailing west, the world believed he was insane and that he would sail off the edge of the earth. There are still some who believe the world is flat, as well as many other absurd ideas that have been completely exploded long ago. They simply dislike anything that asks them to accept ideas different from those they have always believed.

In the February *Watchman*, John L. Shuler has a stirring article that should appeal to every person who is hesitating to accept the third angel's message because it is so radically different from the ideas he has always believed about the Bible. It is entitled, "This Is No Time to Be Afraid of New Ideas," and is a plea for advance in religion.

Stock Market Crash.—The collapse of the stock market last October affected millions of people not only in Wall Street but in nearly every town in America as well as foreign countries. The article, "The Tragedy of the Ticker Tape," is a reflective review of the crash from the viewpoint of divine prophecy. Incidents in the recent crash exactly coincide with prophecies of the situation of the rich in the last days.

The London Naval Conference, as a sign of the end, is discussed by William G. Wirth. These and several other strong articles make the February *Watchman* an issue worthy of wide circulation by our people. Its message is vital and direct. It reaches all classes of people and wins them.

The February *Watchman* will be ready about January 12, and you can obtain single copies from your Book and Bible House at 10 cents each in lots of ten or more. The subscription price is \$1 a year.

Lyndon Skinner.

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-sixth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., Feb. 25, 1930, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and

Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution, as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, President.
L. W. Graham, Secretary.

GENERAL CONFERENCE ASSOCIATION

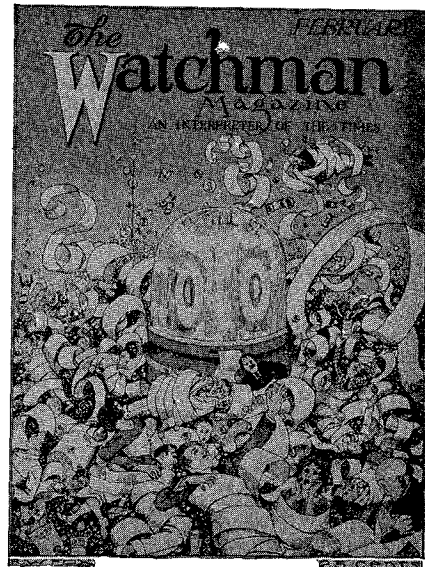
Notice is hereby given that the next regular meeting of the constituency of the General Conference Association of Seventh-day Adventists will be held in the Auditorium, San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this association are the delegates to the session of the General Conference.

F. M. Wilcox, President.
H. E. Rogers, Secretary.

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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. 107 JANUARY 23, 1930 No. 4

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

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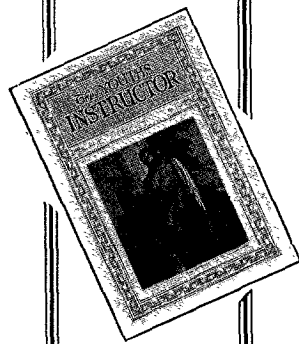
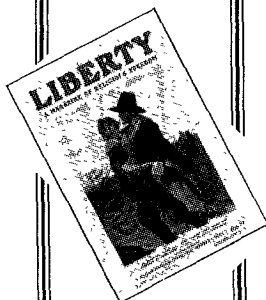
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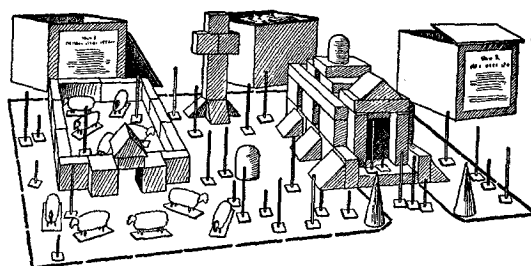
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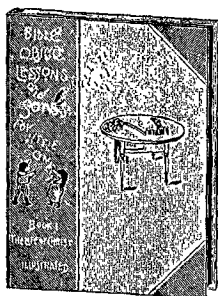
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WASHINGTON, D. C., JANUARY 23, 1930

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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 papers 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.

WRITING of the work in the Arabic Union, H. F. Schubert, president of the Central European Division, who recently visited that Near Eastern field, reports: "In the Taibe, the old Ophrah spoken of in Judges 6: 11, we now have a nice little Sabbath school of Arabs. There is a young worker there who speaks the Arabic."

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WHEN it was suggested to Marshal Lieu Shang, of West China, that one of our Chinese books would be helpful to men in various departments under him, he replied, "I will supply them; would 100 or 200 be the proper number of books?" It had to be 100, as that was all that the West China office had in stock.

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Good Word From China

WRITING from Shanghai, under date of Nov. 22, 1929, Dr. H. W. Miller says this of the work in that field:

"The Lord is greatly blessing our work over here. In fact I think the whole field is full of courage. Our brethren everywhere are sending in excellent reports. I just had a letter from N. F. Brewer, who told me that up in Honan they had raised \$6,000 from the generals. I doubt whether they ever could have raised this amount if there had been no war up there. They went to these various war lords, and told them that they needed money for a hospital, and these men responded. I think that is a fine showing toward the little hospital, and this work was done within two weeks' time.

"I just received a cable message from Mrs. Oss in Manila, whom we sent down to collect money to help them finish their hospital building,

and she stated that they had received a gift of 10,000 pesos from one person. It certainly is remarkable the amount of money that has been gathered from various parts of our field. The movement started here in Shanghai, and now it seems to be spreading all through our ranks.

"G. J. Appel, writing from his field in North China, which has been one of our hard fields to work, says that God has been good to them this year. 'Every organized department shows good gains. More baptisms have been reported. We have already passed the hundred mark here in Hopei. We will have more than doubled the baptisms we had last year. The literature sales are almost double for the whole union.'

"Yet we are working in a country that has been in continual turmoil and war ever since the last General Conference. At this very time some other missions are standing still. They are waiting for the war to cease; their boards won't give them any money to go ahead. They will not venture on anything. One of my patients, a missionary lady from another mission, told me yesterday that they had started some mission work in Shanghai, and were surprised to see how favorable the Chinese are. I told this good sister that we had never found so favorable a time for our work as we had during these days."

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Plan 1931 World Conference

A PUBLIC statement issued by the National Committee on Calendar Simplification, published in the New York *Herald Tribune* of Jan. 5, 1930, says the "prospects are that the contemplated international conference to consider the calendar question will be held under the auspices of the League of Nations in 1931."

The International Chamber and the United States Chamber of Commerce are both supporting the movement to have the League call the international conference in 1931 to consider the revision of the calendar. The U. S. Chamber committee, since the revision of its survey on the referendum, now reports more than a two-thirds majority in favor of the last two propositions in the referendum. The second proposition, "that the form which changes in the calendar should take should be determined through international conference," received 1,831 votes in favor, and 902½ votes against the proposition.

The third proposition, "that the government of the United States should participate in an international conference to determine the form of changes to be made in the calendar,"

received 1,905½ votes in favor, and 885 opposed.

In view of this support, and the fact that fifteen other countries have national calendar committees promoting the Cotsworth calendar scheme, the League of Nations Assembly has adopted a resolution placing the calling of an international conference for 1931 on their agenda to be considered at the League's fourth general conference on communications and transit, to be held in 1931. With this tremendous backing and the League's decision to consider the proposition, it looks now as if the League of Nations is going to call the international conference, and that the United States government will be asked to participate.

It is stated in the published report that this action of the League Assembly to call an international conference "has more importance than might appear to those unfamiliar with the organization of the League of Nations, since these general conferences on communications and transit are composed of delegates of governments and have treaty-making powers. The United States and other nonmembers of the League are invited and have participated." This conference in 1931, we are told, "will be competent to take definite international action on calendar reform."

This being the contemplated plan of revising the calendar so that it may become effective by 1933, makes it a live issue in every nation. Those who have thought this a dead issue need to revise their ideas. It behooves us to give the trumpet a certain sound, and warn the people everywhere. It is a world issue. Let us take the literature prepared on this subject and scatter it to all men, especially among people of influence. We never before had such an opportunity to give the world the message in defense of God's Sabbath.

C. S. LONGCORE.

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Northern European Seminary

HERE is an extract from a letter by W. E. Read, secretary of the Northern European Division:

"You will be glad to know that for the year 1929 we are going to report as a net gain in our missions alone just over 1,000. This is the first time we have ever reported four figures for our missions in Africa, even when you take into consideration all the missions we had in the old European Division. Now with less missions under the Northern European Division and the first year of its operation, the Lord has given us over 1,000 as a net gain."