

The Advent Sabbath
Review and Herald
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 107

Takoma Park, Washington, D. C., February 6, 1930

No. 6

They Call

By EDWARD J. URQUHART

THEY call, they call! those lands beyond the sea.
Their spiritual darkness, deep as Stygian night,
Comes to the ear, a solemn, plaintive plea
For truth and light.

They wait, they wait! those lands. O cruel shame!
Enthralled by sin, held captive by the power
Of him, the awful prince of death, who claims
This for his hour.

How long, how long will you who know His name—
Christ's name—who might unloose those bands and free
The souls thus held in slavery and shame,
Refuse to see?

Go forth, go forth unto those lands afar;
The hour is late, the night is drawing nigh,
The lurid sun sinks low, the evening star
Shines in the sky.

One hour, one hour of missions' stress and strife,
Of faithful service in their reaches broad,
Of souls redeemed to everlasting life,—
Then home and God.

Seoul, Korea.

Our Denominational Headquarters

By A. T. ROBINSON

It was my privilege recently to spend a few days in Takoma Park, Washington, D. C., the headquarters of our world-wide movement. I have been deeply impressed with the comparison of the work in this place now with what it was a few years ago when our denominational headquarters was removed to this place from Battle Creek. The majority of our people have little idea of the rapid development of the work in Takoma Park and the city of Washington. I well remember when what is now a populous suburb of the city of Washington, with its broad, well-paved streets, its hundreds of fine residences and large public buildings, was a wilderness affording no alternative but to walk through a mile of muddy road from the site selected for the publishing house to the college and sanitarium buildings. The several churches in Washington, with spacious church buildings, have a combined membership of 1,705. The college and sanitarium church has a membership of over 600.

Through the courtesy of Elder W. A. Spicer I had the privilege of attending one of the regular meetings of the General Conference Committee. My mind went back to earlier days, when for several years I was a member of that Committee. In those days, when the Committee was enlarged from five to nine, and later to fifteen, it seemed as if the demands of the cause could never call for a larger number on the Executive Committee. The General Conference Committee now numbers 195. Nor is the comparison any less conspicuous in the complexity and magnitude of the problems dealt with now than in those earlier times.

I accepted the invitation of the management of the Review and Herald plant to make myself at home in the different departments of that great establishment. No part of the work impressed me so deeply as the press-room, in which a battery of eight giant Miehle presses were in action, turning out the truth of the threefold gospel message. Two of these presses were running two forms of the REVIEW AND HERALD at the rate of 12,000 copies a day. The whole edition being run the time I was there was 37,691. The importance of the messages thus borne to the homes of our people throughout the world is such that we ought to keep those two presses running full speed during the six working days of each week.

I had the great privilege of spending several hours glancing through the

files of our good old church paper, the REVIEW AND HERALD, the first issue of which, under its present name, bears the date of the year in which I was born, 1850. I have scarcely missed a copy of the REVIEW during the fifty-nine years since I embraced the truth of the message. The lips of the early pioneers in this message have all been sealed in death, but this great preacher of righteousness has continued to proclaim the glorious good news of the soon coming kingdom, bearing aloft upon its banners the commandments of God and the faith of Jesus. Its voice has not been weakened by age, and never did it proclaim the gospel message for our time with greater clearness than now.

The employees of the publishing house number 150; of the sanitarium, including physicians, nurses in training, and helpers, something over 300; and in the college the teachers, students, and employees number about 400.

But it is not a matter of "see what buildings are here" that is important. These buildings, with all the machinery and paraphernalia connected with them, might be swept away, but something greater and more enduring than brick and mortar would remain. The message and the movement represented by these material things would still stand as firm as the everlasting hills.

While we rejoice and are justly proud of this material evidence of prosperity, we can never be saved except through an individual experience in the gospel of Jesus Christ.

Service or Servants

By T. H. JEYS

"YE shall be as gods," was the adversary's approach to our first parents. To "be a mighty one in the earth" was Nimrod's ambition, and he has a mighty following in the Nebuchadnezzars, the Alexanders, the Cæsars, and the reputed great of all earth's history. James and John thought to occupy the most honorable places, and receive the plaudits and service of their less fortunate brethren. How utterly new, strange, and incomprehensible were Jesus' words to them as He gently but firmly opened to them the principles of the kingdom of heaven! How the whole company of disciples must have been perplexed and astonished as Jesus said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them. . . . But so shall it not be among you." How ashamed these men must have been as Jesus' eyes fell upon them and seemed to search into their selfish, ambitious hearts! They wanted to be the served, but not the servants. And when they sat about the communion table in the upper room on that never-to-be-forgotten night, and by ignoring the opportunity for service refused to be servants, how contrary to all their cherished ideas was the object lesson Jesus gave in true kingly dignity! To "be as gods" was their desire, but here was the Son of God setting forth the true character that they should have coveted, the "divine nature" of which they might be partakers, but of which they knew so little.

"I will be like the Most High," said Lucifer, by which he meant that he desired to rule, to be honored, to be

first, to exercise power and authority. The enthroning and exaltation of self has ever been the selfish dream of selfish humanity. Here is that anti-christ, that principle ever at war with the "mind" which was "in Christ Jesus." For while Jesus "thought it not robbery to be equal with God," the antichrist sits "in the temple of God, showing *himself* that he is God."

Let us not be too quick to apply this language exclusively to the Papacy. Let us see if there is not a little pope much closer than the one over the seas. At least before we pass over to Rome all the denunciations, warnings, and threatenings, let us be sure that we do not harbor the spirit of self-exaltation in our own lives. We need well to understand that the spirit of proud, boastful ambition, of grasping for power, of overweening anxiety for the praise and honor of men, of working, scheming, and thinking of self, is just as hateful to God when shown by other men as when exhibited by the bishop of Rome. The "mystery of iniquity" is no less iniquitous in me than when practiced from the banks of the Tiber.

In the final righteous adjustment of all human affairs, it will be seen truly that "God is no respecter of persons." He will cast down "every high thing that exalteth itself against the knowledge of God," whether it be that masterpiece of self-assertion and pride with headquarters at Rome, or whether it be the most obscure of human beings who shall have asserted and encouraged the selfish, fleshly lust for place, power, position, or pleasure.

Modale, Iowa.

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

Vol. 107, No. 6

Takoma Park, Washington, D. C., February 6, 1930

One year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

Spirituality and Activity

By J. L. MCELHANY

THE question has been raised by good, sincere brethren whether earnestness in promoting the activities of the cause is to be regarded as indicating a lack of spirituality. Also whether, if one is truly spiritual, he will manifest it by refraining from taking part in promoting such activities. Emphasis is given to such queries by referring to the admonitions of some who urge that when we are truly spiritual we shall not need to have recourse to such activities in order to carry forward the work.

What is the right position? Where should our ministers and brethren and sisters stand in relation to this matter? A full, well-rounded ministry will take into account all phases of the work of the church in carrying this gospel message to all the world. Paul's exhortation to Timothy is worthy of emphasis today. "Make full proof of thy ministry."

How is this to be done? What are the conditions of a well-rounded ministry? Every truly consecrated minister recognizes that the great purpose of his work is so to preach the word of God that men and women will be lifted up from the depths of sin, and the life of Jesus be so ministered to them that they will be prepared for translation at the coming of Jesus. But such a ministry will not consist merely in sermonizing. It will embrace every phase of gospel work. It will include strong leadership of all the forces of the church in extending the gospel both at home and abroad.

Activity Without Spirituality

One may manifest activity without spirituality. There is great danger of making a savior of our activities. The servant of the Lord has pointed out this danger:

"In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to

show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*"The Desire of Ages,"* p. 362.

On the other hand, one cannot have spirituality without activity. Spirituality is not asceticism. It may lead us up into the mountain tops, but it will not hold us there to build monasteries to shut out the world; it will lead us back down into the highways and hedges of earth to engage in the work of God. Spirituality is not an abstract quality; it is a concrete one. It is dynamic, moving, actuating. It is the life from above imparted by the energizing power of the Holy Spirit.

Every worker in the cause of God should be spiritual in the deepest, fullest sense. Too much emphasis cannot be put on this, for it is of primary importance. Along with this the idea should not be countenanced that because we lay on some men the responsibility of leading out in certain lines of church activity, they cannot be spiritual, while other men, free from such responsibilities, must be the real exponents of spirituality.

It is possible to carry on any line

of church work in a cold, formal, mechanical fashion, just as it is possible to preach spirituality as a merely formal doctrine. These are both dangers to be constantly avoided. We believe, however, that a godly man can serve as a conference president, secretary, treasurer, departmental secretary, or office worker; as a college president, a church school, academy, or college teacher; as a physician, nurse, sanitarium manager or helper; as an editor, publishing house manager or worker; as a colporteur, church officer, or day worker, without having to be classified as merely a mechanical worker, and therefore necessarily divorced from spirituality.

A Heaven-Born Plan

The division of the work into departments is a necessary and heaven-born plan. The Lord has given varying gifts to men, and He expects those gifts to be used in His work. Regardless of the kind of work committed to one, he should carry it on with deep devotion, piety, and spirituality. All activities of the church should be carried on from a high spiritual plane. This principle is well set forth in the following statement:

"Some of our ministers fail to cultivate spirituality, but encourage a show of zeal, and a certain activity which rests upon an uncertain foundation. Ministers of calm contemplation, of thought and devotion, of conscience and faith, combined with activity and zeal, are wanted in this age. The two qualities, thought and devotion, activity and zeal, should go together."—*"Testimonies,"* Vol. III, p. 217.

All question as to whether spirituality and activity are incompatible in the work and service of God, should be set at rest. The deeper one's spirituality, the fuller the impartation of the life of Christ through the Holy Spirit, the more earnest one will be in

helping to promote the great causes of the remnant church in the finishing of God's work.

There will be more preaching of the word, more preparation, printing, and circulation of our literature, more training and encouragement of our lay members in doing home missionary work. There will be more effort and zeal in our educational work in training the young as workers for the cause of God. There will be more instruction given to our churches regarding the needs of both home and

foreign missions, and stronger support of the work in tithes and offerings. All these things will be carried on the hearts of men who are truly spiritual, and will be the fruit borne by lives that have been filled with the life of the Master. In this way God's plan for the finishing of His work will be carried out, and the world will be prepared for the coming of Jesus. In this way we can make full proof of our ministry, walk fully in the steps of our Master, and thus fulfill all His commands.

disappointment in 1844, was cautious and slow. In the very nature of the case, as the time came, and for a short period thereafter, they believed that their work for sinners was at an end. Later, as they studied, they received the light on the question of the sanctuary, and saw in the words of the Scripture that they "must prophesy again before many peoples, and nations, and tongues, and kings."

8. But while, after the passing of the time in 1844, they continued for a period to believe that salvation for sinners was past and that Christ would quickly appear, there was no statement from Mrs. E. G. White to the effect that it had been revealed to her that probation for the world had closed, and that there was no longer salvation for the unsaved.

There is a vast difference between holding a personal belief regarding a question, and declaring that this belief has been obtained by a direct revelation from the Lord. To illustrate: The apostle Peter and his associates believed that the gospel message they were to proclaim was to be confined to the Jewish nation, and that the Gentile world was not included in the purpose of God nor in His commission to them. They not only believed this, but clung to it tenaciously. None of them, however, declared that this had been revealed to them in a vision or revelation from God. But in time the apostle Peter was given a vision by the Lord on the subject, and the instruction he received through that vision squarely contradicted the personal view he had held and taught. This, with additional revelations, finally led him, and all the disciples, to abandon their first views and adopt a correct theory. But they were so cautious and slow in making changes that it took years to get into the full light. All this we learn from the Gospels and the Acts of the Apostles.

Statements of Mrs. White Concerning Her Belief and Teaching

The one sure and satisfactory way of arriving at the truth of the question under consideration is by a careful examination of the published utterances of Mrs. White during that period. For many years the officers of the General Conference have made earnest efforts to secure a copy of every document that was printed by our pioneers in the early years of our cause. They have called for these through the columns of our papers, and have carried on correspondence with elderly people who have been identified with us for the longest period of time. They have also corresponded with descendants and acquaintances of the oldest believers who have passed away.

The Shut Door and the Close of Probation

The Position of the Spirit of Prophecy Between 1844 and 1851, as Revealed in Original Sources of Our Early Documents and Periodicals

Second Series — No. 1

By A. G. DANIELLS

From time to time there is brought to the attention of Seventh-day Adventists a subject concerning which there is more or less perplexity, designated by the terms "the shut door" and "the close of probation in 1844." The persons who feel constrained to call attention to this subject in its various phases, seem to think that there are difficulties which should be removed, mistakes and wrongs which should be explained and made right; and the claim is made that the reliability of the utterances of the Spirit of prophecy is involved in this matter. One writer makes the following statement:

"*The Shut Door, or Probation for Sinners Ended Oct. 22, 1844.* The above title indicated the theory held and dogmatically taught by all Seventh-day Adventists until the autumn of 1851. . . . Mrs. White had revelation after revelation in her visions during this same time confirming this theory."

For the benefit of those who may not understand just what is involved in such assertions, and may not be in possession of the actual facts in the matter, the following brief review of the subject has been prepared, and is devoted primarily to an examination of the writings of Mrs. E. G. White during the period referred to,—from 1844 to 1851.

As to the general question, the following statements express the truth:

1. The people who were clearly and fully identified with what was known as the "second advent movement" just prior to the autumn of 1844, believed very sincerely that the Saviour would return to this world in 1844.

2. They believed also that at His coming the ministry of Christ for

sinners would cease, and that thereafter there would be no salvation for sinners.

3. This, they believed, would mark the time for "shutting the door" of the sanctuary, thus closing the work of salvation which had so long been offered to sinners by our great High Priest.

4. The year 1844 passed, but the Saviour did not come as they had looked for Him. This was a fearful disappointment to the sincere believers. They could not understand why He did not come. They were thrown into great perplexity and confusion. Had probation closed, and was the destiny of the human race fixed?

5. Many still held the conviction that although Christ had not come to earth, He had left the sanctuary, that the door was shut, and that there was no longer opportunity for sinners to be saved. William Miller said:

"We have done our work in warning sinners, and in trying to awake a formal church. God in His providence has shut the door; we can only stir one another up to be patient, and be diligent to make our calling and election sure."—*The Advent Herald, Dec. 11, 1844.*

6. In this state of disappointment, perplexity, and confusion, some turned away, rejecting the whole experience as a great human mistake and deception. Others held on by faith, and through earnest study and prayer endeavored to find an explanation of it all. These latter abandoned such errors in their views as were revealed to them from time to time.

7. Those who later became Seventh-day Adventists were among the latter class. Their change from the position which they held at the time of the

All Statements Available

This endeavor has resulted in a collection of all the printed documents containing the writings of Mrs. E. G. White, in their original form, that were issued from 1844 to the autumn of 1851, with one exception. It is therefore possible to give every one of Mrs. White's statements regarding the shut door and the close of probation in 1844 in the order in which they occur, and with one exception (which will be explained later), as they ap-

pear in the publications in which they were first printed.

It is possible to do more than this. A full list of all her articles and letters which are to be found in any of our publications up to the close of 1851, is produced in this review. These documents are the original sources of the history of our cause during those years. It is from the statements which Mrs. White herself made in those early publications that we learn what she believed and taught at that time.

the subject of such bitter and determined attacks from the enemies of the truth today! How helpless is the church of God against the wiles of Satan when no prophet speaks to warn against his plan of attack! There is a fullness of meaning in the words, "Where there is no vision, the people perish." They mean just what they say.

Another Subtle Scheme

But there is still another way that the adversary uses in his warfare against the church, which will invariably succeed just as well as if there were no prophet. It is to lead the people to pay no heed to warnings when they are given; for it is just as true that the people "perish" when the prophet gives the warning and it is not heeded, as if there had been no prophet to point out the danger. This sad truth has often been demonstrated in times past. (See 2 Chron. 36:14-21.) As applied to the remnant church under the last message, see the warning given in the "Testimonies," Volume V, pages 77, 78.

May God help us to repent sincerely of the many ways in which we as a people have failed to believe and heed the warnings He has sent us through the Spirit of prophecy.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20. There can be no stability, no true prosperity, otherwise.

The Law of God and the Spirit of Prophecy

By I. A. CRANE

"THE dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The law of God and the Spirit of prophecy cannot be separated. We find them bound together in the foregoing scripture, forming the basis of Satan's most vehement attack against the remnant church. They are found together in Proverbs 29:18: "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

Satan is a rebel against the government of God. It is therefore very natural that he should hate the law of God, which is the foundation of His government. Being in rebellion against God, it is natural, of course, that he should hate and persecute those who show their loyalty to God by keeping all His commandments. We are told in "The Great Controversy," page 618, that Satan "numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete." And he hates the Spirit of prophecy manifested among them, for through this means they are kept constantly warned of all his deceptive plans.

As an illustration of the ever-present protection afforded the people of God through the Spirit of prophecy, we read in 2 Kings 6:8-23 that when the king of Syria warred against Israel, he was thwarted in every plan to entrap Israel's armies, because they were warned by the prophet of God. So completely did this defeat all his plans that the king began to suspect that some of his own men were proving traitors by revealing their plan of attack to the king of Israel. When, however, he had learned that the prophet Elisha was constantly forewarning the king, he left off trying

to war against Israel until he could destroy the prophet Elisha. This was all he could do. So long as they had a living prophet among them and were disposed to heed his warnings, they could not be overcome by their enemies.

It is so today. The king of Syria saw just what Satan sees in his warfare against the remnant church in the last conflict. As long as they remain faithful to the commandments of God, he cannot overcome them; and just as long as the Spirit of prophecy is manifested among them and they heed the warnings thus given, he never can hope to deceive and ensnare them.

Verily the commandments of God and the Spirit of prophecy do belong together. No wonder that both are

*The Church of the Living God---No. 9**Our Part in the Plan of Salvation*

By MILTON CHARLES WILCOX

ALL that God asks is that we shall yield our ways, our will, our sins, ourselves to Him, and He will accept us, clothe us with His righteousness, and count us among His children. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be put to shame." Rom. 10:10, 11.

One may say, "My sins are so great that I cannot be forgiven." Listen to His word to corrupt and rebellious Israel: "Come on now, and let us plead together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool." This is quoted from Bishop Lowth's great translation of Isaiah 1:18. The thought of the text is that of the Lord Jesus coming to the discouraged sinner, taking him by the hand, and say-

ing in effect, "It is true you have no standing at the court of heaven. That court will condemn you. But I have perfect standing. I am without sin. I know the Judge; He knows Me, the sinner's friend and Saviour. I will go with you to the Judge whom you fear." (See also Isa. 43:25, 26.) "Come on now, and let us plead together." "Though your sins be as scarlet," as crimson—why does He not say "black as night"? Because the deepest dyes and the hardest to eradicate are scarlet and crimson. It was once true, and may be still, that no chemical which man possessed would bleach white the deep-dyed scarlet or crimson without destroying the fiber of the fabric. But the forgiving grace of God revealed in the death of Christ will wash clean the heart from the stain of sin. The scarlet stain will become white as snow; the crimson record will be like

bleached wool. Go with Jesus now to the judgment seat, and let the sins be washed away.

His Abounding Grace

Listen again: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7. And this recalls Romans 5:20: "The law came besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly."

God's Holy Spirit presses home upon the conscience of the sinner the transgressed law, that he may see the evil of his sin, "that through the commandment sin might become exceeding sinful." Rom. 7:13. "That the trespass may abound," we read from chapter 5:20. God wants the sinner to know the awful poison, the fearful tragedy, of sin. Sin is leprosy that no man can cure. Finished, it inevitably results in death. James 1:15. There is where God finds mankind. There is no exception; man has no virtue or righteousness of which to boast.

"All the deeds I fain would boast
Need Thy pitying pardon most,"

sings the noble Whittier. Our "righteousness," over which we congratulate ourselves, is stricken all through and through with selfishness. "All have sinned, and fall short of the glory of God." Rom. 3:23. They have "missed the mark" of God's holiness. It is only the great grace of God, His unmerited favor, that virtue of the blood of Christ, the mighty power of His Spirit, that can remove the sin and heal the soul. His pardon is abundant, His grace abounds "more exceedingly." The "abounding" of grace does not come from the same word as the "abounding" of sin. Grace abounds "over and above" the sin, wraps it around, annihilates it, if we will let our faith grasp it.

The death of Jesus covers all past sins. The life of the risen Christ enters in to perfect the righteous character. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." Rom. 8:10. "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Do we wish an example of His will-

ingness and power to save? Read Matthew 8:1-3. Picture to yourself that scene: Jesus is surrounded by a great multitude; a loathsome leper, "full of leprosy" (Luke 5:12), approaches; his mournful, piteous cry of "Unclean, unclean," has been heard, and the people are surprised to see him eagerly press forward into the throng. In horror they shrink back and make a path for him. But there is One who does not flee nor shrink back. The leper falls before Him on his face and cries out, "Lord, if Thou wilt, Thou canst make me clean." There is doubt in his agonized plea. Others had fled from him.

Desire

BY HELEN MC COLLUM JOHNSTON

I'd love to meet Him on life's trail
And clasp Him by the hand;
And hear Him tell some stirring tale
Of promised Canaan's land.
I'd love to look into His eyes,
See love so real and strong,
As great as all the true blue skies
That last the years along.

I'd love to see Him smile on me
That nothing could erase,
To stroll with Him by Galilee,
And learn of holy grace.
I'd love to talk with Him awhile,
And watch lights glimmer low,
As He divested me of guile
And wisdom would bestow.

I'd love to see Him kneel in prayer,
And in that mighty hour
I'd know the depth of His despair
That broke sin's mighty power.
I'd love to hear, "Child, go in peace,"
Yes, "go and sin no more,"
The while He healed and bade pain cease
And opened wide death's door.

I'd love to meet Him on life's trail,
Upon life's trail, my friend,
And hear Him tell a stirring tale
Of love that knows no end.
I'd love to stroll a little way,
To feel His arms entwine;
I'd know the while a perfect day,
And heaven would be mine.

Would Jesus regard him? "Him that cometh to Me I will in no wise cast out," are His own words. He reaches out His hand, "touches" the loathsome wreck of a man, and in tones that thrill through every fiber of the leper's being, Jesus speaks the words, "I will; be thou made clean. And straightway his leprosy was cleansed." Mark and Luke declare, "straightway the leprosy departed from him." Mark 1:42; Luke 5:13.

The mighty Healer removes the leprosy of sin by His word. To His disciples He declares, "Already are ye clean because of the word which I have spoken unto you." John 15:3.

Here is a sample of what that word did when preached in wicked Corinth: "Know ye not that the unrighteous

shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11.

The Christian's Relation to the Law

That same word of God's grace is as able now as it ever was to cleanse souls and to build character and insure a home in God's kingdom forever. Acts 20:32. Feeding on the Spirit-filled word forms Christ within and develops character demanded by the law.

There are three relations that a human being can sustain to the law of Jehovah:

1. "Under the law," or condemned by the law. (See the following passages: Rom. 6:14, 15; 1 Cor. 9:20; Gal. 3:23; 4:4, 5, 21; 5:18 — eleven in all.) Expressions akin to this, or identical in meaning, are: "under sin," "under the curse," "under a tutor" or "schoolmaster," "under the rudiments of the world." (See Rom. 3:9; 7:14; Gal. 3:10, 24, 25; 4:3.) By a careful reading and comparison of all these passages with their context, it will be seen that they apply to those who are in a state of sin. "Sin is the transgression of the law." 1 John 3:4. The man under the law is the man who has transgressed the law, the man "under the curse," "the man who is under severe directions and commands, with no power to keep them." Jesus came "under the law" by bearing our sins. Isa. 53:5, 6; 2 Cor. 5:21. There is another expression, "under the law" (Rom. 3:19), which is literally, "in the law," subject to the law. Incidentally it teaches the same thing as to man's condemnation. All the world is within, or subject to, the law, yet all the world are guilty. The law holds them under condemnation. Reader, if you are without Christ, you are "under the law," condemned by the law.

2. "Above the law." It is not a Bible phrase, but you hear it sometimes from professed Christians. Think of it — above the holy law of the holy God! There is one predicted power that assumes to be above the law, referred to in Daniel 7:25 and 2 Thessalonians 2:4. That power will oppose and exalt himself "above all that is called God, or that is worshiped;" he will "think [himself able] to change times and laws" (A. R. V., Septuagint, and others "the law," sin-

gular). He counts himself above law. He is antichrist, for Jesus said: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "It is easier for heaven and earth to pass away, than for one tittle of the law to fall." Luke 16:17. He who exalts himself above the law of God is "under the law" as are no others.

3. "With the law." This is the true Christian's attitude. When one yields himself to God and receives Christ, he is "born again," literally, "born from above." John 3:3-6, margin. He becomes a child of God. John 1:12. "A new heart also will I give you, and a new spirit will I put within you. . . . I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them." Eze. 36:26, 27.

"This is the covenant that I will make with them after those days, saith the Lord: I will put My laws on their heart, and upon their mind will I write them." Heb. 10:16.

That is the desirable condition, "with the law," the law of God written on our heart's affections. No other condition is safe for a moment to him who holds it.

"Under Grace"

Under grace — knowing, appreciating, receiving the grace of God, God's grace removes the sin which the law condemns. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2. There is no condemnation in grace.

Does the law condemn you as a sinner? Yes.

Do you forsake and yield all your sins, and by faith accept Christ Jesus as your only Saviour? I do.

Then, at that very moment there is no condemnation to you. The condemning law revealing the sin in you, has become, through Christ Jesus in you, "the law of the Spirit of life." And all of this is accomplished freely by His grace, "that the ordinance [margin, "requirement"] of the law may be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. God's Spirit is in harmony with His law. His Spirit does not write a contrary law upon our hearts: The spirit that teaches otherwise, whatever it may profess to be, is of the devil, and ministers to the carnal mind. "The mind of the flesh is death; but the mind of the Spirit is life and peace: because 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. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:6-10.

There Is No Other Way

There is, O soul, no other way but God's way. He would be unfaithful to His holy character if He offered to save us and belittle either His holy law or the offering and sacrifice of Christ Jesus His Son. It is by the holy law of God that we are saved from our sins. The righteousness of Jesus Christ is imputed for our sins in the past. For it is by the obedience of Jesus to that law, appropriated by

us through faith, that God counts us righteous. "As through one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous." Rom. 5:19.

If I spurn the law of God, I reject Jesus Christ my Lord, through whose obedience to that law I am counted righteous. And more than that, my faith that grasps as my own His righteousness for past sins, lays hold on the life of the eternal Spirit that enables me gladly to walk in all God's commandments. That obedience is the outworking of the faith of Jesus Christ.

The great standard of the church of the living God is the ten commandment law of righteousness as it is in Christ Jesus, and His great grace makes it available to all who will receive Him.

Let Not Your Heart Be Troubled---Part II

By MRS. E. G. WHITE

IN describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people.

"When He [the Spirit of truth]

is come, He will reprove the world of sin, and of righteousness, and of judgment." The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine."

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us.

Through the Spirit God works in His people "to will and to do of His good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.

In His discourse to the disciples, Jesus made no mournful allusion to His own sufferings and death. His last legacy to them was a legacy of peace. He said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:—

"O praise the Lord, all ye nations;
Praise Him all ye people.
For His merciful kindness is great
toward us,
And the truth of the Lord endureth
forever.
Praise ye the Lord."

After the hymn, they went out. Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, "All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." The disciples listened in sorrow and amazement. They remembered how in the synagogue at Capernaum, when Christ spoke of Himself as the bread of life, many had been offended, and had turned away from Him. But the twelve had not shown themselves unfaithful. Peter, speaking for his brethren, had then declared his loyalty to Christ. Then the Saviour had said, "Have not I chosen you twelve, and one of you is a devil?" In the upper chamber Jesus said that one of the twelve would betray Him, and that Peter would deny Him. But now His words include them all.

Now Peter's voice is heard vehemently protesting, "Although all shall be offended, yet will not I." In

the upper chamber he had declared, "I will lay down my life for Thy sake." Jesus had warned him that he would that very night deny his Saviour. Now Christ repeats the warning: "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice." But Peter only "spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all." In their self-confidence they denied the repeated statement of Him who knew. They were unprepared for the test; when temptation should overtake them, they would understand their own weakness.

When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. Much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experience. Christ's solemn warning was a call to heart searching. Peter needed to distrust himself, and to have a deeper faith in Christ. Had he in humility received the warning, he would have appealed to the Shepherd of the flock to keep His sheep. When on the Sea of Galilee he was about to sink, he cried, "Lord, save me." Then the hand of Christ was outstretched to grasp his hand. So now if he had cried to Jesus, Save me from myself, he would have been kept. But Peter felt that he was distrusted, and he thought it cruel. He was already offended, and he became more persistent in his self-confidence.

Jesus looks with compassion on His disciples. He cannot save them from the trial, but He does not leave them comfortless. He assures them that He is to break the fetters of the tomb, and that His love for them will not fail. "After I am risen again," He says, "I will go before you into Galilee." Before the denial, they have the assurance of forgiveness. After His death and resurrection, they knew that they were forgiven, and were dear to the heart of Christ.

Jesus and the disciples were on the way to Gethsemane, at the foot of Mount Olivet, a retired spot which He had often visited for meditation and prayer. The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to

sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grapevine. Drawing the attention of the disciples to it, He employs it as a symbol.

"I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared.

"I am the true Vine." The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the Promised Land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is spiritual life received.

"I am the true Vine, and My Father is the husbandman." On the hills of Palestine our heavenly Father had planted this goodly Vine, and He Himself was the husbandman. Many were attracted by the beauty of this Vine, and declared its heavenly origin. But to the leaders in Israel it appeared as a root out of a dry ground. They took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of His plant. After men thought they had killed it, He took it, and replanted it on the other side of the wall. The vine stock was to be no longer visible. It was hidden from the rude assaults of men. But the branches of the Vine hung over the wall. They were to represent the Vine. Through them grafts might still be united to the Vine. From them fruit has been obtained. There has been a harvest which the passers-by have plucked.—"*The Desire of Ages*," pp. 671-675.

✽ ✽ ✽

PERFECTION of character cannot possibly be attained without self-sacrifice.—"*Testimonies*," Vol. IX, p. 53.

✽ ✽ ✽

OUR prayers should be for a sound mind in a healthy body.—*Juvenal*.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Deuteronomy 14:26

"Please explain Deuteronomy 14:26."

We can only say that we have no special light upon this subject. We know from other scriptures that the Lord permitted some things anciently which are not permitted under the gospel; for example, see Mark 10:2-12 and Acts 17:30.

Moses permitted divorce. He likewise permitted the use of strong drink, presumably for the same reason, namely, the hardness of their hearts; but Jesus in so many words declares that it was not so from the beginning, and He very explicitly placed marriage back upon the original basis, prohibiting divorce except for one cause only. (See Matt. 5:32.)

Take the whole tenor of Scripture, and it must be said the Bible condemns the use of intoxicants. (See Prov. 9:2; 20:1; 23:29; Dan. 1:8; Joel 1:5; Hab. 2:5; Eph. 5:18; 1 Tim. 3:3; 1 Peter 4:3.)

In view of all these scriptures, we certainly cannot understand Deuteronomy 14:26 as indorsing or approving the free use of intoxicating liquors.

Exodus 24:10, 11, and John 1:18

"Please to harmonize Exodus 24:10, 11, and John 1:18; also 1 Timothy 6:16 and 1 John 4:12."

We speak of harmonizing texts, whereas, what we ought to seek is to find the harmony that already exists between scripture and scripture.

Verses 1, 2, and 14 of John 1 make it very plain that the one known to us as Jesus Christ is God. Not only is the Word declared in verse 1 to be God, but in verse 14 the Word is unmistakably identified with our Lord Jesus Christ by the declaration, "The Word was made flesh, and dwelt among us."

Again in Hebrews 1:9 the Father Himself addresses the Son as God, as also in verse 10, where we read these words spoken by the Father to the Son:

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."

Perhaps the oneness of the three

persons of the Godhead is nowhere more strongly emphasized than in the words of our Saviour Himself in the great gospel commission:

"All authority hath been given unto Me in heaven and on earth. 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." Matt. 28:18, 19, A. R. V.

The significance of these words, especially of the words "into the name," will be more apparent when we understand the peculiar emphasis that is placed upon "the name" in both the Old and the New Testament. Let us first read Psalms 118:26:

"Blessed be He that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah."

Observe that in Matthew 21:9, 10, this scripture is applied to Jesus of Nazareth, thus:

"The multitudes that went before Him, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

Observe also that in the third chapter of Exodus, the Being who appeared in the burning bush, is first of all described in verse 2 as "the Angel of Jehovah." Then in verses 4 and 5, we read, "When Jehovah saw that he [Moses] turned aside to see, God called unto him out of the midst of the bush, and said, . . . Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

"Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians." Ex. 3:6-8.

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said,

Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations." Ex. 3:13-15.

We are too prone to think of the three infinite persons of the Godhead much as we think of three finite beings co-operating together closely for the accomplishment of the same purpose. But the Father, Son, and Holy Spirit, while not a single person in three different manifestations, as Sabellius taught in the second century, are three persons in the one Godhead, having one will, one mind, coeternal, and inseparable in nature, character, and purpose — indivisible.

John 1:18 tells us plainly, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

And this is true, whether before or after the incarnation. The only begotten Son is not only the revealer, but He is the only revealer of the Father. True, "the heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. 19:1); but even this revelation of God is by the Son, for, as we are told in Hebrews 1:10, the Father Himself declares of the Son: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."

It was God the Son who was the invisible Leader of Israel; for so it is declared in Psalms 77:13, 14, 20:

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: Thou hast declared Thy strength among the people." "Thou leddest Thy people like a flock by the hand of Moses and Aaron."

In further development of this statement we read in 1 Corinthians 10:1-4 these words:

"Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; . . . and did

(Concluded on page 12)

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.

God's Jewels

THOSE that fear the Lord and think upon His Name are counted as His jewels, and these jewels He declares He will sometime "make up" or gather together to live with Him throughout the endless ages of eternity. Mal. 3: 16, 17.

Who are the jewels of the Lord? Where may they be found today? Shall we look for them only among the mighty men of earth, in the high places of society, or in the church? Some of God's jewels may be found occupying these positions, but they may be found, we judge, more often in the humbler walks of life.

As we write we have in mind a number of persons whom we have met through the years, that we believe belong in this classification as jewels of the heavenly kingdom. We think of a brother, a farmer, who through all the years has demonstrated his love for God and his loyalty to the right. In the fear of God he has reared his children for Christian service, and placed them upon the altar to be used where the Spirit of God might call. Some are now doing valiant service for the Master in the mission field. This brother is a bright and shining light in the neighborhood where he lives. He is not counted a brilliant man, he is far from eloquent in speech, but he is a good man, a kindly, helpful neighbor, one upon whom his neighbors call when in distress, one whose word is as good as his bond, honest in his dealings, godly in his conduct, discreet in his language. Surely he is one of God's jewels.

We think of another, a patient wife and mother. She lives in a divided home. Her husband gives to her bitter opposition, but she is endeavoring in the fear of God to train her children for His service. Day by day she seeks to instill into their minds the principles of the word of God. Day by day she gathers them in a little circle and teaches them to pray. She does this quietly and unostentatiously, in a way not to irritate her husband. By every wifely devotion she seeks to show her companionship for the one to whom she has pledged her troth. She goes with him in his plans and life purposes just as far as she can without the sacrifice of principle. She

does not continually nag him about religious things, because she has come to recognize that if the power of the gospel as manifested in her life will not move his heart, nothing that she can say will accomplish this end.

She has borne much through the years in the way of opposition, of ridicule, of criticism, and she has borne it meekly, counting it as a part of Christ's suffering. She has not permitted the criticism of the church or of her brethren and sisters to affect her relations to them; but she has sought at every opportune time to enter into fellowship with those of like precious faith. Surely she is another of God's jewels, whom He will gather when He comes.

We have in mind a young woman who was led to make a dedication of her heart and life to God and to His service. This dedication brought her great opposition in her home, and she was given the alternative of remaining at home and surrendering her faith or of separating from those she loved. She decided to do the latter. While she loved her father and mother, her brothers and sisters, dearer than life, she loved Christ even more. And in the great love she bore Him, she decided to cast in her lot with Him, to become an outcast even as He was, to suffer persecution for His name's sake. And God has blessed her in this de-

cision. This girl, we believe, is one of Christ's jewels.

And we might mention many others with whom we have become personally acquainted. They are representative of a much larger class whom we do not know. Some live in the great cities, and in the midst of untoward surroundings they are keeping themselves unspotted from the world, standing alone and separate from the unholy influences that surround them. Some live in mountain fastnesses, shut away from earth's teeming multitudes, but serving God in their solitary way with faithfulness and rejoicing. Some are in the islands of the sea, some in the black regions of heathenism, some on beds of sickness where for years they have suffered pain of body and anxiety of mind. God loves them all; He counts them as His own chosen ones, as His precious jewels. And sometime they are going to shine resplendently in His kingdom. Unknown here in part, sometime they will stand in that inner circle of loved and loving friends surrounding the King of kings.

And every one of us who read these words may be among them, regardless of where we live, of the circumstances that have entered our lives, of the opposition we receive, of our physical health. We may be true to God just where we are. May the Lord indeed make us faithful, the friends of God, even as He is our Friend under every circumstance of life. F. M. W.

This Second Advent Movement Each Movement Rose at the Time Foretold

ANOTHER parallel between the exodus and the advent movement: Each one came at the right time in fulfillment of a time prophecy. It is a wonderful thing to watch the course of fulfilling prophecy. The Lord speaks the word. He foretells events. A generation passes. Centuries come and go. The time of the prophecy comes. We look, and, lo, there in history appears the event foretold long before. We see that of a truth the living God who spoke the word was watching, and when the hour struck the fulfillment came. Things like this cannot come by chance. We know to a certainty that Holy Scripture is the voice of God.

The Lord revealed to Abraham that his children would go down from Canaan into a strange land, and that after an appointed time He would visit them and bring them forth into the land promised to Abraham, in which the Amorites and kindred tribes were dwelling. This word of prophecy, spoken by the mouth of the Lord long aforetime, was as follows:

"He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou

shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 13-16.

The Children of Israel Fall Into Servitude

Abraham died "in a good old age," and was buried. Isaac, his son, followed him; and in the days of Abraham's grandson, Jacob, under the overruling providence of God saving them from famine, the family of Israel migrated from Canaan and settled in the land of Egypt, where Joseph, son of Jacob, had become prime minister. Covering the days of their sojourn, first as wanderers in the land of Canaan and afterward as sojourners in the land of Egypt, four hundred years were drawing to an end. A new dynasty had arisen in Egypt, regarding not the services of Joseph aforesaid as God's agent in delivering the Egyptians from famine. The people of Israel, now become numerous, were hated as foreigners of alien religion, and were forced into bondage. The servitude was bitter, and their faith that might have sustained them, was weakened and corrupted by the false religions of Egypt. It must have seemed to the people at last that the God of their father Abraham, the living God, had forgotten them and forsaken them.

But God never forgets. His spoken word of prophecy always meets its fulfillment. The Lord had promised Abraham that after four hundred years of this sojourning He would visit that people and bring them forth out of Egypt and lead them into the land of Canaan. The prophecy had been uttered centuries before. Its fulfillment was absolutely certain. The hand of God was shaping events for the fulfillment, as the time approached. This appears in the book of Acts, in the record of Stephen's defense before the Jewish council. Stephen is reviewing the story of their nation. Calling attention to this promise to Abraham, he says,

"The time of the promise drew nigh, which God had sworn to Abraham, . . . in which time Moses was born." Acts 7: 17-20.

The "time of the promise" was drawing near. In that time "Moses was born." The two facts go together. The Lord is never overtaken unprepared. He was watching the time. His eye was also upon the human agent whom He should call to be the instrument in His hand in leading the movement forth from Egypt.

And when the time of the promise was fully come, Moses had been

schooled for the task. First there was the forty years' course in the land of Egypt, in later years as master of armies, learning to organize and lead masses of men. Next, that he might know how to wait on God, by whose power alone the work could be done, Moses had that forty years' postgraduate course as shepherd of sheep in the land of Midian. And when the time of deliverance was fully come, the appointed hour of the prophecy, Moses was ready. God stretched forth His hand, and the exodus movement started on its way out of Egypt toward the land of Canaan.

The prophecy was fulfilled. When the time came, the work began. Naught could stay it, for the sure word of prophecy had spoken. The living God led the movement forth.

The exodus movement rose at the right time, fulfilling time prophecy, and in this again we may apply the lesson of Scripture:

"Now all these things happened unto them for ensamples [or "types," margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

The Advent Movement Rose at the Time of the Prophecy

Just as the exodus movement came forth at the right time, fulfilling time prophecy, so, true to the type, the advent movement of Revelation 14 has arisen in our day, at the right time, fulfilling time prophecy. It appeared in the world at the appointed hour, proclaiming, "The hour . . . is come!" The rise and flight of the movement from land to land in the last days was described by the prophet under the symbol of an angel's flight:

"Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7.

Prophets and apostles had foretold a coming hour of judgment. The apostle Paul before Felix preached of a judgment "to come:"

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24: 25.

In the apostle's day it was an hour of judgment "to come." But this advent movement bears the message to all mankind that the hour of God's judgment "is come."

Do not confuse this judgment hour with the final judgment day, the great day of wrath that follows a thousand years after Christ's coming.

It is another judgment hour of which the Lord warns men in this gospel proclamation to every nation and tongue, "Fear God, and give

glory to Him; for the hour of His judgment is come." Just before Christ comes in glory, there is a work of judgment in heaven, deciding every case for life or death, while still men here on earth are going about their business, and the daily routine of human life flows on. "The judgment was set, and the books were opened," said the prophet Daniel, who was shown this scene in the heavenly court just before Christ's appearing. By this investigative judgment will be determined who are righteous and who are unrighteous, and the line will be drawn forever before our Lord appears. Therefore, as the solemn hour of this investigative judgment opens in heaven above, God sends the message of the judgment hour to warn men to prepare to meet the calling of their names in that great assize.

And the sure word of prophecy foretold the time when this judgment hour would open. The year was appointed from of old. And in that very year the definite advent movement of the prophecy rose to herald the message, "The hour of His judgment is come." When the hour came, the movement came proclaiming the message, "The hour . . . is come!" Things like this do not come by chance.

The beginning of this "hour of His judgment" is fixed by the longest time prophecy of the Scriptures. Let us follow the historical outline of world events in the prophecy of the eighth chapter of Daniel, which introduces this measuring line of prophecy that runs through the ages to mark the opening of this judgment hour.

It is awe-inspiring to watch the course of history, and see the exactness with which events that are subjects of prophecy take place to meet the specifications of the divine word. The Lord speaks. A thousand years may pass. Dynasties rise and fall. History has entered era after era. Then as the flight of time brings the hour for the fulfillment, the event is brought forth. It is the working of Him in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

A Prophecy of the Course of Empire

Now for the historic outline of the eighth of Daniel. In the third year of Belshazzar, the last year, probably, of the last king of Babylon, the Lord gave to Daniel a vision of the course of empire following Babylon, and the rise of the great apostasy that was to come in later times.

First he was shown that the kingdom of the Medes and Persians would follow Babylon, and that Grecia would come next upon the stage of world dominion. Dan. 8: 20, 21. The views were like moving pictures upon the

screen, one power appearing, doing its work, then giving place to the next. Note how graphically the main points of history were sketched by the few words of the prophecy. The very symbols were precise. As now in current usage nations are represented by symbol — the British lion, the American eagle — so it was anciently. The ram was nationally a symbol in Persia, and the goat a familiar symbol of Macedonian Greece. The prophet saw in vision the Medo-Persian Empire spreading its conquests:

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The two horns, signifying a dual empire, made up of Medes and Persians, fit to the minutest detail, for "the higher came up last." Exactly so the Persian branch of the monarchy developed last, then rose in dominating influence above the Medians. By its northward and westward push the ram aroused the western power that was first to carry the conquests of Europe into Asia:

"As I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great."

The Prophecy Explained

The angel's explanation of the vision made it all plain:

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

Even the division of the Grecian Empire into four main parts, under the generals of Alexander the Great, the first king, is noted by the prophecy. And all this was written in the scroll of the Book long before the

events came to pass. The Lord was saying to men, as event after event came to pass fulfilling the word:

"Before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them. . . Thou hast heard, see all this; and will not ye declare it?" Isa. 48:5, 6.

We are setting our feet in the way of divine certainty as we follow the prophetic outline that is to stretch onward to our own times, and fix the beginning of the judgment hour in heaven that precedes Christ's glorious appearing.

Following Grecia, which was "very great," the prophet beheld the rise of a power of "fierce countenance," stern soldiers, who were to take possession of the "pleasant land," or Palestine. It was the Roman Empire that followed Grecia, and that annexed the Holy Land. It was "exceeding great."

An Ecclesiastical Power Rises

But as Daniel watched the later history, he saw a change come. Just as in the seventh chapter the division of the Roman Empire was followed by the rise of a persecuting power, the Roman Papacy, so here the prophet saw a religious power developing, exalting itself, treading underfoot the people of God:

"It cast down the truth to the ground; and it practiced, and prospered." Verse 12.

The prophet's heart must have cried out to know if this power — which we know to be the Roman apostasy — would forever prosper in its work; for next he heard the voice of a holy one asking the question for him:

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Verse 13.

The answer came back:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

In symbolic prophecy a day stands for a year. (See Eze. 4:5, 6.) This two-thousand-three-hundred-year period, we know, reaches to the latter days; for the angel said further, "At the time of the end shall be the vision." Verse 17.

The question was, "How long?" or, more literally, "Until when" shall apostasy work its way, seemingly unhindered? When will the truths trodden underfoot by human tradition be lifted up again? When will the Lord give answer to the great apostasy?

And the answer was, "Unto two thousand and three hundred days [years]; then" — then what? — "then shall the sanctuary be cleansed." Then, according to the burden of the

prophecy, we may look for God to lift up truths trodden underfoot by human tradition that has made void God's law. W. A. S.

Exodus 24:10, 11, and John 1:18

(Concluded from page 9)

all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

It was God the Son who, as the Angel of the Lord, the Messenger, the Revealer, appeared unto Moses in the burning bush, as the story is told in the third chapter of Exodus. In verse 4, as rendered in the American Revised Version, the Being who appeared to Moses as the Angel of the Lord is called Jehovah, who in verse 6 declares Himself to be "the God of Abraham, the God of Isaac, and the God of Jacob."

This is the Being who went with Israel, enshrouded in the pillar of cloud by day and the pillar of fire by night. He it was who proclaimed the law in awful grandeur from Mt. Sinai; this was He of whom we read in Exodus 33:11: "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." He it was who as "Prince of the host of Jehovah," appeared to Joshua before Jericho. Joshua 5:14.

This same Being had previously appeared to Jacob at the ford of Jab-bok (Gen. 32:23-30); and again to Manoah and his wife (Judges 13), who declared, "We have seen God."

Other instances might be cited, but these will be sufficient to show that God the Son, the revealer of God the Father (Matt. 11:27), has been seen many times, not only in humble garb as when on earth He went about doing good, but also as when Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel "saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (Ex. 24:9, 10), or as on that other and later appearance when upon the mount He "was transfigured before them; and His face did shine as the sun, and His raiment was white as the light." Matt. 17:1, 2.

In every age those who have seen the Son, the revealer of God, have seen God, for, as we have shown by the Father's own words (Heb. 1:8, 10), the Son is God, not to the exclusion or displacing of the Father or of the Holy Spirit, but as one with them, the perfect representative and revealer of the Godhead.



Conducted by Promise Kloss

Consecrated Wheels and Then Something

By M. E. OLSEN

SOMETIMES we are inclined to think that here in America automobiles are rather numerous, and it would be as well if there were not quite so many of them; but in Harvest Ingathering time, how thankful we are for all the consecrated wheels we can find! How it rejoices our hearts to have Brother A. and Sister B. offer to take a party of young people out into the suburbs of a big city to sing, or transport a company of solicitors to a distant town! Even if the owner of the car is backward about getting out and engaging in the house-to-house canvass, we appreciate his being willing to take the people to the place of work. We are thankful that he holds his car at the disposal of a good cause.

We also appreciate the people with consecrated feet,—men and women who will patiently go from door to door with invitations to those hall meetings, and at other times will carry around copies of *Present Truth* and tracts or petitions to be signed. This is work that needs to be done, and the Master graciously accepts the offer of consecrated feet from those who cannot give something else.

“Not unto all the tuneful lips are given,
The ready tongue, the words so strong
and sweet;
Yet all may turn, with humble, willing
feet,
And bear to darkened souls the light
from heaven.”

Many a soul has been won because some faithful sister went out of her way to call on an acquaintance and take her to the Sunday night meetings. Some excellent people make a practice of doing this. It is the kind of teamwork that is appreciated by every pastor, and it is work that must be done if the sermons he preaches are to be heard by those whom he would fain help. But the willing feet consecrated to the Master's use do not give their owners the full blessing, the complete, abiding satisfaction that God has in store for them. That supreme joy is reserved for another and more intimate experience; namely, that consecration of the mind and heart which leads to personal witness bearing.

It is the Christian's glorious privilege, through prayer and earnest, continuous study of the Scriptures, to enter into such an understanding of God's will that he feels at home in spiritual things, and is ill at ease in what we may call a worldly atmosphere. This close fellowship with the Father and with His Son Jesus Christ, is the preparation for bearing witness to His love by word of mouth. It is an experience that not only fits one to teach the truth to judgment-bound men and women, but strongly impels one to this form of service. It is fire in the bones; it is a filled channel

which seeks an outlet, and will somehow find one.

When our precious leisure hours are spent in prayer and study and meditation on the living word of God; when our mind has formed the habit of dwelling on the great truths of redemption, then holding Bible studies with kindly disposed people who do not know the truths that are vital at this time, becomes a natural way of spending our evenings, and life becomes most wonderfully satisfying. To help men and women to have this experience is the object of our schools and our educational department, and likewise of the Fireside Correspondence School, which extends its activities to every home where there are people who desire to study.

A Father's Discretion

By PAULINE HERR THOMAS

MOTHER had gone on a two weeks' visit to the home of an uncle—a rare occasion for mother, as well as for all at home, in those days when mothers were not expected to be anywhere but at duty's post. Every one at home was keyed up to a sincere desire to “be good,” as a result of mother's last injunction upon leaving.

Sister and I, aged ten and eight years, respectively, had done nobly at work and play. But this day the

very atmosphere conspired to defeat our purpose. We fell to quarreling, finally coming to blows with mop and broom. Rather disgraceful, but we were too much absorbed in our differences to reflect, until father suddenly opened the door. We fell back, startled at first, and then horribly ashamed.

“So this is the way you behave when mother is gone! What was the last thing she said to you, and what did you promise?” demanded father.

By this time the family was pretty well assembled to learn the cause of the disturbance. There were some knowing looks and restrained smiles from our brother and sister in the way children have of exulting in another's discomfiture, all of which made our situation increasingly miserable.

“You sit right down, each of you, and write mother a letter. Tell her everything that has happened. Let me see the letters when you have finished,” said father.

I shall never forget the awful struggle to write those letters. We wept and repented a thousand times. If only by some miracle we should be spared the humiliation of sending them! We had wretched pangs as we visioned mother reading how disgracefully we had behaved. We had



Home

BY LORNA B. DE GINDER

A LITTLE cottage painted white,
Windows hung with curtains bright;
An arbor twined with roses gay,
A swing, and sand where children play;
Rooms that echo voices sweet,
The pitter-pat of baby feet;
A shaded lamp, an easy chair,
Away from every worldly care;
No sweeter dream could poets weave
Than such a place to rest at eve.

repented so completely that it never occurred to us to omit any detail. Moreover, father had said, "Tell everything," and he wanted to read the letters when we had finished.

At last we had them ready, and we took them to him. He read one, slowly, and then the other. He must have been taxed to keep his composure, for I am sure they were realistically funny. Then he looked at us solemnly.

"Well, they are nicely written. I shall not require you to send them." Without another word he left us.

We stood there a moment feeling like relieved prisoners. Then with one accord we vowed never again to act so disgracefully, and we sincerely meant it. That was one bit of discipline we never forgot.

You will say, perhaps, "But father failed to carry out his threat. Surely

he weakened his disciplinary force when he retracted the sentence." Did he threaten? Did he retract the sentence? Not a bit of it. Note that in his first command to write the letters he said no word about sending them. Wise father! He knew that the lapse of time for a reply as well as the reply itself would be weakening factors in discipline. He put us through all the suffering and humiliation required to bring us to our senses, and then, because he knew our sensitive ages and souls required no more, he closed the incident. He never intended we should send them. There was no need of that.

We may pride ourselves upon our modern knowledge of child psychology and discipline, but we may yet profitably recall the wisdom of a less tutored age.—*Issued by the National Kindergarten Association.*

not to drop it, not to soil it. Mother took her on her shopping trips, proud of the attention she received in the stores.

And still grandma said nothing, until one day young Mrs. Treadwell remarked, "I don't see how mothers in your day ever succeeded in raising their families. They paid so little attention to diet!"

Grandma must have been slightly ruffled, for she replied, "We weren't perhaps as careful of the food that went into their stomachs as you are, but we were a good deal more particular about the food we gave their minds. We maybe did give them too much spice in their victuals, but not so much in their amusements. We didn't dash in a lot of excitement on the top of a full day. We didn't take them about through crowds to overstimulate and exhaust them. You say you don't want Betty to get a taste for highly seasoned food. Well, our children didn't get such a taste for excitement that they couldn't enjoy a quiet day at home, reading or working. Excitement arouses the desire for more excitement, just as the condiments you worry so about, cause a desire for more condiments.

"You say that certain foods are a burden to a child's delicate stomach. We never made playthings a burden. A child ought not to be continually pestered about taking care of a fragile toy. If Betty were my child, I'd put away that fancy doll until she is older. A simpler one would be better for her now.

"Her food isn't too rich, but her clothes are. They are no more fit for a vigorous child than that rich pudding you refused her last night. They belong to her future.

"Our children were not always fed wisely, but perhaps they survived it all because they didn't have too much attention, too many people about, too much nagging about nonessentials, fussy clothes, elaborate toys, or constant stimulation."

"But what can a mother do in this modern world? We can't live as you did then," said the younger woman.

"You can as far as the essentials go. Just as you choose for her simple food out of all that is on the table, so you can learn to choose simple pleasures, quiet enjoyment, and the child companionship she so much needs."—*Issued by the National Kindergarten Association.*

✽ ✽ ✽

OUR heavenly Father bestows gifts, and solicits a portion back, that He may test us whether we are worthy to have the gift of everlasting life.—*"Testimonies," Vol. III, p. 408.*

Old-fashioned Ways

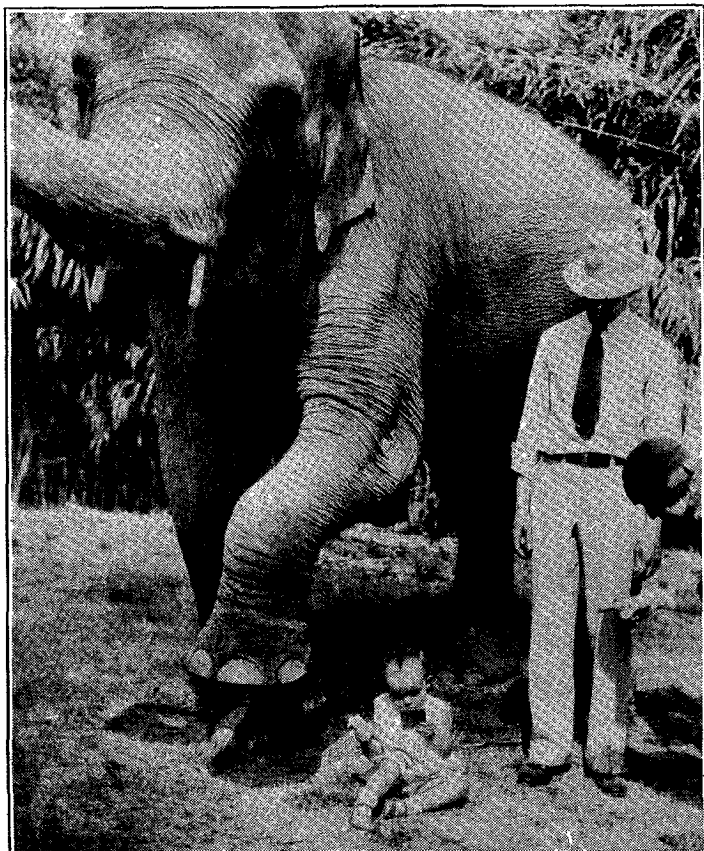
By STELLA E. FULTON

"WHEN grandma comes, I hope she won't upset Betty's training. She's so old-fashioned, I'm afraid she will want to interfere with the child's schedule, and give her all sorts of impossible things to eat," Mrs. Treadwell had said when the vigorous old lady had announced her intention of making a visit.

But on the contrary, grandma had no suggestions to make regarding Betty—Betty who was finical about her food, restless and impatient,

bursting into tears at slight provocation, and altogether too pale and languid.

Betty lived in a household of grown-ups. Grandpa enjoyed taking her to the movies any pleasant afternoon. Cousin Mary donated pink chiffon bonnets and white broadcloth coats. Her father brought home a pair of real kid gloves, just to see her eyes shine, and a doll so fragile and delicately arrayed, that some one had to be continually reminding her



Little Patsy Humason, of Los Angeles, Calif., seems oblivious of the danger from the foot of this elephant in the Luna Park Zoo, but very much interested in the mirror she is holding. The series of tests which Mr. and Mrs. Bert Humason made with jungle beasts at the zoo, apparently prove that fear is acquired and not inherent in children. They believe their unique tests prove that to the infant mind a snarling lion is just a big, harmless pussycat, while an elephant is so big that he just doesn't register on the child's consciousness.



Victories of Faith Revealed Under the Leadership of Joshua

The People Reject Jehovah as Their King

By W. W. PRESCOTT

THE work of God in redemption through Christ, which is the great theme of the Bible, was clearly revealed in the experience of the children of Israel. By a miraculous exhibition of divine power they were delivered from the bondage of Egypt. Jehovah fought for them at the Red Sea, making a path for them through the waters which afterward overwhelmed their enemies. Food and water were provided for them by a constantly recurring miracle. The pillar of cloud by day and the pillar of fire by night guided them in all their wanderings. Though they often tempted God and murmured against Him, yet He was long-suffering with them, forgiving the transgressions of those who repented and returned to Him. When He spoke His law to them under circumstances calculated to impress them with His majesty and holiness, He had compassion upon their weakness, and taught them the gospel of forgiveness and overcoming grace in the great object lesson of the sanctuary and its services. And so, in spite of the apostasy of the first generation which came out of Egypt, after the years of unnecessary wandering in the wilderness, Jehovah brought His people to the border of the Promised Land.

How plain are the lessons taught! How applicable to our own personal experiences is the teaching embedded in this portion of Old Testament history! How mighty for deliverance and how effectual for forgiveness and grace were the promises of blessing to Abraham and his seed mediated through the services of the sanctuary! This record has been preserved for our benefit. "Whatever things were written aforetime were written for our learning, that through patience [steadfastness] and through comfort of the Scriptures we might have hope." Rom. 15:4.

And now I must deal briefly with the outstanding features connected with the taking possession of the Promised Land under the leadership

of Joshua. By the direct intervention of divine power revealed in response to the trustful obedience of the people, the Jordan was divided, and the hosts of Jehovah overcame this natural defense without constructing either boats or bridges, an event which spread fear and terror among the kings into whose country they were thus introduced. But how shall the walled cities be captured without battering rams? Ah, "the Prince of Jehovah's host" gave the orders to a believing people, and "by faith the walls of Jericho fell down, after they had been compassed about for seven days." Heb. 11:30. Then trust in self dictated the next campaign, which of course ended in the defeat at Ai and an unnecessary loss of life. And so the conquest of the land went on with varying fortunes until the death of Joshua.

Vision Lost When Fathers Died

"Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that He had wrought for Israel." Joshua 24:31. Do not overlook the application of this verse to our own time. The history of almost every great reform movement shows that when it passed out of the hands of those who launched it, it lost sight of its real objective, compromised with those who needed to be reformed, and finally became one with them.

In the book of Judges we have the repeated record of apostasy, punishment, repentance, and deliverance. Here we find the historical background for the reference to "Gideon, Barak, Samson, Jephthah" as heroes of faith. Heb. 11:32. In this book we have repeated examples of the appearance of "the Angel of Jehovah," identified with Jehovah Himself, who afterward appeared permanently in the flesh as Jesus of Nazareth. Thus the incarnation is foreshadowed in a striking way during the time when "there was no king in Israel: every

man did that which was right in his own eyes." Judges 21:25.

I regard it as altogether likely that many young people, and perhaps some of the older ones, have read the book of Ruth as portraying an interesting episode in Eastern life, but with little idea that it made any particular contribution to the development of the gospel of Christ. I judge so from my own experience. Note that Ruth, the Moabitess, a foreigner outside the Jewish line, is here introduced into the history of the ancestry of Jesus of Nazareth. May this suggest the universality of the gospel? But to me the main feature is that in the olden time one must be a near kinsman in order to redeem the inheritance, plainly foreshadowing the incarnation of the Son of God, who became the Son of man, our Elder Brother, that He might be our Redeemer. And so we read: "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same." Heb. 2:14. Of the book of Ruth it has been said: "There is a scripture here within a scripture—gospel truth under a veil of charming narrative. A greater than Boaz is here—Christ the Lord of the harvest, the Supplier of wants, the Redeemer of the inheritance, the Man who gives rest, the near Kinsman, the Bridegroom of the church."

The Story of Samuel

In the first part of the book of First Samuel we are introduced to the prophet Samuel, whose ministry marks a new era in prophetism. Formalism had developed to an alarming degree, and the material ark of Jehovah came to be regarded as a charm for protection against Israel's enemies. When this failed, and the enemies triumphed, a daughter in the priestly family named her son Ichabod ("No glory"), saying, "The glory is departed from Israel." 1 Sam. 4:21.

Next came the word from the elders of Israel to Samuel, "Make us a king

(Concluded on page 28)



Comments on CURRENT EVENTS

SCHOOL AND HOME. The school year is half gone. Many parents, perhaps, are already endeavoring to appraise the value of the education their children have been receiving during the year. And doubtless a variety of conclusions are being reached. Some are concluding that the school year is proving to be a very great help, not only intellectually, but spiritually and morally, to their children. A few, possibly, will be deciding that their children have failed to advance as had been hoped. And those who thus conclude will almost invariably decide in their minds that the fault lies with the school. We doubt it.

We do not question, of course, that in this fallible world of ours there are certain to be some teachers who are quite a distance from our ideal. But granting this, we still doubt seriously whether the major responsibility lies with the teacher. We are rather inclined to believe that more generally it lies with the parents. This is a hard saying, and some cannot hear it, at least without irritation. But a calm consideration of one or two facts ought to make the truth evident. In a pointed editorial in a Catholic journal, *America*, are found these pertinent sentences on the relation of the school to the home in the training of children:

"The school cannot accomplish its holy purposes unaided. Parents are the natural guardians of the child and its first teachers. They can, therefore, destroy the work of the school in the soul of the child, or they can re-enforce and make it lasting. No small part of their duty is to co-operate to the best of their ability with the school, for unless this co-operation can be guaranteed, little good can be hoped for. But their chief duty lies in giving the child good example, and in a wise watchfulness over it every hour of the day and night. What are the child's amusements? Who are its companions? *Where is it?*"

"Some parents appear to think that their work is at an end when they have sent their children to a Catholic school. That is an error that may be fatal. For what happens when the child is away from school, may destroy all that is done when the child is in school."

Here are a few quiet questions for every parent to ask himself: Have I really actively co-operated with the school in the problem of training my child? Have I held up the teacher's hands in the question of discipline? or have I, by disparaging remarks, caused my child to feel that it need not display respect or regard for the standards and principles set forth by the teacher? Have I so controlled the hours of my child's time while out of school that his energies are not all wasted in profitless play or idleness, but that some time is definitely set apart when he must concentrate on the studies assigned him? Am I seeing that he keeps regular hours and retires early, so that his mind is clear every morning to comprehend what the teacher is endeavoring to convey to him? Do I send him forth in the morning with the prayer sounding in his ear that God will bless his teacher and bless him as he endeavors to study and develop as a child of God?

These are some of the questions we may appropriately ask ourselves before we conclude where the responsibility lies if our child fails to progress as he should. We cannot escape the deep conviction that more of our parents need to realize that it is impossible for a teacher, during the few hours of school each day, to accomplish alone and single-handed the complete task of bringing up our children in the way they should go. Of course, theoretically, all of us would agree that this is too much to ask of the teacher, but in actual practice many of us act and speak as if we did expect of the teacher this impossible accomplishment.

We would not for a moment minimize the tremendous importance in the life of the child of Christian education in one of our own schools. But at the same time we want to emphasize the thought that something more is needed, and that this Christian education may be almost wholly neutralized if the home environment is not what it should be. Great are the possibilities for good when the work of the godly teacher is flanked about by the influences of a godly home. In this age, when the temptations for our children are so great and subtle, our objective should steadfastly be to see

that they are surrounded with an atmosphere of holiness and high standards, from the moment they awake until the moment they close their eyes in sleep. And this objective can, thank God, be reached by maintaining an atmosphere of heaven in our homes and by sending our children to heaven-ordained schools.

NEW CALENDAR SPREADS. The Associated Press carried the story of the adoption by the mail order house of Sears, Roebuck & Co., of the thirteen-month calendar. The newspaper story explains that all of the internal affairs of this corporation will be governed by this new method of time reckoning. This means that the forty thousand employees will receive their pay on this new basis.

This is just one more concrete illustration of the spread of the new calendar movement. Quietly the plan is being adopted by great corporations. It is estimated that there are one hundred such now using the new calendar. This means hundreds of thousands of workingmen throughout the United States are gradually becoming accustomed to this new time reckoning because of receiving their wages in terms of it. And of course as they become accustomed to it as used by private corporations, they naturally will conclude that it would be proper to adopt it for the whole nation.

This is one of the most subtle and dangerous features of the whole calendar propaganda, for working people do not realize that when the new calendar is used just for a corporation's private business, they are getting all the advantages of the calendar without any of its disadvantages.

The very latest summary of the calendar situation is contained in a special article in the *Washington Star*. It is an interview with George Eastman, the financial genius behind the scheme in America. We quote:

"As the year closes we find George Eastman, Rochester, N. Y., philanthropist, as busy as ever for the thirteen-month calendar. He is greatly encouraged by the progress made this year.

"The first survey to determine

public opinion regarding the thirteen-month calendar was that of the National Committee on Calendar Simplification, of which I am chairman,' said Mr. Eastman. 'It showed returns of over 80 per cent favorable among the 1,500 organizations which replied.'

"Fourteen nations have already formed national committees to extend the information regarding calendar simplification.

"'You may be surprised,' continued Mr. Eastman, 'when I tell you that some companies have been using this calendar for more than thirty years. More than 100 big corporations are operating on the thirteen-month basis for their interior accounting. A survey of the United States Chamber of Commerce showed more than two thirds in favor of the participation of the United States in an international conference to determine changes in the calendar.'

"'Then why is it not universally accepted?' I asked him.

"'Largely because it has not been accepted by civil authorities. But with education I believe its acceptance is only a matter of time. . . .

"'Apart from the objection always raised to changing the status quo, the most difficult problem encountered has been to arrange matters so that the new calendar will not disturb church calendars and church holidays of the various religious bodies. This matter has been carefully considered, and it is believed a satisfactory solution has been found.'

The "satisfactory solution" which Mr. Eastman believes "has been found" is without doubt the similarity between the blank-day feature of the new calendar and the "extra Sabbath" that is alleged to have been employed in the ancient Mosaic calendar. This claim of comparison is wholly without foundation, as we explained in extended articles some months ago in the REVIEW. We allude to it here again simply to show how the calendar proponents are striving to quiet religious objections. And if we can judge by the comments in certain papers, this claim to similarity between the Cotsworth calendar and the supposed Mosaic calendar, is being accepted as a satisfactory solution of the religious problem.

What a tragedy if in an issue like this, when as never before the question of Sabbath keeping is before the public, conscientious church members of any denomination should be blinded to the real issue by the notion that this new calendar is simply a revival of ancient Mosaic practices! Who would have thought that any one would ever attempt to use Moses

against us in our warfare over the Sabbath question? But such is the case. And it illustrates from what new angles and from what changing fronts the Sabbath controversy may yet have to be fought.

STAR ROTATIONS. Much has been written concerning the magnitude of the starry universe. Scientists have stunned us with staggering figures of distances so immense that the human mind is wholly incapable of comprehending them. We have been told of stars so remote from us that their light takes thousands upon thousands of years to reach us, despite the fact that light travels at the incredible speed of 186,000 miles a second.

At times scientists have speculated on the idea that not only does each star describe a certain path and each starry system have certain well-defined motions, but that the whole starry universe itself is rotating. Now comes an astronomer who has provided the scientific proof of this "rotation about a huge massive center, not only of the visible stars, but of everything for many billions of miles beyond them." The abstruse proof in support of this was presented before a recent meeting of the American Association for the Advancement of Science.

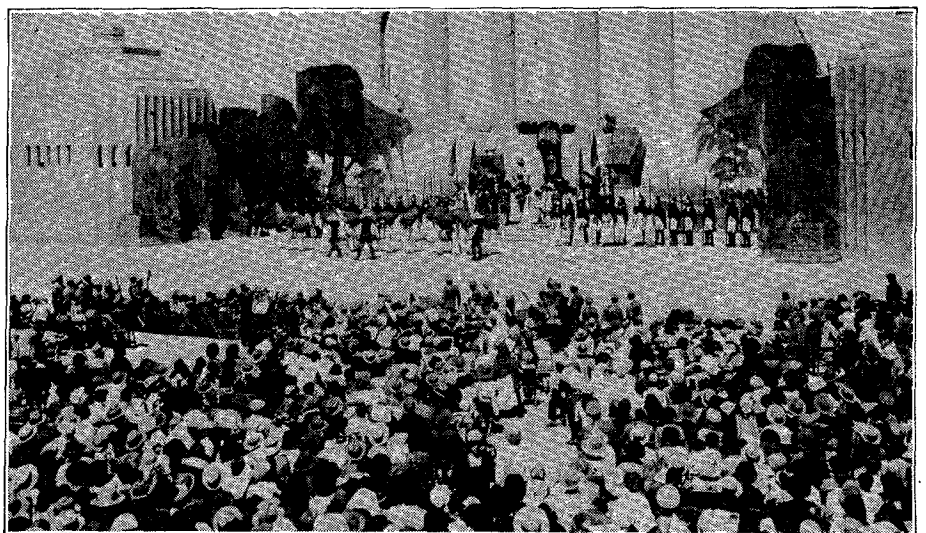
The heart becomes faint and the imagination staggers in contemplation of the thought that all the unnumbered stars in illimitable space are ceaselessly and measuredly making their journey in a mighty orbit around one great "massive center." What power holds all these suns in their forces? What causes them to wend their way unerringly through cavernous deeps, ever holding their well-defined relation to this "center," of which the astronomer tells us? How trivial to answer, "Gravitation"! For what is "gravitation" other than merely a term to describe this stu-

pendous phenomenon of the balanced relationship of these stars? It is a word we use to blanket our ignorance.

In that great "center" resides a power sufficient to hold these suns on their appointed paths. That much is a self-evident fact, to which the astronomer himself bears testimony. The question simply is as to the nature of that power. We fail to explain this stupendous phenomenon unless we declare that an all-powerful, all-wise Being has His hand at the center of the universe, holding in leash these mighty orbs. No other explanation than this can suffice. To believe less is to be credulous. To accept the theory that blind, inanimate forces can account for this marvelous fact, is to be guilty of gullibility. The Christian, with his belief in the existence of an all-powerful personal Being called God, possesses the only satisfactory solution of the problem of the universe.

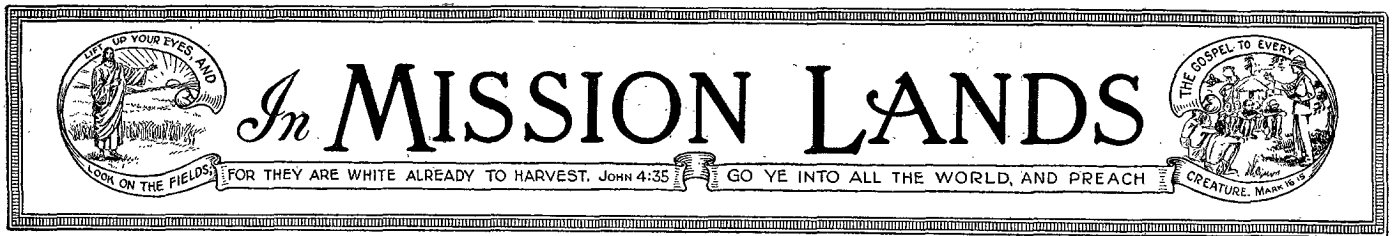
It were idle, of course, for us to attempt to go into details on a matter so far beyond us, or to endeavor to state with any dogmatic certainty that God's throne must of necessity be located at this astronomical "center." It were futile for frail man to dogmatize on the habitation of God, as though the Omnipotent were circumscribed as to dwelling place. God is so great that, figuratively speaking, His hand may guide the helm at the center of the universe while He journeys majestically amidst the farthest suns. Our Christian religion does not necessitate our knowing the geographical location of the home of God in order to make successful our petitions to His throne. We need only to know that wherever we may be on this little earth and wherever this earth may be in the vast sweep of the universe, God's eye is ever upon us and His ear ever open to hear our cry.

F. D. N.



Herbert Photos, N. Y.

Inauguration of the first of a series of open-air theaters in Mexico. These are free of charge to workmen. The drama is directed toward aiding the prohibition cause.



The Worship of Gunpati

By J. B. CARTER

OVER in the village the tubas and drums were sounding an invitation to investigate the mysteries of the yearly festival. Unable to resist the lure of the unusual, Mrs. Carter, who is a Bible woman, and I were soon on our way, walking the short half mile to the native town. Upon our arrival we found a large crowd gathered for the purpose of worshiping one of their heathen gods. They were playing on their instruments and dancing before a horrible-looking image.

As soon as the headman of the village saw us, he said to the people, "Stand to one side, and let the Sahib and Mem Sahib come in." He also said privately to Rama, "Run quickly, and borrow two chairs from the neighbors." We were soon seated, and while watching the people dance, and hearing them sing songs of victory to Gunpati, we realized as never before that we were in the midst of a people that are in dire need of a loving Saviour.

We asked why the headman of the village had Gunpati in his home this year, and the reply was, that his wife had wanted a son, so she had made a vow to Gunpati and promised him they would bring him to their home if he would give them a son. About one year after making the vow, their home was made very happy by the birth of a little son, therefore they were now fulfilling the vow. According to the custom of the country, boys are much more appreciated by the parents than girls. Many times a girl is an unwelcome member of the family.

Gunpati is made of clay, and painted in various bright colors. His limbs and body are in the shape of a human being, but he has the head of an elephant, and the hair on his head is like the hair of a man. He is made by the Brahmans, and the value placed upon him is sometimes as high as \$300. He is sold to the people during only one week of each year.

When I first saw Gunpati, I wondered why he had an elephant's head; later I was told by a Brahman that his mother went into the bathroom to take a bath, and told her son Gunpati not to allow any one to come in. But

a few minutes later his father came into the house, and insisted that he be permitted to go into the bathroom. Upon his entrance the mother became very angry at her son Gunpati, because he had disobeyed her, and in her great wrath the boy lost his head. Seeing what had happened, she told her servants to go quickly and bring the head of the first thing they saw, and the first thing they laid their eyes upon after leaving the house was a dead elephant, therefore they cut off its head and brought it for Gunpati. He has been considered a great god since that time, and is worshiped by many people.

From two to five days out of each year are devoted to the worship of this idol, then he is taken to the river, and after bidding him farewell, and

wishing his early return another year, he is thrown into the water. After seeing their god go under the water, they return to their village rejoicing, and their attention is turned to the worshiping of another idol.

In the picture you will also see Saraswatibai, the goddess of learning. She is also known to the Hindus as the daughter of Brahmadev, the god whom they believe to be the creator. Many times I have asked the question, "Why do you worship such images?" and invariably their reply is, "Our ancestors worshiped these gods, therefore we must also worship them." They also think that if they should refrain from worshiping these idols, the people would ridicule and persecute them.

May the God of heaven and earth, the Creator of the universe, help us to proclaim the message of a loving Saviour to these millions of people groping in darkness!

Looks Often Deceptive

By O. B. KUHN

BOUND for an up-river port, we boarded a Yangtze River launch, and after passing out tracts to the passengers and crew, seated ourselves in the stern of the vessel, where we might have a little privacy from the excitement and curiosity of the crowd, who often make it more or less unpleasant for foreigners these days.

After a while a man, apparently seeking our companionship, sat down on the deck a few feet in front of us. A fellow missionary said to us: "Look at that fellow's face. Isn't it hard and wicked?" The man's countenance truly gave evidence of sin and lust and moral weakness, and doubtless he was a slave to evil habits and bad practices.



Gunpati, a god much worshiped by the people of India. At the left is Saraswatibai, the goddess of learning, which is also very popular.

While we were thus coldly rating the unfortunate fellow according to his outward appearance, and were passing judgment upon his evidently corrupt condition, he pulled from his jacket pocket one of our tracts, and raising his right thumb, which is a characteristic sign of superiority and excellence, said, "I like to read this tract. I approve of its teachings. It is exceedingly good. I need it."

Conscience smitten for our momentarily unsympathetic attitude toward a poor tempted, struggling, and defeated soul, we were reminded of certain words of counsel to gospel workers: "Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would extinguish their last hope. . . . Man judges from appearance, but God judges the heart." "Tell the poor desponding ones . . . that they need not despair. Though they have erred, and have not been building a right character, God has joy to restore to them, even the joy of His salvation. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the



Mr. and Mrs. Erich Schubert, Now at Mosul-Nineveh

He has been secretary-treasurer of the Arabic Union Mission during the last three years.

subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. Tell them there is healing, cleansing for every soul. There is a place for them at the Lord's table. He is waiting to bid them welcome."—*Christ's Object Lessons*, pp. 71, 72, 234.

Nanking, China.

Notes From the Arabic Field

BY W. K. ISING

We are now settled in our new home in Beyrouth, Syria, where for the present the union headquarters will be located. Funds had been provided for building purposes, but we considered it more expedient to move into rented quarters for a time, until more experience in actual work and contact with the whole field enable us to make the best choice for the more permanent future. We have been fortunate in securing a new building at a very reasonable rent. It is in the immediate vicinity of the Arabic section where our members live, so that the spacious hall on the ground floor of the building can be used as a meeting place for Sabbath worship and for public work. Adjacent rooms will be used for offices, while the rest serves as a dwelling for three parties.

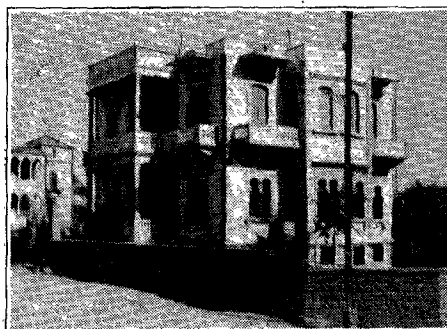
The dedicatory service was rather precipitated by a marriage ceremony, which was the first meeting held in the house, Nov. 4, 1924, when Ibrahim

al Khalil, one of our veteran evangelists, in his childhood a follower of the prophet of Mecca, was united in wedlock with Marie Meyer, a faithful sister from Jerusalem. Both of them were in a sense spiritual children of the writer, who had baptized them in the early part of his first term of service in these fields before the World War. They will take up work in ancient Damascus, which seems a hard field, even as in the days of Paul's conversion. A Scandinavian minister who had spent about ten years at that place working mainly for Moslems, has recently been forced to leave the country, and he has returned home after all these years of toil and patient waiting for the delayed fruitage.

Many Present at Service

More than a hundred people were present at this wedding, among them quite a number of prominent Protestant mission representatives, friends of our brother, and all were afterward received in our home on the top floor for their congratulations.

This was the second nuptial service in two months among our workers. Erich Schubert, secretary-treasurer of the union, had preceded, in the small family circle of our temporary and rather primitive home on Mt. Lebanon in September, the arrival of the bride, Miss M. Zschitzschmann, a graduate nurse from the Berlin-Zehlendorf Sanitarium. They are both now happily engaged in the work at Mosul-Nineveh in Mesopotamia. Mrs. Schubert was one of a party of fourteen missionaries who had come on the same boat from Trieste, some new and some returning, the largest company that had ever traveled together to the Arabic fields. The singing of our hymns, with violin accompaniment, made quite an impression on the missionaries going out from other societies, who took part in the morning devotion held on deck by our brethren. We were greatly cheered at the coming of these re-enforcements, and we confidently hope that in united service we shall, with the help of God, accomplish greater things for Him.



Mission Home, With Union Offices at Beyrouth, Syria

Where Sabbath Schools Multiply

BY C. C. CRISLER

As I write these lines, I am sitting in a chapel in Chungking, West China, and Sister M. C. Warren, Sabbath school secretary of the West China Union Mission, is speaking with fluency in the Mandarin tongue, giving her Sabbath school departmental report before delegates assembled in union biennial session. On the platform are sitting Elder Warren, the superintendent of the union; Dr. J. N. Andrews, director of the Tibetan Mission; Pastor Ho Ai Deng, director of the West Kweichow Mission; and Evangelist Feng Deh Seng.

On the wall back of the pulpit is spread a map of West China, embracing the three provinces of Szechwan, Kweichow, and Yunnan, in which territory eighty million people



Mr. and Mrs. Ibrahim al Khalil, Now at Damascus, Palestine

dwel. On either side of the rostrum are carefully prepared charts. The two at the right attract my attention, as they indicate in a series of "graphs" the rapid development of the Sabbath school membership to a total at the present time of 995, a most encouraging showing. Up until two years ago the membership was never much if any above 400. During the last eighteen months the Sabbath schools and the membership have more than doubled in this union mission. God is evidently setting His hand to give the light of the third angel's message to these millions of the far west of China, and progress is rapid. The brethren are pressing upon us the necessity of their having a training school where their children and youth may have schooling day by day, in preparation for service.

May we not plan to make the Thirtieth Sabbath Offering on the last Sabbath of 1929, a very liberal one, thus releasing funds for use in these great fields of West and South China?

Urgent needs must be met where constituents are multiplying. Heaven's blessing will rest on those who thus share in helping at an opportune time. Let us not disappoint our missionaries.

African News---No. 6

Further Camp Meetings in Nyasaland

By E. KOTZ

WE left Matandani Sabbath evening on a road that could have been experimental ground for automobile factories to test the nerves of the drivers. When our car thundered over the frail-looking wooden bridges covered with sticks and reeds, the flimsy structures would sway and totter perilously. I would always hang on to the top frame of our Dodge to decrease the shock in case of a fall, which we expected every time.

After attending two further meetings at Mlanje and Mlabwe, we went up to Blantyre, and there laid plans for the rest of the meetings in the Nyasaland field. I proceeded to visit Malamulo Mission, where quite a number of our workers are stationed. Malamulo is one of the best-laid-out mission stations I have ever seen in Africa. Its main industrial product—the Malamulo butter—is known all over the country, and has given us quite a name. But more than anything else our leper work has broken down prejudice.

Here I met Brother and Sister G. R. Nash, who two years ago were students at Emmanuel Missionary College. Brother Nash said that he did not know of any place in the world where he would rather be than in Malamulo.

It was a great privilege for me, while at Malamulo Mission, to address about 125 lepers in their neat little chapel, delivering to them the message of Christ, "Fear not," and expressing

to them our wishes that while in the leper home they may not only find full health (which is now possible), but also find Jesus.

After a meeting in the church and a social meeting with the European workers, the time came to go to Thekerani, where Brother and Sister J. L. Grisham are doing faithful work. The afternoon and evening there were spent giving Bible studies to the natives and discussing important mission problems with our workers at the station.

After a two-hour drive with Brother

Grisham we reached the nearest railroad station. Two days in a dusty train, a midnight "rest" in a boat on the Zambesi, and at last the sight of the clean-looking German liner in the harbor of Beira, Portuguese East Africa, made it sure we were homeward bound.

Homeward bound! Gently the liner pursues its northward course through the Indian Ocean. The bright stars of the Southern Cross seem to blink reassuringly down to us. As I thought of the months spent in Africa, I visualized the thousands and ten thousands I had seen attending the meetings in different parts of Africa, bearing testimony for the Lord or expressing a desire to follow in His ways after they had seen His star. A great conviction came over me at that time: Africa's waiting is past; today she is surrendering to the Lord! May He bless our energetic leaders down there and all our faithful believers, so that they may continue their good work until Africa has been evangelized!

Among the Outschools in Kenya, Africa

By E. H. WARLAND

WHEN in conversation with one of the masters of the government training school for teachers, we invited him to visit our section of the country during the vacation, and thus become acquainted with our bush school work. He was pleased to accept our invitation, and eventually arrived in his motor car.

As the mission training school was also on vacation, we were unable to show him our work at the station in progress. He was able, however, to see the work which had been done in the past and also the buildings and equipment. Our friend was very much pleased with all we showed him, but was particularly impressed with

the amount we do with little money. He would say, "Well, you certainly do make your money go a long way. The government departments are not nearly so economical." We told him that our funds were the hard-earned gifts of our poor people at home, and we felt under obligation to the Lord to use all His money faithfully.

The next day we started on our tour, which was to last nearly two weeks. Our first stop was at one of our central schools, where the teacher had fifteen students preparing to enter the teaching work in bush schools, and where there are also about forty in the day school. The school building, which was built entirely by free labor of the Christians in the district, is large and well built, and has good light. Our visitor was pleased to see that we have been able to equip some of our schools with desks, maps, charts, and other simple equipment. We wish we were able to do this for all the 250 schools we have in south Kavirondo.

At each place we examined the students in the schools, and I also examined a number of baptismal candidates. Of these more than forty were baptized a week or so later, when I made another trip into this district. At two places we called the teachers together from the surrounding schools in order to plan with them the work for the coming school session. We gave them at that time the new school



Cutting a Tree From the Road in North Nyasaland

syllabus and their monthly study sheets.

It was a great pleasure to visit again our believers in the Utende country. The people there are akin to the Utimbaru people among whom A. Watson is working. They are bound down by many evil practices, which are indeed hard for them to abandon. Still we enter these places knowing that our Saviour has bound "the strong man," and in His name we "spoil his goods" and set his captives free. Here it is that several attempts have been made to poison Aaron, the teacher. Fearlessly he has held his ground, and now he has four families living with him in a little Christian community. He has about twenty students in his school.

Aaron has taught his people to be industrious. He has built for himself a nice house, in which we slept, and he has a tidy village and school. People who pass by remark on the extent of the gardens cultivated by the students, and their productivity. This school, though small, is one of the most faithful in paying tithes and offerings. We hope next year to place a new teacher here, and so release Aaron for evangelical work in this part of our field.

As a direct result of Aaron's work we now have a second school among these people, at a place some three hours' walk away. This is at the village of another chief, Matuki. The attendance at the school here is yet small, but two families have left their heathen villages with the attendant temptations to sin, and have built new homes with Johana. As Aaron and Johana are out among a strange tribe, using a language quite different from their own, they are indeed missionaries.

My companion was very much interested in this tour. Sometimes we had to leave the road and take the car into the bush, or go on foot. There is not much traffic on these "roads" in Africa. One day we saw a leopard standing in the middle of the road. As the car approached, he moved out of the way and stood looking at us as we passed. We are always thankful to the Lord for His continual protection as we travel in these places.

On our return to the mission we were just in time to see our best temporary building burning to the ground. Some one had let some fire fall into the dry grass in the neighborhood, and before long the whole area was a mass of flame, for it was in the dry season. In spite of the efforts of the students at the mission, the flames reached the building, and in a few minutes the building was past hope of recovery. This building we

had been using as the carpentry classroom. How thankful I was that prior to my going on this trip I had moved all the benches and tools into a new and permanent building!

We had just turned the temporary building into a dining room for the girls' school, and had rejoiced that it



Mr. and Mrs. Hu. Mr. Hu is now teaching for the mission. Mrs. Hu is a Nosu (tribeswoman).

would no longer be necessary for the boarders to have their meals in the shade of the trees in the compound. But our hopes were not to be fulfilled, and the loss of a building which it would cost us £15 to replace, was naturally a great grief to us.

After our friend from the government school left us, he sent us a letter inclosing £2 as a gift to the mission. This, he said, was to be "a first subscription for the erection of a new building in place of the one burned down, and an expression of appreciation of a very pleasant fortnight spent among your people."

The Work in Yunnan, China

—No. 4

BY CLAUDE B. MILLER

As we stand face to face with this great task of giving the gospel to the second largest province in China, we realize how utterly impossible it is from a human standpoint. Here we are, only two foreign families and three Chinese helpers, to warn more than nine million people.

This task would not be so great if they all spoke the same language, but they do not. There are dozens of languages, the majority of which have never been reduced to writing. So the Bible has never been given to them. This they must have.

Are we foreigners to give ourselves to this task? If we do, old age will overtake us ere we are fairly begun. Then there is another side that makes this work practically impossible for foreigners to accomplish.

We have been in Yunnanfu about a year and a half, and during this time there have been only a few occasions when we could have secured passes from either our consul or the Chinese government to leave the city. If this situation continues, the question will be, How are we to make the contact?

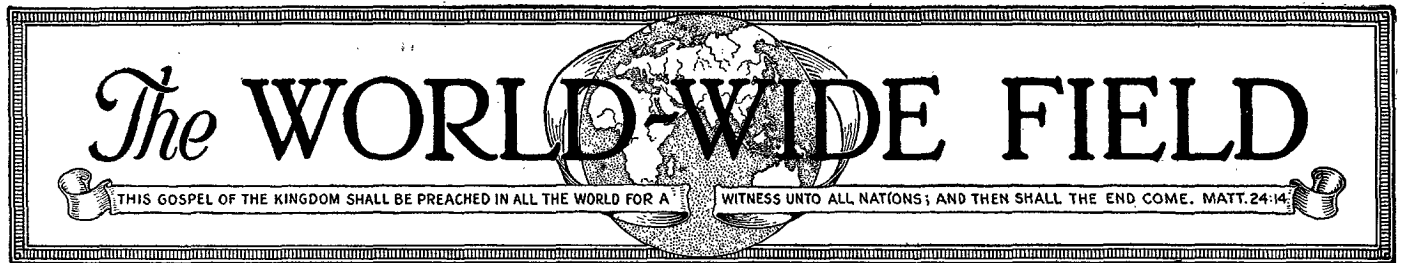
The only answer is, Native workers must do it! But where are they coming from? We have an evangelist, a teacher, and a Bible worker who are working hard, but what can these three do? We must have more native workers! This gives us foreigners in West China the great task of educating and training men and women to do this work.

But there is no training school in our union. Just think of it! the West China Union, with a population of nearly one hundred million, which is approximately one fourth the population of China, and not a training school! No place where our young people may be trained to work for their Master!

I have not forgotten our college near Nanking in East China. But would you fathers and mothers in California be willing to send your children to the New England States for their education? We are just as far from the college in East China. And you have ways and means of traveling, but our young people must walk long distances, and then complete their journey by river boat. From some places in our field this requires a month or six weeks.

While at the spring council held in Shanghai last April, our superintendent, M. C. Warren, asked for a training school. At the close of the meeting he wrote the following: "We were unable to get a family for the Tibetan Mission or for our school. There are men who would go if there were money to pay the costs. We must hope that the mission funds will in some way be increased." There are men, but there is no money! Is this God's plan? No! He expects us to advance in full rank. Not one part must lag. Are our supporters advancing with us?

"DAY by day God instructs His children. By the circumstances of the daily life He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crises."



The College of Medical Evangelists

By A. O. TAIT

FROM the beginning of our medical school at Loma Linda and Los Angeles, I have been frequently called to assist the brethren there, more particularly in giving Bible studies to the students from time to time. My visits at the school have ranged in duration all the way from a day or two at a time to three or four months. In this way I have been brought to know of many of the struggles and perplexities of those who have been seeking to follow the counsel of God in building up a strong medical work among us.

We have had leaders right along who, in harmony with the views held by Mrs. E. G. White, have believed that a great work could be done through a well-conducted medical school, and that our medical workers would be called to bear a prominent part, especially as we come to the closing days of the message. Indeed, it has been suggested that the physician and the nurse would be among the very last in the great field of action as the climax is reached at the second coming of Christ.

In visiting the school from year to year, it has been a pleasure to observe the progress made, not merely in a material way, which has been most remarkable and satisfactory, but particularly to notice what has been accomplished in spiritual lines.

It was my privilege to spend our last Week of Prayer with the school. At the White Memorial division, meetings were held during the regular time, December 14-21. It was an inspiration to meet the large number of young men and women in this section of the school, who are approaching their graduation day, and who have such a definite purpose before them concerning the work that they expect to do in the closing time of this message.

The leading physicians there, Doctors Magan, Evans, Thomason, Clarke, and others, took an active part in the meetings, and were a great inspiration to the students. When opportunity was given for the students to testify, there was no hesitancy, but one after another they were on their feet, telling of their purposes and

their determination to gain the victory over sin, and of being used by the Lord for the finishing of His work. In personal talks with a number of the students, I was especially impressed with the high ideals and the definite purposes that these young men and women have for life.

At the White Memorial division we had a number of special meetings for the nurses in training. The young ladies in these nurses' training classes manifested the same definite purposes and the same determination for their work that was seen among the students in the medical college.

It seemed very clear to me that there is marked progress being made, particularly along spiritual lines. Doctors and students are determined that devotion and faithfulness to God shall characterize their work.

W. G. Wirth at the White Memorial stands at the head of the Bible department, and in a strong way he joins the physicians in promoting an intelligent, true spirituality among the young men and women committed to their care for training.

Problems there are, it is true. There have always been problems connected with God's work, ever since sin entered, and we may count on it that Satan will always see to it that we have these problems. But on the other hand, it is our privilege to know that our God has foreseen all these difficulties, and has prepared in advance for their solution. And as we make successful advances in the great work of warning the world of the second coming of Christ, it will become clearer and clearer to all of us that no matter how difficult or dark may be our experiences and our perplexities, there is a sure, true way out, and our God knows this way. The one thing for us to do is to recognize and follow the leadings of God.

After spending a week at the White Memorial, I was asked to spend the following week at the Loma Linda section of the school, where it was arranged that the Week of Prayer for the students should be held December 21-28, instead of at the regular time. This section of the school car-

ries the preliminary and foundation work.

We have a fine group of young men and women in this school, working as teachers, most of whom have been graduated from the school in years gone by. I was impressed as deeply by the devotion of these doctor-teachers and the spiritual interests of the school, as I was by the ready responses of the students in all the meetings. Everything said in regard to the White Memorial section may be said with equal truth concerning this Loma Linda division. There is an earnestness and a faithfulness on the part of both teachers and students that promises well for the development of this important branch of the work.

At Loma Linda, Taylor G. Bunch is in charge of the Bible department, and he, with the teachers there, is working faithfully that our young men and women committed to them shall not only be trained as physicians, but also as strong spiritual leaders for the Master in the finishing of His world-wide work. Dr. Magan came out to Loma Linda on two different occasions to meet with the doctors and teachers, and his work was fully appreciated.

Our men charged with the responsibility of this great institution are of good courage, and they need our constant prayers and helpful suggestions, for we may know that wherever God is working, Satan is also working with all his deceptive powers. But as we press together, we shall see the work triumph gloriously in every one of its departments.

Freedom From Debt

BY E. K. SLADE

A VERY fitting service was held at Union Springs Academy, New York, recently, in celebrating the event of this institution's being wholly freed from debt. This property was purchased about eight years ago from the Friends, and became the central academy for the New York Conference, which embraces the up-State territory, after the uniting of the Eastern and Western New York Conferences. The property has been greatly improved since it came into our possession, and an excellent work in educational lines

has been carried forward here. The New York Conference has raised many thousands of dollars in keeping this property in good repair and making additions, while at the same time reducing the indebtedness. The institution now stands not only free from financial obligations, but the property has been so improved, with an excellent farm connected with it, as to make it one of our outstanding academies, with good prospects for the future.

We were pleased to have W. A. Spicer with us in a three-day meeting that was held as a jubilee service. There was real rejoicing on the part of a good number of the laborers of the conference who came in from various parts of the State. It was evident that Prof. L. G. Sevrens and his

corps of workers were leading out in a strong way to provide the highest type of educational advantages in this institution.

J. K. Jones, the president of the conference and chairman of the academy board, presented an interesting account of their experiences during the past years in connection with this institution. Several members of the board participated in the service. Those attending from the Atlantic Union Conference and having a part in the program were: O. M. John, C. L. Kilgore, N. H. Saunders, and the writer. It is a pleasure to report the achievement of this conference in conducting its educational work, with this property well cared for and their debts all paid.

Early Days of Our Colored Work in America

[WE are all interested in the early beginnings in every department of the work. One of our veteran evangelists has good reason to feel an interest in setting down as accurately as possible the facts of early progress. C. M. Kinney, of Tennessee, a veteran in the message and the senior, we believe, of all our colored workers, reviews the beginnings in this growing department of our cause. Not quoting in full, but summarizing, we pick from his letter the following interesting items:]

"The first colored church of Seventh-day Adventists was organized at Edgefield Junction (now Edenwold), Tenn. It was brought out by a colored brother who received the truth through reading the *Signs*. His name was Harry Lowe, formerly of the Baptist church. The company was organized in November, 1883. The second colored church was established in Louisville, Ky. The work there was begun by A. Barry, a former colored Baptist brother who received the truth by reading the *Review*. This church was organized by R. M. Kilgore on Feb. 16, 1890. In the meantime I myself had been called to labor in Louisville, building upon the work which Brother Barry had begun."

Continuing, Elder Kinney says: "The individual beginnings of seed sowing among the colored people by white Seventh-day Adventists is probably recorded only in the heavenly records, but I believe Nevada and California have the credit of the official beginning of work among colored people in the United States. In August, 1878, J. N. Loughborough pitched a tent in Reno, Nev. A young colored man twenty-three years old heard many of his lectures, and

one sermon by Mrs. E. G. White under the same tent. The last Sabbath in September, 1878, he kept his first Sabbath. He was one of the seven charter members of the Reno church. He did its clerical work, was made secretary of the Nevada Tract and Missionary Society by E. W. Farnsworth, and entered the colporteur work about 1883, taking trial subscriptions for the *Signs of the Times*.

"In 1883-85 he attended Healdsburg College, the Reno church paying \$100 on his second year's schooling. At the end of his second year the California Conference sent him to the

State of Kansas to begin mission work among the colored people. From that field several years later he was called by the General Conference to labor with the company in Louisville, Ky., where the second colored Seventh-day Adventist church was organized, as we have said, in 1890, with a charter membership of ten."

This brother, who found the way into the truth and into conference service in Nevada and the West, was our correspondent, C. M. Kinney. He was ordained to the ministry Oct. 5, 1889, two of our pioneer laborers, R. M. Kilgore and J. O. Corliss, taking part in the service.

Elder Kinney gives the record of the organization of a church in Bowling Green, Ky., in 1891; in New Orleans, La., in 1892; and at Nashville, Tenn., in 1894. Later he was with M. C. Sturdevant in Alabama, where in 1896 and 1897 a flourishing church was organized at Birmingham. Of their joint work there Elder Kinney says: "Elder Sturdevant loved the colored people and had a burden from God for them, and the Lord has indeed blessed his labors in the South and in Africa."

In concluding this historical record, Elder Kinney says:

"If all the interesting and important acts of individual workers among our people could be collected, it would not be a dull recital. It is with deep gratitude to God that I note the advance moves made by the Fall Council in behalf of the colored work. May the Lord bless the efforts."

Northern New England Conference

By F. D. WELLS

It has been nearly a year since I wrote for the *Review*. At that time we were laying very definite plans for an advance along every line of conference work. We believe the many former laborers and residents of this conference will be interested to learn how near we have come to the goals we set for ourselves.

The year 1929, just closed, proved to be our best year in evangelistic work. Approximately 150 people were baptized into the third angel's message. This is more than double the number for many years, and these new believers have brought new courage and hope to our churches in this field.

This advanced step in evangelistic work has naturally given an impetus to our finances. We are pleased to report an increase in tithe over 1928 of more than \$9,000. Just at this writing we cannot give a full report of our mission offerings, for our books

are not yet closed, but we are sure of between 58 and 60 cents a week per member. When we consider that nearly 60 per cent of our people are isolated and do not have the privilege of listening to many sermons, we feel that the above record could be reached only by those who truly believe the message.

Three young couples have recently joined our working force, and have already begun real aggressive work. Through economy and carefulness in expenditures, we shall have an organized working force second to none for aggressive work. In all, we shall conduct ten evangelistic efforts throughout the conference this winter, which we are certain will bring forth much fruit for eternity.

Three years ago our school presented an almost insurmountable problem, but thanks to good management and full co-operation on the part of our union committee, if our

present plans carry, Pine Tree Academy will be entirely free from debt by August 1 of the present year. The enrollment has increased, the buildings and equipment are in a much

better condition, and we are happy. Our courage is good, and we are expecting to see the message return here to the East with even greater power than we have yet seen.

come and hearty co-operation on the part of our workers and church elders.

Brother Sanderson's efforts have been strongly supported by our circulation manager, Brother L. W. Graham, with his corps of assistants in the office. Brother Graham has sent out many earnest appeals. Expiring subscriptions have been followed up faithfully, and as a result of this whole-souled, co-operative work from every quarter, we have attained the excellent results which we now see.

The great burden of the editorial staff is that Heaven may make our church paper a means of blessing to every reader, that the messages of every number shall carry hope and courage and inspiration to all who read it.

The many letters we receive from our readers speak of the warm welcome which the REVIEW is receiving in their homes. To thousands of Sabbath-keeping families our church paper is the gospel minister. Deprived of attending regular church services, many of them isolated and alone, shut in by sickness or affliction, our readers from every quarter voice the hearty welcome which they give to the REVIEW as the postman brings it to their door from week to week.

And let this excellent work go on. There are still Sabbath-keeping families among us who are not among its regular readers. Shall we not make an earnest effort to reach them? Another year lies before us. It will be a year of vital issues, of great advancement in the work of God, of crises in the church, of fulfilling signs on every side. Every Sabbath keeper needs the REVIEW to keep in touch with these questions of vital interest. Shall we not look over our rolls of church membership, and determine who are without the help of this paper, and then by a little personal effort on our part, seek to bring them in touch with its weekly visits? This, we believe, would be genuine missionary work, and would bring a blessing to our souls and to those to whom we minister.

Let us roll up the REVIEW list during 1930 to the 40,000 mark. If all will co-operate, this can be done.

ELEVEN were baptized in Reno, Nev., Nov. 3, 1929, by W. B. Lindsay, making a total of twenty-five added to that church last summer.

THE effort conducted by John Ford in San Diego, Calif., is showing good progress. Twenty-five have already been baptized.

California Conference Medical Evangelistic School

By G. A. ROBERTS

THE Field Training School of San Francisco closed its second year of successful operation Jan. 5, 1929. About forty students, comprising the following groups, have received the advantages of this school: Doctors, 1; ordained ministers, 5; licensed ministers, 4; foreign missionaries, 2; graduate nurses, 8; college graduates, 2; former college students, 8; other mature persons, 7.

The two missionaries have returned to the mission field. One of the other students has accepted appointment, and is now serving across the water. Seventeen of the Field Training School students are now engaged, as a part of their practical training, in conducting four evangelistic efforts in the Bay section.

The next school year begins Jan. 20, 1930, and thirty-two mature students from various places have signified their intention of entering the school at that time. Doctors and graduate nurses desiring to learn practical public and personal evangelism will find the help they need in this school. Ministers, Bible workers, and others who desire to learn how to do medical-evangelistic work, will likewise find the needed help that they desire.

Every afternoon and evening is given to field work, personal and public evangelism in the homes of the people, and the evangelistic campaigns that are conducted. The morning hours are devoted to study and classroom work.

The Circulation of the "Review"

THE REVIEW has reached a circulation, at this present writing, of 32,328. Added to this, we print three or four thousand more which go out to some whose subscriptions have expired, so that the printing order for the REVIEW amounts to more than 36,000.

It is not necessary to say that this is the largest circulation our church paper has ever enjoyed. We thank the Lord for this excellent increase in our list, because we believe that the Lord has especially blessed in its attainment. And we wish also to ex-

press our high appreciation of the earnest efforts of our brethren and sisters throughout the field who have made this increased circulation possible.

In the REVIEW campaign that has been going forward so actively during the last two years, Elder A. E. Sanderson has taken the lead. He has visited practically every conference in the North American Division and a very large number of our churches. The Lord has richly blessed the testimony he has borne. He has received in every field a warm wel-



The Main Street in Chengtu, Szechwan

This fine street, where three years ago there was no street, shows the progress that is being made in China.

Building the Living Temple

BY L. F. PASSEBOIS

"DAVID said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries." 1 Chron. 22:5.

These words were spoken concerning the earthly temple built by Solomon. Another temple has been in process of construction, which is to be the admiration and the wonder of the angelic host throughout eternity. This temple is a living temple, built of lively stones into a spiritual house. 1 Peter 2:5.

Notice that the first temple was to be "exceeding magnificent, of fame and of glory throughout all countries." The material of this last temple is being gathered from every country and from every people. The architect and master builder and corner stone is our Lord and Saviour Jesus Christ.

The cost of the building is beyond human comprehension, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Millions of martyrs have gladly given their lives, and millions their means, in the building of the house. Are you one of the builders? Are any lively stones in that wonderful building those that you have helped to place there?

The third angel's message is gathering material from every country to place the finishing touches on the building. From every nation, kindred, tongue, and people, material must be gathered.

The week of January 18-25 will give all our churches an opportunity to have a part in building the temple by seeking material from among the many nationalities that are found in this country. Every church should have a club of the foreign magazines for labor among these people who do not speak the English language. These magazines bring results.

"What led you to leave the Roman Catholic Church?" was asked of a French brother.

"Some one sent me the French *Signs*. I read the first magazine sent me; then I confessed to the priest, who told me to burn those papers and not read them. I burned several, but one night I dreamed that a man came to my door and reproved me for burning those papers. In my dream I promised not to burn any more. That dream had such an effect upon my mind that the next paper that came I read through, and then I read them all. I sent for some books that were



Delegates and Church Members in Attendance at the West Szechwan Annual Meeting Held at Chengtu, Szechwan, China

The old brother in the front row with a hat on that looks like a bonnet, is eighty-eight years old. The church school building is at the back, and the church to the right.

advertised, and I found the truth."

A sister relates her experience as follows:

A Sister's Experience

"In the house to which I moved last spring I found several copies of the French *Signs* on the shelf, and read them. My husband, who also read them and become interested, bought a Bible, and we read in it every night. Then a man came to our door and sold us the French 'Our Day in the Light of Prophecy.' This man told us that we should obey God and keep His commandments if we wanted to be saved.

"I was startled, but decided to learn all about it. My husband and I went to the priest and asked some

questions which he would not answer, but he told us not to bother our heads with the Bible — to do what he told us to do, and we would be all right. This increased our desire to know the truth, and God again sent the man who had sold us the book to visit us. We began studies, and now we rejoice in the blessed message."

Gathering lively stones from every nation, kindred, tongue, and people, finishing up that magnificent temple to the glory of God, is now the work of this message. Are you a builder, a colaborer with God? Why not send one of each of our foreign periodicals to your public library? Foreign Periodical Week will give you the opportunity.

West Szechwan Annual Meeting

By J. J. STRAHLE

NESTLED in the midst of the Chengtu plain is the city of Chengtu, the metropolis of Western China. Here was held the annual meeting of the West Szechwan Mission. From the very opening of the meeting there was a drawing near to the Lord, and it did our hearts good to see the fine spirit manifested on the part of our Chinese brethren.

Many told of the help the Lord had given them in witnessing for their Saviour. Some told how opium had had its tentacles about them, and how Christ had enabled them to throw off the clutches of this terrible enemy. Several brethren told of their joy in finding the truth. One old brother told us that he had been keeping Sunday for nearly thirty years, and he was the only one who closed his shop on Sunday. He had been taught that if we believe on Jesus, we will be saved. Later he learned of the truth, and then he began to realize that he had hardly begun to live a Christian

life. He expressed his joy in keeping the commandments of God, and was ready to meet the Saviour.

The oldest brother present at this meeting was eighty-eight years of age. He was at every meeting, and one day he told how happy he was to be with God's people. He had walked sixty miles to reach this place, and added that he walked twelve miles every Sabbath to attend Sabbath school. Going and coming, this makes twenty-four miles for this brother. I thought to myself, What a good example for those who stay away from Sabbath school for some small reason!

There were twenty-three in the baptismal class, thirteen of whom were baptized during the last day of the meeting. It was a happy occasion. The report given by A. E. Hughes showed progress in the work in this field. A good increase in souls and tithe was shown. The meetings were well attended throughout the conference session. C. C. Crisler, M. C.

Warren, A. E. Hughes, C. A. Woolsey, and the writer carried the burden of the meetings.

Plans have been laid to carry forward a strong work in this mission. A field and home missionary secretary was appointed to foster the literature ministry, and to help develop a layman's movement.

Much time was given to instructing the brethren how to work for their friends and neighbors. A field day was held near the close of the meeting, which was a great blessing to the

church in Chengtu and to the visiting delegates. At the close of our field day the brethren expressed their gratitude for the good experiences gained, and they determined to go back to their home churches and continue the good work started here in Chengtu.

The prospects are very bright for the work here in the West Szechwan Mission, and we believe that Brother Hughes and his Chinese associates in labor will be able to carry forward a strong work for the cause of God in this mission field.

How the Message Finds Them

By BERTHA SHANKS CHANEY

MANY are the ways in which contacts are made by our workers in the Philippines, and innumerable are the varied circumstances through which the special truths taught by Seventh-day Adventists are brought to the notice of interested ones.

Not long ago the home missionary secretary asked a group of men who were in attendance at an institute to write down their personal experiences. The simplicity of the stories that were written cannot but make an appeal to all those of our faith who have given of their means to help the work progress in these islands, and who have watched its amazing growth.

Every Philippine town has a centrally located plaza or large open space which is public domain. Frequently the plaza is neglected or badly kept, overrun with grass and weeds, or dry and barren as a waste of sand; but I have seen some beautiful parks laid out with winding paths and gardens of tropical foliage. If no other place in town is well lighted, the plaza at least will be. Late in the day, when the heat is somewhat abated, the plaza becomes the center of the town's life. Here the people gather to talk and saunter about in the easy, unhurried way of the Orient. Perhaps the band plays, or a contest is held. Here is the story of one young man, Angel N. Lurena, who deserted the plaza to go to the tent:

Converted in a Tent Effort

"Once, in the year 1920, the late Pastor Leon Z. Roda held a tent meeting in my own town, Tagudin. At that time there was a comedy practice in the plaza in which I was very much interested, and I attended every night. But one evening before we took our supper, my father, brothers, and sister went out when they heard the eight o'clock bell ring. I was surprised, because they did not take their supper first. Several nights they did the same thing. I asked

them where they were going every night, and they said they went to hear the sermon in the tent. I did not mind that, but when I was in the plaza one night, I seemed to hear a voice that said: 'Try to go to the tent.'

"So that same night I went to the tent. The sermon was finished, but before the minister dismissed the audience he said: 'Tomorrow night come again, and invite your friends to hear about Santa Maria.' So the next night I went. I was very much pleased to hear about the Virgin Mary. At that time I was a devout Roman Catholic, and worshiped the Virgin Mary. But the story preached, pleased me very much. I did not hear anything that was against my religion. Then from that time I changed my ways. Instead of going to the comedy, I went to hear the sermon in the tent. The words of God that were preached every night in the tent were to me as sweet as honey. So I did not miss any night that there was a meeting in the tent. I listened when the second coming of Christ was preached, the signs, and the fulfillment of historic events that were foretold in the Bible. Then I decided to join the Seventh-day Adventist people.

"When my parents noticed that I was very close with the Adventist people, they tried to prevent me. They wanted to put me into prison. But they did not continue their purpose, because I told them that even though they put me into the mouth of the cannon, I would not give up my faith. I could not go against the dictates of my conscience. All my relatives, my uncles, aunts, and others, were surprised when they heard about me. They came, too, and tried to persuade me to give up my faith. But they have not succeeded. I answered them and spoke to them with the Bible, and finally they said, 'We cannot do anything; he has more to

say than we do,' and they were gone. Lastly I received baptism in the month of June, 1921."

Sometimes it is just curiosity, sometimes the words of a hymn that bring one into the circle of light. Juan Quintero testifies:

"I was converted in this way: You know, the Adventist people used to go to the chapel every Sabbath day, and I was marveling in that way. Then I said in mine heart, 'I like to know the cause,' and from that time I used also to go to the chapel every Sabbath. From that time the words of God were already planted in my heart and I wanted to be baptized. That is why I became an Adventist."

Another convert, Marcelo E. Isaguirre, says:

"The steps of my conversion are very simple. It was almost a year after the stay of Pastor Leon Z. Roda in the house of my aunt at Cuyapo, Nueva Ecija, before I accepted Christ. Afterward I was invited to attend a religious service conducted by this pastor. At that time a very solemn song was sung, and it touched my heart. This song impressed my mind as the best song I had ever heard. From this time I was very much interested not to miss any services. Very soon the Holy Spirit worked in me so that I accepted the truth."

Colporteur Credited

To the colporteur and the magazine worker must often be given the credit for planting the first seed of interest, of arousing some dormant curiosity, or of waking some latent inquiry.

Filemon Tan says:

"I had just got off the truck in which I rode, and as I was about to start home from the station, a man who had also ridden in it, approached me. We became acquainted, and then began conversing about many good things. Finally he gracefully introduced to me a book and I was interested. I did not know he was a canvasser or a Seventh-day Adventist. Because I still have a father, I told this friend to come with me and show it to my father. My father was interested and ordered a copy.

"The book was delivered, and I began reading it. As a result it led me to much thinking about what I read. As I read further, I was more interested to know what it says.

"After five years, a preacher came with the same message as was in the book. I accepted the truth, and then I was baptized."

Sergio Torre tells a not unlike tale:

"The light of the Bible that led to my conversion was last 1923 in our town. I was aroused by a Protestant friend who was my classmate to read

the Bible. Sometimes I was invited to attend the meeting of their church.

"During the month of October of that year a canvasser, who afterward was a Bible worker, was canvassing for the magazine, *Ti Damag Ti Pagarian*. He approached us, and we asked him who he was, and what he believed. He believed that Saturday is the true Sabbath of the Lord. We did not believe at first. He asked if we had a Bible. We responded that we did.

"He then read the texts about the true Sabbath. He asked for our proof for Sunday. We did not have any. Before he departed again he produced the magazine, and at last gave it free. We did not like that it was free.

"He often visited our home, as a missionary worker. A tent was then erected in the town plaza. During the tent meeting I was seriously ill and had no hope but to die. The Bible worker was very active, and gave Bible studies of all that was preached in the tent. Before and after the study he offered prayer for my recovery, and for admitting the light of truth that streams from the Bible.

"After the tent meeting was over, the public were requested to submit their names for further study or visits. A house was then designated as the place of our meetings. As a result of their effort I believed the Bible with all my heart and admitted the truth."

Interested by Students

One young man, J. E. Umagat, heard the Sabbath discussed by his classmates in high school:

"About the last month of autumn in the year 1924, when I was in the third year of high school, I mingled with some students who knew about the truth. These students brought Bibles to the class. During study period they urged the true seventh day, and at last in their conclusion they introduced the Sabbath as a true rest day. This time I admitted that it must be the right day to observe, and so I began to keep it as a rest day.

"Later, when I took my vacation in Camiling, province of Tárlac, I heard about the Sabadista preaching. I attended several of their tent meetings. In this way the Bible was taught to me to be the word of God. Then I promised to read it diligently while in school or at home.

"By the help of God and the guidance of the Holy Spirit during the general vacation of the following year I thoroughly accepted the truth. After a few weeks of my stay in Manila I returned to Camiling for

baptism. I was baptized by J. O. Afenir June 2, 1925.

"This same year I went to our college to take a true Christian education and good preparation for God's work."

Basilio Negrillo was in California, where hundreds of Filipinos go every year to better their fortunes, when he got hold of an Adventist book. He writes:

"When I was in California, I learned in our book, 'Heralds of the Morning,' that Seventh-day Adventists are keeping the true way going to Jesus. After reading and meditating on the word of this book, 'Heralds of the Morning,' I began to keep the truth or Sabbath day of the Lord. So I was converted by reading our book, which was sold by the colporteur last May 26, 1924, in California.

"Wherefore, beloved brethren in Christ, I am willing to go and sell our books such as the colporteur who gave the book that I have learned the truth.

"This work of colporteur now I am glad indeed to do, because of what Isaiah says. (See Isa. 52:7; also Rom. 10:15; John 15:16; and Mark 4:20.)"

There are in the States fully 10,000 Filipinos. A majority of these are energetic young men of the most hopeful class. It is the ambitious ones who get together enough money to pay their fare, buy a suit of dark clothes and a new straw suitcase, and fare forth to the "Land of Promise." Here and there one of this army of young men comes in contact with our people in the States, but it seems as if there should be many.

The director of the Northern Luzon Mission recently took a census in his territory, and found that 200 members of his flock had gone to Hawaii or America. What they are doing or how stanchly they are standing it is impossible on this side of the Pacific to determine. But they are in your country.

There may be Filipinos around you, in your community or in your neighborhood. Acquaintance with them may prove to be well worth cultivating. Unless the disposition of your Filipino neighbor has suffered a change by the long trip from Manila to San Francisco or Seattle, you will find him one of the most courteous and charming of people, versatile and unprejudiced.

If the response which is met by the workers, both foreign and native, in the Philippines is any criterion by which work among these same people outside their own country may be judged, then the prospects are bright for those who make the effort.

Columbus, Ohio

BY A. A. CONE

Two weeks before the Week of Sacrifice, this opportunity for showing our love for God and His cause was set very definitely before the Columbus church, and an earnest appeal was made to the end that all the members begin at once to make sacrifices daily that would result in an offering at the end of the Week of Sacrifice representing real "sacrifice" on the part of each one. A return to the spirit of the early days of this message was urged, when even the children were taught to make little sacrifices, placing the money thus saved in "self-denial boxes," that they too might have an offering to bring before the Lord.

This appeal met with a hearty response, and the offering for the Week of Sacrifice amounted to \$301.25 cash, besides a number of pledges which are to be paid next week. A number were away on their Thanksgiving vacation who will also swell this amount by their gifts when they return. The actual cash received is more than double the amount given last year in the Week of Sacrifice. This, we believe, is evidence of a spiritual awakening to a more profound sense of our obligation to arise and finish the work committed to us.

Gleanings From the Field

At the close of the Week of Prayer held in Maplewood Academy, Hutchinson, Minn., six young men and six young women were baptized.

Forty-two persons were recently baptized in Tunapuna, Trinidad, as the result of the tabernacle effort conducted by G. A. Coon and his associates. Another baptismal class has already been formed.

An invalid sister was among the five recently baptized on the Cayman Islands. Being unable to walk, she was carried to the water's edge in a rocking chair, baptized, and carried back home as quickly as possible. The church membership on those islands now stands at twenty-five.

THE *Australasian Record* of Nov. 4, 1929, reports the organization of the first Seventh-day Adventist leper church at the Malamulo Mission, Africa. "By a little stream of water, under the trees, an outdoor meeting was held recently, when eight converts went down into the watery grave, signifying that the leprosy of sin had been washed from their hearts. Deacons were ordained, and the new believers organized into a church."

A LIVELY church at Darliston, Jamaica, has recently added twelve members by baptism, and is conducting a new baptismal class. Twelve others were baptized at St. Andrew, ten at Everton Park, and eight at Brittonville, all in the Jamaica Conference in recent weeks.

A NOTE from J. H. Meier in the December *South American Bulletin* says: "Fifteen are rejoicing in the truth as a direct result of the colporteur work. The other day I visited a family in Rosario, Argentina who had accepted the Sabbath, not knowing that there were any others in Rosario who kept the Sabbath. They had bought 'The Great Controversy' and read themselves into the truth. They are waiting for baptism."

Victories of Faith Revealed

(Concluded from page 15)

to judge us like all the nations." 1 Sam. 8:5. The instruction of Jehovah to Samuel concerning this matter is of great significance: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not be King over them." Verse 7. In their dependence upon the material and the visible, the people had lost their fellowship with their invisible Leader, and so they insisted upon the appointment of a visible king, "that we also may be like all the nations." Verse 20.

This was the first step in a long path of apostasy which led finally to the rejection of Jesus, the Messianic King, when He was visibly manifested among the people. The echo of the cry, "Make us a king," was heard in the reply of the chief priests to the question of Pilate, "Shall I crucify your King?" when they said, "We have no king but Cæsar." John 19:15. Thus early was Israel's rejection of the Messiah foreshadowed.

In response to the demand of the people and in harmony with the instruction of Jehovah, Samuel anointed Saul, the son of Kish, to be king over Israel. The main features of the reign of Saul are easily told. He did not trust and wait for Jehovah, but took things into his own hands. This came to a climax in the matter of his campaign against the Amalekites, when he openly disobeyed the command of Jehovah, and the kingdom was taken from him. The words of Samuel to Saul at that time have been preserved for our instruction: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the

fat of rams." 1 Sam. 15:22. The faith which is pleasing to God is the faith which is manifested in obedience.

Under divine guidance David, the shepherd boy, the youngest of the sons of Jesse, was anointed as the successor of Saul, but Saul did not abdicate, and David passed through a variety of trying experiences before he actually received the kingdom. He became a fugitive, and was hunted like a criminal, and yet he refused to retaliate. He waited patiently for Jehovah, and maintained that humility of spirit which was his best preparation to become ruler over Israel. In all this it is clear that David was a type of Christ who "came unto His own, and they that were His own received Him not" (John 1:11), who "was despised, and rejected of men" (Isa. 53:3), who was persecuted and charged with the crime of treason (Luke 23:2), although the kingdom rightfully belonged to Him. So clear and so complete is this parallelism that Christ declares Himself to be the Good Shepherd (John 10:11), and the future King of restored Israel is designated by the name of David. Eze. 34:23, 24.

Appointments and Notices

ADDRESS WANTED

A brother wishes to know the whereabouts of Brother David Rodney, who was elder of the S. D. A. church at Herren, Ill., in 1909, for he wishes him to assist in a tent effort this summer. Address Box 561, Wink, Tex.

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 friends will report to us the names of any using free literature for personal gain or advantage.

G. H. Clark, 727 Jamison Ave., Roanoke, Va., desires a continuous supply of Present Truth, Signs, Watchman, and tracts.

M. M. Young, Beaumont, Tex., is desirous of receiving copies of the Review and Herald and other message-filled publications for missionary work among the colored people of his city.

REQUESTS FOR PRAYER

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

A Minnesota sister asks prayer that she may be healed of various ills.

Prayer is requested for two Seventh-day Adventist sisters who have fallen into Spiritualism.

From Wyoming comes the request to pray for two dear ones, that they may be restored to health.

An Oregon sister desires others of like faith to unite with her in prayer for victory over certain temptations.

An earnest request comes from Arkansas for prayer that a sister and her brother who are readers of the Review may be converted.

Prayer for her five sons, two of whom have given up the truth, is requested by a sister in Tennessee.

A brother in Michigan requests prayer that his father may accept the truth before he gets too old to understand it, and also for the conversion of his sisters and brothers.

An Arkansas sister desires prayer for the conversion of her son and his wife, who are prejudiced against the truth; and that her own sight may be restored so she can work in the cause.

An Oklahoma sister desires prayer that she may be able to dispose of some property to God's glory; also that another sister may be relieved of distress of mind in regard to her son.

A mother of nine children, of whom only the youngest is with her in the truth, requests prayer for their conversion; also for her husband, who believes the truth, but lacks the will power to give up tobacco.

A troubled sister in California asks prayer for the restoration of her health, and that she may be united with her daughter, whom she has not seen for many years, also for the healing and reclamation of her son.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Monday, February 24, 1930, at 7 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
C. C. Pulver, Sec.

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 9 a. m., February 24, 1930. The object of the meeting is to elect trustees, and to attend to other matters which should properly come before the membership of the association.

The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the board of directors of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

F. H. Robbins, Pres.
R. L. Walin, Sec.

T. H. Zakarian writes us from Fresno, Calif., under date of Dec. 29, 1929, that he has recently taken out citizenship papers in the United States of America, and in connection with that has effected a change of his name to T. A. Zachary.

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.

Degroot.—Amalia Degroot was born Feb. 4, 1867; and died at Detroit, Mich., Dec. 25, 1929.

Kelly.—Mrs. Lydia Kelly was born in Canada, Dec. 6, 1836; and died at Watertown, N. Y., Dec. 29, 1929.

Boo.—Leona Cecilia Boo was born in Chicago, Ill., Feb. 11, 1888; and died at the same place Dec. 1, 1929.

Copenhaver.—Mrs. Mary M. Copenhaver was born in Shenandoah County, Virginia, Feb. 28, 1848; and died Nov. 21, 1929.

Perkins.—Robert E. Perkins, Jr., was born in Atlantic City, N. J., June 20, 1921; and died at Richmond, Va., Jan. 4, 1930.

Thurston.—Alexander M. Thurston was born in Georgia, Jan. 19, 1858; and died in Fort Smith, Ark., Dec. 22, 1929.

Lindstrom.—Mrs. Matilda A. Lindstrom, née Lindberg, was born in Orebro, Sweden, Nov. 30, 1841; and died near Village Creek, Iowa, Aug. 26, 1929.

Warden.—Mrs. Maude E. Warden, wife of Dr. L. M. Warden, was born in Hutchinson, Kans., in October, 1887; and died in Little Rock, Ark., Dec. 31, 1929.

Teeters.—Mrs. Elizabeth Teeters, née Phelps, was born in Watseka, Ill., in August, 1845; and died in Los Angeles, Calif. Burial took place Dec. 30, 1929.

Collins.—Gilbert Carter Collins was born at Allegan, Mich., Nov. 4, 1873; and died in Bellingham, Wash., Dec. 9, 1929.

(Lake Union Herald please copy.)

Quackenbush.—William L. Quackenbush was born in New York City, Oct. 4, 1834; and died in Brooklyn, N. Y., Dec. 7, 1929. Three daughters, two sons, and a number of grandchildren mourn.

Laud.—John Thomas Laud was born in Wicomico County, Maryland, Jan. 4, 1859; and died in Salisbury, Md., Jan. 4, 1930. His wife, seven children, and two brothers mourn their loss.

Shetlock.—Mrs. Emma Barthelsen Shetlock was born at Yorkville, Wis.; and died at Chicago, Ill., December, 1929. Her daughter, seven brothers, and two sisters are left to mourn.

Carpenter.—John B. Carpenter was born in Rhode Island, Feb. 18, 1846; and died near Wakekeny, Kans., Dec. 30, 1929. He was a faithful Seventh-day Adventist for more than forty years.

Allee.—Albert Marion Allee was born in La Fayette, Ind., in 1856; and died in Roswell, N. Mex., Jan. 6, 1930. He is survived by his wife and five daughters; also one brother and one sister.

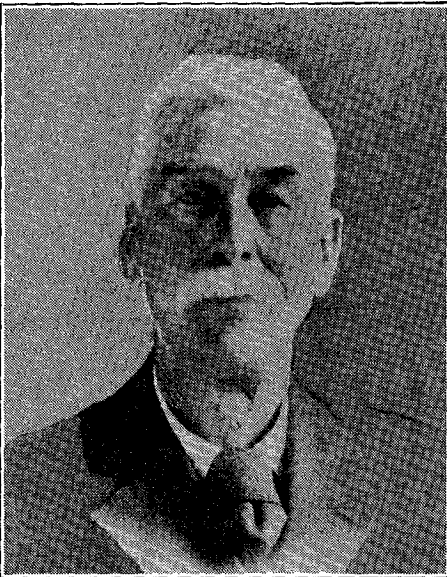
Burgess.—Mrs. G. L. Burgess, née Letzinger, was born in Grafton, W. Va., Nov. 11, 1873; and was killed by an accident in Kansas City, Mo., Dec. 17, 1929. Her husband, three sons, two daughters, and three sisters survive.

Norwood.—G. E. Norwood was born May 30, 1850; and died in Little Rock, Ark., Jan. 4, 1930. He was the father of William Norwood, who died a few years ago while president of the Western Oregon Conference; and also the grandfather of Noel Kinzer, who is on his way as a missionary to Colombia, South America.

White.—John B. White was born at Durand, Ill., Sept. 20, 1869; and died at Campion, near Loveland, Colo., Dec. 15, 1929. For more than thirty years Professor White had engaged in the teaching profession. He had served as principal of three of our academies for a number of years, namely, Strode Academy at Oswego, Kans.; Campion Academy, Loveland, Colo.; and Jaroso Academy, Jaroso, Colo. His devoted wife and three daughters mourn. One of his daughters, Mrs. Cora Olive Minner, is a missionary in Bolivia, South America. M. L. Rice.

Moon.—Arthur Moon was born in Minnesota Aug. 1, 1866. His parents were Quakers. He accepted the Seventh-day Adventist faith in Mankato at the age of eighteen, and has since lived a consistent and practical Christian life. He died at Sanitarium, Calif., Oct. 6, 1929. Brother Moon was a student at Battle Creek College as late as 1892. There he was joined in marriage to Miss Mary Knowlton. To them were born two children, a daughter (deceased) and a son, Robert. It was about thirty years ago that Brother Moon entered the gospel ministry in Minnesota, and has since served the cause in Idaho and Oregon. He was in poor health for many years, but suffered patiently and cheerfully, always kind, always ready to serve to the best of his ability and often beyond his physical strength. Funeral services were conducted by E. H. Emmerson, B. P. Hoffman, and the writer. J. R. Patterson.

Swayze.—W. S. Swayze was born in London, Canada, April 12, 1848; and died in Los Angeles, Calif., Dec. 22, 1929. He accepted present truth in California in 1873, under the labors of W. M. Healey, and was married in



Dr. W. S. Swayze

1885 to Alice Morrison, a sister of Mrs. Healey. They graduated in medicine together in San Francisco in 1895, and the following year began work in Mexico as self-supporting medical missionaries. There they rendered valuable service to the cause, and won the respect of many of the leading officials and business men. After more than a quarter of a century of faithful service, they were obliged to lay down the work in 1922, because of advancing years and failing health. On leaving Mexico, they dedicated to the cause their home and offices in Guadalajara, fully equipped for medical and treatment room work. He was a staunch soldier of the cross, and died in full assurance of a part in the first resurrection, leaving his faithful wife to mourn her loss, but with becoming resignation. R. W. Parmele.

Chapman.—Harry E. Chapman was born in Petaluma, Calif., Sept. 17, 1862; and died at Sanitarium, Calif., Nov. 28, 1929. His father crossed the plains to California in 1852, finally settling with his young wife in Petaluma, where the family heard the message presented by J. N. Loughborough, in the first series of meetings ever held in this State. Brother Chapman served for many years, not only in the Petaluma church, but later in the Sanitarium church, as elder, deacon, church treasurer, etc. He leaves two daughters, one brother, and two sisters.

Peterson.—Fred F. Peterson was born at Green Bay, Wis., March 20, 1869; and died in Plainfield, Wis., Sept. 10, 1929. At an early age he accepted the Seventh-day Adventist faith, and at the age of twenty-one entered the ministry, giving faithful service to the cause he loved for twenty-five years. His wife, three sons, five daughters, his mother, one brother, and one sister are left to mourn.

Butterfield.—Mrs. Mamie I. Butterfield, née Bovee, was born near Burlington, Mich., Jan. 19, 1875; and died at Los Angeles, Calif., Jan. 4, 1930. Her mother, Eliza Waggoner Bovee, was one of the workers in the Review office when the paper was first published in Battle Creek. Mrs. Butterfield leaves to mourn, her husband, three brothers, two nieces, and three nephews.

Howard.—Mrs. Caroline Howard was born in Rhode Island; and died in Paradise Valley, Calif., Jan. 2, 1930, in her eightieth year.

Payne.—Mrs. Olive Vasbury Payne was born in Wisconsin, Oct. 20, 1855; and died at Albia, Iowa, Dec. 19, 1929. Three brothers, two sisters, and two daughters are left to mourn their loss.

Willson.—Lewis Willson was born in New York, Sept. 12, 1845; and died at Los Angeles, Calif., Dec. 5, 1929. For a period of three years he was the superintendent of our mission in Des Moines, Iowa.

Moon.—Mrs. Carrie Rachel Moon, née Boyd, was born at Lyme, N. H., July 2, 1858; and died at Medford, Oreg., Dec. 11, 1929. She was the ninth child of a family of eleven, one of whom was C. L. Boyd, who was at one time president of the conference that then extended from California to Canada.

In 1879 she was married to Frank B. King, to which union were born three children. In 1891 Mr. King died. In 1892 she felt that she must give her children the Christian education that her husband and she had been planning before his death. Refusing the principalship of the Lynden, Wash., public school, she placed her children in Mount Vernon Academy, Mt. Vernon, Ohio, where she taught for six years. Later she was secretary of the Sabbath school and young people's departments in California for a number of years.

She left this work in 1911 to become the wife of Elder Allen Moon, who was then president of the Lake Union Conference. From then until 1918 they worked heart and hand together. In that year she and Elder Moon moved to Oregon, where they lived until his death in 1928.

Services were conducted in Medford, Oreg., and in Lynden, Wash., where she was buried beside her husband, Elder Moon.

Osborn.—Rosalie and Maxine Osborn, mother and daughter, died on the early morning of December 20, as the result of an automobile collision. Mrs. Rosalie Osborn, née Sorenson, was born near Newberg, Oreg., March 22, 1882. Having been reared in the message, at the age of fifteen she gave her heart to the Lord. She was graduated from the Nurses' Training Course at the St. Helena Sanitarium in 1904, and the following year was united in marriage to N. L. Osborn. They have since resided at Loma Linda and Los Angeles, Calif., where Brother Osborn has been engaged in X-ray work. To them were born twin daughters on July 12, 1910, Maxine and Audine. Brother and Sister Osborn were bringing the daughters home from Pacific Union College to spend the holiday vacation, with two other young lady students and their little adopted daughter in the car, when they collided with a truck stopped on the pavement without lights, and a large buss from the rear then collided with them. The lives of Sister Osborn and Maxine and one of the other students were snuffed out, and the rest of the occupants of the car received serious injuries. On December 26 Sister Osborn and Maxine were laid to rest in Forest Lawn Cemetery, with fully one thousand sympathizing friends attending, Elders Warren, Burden, Fulton, Farnsworth, Brodersen, and the writer taking part in the funeral service. Their Christian experience was bright, and we fully believe they will come forth in the first resurrection. Brother Osborn, Audine (the other twin), and two daughters, Gwendolin and little Shirley, four sisters and one brother of Sister Osborn are the immediate relatives who are left to mourn.

R. W. Parmele.

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 FEBRUARY 6, 1930 No. 6

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

TERMS: IN ADVANCE

One Year\$2.50 Three Years\$7.00
Two Years 4.75 Six Months 1.40

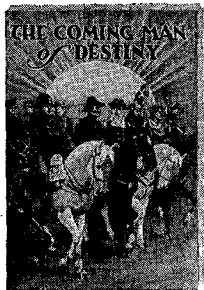
No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

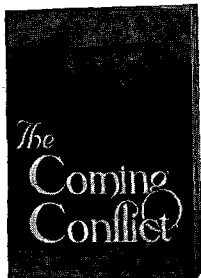
GOOD S.D.A. BOOKS

Books on the Coming of Christ



COMING MAN OF DESTINY
By J. L. Shuler
Price, 25 cents

CIVILIZATION'S LAST STAND
By L. E. Froom
Price, 25 cents

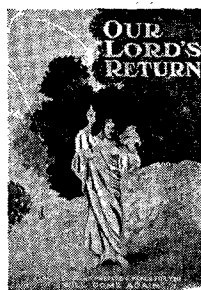


COMING CONFLICT
By J. L. Shuler
Price, 25 cents



TWELVE GREAT SIGNS
By C. B. Haynes
Price, 25 cents

HOPE OF THE WORLD
By A. L. Baker
Cloth, \$4



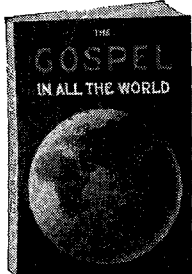
OUR LORD'S RETURN
By C. B. Haynes
Price, 25 cents



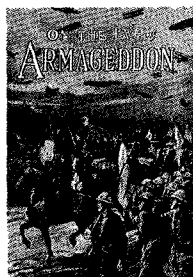
HOUR OF GOD'S JUDGMENT
By F. C. Gilbert
Price, 25 cents



CURE FOR CRIME
By F. C. Gilbert
Price, 25 cents



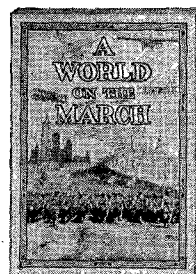
GOSPEL IN ALL THE WORLD
By W. A. Spicer
Price, 25 cents



ON THE EVE OF ARMAGEDDON
By C. B. Haynes
Price, 25 cents



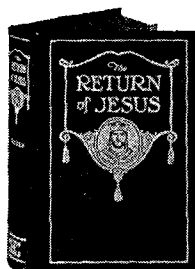
WHAT IS COMING?
By C. B. Haynes
Price, 25 cents



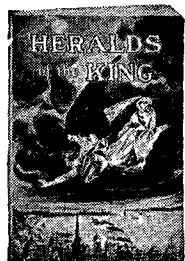
WORLD ON THE MARCH
By L. K. Dickson
Price, 25 cents



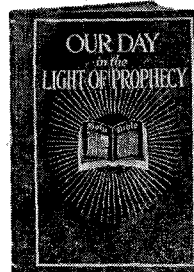
FACING THE CRISIS
By F. M. Wilcox
Price, 25 cents



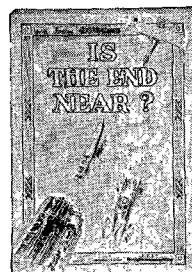
RETURN OF JESUS
By C. B. Haynes
Cloth, \$3



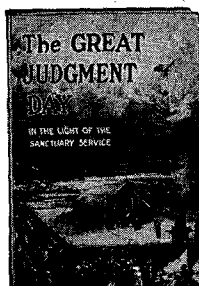
HERALDS OF THE KING
By C. P. Bollman
Price, 25 cents



OUR DAY
By W. A. Spicer
Cloth, \$3



IS THE END NEAR?
By J. L. Shuler
Price, 25 cents



GREAT JUDGMENT DAY
By J. L. Shuler
Price, 25 cents

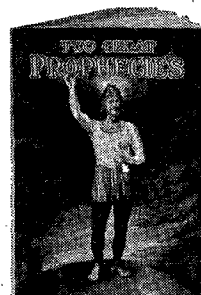
OUR TIMES
By C. B. Haynes
Cloth, \$4

MATTHEW 24
Price, 10 cents

TRACTS

Leaves of Autumn, Nos. 3, 4, 7, 9, 11, 15, 20.
Bible Truth Series, Nos. 10, 11, 12, 13, 14.
Family Bible Teacher, Nos. 3, 4, 5, 10, 12, 21.
Your Bible Says Series, Nos. 2, 3, 4, 5, 10.

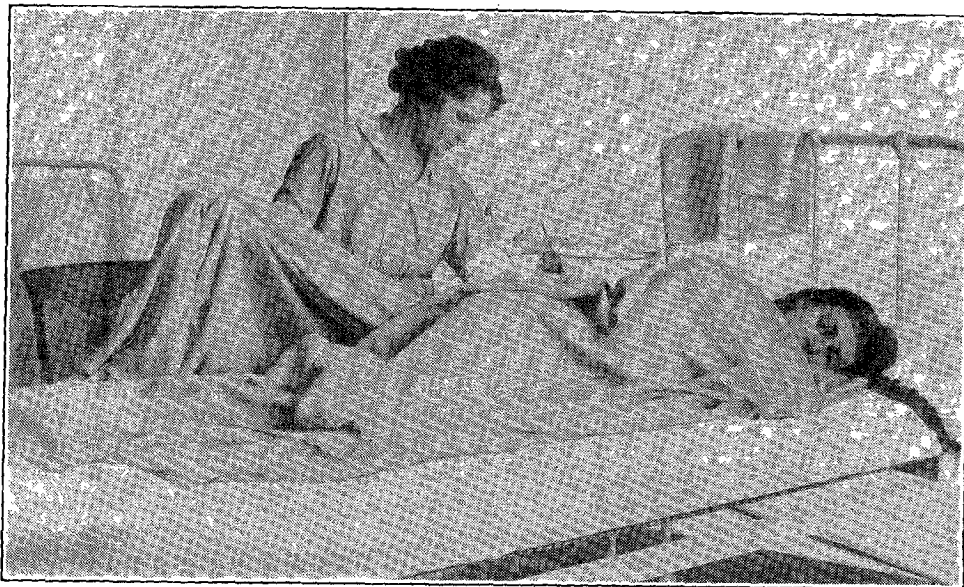
GREAT CONTROVERSY
By Mrs. E. G. White
Trade edition, cloth, \$2.25



TWO GREAT PROPHECIES
By W. A. Spicer
Price, 25 cents

You can secure any of this literature through your
Book and Bible House. Prices higher in Canada.
REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.

READ the MARCH *Life and Health*



Can You Give Simple Treatments?

Simple Remedies in Treating Diseases

BY D. H. KRESS, M. D.

Tells of the efficacy of water for simple treatments of the sick that any careful housewife may use, both in her home and in the community, and thus increase her efficiency and usefulness.

All-of-the-Wheat Bread

BY G. H. HEALD, M. D.

An enlightening article on this very important food and other breads.

Vegetable Dishes Tastefully Prepared

BY G. E. CORNFORTH.

From his many years of experience as a chef and health lecturer, Mr. Cornforth has here offered some very useful information for the preparation of vegetables for the table in a way that is both attractive and tasty, and has supplemented his article with many excellent recipes.

Don't Be a Food Faddist

BY LOUIS A. HANSEN.

In this age when food faddists are innumerable, it is good to read this article, and see if we are unbalanced in our ideas of food. We cannot afford to be on the "wrong track" when it comes to our food.

Good Teeth : How to Have Them

BY NINA M. MUNSON, R. N.

Every mother will find this interesting subject made very clear both in type and by the use of instructive illustrations.

Rates to Colporteurs,
four cents each in
quantities of ten or
more ordered at one
time.

Order of Your Book and Bible House, or of the

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



WASHINGTON, D. C., FEBRUARY 6, 1930

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS
A. G. DANIELLS O. MONTGOMERY J. L. SHAW
C. K. MEYER B. E. BEDDOE E. KOTZ
I. H. EVANS L. H. CHRISTIAN C. H. WATSON
J. L. MCELHANY W. H. BRANSON E. E. ANDROSS
C. B. HAYNES A. W. CORMACK H. F. SCHUBERTH
A. V. OLSON

CIRCULATION MANAGER L. W. GRAHAM

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

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

A. A. DAVIS, superintendent of the Cuban Mission, writes under date of January 14: "In spite of the great financial depression, the Lord is blessing our work in every way. During the year that has just closed we baptized the largest number ever baptized in one year, and our tithes and offerings have come in remarkably well."

✽ ✽

WE direct attention to the short series of articles beginning in this number of the REVIEW from the pen of A. G. Daniells. Elder Daniells deals with the relation of Mrs. E. G. White to the question of "The Shut Door and the Close of Probation." We believe that these articles will be followed with interest on the part of all.

✽ ✽

Courtesies of the Railroads

As a denomination we are greatly indebted to the railroads in this country, especially for largely reducing costs of transportation. All ordained ministers may have clergy certificates allowing them to travel, in some sections of the country, at one-half fare and in other sections at two-thirds the regular fare. In addition to this, union and local conference presidents and some departmental workers have annual passes, making it possible for them to travel to many places in their fields without charge, except for Pullman. Frequently General Conference representatives cross the continent from Washington to San Francisco, Los Angeles, Portland, and other places, and return, with no charge for the entire journey, except Pullman, which, however, is reduced. It is because of these concessions that workers sometimes make journeys in the in-

terests of the work that otherwise probably would not be made.

We believe we should remember these courtesies when making transportation arrangements for the coming General Conference, for annually many thousands of dollars are saved to our work by these reductions. For this reason, at a recent General Conference Committee meeting, when the mode of travel to the General Conference in San Francisco was under consideration, the following action was passed, with the suggestion that it be published in this paper:

"Voted, That we recommend to our delegates and others attending the General Conference from the headquarters office and from Eastern and Central regions especially, to plan, so far as consistent, to make the journey by rail, in order to allow us to cooperate with the railroad companies from whom we receive so many courtesies through the years."

Other advantages of railroad travel across the continent are: safer means of travel and less time required for the journey. We believe our workers and others attending the General Conference will as far as possible patronize the railroads. Of course every local organization should determine, as it chooses the mode of transportation for its workers. The counsel of the General Conference should not be regarded as mandatory. But, as counsel has been asked, it is hereby given.

J. L. SHAW, *Treasurer.*

✽ ✽

Missionary Sailings

MR. AND MRS. J. C. TURNER and daughter, of Nebraska, sailed from New York, January 2, on the S. S. "Caracas," for Venezuela, where Brother Turner will be engaged in Spanish evangelistic work.

Mr. and Mrs. J. B. Ross and little daughter, of Arkansas, sailed from New Orleans, January 4, for Panama, en route to Colombia. Brother Ross has been appointed to the secretary-treasurership of the Colombia-Venezuela Union Mission.

Elder and Mrs. F. W. Johnston and family, of Minnesota, responding to a call to connect with evangelistic work in the British Union Conference, sailed from St. John's, Newfoundland, January 10.

Mr. and Mrs. C. A. Boykin, of Mississippi, sailed from New York on the S. S. "Olympic," January 11, for England, en route to India, where Brother Boykin will take charge of the book work in the South India Union Mission.

Elder and Mrs. V. T. Armstrong and family, returning to Japan from furlough, sailed from San Francisco on the S. S. "Asama Maru," January 15.

Prof. and Mrs. A. W. Peterson and son sailed from New York for Buenos Aires, January 25. Professor Peterson has been educational secretary in the North Pacific Union Conference, and is accepting the call to the secretaryship of the educational, Sabbath school, and Missionary Volunteer departments of the South American Division.

✽ ✽

WRITING from Mexico of blessings upon the work, C. E. Moon, superintendent of the Central Mexican Mission, says: "Our worker in the state of Morelos reports at least 300 believers there, most of them new converts. New openings appear among the Totonaca Indians, and we have a Sabbath school of Aztec Indians."

✽ ✽

Change of Date of General Conference

NOTICE is hereby given that by action of the General Conference Committee the opening of the forty-second session of the General Conference is advanced one day, the first meeting being called Wednesday, May 28, 1930, at 7:30 p. m., in the Auditorium, San Francisco, Calif. The session will close June 12 instead of June 14, as heretofore planned. This change is due to the Committee's desire to adjust the Conference to circumstances unforeseen by the management of the Convention Bureau of San Francisco, whose guests we are for this period.

W. A. SPICER, *Pres.*

E. KOTZ, *Sec.*

✽ ✽

An Appeal to Our Readers

In Behalf of Old-time Publications

THERE is an earnest call at the present time from some of our outlying fields for a complete set of the REVIEW AND HERALD, from the first year of its publication to the present time. The publishers of the REVIEW are unable to supply these calls. We are therefore asking if any of the readers of the REVIEW are in possession of bound or unbound volumes of the REVIEW previous to its publication in Washington, D. C. If so, would you be willing to donate these, or even sell them, for the purpose named above? If you have old-time volumes, or even individual copies of the REVIEW published during the nineteenth century, will you not communicate with the editor of the REVIEW?