

The Advent Sabbath
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Mt. Sinai and Mt. Calvary

By ASA T. ROBINSON

“By the word ‘cross’ is understood a gibbet made of two pieces of wood put across . . . at the top, as a T. . . . The cross was the punishment of the vilest slaves, and was called a servile punishment.”—*Cruden*.

“God forbid that I should glory, save in the cross of our Lord Jesus Christ.”—*Paul*.

As I gaze upon the cross of Calvary, I seem to see the billows of divine wrath roll over the suffering soul of the Son of God. I seem to hear the Victim say, “I made a way for My people of old through the Red Sea to the Canaan of promise. I am now making a way for My people through the Red Sea of My blood, to the heavenly Canaan. I gave the law amid fire and smoke on Mt. Sinai. Amid awful grandeur I thundered forth My curse against the violator of that law. I am here on Mt. Calvary to honor that law, and to remove the curse from its violator, by taking it upon Myself. Behold My hands, My side, My feet!”

“Be astonished, O ye heavens, at this!” Behold the meeting place of divine justice and divine love! “Mercy and truth are met together; righteousness and peace have kissed each other.”

Wondrous provision, prompted by infinite love! Divine mercy sought to remove the barrier interposed by divine justice. Love is the alpha and the omega of redemption—the love of God to man.

BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

Revelation 20:5

"Is there any authority for the assertion that is confidently made by some, that Revelation 20:5 does not appear in the oldest and best manuscripts?"

We have examined more than a half dozen of the most widely recognized and most up-to-date authorities, and do not find any justification whatever for the claim that this text does not appear in the oldest and best manuscripts. James Moffatt, a Modernist of the Modernists, does not question the authority of this text. Both the American and the English revisions retain it. It appears without question in the Diaglott. It is not absent from the Sinaitic manuscript, as some have asserted. Touching this manuscript discovered in 1859 by Dr. Tischendorf, Sidney Collett says in his book "All About the Bible," "The New Testament is perfect; not a leaf is missing."—Page 27.

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Marring the Corners of the Beard

"In Leviticus 19:27 we read: 'Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.' Are we to understand that this prohibition is still of obligation? If so, just how are we to understand it? The practice of cutting the hair is now universal, and that of shaving the face scarcely less so."

This is a question which certain religious extremists continue to agitate in season and out of season.

The picture copied from Funk and Wagnalls "Standard Bible Dictionary," page 820, article, "Semitic Religions," will assist the reader in understanding the text in question. The same picture appears also in the "International Standard Bible Encyclopedia," article, "Baal."

This encyclopedia tells us that "the Babylonian Bab-Merodach was a sun god, and so too was the Canaanitish Baal, whose full name was Baal-Shemaim, 'lord of heaven.'"

The picture shows this sun god not only with a full beard, but with that beard so rounded and notched as to be suggestive of the source and rays

of light coming forth from the sun.

Now we hold that the prohibition of Leviticus 19:27, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard," was for the purpose of preventing the cutting or trimming of either hair or beard in a manner suggestive of Baal worship.

Why are not those who insist that it is a sin to shave the face, equally strenuous as to the "corners of the head"? Why not insist on the style of hair cut followed by the Puritans three centuries or more ago?

Why is "rounding the corners of the head" and "marring the corners of the beard" spoken of instead of cutting of hair and shaving of the beard, if the primary purpose was



Sun God of the Phœnicians and Canaanites

not to hold back the children of Israel from adopting styles suggestive of sun worship?

Practically all the heathen deities were thought of and spoken of in terms of likeness to human beings. The sun was Baal; the moon was the queen of heaven (see Jer. 7:18; 44:19), frequently represented by the figure of a woman. Many of the planets and stars were worshiped as gods and were represented by human figures. The disk of a planet or the point of light in the case of a star were thought of only as the face from which rays of light emanated; hence the command in the scripture under review. Clearly the purpose of the prohibition was to restrain the children of Israel from such wearing of

the hair or trimming of the beard as might be understood as doing homage to that supreme object of pagan worship, the sun.

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The Besetting Sin

"What is the besetting sin spoken of in Hebrews 12:1? Is it the same with every one, or do some have one besetting sin and others something different?"

In reading the Scriptures we should remember that as originally written the books of the Bible were not divided into chapters and verses as we have them. Read, then, the eleventh chapter of Hebrews, that great chapter in which the author rehearses the evidence of a large number of those whose lives have testified to the power of faith, calling us to lives of like faithfulness, saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Would it not seem that the sin that so easily besets every one, the sin over which all the worthies mentioned in the eleventh chapter triumphed, is unbelief? and is not this the besetting sin against which all are warned?

Unbelief is sin. Speaking of the Spirit, Jesus said: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me." John 16:8, 9. And again, in 1 John 5:10 we read: "He that believeth not God hath made Him a liar."

Now it may be asked, Do we not all have sins into which we fall more frequently and readily than into others? Yes, in a sense that is true; with one it may be quickness of temper, "soon angry;" with another love of this world; with another, impurity; and so on; but are not all these sins, and many others that might be mentioned, due to lack of faith? What saith the Scripture? "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

The sin, then, that is the root of all sin, is unbelief, the sin which doth so easily beset, not one, but all.

The Advent Review and Sabbath Herald

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

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If Christ Should Come Today

THE very large majority of those who will read this article believe that Christ is coming soon. It is this advent hope which has brought into existence this Seventh-day Adventist Church, which has led through all the years to the publication of our general church paper, the REVIEW AND HERALD. It is largely this hope which has made you a Seventh-day Adventist.

We are wondering if it is not proper and fitting that we should raise the question as to what this hope has done for us. The editor puts the question to his own heart personally. What has this hope done for me? What transformation has it wrought in my life? What changes has it made in my life purposes?

Solemn Questions for All to Answer

We put these questions to each and every reader of this paper. Has the advent hope made you a better man or a better woman? Has it developed in you a higher type of Christianity than it has in your neighbors? Is your heart purer and your life holier than when you renounced the world and enrolled yourself as a member of the remnant church? Has association with Jesus made you like Him in character? Have you become meek and gentle? Have you yielded yourself in willing obedience to his yoke? Have you become, in your relation to your fellow men, more generous hearted, less critical of their failings, and more helpful to the weak and faltering? Have the pleasures of the world in your affections been supplanted by the joy of loving communion with the Lord and the inspiration of Christian service? Has the sordid, selfish appeal of worldly gain given place to a love for poor, lost humanity, so that you count yourself as God's steward and consider that the means intrusted to your hands are to be used for the good of your fellow men?

We are glad to be able to believe that there are a very large number of those who read these words in

whose lives there has been a marked growth in grace. They may not be able to discern it. They might not be able to answer affirmatively the questions we have propounded. As they look at their own efforts and their own Christian experience, it may seem to them that they have made crooked paths, and that they are even now following the Lord afar off. In a relative sense this may be true; and yet it is our privilege after all, by the aid of the Spirit of God, to determine the motives of our hearts and to take account of the purposes that are shaping our lives.

We recognize that the closer is our communion with the Master, the more we will recognize His holiness and perfection and our own unworthiness. And so after all we do not believe that our progress should be measured so much by comparing our experience today with that of yesterday, as by determining our growing love for the Lord Jesus and our growing love for our brethren. We believe that this growing love constitutes the greatest test of real progress. Love for the Lord will lead to obedience to His precepts, it will lead to sacrifice and toil; and love for mankind will lead us to do the same for them, because we will see in them the Lord Jesus Christ and recognize that ministry to them is ministry to Him.

This love dominating the life will enable its possessor to look up in the day of the Lord's appearing and say with glad acclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

Living for Self

On the other hand, there is a class in the church regarding whom we do not feel so certain. We wonder if there is being wrought in their lives that change and transformation which

God designs. We are thinking of some who demonstrate even to the most casual observer that their affections are fixed upon the things of this world instead of the things of eternity. Self and selfish pleasure and gratification are uppermost in their minds. They are living to please themselves instead of the Lord who gave His life for their salvation. Their chief objective appears to be the creation of a competence for future years, the erection of a beautiful home, the attainment of a business position with good salary, the attainment of a higher plane of social life. Their conversation betrays the motives and purposes that possess them. Their conversation for the most part is about their farms, their stock, their automobile, their plans for building, the party of pleasure they last attended, the thrilling picture display they saw in the movies.

Some of this class, perchance, may read these words. We appeal to you. Are you prepared for the coming of the Lord? If the Lord should come today, if this day witnessed the close of your probation, the end of your life, would you be prepared to render your account and have your case called before the heavenly tribunal of judgment? The Lord will not come today. This may not be your last day of life, but it is inevitable that Christ will come sometime, and we believe with all our heart, speedily. When He comes, will you be ready to meet Him? When will you put yourself into the way of preparation? When will you begin to think seriously of God and of eternity? When will you begin to subordinate the things of time and of sense in your estimation to the things that are to be revealed? And do you think that continued pursuit of the way of carelessness and indifference will make you any more ready to turn your feet into the path of life? If so, then you are harboring the deception of the enemy, who is seeking to lull you into

the sleep of carnal security until you are lost and lost forever.

And if the Lord does not come to-day, or tomorrow, this year, or even next year, you have no assurance of continued life upon which you may safely build. These are days of violence, of disaster, of accident, of death. Every man every day takes his life in his hands, not knowing when that life may be cut short. If he lives, he lives of God's mercy; if he is preserved, he is preserved by the watchcare of angels. Recognizing this, how faithful we should be in improving present opportunity. Today is the day of salvation. "Today if ye will hear His voice, harden not your heart."

In Christ the Lord there is to be found joy and peace and rest. We can face any future, risk any hazard, with the wisdom which His Spirit will give, with the joy which His presence will impart. And this is the refuge of the child of God in the days of gathering trouble on every side. As did Israel in the land of Goshen, in the midst of Egyptian darkness, we may have light in our dwellings when the storms of the last days gather blackness. We may have that peace which passeth all understanding, which comes in the joy of communion, from the indwelling Christ. We may find refuge in prayer from the turmoil and distractions around us. We may hope in God when despair is seizing upon mankind in general. This is the atmosphere of grace which the Spirit of God will create around us. This is the hope He will set before us. This is the joy that He will impart to our longing hearts.

An Appeal to Reason

The appeal of God today is not one of sentiment, it is an appeal to our reason. He says, "Come now, and let us reason together, saith the Lord." It is an appeal to our judgment, an appeal to every one of us to do the best we know. We cannot do less than this and be faultless. And this we cannot do in our own strength; but in God's grace we may live up to that sense of right which He has implanted in our hearts, that standard of right which He has enjoined in His word.

May God enable every reader of this paper to do the best he knows every day of his life. And if in an evil hour we fall, let us return with full purpose of heart, confessing our wrong and learning lessons from our experience, to go on with renewed consecration and with a new hold upon God for the attainment of His high and holy purpose in our existence.

F. M. W.

Are You a Sick Member of the Flock?

BRUCE BARTON tells of the almost uncanny power which some of the shepherds in various countries have over their sheep. Each sheep has its individual name, and will leave the flock in response to the call of the shepherd.

A visitor in Scotland, noticing this common occurrence, requested of one shepherd that he might try calling the sheep. To this the shepherd assented. Not a single sheep responded to the call. "Don't be discouraged," said the shepherd, "try again. Maybe there is a sick one in the flock that will listen to you. When sheep are healthy, they will follow only the shepherd, but a sick sheep will go off after anybody."

This is a striking example of the response of the members of Christ's flock to His call and to the call of

strangers. Of His sheep Christ declares, "I am the good shepherd, and know My sheep, and am known of Mine." When we know Christ, we shall not follow the voice of a stranger. Only as we become diseased in heart and in mind will we listen to a strange voice. When the conscience becomes seared and the spiritual hearing dull, then it is that we mistake the voice of a stranger for the voice of the Master.

What shepherd are we following, the true or the false? F. M. W.

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"It is one thing to begin well, and another thing to end well. The psalmist promises to keep God's law 'unto the end.' Jesus never promised salvation to those who begin well, but to those who end well. 'He that shall endure unto the end, the same shall be saved.'"

Starlight and Raindrops

By DR. AMY R. HUMPHREY

"THE forget-me-nots of the angels," so a great poet said
Of the stars that shine above us in the night skies overhead.
I wonder as I watch them there in undimmed luster bright,
How we could see their beauty but for the darkened night.

The day brings wealth of color, bird carols lilting free,
The hum of insects flying, the buzz of honeybee,
The noise of human toilers, the conflict and the strife,
And all the grand endeavor, our part in Christian life.

But when the night shades gather and nature's voices still,
Save for the chirping cricket and mournful whippoorwill,
The hylas in the marshes, the pipers in the trees,
The night bird softly calling, the cool, refreshing breeze,

It seems to me the evening, and after it the night,
Is God's most gracious blessing that we may see the light,
Not of our human striving, accomplishment, and gain,
But His great purpose shining in starlight and in rain.

Rain gives to grass and flowers and every living thing
New growth and life abundant—'tis this the showers bring.
But clouds precede the raindrops, the darkness settles round,
The thunder crashes loudly, a fearsome, awful sound.

The stars shine out the brightest, not in the evening light,
But when the sun has vanished from keenest mortal sight.

And even when the moonbeams reflect the sun's bright ray,
The stars have lessened beauty—'tis but a paler day.

But when a moonless midnight, away from city glare,
Shines down on me in clearness in frosty mountain air,
I think I see the outskirts, the shining courts afar,
That lead me to the kingdom—I go from star to star,

I see the "suns and systems" that circle round His throne,
I see the glory shining from heaven to His own,
I see the brightest glory, "the bright and morning star;"
He knows the stars by number, and where His children are.

Then shall I spurn the hardship, the darkness, and the pain
That come to all God's children, as starlight and as rain?
Ah, no! I'll know the darkness is but God's veil to me;
His stars will shine the brighter if only I will see.

So come with me at evening and watch the stars come through
As darkness gathers round us—gone from our sight the blue.
Starbeams are faint and ghostly in pleasant evening light,
But now see how they glitter, as swiftly falls the night.

'Tis thus with God's great message, His truths to men on earth,
It takes the deepest darkness to show how great their worth.
What though the darkness gather, though gross the darkness be,
Look up, O pilgrim strangers! God's starlight you will see.

Contributed Articles

Sacrificial Giving Needed for Midsummer Offering

By C. H. WATSON

MORE than fifty years of foreign missionary effort on the part of our home churches have passed by. And what a wonderful record of accomplishment those years have made! Wider and wider have the circles of our influence become, until now they are making themselves felt in all parts of the inhabited earth. Each year has marked definite growth and positive advancement. Often retreat has seemed to be inevitable, but always in every crisis the devotion of the home church has come speedily to the threatened position and turned the possibility of defeat into victory and advance. Under the blessing of the Lord such a record has been made possible by the fact that our church in all countries is a unit, making articulate its devotion and purpose through the General Conference Foreign Mission Board.

Year by year that board of world missions, especially at its Fall Council sessions, is called upon to deal, not with the past, but with the present and

the immediate future. It measures present needs and present demands. It surveys immediate possibilities and seeks to make possible their development. It counts up income and expenditure as they are in the present, as they will be, or as they ought to be in the immediate future. To balance income and expenditure in the light of the needs of the work and the capacity of the home church to give, is the great task of the board. It is always endeavoring to stimulate giving, and it is forever trying to spend wisely and sufficiently, yet with proper restraint.

Its duty to stimulate the giving of the church is continual, and is being carried forward in almost every plan for the life of the church throughout the entire year. By the success that is obtained in stimulating gifts, the amount available for spending is determined. On the other hand, the responsibility of the board to balance expenditures with income is met almost wholly at the annual Fall Coun-

cil, when the yearly budget is considered and authorized for the whole world. At that time the income is estimated, and the requests for expenditures are considered. Authorizations for expenditures thus requested are never allowed in excess of the estimated income, and thus the board keeps its expense budget in balance with its income. While this is, perhaps, the best plan that human thought has yet devised for properly controlling the disbursement of large sums in all parts of the world, it does not entirely eliminate the possibility of the board's being in deficit in any one year. The element of risk, though slight, and infrequent in its occurrence, remains while the annual expenditures must be made on the basis of estimated income rather than on income already received. The risk, however, is made apparent only in a year when unanticipated shrinkage of income is met.

Always this task of adjusting expenditure with income has been grave and difficult. There always are so many calls from the mission fields for expenditure that widens surely, if not dramatically. And shall we turn a deaf ear to these earnest pleas?

The coming Fall Council will bring us to this task faced by unusual difficulties and gravities. The requests for increased expenditures are unusually large and urgent. At the same time there are sure signs of difficult finances at home. We are in a period of deflation, where we have less money to spend. For the first four months of the present year the board is \$40,000 behind its estimated income from the Sixty-cent-a-week Fund. The expenditures of 1929 exceeded the income received by \$160,000. Thus if the income for the remainder of this year shows no further shrinkage, we will be required to plan for larger efforts, while in reality we are \$200,000 short of the amount required to sustain the normal demands of the work throughout the world field. It is a good many years since the board faced a similar situation. At that time, when the facts became known to our home church membership, they rallied to the call for more means, and sent into the treasury all that was required to turn threatened retreat into advance.

At that time, while the board sought by all means to adjust its expendi-

Action Taken at the Recent General Conference Relative to Mission Funds

THE officers of the General Conference, in earnest and prayerful counsel together concerning the situation that confronts us in the operation of our far-flung missionary enterprises, feel that the situation demands their coming before this delegate body with the following statement concerning the peril we face, and the steps they feel will avoid discouraging retrenchment in the fields which, under the providences of God, we have occupied.

There has been given for the Sixty-cent-a-week Fund this year \$513,577.23, which is \$29,653.87 less than the amount given for the same period last year. When it is remembered that in 1929 the appropriations were \$167,309.17 in excess of the receipts of mission offerings for the year, it will easily be realized that the newly elected officers of the incoming administration feel they must immediately place in the hands of the delegates the peril of the present situation. Knowing that there is deliverance in prayer, we would recommend [Recommendations one and two deal with the special offering for the closing Sabbath of the General Conference, when such a generous contribution was made. Then follow the recommendations concerning the coming Midsummer Offering:]

3. That we aim to secure at least an average in the North American Division of a dollar per member for the Midsummer Offering, and that a special appeal be sent by C. H. Watson, the President of the General Conference, to the constituency in this connection.

4. That our people throughout the entire world field be urged to cooperate with us in securing a large Midsummer Offering, and that wherever this appeal cannot reach a division field before the Midsummer Offering, a special time be set apart for them to give in response to the situation being placed before them, so that every member in the message may give a substantial gift to meet the present pressing need.

5. That the Midsummer Offering day, Sabbath, July 19, be made a day of special fasting and prayer, so that our people in the quiet of personal conviction may be led to give as the Spirit leads.

tures, many of our people undertook to adjust by limitation their own personal spending, and thus make available more of their means for the cause of missions.

We are hopeful that the same spirit of self-sacrificing co-operation will possess the church in the present crisis; and that the 1930 Fall Council, following as it does such a wonderful General Conference session as that just closed in San Francisco, shall sound no note of retreat in our world work, but shall rather send out the

call to every missionary everywhere, "Forward in 1931 for the finishing of the work in all the world."

At the recent session of the General Conference, action was taken calling our people during the midsummer season to solemn fasting and prayer in behalf of our foreign mission work. May the burden of prayer possess every believer, and the Spirit of the Lord, possessing us all, move the entire church as one man upon this foreign mission task, and so the work be well done!

God's Eternal Purpose

By ASA T. ROBINSON

"Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10.

Far back in the remote ages of the past, before this world and the countless worlds that people space were brought into existence, a council was held between the three eternal persons of the Godhead. A vast universe was to be created and peopled by intelligences, who should reach a state of holiness and perfection in which they would yield the highest possible glory to the Creator. This almighty enterprise was to be accomplished "according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:11.

It was foreseen by infinite wisdom that the universe could not be peopled by holy beings without running the risk of sin; for while all created intelligences were in a state of innocence, they could become holy and righteous only by being given the power of choice between right and wrong and choosing the right.

After a moral constitution had been ordained which was to be the test of loyalty throughout eternity, and God said, "Let us make man in our image, after our likeness," the risk of sin must have been taken into account. The possibility that man would break the moral constitution and fall under the sentence of a broken law into the condemnation of death, must have been fully realized. A plan must have been devised so deep and so broad that the "eternal purpose" might not be hindered by any possible contingency that might arise. We read in our text that the final results of this plan were not to

be "according to our works." That is, the final result of this plan was not to be dependent upon the course that man might take, but "according to His own purpose and grace, which was given us in Christ Jesus before the world began."

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'" —"The Desire of Ages," p. 22.

"According to His own purpose and grace, which was given us in Christ Jesus before the world began." Thus we see that grace (unmerited favor) was connected with the eternal pur-

pose, before there were any beings who had merited condemnation.

In the message of Elihu to Job, there seems to be a clear allusion to that mysterious council that was held before the creation of man:

"If there be a messenger with Him, an interpreter, one among a thousand, to show unto man His uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job 33:23, 24.

That counsel prevailed. The eternal decree was ratified in eternity. It was the covenant of blood accomplished in time, though agreed upon before time began. Thus Christ became "the Lamb slain from the foundation of the world;" or as stated by Peter, "foreordained before the foundation of the world."

We read that the Lord's purpose in the creation of man, was for His own glory. Isa. 43:7. God's glory is identical with the highest possible good and happiness of all His creatures. From the beginning, even before the foundation of the worlds, God was holy, and just, and good, and merciful. This was His nature. But the divine attributes could be manifested only by creating the objects on whom, or to whom, He could make an exhibition of these attributes.

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7.

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us." —"The Desire of Ages," p. 25.

The Line of the Sabbath Through the Centuries

By D. E. LINDSEY

NEARLY six thousand years ago, God, according to His good pleasure (Eph. 1:9), according to the eternal purpose which He purposed in Christ Jesus our Lord (Eph. 3:11), by Him created the heavens and the earth. John 1:3; Heb. 1:1, 2. After six days' work, in which He created all things in earth and heaven (Gen. 1:31), He blessed the seventh day and sanctified it, resting from all His work which God had created and made. Gen. 2:2. Thus the week was established and the Sabbath fixed.

Ps. 35:13. Thus the seventh day was established as the beginning of all future Sabbaths for all generations.

After the call of Abraham, Isaac, and Jacob, we find their children journeying to the Promised Land. They murmured and complained, and the Lord through Moses sought to correct them by miracles and signs. Ex. 16:23. Food was scarce, and Moses gave them orders to prepare for the Sabbath. (Read carefully Ex. 16:16-30.) This was about 1,500 years after the giving of the Sabbath

at the end of creation week. To show that this was the original Sabbath day, we go to Exodus 20:9-11. Here, amid the awful grandeur of God's demonstrated power, while the voice of His thunders was in the heavens and the lightning lightened the world, while the earth trembled and shook (Ps. 77:8), amid fire and smoke, the Lord (Christ) came down and declared the ten commandments, and He added no more. Deut. 5:24.

In the fourth commandment, God not only assures us as to which day is the Sabbath, giving its number, but deals with the whole week, ordaining labor on the first six days and rest on the seventh. Ex. 20:9. The sixth day was declared to be the preparation day. Ex. 16:22, 23; Mark 15:42. About six hundred years before Christ, after centuries of miraculous experiences, Israel had so far forgotten God and His law that in their greed for gain they regarded neither the beginning nor the close of the Sabbath. Jeremiah, the weeping prophet, as recorded in Jeremiah 17, entreated Israel with threatenings, warnings, and promised blessings, seeking to lead them back to the regard of God's law and the keeping of the Sabbath. Their refusal and its results are clearly seen in 2 Chronicles 36:18-21.

After all this severe punishment and multiplied favors from God, they continued their unholy traffic, and disregarded all warnings and threatenings. In spite of Nehemiah's entreating and warning, Israel continued in their rebellious course. It took seventy years of captivity in Babylon to lead them to repentance. Read Daniel's pitiful prayer as recorded in Daniel 9:1-19. For five hundred years Israel lived a troubled life, never returning to God with the whole heart.

The time was approaching for the revelation of that Prophet spoken of in Deuteronomy 18:15-19. After all the backsliding and sin of Israel, the Lord declares, "The Lord's portion is His people; Jacob is the lot of His inheritance." Deut. 32:9. "Behold, I have graven thee upon the palms of My hands." Isa. 49:16. "Thus saith the Lord of hosts: After the glory hath He sent Me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of His eye." Zech. 2:8.

We pass the centuries of which we find no inspired history, and the Messiah appears. All the prophets had prophesied of Him, and had much to say about the Sabbath.

Daniel, with an inspired view of the centuries before him, saw a little horn power which would think to

change times and laws—God's times and God's laws. Israel were so blinded by their unbelief that instead of receiving Christ as their Prophet and King, they sought to kill Him, and declared that He sought the destruction of the law. Christ's declaration, "Think not that I am come to destroy the law, or the prophets," was wrongly interpreted by them.

Here we take up the Sabbath again. Contrary to the supposition of many, Christ came with His Father's law in His heart, to do His Father's will. Ps. 40:6-9. Christ's custom was to keep the Sabbath (Luke 4:16), and He declared the Sabbath was made for man—all men (Mark 2:27), and that He was Lord of the Sabbath.

If we turn to Matthew 24:20, we find Jesus prophesying of the destruction of Jerusalem and the end of the world. Here He warns His disciples to pray that their flight from Jerusalem may not be in the winter neither on the Sabbath, thus recognizing the Sabbath in existence in A. D. 70, when Jerusalem was destroyed by Titus.

The Reward of Deceit

By NORA B. GIBBONS

SOME people delight to take up a reproach against their neighbor; some say that a white lie is all right; others declare that it is not wrong to lie to keep peace, to save worry (as in sickness), or to make a bargain. But the Scriptures say that all such persons, if they remain impenitent, will have no part in the city of God, but will be destroyed with Satan, their father, in the lake of fire.

There was no deceit found in the Saviour's mouth, neither will there be in those of His children. Isa. 53:9; 63:8.

Then to whose family do liars belong? Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

The experiences, good and evil, as recorded in the Bible, are written for our admonition. Let us notice several on this subject, which show how displeasing deception is to God.

When Naaman complied with Elisha's advice as recorded in 2 Kings 5, by washing seven times in the Jordan, and was healed of the leprosy, and Elisha refused to accept a present from him, Gehazi, Elisha's servant, coveted the present, and ran after Naaman and made up a lie against his master, in order to get "a talent

of silver and two changes of raiment." After the death of Christ we find the preparation day, also the Sabbath, still recognized.

Notice the preparation was just before the Sabbath, and the Sabbath just before the first day of the week, proving the Sabbath to be the original seventh day of the week from creation. Luke 23:56; 24:1.

The order of the true Sabbath stretches past the tomb, the resurrection, and the glorious ascension of our blessed Lord. Down through the ages until the coming of our blessed Redeemer, and beyond that into the eternal ages, we trace the line of the Sabbath. Isaiah declares that from one new moon to another and from one Sabbath to another shall all flesh come to worship before the Lord. Isa. 66:21-23. An admonition and a promise we should heed is found in Isaiah 58:13, 14, and a blessed assurance in Hebrews 4:9.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

of silver and two changes of raiment." When he returned, Elisha said to him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither."

Just think of it! This man, directly after witnessing a miracle of the Lord, could tell two lies to gratify his covetousness! But read what the prophet said would be the penalty for his course:

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

God tells us through His servant, "The strictest veracity should be cultivated, and all deception shunned as one would shun the leprosy."—*Testimonies*, Vol. IV, p. 438.

We know that Ananias and Sapphira were stricken with instant death because they lied to the Holy Ghost. Acts 5:1-10.

Abraham's Deceit

Abraham "reasoned that he was not guilty of falsehood in representing Sarah as his sister; for she was the daughter of his father, though not of his mother. But this concealment of the real relation between them was deception. No deviation from strict integrity can meet God's approval," not even to save one's life. ("See Patriarchs and Prophets," p. 130; "Testimonies," Vol. IV, p. 336; Gen. 20.)

Isaac followed in his father's footsteps literally. Gen. 26:7. Jacob de-

ceived by actions as well as words, and we can read the heart-rending anguish that followed him all the rest of his life because of it, and its influence upon his sons, eleven of whom were guilty of the same sin.

"Falsehood virtually consists in an intention to deceive; and this may be shown by a look or a word. Even facts may be so arranged and stated as to constitute falsehoods. . . . Falsehood and deception of every cast is sin against the God of truth and verity." "The least departure from truthfulness and rectitude is a transgression of the law of God."—*Testimonies*, Vol. IV, pp. 335, 336, 312.

One of the seven things which are an abomination to the Lord is "a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:19.

Lies are a poor refuge. A certain class of people said: "We have made lies our refuge, and under falsehood have we hid ourselves," therefore the Lord said, "Hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:15, 17.

Where does God's sentence place those who take up a reproach against their neighbor, and those who deceive by lying or in any other way? Let us read:

"Who shall abide in thy tabernacle?

who shall dwell in Thy holy hill? He that . . . speaketh the truth in his heart. He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." Ps. 15:1-3. Once more, after stating who shall have a part in the New Jerusalem, Jesus says, "Without are . . . whosoever loveth and maketh a lie." Rev. 22:15.

What is the final reward of those outside the city? "Fire came down out of heaven, and devoured them," together with Satan whom they served. Rev. 20:7-9.

But God is merciful, and still holds out some sure promises to the penitent deceiver, whereby he may yet gain an entrance to the Holy City. Here they are:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Let us accept these promises by fulfilling their conditions, that we may abide with the Lord forever in the Holy City.

them two and two before His face into every city and place, whither He Himself would come." The commission was given to them: "Into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Although to the seventy was given all the authority given to the twelve, their work differed from that of the apostles in that it was to be chiefly a house-to-house effort, and was to be confined to the cities. The seventy were to be distinctively what we may term city medical missionaries. They met with success in their work, for they returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." In their work, as in the work of their Teacher, healing and teaching were intimately associated. They had been taught by the great Medical Missionary, and they followed His methods of work.

Spiritual and Physical Ministry

We are inclined to look upon this as a new departure or a new version of the plan of redemption, but it is not. This plan of ministering to soul and body, while new to the people then, was not an afterthought on the part of God in His great plan of redeeming man. It has always been God's purpose that those who go forth as ministers of His should minister to the physical as well as the spiritual needs of the human family. No one is so capable of helping men and women spiritually as the one who is able to help them physically. This has been fully demonstrated in foreign missions.

It was God's purpose, in leading His people anciently out of bondage, to fit them to do this kind of work. The instruction imparted to the children of Israel in the wilderness and the experiences through which they were called to pass, were designed to fit them as medical missionaries to the heathen world. No people before or since have received more thorough instruction than they. The priest occupied the position of both spiritual and medical adviser. To help his people spiritually, it was necessary for him to have a knowledge of how to help them physically, for a very intimate relation exists between the physical and the spiritual.

A sound mind in a sound body is an aid, not a hindrance, in the development of the spiritual life. For this reason the one who ministers in spiritual things must minister to the physical needs of men. After having received this training in the wilderness, God designed that they should carry

Medical Missionary Work

Copying Christ's Methods of Labor

By D. H. KRESS

WHEN Paul was at Athens, that great center of learning, addressing men and women of culture and knowledge, he decided to depend upon well-grounded arguments, upon logic and oratory, to make converts to Christianity. The results were so meager and disappointing that on leaving Athens for Corinth he purposed to know nothing "save Jesus Christ, and Him crucified." After this in his ministry "Jesus only" was his theme. He held Him forth as the Saviour of mankind and the only pattern for man. Success now attended his efforts, where before there was failure.

On the mount of transfiguration, Peter, in addressing Jesus, said, "Let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias;" but a voice from heaven said, "This is My beloved Son, in whom I am well pleased; hear ye Him." And when they arose, "they saw no man, save Jesus only."

To meet with success in God's work we must study the pattern as revealed in the life of Christ, and adopt His

methods of labor. Jesus was the model medical missionary. In His ministry, preaching, teaching, and healing were combined. We read: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Multitudes sought Him and appealed to Him for help. And "when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

"And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," and sent them forth upon their mission of preaching and healing.

"After these things the Lord appointed other seventy also, and sent

healing and the glad tidings into all the world. He purposed to make of His people a kingdom of priests. They were to be medical missionaries, or a company of good Samaritans. They were to do the work which Christ did, and which His disciples were commissioned to do; but priest and Levite failed to do it. The gospel plan was perverted by them to such an extent that while zealous in regard to the temple service, they ignored the physical needs of their fellows. They brought their sacrifices and offerings to the temple, and urged those whom they instructed to do likewise, believing this to be true worship. When Christ, the pattern man, came, He said, "Sacrifice and offering Thou didst not desire; . . . burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." He came to do that which they had failed to do, that is, minister to the physical and spiritual needs of the people.

"It is working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree."—*Testimonies*, Vol. II, page 24.

As the multitudes of sick and suffering flocked to Christ, His great heart of love was moved with compassion, because they were as sheep without a shepherd. The Samaritan had compassion, and ministered to the one in need of medical aid. To priest and Levite Jesus said, "Go and do thou likewise." The Samaritan held no official position. He was a commoner, one from among the people; but he was a real medical missionary.

The Fruits of Ministry

When two of John's disciples came to Jesus with the inquiry, "Art Thou He that should come? or look we for another?" we are told that "in that same hour He cured many of their infirmities and plagues, and . . . unto many that were blind He gave sight." He might have said, I am He, but He did not. "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." The work that He was doing was the evidence the messengers were to present to John that He was the one that should come, the Messiah, of whom it was written, "Lo, I come to do Thy will." Today as then this is the evi-

dence we are to present to inquirers that we are His true disciples.

"If I do not the works of My Father," said Jesus, "believe Me not." This was not merely the evidence of His Messiahship, it was to be the evidence for all time of discipleship; for to His followers He said, "He that believeth on Me, the works that I do shall he do also." And again: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As the first disciples combined in their labors healing and preaching, the people, we are told, "took knowledge of them, that they had been with Jesus," and learned of Him.

Later, as the true light was rejected, darkness followed. Selfish-

Will You Be Ready?

BY ROBERT HARE

If we should be found unready

When the Master comes at last,
When the day of grace has ended
And the harvest time is past,
Oh, how could we meet the issue
Or sum the awful cost,
With heaven itself all bartered,
Eternity all lost!

Should we be found with the careless
The hosts that know Him not,
To share forever a hopeless doom,
The lost and dreaded lot?
The saddest sentence spoken
That human heart can hear,
"Depart," must fall in closing
Sweet mercy's fruitless year.

Then what? Ah, what should the summons
Mean to each heart today?
"The Master Himself is coming,
Get ready, do not delay."
And if our heart could welcome
His coming with glad delight,
No sorrow could ever darken
The close of earth's long night.

Be wise, then, let us hasten
That day when saints shall sing,
When angels shall echo the chorus
That greets the coming King.
But saddest of all sad stories
That blights life's hope with frost,
"The summer at last is ended,
And then we stand with the lost!"

ness came into the church, the widows and orphans were neglected, and the poor were passed by uncared for. The sick and afflicted received little or no attention. During the dark period which followed, very little was said by the church regarding the need of cleanliness and temperance. Health of body and mind was considered a hindrance rather than a help to spirituality. The time came when the utter neglect of the body was looked upon as one of the most convincing evidences of true piety.

The filthiest saints became objects of adoration and worship. Sickness and death due to ignorance were seen on every hand. Darkness covered the earth and gross darkness the people.

Gradually we have been emerging from these errors. The epidemic diseases which then prevailed, carrying off the people by thousands and millions, we now know were not thrust upon the people arbitrarily by a divine Providence, but were due to ignorance and a disregard on their part of personal and public hygiene. The people perished "for lack of knowledge." This dark period brings us down to about the year 1798, known in Scripture as "the time of the end."

Knowledge in the Last Days

The angel Gabriel, in speaking to the prophet Daniel of the reforms which should then take place, said, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." At the time of the end the Book of God was to be opened, and darkness would be dispelled. Knowledge did begin to increase at that time. Scientific knowledge, knowledge pertaining to the laws of health, and knowledge of disease and its causes have enabled us to stay these epidemics which made such ravages in the past. It would today be considered a disgrace for any civilized community to have a visitation or an epidemic of the plague, cholera, or yellow fever, diseases which then carried off the masses. As a result of keeping alive the infants and weakly children, which were formerly weeded out by these epidemics, we have increased the average length of life, but the vitality of the race is lower. There are fewer today than formerly who reach the age of one hundred, eighty, or even sixty years. Degenerative diseases and chronic invalidism have increased.

There never existed a greater demand for sanitariums and treatment rooms, and for Christian nurses and physicians, than at present. Bright's disease, apoplexy, diabetes, and other diseases of glandular and muscular degeneracy, are today carrying off the masses, and not the germ diseases as formerly. These diseases are due to ignorance as verily as were the epidemic diseases of former days. The people are still perishing for lack of knowledge.

We prevent the spread of the seeds of disease, and thus protect those who by wrong habits have prepared the soil for them, but nothing much is being said in regard to the need of eating and drinking to the glory of

God, and thus making the tissue soil unfavorable for the development and growth of the germs of disease. Personal hygiene is of vastly greater importance than public hygiene. Clean blood is of greater importance than clean back yards. The latter makes clean the outside, but permits physical degeneracy to take place; while the former builds up the vitality and bodily resistance, thus prolonging life.

A Sound Mind in a Sound Body

A sound mind, found only in a sound body, is essential to a clear vision of truth and a healthy spiritual life. For this reason the inspired writer said, "I wish above all things that thou mayest prosper and be in health." To do the work of elevating the morals of the people in any community where we may labor, we must urge upon them the need of correcting their bad physical habits. Healing and preaching must be united.

Although the harvest was great at the time of Christ's first advent, and there was a scarcity of laborers, yet none were sent forth alone. Brother was associated with brother, friend with friend. It was the Saviour's purpose that ever afterward these methods should be followed. Work in our cities would have been far more successful in the past had this Bible example been more closely adhered to. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. . . . And if one prevail against him, two shall withstand him." One may be able to chase a thousand, but two, we are told, shall put ten thousand to flight. It was when laborers were few that Jesus sent them out two and two. It is never wise, because of a scarcity of laborers, to send them forth separately.

The disciples were not to be combative. They were sent forth as lambs in the midst of wolves. They were not to strive, but to be gentle unto all, and apt to teach. They were to enter into no controversy with the people as to whether Jesus was the Messiah or over other disputed points of doctrine. This was not to be their burden. In His name they were to do the same works of mercy He had done. They were to manifest His spirit and copy His methods of labor.

"During His ministry, Jesus devoted more time to healing the sick than He did to preaching. His miracles testified . . . that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health. . . . He

was like a vital current, diffusing life and joy."—*Ministry of Healing*, pp. 19, 20.

The worst His enemies could say of Him was, "He saved others, Himself He cannot save." His life history was summed up in the words, "He went about doing good." The publicans and sinners drew near to hear Him. The people thronged Him. No difficulty was experienced in securing an audience. It was not necessary for Him to resort to sensational advertising in order to get the crowds. "It was never so seen in Israel." "Never man spake like this man," they said. "He taught them as one having authority, and not as the scribes," who said and did not. It is written of Him that He "began both to do and to teach."

Christ's Source of Power

The secret of Christ's success is found in the following record: "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The people searched for Him, and when Simon had found

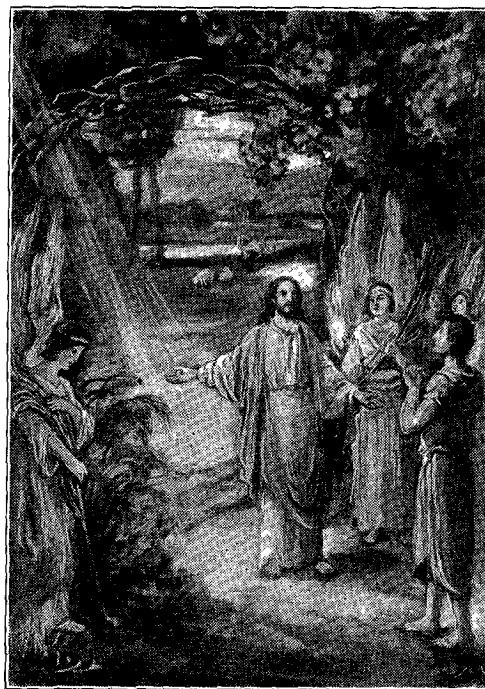
Him, he said unto Him, "All men seek for Thee." His enemies said, "Perceive ye how ye prevail nothing? behold, the world is gone after Him." Certain Greeks who came to Jerusalem to worship at the feast said, "Sir, we would see Jesus."

It was Jesus, the man of prayer, the true medical missionary, whose heart was touched with the feelings of others' infirmities, who was in demand everywhere. We have the record that at one time when "great multitudes come together to . . . be healed by Him of their infirmities," "He withdrew Himself into the wilderness, and prayed." Never was He so busy that He had not time to pray. In another place we read, "It came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." In His life, devoted to the good of others, prayer was found a necessity.

In sending forth His disciples, Jesus said to them, "Pray ye." They were to attempt nothing without prayer. Prayer was to be first; every-

thing else was to cluster around it. Prayer was not to be the only thing, but it was to be the chief and most important thing. They were instructed to do more than pray, but not until after they had prayed. Prayer was to be first. They were impressed with the fact that it is not the praying so much as the doing which grows out of praying, that touches human hearts and accomplishes results. We are to be workers together with Him. Only God can make effective what we aim to do.

This lesson we must learn more fully. Much activity is squandered because of neglect of prayer, for a prayerless life is a powerless life. "Prayer is the key in the hand of faith to unlock heaven's storehouse." "Hereafter," Jesus said, "ye shall see heaven open, and the angels of God ascending



1 Corinthians 13:12

BY ETHEL HOSKING

Saviour divine, my heart is filled with longing
For that glad day when I shall see Thy face,
And all these hurts and doubts and fears forgetting,
Shall understand the wonders of Thy grace.

But now in mercy Thou dost hide Thy glory,
While I, through faith, can feel Thy guiding hand,
And trust Thy wisdom, for I know these trials
Shall blessings prove—ah! let me understand.

Some day the plan divine, which now perplexes,
Ah, let me see and kiss those hands, nail riven,
And I'll remember through the eternal ages,
Thy life, dear Lord, for my poor life was given.

and descending upon the Son of man." It was when Peter was on the housetop praying that he saw the open heaven, and the voice came, "Three men seek thee. . . . Go with them, doubting nothing," and he was led to Cornelius, a man who had also been praying.

Praying will greatly simplify our missionary endeavors, for the same God still lives to direct in His work, and He can today as then lead us where our service will be welcome and where it will accomplish the most. Prayers are going up to heaven where least expected. Some are praying for physical help, and some are praying for spiritual help. In order to be led to these, time must be spent by us in prayer. God can make the connections, so that we shall be able to put every moment to the best use.

"Two and Two Into Every City"

The seventy were sent forth two and two into every city whither Jesus Himself would come. They were to pave the way for Him. They were sent out without purse or scrip. They were self-supporting city medical missionaries. Jesus said to them, As you enter the cities, go not from house to house, but "into whatsoever house ye enter," first say, "Peace be to this house," and if the son of peace be there, "in the same house remain." From the centers thus created they were to carry forward their work of healing and teaching in the cities they entered. The peace and blessing of God rested upon the homes that opened their doors and extended a welcome to these laborers.

There are homes in our large cities today that would be greatly blessed by setting apart a room or two for a similar purpose.

Self-Supporting Service

Jesus inquired of these self-supporting workers, "When I sent you without purse and scrip, . . . lacked ye anything?" They said, "Nothing." All their needs had been supplied. There is room today for a great many self-supporting medical missionary workers. There should be one hundred where now there is but one, for it is the eleventh hour. To those who are standing idle in the market place because they have not been employed by a conference or a sanitarium, the words are addressed, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." The finishing of God's work on this earth will be accomplished largely by self-supporting workers. It will never be finished until the members of the church take up this work.

The time has come for "a great re-

formatory movement" in this respect. The sick are to be healed, and there is to be seen a spirit of intercession. Hundreds and thousands are to be seen visiting families, opening before them the word of God. Hearts will be convicted by the power of the Holy Spirit, and a spirit of genuine conversion will be witnessed. On every side doors will be thrown open to their ministry. This is in harmony with the statement: .

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of those lands, when every other door of access is closed."—*"Counsels on Health,"* p. 389.

The admonition comes,

"Take hold of the medical missionary work, and it will give you access to the people."—*Id.*, p. 533.

The time is coming when it will be difficult to find access to homes in any other way. The following statement was made a few years ago:

"I wish to tell you that soon there will be no work done in ministerial lines but

medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. . . .

"It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work."—*General Conference Bulletin, 1901, p. 204.*

Again it is stated:

"I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God, access to homes, and will enable him to reach all classes of society."—*"Counsels on Health,"* p. 503.

Consecration

By JAMES D. JOHNSON

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." Deut. 4: 1.

This verse from the book of Deuteronomy is the keynote, as it were, of the first eleven chapters in this book. It is a call to consecration. It is not so much the surrender of the sinner that is here sought, as it is the final preparation of the child of grace.

The children of Israel were at the borders of the Promised Land for the second time, and Moses, the valiant servant of Jehovah, was very anxious that the chosen band should possess the land in triumph. True, they had been called upon to turn their backs upon Egypt and to forsake its fleshpots, its leeks and garlic, but that is about all the surrender they had made. After crossing the Red Sea, they were not prepared to follow the Lord their God as He led them into a land they knew not. Repent and believe the gospel, turn your backs on the old life of sin, and begin the new life of faith, is the New Testament admonition at this stage of the experience.

As long as the Israelites were in Egypt it was difficult for them to

keep the commandments of God. They were the slaves of Pharaoh. That they might walk in His statutes, Jehovah gave them deliverance from their oppressor. They had spent forty weary years in pilgrimage wanderings, gaining in knowledge and, let us hope, growing in grace. Having arrived for the second time at the borders of Canaan, it was now required that they make a final and complete consecration. And why not? They were on the threshold of the promised possession. The land they were to enter was a goodly land. "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8: 7-9.

It was for this reason that the required consecration was not to be looked upon as something painful and doleful. This can readily be seen from the frequent exhortations to rejoice throughout the chapters in Deuteronomy. (See Deut. 12: 7; 14: 26; 16: 14, 15.) It can also be seen from

the word of warning given in chapter 28:47, 48, where we read: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shalt send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke of iron upon thy neck, until He have destroyed thee."

"God's will on earth is always joy,
Always tranquillity."

The soul that has really learned to know God knows a real joy and experiences tranquillity of heart and mind. This joy of consecration is an experience that must come to all God's people now standing on the borders of the heavenly Canaan. The consecration of modern Israel is commanded by Paul in the following words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

We have no better example of this kind of consecration than the apostle Paul himself. He presented his body a living sacrifice to the service of his Master. He consecrated his all for the furtherance of God's kingdom. Because of the depth of his consecration he never wavered a hair's breadth in the face of dangers, sufferings, and persecution. His complete consecration enabled him to see beyond the obstacles that so often loomed up before him. Beyond he saw the goodly heritage in all its splendor. In his deep consecration Paul sought to be of service to his fellow men. "From the time that he gave his allegiance to Christ, his life was filled with untiring service." "At times he worked at his trade, to earn his daily bread." But in all his activities he "never lost sight of one great purpose,—to press toward the prize of his high calling." "The great purpose that constrained Paul to press forward in the face of hardship and difficulty should lead every Christian worker to consecrate himself wholly to God's service."

It is this kind of consecration to which God is today calling His chosen people. We must never lose sight of the fact that we are on the borders of the goodly land, and like the people led and exhorted by Moses, we are to hearken unto the statutes and unto the judgments of our God. We need to consecrate ourselves to a more

complete Sabbath observance; our hearts are to be cleansed from every idol, and from every tendency to covetousness and selfishness. Too many of those who profess to look for His appearing, are like the rich young ruler. Love of worldly possessions causes many to look back to the fleshpots of Egypt, thus neglecting the needed consecration,—a dangerous thing to do in these solemn days.

Answering the call to the consecration needed at this time will bring the blessings God so much longs to give His people.

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, . . . that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. . . .

"Blessed shalt be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. . . . The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . And the Lord shall make thee the head, and not the tail; thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:1-13.

Who then will consecrate himself unto the Lord?

Hymns Divinely Revealed

By J. S. WASHBURN

At the General Conference of 1909 in Washington, D. C., the last General Conference attended by Mrs. E. G. White, the writer had a personal interview with her in which she made some remarkable statements on the subject of music, and gave a wonderful history of an old advent hymn. She stated that she found it difficult to sing with people today because their singing was so mechanical. She emphasized the fact that the words were the principal thing, not the music. The music was simply the vehicle, the voice of the words. She said that in her youth, when singing, she followed the thought and expression of the words entirely. If the words indicated that they should be sung slowly or rapidly, the music then must be sung slowly or rapidly, and that the music must be soft or loud as indicated by the words.

In all musical literature there has never been written a more exact and simple rule for true expression. This is especially true in solo or quartet singing, and while true of all vocal music, it is also true of instrumental music. In all real music (I am not speaking of jazz or ragtime), there is always a theme, a thought, which the performer must grasp if he would interpret the music correctly, for music is not mere sound or harmony or rhythm, but the medium of thought.

A male quartet from England was singing at the General Conference, and Sister White stated that at the next Sabbath morning meeting she would speak on the subject of "The

Dream of Pilate's Wife." She said that when a young girl, she had heard her sister sing a hymn called, "The Dream of Pilate's Wife." It made a profound impression on her mind, but she had never seen the words or music, and could not remember them.

When she and James White began their work, she tried to find this hymn to use in their meetings, but failed. Neither words nor music could be found anywhere. Evidently the hymn was out of print. But she related that one night after this unsuccessful search, the Spirit of the Lord came upon her and she sat up in bed and sang the entire hymn. Her husband, who was very musical, took down the words and music from her singing. In this way that hymn came to the denomination.

If you will turn to No. 1394 in "Hymns and Tunes," you will note that the writer of the words is "anonymous," and the music is simply "arranged." Thus by direct revelation the memory of the hymn came through the servant of the Lord to us.

The next Sabbath Sister White paused in the midst of her sermon, while this hymn was sung by the quartet with thrilling effect.

The music of this hymn solemnly and vividly voices one of the most pathetic and powerful appeals ever written in human language. Poor heathen Pilate, in fear of the jealous Cæsar, feebly protesting, yielded to the passion of the frenzied mob of the so-called people of God, and stained his hands, his very soul, with the best, the noblest blood in the

universe. He did this to keep his position as governor of Judea. But even this awful price failed to save his position. A few years later he was banished to Gaul, and died disgraced and broken-hearted, one of the most pathetic and pitiful characters in all history.

"It was not sleep that bound my sight
Upon that well-remembered night;
It was not fancy's fitful power
Beguiled me in that solemn hour:
But o'er the vision of my soul
The mystic future seemed to roll;
And in the deep, prophetic trance,
Revealed its treasures to my glance.

"Before my wond'ring eyes there stood
A vast, a countless multitude;
The hoary sire, the prattling child,
The mother, and the maiden mild,
The gladsome youth, and man of care—
All tribes, all ages, mingled there;
And all, where'er I turned to see,
In humble silence bent the knee.

"As o'er the crowded scene I gazed,
Against the lurid eastern sky,
I saw the shameful cross upraised,
I saw the sufferer doomed to die.
'Twas He whom late with sorrowing mien
In Zion's streets I oft had seen;
And now in blood and agony,
He turned a dying look on me.

"Then softly from that gath'ring throng
Arose the sound of solemn song;
And while I caught the swelling lay,
The myriad voices seemed to say,
'And we believe in Him that died,
By Pontius Pilate crucified—
That He shall come when time is fled,
To judge the living and the dead.'

"I woke; thou wast not by my side,
I heard a loud exulting cry:
I heard the scornful priests deride,
The elders murmur, 'Crucify!'
O Pilate! hadst thou marked my prayer,
That guiltless blood to shield and spare,
That deed of horror would not be
A stain to thine—a curse to thee.

"Our early days of joy are past;
Our youthful spring is withered all;
Afar from Rome our lot is cast,
Beneath the sunny skies of Gaul;
The thoughts that memory treasures yet
Of other days, begin to flee;
But never shall my heart forget
The Crucified of Galilee!"

In the book, "Hymns and Tunes," is found another hymn with a wonderful history. While in vision, wholly unconscious of all that was passing around her, the servant of the Lord often described the scenes passing before her as revealed by the Holy Spirit. At one time in the early history of this movement, with her mind thus divinely illuminated, she spoke in glowing language of the new earth, the home of the redeemed. One of our faithful brethren, W. H. Hyde, took down in writing the wonderful words as she spoke them, and wove them into No. 1010 in "Hymns and Tunes." The music, though simple, is expressive and beautiful.

"We have heard from the bright, the holy
land,

We have heard and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling
there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs."

These two wonderful hymns, thus divinely revealed, should certainly be sung in every Seventh-day Adventist church.

So many modern hymns are a combination of cheap, sentimental words set to popular dance music. They

move the feet and not the heart, grieve the Holy Spirit, and cheapen, yes, paralyze every spiritual thought and energy. But hymns born of the Holy Spirit, hymns of the great advent message, bring to God's people power and joy and blessing.

No. 1394 vividly pictures the awful price paid for our salvation. No. 1010 strikingly portrays the eternal glory purchased at such infinite cost. To sing these hymns sincerely will bring to us the spirit that inspired them, and the Holy Spirit fully received will bring us to God and heaven. Let us sing the advent hymns.

The Judgment

By C. EDWARDSON

EVERY one at all familiar with the Bible believes in a judgment. Most people believe in a day of judgment connected with a general resurrection at the second coming of Christ, when all, saints and sinners, will stand before the judgment bar of God, as taught in the creeds of Christian denominations generally. But believing as they do, that all go direct to heaven or hell at death, they inject an element of judgment for each individual at the hour of death, claiming that "our death day is our judgment day." This double teaching has appeared confusing to some people who could not see why those who were once judged and assigned their places, should be taken out of heaven or hell on the "day of judgment" and be judged the second time.

The Scriptures teach:

1. That the dead are asleep, and are unconscious till the resurrection. John 11:11; Eccl. 9:5, 6, 10; Job 14:12; John 5:28, 29; 1 Thess. 4:13-18.

2. That there will be two resurrections, one thousand years apart; that the righteous will come up in "the first resurrection," and the wicked in the second. John 5:29; 1 Thess. 4:16; Rev. 20:4-6, 13.

3. That there will be a judgment for each of these two classes. For "God shall judge the righteous and the wicked;" and as they come up in two distinct resurrections, separated by one thousand years, so there will be two distinct judgments, one for each class, separated in point of time. There is order in heaven. "There is a time there for every purpose and for every work." Eccl. 3:17.

Some claim that, as the destiny of the righteous dead is settled (Rev. 14:13), they cannot in the very nature of the case be subject to an investigative judgment. But is not the

destiny of the wicked also settled at death? Then according to the same logic there can be no judgment for them. And yet all will admit that they will be judged.

But let us test this proposition further: We will take the case of the apostle Paul, whose destiny we know was settled, for he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7, 8. Here is plain Bible testimony to the fact that his destiny was fixed. Then could he be subject to a judgment? We will let him decide this point. Speaking of himself and his fellow Christians, he says: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body." 2 Cor. 5:10. (Cf. Rom. 14:10.) This settles the question beyond the possibility of dispute for every one who believes the Bible.

But some object: This belief in a judgment for the righteous casts reflection on the wisdom of God, for it infers that an all-wise God would need an investigation, which is inseparable from judgment, in order to ascertain the standing and decide the destiny of His people.

We answer: People who make such statements show that they put their frail, human reasoning in opposition to the plain declaration of God's word, and their quarrel is not with us, but with the Bible. We frankly admit that an all-wise God does not need books, investigation, nor a judgment to satisfy *Himself* as to the character of His creatures. But the object of the judgment is not to enlighten God, but to satisfy His creatures as to the justice of His dealings

with them. No just judge in an earthly court would sentence a man without a trial, just because *he* knew the man's guilt. The jury and the people would have a right to know the reason for his sentence. And so God never acts arbitrarily with His creatures, nor does He give them just reason for suspicion, neither does He force them into blind submission, but asks for intelligent, "reasonable service." Isa. 1:18; Rom. 12:1.

God Considers Our Limitations

An all-wise God does not need any investigation, but we must remember that in the judgment He is not dealing with beings that are His equals in intelligence, but with human beings in their limitations. And He must deal with them in terms that their finite minds can comprehend, so they can understand His dealings and see His justice. When we speak to children, we use terms that they can understand. And so does God in His dealings with His children. This we see in His dealings with Sodom. Christ had taken two angelic witnesses with Him, and said to Abraham: "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know." Gen. 18:21. Christ did not need to investigate matters under witnesses, but He simply followed His settled plan with men, to talk and deal with them in terms that their minds could follow intelligently.

The judgment is not for the purpose of informing God as to the standing of His creatures, but to reveal to them their true standing before God, and the justice of His decisions, which He has known all the time.

We can see the wisdom of God in taking such precautions as the judgment implies, for there has been one rebellion among the sinless and intelligent inhabitants of heaven. Rev. 12:7. And in dealing with that rebellion God deferred action against the archrebel until the minds of the angels could take in the situation and act intelligently. And in all His dealings with His creatures God acts along lines that they can intelligently follow, and He will continue to do so until the final blotting out of all rebellion, so that when the judgment is finally over, no doubt will ever come up in the mind of any one as to His justice. In spite of all criticism from shortsighted man, God is taking a course that will forever forestall another rebellion.

Most Tender Ties Broken

We must remember that in the final separation of that great day the most tender human ties will be torn asunder. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." Luke 17:34. Husband and wife, parents and children, will be parted forever. And any pastor who has had cases to deal with in his church where a beloved son, daughter, husband, or wife of some member had to be disfellowshipped, knows how carefully such matters have to be handled. It is not enough that the faithful member is an earnest Christian, and has full confidence in the pastor's sincerity. One must have undeniable facts from unprejudiced, reliable eyewitnesses about that dear bosom friend; and yet it hurts to see the loved one cut off, and there lingers at times a feeling that the action was premature, or that if something had been done differently, it might

The Bible states plainly that there are books in heaven in which the words and actions of every human being are faithfully recorded from their very birth. Dan. 7:10; Rev. 20:12; Ps. 139:13-16. God takes into account where we are born, and the opportunities we have for knowing His will. Ps. 87:6, 4, 5; Luke 12:47, 48; 10:12-15. Our tears are all written in His book, and every encouraging word we have spoken to help some one hold fast to Christ and His truth in this testing time, is faithfully recorded. No wonder David felt those thoughts were "precious" to him. Matt. 10:29-32; Mal. 3:16; Ps. 56:8; 139:1-6, 16, 17. We should therefore be careful what we say, and how we treat even the smallest of God's children, for their recording angels take notice of all. Matt. 18:10; Eccl. 5:6.

The Book of Life

By nature we are all under sentence of death (Rom. 3:23; 6:23), and

only by a new birth do we become God's children and heirs to life eternal; thus by living faith in Christ we pass from death unto life. John 5:24; 1 John 3:14; James 1:12. Then our names are written in the book of life (God's family record), which shows that we are entitled to life. Isa. 4:3, margin; Phil. 4:3; Luke 10:20; Heb. 12:23; Rev. 20:15. Therefore all whose names are found in the book of life at Christ's second coming, will be raised to everlasting life, and their resurrection is called "the resurrection of life." John 5:24, 29; Dan. 12:1.

But as there will be those who have become God's children and had their names registered in His family record book, but have later fallen away, there must be a blotting out of such names before Christ returns to take His children home. Christ says: "He that overcometh, . . . I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5. This pictures clearly a judgment scene, with the Father as judge, the angels as witnesses, and Jesus as our advocate confessing our name as it comes up before the Father and His angels, espousing our cause and pleading it in the courts above, assuring us that our names will not be dropped from the book of life, but that our "sins" will "be blotted out." Acts 3:19.

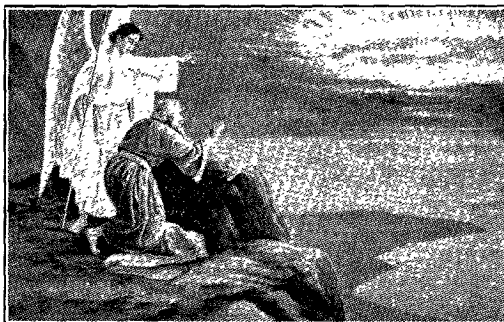
When will this judgment scene take place? The time of this judgment is given very clearly in the seventh

My Glad Solace

BY C. M. SNOW

BE my whole life a song of praise,
My joy His service sweet,
Until that crowning day of days
When I my Saviour greet.
Then, through the glad, eternal years,
Be this my song of bliss:
The Christ who silenced all my fears
Is mine, and I am His.

Australia.



have saved the one so dear to him. Therefore it is wise to have the action of the church board carefully recorded.

And why should not God, who best knows the limitations of the human mind, deal carefully and intelligently with His weak, frail creatures in the judgment? True, He does not need books in which to record their deeds, nor angelic witnesses in the judgment, but He is dealing with finite men, and condescends to do His work on a basis that can be understood by them. And why should we murmur at the way God in His infinite wisdom has chosen to do His work? 1 Cor. 10:10, 11.

chapter of Daniel. The Papacy, symbolized by the "little horn" is "speaking great things" while this judgment is going on in heaven. Daniel saw in vision the Ancient of days seated on His majestic throne, and thousands of angels ministering before Him. "The judgment was set, and the books were opened." Then "the Son of man came with the clouds of heaven." But before coming to earth, He was ushered in before the "Ancient of days" "to receive for Himself a kingdom, and to return" to this earth. Dan. 7:8-14; Luke 19:11, 12, 15. These events come in their proper order. This judgment sits before the power is taken away from the Papacy, and before Christ comes back to this earth. "But the judgment shall sit, and they shall take away his [the papal horn's] dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

It is during this judgment scene, while the Papacy is still in power, that the threefold message of Revelation 14:6-13 is given, announcing to the world that "the hour of His judgment is come" (not "will come"), and warning against the worship of the beast. The next scene is Christ coming in the "cloud." Verse 14. Notice, too, that those who proclaim this threefold message have "the everlasting gospel to preach unto them that dwell on the earth," and urge as one reason for accepting it, that "the hour of His judgment is come." Verses 6, 7. How could the gospel invitation be preached to the world during the judgment, if there were no judgment before the general judgment day at Christ's second coming, when the day of grace is ended forever? Rev. 22:11, 12. The *hour* of judgment must therefore be a different judgment than the *day* of judgment, and must be prior to it.

This harmonizes with the apostle's words: "The judgment must *begin* at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. At this judgment every name that has ever been entered in the book of life will come up in its proper order from Adam on, to decide "which shall be accounted worthy to obtain that world, and the resurrection from the dead," a resurrection among the "blessed and holy." Luke 20:35; Rev. 20:6; Rom. 14:10.

At this judgment the people of God are not present in person, but appear there represented by Christ, wherefore it is called "the judgment seat of Christ." 2 Cor. 5:10. During this judgment God's people on earth, by confessing their sins and in heart

putting them away, are sending them beforehand to judgment to be blotted out during "the times of refreshing;" for "some men's sins are open beforehand, going before to judgment; and some men they follow after." Acts 3:19; 1 Tim. 5:24. We, therefore, have the choice of sending our sins beforehand to judgment to have them blotted out through Christ's mediation, or to hide them now, and to have them face us in the final judgment.

All who do not confess and put away their sins now during this judgment, will have their names blotted out of the book of life, their accounts transferred to the other books, and

their cases bound over till the final judgment, which will be held during the one thousand years. Ex. 32:33; Num. 32:23; Rev. 22:19; 20:4. In that final judgment God's people will take part with Christ in judging; therefore their cases could not come up in that judgment in which they themselves are seated as judges. Rev. 20:4; 1 Cor. 6:2, 3; Ps. 149:5-9. Then follows the executive judgment at the close of the thousand years. Rev. 20:11-15. This closes the history of the reign of sin.

May God help us to make a right choice now while our Advocate is still pleading for us, is my prayer.

Hutchinson, Minn.

Recognizing God's Claims

By B. M. HEALD

OUR budget committees labor to spread the tithe income and mission offerings over the many needs of the world's harvest field. Night sessions are held, and they study ways and means by which to meet the calls from afar. Men return from the council chamber after an all-night session in prayer. The vision of our faithful missionary families, with their little ones, stationed in the fever-ridden swamps of Central Africa, in the jungles of the upper Amazon, in the plague centers of cheerless China, is ever before us. To send families hundreds of miles from the frontiers of civilization, leaving them without financial support, would be a ghastly crime against God and humanity. It is inconceivable that we should leave little children in some far-away jungle in the care of parents from whom we had withdrawn financial support.

With the burden of caring for those who have answered the call there comes a crushing responsibility. Marching under the high commission, "Go ye into all the world, and preach the gospel to every creature," God's "400" have gone from us to the front ranks of the battle against "wicked spirits" in heathen places.

It is not the purpose of the writer to depict the grapple with paganism in which our recruits are engaged. It is sufficient to state that they, like the Man of Calvary, are giving their all to reclaim a lost world, and restore the image of God in the souls of perishing men.

It is more than a problem for our financial specialists. Our budget experts and efficiency men can do but little if our church communicants and home "economists" do not recognize God's claims.

While a member of a financial committee, I, with the committee, called

upon the president of a local bank to ask for a loan of \$5,000 in purchasing a certain college property from another denomination. It was only an emergency loan, covering but three months, and the plant, worth ten times the loan, would be given as security. The banker refused. Not knowing anything about the world-wide "no-debt" financial policy of the Seventh-day Adventist denomination, he would not take any security, no matter how "gilt edged," even for three months at high interest. I then said: "Mr. Banker, we are holding our regular annual conference session in your community within three months, and we extend to you a hearty invitation to attend the session, when we will raise all the money needed."

The Banker Amazed

Three months later when the time arrived, Mr. Banker sat on the front seat, all interest. After a short review of the financial needs in purchasing the college plant, our people rose to the occasion, as they always do, and in less than thirty minutes far more than the \$5,000 was raised.

As the banker witnessed the outpouring of the spirit of liberality upon the people, he was amazed. Coming to me, he said: "Mr. Heald, I now know wherein lies the security of your denomination. Your constituency is your backing. This has been a wonderful revelation to me, and I want the committee to know that they can have \$5,000 from my bank any time they want it."

Recognizing God's claims is the secret and security of world evangelism. Just in proportion as God's power works in and through our budgets will we see advancement in His work in the earth. Over five million dollars is the estimate of the

amount required to meet the world's needs in 1930. This is the largest estimated budget ever voted at any one time by any denomination in the history of missions. The calls demanding this fabulous sum arise from the jungle lands at the headwaters of the great Ganges, Zambesi, Congo, Amazon, and Nile Rivers. Here is the call. The call, "Come over and help us," is not from Washington. Washington is only faithful under God in passing along the cry for help from heathendom to homeland. It is not a "hand down" from Washington, but a "hand up" from the poor, needy people, imploring the people of God to "send us help." The responsibility for raising the five million dollars for the "regions beyond you" (2 Cor. 10:16) rests upon God's remnant people. It is God's world to save, God's everlasting gospel to be proclaimed, and the people of God must recognize God's claims in order to finance such a staggering world task.

Gospel Free—But

True, the gospel of God is free, but transportation, steel, lumber, lime, and cement companies make their usual charges. The gospel is the only free saving power in the world, but it costs to carry it. Let us not quibble over the cost of gospel transportation, but let us review our personal finances in the light of our personal relationship to God. It has been said that—

"One dollar spent for a lunch lasts five hours.
One dollar spent for a necktie lasts five weeks.
One dollar spent for a cap lasts five months.
One dollar spent for an automobile lasts five years.
One dollar spent for a water power, railroad grade, lasts five generations.
One dollar spent in the service of God lasts for eternity."

This reminds us of the purchasing power of the dollar. Why do we spend our money for that which is not bread? When we pray for rain to give us an abundant harvest, do we intend an increase for God? Why do we pray for prices to come down when we buy, and for prices to go up when we sell? When we pray for plenty, peace, and prosperity, do we plan for God? Why do we pray for the big end of the horn to turn our way? The probable answer, in many cases, would be, that where our money is there is our heart also. God's rightful claims upon our personal finances are decisive, direct, and indisputable.

We may falter and fret. We may treat the claims of God upon our cash and kin as did Christobel, a new convert in a little mission in Cuba, to whom Teofilo said:

"Christobel, if you had a hundred sheep, would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, Teofilo, I would."

"Would you do the same if you had a hundred horses?"

"Yes, of course."

"If you had two pigs, would you give one of them to Him?"

"No, I wouldn't; and you have no right to ask me, Teofilo, for you know I have two pigs."

Recognizing God in our private financial affairs puts a touch of righteous reality into our relationship to financing the gospel for every nation, kindred, tongue, and tribe. Sometimes God speaks to us about the matter

Two Pictures

BY T. H. JEYS

First Picture

I HAVE darkness, distresses, and doubt,
Follies, and failures, and fears;
Weakness within and without,
Terrors, and trials, and tears.

I have turmoils, temptations, and toil,
Weariness, wickedness, woe;
I have sorrow, and sadness, and spoil,
Fainting, and fear of the foe.

I am troubled, and tempted, and tossed,
I have cruel and cold, carking care;
All light and all liberty lost,
I have direst and darkest despair.

Second Picture

The rain that falls, the clouds that lower,
Serve but to show His grace and power.
The terrors that around me stand
Do but reveal His helping hand.

The darkness that distressed me so
Is but to make me fully know
That wheresoe'er my lot may fall,
With Him no darkness is at all.

Though sorrows sore beset me round,
Though failures, fears, and foes abound,
Though compassed now by fiends of hell,
My Saviour's near, and all is well.

through the voice of adversity. "Ye looked for so much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house." Haggai 1:9. Why not let God lay hold upon our income, not "blow upon it"?

Increasing the Check

The story was told by Dr. Schieffelin before the Chicago National Layman's Congress in 1910, of how a secretary of a British missionary society called on a Calcutta Christian merchant to ask for help for his work. The merchant drew a check for \$250 and handed it to the young man. At

that moment a messenger arrived with a cablegram. As the merchant read it, his countenance fell. "This cablegram," he said, "tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs." The secretary at once understood and handed back the check. The merchant immediately wrote out another check and again handed it over.

The secretary was amazed to read the drawn check for \$1,000. He said, "Haven't you made a mistake?"

"No," said the merchant, "I haven't made a mistake." And then in tears he said, "That cablegram was a message from my Father in heaven. It read: 'Lay not up for yourselves treasures upon earth.'"

We may flee from the claims of God on our purse over the rough road of robbery. God says, "Return unto Me, and I will return unto you."

We may say, "Wherein shall we return?" Back may come the answer, "Ye have robbed Me."

"But," we say, "how, when, where, have we robbed God?"

From the "burning bush" of conscience comes the answer, "In tithes and offerings." But in our highway robbery of the Lord's treasury He rebukes us by an appeal to return to Him by the way of faithful tithing.

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

We murmur and complain about our "profits." We say, "How can I afford to give a tenth of my profits when I am sending my son to college and my daughter to the seminary, am paying off the bond on our home, and buying our automobile on the installment system? What profit is there in tithing?"

"Your words have been stout against Me, saith the Lord. . . . Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance?" Mal. 3:13, 14.

If we assume this mournful attitude, and continue to find fault with God's financial ordinances, we may not only rob His cause of hundreds of thousands of dollars annually, but we must be prepared to meet Him in that fiery day when "all that do wickedly, shall be stubble." Mal. 4:1. If we fail to prepare our tithe for Him now, we must be prepared to fail in that day that shall burn as an oven. The call to recognize God's claims is a message to His people: "Behold, the day cometh" when "neither their sil-

ver nor their gold shall be able to deliver them." Zeph. 1:18.

As Dr. Riley has said, "If a Jew gave one tenth under the law, for a Christian under grace to give less is a disgrace. When a man begins to

amass wealth, it is always a question as to whether God is going to gain a fortune or lose a man."

Why not go into financial partnership with Him who owns the cattle upon a thousand hills?

"Whosoever Will"

By MRS. GEORGIA F. COTTRELL

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

"Whosoever will, may come," we sing, and feel within ourselves how fortunate it is that the way is so simple and the conditions so agreeable. But it does not say merely, whosoever is willing, or wants to, or would like to come. Though that is all in it, yet it has, we believe, a far deeper and more significant meaning than that.

"Whosoever is willing" would include millions, for nearly every one would like to be saved. But "whosoever will," we shall find, turns out to be a very restricted and valiant few. They will be those who have taken a courageous, devoted stand. It is he who "willeth to do His will." To be saved requires not only a desire to be saved, but also a decided, positive, vigorous action of the personal will in placing itself on the side of God's will. It means to repent and turn from the old life of sin, to make a complete and decided change in all the ways and aspects of life.

"The tempted one needs to understand the true force of the will. This is the governing power in the nature of man,—

the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. . . . Through the right exercise of the will, an entire change may be made in the life."—*"Ministry of Healing," p. 176.*

And there are many who do make such a change; but this is only a beginning. Being saved is a daily, continuous, lifelong work. That stanch, determined, almost defiant stand of the will is going to be called for in the experiences of life all along, to resist temptations and to persist always in doing the right. This, we believe, is the meaning in that scripture, "Whosoever will, let him take the water of life."

When one puts his will on the side of the Omnipotent will and continues so to do throughout life, he finds that God will guide him over every hindrance and obstacle.

"By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to every one who will unite his weak, wavering human will to the omnipotent, unwavering will of God."—*Ibid.*

Are You One Who Trembles at the Word of God?

By I. A. CRANE

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

In a social meeting not long ago a brother expressed the idea that he trembled at the thought of the time of trouble, and at what perfection of character all must attain who shall be able to stand through that trying time. Well may we tremble at the thought of that time so vividly portrayed by the language of inspiration. We are told that "the most vivid presentation cannot reach the magnitude of the ordeal" which is to try the last remnant of the redeemed. At this time the adversary is to try to the uttermost, this small minority who alone of all the multitudes of earth dispute his supremacy.

And since at this time when probation is past, every soul must stand for himself before God, we are warned that only those will be able to stand who "obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*"Early Writings," p. 71.*

Notwithstanding these fearfully solemn declarations concerning the closing conflict, many lukewarm Laodiceans seem content to drift carelessly along, apparently unmoved that we face such a crisis. They do not tremble at God's word now. Unless these are awakened to repentance, they will be seized with that hopeless dread and fear that will cause them to flee to the "holes of the rocks, and into caves of the earth, for fear of the

Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:19.

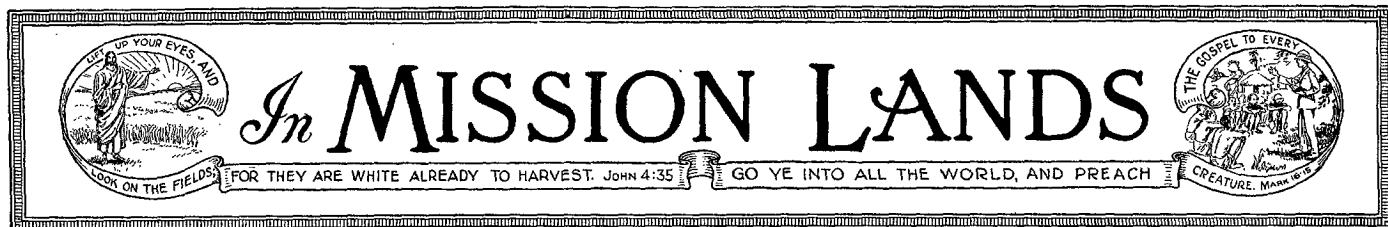
Because we are admonished to "pass the time of our sojourning here in fear" (1 Peter 1:17; Phil. 2:12), it does not imply that we are to fear that God will not fulfill His promises to those who trust Him. It implies that knowing our own weakness, we should fear lest we neglect to heed His admonitions, and thus fail to be where He can manifest His power to save us. Implicit faith in God's word as being true to the letter, and a realization of our own innate sinfulness, will lead us, not only to fear lest we neglect His warnings, but also to fear lest we attempt to meet trial in our own strength.

All Faces Turn Pale

In the time of trouble, even those who have perfected their characters and have received the seal of God, will turn pale when they see Jesus coming, and cry out, "Who shall be able to stand?" Now the most solemn messages from God, revealing the fact that the coming of Christ has been long delayed because the professed people of God are unprepared for this solemn event, seem to awaken no serious apprehension on the part of many. They are not moved with fear, even though they admit that these things are all too true.

But some will say, "Why take things so seriously? Are we not in danger of bringing discouragement to those who are weak in the faith, by pointing out these dangers so often? Does not the Bible say that perfect love casts out fear?" It is true that perfect love dispels that slavish fear manifested toward a tyrant; but it begets a godly fear which leads to confidence and trust in God's promises. It was the latter that was meant when men like Joseph were said to fear God. Gen. 42:18. It was not an abject fear of God that led Moses to say, "I exceedingly fear and quake" (Heb. 12:21), or that caused Daniel to fear and tremble before the angel. Dan. 8:17.

What did cause these men of God to fear when brought into the presence of God? They feared and trembled from a realizing sense of their own unworthiness! In the same sense the remnant church, in conflict with all the powers of evil, find their hopes sink as they review their past lives. They do not doubt God's promises, nor do they fear the hosts of their adversaries, but they do "fear that every sin has not been repented of, and that through some fault in themselves they shall fail to realize the fulfillment of the Saviour's promise."—*"The Great Controversy," p. 619.*



Transformed Lives

By PETER NYGAARD

THE Lord is blessing the work in Santo Domingo, and we hope to see a church membership of 1,000 before long. But while we are very anxious to see our numbers increase, we want each one to have a genuine experience and be really converted to the truth before he receives baptism. It is better to wait a little longer and have fewer enrolled, than to go too fast and draw in a number who are unconsecrated. The membership of this mission is now 361. Seventy-nine of these have been baptized this year. During 1930 we hope to baptize more than 150. Two new churches have also been organized this year, with a membership of thirteen and nineteen respectively.

One day while doing Harvest In-gathering work, we met a well-known man in Macoris who said to us:

"You people are doing a wonderful work, a work that no one does except you. I have never seen anything like it. Some of your church members have been transformed in a wonderful way. Yesterday morning a young man came to me in the park and invited me to attend a meeting in the Adventist church. As I looked at him, I recognized that he had been

an outcast and a drunkard, but he is now transformed into a young gentleman. He looked so different that I could hardly believe him to be the same person. It is a pleasure to help you, for I admire your work."

The following is a testimony given at one of our meetings recently:

"Friends, you all know me and have seen me walking on all fours or creeping along the streets, both here in Macoris and in the capital. For fifty-two years I have been among you, and most of that time as an outcast; but about a year ago the gospel came into my heart, and now I am a new man. In this last year I have received more blessings than in all my life before, and I praise the name of my Redeemer tonight for my salvation. My wife, children, and neighbors notice the change in my life, and it is all due to this blessed message. I am sure Jesus can save any sinner who comes to Him, for He saved me, who was so far from Him and so deeply sunk in sin and vice."

We are glad indeed that there is power in the gospel to make new creatures of those who believe in the Lord.

Santo Domingo City.

Working for the Women of India

By A. H. WILLIAMS

THE squalor and degradation in which the villagers of India live need to be seen to be realized. As one writer expresses it, if he had not seen it, and smelled it for years, he would never have believed that it was possible for human beings to live under such conditions. While the mother mixes with her hands the cow-dung cakes for fuel, as well as making the family supply of bread, the children share with the dogs and crows the village muck heap as their playground. Disease, being commonly regarded as an expression of the anger of the gods, rather than as the fruit of filthy living, is largely unchecked, except where foreign interference in some form brings about a change of attitude toward the subject.

Quite obviously, therefore, the edu-

cation of the girls along the lines of practical home-building subjects is vitally necessary in the uplift of India. A purely literary education is likely to defeat the real object, in that, while producing an utter repugnance toward the home conditions, it furnishes no instruction as to the practical solution of the basic problem. As a matter of fact, while large numbers of young women, as well as young men, of India have secured high academic honors, the general conditions of Indian village life remain practically unchanged; for the graduates have turned in disgust from their village homes in despair of ever changing conditions there.

It is with this as a background that the instruction given to the girls in our North India schools has been out-

lined. The elements of a literary education are given, so as to provide a useful medium through which practical knowledge may be imparted; and strong emphasis is placed on the impartation of thorough knowledge of the word of God. But in the program of every day there comes a time when every girl must take instruction and her part in some detail of the domestic life of the school.

The old saying has it that "cleanliness is next to godliness;" so the teaching of personal cleanliness is regarded as one of the most important school subjects. Places for bathing have been provided, on lines which can well be imitated in the village home; and these must be regularly used. The older girls are each made responsible for the personal cleanliness of some small 'adopted sister' among the student body. Because vermin on the person are not objected to by the masses, even, in some cases, apparently regarded as a sign of extra holiness, special time is set apart each day for attention to this matter, hence no excuse for negligence can be offered in regard to it.

Old-fashioned Laundry Habits

Very properly, laundry work is regarded in Western lands as a burdensome duty that ought to be done by machinery wherever possible; but such a view is almost hopelessly beyond the range of practical possibilities in India at present. Therefore clothes washing on old-fashioned lines is a regular lesson and duty with the girls. Washtubs built of re-enforced concrete (the material may be regarded as a parable illustrative of the permanence of the idea) have been provided; and every girl of sufficient age spends at least two hours each week, washing her own clothes, as well as a due share of those of the smaller girls below the age at which it is possible to have them attend to their own. This arrangement is a kind of flank attack on those vestiges of caste prejudice which it is so hard to eradicate from the Indian mind; for the performance of such duties for another is supposed to be a low-caste occupation. However, much has been accomplished by an older girl's taking her share of the little girls' clothes on wash day.

It was a matter of great pleasure to the management of the school when, just prior to returning home for vaca-

tion, some of the older girls asked permission to make some purchases in the market. They returned with small stocks of laundry soap to take with them to their villages, so as to insure their being able to do their washing regularly.

Not all of the pupils in the school have come from villages. Some were born in towns. In the accompanying picture, the one standing in the center of the row immediately behind the line of staff and normal students seated, is a young Mohammedan woman from Lucknow who was baptized about two years ago.

In her own home she had been accustomed since childhood to the wearing of the veil; that is to say, she never appeared with her face uncovered in the presence of men other than the most immediate blood relatives. But she has learned that the gospel of Jesus Christ brings as one of its countless blessings, freedom from fear of molestation; so when among her Christian friends she no longer observes the veiling custom.

We of the West have come to regard this Eastern custom as so closely allied with their religion that we are in danger of overlooking the fact that in Oriental eyes it is a national social custom rather than something essentially a part of the religious belief. Without a doubt the abandonment of the custom by a convert to Christianity cuts her off definitely from contact with many of her former associates, who regard the step as a social disgrace and an immodest act.

So this young woman, who certainly attaches no religious importance to the wearing of the veil, and very freely abandons it in Christian company, when living and moving in the

Mohammedan portion of the city where she has her home, observes "purdah," as it is commonly described, and goes about veiled.

Throughout the *mohalla* (city quarter) she is known as a Christian. Yet because she has not immediately become more or less Westernized in her social practices, she is able to move freely in the women's quarters of her Mohammedan neighbors. On the street, where she is fully veiled, she passes as securely as any lady of her class; while in the women's quarters her friends esteem her for her happy and helpful character. So she is able to teach and live the gospel in an environment that perhaps to other workers, and other types of effort, would be entirely closed.

At the time of her baptism there was a great stir made in her section of the town; so for about three months she lived in our home, attending to her own cooking and other domestic needs, but joining in our family worship. Some of the men in the city

declared vehemently that they would not allow this young woman, Shah Jehan Begum, or our Bible worker, Miss Chilton, in their homes, or even in that part of the town. But this was only a factor that worked to the glory of God; for many of the women insisted that these two workers should be allowed to continue to visit, thus in an indirect way declaring publicly their love of the gospel teachings.

Bravely Shah Jehan Begum returned to her shut-in home in the city, and for two years now she has been living a consistent Christian life, actively demonstrating the gospel to her secluded Mohammedan sisters.

There is a great work to be done for India's women, Hindu and Mohammedan alike; and through their agency, for the men also. For it is the mothers of India who fashion the minds of the rising generation. Slowly and patiently the gospel is being preached behind the veil, and hearts and lives are being changed by its power.

Punjab Mission

By FLOYD WINFIELD SMITH

THE annual meeting of the Punjab Mission was held at Chuharkana, Sheikupura District, on the mission compound, March 27-31, 1930. A large shamianah, or awning, was erected on the boys' school playground. Mats and carpets were spread on the ground beneath it for seating the audience; pulpit furniture was borrowed from the school chapel; and lighting was furnished by gasoline lanterns.

The meeting was attended by the boys and teachers of the Chuharkana

boys' boarding school, the girls and their teachers from the Chichoki Malian girls' boarding school, some twenty-five or thirty Punjabi evangelists and their families, besides a considerable number of the Christian community from the villages in which we are working. On Sabbath the attendance was between 400 and 500.

One of our church members, who is a merchant, arranged for a cafeteria in strictly Punjabi style for the accommodation of those in attendance. The schoolboys kindly vacated their



North Agra Mission Girls' School, Hapur, U. P., India

dormitories to furnish sleeping accommodation for the women and girls, while they, together with the men in attendance, slept beneath the awning erected for the meetings.

We were pleased to have with us J. F. Ashlock, the division home missionary and Missionary Volunteer secretary from Poona, and to have O. W. Nolda of Lahore speak to us at one service on Sunday. J. Ali Baksh, himself a Punjabi, acted as the translator for these brethren, and also gave us several inspirational sermons in the vernacular. Other speakers were O. O. Mattison of the Chichoki Mallian circuit; E. R. Streeter, principal of the boys' school; Viru Mall of the Nowshara circuit; and the writer, all of whom spoke in the vernacular.

One interesting feature was the early morning devotional hour. At this time, opportunity was given to village Christians to relate Bible stories which they had learned during the year and to give short talks on topics connected with the Christian life. Very few of these brethren can read and write, but their contributions gave us all food for thought, nevertheless.

Almost every interval between meetings was filled with the singing of psalms and Christian lyrics set to Punjabi native music. This singing is accompanied by playing on native

instruments such as the *tablas*, or kettledrums, the *chintas*, or tong cymbals, and the harmonium. The unlearned village Christian is very fond of this type of music, and it is surprising what an amount of such songs he is able to memorize, even though he is unable to read. In their villages they are thus able to praise the Lord in song when the village evangelist is not with them.

From time to time in the regular services, opportunity was given to different groups, both of men and of women, to sing specially prepared selections. Incidents such as the birth of Christ, the story of the prodigal son, and elaborations on the ten commandments put into lyrical form were sung to native tunes.

On the evening after the Sabbath the life of Joseph was given in dramatized form by the students of the boys' school. This was greatly enjoyed, especially by the villagers in attendance, for they appreciate having such stories in concrete form.

At the close of the session we had some special meetings for the workers and their wives. As Brother Ashlock talked to them concerning their need, as workers, of a deeper spiritual experience, the message (although it had to go through a translator) seemed to sink deeply into their hearts. We believe that the results of this meeting will be far-reaching.

Northern Luzon Mission

By JUAN O. AFENIR

We express our gratitude to God for the manifestation of His fatherly care and tender mercies over His people. The last year has been a trying time to us. Almost all the workers and their families have been afflicted with some kind of sickness, which hindered somewhat the progress of the work, but only two children have died.

We carried eight evangelistic efforts, some under great difficulties and obstacles. Many a time our fellow workers conducting efforts wrote to us in the office of the work of some people who made it their business to throw stones upon their tents, and who organized themselves to make trouble in front of their tent to discourage the attendance. But in spite of all this opposition, the Lord has blessed our effort so that we are enabled to baptize 209 believers. This number is small compared with the fruitage in the other missions in the Philippine Union, but they are precious to us, for they were given us by the Lord through hardships.

The evangelists and Bible workers are not the only ones to receive credit.

Our faithful colporteurs and lay members have also a good share in the soul harvest. Many of our lay members have already formed the habit of visiting their neighbors and friends with tract and Bible studies. These faithful brethren are happy because they know they have a part in preparing some of those who have been baptized. It is not only in soul winning that our lay brethren co-operated. At the last Harvest Ingathering campaign, many of these devoted brethren went out to solicit money from their friends and neighbors. That is why we have been able to raise more than 1,000 pesos for our medical work. May the Lord help all our brethren to follow the example of these working members, so that they also will have a joyful experience.

At present there are 1,809 members in the mission represented by twenty-seven organized churches and twenty-six companies. Six new small but neat chapels with galvanized iron have been constructed, almost wholly financed by the church members, making twenty-two chapels in all.

During the year our office headquarters was constructed. We thank the Lord, for this is our own building, where the office workers can do better and more efficient work. We convey our hearty appreciation for the gift of 3,000 pesos the publishing house had given, which enabled us to build this office.

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A Good Omen for the Future

BY W. HUME MC HENRY

OFF and on during the years considerable literature has been distributed in the Marathi field, but very few colporteurs have been developed who have had a proper vision of the dignity of the colporteur work to stay with it. Also we have not had literature of a right type in the past, in the Marathi language, really to encourage workers to remain by the work. Consequently time and again a new lot of men have been put on the work, and time and again they have given up. But now plans are made for getting out books that will be good sellers and of a kind that will encourage men to press this phase of the work.

During the last school vacation one of the teachers asked for the privilege of going out canvassing. Of course we were glad to grant the permission. The Lord blessed his efforts, and gave him a vision of the importance of the work, and planted a desire in his heart to take up the colporteur work permanently. Recently a colporteurs' institute was held, and this young man with several others was called in to receive instruction in canvassing.

It was an inspiration to have this young man present with his courage strong in the work. As a result of the institute, another worker on pay also expressed a desire to give up his salary and enter the colporteur work. I have received word that he has had quite good success in his initial effort, and was able to make more the first half of the month than he would have received for the whole month on salary.

We are praying that these two men may be successful, remain with the work permanently, and thus encourage others to go and do likewise. I have referred to this as a changed vision. The tendency in the past has been to look upon the colporteur work as a kind of stepping-stone to a salaried position in the organization. And if the stepping-stone did not soon materialize, often some other work had been sought. But here we have a start in the other direction, men on a salary voluntarily taking up the colporteur work on commission. Such a step, with the Lord's blessing added, cannot but raise the standard.

The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

The Things I Meant to Do

BY VIDA V. YOUNG

I MEANT to make a friendly call,
And let our neighbors know
We welcomed them into our town,
And kindly interest show.
I meant to do it right away,
But put it off somehow
Till months had quickly passed away—
The house is empty now.

I had a friend, a dear, dear friend,
So many miles away;
I used the little gifts she sent,
And loved her more each day.
I meant to write and tell her so—
Just put it off, you know,
And that is why this quiet eve
My heart is aching so.

Your friend still lives? Then send that
friend
A loving word today;
Perchance 'twill bring a soul fresh hope,
Dark clouds may drive away.
'Twill take a little time, 'tis true,
But other work can wait;
For sad the heart whose tender words
Are penned, alas! too late.

I meant to see a dear young girl
Whose friends were far away,
And warn her that the path she took
Would lead her feet astray.
The task was hard, and loath was I
Such warnings to begin,
And now the one I meant to win
Has reached the depths of sin.

So many things I meant to do
Through blinding tears I see,—
The warning word, the loving deed,
The note of sympathy.
The things you mean to do, do now;
Oh, do not let them wait
Until from out your quivering lips,
You breathe the words, "Too late!"

No, You Tell Me a Story

BY NORA TREW

"OH, see how it is snowing! Mother, tell me a story about little Mr. Ground Squirrel who lives in the mountains, and hides away lots and lots of nuts for the time when snow comes," began Angela, aged four, looking out of the nursery windows at the falling flakes. "Tell me about the little Ground Squirrel family, and the babies with stripes down their backs and their dear little cheeks full of piñon nuts," wheedled Angela.

To her the story of the little ground squirrels, as well as stories of many other animals abounding in our locality, had been told and retold from her babyhood.

"O Angela," I protested, "that same old tale! I've told it at least three times today. Do let's have something different."

"But I like the tiny brown ground squirrels," insisted the child, "the cunning babies that live under the rocks."

"Listen, Angela," I said, "let's play a new game. Come, sit here on mother's lap where you can see the snowflakes and the big pine trees and the dark mountains over there where the tiny ground squirrels hide, and you tell me a story."

If I expected a protest, I was mistaken. The joy of creative power seized the child. She was to make the story herself. Her eyes shone. All the abundant material she had at her tongue's end regarding the life and habits of the dear little animals so beloved by her baby heart, she wove into a little narrative about Mamma and Daddy Ground Squirrel and Billy Blinkers, their son, favorite characters in our household tales.

The story was a curious intermingling of what we had told her with several surprising touches of her own, which I am bound to call original. Characters familiar in other stories were brought in also, notably "Gray Eagle" and "Old Coy-o-te," pronounced deliciously by the young narrator with the original Spanish accent. The introduction of these characters was a departure from the various forms in which our ground squirrel folk had yet appeared. Angela's romance delighted her family, and from that time on we often called upon her to be the story-teller.

Within the last two years I have noticed a decided improvement in her language as she lets her imagination wander into these delightful fields. Frequent questions regarding her story as she tells it, help her continually and awaken new ideas.

The plan, happened upon as I have told you, has certainly proved worth while.—*Issued by the National Kindergarten Association.*

The Children's Garden

The Flower Show

ONE could have heard a pin drop as Miss Fletcher rose to make the wonderful announcement which threatened to play havoc with the morning's lessons.

"My dear children," she began, "you all know Mr. Smith who lives at the 'Grey Gables.' Yesterday evening he came to see me about a very pleasant matter. He is giving a flower show for the young people of the village, only girls and boys under fifteen being eligible. He is offering a first prize of one pound, and a second prize of ten shillings. Mr. Smith also gave me a list of the rules which must be strictly complied with. They are as follows:

"Rule 1. The flowers must have been under the entire care of the exhibitor.

"Rule 2. Each exhibitor must not submit more than one entry.

"Rule 3. The flower must in some way resemble the character of its owner."

The last rule seemed a very strange one, but then Mr. Smith was rather

a peculiar man, so most people thought. At all events it was quite delightful, thought little Peggy Dare, as her blue eyes shone with suppressed excitement. If only she could win that wonderful first prize! She began to turn over in her busy brain all the things she could get with it—the new shoes mother wanted so very much, for instance. How lovely it would be to be able to go to her and say, "Mother dear, I've won the prize; now you can have some nice new shoes."

Her reverie was very suddenly disturbed by Miss Fletcher's asking her, "What is the capital of Australia?" and in her confusion she almost stammered, "New Zealand." She only managed to collect her thoughts just in time to save herself from disgrace. At last the morning ended, and there was a general sigh as the bell rang.

Although Peggy's mother was a very poor widow, their little garden abounded with cheerful flowers; and the portion of it which belonged to Peggy was devoted entirely to pansies. It was to this tiny patch that

Peggy ran the moment she reached her home.

"They will be very lovely soon," Mrs. Dare told her. "They are sweet thoughts, and certainly show my girlie's character."

Peggy watched and cared for them till they grew into lovely flowers; but sometimes her heart would sink when she passed Cissie Morton's house and saw the stately roses she was entering, and Freddie Perkins' lofty delphiniums.

It was the day before the flower show, and Peggy was up with the larks, and out in the garden kneeling beside the dew-spangled pansies, whose beautiful velvet faces were upturned ready to catch the first sunbeam. Their fragrance was borne on the wings of the breeze and carried down the road to where an old man came slowly along, leaning heavily on a long staff. He raised his head inquiringly, pulled his hat farther down over his eyes, ambled toward the cottage gate, and stood looking at the little scene.

Peggy saw him, and jumped to her feet impulsively.

"Aren't they wonderful?" she exclaimed eagerly. "They are going in for a show, but I need only send a few; would you like some?"

The old man nodded.

"I love them, too," he said huskily. "They remind me of when I was a boy. I was going to ask if you could spare me one."

Peggy picked a generous bunch and handed them to him.

"God bless you, child, you have given an old man a great pleasure," he said, as he walked away.

"There aren't many left," murmured Peggy to herself, "but enough for the show. I'm so glad he liked them!"

The morning of the flower show dawned bright and sunny. Peggy was so eager to be up that she almost raced the sun itself. She quietly unlatched the front door and crossed the tiny strip of lawn to her dear pansies.

What a sight met her eyes! Instead of the heavy, velvety blossoms which she loved so much there were bare, green stalks and ragged, purple petals hanging forlornly from them; in the midst of the destruction were two fat and contented black slugs.

Poor Peggy! She flung herself down on the dew-laden grass and sobbed as if her heart would break. All her care and labor had been in vain. She could never win the prize now, and all her castles in the air crumbled to dust.

Great was the excitement as a crowd of boys and girls with proud parents

and friends stood on the smooth lawn of "Grey Gables," their respective exhibits in jars and vases on the long table before them—a profusion of scent and color.

Peggy's eyes ran over them sadly. How eagerly she would have looked for her own flowers on the crowded table! What was that? A bowl of great purple and yellow pansies! Some one *had* sent in pansies after all, and just like hers.

Old Mr. Smith had been so kind and sympathetic when she had told him of her great disappointment that she had been temporarily comforted, but the sight of the beautiful pansies, so like her own, brought tears to her eyes.

There was a rustle of expectancy. The judging was over, and the judge himself rose to announce the prize winner.

"Ladies and gentlemen," said Mr. Smith briskly, "the first prize has been awarded to a bunch of pansies; the grower's name is Miss Peggy Dare."

The world seemed to rock under Peggy's feet. There must have been a dreadful mistake somewhere. She opened her lips to say so, but Mr. Smith began speaking again.

"Now, I want you all to listen to a little story. Many people call me a strange man, and that is neither here nor there, but I certainly did a strange thing yesterday. I wanted to get a glimpse of the characters of the

Speak No Evil of Your Neighbor

SPEAK no evil of your neighbor,
Let no words of cruel blame
Cause your neighbor's cheek to mantle
With the burning blush of shame.
Can you do a Christian's duty
While you blight your neighbor's fame?

Do not judge him very hardly,
Though his ways may erring be;
He may carry heavy burdens
That perhaps you do not see;
Many a heart bears secret sorrow,
Though its pains may hidden be.

You perhaps have never wandered
From the path of right away;
Nor have met the strong temptations
That have led his feet astray;
You perhaps are safely sheltered
From the dangers in his way.

Then, if so, how can you judge him,—
In your strength his weakness blame?
Had you met the same temptations,
You perhaps would feel his shame.
Speak no evil word or slander
That may blight your neighbor's name.

Rather try to cheer and help him
In this fight with adverse fate.
Kindly words from you may save him;
Speak them ere it be too late,
Lest you some remorse may suffer
In your pity for his fate.

—Author Unknown.

boys and girls who were competing for my prizes, so I dressed myself up as a tramp and went round to the homes of the children. The first place I called at was a cottage, and I saw a little girl kneeling down by a clump of pansies. Before I could even ask her for one, she offered to pick me a bunch—the ones you see here (indicating the prize ones). I took them and passed on. I asked another little girl for a beautiful but scentless rose, and she said, 'Certainly not! they are going to win a prize; they are not for a dirty old man like you!' To cut a long story short, at almost every house I was met with a rebuff for my impudence for asking for even a single flower, yet one little girl was generous enough to give me a whole bunch. That, however, is not quite the end. Early this afternoon a very sad little maid came to me and told me that she could not exhibit her flowers because the slugs had eaten them up—it was the same child that gave me these lovely pansies when she thought I was nothing but a poor old tramp. You will all see how aptly the flowers portray her sweet nature and comply with my last and most important rule. Come forward, please, Peggy."

Very red, and trembling with excitement, Peggy stumbled forward to receive her prize.

"You have surely earned this prize, dear child, but there is a better prize to be won than any I can offer you," Mr. Smith told her. "Take care of the little flower of your life as tenderly as you have cared for your pansies, and it will cheer many wanderers on the road. Go on as you have begun, always putting yourself behind and others in front, and some day you will be awarded the greatest prize of all."—*Daphne Lacey.*

Try a Mending Bee

ONCE a week I get out my mending basket and tell my daughters (age nine and eleven) that it is time for our "mending bee." You would think they were going to a party the way they fly for their sewing boxes. We sit down together. They sew on missing buttons, put elastic in their bloomers, or sew up small rents while I do the more difficult mending.

We visit. I often tell them of the things I did when I was a little girl, of the places I lived and of my girlhood friends. They love this. Then I lead them to talk of their own plans and interests. By the time the mending is done I feel we are better acquainted, nearer to each other, and they have cheerfully helped with useful work.—*Children, the Parents' Magazine.*



OUR FAMILY PHYSICIAN

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Chills and Colds

By HARRY W. MILLER, M. D.

A CHILL is a sensation of cold accompanied by convulsive movements commonly known as shivering, a pale skin, and blue lips, and is either a result of too great exposure to cold or a symptom of some on-coming disease. Thus we recognize a normal, protective chill, and a chill which is part of a disease process. In both cases the chill, by exciting vigorous muscular action, tends to increase the body heat.

When a chill accompanies disease, it usually indicates the accumulation in the body of waste or poisonous matter, resulting from the action of germs or malarial parasites. The process of burning up this waste matter results in the abnormally high temperature known as fever.

Many infectious diseases begin with a chill. In malaria there is a regularly recurring cycle of chill, fever, and sweating, followed in the milder cases by a return to the normal temperature for a time before the beginning of the next cycle. There may be a sharply defined chill, or in some cases a chilly sensation lasting for several hours. A headache may accompany or follow the chill.

Treatment.—For the normal chill of exposure, the remedy is to avoid the exposure, either by adequate clothing or by artificial heat, or both.

It is a mistaken economy that will permit the chilling of the body; and "hardening" by this process is likely to result in more harm than good.

The chill of many infectious diseases, including malaria, is preceded by yawning, stretching, and sometimes by a dull headache. As soon as these symptoms appear, a hot treatment, such as a hot pack, a warm bath, a vapor or cabinet bath, or even a hot foot bath, will often warm the body, and either prevent the chill or lessen its severity. Even after a chill has begun, something may be accomplished by providing extra covering, and placing hot bricks, hot bottles, and the like around the limbs, or better still, by placing the feet in a leg bath as hot as can be borne. Hot bottles will accomplish the most good when placed between the thighs, but should not be so hot as to burn the

patient. Give plenty of hot liquids to drink, as this will furnish fluid to the blood to help carry off the impurities.

Fever

Fever, or increase of the body temperature, results from the accumulation of poisons in the tissues. These poisons may be the result of germ growth, as in the infectious diseases, or of some poisonous plant or mineral. The increased temperature is always accompanied by an increase in the pulse rate and in the rate of breathing. Infectious disease is almost invariably accompanied by fever. If the temperature ranges between 99° and 101.5° F., it is called a low fever; from 101.5° to 103°, a moderate fever; above 103°, a high fever.

The symptoms of fever are a flushed face, sparkling eyes, and often headache. There is increase in the rate of the pulse and respiration. There may be a preceding chill, and the hands and feet may feel cold to the touch.

Treatment.—Of first importance is rest in bed and protection from exposure. With even a slight fever it is imprudent to go out for a drive. Exercise or exposure may develop a mild infection into a very serious trouble. Early in the fever it is well to move the bowels by means of a cathartic. The patient should be encouraged to drink plenty of water. The diet should be light, composed mostly of liquids, at least during the early stages. For a prolonged fever, it is necessary to support the patient with a nutritious diet, but this should be under the supervision of a physician or a dietitian.

Fever is best controlled by water treatments, especially the tepid and cool sponge, the cold bath, and the local cold compress. Especially for typhoid fever, a continued cold compress over the bowels, frequently renewed, and alternated once an hour by one hot fomentation, is a good cooling measure. A fever continuing for some time at a temperature of 106° F. or more is almost always fatal.

Sneezing

A sneeze is a deep inspiration, filling the lungs, followed by one or more

short, violent expirations, the air being blown out forcibly through the nose. Usually sneezing is caused by some irritation of the lining of the nose. One can artificially induce a sneeze by tickling the nose with a feather, inhaling some irritating powder, or looking at bright sunlight. Hay fever is a form of irritation accompanied by watering of the eyes and frequent sneezing, caused by plant pollen or some other irritant coming in contact with the nose lining, or sometimes caused by some abnormality of the nose, as a diseased septum or turbinate, or a polyp. Some foreign body lodged in the nose may also cause sneezing.

Sneezing is significant as a symptom of an on-coming cold; and if the patient can be induced to heed the warning immediately, and avoid the exposure that is disturbing the circulation, and perhaps take some hot treatment, he will more than likely abort the cold before it gets a start. If this warning is not heeded, or if the patient thinks it will be time enough to attend to it when he gets home, he will find that the nostrils have partly closed, the cold is in full swing, and he will likely have an interesting time of it before the attack is over.

Treatment.—The most important measure is to eliminate the cause. If the sneezing is somewhat habitual, the nasal mucous membrane should be carefully examined by a physician or a specialist, and any abnormality removed. If no abnormality is found, the physician should make inoculation tests in order to determine whether the patient is sensitized to some animal or vegetable protein, as the pollen of some plant, horsehairs, feathers, and a host of others. In case the offending protein is discovered, the procedure is either to avoid contact with that particular protein (for instance, if it is from the hair or hide of the horse, the patient should keep away from horses), or else to undergo a series of graduated inoculations in order to increase the immunity of the patient to that particular protein. Some persons sensitized to the pollen of certain plants find relief by taking a trip during the flowering time of the plant, to some place where the plants do not grow.

Asthma

Asthma is often an emergency disorder. The patient is in extreme distress, and to all appearances about to suffocate. The condition is accompanied by noisy wheezing, and rattling in the chest. A large amount of frothy mucus is coughed up, and there is violent straining, sometimes resulting in rupture. At no time are asthmatic patients entirely free from shortness of breath, and a little nervous excitement may precipitate an attack that will last for several days. For this reason, one of the most important preventives is the avoidance of excitement.

Treatment.—The patient instinctively wants to get into the cool air and near a window; and it is some relief for him to be fanned vigorously. It may be necessary, if the temperature is quite cool, to preserve the body warmth by means of a hot leg bath. It has been shown that true asthma, like hay fever, is caused by sensitization of the patient to some protein. The problem is to determine (by means of test inoculations) what protein is the offender, and either plan to have the patient so change his mode of living as to avoid that particular protein, or else take a course of immunizing treatment.

that these same chickens, if allowed to have free access to the sunlight, recover their strength, put on weight, and become as strong and vigorous as their fellows. So also it has been found that if two sets of young chicks from the same nesting are raised in identically the same manner as regards food, water, etc., but one set is allowed free access to the sunlight and the other set is deprived of sunlight, one set develops rickets and the other set does not.

What do these experiments mean, and of what practical value are they to us? Briefly they mean that the ultra-violet rays of the sun are disease-preventing rays, and are essential to the life of all growing organisms, of which the human baby is one member. Moreover, they mean that babies who rarely get the opportunity to be bathed in direct sunlight, but are allowed to have the sun's rays filtered to them through windowpanes, are losing the beneficial effects of these rays. We know that growing babies require sunlight. We know that direct sunlight will prevent the development of rickets. We know that rickets can be cured by exposing the baby to the action of the sun's rays. Rickets can also be cured by other means, but for the purpose of this article we shall say nothing of these other means.

Sunlight is death to disease germs. Few germs can withstand the sun's rays for one hour. Sunlight is also of great benefit in the treatment of tuberculosis. The same invisible ultra-violet rays are responsible for the cure of certain skin diseases, chronic leg ulcers, etc.

In the absence of sunlight, artificial sunlight can be utilized in the treatment of rickets and tuberculosis. There are certain types of electric lamps, particularly the quartz lamp, which produce a great quantity of ultra-violet rays. These lamps are extensively employed in the treatment and prevention of rickets and other deficiency diseases. They are also valuable in treating some forms of skin diseases.

For growing babies, five minutes' exposure to the sunlight twice daily is an excellent practice. It has been found that daily exposure in this way increases the amount of phosphorus in the blood, and phosphorus, we know, is an essential element for growth. The amount of iron in the blood has also been found to be increased after exposure to the sun's rays for a time.

So we see that sunlight is of great value, not only to the vegetable kingdom, but to the animal kingdom as well, of which kingdom the human animal is a member.

Sunlight, the Universal Benefactor

By A. E. CLARK, M. D.

It has been said, and truly so, that the most precious things in life are those which are free for the asking. And what might these most precious things be?

I have in mind three, to which others can be added,—sunlight, air, and water. Who cannot secure these? And what price can purchase them if they are missing? It is true, we can manufacture artificial sunlight; we can also produce liquid air, and even water can be made by combining two gases under proper conditions; but these are all expensive processes, and they cannot hope to compete with Mother Nature in her legitimate business of supplying mankind with a continuous stream of sunlight, air, and water.

Long before man realized the value of sunlight, the plants were making use of the sun's rays to build up their structures. It is in only comparatively recent years that science has recognized in sunlight one of man's greatest benefactors. We find that only about twenty-five years ago did the use of sunlight as a curative agent begin to receive attention. Finsen of Denmark called the attention of the medical profession to the value of the light rays in the treatment of disease. Rollier in Switzerland advocated the use of the sun's rays in the treatment of disease, especially tuberculosis. From the work of these two men particularly has the importance of the sun's rays as a remedial agent become known, and so today we find that in every civilized country natural and artificial sunlight is being made use of in the practice of medicine and surgery.

The animals have been trying to teach us for a long time that sunlight is beneficial. Have you ever seen a dog with a bad sore on its leg, sunning itself? The animals recognize

the fact that there is something in the rays of the sun which not only warms up the injured part, but hastens the healing process. Man is such a superior animal, though, that he fails to recognize what the dog well knows. However, we are waking up as a medical profession to the fact that the practice of medicine is about 90 per cent the work of nature, in which we take but little part, and the remaining 10 per cent represents the really, genuine cures which we are able to effect by our own efforts, but in which Mother Nature also plays a part. This 10 per cent represents surgical cures which nature seems to have left to us, such as ruptures (hernia), various bony deformities, etc.

The beneficial effects of sunlight are derived from two different sources, the heat rays and the light rays. Both of these are contained in the sun's spectrum, but each exerts a different action. We know that the plant kingdom requires warmth in order to grow, and this warmth is derived from the heat rays of the sun. In addition to the heat rays, plants require another form of energy which we term the ultra-violet rays. These rays are not visible to the eye, but are contained within the sun's spectrum, and exert their effect upon both the vegetable and the animal kingdom.

A great amount of experimental work has been done in the prevention of disease in chickens, etc. It has been found that by feeding young growing chicks with an impoverished diet and keeping them shut up in the coops, they develop a disease quite similar if not identical with the disease known as rickets, a deficiency disease of babyhood and young childhood. The chicks become weak and unable to stand, fail to gain in weight, and ultimately die if the diet is not changed. But the strange thing is



The Bible as Literature---No. 2

By T. H. JEYS

Humor

THE commonly accepted idea that humor is identical with joking, cheapness, and frivolity, is misleading. The fact is, however, that many do not know how to appreciate humor unless it is in some way associated with these. Humor may be defined as the ability to see and express in life's experiences, relationships and meanings not easily discerned, but which, when pointed out, are clearly obvious. The mind is surprised and pleased by the discovery. The Bible abounds in this quality, and the reader who has not discovered this has missed one of the delights of Bible reading.

What could be more to the point than the answer of Jesus to the Pharisees who came to Him, ostensibly to warn Him of danger, and whispered, "Get Thee out, . . . for Herod will kill Thee." To this apparently well-meant suggestion Jesus replied, "Go ye, and tell that fox," etc. Luke 13:32. These men were not friendly, and their apparent kindness was wholly selfish. Who talks with foxes?—Other foxes. So Jesus showed these schemers that He read their hearts and knew their thoughts. When they imagined themselves so wise, they were only showing themselves "foxy," and Jesus told them by His reply that their motives were well known to Him.

Notice how neatly Jesus replied to the demand to tell His authority. Matt. 21:23-27. Here is a matching of wits, a trial in ability to think quickly, clearly, and deeply. "What right have you in this building?" they demand. "Who invited you to make this place your classroom? Who gave you permission to teach here?"

Jesus assumes that it is fair for them to ask the question, and offers to reply, on their answer to a counter question, "Was the great revival conducted by John the Baptist a heaven-sent message, or was John merely an ambitious preacher who worked for himself and figured for the approval of his auditors?"

"It will never do for us to answer that question," said the wily Pharisees, "for He will have us in a dilemma." So they professed ignorance. (How it must have hurt their

proud Jewish hearts to admit this!)

"Well," said Jesus, "since you *cannot* answer My question, I *will not* answer yours." Jesus did not admit nor express inability. He could easily have answered, but His refusal was in itself the strongest evidence of His mastery of the situation. How those men must have slunk away crestfallen, actually "laughed out of court."

"No doubt but ye are the people, and wisdom shall die with you," cried Job when Bildad, Eliphaz, and Zophar had delivered themselves of what they doubtless regarded as words of great wisdom. Job 12:2. Can any modern dealer in sarcasm produce any more biting examples than did that old sick patriarch in the land of Uz?

Notice other expressions: "O that ye would altogether hold your peace! and it should be your wisdom." Job 13:5. "If you will consent to change places with me for a few minutes, I will show you well people how to talk when you visit the sick," is Job's suggestion after Eliphaz had explained that doubtless Job himself was to blame for all his trouble. Job 16:4, 5. "Let me add a few remarks, and then you may continue your unimportant and irrelevant conversation." Job 21:3. And we can almost see the twinkle in the sick man's eye as he disclaims any hope of ever having his ideas understood by these well-meaning but inexperienced and misguided comforters. Job 29, 30, 31.

"If I will that he tarry till I come, what is that to thee?" (John 21:22) was Jesus' polite way of telling Peter

that it would be better for Peter to mind his own business.

"Let not him that girdeth on his harness boast himself as he that putteth it off" (1 Kings 20:11), was Ahab's message to Ben-hadad. Can you think of any more humorous way of flinging a jolly defiance at an enemy?

"You have just now said that God has permitted an evil spirit to speak through all these 400 men, of whom I am one. How does it come that you are inspired by the same lying devil?" inquires Zedekiah as he deals Micaiah a resounding slap.

"You will discover how it happens when you are running panic-stricken for a place of safety," replies the prophet, as his face burns from the blow, but whose spirit is not conquered, nor his ability to answer in kind in any wise abated. 1 Kings 22:1-28.

What a dramatic moment it was! There sat the two kings with all their guards and retainers. Micaiah had dared to speak of Israel as "sheep without a shepherd," and to predict failure where the majority promised success. Zedekiah, keen to discern the trend of popular opinion, saw in this an opportunity to bring himself into favorable notice with the rulers. False prophets then, as now, were quick to see how they might advantage themselves by saying that which they knew was the echo of the wicked hearts of their hearers.

Many other examples might be cited, but go read them yourself. Not many chapters will be passed until you will see a perfect gem of beauty shining out, and you will marvel that you had never before noticed it.

Wanted---a Friend

By BESSIE MOUNT

By chance our paths met for a short time a few years ago, and I became slightly acquainted with a favored daughter of the Orient. Then, after a few weeks, she returned to her home in a distant city, and many miles of land and sea now lie between us. But through the years we have kept up our acquaintance by means of occasional correspondence, and often her letters reveal the longings of her heart for something more satisfying than she finds in her present life. Because

she voices the secret longings of many another young heart, I am passing on a few extracts from her letters, with the hope that they may help us better to understand the hearts of the youth among us, and give to them the helpful friendship they need.

Reared in a home of plenty, this girl has known little of hardship and sacrifice, and life for her is a merry round of gayety and good times. Worldly influences have far outweighed the Christian ones in her en-

vironment, and she has become so engulfed in the things of the world that now it seems well-nigh impossible to break away from them. Some time ago she wrote:

"The time is at hand, and I feel that I should be prepared for Christ's coming. There are so many temptations to meet, so many shattered hopes and disappointments to face, that sometimes God does seem very far away from me. . . . It comes to my mind very often that I must one day take my stand for Christ if I am to have any hope whatever of a life in the earth made new. I would like to be baptized and live a better life from now on, before it is too late for me to be saved. It is so difficult to live apart from my friends, whose influence is toward the worldly things of life. . . .

"I often think of you, and wish you were here so that we could have some little talks together. One does long for a good friend sometimes, and I think I need one at this moment. I am about sick and wearied of life, and it seems to me that I am drifting farther away from God than ever."

I wrote, pleading with her to make the supreme decision, whatever the cost, and find peace and rest and joy in Jesus, assuring her that I was praying for her. She wrote again:

"You can rest assured your kindness is not unappreciated, and that I do find comfort in the thought that there is a friend on whom I can rely and one who will understand. . . . Do you know, I have often felt that God has something for me to do, but what it is I cannot say. Maybe my faith is not strong enough to see where He leads, but honestly I wish I could do something or go somewhere, where I could get peace of mind. . . .

"Do write again. Your letters are comforting. Please, please keep praying for me. I pray, too, but I think I need other people's prayers as well."

Still the struggle goes on. Still she is hiding behind a laughing, gay exterior the longings of a heart unsatisfied. That even yet she has not found courage to make the surrender is evidenced by these paragraphs from her latest letter:

"Of late I seem to be enveloped in a world of depression and loneliness. . . . I am tired and sick of this sham world—longing for something real to live for. I have never felt it so much as now that I want to give up my life to the service of God. . . . I am still working in the — office, and though I enjoy the work immensely, I never seem to feel quite happy. Working with people of the world, one is inclined to drift with the world, even among one's friends. Their parties,

teas, and conversation all tend to worldly thoughts. I am praying harder than ever that God will lead me to the heavenly path, however hard that path may be. . . .

"I wish I could blot out life's mistakes. It is not until we scan life's brief span that we realize the mistakes we have made, and the after regrets come too late. . . .

"Once you said I could look to you as a friend. I want to claim that promise now. . . . I have a hundred acquaintances who love me for what I may possess in gold, but would fly at the sight of human pain and heartache—but not *one* friend. I want a true friend, one who can love me with all my faults."

Again and again, as I have read her letters, telling of the struggles she is having, of the temptations that surround her day by day, I have thought, How much this troubled young friend of mine needs a *present friend!* Much as I long to, and try as I will, I cannot give her the help that some one could who could talk with her face to face, and help her to meet her problems day by day, as they come to her.

Some Christian acquaintances she has, and doubtless they think she is satisfied with the care-free life she is living, little dreaming of the struggles of her heart. Among all her associates is there not one who cares enough to become interested in her, to try to understand her problems, to endeavor to speak the needed word at just the right time to give her courage to make the surrender of her will to God? Ah, where are the friends of youth?

And often as I think of this far-away, tempted girl, so much in need of a true friend, I wonder how many others there may be in similar need. We meet them daily, perhaps, gay, laughing, care free, frivolous they seem, and we think they are satisfied with the pleasures the world is giving them. But do we know their hearts? They, too, may be longing for a friend in whom to confide, a friend who can help them find and follow the upward way. Who can better supply this need than the earnest, devoted young people in our churches? Young man, young woman, where is the tempted young person whom *you* can befriend and help?

Joy in Soul Winning

A Young Man's Testimony

By WARREN N. WITTENBERG

SEVERAL months ago, as our part in an evangelistic campaign that was to be held, each member of our Missionary Volunteer Society pledged that he, with God's help, would do his best to win at least one young person to Jesus. The opening evening came, and the young man whom I had invited was not there. I certainly was disappointed, but during the meeting I pleaded earnestly with God that He would help me to get acquainted with at least one young man about my own age. So when that first meeting closed, I believe I was about the first one out of the auditorium. Soon, as the people started leaving, I noticed a fine-looking young man in the crowd, but he had a somewhat sad expression on his face. I shook hands with him, introduced myself, and spoke a few words. His face just seemed to glow in response to my interest in him, and he very gladly gave me his address.

That was Sunday evening. The following Thursday evening I called at his home, and found that he was quite familiar with our message. His aunt is a Seventh-day Adventist, and I have later learned that the whole church to which she belonged was praying for this young man. The Lord impressed me that very first evening that this young man was on the

threshold of the kingdom; so I started talking with him about Jesus' love for him, and the joy and happiness that He offers young people. Soon, without the least suggestion of the subject on my part, he began telling me that he could not see anything wrong with dances, shows, and worldly pleasures. I did not argue with him about those, but just stated that I knew they were not satisfying his heart longing.

After a while he withdrew his question, and said he could never be an Adventist because he could not continue his profession. He was leader of an orchestra and a professional pianist, and had been playing in operas. I assured him that God could use his musical talent to win souls, and wanted him as a worker in this cause. To make a long story short, it was after midnight when we two knelt beside his bed, and although he did not know what to say, he repeated a simple prayer after me, giving his all to Jesus.

Needless to say, dear fellow young people, I experienced that "fullness of joy." I did not take the street car home that morning, but walked, singing, "Praise God, from whom all blessings flow." My friend is now a baptized Seventh-day Adventist, and is planning to devote his life to the work.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Drunkards Reached

By W. W. EASTMAN

ANOTHER side of our evangelistic colporteur work is seen in the following recent experience of C. W. Lorenz of East Pennsylvania:

"In response to my knock a man opened the door, and upon hearing the object of my visit, stepped out upon the porch, closing the door after him. After listening attentively, he said for me not to waste my time, as he didn't want to be talked to. I proceeded with my canvass, and he interrupted me many times, mentioning the different books and Bibles he had, and that he didn't care nor have time to read them. He said the reason for his being at home was overindulgence of liquor, and that he didn't want to be bothered. I continued talking, giving no indication of hearing him. I explained the good and obedient parents of Samson, his early training, and his wonderful personality and superhuman strength. The man then spoke of his Christian mother, who had died recently. I asked him if he wanted to follow in Samson's footsteps and receive the terrible consequences of sin, or did he some day wish to meet his faithful loved ones. I told him that Jesus was his best friend, ever waiting to help him in his quest for peace and happiness.

"He gave me an order for 'Patriarchs and Prophets,' and said he was glad I called, and turned to leave me. I hadn't finished the object of my visit, and told him so. Placing my hand upon his shoulder, I asked him beseechingly if we could not step inside and ask God to help us overcome our weaknesses. He made many excuses. One was that the house was dirty and not fit for any one to enter. Well, the Lord opened the door, and as we entered, some one in a coarse voice, with a curse, inquired who was there. It was the man's brother, and upon being told the object of my visit, he became very quiet. I asked for a Bible, and his brother handed me one, saying in a softened tone, 'It was mother's; she received it for faithful attendance at Sunday school.' With tears the other brother said, 'One loses his best friend when his mother dies.'

"I read of our Lord's promises and His great love and pity for us. We knelt in prayer, and the Spirit of God touched each heart. After prayer those brothers saw their downfall in a new light, and said they had to clean up and be men. They said they had suffered agony of mind and spirit on account of the course they were pursuing, and that they were so glad I had called, and they wanted more such visits.

"How hard Satan works to keep souls in darkness and slaves to drink, but how sweet is the victory with Jesus as our guide. Let us all con-

tinue faithfully about our Father's business, bringing many of these poor misguided souls to the foot of the cross. Oh, how it will help us to lift our cross higher, and make us more efficient as humble, yet powerful workers for our Master."

What a wonderful chapter is being written in the chronicles of heaven, of the work being done by these earnest, godly house-to-house workers in their ministry of the printed page, accompanied by prayer and soul-winning appeals.

We are permitted to catch only glimpses of the fruitage of this work here, but who can doubt the far greater revelations when those heavenly chronicles that have been kept by angel hands, are unfolded?

Heard at the China Theological Seminary

Reported by O. B. KUHN

President's Report—D. E. Rebok

"THE great objective of the seminary is to prepare consecrated, efficient Christian young men and women for every department of our denominational endeavors in China."

Bible Department—S. H. Lindt

"It is our aim not only to give thorough courses in the Scriptures, but also to bring every student to Christ. Of the present enrollment of about 160, fifty are in the baptismal class. Last year twenty-seven students were baptized."

Normal Department—B. A. Liu

"The purpose of this department is to graduate teachers who themselves have been taught by the Master Teacher (Eph. 4: 20, 21), and to send forth an army of rightly trained young men and women who can quickly carry to the people of China a saving knowledge of the crucified, risen, and soon-coming Saviour."

Department of Evangelism—P. E. Quimby

"Forty different textbooks on homiletics by the world's recognized authors have been translated into the Chinese language, and from these volumes we give theoretical instruction in the art of preaching. Field evangelism affords students the necessary laboratory work in practical soul-

winning endeavor, and we hope that before long our record of souls won and churches established by student preachers will equal the reports of the colleges in the homeland."

Science Department—D. S. Williams

"Science is the systematic investigation of natural things; in other words, the investigation of God's laws and works. When rightly taught, it strengthens faith in God and fits the student for the problems of life. The great mass of science teaching in the world today is based upon the erroneous theory of evolution, which subverts faith in God and in our message. It is very important, therefore, that the teachers and other workers trained in this college study modern science from the viewpoint of the Bible. It is our aim in the teaching of these subjects, to maintain a high standard of work in the classroom and laboratory, interpreting the facts of science in the light of God's word."

Language Department—Su Hsing

"We use the Bible in language study. We believe that Paul's admonition, 'Speaking one to another in psalms and hymns and spiritual songs, singing and making merry with your heart to the Lord' (Eph. 5: 19), has a special application to our department. In our research work in the Chinese classics of ancient times, we

find reference to creation, the flood, Sabbath observance, and tithing. Surely these truths must have been given to the Chinese several thousand years ago by the people of God."

Farm and Factory—Earnest Hurd and F. A. Landis

"These departments believe in the co-ordinate training of the hand, the head, and the heart. They enable worthy students to help defray their expense of schooling, and make possible the placing of the school upon a self-supporting basis. They demonstrate to surrounding communities, right principles and methods in business, labor, and agriculture."

Treasury Department—H. L. Shull

"The figures given by the treasurer represent facts and truths related to the aims and purposes revealed in the various departmental reports. Thus these dollar signs are ultimately related to the upbuilding of the kingdom of God, and they prophetically indicate the matriculation of Chinese Christian believers who will enter the higher school above."



Ramadan: Most Stringent of Religious Fasts

"THE most ambitious fasting period observed by any religion—and the most burdensome to the scrupulous observers—is the fast of Ramadan which is kept throughout the entire Mohammedan world, with its 270,000,000 adherents," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society. The Mohammedan takes his religion very seriously and very drastically. Fasting to him does not mean abstinence from certain types of food. Moslems who keep the fast of Ramadan—and it is physically dangerous not to keep it—do not permit a morsel of food or a drop of water to enter their lips between dawn and nightfall for thirty consecutive days. During the hours of darkness it is permissible to eat and drink.

Lunar Calendar Makes Fast Shift

"Ramadan is the ninth month in the Moslem year, and since the Mohammedans have a lunar calendar, the fast does not always fall at the same season. It arrives eleven days earlier each year, making a complete circuit of our calendar every thirty-three years. When Mohammed decreed the fast of Ramadan, it fell in the winter, when the days are shortest. It is when the fast must be observed in summer that it becomes a grave hardship. With daylight extending for fourteen or fifteen hours, under the broiling sun of the desert countries in which Islam holds sway, abstinence from water—

not to consider food—is a serious physical tax. Not infrequently the fasters are overcome.

"The fast of Ramadan disrupts all business and social life in some regions. Bazaars and streets are deserted, and such work as is carried on is done only half-heartedly. The fast is inconvenient to the wealthy; they must turn night into day and day into night, sleeping through the daylight hours, and eating and enjoying themselves through the night. To the poor the fast is most burdensome. They must labor as usual during the day, but only with the food and drink of many hours past to sustain them.

Cannon Shot Signal for Eating

"Rich and poor alike look forward with the keenest interest to the arrival of darkness. In many Moslem communities a cannon is fired as a signal that the day is over and that food and drink can once more be taken. A similar signal sounded two hours before daylight to indicate that the last meal of the night should be prepared, and another at daybreak to announce that the fast is once more in force.

"As darkness draws near, the typical Moslem family busies itself in preparation for the breaking of the fast. Food and drink is arranged on a rug, perhaps in a courtyard, and around it the members of the family take their positions. Pipes are made ready; for smoking, and in fact all things that can be classed as 'bodily enjoyments,' are prohibited during the day. All is expectancy, and when the signal sounds all begin puffing pipes, drinking water or sherbet, and eating dates, bread, and other foods.

"The Night of Power"

"Ramadan was selected as the time of the fast because it was during that month, Mohammed declared, that the Koran, the sacred book of Islam, was revealed to him by God. A tradition in connection with Ramadan not devoid of beauty to a non-Moslem, is that in regard to 'the Night of Power.' This is the traditional anniversary of the revelation of the Koran, and on it, say Mohammedans, communication between heaven and earth is more easily accomplished than at any other time. On this night, the tradition further has it, God's decrees for the coming year are delivered to the angels and by them are brought to earth for execution.

"Under the original dispensation the fasts were supposed to be broken at night only by the taking of such food and drink as was 'necessary.' More liberal views prevail now, and in many Moslem countries the nights of Ramadan are given over to feasting, revelry, and all manner of amusements."

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.

Lowell.—Demmon Lowell was born in 1856; and died in De Queen, Ark., May 23, 1930.

Cratts.—James Cratts was born at Pocatello, Idaho, Feb. 14, 1907; and died May 22, 1930.

Shull.—Mrs. Margaret Shull was born in Ohio, Feb. 10, 1850; and died in Visalia, Calif., May 21, 1930.

Nelson.—Otto Archie Howe Nelson was born near Houston, Minn., Nov. 25, 1892; and died May 6, 1930.

Apley.—Harriett Apley was born Sept. 2, 1846; and died May 30, 1930. She is survived by four children.

Steele.—Walter Steele died at Monon, Ind., April 27, 1930. He is survived by his wife, a son, and a daughter.

King.—Addie King, née Pecor, was born at Saginaw, Mich., Oct. 30, 1871; and died at Bay City, Mich., April 2, 1930.

Kane.—Mrs Sarah Kane was born in Canidice Corners, New York, April 8, 1851; and died in Glendale, Calif., Feb. 28, 1930.

Mulhern.—Mary Maria Mulhern was born in Brewerton, N. Y., March 30, 1844; and died in Sumas, Wash., May 14, 1930.

Blake.—Samuel A. Blake was born in Jamaica, British West Indies; and died in Puerto Cortes, Republic of Honduras, May 1, 1930.

Vaughan.—Mrs. Lavina A. Vaughan, née Fuller, was born near Great Bend, N. Y., Feb. 23, 1881; and died at Middletown, N. Y., April 7, 1930.

Beal.—James Anthony Beal was born in Maine; and died in Oakland, Calif., March 12, 1930. He is survived by his wife, one son, and one brother.

Kanode.—Clara Edith Kanode was born in Cedar Rapids, Iowa, Jan. 7, 1864; and died in Belleville, Kans., May 11, 1930. She accepted this message in 1894.

Comb.—Catherine Fraser Comb was born in 1863 on the Isle of Skye, Scotland; and died in Minneapolis, Minn., May 25, 1930. Her husband and eleven children survive.

Freeman.—Mary E. Freeman was born at Syracuse, N. Y., Aug. 17, 1850; and died in Walla Walla, Wash., June 4, 1930. Four sons, three daughters, and fifteen grandchildren survive.

Shilling.—Ballie P. Shilling was born in Berkeley, Calif., March 5, 1858; and died at Knox, Ind., May 6, 1930. Brother Shilling had been faithful to this message for over fifty years.

Lee.—Mrs. Mary Lee was born in Catanzaro, Italy, June 1, 1885; and died at Pittsburg, Pa., May 11, 1930. She is survived by her husband, two daughters, her mother, stepfather, one brother, and four sisters.

Barrow.—Douglas P. Barrow was born in Belize, British Honduras, Nov. 7, 1847; and died May 12, 1930. Brother Barrow was one of the first believers in Honduras. He is survived by three daughters.

Briere.—Joseph Henry Briere was born near Quebec, Canada, April 14, 1850; and died in Grant's Pass, Oreg., April 14, 1930. He was a faithful Seventh-day Adventist over forty years. One daughter, two brothers, and one sister are left to mourn.

Hilekman.—Julia May, wife of Paul Hilekman, died suddenly in the Sligo church at Takoma Park, Md., June 7, 1930. She joined the Jamestown, N. Y., church in 1904, and sleeps in Jesus. Her husband, one daughter, and two sisters survive.

Appointments and Notices

REQUESTS FOR PRAYER

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

A sister in California desires prayer for herself and unsaved children.

A brother in Tennessee desires prayer for healing for himself and wife.

A sister in Canada desires prayer for healing and also for the conversion of a friend.

A sister in Minnesota requests prayer for herself and family that they may continue faithful.

A heartbroken mother asks earnest prayer that her boy may overcome a bad habit of long standing.

A sister in California requests prayer for her daughter, that if it is the Lord's will she may be healed of cancer.

An Indiana sister requests prayer for the healing of her brother and that he may overcome the tobacco habit.

A sister in Oklahoma desires that she and her family may be ready for Jesus' coming and desires prayer to that end.

A sister in Oklahoma desires prayer for her unconverted husband, also for her brother and his family. She also desires prayer for herself that she may have wisdom, strength, and grace in dealing with the problems of her home.

An Illinois sister desires the prayers of God's people that she may overcome besetting sins, and that her husband may be reclaimed from a back-slidden condition and may overcome drinking, gambling, and the use of tobacco. She also desires prayer for the healing of a sick brother and that he may be converted.



PUBLICATIONS WANTED

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

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

C. O. Bolton, 1006 Bellefontain St., Indianapolis, Ind. Literature for missionary work.

Mrs. Alma Cox, Panola, Ky. Clean copies of our periodicals for missionary purposes.

Amos W. Nelson, S. D. A. Unchurch, Marianna, Fla. Denominational literature for free distribution.

A. F. Shultzaberger, R. 2, Tyrone, Pa. Signs, Review and Herald, tracts, and Present Truth for missionary work.

George F. Hyde, Springfield, Va. Youth's Instructor, Our Little Friend, and Signs for free distribution, for four months only.

Franklin Hiver, Box 378, Harrisburg, Ill. Clean copies only of Watchman, Youth's Instructor, Signs, and Present Truth.

James M. Johnston, R. 1, Box 95, Morganton, N. C. Signs and Present Truth, not more than three months old, for missionary work.

W. W. Dowdy, R. 1, Tanner, Ala. Review and Herald, Youth's Instructor, Present Truth, Our Little Friend, and Life Boat for missionary work.

A. L. Ham, 616 Warner, Memphis, Tenn. Clean copies of Watchman, Signs of the Times, Life and Health, Present Truth, and tracts for missionary efforts.

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W. J. Couts, 2107 W. 26th St., Des Moines, Iowa. Signs and Present Truth for delivery in his travels. Any one wishing to order Present Truth or Signs in any quantities to be sent to this brother for distribution may be assured the papers will be carefully placed by him.



EAST PENNSYLVANIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the East Pennsylvania Conference of Seventh-day Adventists will convene in connection with the annual camp meeting at Wescosville, Pa. (near Allentown), July 24 to Aug. 3, 1930, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held Friday, July 25, 1930, at 10 a. m. Each church is entitled to one delegate at large, and one for each ten members or major fraction thereof.

C. S. Prout, Pres.
W. H. Jones, Sec.



THE JULY WATCHMAN WILL HELP YOU WIN SOULS

During this month the minds of the American people will be directed once more to the events commemorated by Independence Day. It is well that we all give consideration to the trend of the times with regard to liberty. With blue laws and calendar reform approaching us from within our land, and efforts to entangle America with nations without, the liberties of all American people as well as of Seventh-day Adventists are in grave peril.

The July Watchman calls attention to some of the beginnings of religious and civil liberty, and suggests that they were more prized back in the days when America was young than they are today. Read the articles, "Liberty" and "Still We Long for Peace," and you will want to make a special effort to get this issue of the Watchman into the hands of as many seekers for truth as you can possibly reach.

Besides these articles there are other features on the outstanding points of our faith, such as "The Immortality of the Soul," viewed by a medical doctor; "How Sunday Came to Be Called 'Sabbath,'" by Robert Leo Odum.

The July Watchman cover is printed in three process colors, and presents the most attractive

appearance of any Watchman for many months. It will help you sell this important number. You can order the July issue from your Book and Bible House in lots of ten or more copies at only ten cents a copy.

L. L. Skinner.



SCHOOL OF NURSING

The Florida Sanitarium and Hospital School of Nursing will receive applications for the course beginning September 1. Write for information to Director School of Nursing. School registered. Entrance requirement, twelve grades. Age requirement, 18 to 35 years. Drawer 1100, Orlando, Fla.



CAMP MEETING DATES FOR 1930

Atlantic Union Conference
New York, Union Springs July 4-13
Southern New England, South Lancaster, Mass. June 26-July 6

Central Union Conference
Inter-Mountain, Rulison (postal address, R. F. D. 1, Grand Valley, Colo.) ... July 8-12
Colorado, Denver July 11-20
Wyoming, Casper July 17-20
Nebraska, York Aug. 15-24
Kansas, Enterprise Aug. 22-30
Missouri, Springfield Aug. 14-17
St. Louis Aug. 21-24
Kansas City Aug. 28-31

Columbia Union Conference
New Jersey July 10-20
East Pennsylvania, Wescosville, July 24-Aug. 3
Potomac July 31-Aug. 10
West Virginia Aug. 7-17
Ohio Aug. 14-24
West Pennsylvania Aug. 21-31
Chesapeake Aug. 28-Sept. 7

Eastern Canadian Union Conference
Ontario, Oshawa July 3-13
Maritime, Memramcook Sept. 11-21

Lake Union Conference
Illinois, Petersburg July 17-27
Indiana, Cicero Aug. 14-24
East Michigan, Holly Aug. 21-30

North Pacific Union Conference
Southern Oregon (regional meeting), Marshfield July 10-13
Oregon, Gladstone Park July 30-Aug. 10
Western Washington, Auburn Aug. 7-17
Southern Oregon (regional meeting), Eugene Aug. 14-17
Montana (regional meeting), Missoula Aug. 21-24

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 JULY 10, 1930 No. 39

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

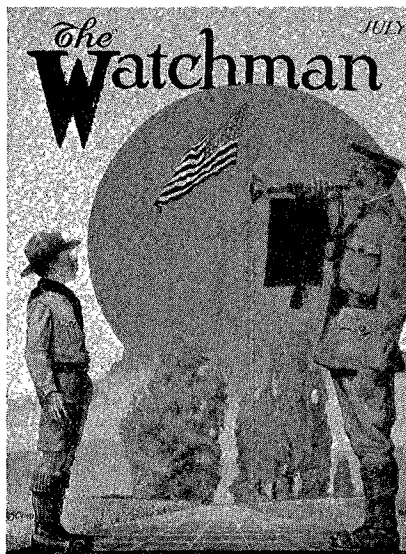
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PILGRIMS LEAVING THE OLD WORLD FOR THE SAKE OF RELIGIOUS LIBERTY

FOR the right of religious freedom and the privilege of serving God according to the dictates of their own conscience, our forefathers were compelled to abandon the land of their nativity, their friends and loved ones, and seek a country almost unknown and unexplored. So strong was their desire to gain religious freedom, that they willingly experienced indescribable hardships—hunger, cold, sickness, and even death.

That spirit of intolerance which drove our forefathers from their homes is alive in our fair country today, and but for the enlightening influence of *Liberty* magazine, many of us would now be suffering for the faith we hold so dear. That we may continue to enjoy the liberties of worship, we are not called upon to leave our friends, our homes and loved ones, but an earnest appeal is made to every church member to help circulate these truth-filled pages of *Liberty* magazine.

Liberty Breaks Down Prejudice

The beautiful three-color cover is at once attractive.

The articles are carefully prepared, and deal with vital present-day issues in a frank and open-minded style.

The illustrations are chosen and drawn to best support the articles and further enlighten the reader, all of which impresses him that

Liberty Has a Dignity That Appeals

Partial Contents *Liberty* Third Quarter 1930

The Background of Puritanism in Old England

The Difference Between the Pilgrim Fathers and the Puritans

Denial of Equal Rights

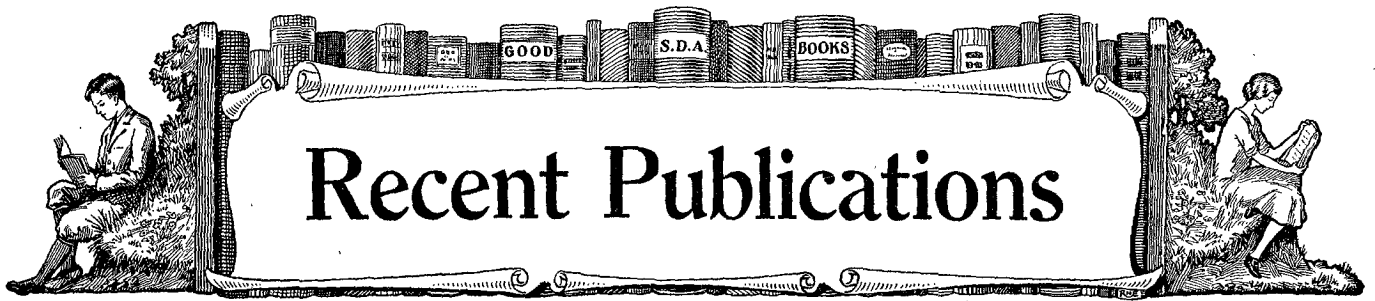
Religious Aspects of Calendar Reform

Detroit Mayor Vetoes Sunday Blue Law

California Threatened With a Blue Law

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Recent Publications

Quiet Thoughts for Meditation

By Mrs. R. D. Quinn

FOR years the author has been compiling the gems of thought from the Bible, the writings of Mrs. E. G. White, and from the writers of sacred verse, until we have thoughts for every day in the month, morning and evening. The booklet thus formed is beautifully printed in tinted sepia, with green border, and the cover, which matches it very harmoniously, shows a beautiful picture of a quietly flowing river mirroring the overhanging trees growing on its banks, and where the protecting mountains seem to guard the valley from all harm.

It is a very quiet little booklet, beautiful and helpful and comforting, just what you want to give to your friends to express love, sympathy, and consideration. And the price is only 25 cents, postpaid; 30 cents in Canada.

Order of your Book and Bible House today, and rest assured that you will be delighted and wonderfully blessed as you catch its message of peace.

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CAMPING WITH THE J. M. V.'S

By A. W. Spalding



ALL the joys of boyhood and girlhood are epitomized in this first book about the Junior summer camps. The author has had a wide experience in conducting and helping in this work, and has skillfully interwoven the ideals, the laws, and the occupations of the camp in these stories of joyful activities and exploits.

This book will give the information concerning the camps, their high ideals, aims, and accomplishments in this great school of God's outdoor temple.

320 pages, illustrated with many camp photos.
Price, \$1.50. (In Canada, \$1.80.)

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Messages to Young People

A compilation from the writings of Mrs. E. G. White, concerning our young people and their work. "The Lord has appointed the youth to be His helping hand;" and again, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." Hundreds of quotations have been gathered that will be a mighty help and a great inspiration to our young men and women who comprise the Missionary Volunteer Army.

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(In Canada, \$2.40 and \$3.60)

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Belief and Work of Seventh-day Adventists

By A. L. BAKER

A NEW 96-page booklet just off the press, recounting the marvelous story of the rise and history, the health, the educational, the publishing, and the foreign mission work of our denomination, as well as giving an outline of our distinctive doctrinal beliefs.

It has an attractive three-color cover, and 65 illustrations of our leading institutions and of our foreign mission work the world over. It is just the book to place in the hands of your non-Adventist relatives and friends. It is especially timely in this General Conference year, when the newspapers everywhere will have accounts of our work and workers.

There are eleven chapters, covering the doctrines professed by Seventh-day Adventists, with Scripture proof texts.

Price, 25 cents. Liberal discount in lots of ten copies.
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WASHINGTON, D. C., JULY 10, 1930

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or 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.

E. Kotz sailed for Europe on July 3 to attend meetings in Central Europe. From there he will go to India.

On the same date G. W. Schubert sailed for Europe to attend meetings in the Northern, Central, and Southern European Divisions.

Prof. and Mrs. W. W. Prescott sailed for Europe, July 5, and will spend the summer attending meetings in the Central European Division. Their address during this time is: Regensburger-strasse 22, Berlin W. 50, Germany.

C. K. Meyers sailed for Europe July 9. He will visit Great Britain, Scandinavia, and Rumania.

✻ ✻

WRITING from Johannesburg, the center of one of the northern mission fields of the South African Union Conference, superintendent J. R. Campbell writes of progress and needs. They have opened a new station called Shiloh, 160 miles north of Johannesburg, in a heavily populated area, W. Hodgson in charge. They are hoping to get a medical man for that new region. Brother Campbell adds: "We have so many calls, so many open doors, but because of lack of workers and funds we cannot begin to respond to them all."

✻ ✻

THE courage of our missionaries in distant fields is oftentimes reflected in the brief personal note that accompanies their reports. Take, for example, this word of cheer found in a letter from H. M. Sparrow, superintendent of the Southern Rhodesia Mission, in Africa. He says:

"We are of good courage and find much for which we can thank our heavenly Father. The work is pushing on, and soon we hope to be able to enter the still unentered parts, and

thus have a witness in every section of the field."

The report which accompanied this letter will be printed in the near future.

✻ ✻

Baptism in the Sea of Galilee

FROM our Palestine-Transjordan Mission comes an article from W. G. Steffen. In the brief letter accompanying it, is sent this paragraph, which ought to stir the religious imagination of us all:

"Our work is moving forward now. Last Thursday we had a baptism of twelve in the Sea of Galilee, the first in that sea since our work was started in this field, so far as I know. We have good hope that another baptism will soon follow."

The very sea that witnessed some of the mightiest miracles of Christ now witnesses the greatest miracle of all,—the re-creation of men as new creatures in Christ Jesus.

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A Message From Mesopotamia

ALTHOUGH the General Conference is now past and our brethren and sisters everywhere have already read a great many articles concerning this meeting, we believe they will not want to miss the following letter that was sent from Baghdad, Mesopotamia, by the hand of delegate B. A. Hasso, to the General Conference:

"BAGHDAD, IRAQ (MESOPOTAMIA),
May 1, 1930.

*"To the brethren assembled in
General Conference,
San Francisco:*

"GRACE UNTO YOU AND PEACE BE MULTIPLIED.

"In the land of Abraham dwell his children after the flesh, descendants of Isaac, but mostly of Ishmael. By them the voice of God's last call must be heard. This is a challenge to the little church already established in this country, and also to the whole church abroad, to send them the invitation to partake of Abraham's blessing. As elsewhere, many rapid changes are taking place and many frail remedies are being advocated. Can we neglect any longer to uphold Jesus before them? The soil is hard and success slow, but this only intensifies the need for multiplied efforts.

"Local conditions and experience show that the wedge of the medical mission is especially needed to give the message an entrance into the hearts of the people. And success here would mean much toward fulfilling our obligations to the Moslem world. The doors are open, and we do not know but that they might soon close. Other missions in the past had centers of medical work, but have abandoned them and are concentrating their work on education. The field is now ripe for the Christian ministry of health, which, if once established on a respectable basis, would soon be more than self-supporting.

"Our brother B. A. Hasso is sent to voice our humble plea. He carries our sincerest greetings and our gratitude for what has already been done to our field.

May the Lord inspire you to send a godly physician to this country, called the cradle of mankind. We pray that God may fit us one and all for His service, and that He will stretch forth His hand to give final success and victory to His children.

"For and on behalf of the Mosul church of Seventh-day Adventists,
"[Signed] B. A. HASSO, elder of the church.

"Indorsed by W. K. Ising, superintendent, Arabic Union Mission."

Should we not find courage in the fact that this third angel's message is getting a foothold in that ancient land from whence came our spiritual father, Abraham?

✻ ✻

Why We Changed Our Name

AT the recent General Conference in San Francisco the name of the Fireside Correspondence School was changed to the Home Study Institute, with the additional explanatory words: "Extension Division of the Associated Colleges of Seventh-day Adventists." The purpose of the change is to give our school a name that will more nearly represent its regular activities. Home study is the basic idea of school work taken by correspondence. It is a relatively small amount of time that the average pupil gives to writing the various test papers called for in a given course. He is primarily a student who is pursuing his studies at home under skilled guidance, and it is accordingly this phase of his activities that preferably should be indicated in the name of the school. Moreover, the word "Fireside," while eminently fitted to North America, is not so well adapted to conditions in many other parts of the world where we have students.

Doubtless the old name will continue to be used for a time in our office as well as out in the field, because it always takes time to make changes of this kind; but the new name will gradually grow familiar to our friends, and we bespeak for it the full measure of the loyalty and affection that have been associated with the old name these many years. M. E. OLSEN.

✻ ✻

SOUTH AFRICA is one of the old home bases now in our world work, supplying men and means for the great mission fields to the northward. Replying recently to a letter speaking of the old hands in the work in South Africa, Miss Ida Thomason, superintendent of the Plumstead Nursing Home, writes: "I begin to feel that I am one of the old hands after twenty-six years of almost continuous work here in South Africa. My courage is good, and I feel that we are making some progress."