

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 107

Takoma Park, Washington, D. C., July 17, 1930

No. 40

A Psalm of Thanksgiving

By C. P. BOLLMAN

*To Thee, O Lord, all thanks are due,
For all I have by Thee is given.
Thy promises are ever true,
Thy word a pledge of joy in heaven.*

*Thy gift of love is treasure best;
Thy pardon seals me ever Thine.
The ransomed soul is surely blest,
And faith makes heavenly riches mine.*

*All heaven for man Thou didst outpour;
Thy Son laid down His life for me.
E'en God Himself could do no more;
His love divine has set me free.*

*Then praise Thee, Lord, I must and will;
My sinful heart I give to Thee.
Thy mercy sets my soul athrill,
For Christ, my Lord, has died for me.*

*Then praise Thy name I ever shall;
Work in me all that's good and true;
I will to do Thy righteous will;
Give me a heart made all anew.*



BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

What Is Faith?

"Please make plain the meaning of Hebrews 11: 1: 'Now faith is the substance of things hoped for, the evidence of things not seen.'"

We think the Revised Version, the Oxford, not the American, makes this text easy to be understood, in these words:

"Now faith is the assurance of things hoped for, the proving of things not seen."

In other words, faith is feeling sure that what God says is true, and the proving of His promises by obedience to His word; just as in Malachi 3: 10 we read:

"Bring ye all the tithes 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."

All God's promises are conditional. We prove the faithfulness of God and the truth, the reality, of the promises, by complying with the conditions; thus faith is in deed and in truth "the assurance of things hoped for, the proving of things not seen," for "faith, if it hath not works, is dead, being alone."

But one may say, "How can I, a sinful being, fully meet all the conditions of God's promises?" In other words, How can a sinner do the will of God? This question is answered in plain terms by 1 John 1: 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now confession, first of all, means a recognition of the fact that we are sinners, that "from the sole of the foot even unto the head there is no soundness in it," that is, in the flesh. The thought is well expressed in these words from a familiar hymn, "All the fitness He requires is to feel our need of Him." And in these words: "He hath filled the hungry with good things; and the rich He hath sent empty away." Luke 1: 53. Matthew 5: 6 sets forth the same precious truth: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Mere belief is not faith. James tells us that the devils believe (2: 3), but devils have not faith. Faith not only

believes, but faith lays hold upon the divine promises, and wills to do the divine will, relying not upon self, but upon God for strength to do as well as to will to serve the One who died for every man. This is faith, the "faith which worketh by love," and purifies the soul. (See Gal. 5: 6.) It is the faith which "is the assurance of things hoped for, the proving of things not seen."

Civil, Ceremonial, and Sanitary Laws of the Old Testament

"How far are we bound by the civil, ceremonial, and sanitary laws of the Old Testament?"

We think that this question is answered in principle by Acts 15: 28, 29.

"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."

The particular thing insisted upon by certain men who had come down from Judea was circumcision. This, the council decided, was not obligatory upon Christians; but four things the apostles singled out as being of obligation, namely, abstinence "from meats offered to idols, and from blood, and from things strangled, and from fornication."

Why these four things *and no others*? Simply because there is a moral principle involved in them, and so they serve as examples of what Christians should obey.

Idol worship was an abomination in the sight of God, and was forbidden in general terms in the first commandment, and is more specifically prohibited in the second precept.

Foods and drinks of all kinds, especially flesh meats, were offered to idols, that is, they were taken to the pagan temples and were for a time exposed before the idols, the significance being much the same as when we at our tables thank God for the food before us, and ask His blessing upon it.

After this ceremony, which was supposed to render the food holy, or sanctified, it was taken away and eaten, or even sold in the markets.

"From blood, and from things

strangled." That is, not only from blood still used by some as food, as in blood puddings, etc., but blood in the flesh of animals that have died of themselves, or been drowned, or otherwise choked to death. Such flesh is unfit for human food. We know that the venous blood is loaded with impurities, poisonous matter, highly injurious to the human system, and so extremely detrimental to health. This prohibition has in it, therefore, a moral element, since it is the duty of every one to maintain, as far as is reasonably possible, his health, that his life be not shortened by his own neglect, or by willful transgression of the laws of his being.

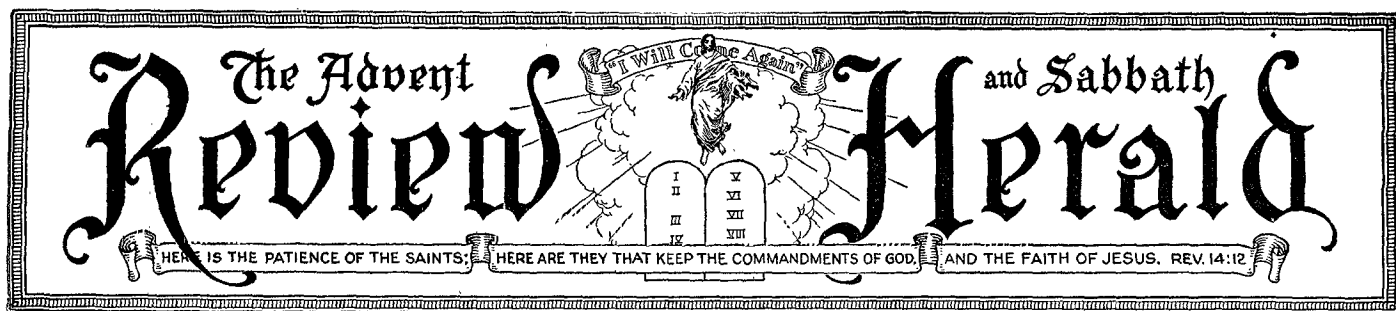
The fourth, "from fornication," a violation of the seventh commandment, needs no comment, coming clearly under the moral law.

The Saviour, when asked, "Which is the great commandment in the law?" answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (See Matt. 25: 36-40.)

Thus the law is summed up in the single word, Love. Again the Saviour says, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

But that there might be no misunderstanding as to the obligations of man to man, the Jews were given not only the law in ten precepts, but they were given also a civil code, almost every precept of which had its root in the moral law. If an ox was known to push with his horns, and so was dangerous, it was specified that he must be kept shut up. In case of injury done by such an animal, the owner was held responsible. This was only simple justice as between man and man. We have similar civil laws today, and it is our Christian duty to obey them.

Stated briefly, it may be said without fear of successful contradiction, that no precept of the Levitical code is binding upon Christians unless it has its root in moral obligation, as, for example, the duty we owe to God to care properly for our bodies, that they may be used to His glory, or the obligation we are all under to deal honestly and fairly with our fellow men.



Vol. 107, No. 40

Takoma Park, Washington, D. C., July 17, 1930

One Year, \$2.50

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

Unique Testimony

In the reports of the General Conference our readers have noted the addresses made by the mayor of the city of San Francisco and other officials, in which the Seventh-day Adventist movement was praised very highly. All of us felt cheered at the thought that our movement has so grown that it is coming to the favorable attention of leading officials of the state. And doubtless we may properly feel a certain glow of encouragement over the testimony offered by such men.

But personally we received a much greater spiritual exhilaration from testimony offered unwittingly by some other citizens of San Francisco. We refer to comments offered by a janitor, an Auditorium worker, and a newspaper reporter. None of these men held any office of state, they were not speaking for publication, a fact which served only to give to their words a greater ring of sincerity. We quote their statements here, believing that their testimony should be preserved.

The Janitor Speaks

One day during the Conference we were chatting with one of the janitors, that group of men whose labors are unsung and who toil faithfully and thanklessly to keep the great Auditorium in shipshape condition. We asked the janitor how he was getting along with his job now that there were so many thousands of people in the building. He smiled and replied that we weren't making him very much work, that he had never seen a convention there before where there was so little work for the janitors to do. There were no cigar stubs or cigarette butts to clean up, with their attendant filth.

We explained to him that Adventists are taught by their religion to be clean in body as well as soul, and that none of our membership smoked or drank. He was greatly impressed, hardly believing it possible that there could be such a great number of peo-

ple gathered together without a smoker among them.

As we left him we thought, What a unique testimony indeed to the concrete effects in bodily cleanliness and habits this advent message has on those who accept it! It is no small compliment indeed to have the good will of the janitor! We don't know whether that particular janitor will ever embrace this message, but of a surety there has been made upon his heart an impression regarding this people that will go far toward putting him in a receptive mood to listen to truths which cleanse the soul even as they cleanse the body. Why should not the lives of all our people everywhere offer an eloquent testimony to the cleansing power of God? Why should we not live up to all the light that God has given us on the principles of health reform, and not stop short simply with renouncing the more striking and gross things, such as tobacco and drink?

Then there was the testimony of one of the workmen in the Auditorium. There were a great number of such men constantly remodeling and reconstructing certain parts of the great building. One day during a little lull in the proceedings, we fell into conversation with one of these workmen. Said he, "There is something unusual about your convention here; everybody seems to be so quiet and contented. It is so different from other conventions." We were reminded immediately of a comment made by a city policeman who had been detailed to patrol the ground at one of our camp meetings. Accustomed to great crowds of all kinds of people, he remarked to us, "All your people are so quiet, and their faces look so happy and contented."

As we thought of the testimony of the Auditorium workman in connection with the almost parallel statement of the policeman, we felt to thank God and take heart. Evidently this truth we are preaching is more than a set of doctrines, a mental de-

duction, it is a vitalizing hope that colors every thought and every plan so completely that it reflects itself in our countenances and in our bearing. And why shouldn't it? If we really believe in our hearts that Jesus Christ loved us and gave Himself for us and is soon coming to take us unto Himself, why should not our faces be radiant? Why should not our theology be written in the lines of our faces? Why should not men be able to read in our countenances the proof that we do indeed possess "the peace that passeth all understanding," and that we really believe that the doctrine of Christ's soon coming is "the blessed hope"?

Newspaper Reporter's Testimony

Then there was the testimony of the newspaper reporter. There were many of this fraternity present at our great gathering. In the very nature of things they have wide opportunity to study human nature, and their comments therefore have a special significance. We were seated around the reporters' table. A partial report of the nominating committee was being read, the third or fourth such report that had been rendered during the session. All was quietness and harmony. When the vote was taken and the Conference passed on to another item of business, the reporter leaned over and said to us with some feeling, "Everything is too peaceful and agreeable around here. I can't make up any live newspaper story out of the sort of reports your committees render."

The remarks were intended to be a mild criticism, as though some of us had failed somehow in stirring up a lot of excitement and fight. But really that reporter was unknowingly offering the most encouraging observation. He had attended many conventions, he explained, and had observed the almost universal practice of controversy and dispute and vigorous dissension on the floor regarding reports of committees, but he found nothing like that in our convention, nor did he find any one complaining

(Concluded on page 16)

Contributed Articles

Unkind Criticism

By J. H. PARSONS

THE virus of criticism with which Satan inoculated the hearts of the Pharisees, was the final cause that brought about the crucifixion of our Lord.

The leaven of satanic insinuation so took possession of Judas that it finally led him to commit the deed that blasted his life forever.

Divine nature is love. Love never unkindly criticizes, but it does everything in its power to convert unrighteousness into righteousness by persuasion in preference to coercion. "The Father judgeth no man." John 5:22. Jesus said, "I judge no man." John 8:15. "I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." John 12:47, 48.

How would it be possible for any man to judge his fellow men righteously? Not one of us can judge himself, except by the power of revelation, and then we are apt to become speechless. Matt. 22:12.

Some of the things that have occurred in the conflict between Christ and Satan have been revealed to us through the word. The most righteous man on earth was delivered over

to Satan. Job 1:8; 2:6. The most enthusiastic of the disciples of Christ was delivered over to the same power. "Simon, Simon, behold, Satan obtained you by asking [margin], that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and thou, when once thou hast turned again, establish thy brethren." Luke 22:31, 32.

How would it be possible for any human being to judge a man in the situation of Job, who after seven days and nights of speechless grief opened his mouth and cursed the day he was born? Job 2:13; 3:1-26. No finite and imperfect man was competent.

The perfect man, though ignorant of the cause, would not judge Job or Peter, because such a man would be possessed of divine love, which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." 1 Cor. 13:4-6. The perfect man is blind and deaf to evil. Isa. 33:15; 42:19. He will not receive or endure a reproach against his neighbor. Ps. 15:3, margin. Unless we become as little children, we shall in no wise enter the kingdom of heaven. Matt. 18:3.

The Coming King and His Kingdom

By R. A. SALTON

THERE are two classes of kingdoms spoken of in the Bible. In Matthew 4:8, we read that Satan offered Christ "the kingdoms of the world;" and in Revelation 11:15, that "the kingdoms of this world are" to "become the kingdoms of our Lord." Jesus Himself said, as recorded in John 18:36, "My kingdom is not of this world." Satan is called "the prince of this world" (John 14:30), and "the god of this world." 2 Cor. 4:4. While God is supreme in the rule of the universe, for "He removeth kings, and setteth up kings" (Dan. 2:21), Satan is to a large extent the controlling influence in the kingdoms of this world, in so far as they follow his specious devices and bow down at his shrine. Underneath and at the back of the kingdoms of this world is the kingdom of Satan, the kingdom of dark-

ness. This kingdom has only a short time to reign. Rev. 12:12. There is then the kingdom of *this* world, and the kingdom *not* of this world. The one is the direct antithesis of the other; the one is in opposition to the other; and every soul in the world is a subject of either the one or the other, serving either Christ or Satan.

The kingdom *not* of this world is one "prepared . . . from the foundation of the world." Matt. 25:34. It is therefore rightly called "the everlasting kingdom of our Lord,"—everlasting in the past and everlasting in the future. 2 Peter 1:10. Various titles, each with a significance, are applied to this kingdom in the New Testament. Let us note some of them. It is called:

"The kingdom of our God" (Rev. 12:10; He is its founder and head.

"The kingdom . . . of Jesus" (Rev. 1:9); it is set up by Him in saving His people from their sins.

"The kingdom of heaven" (Matt. 3:2); its Founder is there, its Builder came from there, and there will its subjects be taken when Christ comes for them.

"The kingdom of their Father" (Matt. 13:43); its head is not an arbitrary, unjust King, but a kind Father who loves His children.

"My Father's kingdom," says Christ (Matt. 26:29); all who are in union with Christ are adopted into His Father's family.

In Mark 11:10 it is "the kingdom of our father David," for it was typified by David's kingdom, and is established by the greater Son of David, for it is "the kingdom of His [God's] dear Son." Col. 1:13. It is a kingdom of power (1 Cor. 4:20), possessing all the power of the Godhead. It is "a kingdom which cannot be moved" (Heb. 12:28); nothing can overthrow it, not even Satan and his host; it will endure for eternity.

One Grand Objective

All through the history of the kingdoms of this world, God has kept one grand objective before His people, that of the setting up of His eternal kingdom. The coming of the King to establish it was a subject of prophecy. "Behold, a King shall reign in righteousness," said Isaiah (32:1); and later, the Lord told Jeremiah to announce: "Behold, the days come, . . . that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5. After the fall of the kingdom of Judah at the hands of the armies of Babylon, that kingdom was to be overturned three times, by Medo-Persia, Greece, and Rome, before He would come whose right it is, whose kingdom was typified by that of Judah, of David. (See Eze. 21:25-27.)

And again in Zechariah 9:9 we note that the entry of the King into Jerusalem was foretold: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Then when Christ Himself came He called men to repentance because "the kingdom of heaven is at hand." Matt. 4:17. The King had

come to establish His kingdom of grace in the hearts and souls of men prior to setting up His kingdom of glory. When asked by the Pharisees when the kingdom of God should come, He told them, "Behold, the kingdom of God is within you." Luke 17:21. The kingdom Christ came to establish is spiritual,—“righteousness, and peace, and joy in the Holy Ghost.” Rom. 14:17. All who enter His kingdom of grace through the Holy Spirit and remain loyal to their King will be the subjects of His kingdom of glory.

Christ's Work in Heaven

When Christ ascended to heaven, He “sat down on the right hand of the Majesty on high” (Heb. 1:3), to reign with His Father upon His Father's throne. Rev. 3:21. He is there also as our great High Priest (Heb. 4:14), our Intercessor (Heb. 7:25), our Advocate (1 John 2:1), our Mediator. 1 Tim. 2:5. Like Melchizedek of old, He is a Priest, a King. Heb. 7:1-4; 6:20. When His priesthood is finished, He will take His own throne (Dan. 7:9-14; 12:1); He will sit upon the throne of His father David and reign forever. Luke 1:32.

After receiving the kingdom at the close of His mediatorial work, the seven last plagues will be poured out upon the earth; then at the close of that great time of trouble (Dan. 12:1), He will come in glory as “King of kings, and Lord of lords,” to take the subjects of His grace to the metropolis of His kingdom, the New Jerusalem in heaven. Rev. 19:16; Luke 9:26; Matt. 25:31. For a thousand years the kingdom of glory will be in heaven (Revelation 20, 21), after which it will be established upon the earth, which at that time will be purified and made new. Rev. 21:1, 2; 2 Peter 3:10-13. It will be in the new earth that Christ will reign upon the throne of his father David.

Before our King comes in glory, “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. This is taking place today in a remarkable manner, indicating clearly that soon our King will come in His kingdom. Now is the time to enlist under the banner of the true King, to enthrone Jesus in the heart and life. Reader, if you have not already done this, do not fail to do it now.

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” Gal. 5:22, 23.

7. What instruction does Jesus give concerning the matter of bearing good fruit?

“I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not good fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.” John 15:1-5.

Can we not all see very plainly what is necessary for us to have if we would bear the fruits of the Spirit in our lives? Jesus says, “Without Me ye can do nothing.” When we receive Christ into our hearts by faith, we can then bear good fruit. Just as long as Christ dwells in our hearts by faith the fruits of the Spirit will appear in our lives.

8. Does Jesus want to come into our hearts and dwell there?

“Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Rev. 3:20.

9. This is indeed a blessed promise, but how can we open the door of our hearts so that He can come in and take full possession of them?

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.” Eph. 3:14-21.

10. How can it be possible for us to take Christ into our hearts by faith?

In John 1:1-3 and 14, Jesus is called the “Word.” “The Word was made flesh, and dwelt among us.”

Christ Our Salvation---A Bible Reading

By CHARLES P. WHITFORD

1. WHAT was the mission of Christ to this world.

“The Son of man is come to seek and to save that which was lost.” Luke 19:10.

2. What was lost?

Man was lost, and his home was lost. Man departed from God and made himself a sinner.

3. If man is ever reinstated in his primitive purity and uprightness, from what must he be saved?

“She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins.” Matt. 1:21. Have you been trying to save yourself from your sins? What success have you had?

4. How much can we do in the way of saving ourselves from sin, and making ourselves Christians?

Jesus says, “Without Me ye can do nothing.” John 15:5.

5. What does Paul say he can do with the help of Christ?

“I can do all things through Christ which strengtheneth me.” Phil. 4:13. “The good that I would I do not: but the evil which I would not, that I do.” Rom. 7:19. Paul had a strong desire to bear good fruit, but failed because sin was dwelling in him. He says, “Now if I do that I would not, it is no more I that do it, but sin that

dwelleth in me. I find then a law, that, when I would do good, evil is present with me.” Rom. 7:20, 21.

Paul an Overcomer Through Christ

Paul found later in his experience that he could overcome sin through Christ who gave him strength. “I can do all things through Christ which strengtheneth me.” Phil. 4:13. After having a long struggle with sin in the seventh chapter of Romans, in the eighth chapter he says, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:1-4.

If we would become Christians and bear the fruits of the Spirit in our lives, we must obtain a living connection with Christ, the source of all life and power.

6. What is the fruit of the Spirit?

The Bible is the word, and when we take into our minds and hearts the Bible truth, we are to all intents and purposes taking into our minds and hearts Christ. The more fully the word of God dwells in our minds and hearts, the more fully will we act out in our daily lives the spirit of Christ. When we think as He thinks, we will live the same life in kind that He lived. But to live as He lived is to be a Christian. We sometimes hear persons say, "I want to live a good life so that the Saviour will come and take up His abode in my heart." It would

be more proper to say, "I want the Saviour to come and take up His abode in my heart so that I can live a good life." Jesus says, "Without Me ye can do nothing."

We may look at ourselves and trust in ourselves, in our own efforts to do good, but we will never be able to find anything in our lives that would make us acceptable in the sight of God. God loves us, not because we are so good, but because He is so good; but I am so bad that He cannot make me good without saving me from myself.

"Thy Maker Is Thine Husband"

By WALTER ALFRED NELSON

THE tender spot of history is where the prince goes forth from his father's palace to marry the daughter of a servant of the king's household. Because of love for his bride he willingly risks his right to the crown, that he may share the fortunes of life with the one he loves. And we applaud. A divine parallel is revealed in the plan of redemption. Surrounded by the splendors of heaven and clothed in celestial glory, the Son of God is seen in counsel with the Eternal Father. They are looking down upon the human race bound in the servitude of Satan. Because of a love shared equally between them, the Son goes forth from the presence of the Father, leaving behind Him the glories of eternity. He takes upon Himself the form of humanity, and enters the realm of the enemy of God and man, that He may woo and win the children of this world, and unite them to Himself to share the great inheritance of the glorious kingdom of God.

In order to win and unite with Himself a people, the One who was made "in the form of God," being "the express image of His person," and who thought it not robbery to consider Himself "equal with God," this One "was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." And there upon the cross "the travail of His soul" made possible a spiritual union of the human with the divine; and from the wounds of Christ came forth, as it were, the church of the living God; so that Paul could say, "We are members of His body, of His flesh, and of His bones." Eph. 5:30.

To get the significance of this statement we must turn to Genesis 2:21-24; for the apostle is quoting from the record of the making of woman. God had caused a deep sleep to come

upon Adam. In the side of Adam an incision was made, and a rib removed; and out of this rib Eve, the mother of the human race, was made. Recognizing that Eve was a part of himself, Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Paul quotes this entire statement, and adds, "This is a great mystery: but I speak concerning Christ and the church."

As the human family came from the side of Adam, so the church of God came forth from the wounds of the second Adam. We are therefore "members of His body, of His flesh, and of His bones." There is thus formed the closest spiritual union between the believer and Christ; for "he that is joined unto the Lord is one spirit." 1 Cor. 6:17. As Adam was the husband of the one taken from his side, so if you are a child of God, "thy Maker is thine husband."

Love is the basis of such a spiritual union,—the love of Christ for the believer, and the love of the individual for Christ. Manifested in the cross is the evidence of Christ's love. Christ "loved the church, and gave Himself for it." "Greater love hath no man than this, that a man lay down his life for his friends." But "while we were yet sinners, Christ died for us." Such love begets love, so that the believer loves his Lord with all his heart, with all his mind, and with all his soul; and the proof of such a love is in taking up the cross daily and following Him.

This spiritual union of love is thus formed by the mutual consent of both parties. Christ never forces; He only entreats. With cords of everlasting love He seeks to draw all unto Himself. When the sinner feels the drawing power of Christ's love upon the

heart, with what joy should he acknowledge Him as Lord and Master!

The believer becomes married unto his Lord. "Thy Maker is thine husband." And what a blessed experience is his when he never forgets that he and the Lord are united as one. God sought to remind ancient Israel of this fact when He said, "I am married unto you." Jer. 3:14. Israel had forgotten her vows unto the Lord; she had proved herself unfaithful. The charges were, "Thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord." In departing from the precepts of God, and uniting with the world, Israel had committed spiritual fornication,—she had divorced herself from the Lord. "Ye have not obeyed My voice, saith the Lord." The word "obey" has not been stricken from the ceremony that unites the believer to his Master.

As God was willing to forgive the transgressions of Israel and bid her return, so God calls to the unfaithful today, "Turn, O backsliding children, saith the Lord; for I am married unto you: . . . and I will bring you to Zion." There is forgiveness and cleansing awaiting the sinner; and so great is the love of Christ that He goes forth and knocks upon the door of the heart, and calls, "Open to Me." There is no accusation of sin in the invitation; just, "Come unto Me." But often He is kept waiting so long that He says, "My head is filled with dew, and My locks with the drops of the night." But how cold and indifferent has grown the unfaithful one, that such trivial excuses are offered, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" "I have bought a piece of ground," "I have bought five yoke of oxen," "I pray thee have me excused." Little wonder that in the final day of reckoning, with the glories of eternity lost to them forever, these same ones will be "speechless," and then there will be "wailing and gnashing of teeth."

Many who are waiting for a more convenient season will have a change of mind when it is too late. Listen to their experience: "I rose up to open to my Beloved. . . . I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer." Probation's hour closed! In the land a famine "of hearing the

words of the Lord"! The salvation of the Bible no longer available! What a time! "The harvest is past, the summer is ended, and we are not saved."

What a blessed experience to treasure the words of the Lord, "I am married unto you." Let us remember that to be married to the Lord calls for an experience. Before the marriage there is always the betrothal, the engagement, the expressing of one's love and the giving of the heart. Here is the pledge of the Lord, "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord." Hosea 2:19, 20. Note that the troth is not "until death do us part," but "forever."

The time of betrothal is at conversion. Then is when the heart is given to the Lord, and a new experience enters the life. Sometimes there are those taken into the church who have not had the betrothal experience; but such are not married unto the Lord. It is after the experience of conversion that the believer is united to the Lord in marriage.

The ceremony that seals this union is the ordinance of baptism. "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. The analogy between husband and wife and Christ and the church is made complete by this ordinance. As the wedding ceremony seals the union of man and woman, so baptism completes the union between Christ and the believer, and is a sign to the world that the believer is "dead to sin," that the "old man is crucified" and buried, and that forsaking all others, he now walks "in newness of life." The significance and necessity of baptism is thus seen; and no one who truly loves his Lord will hesitate to be baptized. And if one has divorced himself from the Lord by giving up the truth and uniting with the world, and again turns to the Lord with confession of sin and contrition of heart, he, too, is to be remarried by conversion and baptism to God, as the man and wife separated by divorce, but who have been reconciled, are married again.

We are now married as individuals to the Lord; and when all who will are thus united with Him, the work of God will be finished in the earth, and the Son of God will come as King of kings and Lord of lords to receive His church. The whole church, the redeemed of all the ages, becomes the Lamb's bride. Then follows the marriage supper of the Lamb. Only

those who are united now as individuals to Jesus Christ will be called to the festival in the kingdom of God, and will share in the eternal inherit-

ance of the Son. "Thy Maker is thine husband." The Scriptures declare: "Blessed are they that are called to the marriage supper of the Lamb."

Self or Christ

By HIRAM MORRELL

PAUL referred to a class of professed Christians who were enemies of the cross of Christ. That class may be found even in the Christian church. All need to examine themselves on this question, Are we living to please self, or to help others? Am I self-denying or self-indulgent? Am I habitually seeking God's glory or my own? We cannot live to please self and be prepared for a sinless world where self-sacrificing love will reign supreme. We would not be capable of appreciating or enjoying such a world. We must have heaven in our hearts here if we are prepared to enter the heavenly Canaan later.

If we have Jesus in our hearts, we will have heaven in our hearts.

But if Jesus comes in, self must vacate. Jesus will not come in and abide unless we are willing to deny self, get rid of self and all selfishness. It will be a struggle every day. We must be in earnest and seek God with all our hearts, and pray hard and long,—pray without ceasing. Watch unto prayer and always be ready to resist evil, deny self. If we have the mind of Christ, we will be willing to suffer rather than to sin. But we will be filled with love, joy, and peace, and have a glorious hope big with immortality and full of glory.

More Fully

By ALBERT S. WRIGHT

THE blessed rest day of Jehovah our God is a very central and cardinal point of divine truth with us as a people. Yet even in this familiar and cherished institution, advancing light reveals new beauties.

A glorious aspect of its significance as our Creator's seal and token of supreme authority, is brought to our attention in the controversy over calendar revision. The Sabbath has no connection with any natural division of time. The living God established and maintained it through the ages in majestic independence of all natural laws, a conspicuous sign of His power to set apart and distinguish between objects otherwise identical. And hence its proper observance is a true indication of loyalty to Him and faith in His power to sanctify, as well as a recognition of Him as Creator.

And this arbitrary character is as marked in its moral as in its physical aspect; for every other command of the great decalogue springs from the natural relationship of creature to Creator or of one creature to another. But the Sabbath is a purely arbitrary arrangement, not in any way dependent upon natural relationships or laws proceeding from them.

It is a divinely appointed means whereby man, made in God's image, may give expression to the abounding sense of loyalty and devotion he should feel toward the great Source of all that he is and enjoys, loyalty to the great principles of right and justice so beautifully stated in the law,

but beyond this, an intelligent appreciation and adoration of the great and wise Being who established them in infinite perfection, yet showed His authority above them all, by setting apart each seventh day for man to observe. Each *seventh* day in frank and utter defiance of every season, period, or cycle, God's own decree had fixed to rule His universe. Such is the God it is our high privilege to worship by honoring a day that the ungodly despise. Such is the significance of reverently regarding that day which He has set as a seal of His supreme authority in the bosom of His sacred law. Therefore we honor it, not simply as pertaining to the matter of the law itself; but in joyful recognition of that law's great Author, our chosen Sovereign.

Sabbath rest is not to meet a natural, physical need alone. God made the night for this. And it is man's duty to obtain the rest his body needs as his Creator's arrangement indicates. But rest from all our work is incidentally necessary to that spiritual rest which the Sabbath is divinely ordained to secure. It is as though a master penman had placed a perfect copy on every seventh line for his pupil to pause and contemplate, relaxing meanwhile his imperfect efforts. This, therefore, is our privilege as we follow our Master, the Lord of the Sabbath. "The works were finished from the foundation of the world." Heb. 4:3. And our hope is in the "Lamb slain from the founda-

tion of the world" (Rev. 13:8); "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." "For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared [margin]

that we should walk in them." Eph. 1:4; 2:10. "There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest." Heb. 4:9-11.

by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

The Parting and the Meeting

By PHILIP GIDDINGS

WE are sad as we mutually sing, "God be with you till we meet again." Yet there is something in the "till we meet again" that consoles in the anticipation of returning joy,—joy which shall be proportionate, yea, rather, out of proportion to the sorrow. 2 Cor. 4:17; Rom. 8:18. For that very sorrow is the seed sown for added joy, the trysting place for it.

We draw these reflections from expressions which form a part of that sublimest event of all history: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29. They part, but they will meet again. But the coming joy is not entirely in the future. We have sips of foretaste, like interest drawn on capital to be realized later.

"When they had sung a hymn, they went out into the Mount of Olives." "Then cometh Jesus with them unto a place called Gethsemane." "Then saith He unto them, My soul is exceeding sorrowful, even unto death." Matt. 26:30, 36, 38. And this place that witnessed His "prayers and supplications with strong crying and tears," shall see also His triumphal ascent (Acts 1:9-12) back to the glory which He had left to descend. John 17. And to earth returning, He shall in a special way honor this place again; in the words of Zechariah (14:4): "His feet shall stand in that day upon the Mount of Olives." "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

O soul passing through Gethsemane, take courage. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12-13.

"Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca [weeping] make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God." Ps. 84:5-7. Briny tears are by faith transformed into freshened wellsprings of hope, and finally satisfied by heaven's downpour.

Sow in Tears, Reap in Joy

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

O leaders of this advent movement, and ye faithful followers, "it is the last time;" "the end of all things is at hand: be ye therefore sober, and watch unto prayer;" it is our "one hour" to watch for Him. No marvel, therefore, if an adverse multitude, with some former brethren, break into the prayer and vigil. They come "with swords and staves." Ours is "the sword of the Spirit, which is the word of God," as well our staff and stay.

To us is the appropriation of 1 Peter 1:3-9: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept

There never was a rainbow till after the flood, and on account of the flood. And your tears, shone upon by the Sun of Righteousness, shall therewith produce prismatic promise of glory soon to be realized.

The Galilean keeps all His promises; and for concordant reasons, makes and maintains His appointment for Galilee. Matt. 26:32; 28:7-20.

Let the divine tryst be then our trust. "Occupy till I come." Till He come, let Him meet us at the appointed task. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Heb. 10:35-38. "Rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." For the heaviness is but the process of working out the heavenliness for the heaven. He will turn the gall into gala; the bitter cry into shouts of sweetest joy.

Our Share in the Sacrifice

By N. P. NEILSEN

WE are connected with the greatest movement on earth; there is no other like it. We are to prepare the way for the coming of Christ; we are to warn the world of the coming doom; we are to lead sinners to Christ, that they may be ready to meet Him when He comes. It is God's last warning message to the world before it sinks into eternal destruction. To us has been committed this work, and we must give this message to all the world.

This work was started by sacrifice, and it will be finished by sacrifice. There is no other way of carrying it

forward. Other denominations may have their wealth; they may have big men giving their message, while we have small men giving this great message. Our work will be carried forward by men and women who are willing to sacrifice all for the message, because they have faith in the cause.

The law of sacrifice is the law of the kingdom of God. By giving we have; but by keeping we lose. We live by dying. It was when the alabaster box was broken that its fragrance filled the room. Christ sacrificed all that He might save the world. He poured out His life unto death.

He died that we might live. He gave a life of sacrifice. He gave all that He might win some.

But it paid. The reward is worth the sacrifice. "He shall see of the travail of His soul, and shall be satisfied," is the inspired promise. Moses gave up all the riches of Egypt that he might be with God's people; but by so doing he gained the eternal riches. Instead of now lying a mummy in some museum, like some of the ancient Pharaohs, he is enjoying the glories of heaven. Surely he lost nothing by sacrifice! Paul sacrificed the honor and fame of his nation that he might advance the cause of God; he laid down his life a sacrifice for others; but he gained a crown of glory that fadeth not away.

It cost the miner from Australia something to save the little girl. He was on his way home with his gold, the earning of years of hard work. The vessel was wrecked on a reef. He buckled the gold about his waist and hoped to swim ashore. Just as he was ready to leap overboard, a little girl looked up into his face and said, "O won't you please save me! I have no papa here to help me! Please save me!" What should he do? He had but a moment in which to decide. He threw the gold on deck, and fastening the little girl to his side, he swam ashore. But it was too much for him,

and he fell unconscious on the sand. When he recovered consciousness the little girl was standing there looking into his face, thankful that she was saved. But when he looked for the ship, it was gone, and with it his gold. Did he make a wise choice? He lost his gold, but saved the girl! Did it pay?

A Costly Prize

We must sacrifice with Christ if we would reign with Him. Yes, it will cost us something to win souls; but it pays. The sacrifice is none too great. It will cost us something to finish the work; but it is well worth it. An unconverted man once said to a friend, "I would give the world to have your hope." "That is just what it cost me," was the reply. That is so. It will cost us something to gain heaven; yes, it will cost all we have to gain the prize; but it will pay.

This work will soon be finished, and Jesus will come. There can be no doubt about this. The cause today needs your help. Are you willing to join others in sacrifice for missions? Are you willing to give of your earnings for the cause we love? How much can you do? Let us talk to God about it. Let Him whisper to us by His Spirit what He wants us to do. Christ gave His life for us. What ought we to do for Him?

"Why Art Thou Cast Down?"

By T. E. BOWEN

"WHY art thou cast down, O my soul? and why art thou disquieted within me?"

After accepting the Lord and entering into the good pathway of His commandments, so many surprises are encountered that often the young Christian finds himself asking the question either to himself in secret or aloud, "Why should I meet all these trials and perplexities now that I have given my heart to God? Why are these disquieting surprises seemingly aimed directly at me?"

And so they are, but for each of them there is a reason. They come as a challenge, not from God primarily, but from God's enemy and your enemy, because of this enemy's hatred for your chosen Friend. It is the call for you to flee to your God, to prove Him, and to cause you to know that it is only as you experience His help, His care, His deliverance, that you are safe anywhere in this revolted world.

The expression used at the beginning of this article is found in the forty-second psalm. Three times it is repeated, with slight variations. And

then the remedy is cited for these cast-down, disquieted experiences that come to us all. "Hope thou in God: for I shall yet praise Him for the help of His countenance" (verse 5), and in verse 11 he adds, "who is the health of my countenance, and my God."

"In the Psalms, Concerning Me"

After Jesus' resurrection, while all Jerusalem was in excitement that first Sunday morning with the news that Joseph's new tomb over at Golgotha was empty, a stranger overtook two of the new believers on their way home late that day, as dejectedly they wended their way over the uneven pathway back to Emmaus. This stranger fell into conversation with them as he was going out that same road, inquiring about this piece of news in which they seemed so interested. They asked him if he was a stranger in Jerusalem, and had not heard the stirring report of the things that had happened that day, that were passing about on every one's lips. "What things?" he asked. Then they recited the resurrection story, informing him that one Jesus had been slain the Friday before, and that women

visiting the sepulcher early that very morning had reported that they found this crucified and buried Jesus of Nazareth gone, His graveclothes folded and left within the sepulcher, but no trace of His body. And further, that angels seen at the tomb had informed them that the One they sought was not there, but had risen from the dead and would be found over in Galilee.

And then this stranger tactfully began a Bible study along the way, pointing out very forcefully from the Scriptures that He whom they hoped should be the one to redeem Israel—the Messiah—was to suffer and die, and in three days rise from the dead. Somehow they had lost sight of these wonderful things foretold in the Scriptures concerning the Christ who was thus to come. The stranger concluded by asking, "Ought not Christ to have suffered these things, and to enter into His glory?"

Then, later, when these two believers found out that they had been listening to the resurrected one Himself, and had gone back to the upper room in Jerusalem, this same Stranger, entering unseen with them, on revealing His hands, His side, His feet, stated to all the disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44.

It is remarkable how much is revealed of Jesus' life experiences in the Psalms. Even many of His meditations and prayers are recorded. We recognize the prophecies when we study these psalms carefully with this thought of seeing Jesus' life depicted in them. And this psalm we are studying is no exception. Notice its opening:

"As the hart panteth after the water brooks, so panteth My soul after Thee, O God."

Flee to God

As the hart is pursued by those hunting its life, so was Jesus pursued by His enemies. His Father in heaven was His God, as He is our God. Jesus must depend upon Him, flee to Him, rely upon Him, just as you and I are to do in our experiences with this same foe. To Mary Jesus said, that same resurrection morning, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; to My God, and your God." John 20:17.

"My soul thirsteth for God, for the living God," as that pursued hart thirsted for a cooling drink at the

water brook, records this psalm of Jesus' experience. Then the longing of His heart finds expression: "When shall I come and appear before God?" This prayer was answered that resurrection morning after making Himself known to Mary, when He ascended to receive the assurance from the Father that His sacrifice for man was accepted. His last despairing cry on the cross had been, "My God, My God, why hast *Thou* forsaken Me?" He would receive no worship from any one until He knew it to be His Father's will. Of those awful experiences leading up to Calvary we read:

"My tears have been My meat day and night, while they [these pursuing enemies] continually say unto Me, Where is Thy God? When I remember these things, I pour out My soul in Me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Why [then He pleads] art thou cast down, O My soul? and why art thou disquieted in Me? hope thou in God: for I shall yet praise Him for the help of His countenance. O My God, My soul is cast down within Me: therefore will I remember Thee from the land of Jordan."

What about the land of Jordan that was to be remembered as His soul was thus cast down when entering Gethsemane? Oh, it was on the bank of Jordan He had heard that familiar voice say, "This is My beloved Son, in whom I am well pleased." And then the faith of Jesus, in the midst of His sore trial and affliction, supported Him, as this beforehand record goes on to say:

"Deep calleth unto deep at the voice of Thy waterspouts: all Thy waves and Thy billows are gone over Me. Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with Me, and My prayer unto the God of My life. I will say unto God My rock, Why hast Thou forgotten Me? [it seemed to Him that He was forgotten], why go I mourning because of the oppression of the enemy? As with a sword in My bones Mine enemies reproach Me; while they say daily unto Me, Where is Thy God?"

Rejoice When Ye Fall In

O fellow Christian pilgrim, if our Lord and Master thus suffered before us, pursued as the chased hart in the wilderness, not allowing those cast-down feelings to overpower Him, even when He saw the high billows sweep on toward Him until they completely engulfed Him, as He lifted His prayer to His Father and said, "Hope thou in God: for I shall yet praise Him, who is the health of My countenance, and My God," shall not we do likewise? May we not triumph also in the very midst of our most disquieting experiences, by looking up by faith calmly into our Father's face and saying, "I shall yet praise Him" who is my Rock, my Deliverer? Has not the Scripture pointed out to us that these

are to be our experiences before we are glorified? Then why should we think it strange when these trying experiences are encountered?

James has left encouragement for us in such times as these by saying, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And if patience is fully developed, accomplishing "her perfect work," the result is "that ye may be perfect and entire, wanting nothing." We are to count it all joy, this word says, when we fall into temptations

and sore trials, as well as when we get out. Peter tells us why, for we shall find *in* those hours of temptation our blessed Deliverer (He never leaves nor forsakes us), of whom it is said, "The Lord knoweth how to deliver the godly *out of* temptations."

So we may well ask ourselves, no matter how sore may be the trial, the experience, "Why art thou cast down, O my soul? and why art thou disquieted in me?" For ever the answer may be, "Hope thou in God: for I shall yet praise Him for the help of His countenance."

Christ in Gethsemane

By MRS. E. G. WHITE

IN company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin, must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death."

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible

burden. Twice His companions supported Him, or He would have fallen to the earth.

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure.

"Tarry ye here," He said, "and watch with Me."

He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts." As the substitute and surety for sinful man,

Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself.

As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never more be one with God.

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advantages have rejected you. They are seeking to destroy you, the foundation, the center and seal of the promises made to them as a peculiar people. One of your own disciples who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life.

Behold Him contemplating the

price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt."

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy

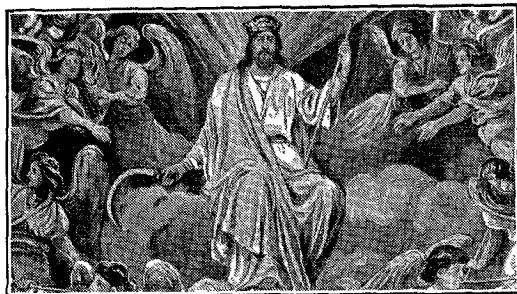
praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.

Just before He bent His footsteps to the garden, Jesus had said to the disciples, "All ye shall be offended because of Me this night." They had given Him the strongest assurance that they would go with Him to prison and to death. And poor, self-sufficient Peter had added, "Although all shall be offended, yet will not I." But the disciples trusted to themselves. They did not look to the Mighty Helper as Christ had counseled them to do. Thus when the Saviour was most in need of their sympathy and prayers, they were found asleep. Even Peter was sleeping.

And John, the loving disciple who had leaned upon the breast of Jesus, was asleep. Surely, the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his loved Saviour in the time of His supreme sorrow. The Redeemer had spent entire nights praying for His disciples, that their faith might not fail. Should Jesus now put to James and John the question He had once asked them, "Are ye able to drink of that cup

that I shall drink of, and to be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We are able."

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." The weakness of His disciples awakened the sympathy of Jesus. He feared that they would not be able



Courage, Faith, and Triumph

BY C. M. SNOW

SOMETIMES, when weary with the work, and worn,

We long for rest from all this world's alarms,
He tells me that there is, beyond the morn,
A place beside Him, a place within His arms.

We trust, and labor on from day to day,
Our hands so weary and our numbers few;
Our prayers go with the reapers all the way,
That they may prove Him, and may find Him true.

'Tis dark, and yet the day draws on apace
When Christ shall come, for whom we've waited long;

We near today the finish of the race,
The victors' triumph, the victors' glory song.

Australia.

for them was now suffering super-human agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin. Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened.

Rising with painful effort, He staggered to the place where He had left His companions. But He "findeth them asleep." Had He found them

to endure the test which would come upon them in His betrayal and death. He did not reprove them, but said, "Watch ye and pray, lest ye enter into temptation." Even in His great agony, He was seeking to excuse their weakness. "The spirit truly is ready," He said, "but the flesh is weak."

Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness.

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for companionship, for some words from His disciples which would bring relief, and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy; "neither wist they what to answer Him." His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "His visage was so marred more than any man, and His form more than the sons of men."

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save men at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done."

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him.

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord inclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence

in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine Sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the same position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His blood-stained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man.

The sleeping disciples had been suddenly awakened by the light surrounding the Saviour. They saw the angel bending over their prostrate Master. They saw him lift the Saviour's head upon his bosom, and point toward heaven. They heard his voice, like sweetest music, speaking words of comfort and hope. The disciples recalled the scene upon the mount of transfiguration. They remembered

the glory that in the temple had encircled Jesus, and the voice of God that spoke from the cloud. Now that same glory was again revealed, and they had no further fear for their Master. He was under the care of God; a mighty angel had been sent to protect Him. Again the disciples in their weariness yield to the strange stupor that overpowers them. Again Jesus finds them sleeping.

Looking sorrowfully upon them He says, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even as He spoke these words, He heard the footsteps of the mob in search of Him, and said, "Rise, let us be going; behold, he is at hand that doth betray Me."

No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus, moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe.

But quickly the scene changed. The mob started up. The Roman soldiers, the priests and Judas, gathered about Christ. They seemed ashamed of their weakness, and fearful that He would yet escape. Again the question was asked by the Redeemer, "Whom seek ye?" They had had evidence that He who stood before them was the Son of God, but they would not be convinced. To the question, "Whom seek ye?" again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He. If therefore ye seek Me, let these go their way"—pointing to the disciples. He knew how weak was their faith, and He sought to shield them from temptation and trial. For them He was ready to sacrifice Himself.

Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high

priest. To the pursuers of Jesus he had given a sign, saying, "Whomsoever I shall kiss, that same is He; hold Him fast." Now he pretends to have no part with them. Coming close to Jesus, he takes His hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril.

Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He added, "Judas, betrayest thou the Son of man with a kiss?" This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him. He

With Him

BY FANNIE VICKREY DONNELLY

A "rap-a-tap-tap" at my study's closed door,

'Twas my lad. "Father's busy," said I;

But the rap-a-tap-tap continued to sound,
And a voice irresistible cried,
"I wants in, oh, so bad, daddy dear."

I opened, and there a glad smile greeted me:

"You is busy, I knows, daddy mine,
But you's such a dood daddy I tant stay away,

I must be wiz you for a time;
I's been sinkin' about you a' day."

Are we childlike seeking our Father divine?

Is He ever too busy to hear?
Is He such a kind Father we can't stay away?

Do we want to draw nearer—so near
That we feel His kind, healing caress?

If we're contemplating His great love for us,

If this love draws us unto His side,
And we look for Him ever—long for His face,

Our blest Saviour, the dear Crucified;
Then that holy communion is ours.

stood bold and defiant, showing no disposition to relent. He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss.

The mob grew bold as they saw Judas touch the person of Him who had so recently been glorified before their eyes. They now laid hold of Jesus, and proceeded to bind those precious hands that had ever been employed in doing good.

The disciples had thought that their Master would not suffer Himself to be taken. For the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his anger

rashly drew his sword and tried to defend his Master, but he only cut off an ear of the high priest's servant. When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," He touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Think-est thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"—a legion in place of each one of the disciples. O why, the disciples thought, does He not save Himself and us? Answering their unspoken thought He added, "But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which My Father hath given Me, shall I not drink it?"

The official dignity of the Jewish leaders had not prevented them from joining in the pursuit of Jesus. His arrest was too important a matter to be trusted to subordinates; the wily priests and elders had joined the temple police and the rabble in following Judas to Gethsemane. What a company for those dignitaries to unite with,—a mob that was eager for excitement, and armed with all kinds of implements, as if in pursuit of a wild beast.

Turning to the priests and elders, Christ fixed upon them His searching glance. The words He spoke they would never forget as long as life should last. They were as the sharp arrows of the Almighty. With dignity He said, You come out against Me with swords and staves as you would against a thief or a robber. Day by day I sat teaching in the temple. You had every opportunity of laying hands upon Me, and you did nothing. The night is better suited to your work. "This is your hour, and the power of darkness."

The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, "they all forsook Him, and fled." But Christ had foretold this desertion, "Behold," He had said, "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me."—*"The Desire of Ages," pp. 685-697.*

Through Faith We Understand

By CLYDE ROSSER

TRUE science does not contradict the word of divine revelation. The biologist knows that every creature brings forth "after his kind." The chemist, by analyzing specimens of animal, vegetable, and mineral matter, finds that all living substances were made "of the dust of the ground." But science cannot fathom the mystery of creation. That question addressed to Job, "Canst thou by searching [or scientific investigations] find out God?" is answered by Solomon, by Isaiah, by Paul; but their answer is negative. "No man can find out the work that God maketh from the beginning to the end." "There is no searching of His understanding." "How unsearchable are His judgments, and His ways past finding out." Job 11:7; Eccl. 3:11; Isa. 40:28; Rom. 11:33.

But "through faith we understand that the worlds were framed by the word of God." Heb. 11:3. The Inspired Record says that He made the world in six days, therefore we believe it. "Through faith we understand" that which we cannot comprehend without faith.

To our natural senses the seventh day of the week does not differ from any other day. We can see the difference between day and night, new moon and full moon, summer and winter. The day, the month, and the year are marked off by the motions of the celestial bodies. But the Sabbath comes at all times of the month and the year; the motions of the heavenly bodies, the weather, and all physical conditions are the same on that day as on any other.

But "through faith we understand" that God created this world in six days; and by the same faith we know that He blessed and sanctified the seventh day; and because of this faith, the Sabbath is different from other days. It is that "one faith" (Eph. 4:5), that faith without which "it is impossible to please" God (Heb. 11:6), that faith by which we do not "make void the law," but rather "establish the law" (Rom. 3:31), "the faith of Jesus." That faith will discern in the Sabbath the Creator's blessing, and will lead men to "keep the commandments of God." Rev. 14:12.

A Medical Missionary Church

By D. H. KRESS, M. D.

ANCIENTLY when the world was given to idolatry and had reached a state of apparent hopelessness, God called a people out of Egypt, away from the prevailing habits and practices of the Egyptians, and organized them into a church. For forty years He instructed and trained them in the wilderness in regard to laws which had to do with their physical and spiritual well-being. It was His purpose to make of this church a well-trained company of medical missionaries, and through them to evangelize the world.

Upon the priest primarily was laid the responsibility of training and educating the people. He had associated with him the tribe of Levi. In studying the statutes and judgments which they taught, one is impressed with their wisdom. We regard as of modern origin the knowledge pertaining to the germ theory, which has enabled us to arrest diseases which a century ago proved so disastrous in civilized lands, and yet the children of Israel were instructed more fully in regard to the communicability of diseases than are we in this most highly civilized land today. Mold growing upon the walls of a dwelling was considered dangerous to the

health of its inmates, and had to have attention.

When a disease appeared, the patient was examined by the priest to ascertain whether it was of a communicable nature. If so, the patient was separated from the people and isolated. Those who had associated with him were kept under observation for a stated number of days, to determine whether an infection had occurred. In this way that great company of people, numbering over three million, were kept free from the epidemic diseases which prevailed among the Egyptians.

Detailed instruction was also given the people in regard to the need of sanitation. No refuse which could breed flies and other insects capable of conveying germs of disease, was permitted around their encampment. Cleanliness was one of the essentials enforced.

Not merely did they give attention to public hygiene, but still more important were considered the laws pertaining to personal hygiene. Clean blood and sound, healthy tissue were regarded as of greater value than clean surroundings, and hence knowledge was imparted to them as to the food and drink most suitable. It was

God's purpose to demonstrate to the heathen world through His church the blessings that would be theirs by becoming worshipers of Him. His people were to be an object lesson.

He withheld from them the food of their choice, the foods to which they had become habituated while dwelling among the Egyptians. In place of meats and fish, He gave them foods prepared by angel hands, and in place of the drink derived from "poisonful herbs," He gave them water from the smitten rock to quench their thirst. By following such a régime it was possible for Him to fulfill to them His promise that was to make of them a healthy and a holy people.

It was God's purpose that as His people entered the land of Canaan, they should communicate to the inhabitants these wise laws and statutes. They were to enter the land of Canaan as a "kingdom of priests," to save the people who were living in ignorance of these statutes, and suffering from diseases of every type as a consequence. This was God's purpose.

His people were to be a medical missionary people. They were to be the salt of the earth. It was to these wise regulations that Moses referred when he said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:5-9.

God Disappointed

God was disappointed. His own people, the hope of the world, were unwilling themselves to remain a separate and distinct people. They were dissatisfied with the food He provided for them, and lusted after evil things. Then God gave them their desire, but disease and leanness of soul followed. They still claimed to be the favored people of God, but their influence for good was gone. Instead of being welcomed by the heathen, they were despised by them. The

salt had lost its savor; it had lost its preserving properties, and was good for nothing but to be cast out and trodden underfoot of men. They were still compassing land and sea to make proselytes and converts, but they were a curse to the world instead of a blessing, as God had intended them to be. They were still strict in certain observances, but they became worshipers of the temple and of the Sabbath day instead of worshipers of the God of the temple and the God of the Sabbath. Temple worship and Sabbath observance became a curse instead of a blessing to mankind. The sick and suffering were neglected. Priest and Levite passed them by. Instead of appealing to them for help, the people flocked around false healers, as Simon the sorcerer, or resorted to lifeless objects which were supposed to possess healing virtues.

When Christ, the true medical missionary, entered upon His work of ministry, the people were lying around the pool of Bethesda waiting for the waters to be troubled. There was no hope for the helpless. The most needy, who are special objects of God's compassion, could not reach the pool for the press. Jesus came to the pool and looked for the most

needy. He healed the man who had lain there for a long time with no one to help him to the pool. As He went from place to place, the sick and distressed came from all parts appealing to Him for help. His heart was moved with compassion as He beheld them, for they were exhausted, and lay down as sheep without a shepherd. He did that which priest and Levite should have been doing,—He carried forward the double ministry, ministered to both their physical and their spiritual needs.

As He left this world, He said to His disciples, "He that believeth on Me, the works that I do shall he do also." He purposed to carry out the plan He had for ancient Israel, and make of His church a medical missionary organization. The work of God in this world will never be finished until this is brought about. The gospel of the kingdom which He preached is to be preached in all the world as a witness unto all nations before the end can come. Teaching and healing will be combined in the true church, as it was in the days of Christ and the apostles, when the church went forth conquering and to conquer, and when in a brief period the gospel was preached to all the world.

powerless to free himself and altogether lost. So it is with man held by "the cords of his sins." For sin has proved itself treacherous, dangerous, and destructive. Stealthily it creeps upon one, fastening itself slowly upon the life, its power and purpose often not realized until it secures a deadly hold.

It was the realization of this utterly wretched and lost condition that impelled the apostle Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" The iniquities of Paul had become master of his soul. Now in abject bondage he was held by the cords of his sin. Helpless and impotent before his sin, Paul cried, "The evil which I would not, that I do," and "what I hate, that do I." Iniquity governing his life led Paul to do the things he hated and struggled so hard to overcome, and on the other hand prevented him from doing that which his soul longed to do; for, he said, "What I would, that do I not," and "the good that I would I do not." Defeated on every hand, he gives the reason, "It is no more I that do it, but sin that dwelleth in me."

No Respector of Persons

Now sin is no respector of persons. It affects the Christian who sins in the same way as it does the sinner of the world. Solomon asked, "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Prov. 6: 27, 28. And just so surely does sin affect every one who sins.

Sin corrupted Lucifer, son of the morning. "It marred the moral beauty of a large number of angels. It entered our world, and well-nigh obliterated the moral image of God in man."—*"Testimonies," Vol. IX, p. 21.* Again Solomon says, "Whoso breaketh a hedge, a serpent shall bite him." Eccl. 10: 8. This hedge represents the law of God. In "Counsels to Teachers," page 454, we read that God "has built a hedge—the ten commandments—about His subjects, to preserve them from the results of transgression." To violate the law is to sin. So that as surely as one breaks through the hedge, or commits sin, just so surely will "that old serpent, which is the devil, and Satan," implant the mark of sin upon him. That is the law of sowing and reaping. Conscious of the subtle deceitfulness of sin and its consequences, David prayed, "Keep back Thy servant also from presumptuous sins; let them not have dominion over me."

"However trifling this or that wrong in their course may seem in

The Octopus of Sin

By WALTER A. NELSON

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5: 22.

Some years ago in the city of Chattanooga I saw on display in a store window a life-size wax model of an octopus with a human form within its clutch, and other tentacles reaching out to secure more firmly the victim. How much like sin! The first temptation yielded to, the second, and the third, and soon that which was but a passing fancy becomes a habit, a deadly vice fastened upon the life, with no power in the victim to bring deliverance. There remains only a despairing knowledge of helplessness and of a wretched life.

The octopus has been called the "devilfish," and so cunning and powerful is it in combat with man that it well illustrates the hold sin has upon him. There appeared in an issue of the *Literary Digest* the following description of a struggle between a deep-sea diver and an octopus:

The Fight With an Octopus

"The diver descended to the pontoon to begin his work, and was moving across the rocks when suddenly

a long, gray, powerful, snaky arm reached out and grabbed him around the leg, almost knocking him down. Realizing his danger at once, he jerked out his knife. The octopus countered this move by seizing the arm that wielded the knife.

"Moving as swiftly as his heavy suit would allow, the diver twisted his pinioned arm behind his back and transferred the knife to his left hand. By this time more tentacles were reaching for him. He began to slash. With one slice he severed the tentacle that was freezing onto his leg. With another he freed his right hand. Now he was slashing in all directions. . . . He signaled for the harpoon. Guessing that something important was going on below, we sent down the harpoon quickly.

"The water surged and boiled, and in a few minutes the diver signaled to be hauled up. He came up with the octopus hooked onto the harpoon.

"Stretched out on the deck the monster was a fearsome sight—great beak, ugly domish head, and terrible arms. It measured fourteen feet across."

Had it not been for the armor in which he was clothed and the help that was sent down from above in response to his call, the diver would have been

the eyes of men, no sin is small in the sight of God. The sins which man is disposed to look upon as small may be the very ones which God accounts as great crimes." "A moment's carelessness may plunge a soul into irretrievable ruin."—*Testimonies*, Vol. V, pp. 337, 540.

Sin, whether small or great, if cherished and indulged, in time becomes master, and dominates and controls the life. The "Dr. Jekyll and Mr. Hyde" experience is only too real in many a life. One cannot live a life honored and respected by friends and neighbors, and occasionally break away from this life of circumspection to a course in wrong-doing, changing back and forth from one personality to another, without suffering the consequences; for the evil life soon dominates and crowds out altogether the better life. With each contact with evil the moral strength becomes weakened and the wicked element stronger; so that against a remaining feeble desire to live a right life, he finds himself giving more and more time to the deeds of the flesh until finally the man that once was is crowded out altogether, and there remains only a weakened shell, giving itself over to sin and wickedness. This is what Solomon meant when he said, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

When Paul cried out, "O wretched man that I am! who shall deliver me from the body of this death?" the answer came back, "I thank God through Jesus Christ my Lord." David declared, "Whence cometh my help? My help cometh from the Lord, which made heaven and earth." There is deliverance for every one who sincerely wants to be free. The assurance is, "Look unto Me, and be ye saved, all the ends of the earth: for I am God." "Ye shall know the truth, and the truth shall make you free;" and "if the Son therefore shall make you free, ye shall be free indeed."

It was this freedom that David desired when he prayed, "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me." Ps. 40: 12, 13. Before deliverance Paul cried, "It is no more I that do it, but sin that dwelleth in me;" but now after freedom and victory, "Nevertheless I live; yet not I, but Christ liveth in me." The captive has been set free; the power of the Christ life is within.

The Hole in the Fence

By L. L. CAVINESS

WHENEVER we read the parable of the lost sheep we are reminded of the story of the Sunday school boy whose teacher, after telling in a touching way how the shepherd left the ninety and nine and went out into the wilderness to find the one lost sheep, and how, when he had found it, he came home rejoicing, then turned to the children and asked the question: "When the shepherd got home, what did he do?" He expected the children to reply that he called in his neighbors and friends and told them how he had found the little lost sheep, and asked them to join him in

rejoicing that he had found the sheep which was lost. Instead of this, one little boy quickly put up his hand and answered: "The first thing the shepherd did when he got back home was to examine the fence and find the hole through which the little sheep had gotten out of the fold, and stop up that hole."

This is certainly the work that we should all do as we find members straying from the flock. Let us ascertain the reason for their departure, and not only bring them back into the fold, but by more zealous ministry, repair the fence.

Unique Testimony

(Concluded from page 3)

that the peace and quietude were due to any strong hand being placed upon the delegates, and so his distress was great—he could find nothing out of which to make what he called a "live story." And again we took heart.

We realize that inasmuch as we are all poor human beings, we many times fail to display toward each other that full measure of sympathy and harmony that should ideally be present in all the gatherings of the saints. But evidently when a worldly observer looks upon us, he discerns such a marked contrast between our deportment and that of ordinary gatherings that he is prompted to make the remarks we have just quoted. So though we may most properly pray for a greater measure of unity and brotherly co-operation in our denominational work, let us thank God for that measure of harmony which His divine Spirit has already brought into our hearts, and let us see in this an evidence that God is with us and will perfect this work of unity if we will but follow His leadings.

Let us not be misled by the endeavor that a few critics would make to capitalize some difference of opinion that at times may come into our gatherings. Is it not just possible that such a difference of opinion may seem unduly important and unduly great because of its sharp contrast to the usual quiet and harmonious spirit that is so customarily present? The raucous voice of a militant street-corner orator may make little impression and be scarcely heard a few feet away in the city square at midday when a hurly-burly mob of humanity is pressing in every direction, each one adding to the din in some way. But let that

same street-corner orator raise his voice in the city square when eventide comes, when the stir and excitement are over, and such as now move about are silent and calm, and the raucous voice carries everywhere, creating an impression out of all proportion.

Might it not be even so with us? When a discordant voice occasionally is raised at some gathering, it may seem to have altogether undue importance because it stands forth in such sharp contrast to the calm and tranquil setting.

We do not believe for a moment that absolute perfection marks this movement. But we do believe that God is doing great things for us in binding our hearts together, and that the testimony of this newspaper reporter is far more valuable as a commentary on our activities than the cynical cavilings of some critic who is searching for any point on which to attack this movement, and who therefore attempts to broadcast through a megaphone any note of discord he finds.

Our marvelous mechanical age has made it possible for a very faint note to be so magnified that it can be made to sound like thunder even at great distances from the point of origin, even on the other side of the world. But even before such mechanical devices were known, critics possessed the questionable capacity for magnifying the faintest note of discord in the church of God, to make it sound in every corner of the earth like a veritable storm. We are not greatly impressed by such inventive skill—we remember the comments of the newspaper reporter—and the Auditorium workman—and the janitor.

F. D. N.



Conducted by Promise Kloss

Mud Slinging

By MRS. KATE LINEBAUGH

THE radio brings us many beautiful things if we listen for them, and also some very good thoughts. It was while listening to one of my favorite radio artists one day recently that I heard this statement: "Mud slinging is one of the lowest types of amusement, or diversion, in which human beings can indulge, and yet how many otherwise refined intelligent beings indulge in it!"

Those words are fixed, almost indelibly, on my mind, and I cannot help but admit the truth of the statement. Many times since hearing them I have applied those words to God's people in general, and to myself in particular. It is not a pretty statement, but a true one: "Mud slinging is one of the lowest types of diversion in which Christians can indulge, yet how many otherwise professed followers of God are found indulging." What better, more befitting name could be applied to those who are guilty of faultfinding, gossiping, talebearing,—slinging the vile mud of scandal? Mud slingers! All come under the classification.

There is more than one kind of mud; for instance, the loose, sandy kind which can be brushed off easily, rarely leaving a stain. Then there is a filthy, sticky mud which adheres closely, is very difficult to remove, and leaves soiled spots, oftentimes stains which can never be removed. These stains are the deep scars left by cruel words of gossip and scandal. Often we thoughtlessly make a remark, little realizing it takes the form of "mud slinging." Some one else takes up the remark, invariably adding to it, until it becomes a burden, grievously heavy to some soul.

Reader, does the above apply to you? Think it over. Have you ever thrown mud on a fellow being? Have you ever carried tales about a brother or friend, false or otherwise? or gossiped about a sister? When you learned of a brother's error, did you go, as Christ bids you, and tell him, or did you tell some one else? When some one fell in sin, did you lend a hand, and by loving counsel

and earnest prayer, help him back on to the right road again, or did you keep him down by repeating, over and over, the story of the downfall—slinging mud? Did you help clean off the mud stains with words of love and encouragement, or did you look around for more mud to sling? And when some one gave you a few handfuls of mud to throw, did you refuse to take it, or did you add a little more mud and sling it?

When a brother confessed a fault, and you lovingly promised to forgive and never tell any one, did you help a soul draw near to the Saviour by keeping your promise sacredly, or did you scatter the story hither and yon, gathering more mud as you went?

The lowest type of "mud slinger" is he who throws mud on your back. It requires courage to go up to one and throw mud in his face, for it gives him a chance to repudiate false charges, or admit his error, as the case may be. But if you throw it on his back, it is an act of cowardice; he does not know it is there, and other mud slingers add to it, until in many cases the brother, who may be clean except for the mud you have thrown on him, all unconsciously gathers a burden of scandal, until some Christian tells him and helps him to remove it.

Friends, can it be possible that you and I, professing to be followers of Christ, are guilty of mud slinging? I fear it is true. Shall we not strive to be overcomers of this grievous offense? How it must grieve Heaven when we find fault with each other, when we listen to idle gossip, thus gathering mud, and sling it on a fellow being, by repeating over and over unkind and often untrue remarks we have heard. How often a brother or sister, struggling with life's problems and burdens, becomes discouraged through our mud slinging, and drifts away, finally to be lost; when by a few kind words and loving prayers, you or I could have removed the mud stains and drawn a soul back to God.

Gossiping, talebearing, scandalmongering, are not only mud slinging, they are "an abomination unto the Lord." My brother, my sister, if we have, by indulging in these things, grieved our Master, shall we continue to do so? Or shall we not form a crusade against mud slinging? Let us rise above this ignoble practice, gird on the armor of truth, and go forth to conquer this demon that is causing sorrow and discord in our churches, driving away souls instead of drawing them into the fold. When it has been conquered in the heart of each individual, peace and harmony will come in, the sweet spirit of Christ will abide with us, and we shall achieve the victories we dream about.

Fear and Its Effect Upon Young Children

By JANETTE STEVENSON MURRAY

IN one of our parks last summer, there was a well-dressed woman with her two little boys. The three-year-old kept running away. Finally in exasperation she shook him, saying, "If you don't stay beside me, I'll throw you into the bear's pit and he'll eat you up."

Another distraught mother in a big hotel silenced her obstreperous son with the threat, "Now you make less noise or I'll go away and leave you here alone."

An ordinarily intelligent and well-educated woman had her three-year-old daughter in a store. The baby

kept handling things on the counter. "Don't do that!" exclaimed the mother, "or the man will put you in the cellar."

We often hear declarations such as these, even in this day, though there is a general feeling that the time has passed when the child was scared into obedience by being told that the boggy man would get him.

Such threats strike terror to the child's heart when he first hears them. There is a shock, the effect of which is never overcome, even though he soon learns that his parents have no intention of doing as they say.

One should never punish by shutting in a closet or a dark room; never force a child to do anything he greatly fears. As much as possible fear should be kept out of the little child's thought. If he is afraid to go to bed, attention should not be called to the fact, but some one should go with him through the dark hall and shadowy stairway; encourage, befriend him, and make him happy so that he will forget about his fears.

The use of fear in discipline should be strenuously avoided. A frightened child is cramped and handicapped with lack of confidence, chronic anxiety, and morbid dread. He has no desire to use his powers or assert his ability.

From the time Martha was three months old, she had been so severely punished by her mother that she had become thin, nervous, secretive, and afraid of everything. She had always been restrained, never allowed to talk or give vent to her feelings, so upon entering school she would not open her mouth, not even to read out loud. The teachers knew she could read, because they noted her interest in the printed page when she thought herself unobserved.

An aunt and a neighbor went to see her teacher, who became especially interested upon hearing the story of Martha's life. Persistent kindness and encouragement at school have helped the child overcome fear. She reads aloud in her class, and the teacher is planning to have her read before a visitor as soon as she is quite willing.

Another timid child became so frightened at a rather cross teacher that he could not read. His mother went to see the teacher, and told her that the boy was affected in something the same way by his father's stern manner and gruff voice. The mother said, "Tom's throat fills up and he can't read. Try a little love and praise; he will get rid of his fear, and be able to read." The teacher tried this. It worked out just as Tom's mother had said it would.

If we inspire children with a feeling of confidence, it will help them to develop naturally, and will be the first step toward the habitual desire to do the right things. Fear paralyzes; confidence bestows that freedom which is the foundation of success.—*Issued by the National Kindergarten Association.*

passed. His master had tried in vain to break him of this.

One day in winter Dick's master was running in the western part of Missouri when a severe snowstorm came up. They reached one station at four-thirty in the afternoon, and a freight was due about the same time. They waited fifteen minutes for the freight, and then the conductor decided to go to the next station, ten miles beyond. So he telegraphed to the next station to keep the freight until he reached there; and receiving no message back that the freight had left that station, he thought it all right, and Dick's train started.

They had gone about five miles when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the freight. He put his head out of the cab window and listened, but he could hear nothing but the wind. He had so great confidence, nevertheless, in Dick that he signaled for the conductor. The conductor came and inquired the matter, and when the engineer told him how Dick had acted, he advised the engineer to back the train and wait. This was quickly done, and no sooner had they got the train into safety than the expected freight thundered by. The fireman took the trembling cat in his arms. He could not speak. The conductor laid his hand on the cat's head. "You've saved the train, Dick. Nothing will be too good for you."—*Humane Education Press Bureau.*

Baby Was Painfully Shy

THE PROBLEM.—My three-year-old boy was so shy that he used to hide under the bed when company came. I felt that this was a serious problem, and that unless I could help him solve it while he was little, he might have difficulty all his life meeting and getting along with people.

HOW IT WAS HANDLED.—Next time a guest came I asked Bobby to bring in his dump cart and show it to her. He did, and was so interested in explaining the workings of his toy that he forgot to be self-conscious. After this I always told him when I expected guests, and asked him if he had something he would like to show them, explaining that after he had helped me entertain them in this way he should go and play again by himself or with his friends. He has enjoyed the feeling that he was helping in this way to make it pleasant for visitors, and has forgotten all about hiding under the bed.—*Children.*

How the Cat Saved the Train

A FATHER and little son were traveling from St. Louis to a town in the western part of the State, and among the things they carried was a small yellow kitten in a basket.

They had a sixty-mile ride before they changed cars. The gentleman pulled out a newspaper and began reading. The little boy amused himself by looking out of the window. At last, tired of that, he thought of his pet kitten, and taking him out of the basket, played with him until he went off to sleep. The kitten, being left alone, climbed into the next seat and went to sleep.

The train arrived at the station where the man and little boy were to change cars. The man folded up his newspaper, took the little boy and his bundles and the empty basket, and rushed into the other train. The boy had been awakened so quickly that he had not thought of his kitten.

The first train passed on. At night, when it drew up to its final station, the conductor went through the train and found the little yellow kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten and put him in the baggage car for the night.

When the train went out the next day, the kitten, which the fireman called Dick, went with it. Dick rode

in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but he soon got over it, and always rode on the engine after that.

One thing very much frightened Dick, that was when he heard another train coming. He would crouch on the floor of the cab at his master's feet, and remain so until the other train

The Temple of Song

BY KATHLEEN DAVIS

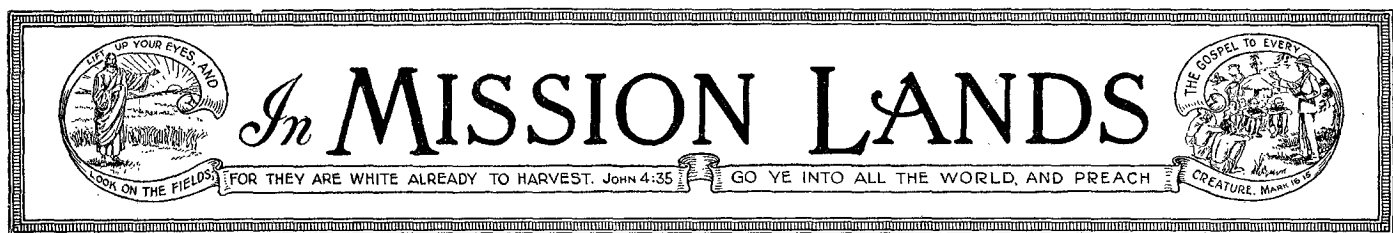
THE temple of song is the woodland,
Cedar and hemlock and fir;
Spring hath brought the sweet singers,
And wings in the woods are astir.

She is hanging again her wee tassels,
And new tiny tapers of green;
And the zephyr fingers are playing
On the cedary forest screen.

Dawn with her arms filled with roses,
Comes o'er the blue mountain way,
And silently round the song temple
Unfoldeth the light of the day.

Song of the brooklets' low murmur
Is a solo ever so sweet,
As winding among the tree trumpets,
It runs on its silver feet.

Greeting songs rise from the temple,
A chorus of feathery throats;
Spring maketh music more mirthful,
Birds are her happy grace notes.



Surmounting Barriers in Burma

By LOUIS A. HANSEN

A MOST interesting letter comes to us from Mr. and Mrs. A. J. Sargent of our mission at Myaungmya, Burma. They are succeeding Brother and Sister F. A. Wyman, who are on furlough. While the work at the mission was primarily designed to be purely pastoral and the medical work held more or less in abeyance, the latter has forced itself upon the workers to such an extent that many people have been treated every month. The Sargents should be giving their full time to language study, but they have found it impossible to turn the people away, and so the work has been rapidly growing ever since they have been on the ground, from one hundred patients the first month to four hundred the last month at the time of writing. We quote from the letter:

"The cases are fairly general, skin diseases being prominent, followed by dietetic diseases, such as beriberi, stomach ulcer, constipation, dysentery, etc. Then come accidents and emergencies, tuberculosis and various other diseases, and leprosy occasionally. Mrs. Sargent has had some maternity work and a great deal of work with babies and children.

"Our facilities are at present very meager, our dispensary being a large tree at the side of our two-roomed house. Patients sometimes crowd in there, and all our work must be done in the open, except some exceptional cases which we take into our bath-house, such as small babies with pneumonia, or some special examinations. Of course our needs are great. First of all, we need a dispensary building and a small electric plant, and then facilities for treating undernourished and rachitic children, and instruments for laboratory work.

"The plans are being made for a new bungalow for us, so personally we are not needy. But these poor people need help, and with the right facilities we are able, under the blessing of our heavenly Father, to help them. Every case we try to make evangelistic, that is, we pray with each patient and point him to the true God, and we have had many blessed experiences. One case in particular to which we were called was in a native

village which was notorious for its bad men and women, opium eaters, etc. Our workers could not get a footing there at all. The case to which we were called was a peculiarly complicated one, beriberi being the chief trouble. We went to the hut, and what we saw would perhaps interest you. The hut was made of bamboo and thatch with a bamboo cane floor, on which we were almost afraid to tread. Built in the wall was a little alcove in which was the family Buddha, in the form of a colored picture. Before the picture (very similar to colored Catholic pictures) was placed food and water and flowers.

"The whole place was filthy. The mother was stripped to the waist without shame, the men were in rags just able to cover them, and in a dark corner, very dark, as there were



A. J. Sargent and his "dispensary, operating room, and dental office," consisting of a platform with a mat, shield, and grass roof, under a tree at the side of their two-room house. The mother and brother of the girl who had beriberi have come to tell Brother Sargent that they have thrown away their idols.

no windows, we found our patient, a young woman of about twenty-five, weighing about sixty pounds and terribly swollen. She was very sick, and it seemed that every breath would be the last. We pulled her along on her grass mat to the light, where we could examine her. It looked like a hopeless case, but it is at such times we have learned to trust in our God.

"We had prayed for an opening in this village, and it had come with a (to us) hopeless case. We trusted God. We told the people and many

of the villagers who had gathered around that we ourselves could do nothing, but we had a God, the only God, whom we worshiped and could ask for help, and we were sure to be answered. We explained that our God had created us all, and could do as He pleased with our bodies. We asked them if they would like us to ask Him for help. Seeing the extremity the girl was in, they eagerly assented, so we knelt in prayer, and all the people bowed with us. Everything was quiet as our Burmese worker, Saya Deacon David, prayed. It sounded wonderful as this man talked to God in these people's own tongue, and we felt that our God had heard His servants in their extremity, in that little hut, in that jungle village.

"While praying we were impressed with the treatment for the case, and after a few days we saw that the Lord had seen fit to heal this girl, and to make this case an opening wedge into this notoriously wicked village. I wish you could see the change that this right arm of the message has made. Doors, or rather huts, opened to us, and people flocked to us. Where before our workers could not get a foothold, they are giving Bible studies; the natives are our best friends, and we are treated with respect and regard everywhere. Some time after this, the girl and her family came to us, telling us that they had thrown away their idols, and wanted to study and accept the truth. They have attended Sabbath school and prayer meeting regularly, and are now clothed, and desire a better life.

"We found that after this spectacular recovery, the villagers had gone to this family and said, 'You must worship the Saya Gyee's God now, for He has taken away your disease and saved your life.' What a change in that village in a few weeks!

"This is only one of the many, many cases in which the Lord has especially worked for us. It seems that God is blessing even the simplest remedies, and to us it is remarkable and wonderful how the simple remedies we use will cure what seems to us and to the natives an incurable condition, until now people are coming as far as 125 miles to us for treatment. This means many long days of journeying

through thick jungle, but they come. One old lady came in as we were leaving for the hills. She had traveled a whole day on the river steamer to get help from us. She was blind, and when I told her that we ourselves could not do anything, only God could help her, she said she would come and live near the mission and wait for us to come back and ask our God to help her. It was very pathetic to see the trust she had in us. She said she had heard away up in the jungle that we could do everything.

"We feel very humble as we see the great need and our own helplessness, but our God is 'able to do exceeding abundantly above all that we ask or think,' so we can go out with confidence that He is with us. This kind of evangelism is Christ's own way of working, and you can see with us that in this case it worked, and would work every time if we would only go out in faith and use the means of contact God has placed in our hands.

"We feel we have great things before us. God has gone out before us. He has promised that 'the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap their hands.' This is what we are praying for, and we feel that along with the wonders seen in the work of the Holy Spirit in other lands, we shall not be passed by here in Burma.

"The Buddhist in his religion seemed to me at first like an impenetrable wall, but what can withstand the Holy Spirit in His work? Surely 'all flesh is grass.' The Buddhist will now listen to us, and we are praying hard that we may be so fired with the Spirit of God that these men may be convinced of the truth of this 'gospel of the kingdom.'"

We see borne out in this experience the fact that real medical missionary work will make its way even when facilities are most meager. While buildings and equipment are very desirable and facilitate greatly our accomplishments, it seems to be true that the one with a knowledge of how to treat the sick can find service anywhere. When a platform under a tree can become a dispensary and draw crowds of suffering every day, we must indeed grant that there is power in the principles for which even such meager equipment stands.

Were we writing in behalf of our Medical Extension Fund, we should have here a very good appeal. However, such appeals are current the year round.

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To see clearly is the first step in living nobly.—*Dr. Faunce.*

Solusi Training School

By ROY M. MOTE

AFTER Elders Branson and Nelson of the division had given us a hearty welcome to the mission field of Africa, Elder Robinson took us for a short trip around the Cape peninsula. Elder Branson told us the school was to open the next Sunday, and advised that we proceed at once to Solusi Mission. We took the train the afternoon of our arrival, and in three days' time arrived at Bulawayo, where after a short motor car ride we found ourselves at Solusi Mission, our first mission opened in heathen lands. The first Sabbath we met several of the charter members of the church and the first converts from heathenism in all the world.

These brethren have been in the truth since the beginning of the work



The girl who was healed of beriberi, which turned the tide of opposition in her village. She is seated on the "dispensary, operating room, and dental office."

here, and are faithful, sacrificing their all for this message. Their sincerity and earnestness impressed me, and I said, "If the brethren in the homeland could see this spirit, how happy they would be."

Sunday morning we were awakened at dawn. Far in the distance we heard sweet strains of music. Our souls were thrilled. We dressed, for the very air seemed too sacred for sleep. Then as this group of students neared the mission, they sang that old song, "No Abiding City Here." How true to native life! On they came.

"We've no abiding city here;

Sad truth, were this to be our home;
But let this thought our spirits cheer,
We seek a city yet to come.

"But hush, my soul! nor dare repine;
The time my God appoints is best:
While here, to do His will be mine,
And His to fix my time of rest."

All day long the students came, singing the soul-stirring songs of the message. Literally they seemed to be coming from "the rocks of the mountains," for Solusi is dotted with large granite kopjes (high hills of massive rocks in all kinds of fantastic shapes).

Last year brought 232 young men and women who speak twelve different languages, to Solusi Training School to gain a quick preparation for the finishing of the work. At the end of the school year the first class to graduate from the newly organized training school was composed of three young men and one young woman who had completed the teachers' training course and the ministerial course. With great earnestness they took hold of the idea of having a commencement, and did good work. F. B. Jewell, now located on the mission, who, with his wife, has given sixteen years of faithful mission service in Africa, preached the baccalaureate sermon, emphasizing God's plan for each student. O. U. Giddings, the acting superintendent of the Zambesi Union Mission, gave the commencement address, and writes concerning the graduation as follows:

"It was our privilege to attend the graduating exercises of the Solusi Training School last week. The entire program, which moved off without a visible fault, would have done credit to many an educational institution of more advanced standards.

"An atmosphere of efficient supervision and instruction was reflected in all the class activities, as well as in the various departments. The class orations which were delivered in English and interpreted into the vernacular for the native congregation, were interspersed with selections by the training school choir under native direction.

"One characteristic of the class which was plainly noticeable to visitors, was the spirit of loyalty to the high ideals of the school and to the call of God to faithful service for Him. The class motto, "Climb Though the Rocks Be Rugged," has apparently become the individual motto of every graduate. Already one of the members of the class has departed for a foreign field, 1,100 miles distant, to give his life to soul-saving work. Another has been asked to take charge of one of the recently organized native mission stations. Still another will have charge of a department in the school, while some will take advanced work.

"Thus it will be seen that in the

providence of God here is an institution qualifying native men and women to go out and fill the positions of responsibility which have been created by the constantly growing work of God, and by the actions of the division council in its attempt to care for the expanding native work."

The young man to whom Elder Giddings referred has already moved his family to his new field of labor, and is taking hold of his work in a very encouraging way. A few days ago I received the following letter from him, which reveals the strong faith of this young man, and shows how willing these people are to sacrifice home and their loved ones and go to the fields beyond. We print his letter without change:

"CHIMPEMPE MISSION,
P. O. KAWAMBWA,
N. E. RHODESIA,
14 Jan., 1930.

"DEAR ELDER MOTE:

"I am sure you are eagerly waiting to hear from your old student. I am glad to let you know that I am well and enjoying my work. Since I left Bulawayo that afternoon of December the 19th, for all my six days' journey in train, the God of the patriarchs Abraham, Isaac, and Jacob, was with me all my way till I reached my destination without any single trouble.

"The same Voice which Jacob heard on his way to Haran when he fled from his home, 'Fear not, I will be with thee,' was always whispering in my heart. It was my chance, when I was at Elizabethville, Belgian Congo, to visit Katanga Mission, which is the headquarters of our Congo Union, for two days. Very beautiful place.

"There I met J. V. Wilson, whom I know, and was enjoyed to speak Sindebele, after so long a journey. One thing I learn while was there, which remind me your words you said

to me one day, 'To go is to learn.' You know for many years in school learning about French money francs, and its relation to English shillings, I never was clear understood it till I got to Sakania, where I changed English money and English train.

"There I understand that 1½ d. make 1 franc, and 8 fr. are 1 s., and I also learn that the whole population of Congo depends on us Rhodesians, mealies, meat, every stocks, and all other produces. That made me feel proud, because they cannot do without us. 'What can you do without a farmer?'

"I think you will remember the story, Mfundisi. I am so sure you would like to know that three nights ago leopards were playing fifty feet from my house.

"Remember me to Nkosikazi Mote. Hoping the Lord will bless you as you are endeavoring to better our people,

"Sincerely your student,

"LUCK MAYIKA NDHLOVU."

An article that was written by our head native teacher and pastor, reveals Africa's gratefulness for the sacrifices made by the brethren in the homeland. It also explains how Solusi Training School is serving the field. He says:

"Matabeleland Grateful for Missionaries

"Solusi Mission was established in 1894, and was the first mission opened in heathen lands. The aim of this mission from the beginning was to train the Matabeles to be missionaries for their own people. As soon as a young man (or woman) gave his heart to Jesus, could read his Bible, and converse intelligently on the fundamentals of Christianity, his graduation was the baptism in the watery grave. After that he was sent out as a missionary to his people.

"This good beginning, as feeble as it might seem, has developed into the formation of strong churches over all Matabeleland. Not only did it affect our spiritual welfare, but it helped us to be respectful and law-abiding citizens.

"Every year has witnessed a growth in this great undertaking. Today our missions in Matabeleland are many, and the work has taken such magnitude that Solusi Mission has been made the training school not only for the Matabeleland, but for the whole Zambesi valley.

"Solusi Mission now offers work in eight standards. It maintains three strong courses of study, namely, ministerial, normal, and industrial. This is setting a high ideal before the students, not fitting them particularly for money-making jobs, but to go out and help their own people in a practical way. In this institution, although the usual course of study is pursued, the Bible is given the chief place, because the Bible has been called 'an all-round book,' and gives a training if rightly pursued that will help fit any one for a position in this world or the world to come. Joseph, Daniel, Moses, and Paul received their guidance from this book, and early in life learned what it meant to trust in the Lord. This accounts for their being heralded as the 'patriarchs of old.' So today we admire these faithful men of old, while our children are captivated by the stories that we tell of their lives. Booker T. Washington made it a practice of his life to quote a text of Scripture every morning. Thus he was able to live close to Jesus and accomplish a great work for his people. So if we live close to the Lord, He will give us wisdom so that we can be used in taking the great truths of the Bible to the millions of Africa.

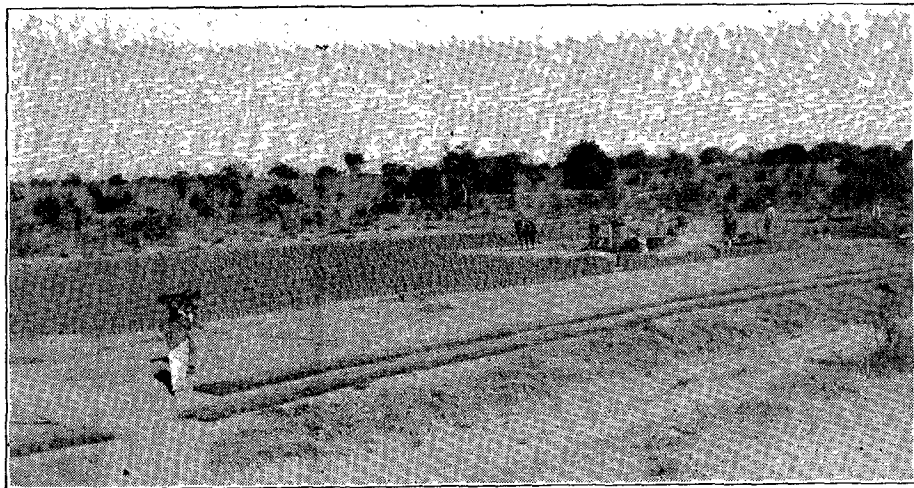
"This year has been the best in the history of our school. It has been a year of marked progress. It has seen the beginning of strong industrial courses to which Matabeleland has been looking forward for years. To the boys, courses are now given in manual training, carpentry, agriculture, dairying, and poultry husbandry. To the girls are offered courses in home making, sewing, cooking, and laundering. These courses will help our students to go as missionaries better fitted to raise the standards and morals of our people, and to finish the work of the gospel in all the world.

"PASTOR ISAAC XIBA.

"Solusi Mission, Bulawayo, South Rhodesia."

Thus we see that as truly as God saw to it that Daniel and his companions were fitted with a Christian education, so that they could witness for Him in the courts of Babylon and Medo-Persia, so now He is bringing the young men and women of Africa to our educational institutions, that their hearts may be turned to Him, and that they may receive a quick preparation to be missionaries to their own people.

Every evidence is at hand that the work of God will soon be finished. The drums of heathenism that formerly called the inhabitants of the lands to beer drinks, dances, and war, are now sounding at the dawn of the morning,—not a call to drunkenness, vice, and debauchery, but a clarion call that pierces the veldt where live the millions of Africa, and it calls them to our schools, where they can drink of the fountain of life which makes them clean of body and soul.



Making Bricks at Solusi Training School

Most of the buildings on Solusi were built by the pioneers. The bricks now being made are used in the construction of a new mission home. The first brick house built by the pioneers is being dismantled to give place for the new one.

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

Rheumatism and Self-Poisoning

By D. A. R. AUFRANC, M. D.

WE are living in an age of scientific advancement. The old stagecoach has given way to the express train, the motor car, and the airplane. Not only has an advance been made in our methods of travel, but other things, too, have kept pace with the times. Among these is medical science, which, during the past century, has largely revolutionized our ideas of the human body in regard to both health and disease. The body is certainly the most wonderful piece of mechanism known to man. Though the science of life will ever remain a mystery beyond the full comprehension of our minds, many of its secrets have been wrested from it by the dauntless, self-sacrificing pioneers of medical science.

For instance, we no longer look upon the various metabolic processes of the body as something which we can never understand. Neither do we regard disease as a mystery produced by an evil spirit or some similar agent. We know that almost everywhere on the earth's surface there exist minute organisms called germs, or bacteria. We are also aware that the human body is equipped with a highly specialized, defensive mechanism in the form of cells and fluids. The warfare between these two armies goes on forever without ceasing. So long as the defense prevails, all is well; but should the attack prove too strong and the bacteria gain the mastery, disease would follow.

In order that the body may resist these invaders successfully, it must be kept in the best possible condition. Machinery of all kinds runs best under certain conditions, and requires a certain amount of attention to function properly. The human body is no exception to this rule. In fact, in very many respects we may compare it to an internal combustion engine. We are always burning fuel in the form of food to produce heat and energy, and removing the waste products of combustion from the system.

It is highly important that the fuel be right, in both quality and quantity. It is equally important, however, that the waste products be removed as completely and as quickly as possible.

We find that most people realize the importance of the former, but are inclined to neglect the latter. Therefore we will here consider some important points about these waste products,—what the result will be of allowing these poisonous substances to accumulate in the system, and how we may best get rid of them.

Poisonous matter habitually retained in the body, means ultimate disease. Toxins produced by bacteria in one particular spot may be discharged regularly into the blood stream, and so cause mischief. Examples of this are very frequently found in the mouth in the form of septic teeth or gums, and in the nose and throat, as from a diseased tonsil. Owing to a lowering of the resistance, germs are able to grow and multiply in the stomach and intestines, and by a process of fermentation they produce substances which are highly poisonous to the body.

In all cases of self-poisoning, diligent search should be made for the chief cause. Should none be discovered, we must turn our attention to the poisons produced by the body itself in the course of metabolism, and see if these are accumulating in the system. If such is the case, that vital, life-giving stream, the blood, will become tainted. Instead of carrying life and pure food material to every cell and tissue of the body, it will carry, in addition, irritants in the form of waste matter and toxic products.

The organs of elimination—principally the liver and kidneys—are placed in the body to prevent this condition. Too frequently, however, these organs are abused and overworked, so that they cannot function properly. In such a case, what will happen? If not eliminated, this waste material must be stored somewhere. Nature looks around for a suitable place, and frequently finds it in the muscles and joints. At first this process goes on imperceptibly, but if unchecked, in time pain and stiffness make themselves manifest. Medical advice is probably sought in the end, and the patient is then informed that he is suffering from rheumatism.

There are many forms of rheumatism, both acute and chronic. In fact, it is rather a loose term used to cover a number of somewhat allied conditions. It is one of the oldest as well as one of the commonest of complaints, and is exceedingly difficult to cure. Too rich and heavy a diet, especially in protein, and a failure to exercise sufficiently to remove waste matter and impurities, are largely responsible for this disease.

As the clogging of the body with waste material is a gradual and lengthy process, so the removal of the same is also slow and difficult. To gain some idea of what the body is like in this state, we may think of a fire that is fed regularly with coal, but from which the ashes are never removed.

With regard to rheumatism, therefore, prevention particularly should be our great aim. We must keep the organs of elimination in fine condition by allowing them periods of rest. This is best accomplished by taking plain, sensible food. Flesh in all forms should be eliminated from the dietary, but fruit should be taken liberally, especially the citrous fruits.

Flesh foods produce large quantities of toxins, and encourage fermentation in the stomach and intestines. The kidneys and bowels must be healthy and acting regularly. For this there is nothing so good as the drinking of pure, fresh water. This assists not only in the removal, but also in the solution of waste matter. In fact, much of the good which results from the treatment carried out at certain health resorts is due, we believe, to the quantity of water drunk rather than to any particular magic action of its constituent salts. Exercise is also very beneficial in assisting elimination, and should be taken daily.

Where rheumatism has actually developed, the treatment includes the points for prevention enumerated above. In addition, salt should be used sparingly, while tea, coffee, tobacco, alcohol, and condiments are forbidden. The temperature of the body should be kept as uniform as possible, and for this reason flannel is the best form of clothing, special protection being given to the joints or

(Concluded on page 29)



Poise and Strength

By EDWARD J. URQUHART

PRESIDENT ROOSEVELT was delivering a speech in Milwaukee while standing in his car, when a fanatic tried to take his life. The assassin's bullet struck a rib, and lodged in the breast cavity near the heart. When the shot took effect, Mr. Roosevelt slumped slightly at the impact, but straightened up so quickly that no one in the throng or even those in the car at his side realized that he had been hit. He quieted the mob that were seeking to do violence to the would-be assassin, secured proper police protection for the man, and then asked to be driven away. Though he was all but mortally wounded, with much loss of blood, he held his poise, his self-control, and his magnetic power over others.

Real, true strength is a crown of glory to the one who possesses it; for real strength is sublime and majestic. However, such strength is not found in the sudden shock of the earthquake, it is too destructive; it is not to be found in the raging tempest, its pinions soar too swiftly; it is not to be found in the destructive fire, its spirit of flame is too intense. No; real strength is something deeper and surer than these. It is the deep-rooted oak, the great calm mountain, the awe-inspiring desert, the mighty, boundless ocean.

Many young people, and older ones as well, should understand the meaning of real strength, the strength that comes with calmness and poise. Many youth are impatient. They cannot wait for man's advice or nature's help. They must gird for the conflict and rush at life and its problems, as did Don Quixote at his windmills, with as disastrous results. There is a lot of flurry, and noise, and dust—much destructive force displayed, but little real strength and no poise.

Learn How to Use Strength

It is not that such people lack strength, but rather that they have not learned to use their strength aright. They are too impulsive, too sure of themselves, too impatient of delay, and too anxious to have this battle over with and the next begun. There must be action, a lot of noise, visible results, or they are not satis-

fied. They have not learned that the earth moves noiselessly, and that it takes it a year to make its circle around the sun; or that if God wills there will be a tomorrow and other days to follow.

How hard is that first decade after a man has attained his majority. He feels like an imprisoned creature beating against the iron bars of his cage, and beating in vain, to bruise his body and distress his mind. This is the period that really tries men, and determines their place in the great world of men and affairs.

Ah, how I have pitied strong young men as I have seen them fight through this period of life. They meet coldness for their enthusiasm, rebuffs for their efforts, censure for their earnestness, till it seems that the whole world is arrayed against them, and their elders appear to them to be a crowd of old fogies who are too thick-headed to know what common sense is or to value true worth. Some bruise themselves and become discouraged, some break through their cages and get away, and some learn the lessons of poise and true strength.

If strong, energetic, well-meaning young people could just understand what experience means in the life of a man, and then curb their energies and wait patiently for the expansion of knowledge and the acquirement of skill, how much better off they would be! How many heartaches they would save themselves, and how much farther they might eventually go in life!

Rome wasn't built in a day. The things that you grapple with today in vain, or strive to push out of the way to no purpose, will just naturally disappear if left to themselves. Why should you rush through life as if there were nothing about you and around you worthy of a look or a thought? as if there were no tomorrows to furnish you with work and pleasure? If you could just be patient and quiet, what needless suffering you might save yourself and others.

Must Supplement Youth's Qualities

Young man, young woman, your eagerness is splendid, your desires are

commendable, and your strength is superb; but all this has to be supplemented and sustained by poise to make it truly great and majestic. The poise that was Lincoln's and Roosevelt's was what added majesty and power to their strength. No sudden spurt was there, no misdirected blows, no useless beating of the air, no terrible rage or vindictive thrusts, but a poise like the growing oak, the swelling river, or the moving of earth through space,—a power that nothing could detract from or successfully oppose,—and it carried nations with it and stilled the voice of opposition and oppression.

I glory in your strength, young man, yet it is a dangerous thing if misdirected. Your strength is like the great throbbing locomotive, but it needs a strong hand at the throttle, a keen eye at the window, and a sound head behind it all, to make it function properly and not become a thing of danger and death. That same engine can carry thousands on their way, but it can also hurl them into eternity. So likewise, fearful possibilities are wrapped up in you, and you will want a level head to appraise them aright and use them for good, or they will smite you and the world with a curse.

There are times, and they are frequent, when one can well afford to "take heed and be quiet," when it pays to sit down and think things through. Straight thinking leads to straight acting. "For one to determine his thinking, is to determine his life." I have seen many a wild animal, as have you, wear itself out in wild fury trying to do something that a thinking brain would have solved in a minute. I have likewise seen young people waste their energy, bruise their bodies, and break their spirits in attempting to stop windmills that were impossible of being stopped, or in trying to move the world when it is incapable of being moved.

Thus it was that day when Disraeli, later Lord Beaconsfield, made his maiden speech in the House of Commons. The members of Parliament drowned him out with shouts, scorned him with wild laughter, angered him with jeers, till the enraged man shook his fist at them and hurled his threats at their offending heads. He was going to be Prime Minister in no time, reach the top at a single

bound; but it took him nearly half a century, and by an entirely different road than he had at first conceived, to reach the goal.

Natural to Be Progressive

It is natural, in a sense, for youth to be progressive and for age to be conservative. And it is good to be progressive, providing it is not radically progressive. That is where too many young men fail. If they could recognize that something is better than nothing, and that life is a series of compromises, they might soon begin to climb upward instead of hurling themselves and their threats at insurmountable and unresponsive precipices.

I am not speaking to condemn youth, nor do I despair of its nature. I speak rather to assist it in finding the forward road and in making progress along that road; and such is sometimes, yes, usually, found in calmness rather than in impetuosity, in poise rather than in bluster, and in gradual and sure ascent rather than in single flight, or a few superhuman jumps. Patience and poise will accomplish the feat.

The observations made thus far in this article may seem a little strange. However, from a casual glance at my young men acquaintances, I am sure that the lesson here given is sorely needed by many young men today, just as is the lesson to seize the opportunity and understand the worth of the present needed by others. These impetuous, self-confident, pushing, rushing young men will find that they can save time and get farther by taking what may appear to be a zig-zag path or a circuitous road. The

path of nature is not always direct—it is the egg, the caterpillar, and the butterfly; or in man, the training, the experience, the confidence that is more than presumption, the gradual rise step by step, and at the last real accomplishment and the victor's crown.

Life is long enough and big enough to give you your desires, if they are creditable desires and best for you, but you will have to seek them in approved ways. And when you decide to do this, you will find many a gate opening, you will find fields to traverse, and high mountains to climb. There will likely be no phenomenal growth or startling accomplishments, but the steady advance of the one who sees a vision, and the continual accomplishment of the one who is inspired of heaven.

Then you will find life satisfying and sweet, for it will furnish tasks to try your muscles and your brain, and it will furnish rest when these are tired; it will lead you up and on, and give you the assurance that life holds a purpose and a meaning; and it will crown your confidence, your efforts, and your poise and power with a fitting reward,—friends, accomplishments, and God, in this world; and God, friends, and accomplishments in the world that is to come.



Winning a Pupil for Christ

BY A CHURCH SCHOOL TEACHER

At one time I stayed in the home of four of my pupils who lived in the country. I soon discovered that they were not much inclined to spend the evenings away from home. After

supper was over and the dishes done, the parents absented themselves from the rest of the family, as a rule. The young folks surrounded the kitchen table to prepare their lessons for the next day, or listened intently to stories I enjoyed relating to them. The story of Queen Esther seemed unusually interesting, so much so that the parents in the next room joined our circle.

The conversation drifted to the coming of Jesus. The stars seemed to outdo themselves that night, and we found ourselves viewing the heavens, pointing out certain constellations, and the opening through which the New Jerusalem will descend. It was, indeed, an evening long to be remembered.

The following morning the oldest boy, then eighteen, asked me to wait for him, as he would like to walk to school with me. After we had walked silently about a mile,—I thinking of my day's work,—he broke the silence by saying, "Last night when you told us those wonderful stories, I decided that I, too, wanted to be a Christian, and get ready to ascend with the saints into the starry heavens."

I expressed my joy in his decision, and further spoke of the grandeur awaiting God's people. After we reached the schoolhouse, and had the fire built, we knelt, and what happiness came over my soul as I heard the young man asking for forgiveness and pledging his life to the furtherance of God's cause.

It was my first experience in being used of the Lord to help a soul decide to live a Christian life. The joy there is in winning souls to God, only those can appreciate who have won them.



Let's Do Our Best

BY W. T. STRICKLAND

LET'S do our best, young comrades, today!
As up and down life's rugged way
We journey, one and all;
O, let's be cheerful as on we go,
That those about us of Christ may know,
And heed His gentle call.

God wants our all, and nothing less!
O, when He calls, let's answer, "Yes,
I'll give up all for Thee."
Let's trust in Him, the Sinless One,
Until our work on earth is done,
Then safe with Him we'll be.

So let us work with all our might,
With Christ directing in the fight,
Let each His will obey.
Then, when the battle is all o'er,
And we land safe on Canaan's shore,
O, let us then His name adore,
The life, the truth, the way.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

New Guinea: Where Dialects Baffle

"MISSIONARIES who not long ago found the cannibalistic and head-hunting proclivities of the natives of New Guinea to be the greatest difficulties in the way of their work, now find their troubles in the less terrifying complexities of language and idiom," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society. "Dialects vary not by provinces or physical divisions, but actually by villages. And the worst of it is that words pronounced in exactly the same way in one community may mean something entirely different a few miles away. Sometimes there is a variation of one seemingly inconsequential letter which reverses a meaning.

"In one case it was found after some years of teaching that a word used to designate the Holy Spirit actually meant, in that locality, sweet potatoes! Infinite patience, however, is removing these linguistic pitfalls, and the missionaries from Australia and England now working in parts of the island have translated passages from the Bible into half a dozen dialects.

No Cannibalism Along Coast

"The natives of New Guinea dwelling along the coast have become superficially civilized, and a number of them have become Christianized. Cannibalism has disappeared there, but contact with the civilization of the whites has not been without its evils. Especially has the indenturing of the natives to work for several years away from their homes tended to break up their family life and to give them habits and points of view not conducive to happiness when they return to their old environment.

"But the real New Guinea is in the interior of the great island where the natives are wholly savage and untouched by modern methods and thoughts and things. There head-hunting and the preservation of the skulls as gruesome trophies of achievement is practiced today as it was throughout the island a generation or so ago. Large areas have never been explored, and in other extensive regions the only semblance of control by the governments having nominal rule,—Australia, Great Britain, and

the Netherlands,—rests on heavily armed parties which penetrate the forests and mountains on brief expeditions. The heart of this vast island is a region into which the influence of both government officials and missionaries will inevitably be extended very slowly.

Natives Are Childlike

"Except for his gruesome war practices, the New Guinea native is a childlike creature. Time means nothing to him. He insists on observing a long siesta each day devoted to lounging or sleep. It is difficult to appeal to him by kindnesses. These he takes as a matter of course; and medical missionaries have even found that some of the tribes consider that they are doing the missionary a favor to let themselves be treated. Some have naively demanded tobacco for permitting their wounds to be dressed.

"The islanders are tremendously superstitious. Especially do they fear the ghosts of their departed fellows, and engage in fantastic and noisy ceremonies to propitiate them or frighten them away. Widows among these people have an unpleasant lot. They must keep their bodies smeared with white clay or slimy mud, and for months must not permit their faces to be seen. Then they are forced to wear a characteristic costume, and for a year or more are ex-

cluded from the life of the community.

"A thoroughgoing communism is practiced by the New Guineans. In many of the interior communities one huge 'long house' shelters scores of natives. In some localities the entire families live in these communal shelters; in others, however, they are club-houses for the warriors alone, women and children being rigorously excluded. Where the 'long house' is reserved for men, the women and children live in near-by smaller dwellings. These become veritable household factories, the women being constantly employed in preparing food and producing other things to meet the needs of their lords.

Out of Beaten Paths

"New Guinea, lying north of Australia, is rather out of the way of the world's trade highways. Counting Australia as a continent, New Guinea is exceeded in size among the islands only by icy Greenland. It may be said, therefore, to be the largest island in the world which supports a considerable population. The number of its inhabitants is not definitely known, but is believed to be close to one million. It is a tropical land, the equator lying only about twenty miles off its northernmost point. Its area is close to 300,000 square miles, an area greater than half a dozen or more of the Eastern and Middle Western commonwealths of the United States."

Unusual and True!

By ARTHUR F. RAGATZ

Secretary, Western Agency, American Bible Society

ASSEMBLING such incidents as follow, I realize that to some reader an actual happening will appear overdrawn, if not fictitious. In fact, letters have come inquiring whether some certain story was founded upon fact. It should be remembered that the few stories we relate are taken from a great mass of material submitted by our fifty or more workers, representing over one hundred thousand calls and interviews on people, many living in the slums of large cities, or in out-of-the-way rural sections of this vast territory. Naturally, only the choicest and most unusual ones are selected; but each one

has come from an unquestionable source, and the details have been painstakingly verified, until all of them can be and are vouched for in all their essential points.

The Borrowed Gospel

"Say, what's that book you got there?" asked a cowboy of his foreman, who was adding a sum on the back of an envelope supported by a little book he held in his hand.

"Why, that's a Gospel of John," absently replied the foreman.

"Let me see it a minute," said the cowboy when the other was through with it. The book was handed over,

and at that moment the foreman was summoned elsewhere. The cowboy also resumed his task, and did not again see his boss for several days. In the meantime he read the book, and through its pages the Holy Spirit brought conviction and repentance to the heart of this care-free man of the plains.

When the cowboy returned the book, the following conversation took place:

"Boss, have you read it?"

"No, I have not."

"Where do you reckon I could buy such a book?"

"I don't know; this one was given to me by a man I met at the supply store a couple of weeks ago."

"Well, I'm going to buy one; and if I was you, I'd sure read that book. It's the best thing I ever read. If it wasn't so small, I'd sure say it was a Bible, because a man can't read that book without making him want to be better than he was."

The Gospel of John in the "Bull Pen"

The little Gospel of John was brought into the "bull pen" by a man who had, only a few hours before, received it at one of the downtown missions. Everything else he had in his pockets was taken from him; but the officer who searched him handed back the Gospel, which, on entering the large cage, the prisoner promptly threw on the floor. Another prisoner picked it up, and after glancing through its pages, likewise tossed it aside. At least half a dozen men did the same thing, until it came into the hands of an old man of evil appearance.

His every act indicated that he was familiar with the book. He turned several pages, until he seemed to find what he was looking for, and then settled down to read. Finally, he closed the book, went to a young boy who had been caught in the act of breaking into a store, and began to talk to him. The life of the old man had been one of crime. Many years had been spent in penitentiaries. His life had been a failure because, as he earnestly assured the boy, he had turned away from the teachings of his godly parents and had chosen the path of evil.

Then, taking from his pocket the little Gospel, he handed it to the boy, and told him to see how much he could repeat from memory. Verse after verse, occasionally an entire chapter, were repeated almost word for word. Finally he said, "Young man, I want you to keep this book. Read it, and if you follow its teachings, you'll not come to such a place again."

The young man had not been

brought up in a Christian home; in fact, he had had no home from the time he was eleven years old. Somehow he had never come in contact with Christian teaching or influence—this was the first sermon he had ever heard. Before his case was called in court the following morning, he had read the entire Gospel. More than that, he had made a solemn resolution to follow the advice of the old man. So earnest was he in his new resolve, that—to the great astonishment of the court—he readily told the truth, acknowledged his guilt, and made no plea for mercy. The judge was frankly puzzled. After much questioning, the young man's story was told, with the result that he received but a short sentence. During his incarceration, he completely surrendered himself to God, and since his release has devoted his spare time trying to help others find the source of strength that had made of him a new creature through faith in the Lord Jesus Christ.

"O mother, that's the book my teacher has," exclaimed a thirteen-year-old girl, as she saw a Bible a colporteur was showing.

"Are you sure it's like hers?" asked the mother.

"Yes, yes, I'm sure it is," said the girl as she turned its pages. "And see, it's printed by the American Bible Society, just like teacher's."

"My daughter," said the mother, "has been using her noon hours, even staying after school at times, reading a book like this that the teacher of our school had on her desk. She has been telling us about it, and has learned many things by heart. We have tried and tried to get one like it, but couldn't find one in any of the stores. We are so glad you came; for we want to buy one—we all want to read it."

Didn't Know Bibles Were Still in Use

While waiting for a bus, a colporteur was asked by a traveling salesman what line he was selling. When told, the man considered it a great joke, and after uproarious laughter, said:

"Don't you know you can't sell Bibles in this day and age? That book has been obsolete for a generation. Bob Ingersoll proved it to be a fake, and people stopped reading it. Why, I didn't know it was still being published."

The colporteur then told him that the Bible was the world's best seller, was translated into more than 800 languages and dialects, that a new translation was appearing at the rate of one every six weeks, and that during the last twelve months between

thirty and forty million copies had been distributed.

It was difficult for the man to believe these things. He frankly stated his doubts. A few days later they again met, and the colporteur showed this man a list of several dozen sales he had made since their last meeting. The doubter was impressed, and after some urging, bought a cheap Testament, with the promise that he, for the first time in his life, would read the Scriptures.

A month passed by before these men met again. This time a greatly changed man greeted the colporteur with the remark, "Brother, I've read the Testament through, and have re-read many times certain parts of it, and I'm here to say that Ingersoll never read the Bible, or if he did, he was either a fool or a knave to go about lecturing against it. I have received more help from this Testament than I've gotten in all my life reading the things that have been written against it."

The Mysterious Treasure in the Wall

"No, I ain't out of my head, nor I ain't forgot where that book is neither. Get an ax, take off that sheeting from the wall down by the floor near thet there door, and you'll find it."

This was said by an old rancher out on the plains. He had been thrown from his horse and was lying near death in his crude shack, where two of his workmen had brought him.

The nearest doctor was sixty miles away, and while one of the men had gone for medical aid, the other one was doing what he could to make the sufferer comfortable. Several times the injured man had been delirious, and this time the watcher thought he must surely be out of his mind; for he had asked that an ax be used to remove some of the boards that served as an inner lining of the wall of the shack. But, as stated, the wounded man was not delirious.

When the board indicated had been removed, there, covered with dust and cobwebs, the watcher found a little Testament.

"That's it; that's the book," exclaimed the sufferer as he saw it taken from the wall. "A feller was drivin' through here when I was buildin' this shack, more'n twenty years ago, and he talked me into buyin' that there Bible, sayin' I orter have one in my new home. It put it up on top that scantlin', and when I got through buildin' that wall, the book was gone. I knew where it had fell to, but never cared enuf about it to go tear down the wall to get it. But I guess I'm done fer, and if thet book tells the things he said it did, I want to hear it; for he claimed it told about God

and how a feller could prepare to meet Him, and that's what I need now—read it to me, will you?"

So, by the dim oil lamp, this kindly workman read to the dying man random passages from the long-hidden book. Finally, by the guiding hand of the Holy Spirit, the reader turned to the third chapter of the Gospel of John, and during the reading of that

blessed revelation of the Father's love, the sufferer held up his hand and whispered, "That's enough—read that again—where—it—says—He loves me." Peace had come at last. The little Testament, though long neglected yet never forgotten, had not failed the man who in his heart believed that somewhere within its pages he would hear the voice of God.

Comparative Standards in the Schools

By J. P. NEFF

NEARLY all the large organizations and institutions in the world have risen from small beginnings, and step by step have grown toward their aims and purposes and ideals.

This is true of the Seventh-day Adventist schools. In the beginning there were few schoolhouses, meager equipment, few professionally trained teachers, no definite courses of instruction, no special textbooks, no organized materials for the teachers. The responsibilities of church members and the duties of school boards and even of teachers were not defined. There was no financial plan. Slow development characterized the first twenty-five years.

The past decade has transformed the entire educational program in all the respects mentioned. To the schools have come better trained teachers. They have had the advantages of normal courses in the academies and colleges. Their attendance at institutes and summer schools gives them the advantage of expert instruction, contact with other teachers, comparison of methods, and exchange of ideas about every phase of school work. The whole educational program has been unified and systematized. The teachers generally are not only well equipped for teaching the secular subjects which parallel the public school course, such as history, mathematics, language, science, etc., but they are also trained to give definite attention to the health and spiritual welfare of the children, and to train them in missionary activities.

Before comparing this system of schools with others, we wish to be distinctly understood as recognizing, appreciating, and loyally supporting and encouraging the good elements in the public schools. They compose the great state system of education. They are necessary in order that there may be general or universal education. Their aims and purposes and ideals are, of course, secular. By secular schools we mean schools that omit religious teaching. Such schools teach subjects without any reference to God or religion. In so far as the schools

teach the Bible, they are not strictly secular. In so far as they teach evolution, they are likewise not secular. The Bible is the foundation of theistic religion; evolution is the basis of natural or atheistic religion. Any secular school that teaches either the Bible or evolution is, therefore, uniting secular and religious instruction, and is out of order. The religious element is and must be excluded. The secular school leads to secular occupations, and to corresponding life pursuits.

Seventh-day Adventists have a great message for the world. They desire that their children shall be educated and trained for service in their great world-wide movement. The public schools do not, ought not, and cannot give this special training. Moreover, a system of education that omits religion can never satisfy or meet the demands of an intensely missionary organization.

Our Schools Co-operate With State

Other denominations must decide what they will do for their children's education. Many denominations have established academies and colleges. Seventh-day Adventists co-operate with every proper patriotic movement, and incorporate in their courses the subjects especially desired by the state. The public schools cannot include those special lines of instruction which are needed as a preparation for service in the church's work at home and abroad. They cannot prepare the children for evangelistic work, for foreign and home missionary activities, and other religious or denominational lines of endeavor.

Seventh-day Adventist schools teach proper respect for the government, even as the Bible commands. They teach such required subjects as physiology, civics, advanced American history and government. So they operate in accord with the state system on the subjects that are especially required by the government, and they teach all the secular subjects taught in the schools.

Here the question may arise: How can they teach all of these subjects

and in addition teach the Bible, the doctrines, missionary history and geography, engage in missionary activities, and train in spiritual things?

The answer is simple: The children do not smoke nor use tea and coffee; the teachers are pre-eminently on the alert to teach and to practice the principles of hygiene and proper diet; the children do not attend picture shows, dance halls, or late social gatherings; the higher purposes of life are a constant incentive to earnest effort. Moreover, a study of the Bible clarifies thought and strengthens the mind, and thereby gives greater ability to learn.

The fact that one teacher must teach from four to six or even eight grades in some instances, appears to many as a great weakness in our system of schools. The public city schools, and recently very many of the rural schools, are large enough to employ a teacher for every grade. That our teachers must teach so many grades at first thought would place the children at great disadvantage. But this is not altogether or by any means such a disadvantage as it at first appears.

Disadvantage of Too Much Teacher

One teacher for a grade generally results in all the children's being in recitation almost every period in the day. The teachers feel that they have so much to teach, they cannot spare much of the day for study. One or two study periods during the day are all that is generally provided. This means little study at school on the part of the children, and since they are not encouraged in these modern times to study at home, it means little study anywhere. The teachers make the lessons as easy as possible for the children. In fact, most of the work is done for them. There is too much time for recitation, too little for study. The teachers do the studying and work for the children, and the children absorb and cram. There is not sufficient opportunity for original thought and individual endeavor.

In our schools the children must study and work for themselves. The teacher has time to direct the study and to give such instruction as is actually needed. At first the children may appear at a disadvantage; they may not learn as many things, but they learn to think for themselves, and what they get is their own. In the end they know; they have more initiative. They have greater capacity and ability. Sometimes the teacher does not have as much time for helping the children as may be desirable; but it is better to help too little than too much. Helping too much results in helplessness. Teaching is over-

done in the "one-grade-for-a-teacher" school, while in the one-teacher school there is not as much instruction as is desired. Two or three teachers, or four at most, is the ideal. As to one teacher for a grade or all grades for one teacher, the latter is preferable, granting that the teacher is well qualified. The one makes a show of more immediate but soon-fading knowledge; the other develops men and women who think for themselves, who know, and know what they know because they know why they know.

Comparative Educational Values

The scope of education relative to personal qualities embraces the physical, the intellectual, the moral, and the spiritual; relating to external or impersonal considerations, it embraces the social and practical elements.

The physical education given in Seventh-day Adventist schools embraces the knowledge of personal habits, the proper foods for man (excluding tobacco, tea, coffee, etc.), and exercise (excluding professional athletics). Professional athletics brings together hundreds and thousands who spend their time and money in seeing a score of men exercise while they themselves sit and contract colds and pneumonia. Such

health principles are taught as the denomination has believed in for all the years of its history. The purpose in physical education is health, purity, and strength.

Reports from all over the field, with few exceptions, indicate that pupils from the public schools are not so well trained as those from our own schools who have attended school an equal length of time. Even in the secular subjects they fall short of ours in both knowledge and ability to study. Our pupils not only surpass them in the subjects common to the two systems of schools, but they have, in addition, the knowledge of the Bible and religious training. This is not confined to the elementary schools, but the same experience comes to us in the academy and the college. There is a lack of earnest purpose as well as of intellectual attainments in an education that is divorced from religion. A lack of real meritorious study in the secular schools is indicated by the humorous statement of Will Rogers that the principal business of the university president today is to find something for the men and women to play with that looks like study. Our students who have entered universities have been complimented for having a high

and serious purpose, and for having habits that give them an advantage over other students.

Why Not Excel?

Why should not our students excel? They do not smoke, nor drink, nor gamble, nor dance, nor attend theaters or wild parties. They observe the laws of health in diet and in refraining from dissipation of every kind. This is what enables our students to study all that students in the secular schools study, and have time and energy and strength to study the Bible, and give attention to missionary and religious affairs besides.

And more, who does not believe that the study of God's word gives light? It makes the mind stronger, the thought clearer, and the judgment wiser. The time spent in the study of the Bible is not to be subtracted as a loss to other subjects. They will rather gain by it.

Moral training in secular schools is reduced to almost zero. With the coming of evolution, animal morality has become the standard. A learned doctor of a great university claims to have discovered that we derived our morality from the apes. So we find their philosophy applied in the primary grades by allowing the child

Colporteurs' Summary for April, 1930

North American Division

Unions	Agents	Hours	Value 1930	Value 1929
Atlantic	74	7767	\$11027.25	\$12168.82
Columbia	207	16763	22608.31	16671.07
Lake	155	9387	12114.23	13136.73
Central	64	5233	6586.65	4584.46
Northern	30	1983	3620.13	936.84
North Pacific	34	3355	4695.55	3175.95
Pacific	76	4782	13719.52	9563.31
Eastern Canada	30	1735	2901.13	2838.70
Western Canada	58	3275	6355.60	3290.45
Southeastern	47	4431	5605.74	4200.32
Southern	84	6949	9698.04	4709.15
Southwestern	57	6696	15694.35	10586.15
	916	72356	114621.50	85861.95

African Division

25	1935	5471.33	5513.70
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Australasian Division

98	66244	19456.34	19471.68
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Central European Division

Bulgarian	11	1179	145.00	176.00
Czechoslovakian	72	10111	2885.40	2007.09
East German	148	19886	7882.38	7050.45
Grecian	2	210	52.50	125.23
Hungarian	59	9001	1896.31	2101.49
South German	72	9994	6132.51	7656.47
West German	156	24306	11451.91	10708.47
	520	74687	30446.01	29826.11

Northern European Division

Baltic	48	3452	1386.49	2282.46
British	93	12523	11688.91	14683.39
Ethiopian	--	----	-----	62.03
East African	13	----	352.59	-----
Iceland	6	95	91.21	2215.22
Niger	--	----	-----	90.50
Polish	61	5374	1046.18	1403.97
Scandinavian	94	12621	9203.85	20457.33
	315	34065	23769.23	41149.90

Southern European Division

Franco-Belgian	39	2862	1399.83	883.72
Iberian	23	1252	754.97	167.64
Italian	29	6352	1227.01	529.13
Jugoslavian	50	5736	1263.13	783.27
Madagascar	11	832	192.22	-----
Mauritius	3	196	38.68	-----
Northern Africa *	7	662	491.55	329.23
Rumanian	105	15007	2511.21	2193.91
Swiss	37	4291	3918.45	3934.04
	304	37190	12697.05	8820.94

Far Eastern Division

Central China	14	723	\$ 3115.42	\$ 601.11
East China	7	173	348.09	-----
Japan	--	----	-----	644.25
Malayan	--	----	735.20	-----
Manchurian	8	271	1177.73	-----
Philippines	197	9266	7800.62	20446.86
South China	29	382	1286.47	-----
	255	10819	14363.53	21691.86

Inter-American Division

Antillian	36	2784	5441.48	5750.66
Central American	9	723	2026.45	983.65
Colombia-Venezuelan	--	----	-----	866.35
East Caribbean	16	1064	1075.10	3803.53
Mexican	42	6924	8258.40	5570.68
	103	11495	16801.53	16974.63

South American Division

Austral	99	8747	13108.38	19035.78
East Brazil	48	6144	5393.56	4633.90
Inca	--	----	-----	3679.78
South Brazil	49	6133	6305.19	-----
	196	21024	24807.13	27399.46

Southern Asia Division

35	2907	2698.12	2232.67
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Foreign Totals	1851	260366	150610.27	173081.00
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N. American Totals	916	72356	114621.50	85861.95
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Grand Totals	2767	332722	\$265131.77	\$258942.95
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COMPARATIVE BOOK SUMMARY

	1927	1928	1929	1930
January	\$228425.25	\$218796.43	\$245677.30	\$277196.51
February	228447.76	221098.65	188073.90	246698.98
March	246251.33	212849.43	192937.40	239871.91
April	215716.64	215326.55	258942.95	265131.77
May	192349.05	258530.53	305508.11	-----
June	325807.62	325030.88	378203.20	-----
July	327515.58	329518.76	400099.57	-----
August	330138.57	347340.96	261140.21	-----
September	234729.35	219549.42	275341.55	-----
October	189151.73	195510.14	256013.97	-----
November	207055.32	215962.48	227408.48	-----
December	222395.31	225171.18	219246.18	-----
	\$2947984.06	\$2984685.46	\$3208502.82	\$1028899.17

* Two months' report.

almost unlimited freedom, and in many high schools the students are actually taught to unclasp and follow their natural urges.

In our schools the divine origin of moral standards is set up, and a sense of moral responsibility emphasized. We do not teach that right is right because custom says so; but now and eternally, right is right because God is God.

Of course the secular schools omit the spiritual element. In our schools this is the most prominent characteristic. This is their first purpose, their chief end, their one all-absorbing ideal, their central reason for existence. An education without this is fundamentally faulty. It is, in fact, wanting in life's highest factor.

Rheumatism and Self-Poisoning

(Concluded from page 22)

affected parts. Rubbing the part is often beneficial, and most of the liniments used owe their results to this, rather than to their particular composition. All forms of treatment which assist elimination are especially useful. These are hot fomentations, Turkish and Russian baths, vapor and hot-air baths, the wet sheet pack, and others.

Do not be disappointed if treatment is not successful at first. Patients, as a rule, are not willing to persevere sufficiently, but fly from one advertised remedy to another for quick relief, and naturally find little or none. Remember that if you have been years bringing on the complaint by faulty habits of living, it cannot be cured in a day. Treat the disease rationally by avoiding the causes and assisting the body in every way possible. But better still, while you are yet well, check off your habits of living by the standard of the laws of health, and so prevent not only rheumatism but all diseases. Prevention is scientific and up-to-date, but carelessness and indifference are old-fashioned, inexcusable, and unworthy of all true seekers after health.

Our Summary

THERE is not much to say regarding our colporteurs' report for April. Owing to the General Conference, this

report goes to the REVIEW a month late. We are sorry that we cannot report a 10-per-cent gain over April last year, but we are glad that we can show a 6-per-cent gain in the world sales.

Now that the General Conference is over, and the men are getting back to their fields, we believe we shall see many increases during the months to come. Our courage is still good for a 10-per-cent gain this year over 1929.

Appointments and Notices

CAMP MEETING DATES FOR 1930

Central Union Conference

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, Trenton	July 10-20
East Pennsylvania, Wescosville	July 24-Aug. 3
Potomac, Takoma Park	July 31-Aug. 10
West Virginia	Aug. 7-17
Ohio, Mt. Vernon	Aug. 14-24
West Pennsylvania	Aug. 21-31
Chesapeake, Catonsville	Aug. 28-Sept. 7

Eastern Canadian Union Conference

Maritime, Memramcook	Sept. 11-21
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Lake Union Conference

Illinois, Petersburg	July 17-27
Indiana, Cicero	Aug. 14-24
East Michigan, Holly	Aug. 21-30
West Michigan, Ionia	Aug. 27-31

North Pacific Union Conference

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

WEST VIRGINIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The next regular biennial session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Buckhannon, W. Va., Aug. 7-17, 1930. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this time. The first meeting will be held at 9 a. m., August 8. Each church is entitled to one delegate for its organization, and one additional delegate for each seven members.

D. A. Rees, Pres.
C. M. Padon, Sec.

SPECIAL SESSION OREGON CONFERENCE

Notice is hereby given that a special session of the Oregon Conference of Seventh-day Adventists is called to convene at the Sunnyside Seventh-day Adventist church in Portland, Oreg., at 10:30 a. m., Wednesday, July 30, 1930, for the purpose of considering future educational policies in said conference. Each church is entitled to one delegate for its organization and one for each fifteen of its members.

I. J. Woodman, Pres.
W. A. Woodruff, Sec.

POTOMAC CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fourth biennial session of the Potomac Conference of Seventh-day Adventists will be held in connection with the annual camp meeting on the grounds of the Washington Missionary College at Takoma Park, Md., July 31 to Aug. 10, 1930. The first meeting will convene at 9:45 a. m., Friday, Aug. 1, 1930. Officers are to be elected, and other business transacted that may come before the conference at that time.

W. P. Elliott, Pres.
W. B. Mohr, Sec.

POTOMAC CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the fourth biennial session of the Potomac Conference Corporation of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference July 31 to Aug. 10, 1930, on the grounds of the Washington Missionary College, Takoma Park, Md. The purpose of this meeting is to elect officers and trustees, and for the transaction of any other business that may come before the corporation at that time. The first meeting will convene at 10 a. m., Friday, Aug. 1, 1930.

W. P. Elliott, Pres.
W. B. Mohr, Sec.

DISTRICT OF COLUMBIA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the District of Columbia Conference Corporation of Seventh-day Adventists will hold its eighth biennial session in connection with the annual camp meeting of the Potomac Conference, on the grounds of the Washington Missionary College at Takoma Park, Md., July 31 to Aug. 10, 1930. This meeting is called for the purpose of electing officers and trustees, and for the transaction of any business that may come before the corporation at that time. The first meeting will convene at 10 a. m., Friday, Aug. 1, 1930.

W. P. Elliott, Pres.
W. B. Mohr, Sec.

VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS

The regular biennial session of the Virginia Conference Agency of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference, on the grounds of the Washington Missionary College at Takoma Park, Md., July 31 to Aug. 10, 1930. The purpose of this meeting is to elect officers and trustees, and for the transaction of other business that may come before the agency at that time. The first meeting will convene at 10 a. m., Friday, Aug. 1, 1930.

W. P. Elliott, Pres.
W. B. Mohr, Sec.

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 17, 1930 No. 40

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

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Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

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Some of the features of the AUGUST issue are:

IS MEDICATION NECESSARY IN MOST DISEASES?

P. Martin Keller, M. D.

ARE YOU RUNNING THE RISK OF HAVING A TAPEWORM?

G. H. Heald, M. D.

A WHOLESOME DINNER

George E. Cornforth.

THE BENEFITS OF BATHING

Louis A. Hansen.

WHY CHILDREN SUFFER FROM CONSTIPATION

Nurse Chappell, L. O. S., C. M. B.

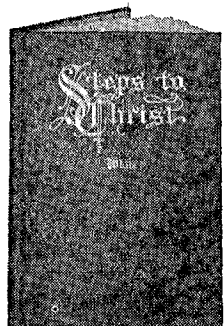
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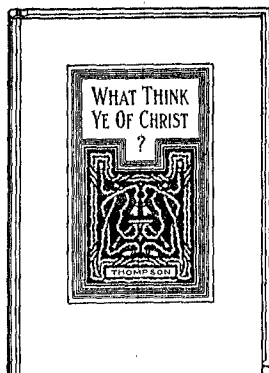
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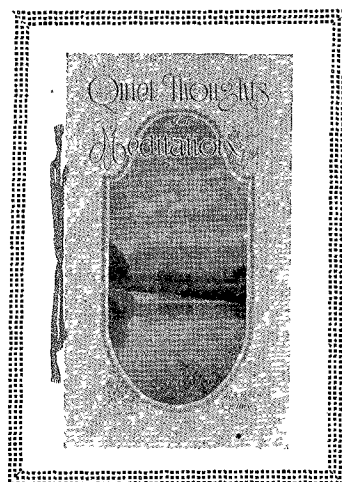
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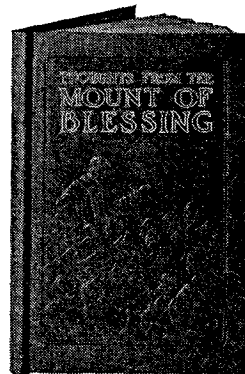
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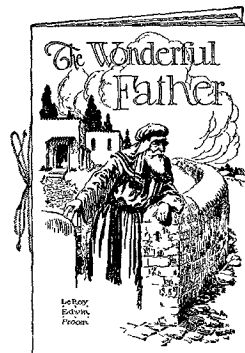


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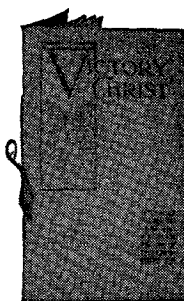
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WASHINGTON, D. C., JULY 17, 1930

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

Writing from the province of Ruanda on the eastern edge of the Belgian Congo, F. M. Robinson says:

"When we came here last August, we had an attendance of about 400 at our meetings; now it sometimes reaches 800. Our church is full to the windows and doors, and it appears we shall soon have to hold our meetings outdoors. We can see omens of a great awakening among the people of Ruanda."

✻ ✻

HERE is a news note from the *Australasian Record* which will be read by all with interest:

"On their way to Papua to connect with our Bisiatabu Mission station, a young Fijian couple, Tereti and Kelera (Clara) and their little child, reached Sydney by the "Moeraki" from Fiji on May 26, and sailed the following day for Port Moresby. Tereti is the son of one of our ordained ministers in Suva, and Kelera is a daughter of Ratu Meli, who is known to many of our readers. The coming of these new workers will gladden the hearts of the slender force in the field."

✻ ✻

The Spirit of the New Converts

Writing from the Matandani Mission, away in Nyasaland, Africa, W. L. Davy tells of an interest and longing to hear the truth among the people across the line in Portuguese territory. We heard of the call from this region at the recent General Conference session. Now Brother Davy writes:

"I sent a colporteur over there a few weeks ago to see if he could sell books. He sold out, and when he came back, he pleaded thus:

"Bwana [Master], those people want God. They are the most faith-

ful people I have ever met in my life. They go out in the bush and hold their prayer meetings. They try to run other meetings, but they do not know how, and they have no leader. Bwana, why don't you go over and teach them?"

"I said, 'What about Matandani?'"

"He replied with tears in his eyes: 'Us! We have heard the gospel many times, we know about it, but they do not. No, you must not consider us. These people need you. You ought to go.'

"So you see how it is. The call has been ringing in our ears for several years. We came back to Matandani in order to try to help these benighted people. We are praying that you over there at the General Conference will be able to find a man and the money to start a mission among those people."

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A Youthful Witness

THE following interesting testimony came to us in Chinese for publication in the Chinese church paper, *The Shepherd's Call*. Thinking it might be of interest to our people back home, I have translated it into English, and am sending it on for the REVIEW. The writer is Chau Yung Hsiu.

"I thank the Lord that I had the privilege of being born in this message. My parents are workers in the proclamation of this gospel. Constantly do I hear them saying that after a person has heard this truth, he should take it also to others. Jesus sent out His disciples to work for others. He said: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Matt.

28:19. Even though I am only ten years old, I am glad to be already a follower of the Lord Jesus. I also realize that I have a responsibility in taking this message to others.

"Some months ago my mother took my brother and me to our district school, where we might have the opportunity of securing an education. At the opening exercises the ceremony of bowing the head to the picture of Sun Yat Sen was observed. Every morning and every evening the school would join in this ceremony. I thought of the first commandment, 'Thou shalt have no other gods before Me.' I was much distressed to know what I should do, but I prayed to God that He would help me to remember His word, and to be obedient to Him rather than to man. So I determined that I would not serve a false god. When Sabbath came, I stayed away from school.

"The teacher, Mr. Huang, asked me the reason for these things, and I told him. I also told my parents of this experience, and they went to visit the teacher. On Sabbath the teacher came to meeting. My parents were very happy to see him there, and carefully explained this message to him. His heart was touched, for he believed the message. Now the whole school is closed every Sabbath, for the teacher regularly attends church. Last month he was baptized. When school closes he will give up his teaching, and will become a colporteur, giving his life also to the taking of this message to others.

"Another girl student in our school now also attends church with me on Sabbaths. Will you not kindly pray that the Lord may help me to continue to bear witness for Him?"

EDWIN R. THIELE.

Midsummer Offering, Sabbath, July 19

THE officers and delegates assembled at the recent General Conference, after listening to reports of fields and departments of the world-wide work, were profoundly convinced that now, just now, is the hour of advance. They were impelled to say, "Onward, onward!" yet the funds are lacking to supply present maintenance. A deficit of nearly \$200,000 was made last year, and the offerings thus far this year are much less than for the same period one year ago. After making an offering of over \$100,000 in cash and pledges on the last Sabbath of the Conference, the officers and delegates turn to our people everywhere, setting Sabbath, July 19, as a day of prayer and fasting for our world-wide work, and request all our believers to seek God to know His will in their lives, and to know what they should give or pledge to give to the Midsummer Offering. An average for every church of at least \$1 a member is earnestly requested. At the Conference many offerings were made of \$25, \$50, and \$100. A goodly number of \$1,000 gifts were made. The largest gift from one individual was \$6,000. We ask all to plan ahead what they will do, and remember the date—Sabbath, July 19. We are looking to God and His people for deliverance in this time of need.

J. L. SHAW.