

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 41

Rolling Away the Stone

By M. L. RICE

"WHO shall roll us away the stone?" was the burning question in the minds of those godly women as they made their way through the darkness to the Master's tomb in the early morning.

Just how or by whom this was to be done they did not know; but they had a service to perform, and stones cannot stand in the pathway of duty. They had prepared "sweet spices" for the anointing of His body. But that great stone which they had seen rolled against the mouth of the sepulcher and sealed with the Roman seal, loomed up before them in their minds.

In the darkness of that night God had commissioned an angel to do that which these women were physically unable to do for themselves. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matt. 28:2.

It was the rolling away of this stone that ushered in the Christian era. By this God would teach His children that He would remove every stone that might cause them to be defeated in their service for Him.

Ever since that eventful morning, stones of difficulty have appeared to harass and discourage God's people. But in every case where His children have moved forward in the path of duty with a firm trust in His power to help, the stones have disappeared.

How to keep the Sabbath and make a living, is a stone that the devil rolls before every one who embraces this message; but it should be remembered that the stone was rolled away from the tomb for faithful Sabbath keepers. Because those devoted women had been true to God, had rested "according to the commandment," God rewarded them by the performance of this miracle. If necessary, God will work miracles today in removing obstacles for those who will be faithful in keeping the commandments.

America's Tenth Man

By F. L. PETERSON
Secretary, Negro Department

OUT of the total population of 122,000,000 in the United States in 1930, approximately one in ten was of African descent. This "tenth man" is not a newcomer, but hundreds of years ago his ancestors began to arrive in North America, and he has a background of from one hundred to three hundred years of American-born ancestry.

For over two hundred years the great majority of these colored Americans were slaves, but in the providence of God they were emancipated that they might serve Him.

"God saw the foul blot of slavery upon this land, He marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. . . . God spoke concerning the captivity of the colored people as verily as He did concerning the Hebrew captives, and said: 'I have surely seen the affliction of My people, . . . and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them.'

"The Lord wrought in freeing the Southern slaves; but He designed to work still further for them, as He did for the children of Israel, whom He took forth to educate, to refine, and ennoble. Christ Himself wrought with His appointed leaders, and directed them as to what they should do for His people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey His commandments."—*Mrs. E. G. White, in the Review and Herald, Dec. 17, 1895.*

Sixty-eight years have now passed since the Emancipation was made inclusive by the Thirteenth Amendment to the Constitution, which became effective December 18, 1865. During these intervening years a knowledge of the "blessed hope" has been presented to many thousands of these freedmen, and a strong and growing work has been built up among them.

Fifty years ago, or eighteen years after the smoke of the Civil War had cleared from the battlefields of Tennessee, our first colored church was organized at Edgefield Junction near Nashville, Tennessee, with a membership of ten and a Sabbath school membership of fifteen. Their offering amounted to 24 cents.

From this humble beginning the work among the colored people has steadily advanced until today we have 180 churches and companies, with a membership of nearly 10,000 believers, who last year gave in tithes and mission offerings over \$200,000.

As the work advances the demands for money with which to answer the ever-increasing calls become more insistent. Millions are still to be reached with the last warning message.

Every effort is being put forth by this department to foster every line of our world-wide work. Many are entering the colporteur work, and are thus helping to spread the gospel through the ministry of the printed page.

In connection with our training school, Oakwood Junior College, at Huntsville, Alabama, we are this year providing medical missionary training for the students. A doctor, who is a graduate from the College of Medical Evangelists, has been secured, and a small sanitarium is to be operated. "Schools and sanitariums for colored people should be established, and in these the colored youth should be taught and trained for service by the very best teachers that can be employed."—*"Testimonies," Vol. IX, p. 207.*

Although there remains much yet to be done, we are grateful for that which has been accomplished, and press forward with renewed courage.

The Gospel Message

BY EDWARD J. URQUHART

"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 gospel of the kingdom
Shall be preached to every one
Of every tribe and nation
That dwells beneath the sun.

And when the task is finished
And all the work is done,
Our long, long-looked-for Saviour
Will for His people come.

Then let us speed the message
In every land today,
And hasten thus the coming
Of our Saviour, as we may.

Then soon we'll hear the welcome
By Jesus to us given,
"You have been true and faithful,
Come home and rest in heaven."

Soonan, Korea.

Sabbath, October 21, is the time set by the General Conference for all to give an offering for the promotion of the colored work in North America. Concerning this offering the Lord inspired His servant to write:

"Especially should we reveal a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up. God has reposed confidence in us by making us stewards of means and of His rich grace; and He now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, He will accept the deed as though done to Himself. 'Inasmuch as ye have done it unto one of the least of these My brethren,' He declares, 'ye have done it unto Me.'"
—*Id., pp. 225, 226.*

In order that a much larger work may be accomplished in the cause of God for "America's tenth man," this appeal comes to you for help.

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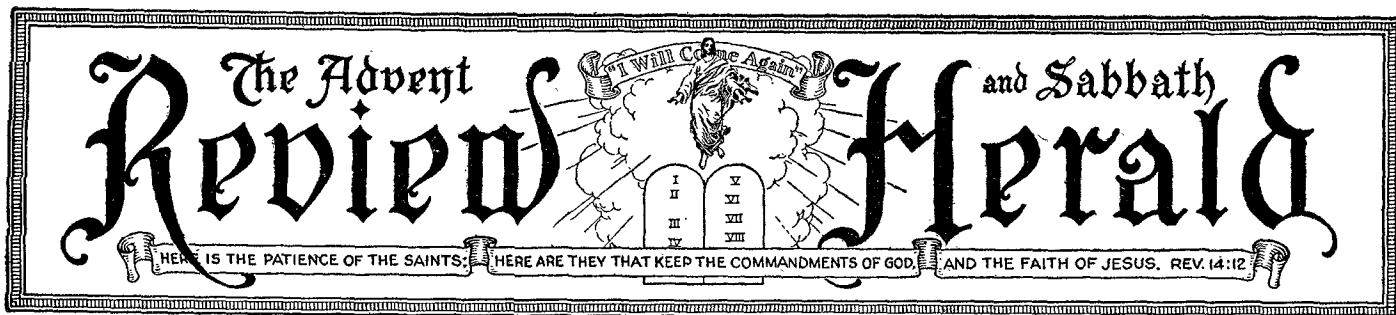
The Useful Member

"YES," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know how the church feels in not having the use of all its members. I've never thought before just what being a member of the church meant, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it. When I was through with work at home and with what things I liked to do outside, then I was willing to do something in the church if it was the kind of work that suited me.

"I guess I've been about as useless a member to the church as this sprained hand is to me, all stiff and crippled and refusing to bend more than an inch or two. There are lots of things I need to do, but I can't use this member to do them, that's certain. I guess that is the way the minister felt about me."

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In one of the oldest centers of our work, Battle Creek, welfare work is being very successfully carried on. A Penny-A-Dish Cafeteria has been operating since January 1 of this year. During the first eight months it served more than 12,000 people. As a result of careful management and the contributions of food and other supplies that have been obtained, the cafeteria has thus far been able to operate without a deficit. It is under the general charge of Donald F. Haynes.



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A Special Week of Sacrifice

By J. L. SHAW

THANKSGIVING week, for a period of years, has been to our workers and our people a Week of Sacrifice for missions. Through this means more than one million dollars has been sent to speed on the gospel of Christ in the hard places of earth.

It is well in our annual program to have a week of special sacrifice. The gospel commission was conceived in sacrifice. The moment Christ left heaven in His purpose to save man, He entered upon the road of sacrifice, advancing step by step until with thieves He was crucified upon the cross. Sacrificing is God's way of saving men. Christ, our example, made no reserve. He abandoned all. In those tragic hours after Christ's death, when the disciples were shut away for fear of the Jews, Jesus stood in the midst and showed unto them His hands and His side, that they might know that the Christ of a complete sacrifice was alive and with them. Then forthwith, with the evidence of the measure of His love for them so evident, He gave forth His commission of sacrifice to save men, "As My Father hath sent Me, even so send I you." Christ was sent to earth to give His life and all to rescue man, and He asked His disciples to follow His example in giving all.

There is no way of salvation that escapes sacrifice. In our desire to hold on to earthly treasure, we may wish for some other way, but God's way is best. By breaking our attachment to things earthly, we gain things heavenly. We are told in "The Desire of Ages," that "all who follow Christ will wear a crown of sacrifice."

Our task is not yet finished; there is a great work yet to be done. Christ's own words ring in our ears, "Go ye into all the world, and preach the gospel to every creature." The gospel is to go to every man and woman, regardless of race or language or color. At Pentecost, interests were pooled.

Rich and poor stood on the same footing. They had all things in common, and from that experience the disciples went everywhere preaching the gospel. It will require a second Pentecost to finish the work. Nothing less will meet the demand.

Our foreign mission work is, financially, getting into the narrows. We have created deficits year after year until we can create deficits no more. Wages have been cut again and again, until our leaders fear the results of another cut. The income of the General Conference so far in 1933 is approximately 20 per cent less than in 1932, which after all cuts in wages and expenses are made, will amount to fully \$300,000. If we balance the budget, we shall have to take that amount largely out of the wages of our workers, and that in many, many cases might be taking bread out of their mouths. We do not believe any brother or sister would favor taking the necessities of life from these workers.

Missionaries Depend on Us

Workers in Africa, India, China, and other mission lands are almost solely dependent upon what is sent them from this country. We do not believe you want these workers to be called back home. It would appear an outright denial of our faith to recall these workers. Christ said in His own words, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We are not of those who would delay the Lord's coming. Our hearts cry out, "Come, Lord Jesus, come quickly."

So far, the framework of the movement during these trying years has been held intact around the world. Many other societies have closed mission stations and brought large numbers of their missionaries home. We have not done this. The holding forth in gospel advance by Adventist believ-

ers in all the world is an outstanding miracle of the advent movement, revealing the measure of the love of His people for His work in willingness to give, and on the part of the workers to press on with the work with greatly reduced budgets.

The whole situation in the world and in the church and in our work emphasizes the need of a *special* Week of Sacrifice. The date set is November 19-25.

As leaders in Washington, we want you to know we face the present situation with grave concern. We see the funds threateningly receding. We have witnessed, and had our part in, the cutting of budgets, reducing wages and expenses until we do not now see how in justice to our work and our workers we can go much farther.

In trying climates it is dangerous to their health for workers to go without sufficient wholesome food. We see in the main only one way out, and that is the way of special sacrifice. If we have money, we can economize and give more of that; if we have time, we can give that in soliciting funds from others. There is money to be had if we will sacrifice our time and energy to get it. We are asking our workers everywhere to give a week's salary. God will help us to help the cause just now. Let us wrestle with Him for new faith and courage to do our part, remembering, "All who follow Christ will wear the crown of sacrifice." We should set our stakes this year to raise \$100,000 in the Week of Sacrifice.

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.'" —*Early Writings*, pp. 50, 51.

The pioneers of this movement left with the cause a record of sacrifice. Many of them economized and gave all they had, and the power of God rested mightily upon them. Many widows and others to this day have given their last mite. Some have denied themselves of the real necessities. One aged worker wanted to put all he had in the cause while living. He had a small five-room cottage. He and his companion wanted to give his little home and move into a small three-room cottage. Another earnest missionary and his wife, broken in health and grown old in service, were returned home and placed on a much-reduced allowance. They begged for the privilege of returning to the mission field on a sustentation allowance. They have since been allowed to re-

turn, and have located in an unentered field; and now, after studying a new language, are getting out literature in it and holding Bible readings with the people. New courage has come to them.

If such a spirit of sacrifice as here mentioned should prevail generally, the present work could be maintained and many scores of new missionaries could be sent forth to fill the multiplied calls for help that come from many lands.

Let us unceasingly pray that a spirit of larger sacrifice may grip our hearts. There is surely a Red Sea to be crossed during the next few months in our work. We may walk through on dry land as our faith and courage rise to the occasion. May the Lord help us to do this.

God Never Lends the Tithe

By W. H. BRANSON

"ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27:30-33.

Some have understood this text to mean that if one came into straitened circumstances, he would be at liberty to use the tithe of his income, provided that at some subsequent time he restored it and added a fifth part to it. This interpretation would mean that the Lord was a capital usurer, lending to His people in time of need, but charging them 20 per cent interest on the obligations thus incurred. It would be a flagrant violation of His strict command against usury.

A careful reading of these verses will reveal the fact that the question of borrowing or lending of the tithe is not the point at issue. Verse 31 says, "If a man will at all *redeem* ought of his tithes, he shall add thereto the fifth part thereof." It is not a question of borrowing, but of redemption—buying back. This instruction was given at a time when most of the tithe was paid in kind rather than in currency. The Israelites were a pastoral and agricultural people, and they brought cattle, sheep, goats, fowls, grain, etc., for tithe, and this was kept in store for the use of the Levites, who gave their time to the sa-

cred work of the priesthood. The tithe animals were selected by making the entire herd or flock pass through a narrow inclosure where a man stood with a branding rod. Upon every tenth animal the rod descended and left a mark indicating that that was the tithe animal.

They were further instructed: "He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy;

it shall not be redeemed." Verse 33. That is, if the owner saw that some prize animal was coming into a position where it would be the tenth, he was not at liberty to turn it back and put a less valuable one in its place. If this should be done, then both the animals involved in the change were to be reckoned as tithe.

But provision was made so that a man desiring to *redeem* some animal that had been marked as tithe, could do so. He was to estimate its market value (see verse 27), and then, to make sure the redemption price was sufficient, he was to add the fifth part, or 20 per cent, to his estimate. Thus the price was fixed and he kept the animal, returning it to his herd and paying over the redemption money instead.

Those therefore who today withhold their tithe, promising themselves that at some future time they will pay it back with interest, have no Scriptural sanction whatsoever for their action. God does not lend the tithe to us to consume upon ourselves. "It is holy unto the Lord," and cannot therefore be properly used, even for a time, for personal or secular purposes. His command concerning it is clear and unqualified. It is: "Bring ye *all* the tithes into the storehouse, that there may be meat in Mine house." Mal. 3:10. Upon this condition only is the promise based that He will open the windows of heaven and pour out His blessings upon His people.

Christ, Creation, and the Sabbath

By L. L. MOFFITT

AMONG the characteristic doctrines of Christianity are the great facts of the deity, pre-existence, and creatorship of Jesus Christ. These great fundamentals are attested throughout the Scriptures. Christ is "Emmanuel," "God with us." He is "the only begotten Son of God." His "goings forth have been from of old, from the days of eternity." He "was set up from everlasting, from the beginning, or ever the earth was." And of Him the Father declares, "Thy throne, O God, is forever and ever." Christ Himself affirms, "Before Abraham was, I am." And He prays the Father to clothe Him with "the glory which I had with Thee before the world was."

Not only has Christ existed as one with the Father from the days of eternity, but it has pleased the Father to make His Son the executor of the divine will, and the active agent in creation. In this office we see the Son creating the worlds. "In the begin-

ning was the Word" (the same "Word" that "was made flesh, and dwelt among us"). "All things were made by Him; and without Him was not anything made that was made." He "is the image of the invisible God," and "by Him were all things created, that are in heaven, and that are in earth."

He is the divine Son, whom God "hath appointed heir of all things, by whom also He made the worlds," in pursuance of the plans of that mysterious and sublime fellowship "which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." He is the second person of the Hebrew plural Elohim of Genesis 1:1. He appears in the plural pronouns of Genesis 1:26, "Let us make man in our image."

Furthermore, Christ is the omnipotent sustainer of His vast creation. "All things were created by Him, and for Him: and He is before all things, and by Him all things consist."

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He called them all by names by the greatness of His might, for that He is strong in power; not one faileth."

The doctrine of the creatorship of Jesus Christ has been largely obscured, but it is one of the crowning glories of the Son of God. The Redeemer, the Re-creator, was first the Creator. It was the Son of God who said, "Let there be light." It was He who "spake, and it was done," who "commanded, and it stood fast." "All things were made by Him, and without Him was not anything made that was made." He is Lord of all because He created all.

It is by virtue of His creatorship that Christ is primarily "Lord also of the Sabbath." Mark 2:27, 28. The Sabbath was not a mere coincidence, it was the result of design and of divine creation.

Since of Christ it is said, "All things were made by Him; and without Him was not anything made that was made," and since "the Sabbath was made," it necessarily follows that Christ made the Sabbath. The last tangible work of creation was the making of man. The next step was for the Creator to bring His six days of work to a close, and this He did by consecrating the seventh day as the Sabbath.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which he had made; . . . and God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

We have already shown that it was God the Son who executed the creative fiat, and He is the one here referred to. The seventh day is, therefore, the Sabbath of Christ from the foundation of the world, and He rightfully calls it "My holy day."

In the making of the Sabbath, Christ, the Creator, had a beneficent object in mind for the entire human race. He sanctified the Sabbath at the dawn of human history for world-wide observance. And while on earth, Christ, who made the Sabbath, reaffirmed its universality, "The Sabbath was made for man." There is nothing provincial or national about the Sabbath. Nowhere in the Bible is it said that the Sabbath was made for the

Jews. It was made by the Lord and for the blessing of all mankind.

The Sabbath was not only made by Christ, it was blessed and consecrated by Him. Every day of the week should be lived in the love and the service of Christ. We should pray every day; every day we receive rich blessings from heaven. But there is a special and peculiar blessing in the Sabbath that is not, nor ever can be, in any of the other days. The other days are all common days. Ezekiel calls them "the six working days." But the Sabbath is different from all the others. It contains the Creator's special blessing. It is His holy day.

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For all things were made by Him; and without Him was not anything made that was made. Since He made all things, He made

the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God.

"To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"—*"The Desire of Ages,"* p. 289.

Thus Christ and the Sabbath were originally united in creation.

Personal Experience Relating to Righteousness by Faith

By G. B. STARR

THE clear teaching and victorious experience which came to us at the General Conference in Minneapolis, Minnesota, in 1888, came largely through the diligent, daily study of the two books, Romans and Galatians. Our minds were held steadily to what these two books taught; and we were encouraged to enter by faith into the actual personal experience presented, of forgiveness of sin and deliverance from its power.

The experience was so sweet and blessed that I feel a desire to invite the readers of the REVIEW to join me in a restudy of the high points presented in these books, as we there saw them; of the power of the gospel to deliver from the power of sin.

Righteousness by faith imputed and righteousness by faith imparted, was the theme. This righteousness was to be found in the gospel of which Paul wrote in the first chapter of Romans. Clearly he testified: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The same living God that created the heavens and the earth by His power and might, has created righteousness to be presented to all the inhabitants of earth, as His gift to fallen man. He says: "I am the Lord, and there is none else, there is no God be-

side Me: . . . I form the light, and create darkness. . . . I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isa. 45:5-8.

"Thy righteousness is like the great mountains." Ps. 36:6. In the great mountains all the inhabitants of earth could find hiding places, and the mountains be no larger.

Righteousness Revealed in the Gospel

The righteousness of God revealed in the gospel was to bring salvation to sinners, to every believer. "It is the power of God unto salvation to every one that believeth." Rom. 1:16.

Chapters one, two, and three are devoted largely to laying the pride of man low in the dust, by revealing that "all have sinned," and so "there is none righteous, no, not one." All the world is guilty before God, for "all have sinned, and come short of the glory of God."

As there is none righteous, "no, not one," so there is not one who can work righteousness, no, not one. For man can do no better than he is; he must be *made* righteous before he can *do* righteousness. And so God presents His gift of righteousness to every one that believeth, as the one and only means by which the ungodly man can be saved from his sinful condition.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

Then follows the clear presentation of God's plan to declare the righteousness of Christ to every one that will accept it by faith, for the remission of all past sins.

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

Justification by Faith

Thus God justifies the ungodly. His faith is counted to him for righteousness. And like Abraham, he, by faith in the promise of God, grasps the fact that his past sins are all turned to the account of Him who was made sin for us, "that we might be

made the righteousness of God in Him."

David also understood the transfer of the righteousness of Christ to him for the remission of all his sins. So Paul says: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works [of his own], saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Thus God who created all things by Jesus Christ, has created righteousness by Jesus also, and through Jesus has given to men all the blessed treasures of creation and redemption. And man, by accepting it all through Jesus, is made a willing, loving, grateful subject of the Lord Jesus, as long as eternity shall last. Man accepts Jesus as His Creator, Redeemer, and King. And "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The treasure of Christ's righteousness, His perfect righteousness, is transferred, by the declaration of God, from the Lord Jesus to the earthen vessel, man. Thus man is glorified by the righteousness of Christ being imputed and imparted to him who believes and accepts the gift of salvation through Christ.

The Free Gift

Speaking of the magnitude of this royal gift of God, the apostle Paul says: "But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:15-19.

Note that six times in five verses, the gift of righteousness is offered to all who will accept it. Thus, from faith to faith, through man's acceptance of God's gift to man, of Christ's righteousness, as offered to all men in the gospel, man is transformed into the image of Jesus. That this is correct, the following statement from the testimony of Jesus will make clear:

"Through the merits of Christ, through His righteousness, which by faith is imputed to us, we are to attain to the perfection of Christian character. . . . Looking unto Jesus, and trusting in His merits, we appropriate the blessings of light, of peace, of joy in the Holy Ghost. And in view of the great things which Christ has done for us, we are ready to exclaim, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' . . . It is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character, and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image." — *"Testimonies,"* Vol. V, p. 744.

"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. Let our faith rest upon this foundation; for it will stand fast forever." — *Id.*, p. 742.

Dear fellow reader, do you not rejoice that it is your privilege to accept this gift as your very own? "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. (See also 1 John 2:25.)

"Let Not Your Heart Be Troubled"

By JESSIE WILMORE MURTON

LET not your heart be troubled! Ah, I know—

The threatening clouds are shutting out the sky,

The boisterous wind is rough and menacing,

The restless, white-capped sea is running high;

But, doubting child of God, do you forget The fishers on storm-tossed Gennesaret? And know you not that all the waters still, And all the winds, are subject to My will?

Let not your heart be troubled! It is true

The cruse is low, the meal is almost done, The bitter drouth has parched the tender wheat,

The young corn withers in a cloudless sun;

But ravens, still, are winging overhead, A prophet once, by these, had flesh and bread;

The gold and silver, and the fatted kine, The sheep upon a thousand hills are Mine!

Let not your heart be troubled! Yes, I know

That you have come unto a desert place, Your food is gone, you've naught with which to buy,

While gaunt and famished hunger shows its face;

But were there not five thousand, worn and sad,

Filled with the loaves and fishes of a lad? Did not twelve baskets full remain at last, Of fragments, from the multitude's repast?

Let not your heart be troubled! Think you not

I know your road, that stretches long and lone?

I am familiar with Golgotha's way—

Each bloodstained footprint, every thorn and stone,

The cruel cross, the torturing afternoon, The dull red stains, beneath a ghostly moon,

And Joseph's tomb, so strange, and still, and new—

I know them all, and walk each step with you.

Let not your heart be troubled! You believe

In God, and am I not the Father's own? And you are Mine? If you shall ask for bread,

Think you His love will only grudge a stone?

His house has many mansions, that I know,—

Were this not true, I would have told you so,—

Where I prepare a place for you, to be Forever with My Father, and with Me!

EDITORIAL

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

“He Cannot Deny Himself”

It is sometimes asked, “Is it not impossible for God to do a wrong act?” We answer, Yes, quite impossible, for the reason that God “cannot deny Himself.” 2 Tim. 2:13. But because God cannot deny Himself it does not follow that He who created matter, i. e., caused it to spring forth, or come from nothing, could not, if He so wills, also utterly destroy, or annihilate, that which He called into being.

We do not, however, think that God will annihilate any matter. There is certainly nothing in the Scriptures to warrant the claim that matter will cease to exist. “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the ele-

ments shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3:10. But the apostle says (verse 13) that “we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” This “new” earth will, we understand, contain the same matter of which the present earth is composed. Burning changes the form of matter, but does not destroy it; and so in Malachi 4:3 we read of the wicked, not that the matter of which they are composed shall be annihilated, but that it shall be ashes. The wicked are to be burned up and reduced to their original elements, but not annihilated in the sense of bringing matter to nothing. C. P. B.

died before it was scarcely born, these are simple matters of record. They prove more eloquently than could any studied line of reasoning, the grave danger of speculating concerning the exact outcome of notable happenings in the world. And the failure of these speculations should provide the best answer to letters of inquiry that come to the Review office as a result of the dogmatic forecasts of a few concerning the N. R. A.

It is not that we would dismiss the subject of the N. R. A. as necessarily meaningless for us as a people who believe the end of all things is at hand, but simply that we feel that, as matters now stand, no one can venture even a successful guess as to what may develop, and therefore we should refrain from speculating. Let us prayerfully and quietly watch what is taking place. It is always fitting to “watch and pray.”

The Danger of Speculating on Unfulfilled Prophecy

To a certain type of mind, great happenings in the world present an almost irresistible temptation—the temptation to speculate on just how the particular happening is related to the closing events of earth’s history, and of just what will develop out of any particular situation that arises in the world.

During the World War, for example, there were some, not many, who felt constrained to declare that the World War was the last war this earth would witness. There were a few who seemed free to dogmatize even on the details of how the World War would shape the closing events and merge into Armageddon.

When the World War ended and the League of Nations was formed, there again were a few who hastened to dogmatize on what this new development meant, some even going so far as to declare that this was the means through which the Pope of Rome would come into the leadership of the nations of Europe. The Pope was visualized as sitting at the head of the League table, discussing the affairs of the world.

When the Interchurch World Movement was launched, that ambitious project to federate all Protestant bodies, there were again a few who felt free to speak with great certainty on

the exact relationship that this happening bore to prophecy, some going so far as to picture the exact way in which Protestantism would be bound together by this new movement and would finally persecute the people of God.

The N. R. A.

The notable happening of the present moment, at least for those dwelling in the United States, is the bold program of economic recovery promulgated by the government, and known generally as the N. R. A. In connection with this, as with other outstanding events of the past, the temptation comes again to speculate. There are a few who would tell us just how the N. R. A. is related to certain prophecies in the book of Revelation, and of exactly the way in which this governmental move for restoring prosperity will result in persecution.

We believe that forecasts regarding the N. R. A. are in the same category with forecasts regarding other notable happenings, such as have been here discussed. That the World War came to an end instead of merging into Armageddon; that the League of Nations has failed to prove a dominating force in world affairs, with the nations going their own nationalistic way; that the Interchurch World Movement

Sincerity of Dogmatists

We have never had any reason to doubt the sincerity or devotion to the cause of the layman or minister who falls before this temptation to speculate. In fact, it is the very devotion and sincerity of such an individual that often give to his dogmatic forecasts a ring of certainty that causes the listener to accept such unsupported predictions as gospel truth. If the failure of time to prove the predictions of such persons true, reacted only against the individual himself, small harm, perhaps, would be done. But this is not the case. When events fail to work out exactly as some one has declared they must and will, there are always those whose faith is thereby weakened regarding the whole subject of prophecy and the signs of Christ’s coming. Of course, such a weakening of faith is unwarranted, for all should be able to see that there is a clear distinction between the definite signs of Christ’s coming as marked out in the prophecies, and the detailed speculations of a few individuals regarding the exact outcome of particular happenings. Nevertheless, the fact remains that the faith of some in the general subject of prophecy is injured by the failure of speculations to prove true. At the same time, the skeptic is provided with what he believes is just another reason for making sport of the whole subject of religion in general and prophecy in particular.

Persecution Unnecessarily Hastened

But there is an even more serious possibility—yea, even probability—in connection with these speculations and forecasts in the present troubled state of our world; there is a very real danger that unnecessary handicaps may be placed upon the work of God, and persecution unnecessarily provoked because of unwarranted declarations concerning the future in relation to present events. We live in a time of unstable emotions on the part of the great masses of the people throughout the whole world, in a day when intense hatreds can be quickly generated and translated into action against this or that party or group who arouses the ill will of those in the majority. Too many illustrations of this from all corners of the earth come immediately to mind to require any added proof here. But it is this very state of affairs in the world that should cause us to exercise the greatest good judgment in all our utterances. If ever there was a time when, in our speech, we should follow the Scriptural injunction to be wise as serpents as well as harmless as doves, it is now.

We have a message that must be preached, and with courage we should preach it. But there is a very wide difference between the proclaiming of the great time prophecies, with the related Bible forecasts of conditions in the last days, and the unwarranted speculation on particular happenings of the day. Surely we have a sufficiently positive and startling message for the world when we stay by the clear statements of prophecy. Of course, to a certain extent we must deal with unfulfilled prophecies; but if we will confine ourselves to what is stated by the prophet, we shall be safe. The temptation is to fill in details where the prophet is silent.

Sir Isaac Newton's Comment

Sir Isaac Newton, who was as devout as he was learned, well remarked in his "Observations on the Prophecies," that "the folly of interpreters has been, to foretell times and things by this prophecy [of the Revelation], as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt."—Page 251.

With such a wide field of fulfilled prophecy to expound to the world, how unfortunate that any should fall before the temptation to wander off into speculation on unrevealed details of unfulfilled prophecy, or to attempt to construct out of some present happening a whole chain of closely connected links to tie together that happening in direct and logical relationship to the

day of Christ's coming! It is not a sufficient defense for a person who thus makes predictions to inquire, "Well, is not my explanation of the outcome of these present happenings plausible and reasonable?" Experience proves that too often in this uncertain world what is plausible and apparently reasonable today becomes impossible tomorrow. Where the Bible and the Spirit of prophecy are both silent as to the details of future events, reverence and a realization of the blunders of those who have speculated in the past, prompt us to be silent also.

We are confident that there are not many who allow themselves to fall before this temptation to speculate. Unfortunately, it takes only a few such to bring great perplexity, embarrassment, and even confusion to many. It is one thing to view with godly fear the events of our present troubled day as playing a part in the last act of this world's sinful drama, and to declare with confidence that all these events provide increasing evidence that the day of the Lord is near and hasteth greatly; it is an altogether different thing to single out some particular happening, and dogmatically attempt to find in it the key to unlock the mystery of all the remaining details of this world's history. We will never go astray, nor will our message ever be brought into disrepute, if we confine ourselves to the definite utterances of the prophets. And, what is more, we will not lack for an effective, a timely, and a soul-saving message for the world in these last days.

In a closely related category is the

tendency of a few to give credence to unsupported bits of hearsay concerning what Sister White is supposed to have said at some time or other about future events. Only a few days ago a worker wrote in to say that in his part of the field a stir was being created by the circulation of the story that Sister White had foretold by name the man who would be in charge of the United States Government when Christ returns, and that this forecast was to be found in one of her unpublished manuscripts.

It is unfortunate enough to have some one wander afield in idle speculation about future events; it is tragic when an attempt is made, though perhaps unwittingly, to obtain the support of the Spirit of prophecy for such speculations. Is it reasonable to believe that an important revelation to the servant of God concerning the events of these last days would await the light of day until some one in some corner of the field heard of it through the precarious process of word of mouth, and began to broadcast it? The question answers itself. Why turn aside our ears unto fables?

We need to be careful lest our pious desire to learn more fully God's purposes for this world, be displaced by an idle curiosity to discover what God has not seen fit to reveal. Let us not add to the words of the prophets, lest we come under the judgments God will meet out to such. And let us not assume the rôle of prophets ourselves, by attempting to dogmatize on the exact outcome of various happenings, lest we be found guilty as false prophets.

F. D. N.

The True Significance of the Day of Atonement

THE purpose of the Day of Atonement, as the Jews understand it, is thus explained by them:

"It is intended to complete and crown the work of the penitential season, by finally reconciling the soul with the Almighty. Implicitly trusting in the divine forgiveness, the Israelite believes that his contrition, if it be really sincere, will atone for him, will make him 'at one' once more with his heavenly Father. The day, then, is devoted to a supreme effort of penitence, to a mighty endeavor after communion with the Almighty. It is spent in prayer and meditation.

"It is kept, too, as a fast, in obedience to the command given in each of the two passages above cited [Lev. 16:29-34; 23:26-32], where the expression 'afflict his soul' must be un-

derstood, as it is throughout the Bible, as synonymous with fasting.

"The chief, the real aim of the Day of Atonement, is the reformed life. All the external elements of the day's observance—its worship and austerities—are intended to promote this supreme purpose."

In the main, this is all true enough of the meaning of the Day of Atonement to the Jews. But they fail to discern its real significance. The real meaning of the Day of Atonement can be understood only by the Christian. It was not the blood of bulls and goats, nor the contrition of the penitent, that atoned for sins, but the merit and sacrifice of the promised Messiah. The service had reference not only to the time then present, but to the great day of final accounts.

In short, the Day of Atonement of the Levitical service, was nothing less than a type of the great Day of Atonement in the heavenly sanctuary, when just before He comes to earth again, Christ, our great high priest, by virtue of His own blood and ministry, removes from the books of God's remembrance and from the heavenly sanctuary the record of every sin freely confessed and sincerely repented of; through faith in the atoning sacrifice of Jesus Christ.

Oh, how sad it is that the Jew does not see in the work of Christ a fulfillment of the types and shadows of His own typical service! And is it not even more sad that so many Christians do not seem to realize, as we all ought to, the solemnity of living in the real Day of Atonement, or, in other words, when that phase of the judgment described in Daniel 7:9, 10, is actually doing its work?

All this goes to confirm the understanding which we as Seventh-day Adventists have always had of the significance of the Day of Atonement; namely, that it was intended to impress upon the people to whom it was given by the Lord Himself the solemnity of the day of judgment.

No Christian believes today that sins were forgiven because of any virtue in the blood of bulls and of goats to take away sins, but that the power to forgive sins and to take them out of the life was then, as it is now, in the blood of the Son of God, who on Calvary actually gave His life a ransom for many.

The divine purpose in the Levitical system was to take sin out of the life. And that is today the purpose of the gospel. Sins were forgiven under the Levitical system, but only because of the merit of the promised Saviour, the Seed of the woman of Genesis 3:15. The Son of God had pledged Himself to the Father to make full

atonement for all sin; and this He did on the cross; for there "Jesus paid it all," but His sacrifice becomes available only to those who make it their own by repentance and faith. The work of the gospel has ever been to persuade sinners everywhere to break with the evil one, and thus become beneficiaries of that divine atonement.

No man ever was forgiven, nor can any man ever be forgiven, without the purpose in his heart to continue in the way of forgiveness, or, in other words, with the settled purpose in his heart to be henceforth obedient. All this was taught in the former dispensation by confession when the offering was brought, and by the requirement that upon the Day of Atonement the penitent should participate in the exercises of the day by being present and afflicting his soul, or, in other words, by fasting and otherwise humbling himself before God. This is taught also in the parable of the two debtors, Matthew 18:23-35.

In the parable, the man who owed ten thousand talents was forgiven (verse 27), but when that servant refused to show like mercy to one who owed him one hundred pence, his forgiveness was canceled; and our Lord, in explaining the parable, said, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." He who would be forgiven must himself forgive; also he who has been forgiven can retain that forgiveness only by himself showing like mercy to his fellows. In other words, he who would retain forgiveness already granted must himself continue in the way of forgiveness. The judgment work going forward in the heavenly sanctuary will determine who have maintained faith in the atoning sacrifice of the cross, steadfast unto the end. C. P. B.

ples came to us years before science demonstrated the same facts and principles. The use of whole-wheat (Graham) bread, advocated among the earliest of these, has in very recent years been shown to be founded upon certain definite principles of nutrition. The advantages of a liberal use of fruit and vegetables is now the latest and most important pronouncement of medical research in a vast and rapidly increasing literature. The disadvantages healthwise of the use of flesh foods has been so well shown by Chittenden and Fisher of Yale University, Newburgh of the University of Michigan, Moore of Harvard University, and many others, that it is beyond question.

The damaging effects of strychnine, opium, and mercury were given in a sort of clinical vision, or lesson, published in the spring of 1865, while the experimental evidence of the toxic effects of strychnine, corroborating these testimony statements that its effects "are always tending toward death," were first given to the medical world by Dr. George W. Crile about 1903, thirty-eight years later.

The damaging effect upon the mind of one human mind seeking to control another in such so-called sciences as hypnotism and mesmerism, is now well known. The falsity of such science the Spirit of prophecy has made very plain, and its warnings agree with human experience well known to our best informed physicians. The harmfulness of much that is current in psychoanalysis is also clearly shown in its effects upon both the patient and even the physician who uses it. Many experienced physicians and nerve specialists are now warning against such methods, and Freudianism comes in for severe professional denunciations. God's methods are free from such danger and damage. They elevate, strengthen, and ennoble. They give poise, balance, and vigor to the human mind. Of the book "Ministry of Healing," one physician has said, "It is fifty years ahead of its time."

The Science of Nutrition

To return once more to the science of nutrition, in "Ministry of Healing," page 295, is the statement, "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet." This, at first sight, seems rather overdrawn, possibly for purposes of emphasis. Certainly there are other causes of disease than wrong diet, such as heredity, infections, degenerations, etc., and in medical books and vital statistics it is shown that these occasion more than 75 per cent of disease as it occurs.

THE TESTIMONY OF JESUS

"The testimony of Jesus is the Spirit of prophecy." Rev. 12:17 and 19:10.

Science Confirms Revelation

[SOME statements found in the writings of Mrs. E. G. White have been misunderstood through the years, because she uttered truths which were not then generally recognized, but which later research has proved to be true. This is illustrated by some of the principles she set forth relating to questions of health. Striking examples of these are cited by G. K. Abbott, M. D., F. A. C. S., in

an article in the *Youth's Instructor* of December 20, 1932. This article, with some recent revision of detail by Dr. Abbott, is well worth reproducing as one of the numbers of this series.—Ed.]

Few seem to realize the importance of a detailed study of the health principles given Seventh-day Adventists so many years ago through the Spirit of prophecy. Nearly all these princi-

Two years ago an English investigator (Dr. McCarrison) reported *no disease* in thousands of experimental animals when kept on a diet balanced according to the findings of modern science. But in animals kept on the diets customary among civilized peoples ("popular errors in regard to diet"), he found sixty-one different diseases in fourteen different organs or systems of the body. These included diseases representative of the most common and widespread of human maladies, such as infections, ductless gland disorders, hereditary and congenital diseases, structural and functional disorders, degenerations, etc. Among these were bronchitis, pneumonia, dilated bronchial tubes, pus in the chest (empyema), pus in the middle ear and sinuses, adenoids, conjunctivitis, ulcer of the cornea, dilated stomach, ulcers and tumors of the stomach (two cancers also), colitis, pus in the kidney and kidney stone, inflammation of the bladder, diseases of the reproductive organs, death of the young before birth, abscesses of the skin, dropsy, gangrene, anemia, goiter, enlarged lymph glands, degeneration of heart muscle, etc.

This certainly corroborates the testimony statement, not as a reformer's phrase, but specifically, scientifically, and to the letter. The unbalanced and deficient diet of civilized peoples is literally the predisposing or exciting cause of even infections, degenerations, hereditary diseases, and death of young before birth, and so is largely the cause of the disease and suffering which everywhere prevail.

Along with whole-grain preparations, fruit, vegetables, and nuts, and the nonuse of flesh foods, there is emphasized the transmission of disease by milk, dairy products, and eggs. This today is a more live question than ever, especially in view of the transmission of tuberculosis, streptococcus infections, and undulant (Malta) fever. These warnings were given many years ago, now fifty years or more. They were evidently misapplied by many, or the principles were not fully understood. Some went to extremes, leaving off eggs and all dairy products, but did not know how to obtain the same nutritional elements from fruit and vegetables, and an impoverished diet was the result. Undernourishment, weakness, and even tuberculosis followed.

A Highly Technical and Scientific Statement

Standing before the General Conference held in Washington, D. C., in 1909, Mrs. E. G. White read a lengthy article on "Faithfulness in Health Reform." Among other things, she reiterated the fundamentals of a

healthful diet, sensibly and practically applied to meet the circumstances of our lives. In this she made a clearer distinction between flesh foods and dairy products, emphasizing the elements of nutrition which the latter contained, and their wholesomeness when obtained from healthy animals. (See "Testimonies," Vol. IX, pp. 161-163.)

One statement in this article is of a highly technical and scientific nature. It reads: "Eggs contain properties that are remedial agencies in counteracting certain poisons."—*Id.*, p. 162. Foods are not usually considered as antidotes to poisons. Research had thrown no light upon its meaning.

Recently in a series of reviews of present knowledge of the vitamins, published in the *Journal of the American Medical Association*, is found the following: "The experimental researches of Mellanby have shown that diets containing a large amount of cereals, and deficient in vitamin A or carotin, when fed to young puppies, caused demyelination of the nerve fibers (loss of nerve fiber insulation). Moreover, it was definitely established experimentally that the effect of the neurotoxin (nerve poison) of ergot and cereals is neutralized by this vitamin."

Here is a newly discovered principle of vitamin action, entirely different from previous knowledge of this or any other vitamin. The yolk of the egg contains vitamin A. Here, at last, twenty-two years after the testimony allusion to the properties of eggs in counteracting certain poisons, and thirty years after the same things were said in a personal letter to a physician in distress because of extremes in diet, comes the experimental scientific explanation of it.

But this is not all that is apparent from a critical analysis of the wording of this statement concerning poisons-being counteracted by properties contained in eggs. The words "properties," "agencies," and "poisons" are all in the plural. So there must be at least two of each, and one cannot be satisfied with finding only one property of eggs which counteracts a poison.

Scientific Demonstration

In the same review of present knowledge of vitamins, is a further reference to research work: "Soon after Mellanby's original announcement of the discovery of the dietary cause of rickets, he made a second startling statement to the effect that *cereals*, especially oatmeal, not only do not contain vitamin D, but do contain some definite anticaking substance. Continuing his work on dogs, he found that on a diet which was

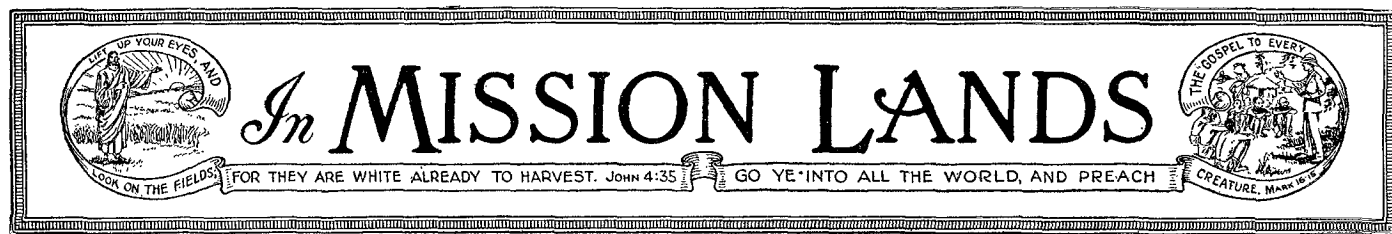
deficient in vitamin D, when other dietary and environmental factors remained the same, doubling the amount of cereal made the rickets distinctly worse. He was able to extract a substance from oatmeal which, when added to a diet that would otherwise produce slight rickets, intensifies the symptoms considerably."

"Recently Mirvish, by methods similar to those used by Mellanby, has obtained from oatmeal an extract which will lower the blood calcium of rabbits 30 per cent in twenty-four to forty-eight hours, . . . with a return to normal in approximately seventy-two hours." "Mellanby, himself, was the first to show that the anticaking effect of cereals or cereal extracts may be completely nullified by supplementing the diet with adequate amounts of vitamin D in the form of cod-liver oil, egg yolk, or irradiated fats, or by irradiating the animal, or even the cereal itself."

Here, then, are at least two different properties of eggs (vitamins A and D) which counteract two different poisons. One never need be uneasy about unexplained, seemingly unscientific or popularly unbelievably statements in the Spirit of prophecy. One need invent no artificial or far-fetched explanations to support truth. Truth takes care of itself. The ark needs no steadyding.

Nor are these all the facts concerning even this one matter. The Testimonies are many-sided, comprehensive, and reveal an omniscience entirely above time or human knowledge and foresight. Concerning the warnings in regard to eggs and milk and in connection with the correction of extremes regarding them, is the further statement: "The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it."—*Counsels on Health*, p. 136.

How else would the Lord prepare the way for the elimination of dairy products and eggs unless by fuller knowledge of how to secure the same elements of nutrition from the vegetable kingdom? The yolk of the egg is not the only food that contains vitamins A and D, and while milk is our best source of calcium, yet it is possible, by principles of diet now known, guided by an experimental knowledge of foods and nutrition, to secure all these elements without any animal products, even those so useful and wholesome as milk, cream, and eggs.



To Finish the Work in China

By D. E. REBOK

THE business of the church today is not simply to carry on or mark time but to *finish the work* in the earth. The time is ripe for that quick work, that mighty movement, which will carry the last message to every nation, kindred, tongue, and people. God Himself has set His hand to do that very thing. Why should we, His workmen, draw back and hesitate at this late date? Now is the day of our opportunity, "for He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

Today, as I sit on board this great liner, the "President Jefferson," my mind is stirred with the thought of finishing the work. As I return to China for my third term of service, I am overwhelmed with the task, the hundreds of millions, the vast territory of that country alone. Truly China is the greatest challenge to the faith of Seventh-day Adventists in the world today. Elder Spicer has said, "When the work is finished in China, then Jesus will come." One fourth of all the people in the earth are Chinese. She has a million square miles more territory than the United States. Fully eighty per cent of her people cannot read, and therefore must depend upon the word of mouth for this warning.

Glad to Go Back

Tell me, dear brethren and sisters, are we as a people putting forth one fourth of all our world effort in behalf of this fourth of the world's population? Can we hope to finish the work in the world's greatest stronghold of doubt, superstition, and idolatry on the present basis of budget, effort, and man power? Yes, I am glad to go back, even as a lone recruit, to re-enforce the slender line of workers who are manfully struggling to hold the lines already drawn, the positions already attained against tremendous odds.

Am I disheartened or discouraged? Oh, no! Listen to some of the reports which greeted me in the May number of the *China Division Reporter* which awaited me when I came aboard this ship at Seattle. A year or so ago some of us began to take

account of our actual attainments in the conquest of China for Christ. We found that there are 1,995 hsiens, or counties, in China, and that we had entered but one tenth with our permanent evangelistic workers. We were stirred to action when we found that some of our provincial missions had work established in only a handful of their counties, and were simply going around in those beaten tracks year after year. With budget cuts, and warnings from the General Conference not to expand without sure financial support, and with other missions even closing up and leaving the field, our leaders were afraid to go forth in the remaining nine tenths of China's waiting territory.

The Spirit of the Lord at Work

But a new faith has come into our work in China. The Spirit of the Lord is at work in that land, and the reports from the missions bring zeal and inspiration to me as I read them.

N. F. Brewer, writing from Dairen, Manchuria, says: "There is a call for us to hold an evangelistic effort in Chinchow, a city about sixty li (20 miles) from Dairen. In Chinchow we understand about twenty are already interested, and have prepared a meeting place for us, and are now beseeching us to go to their place to hold an effort. One of the inquirers there received the Sabbath truth by reading a tract written against Seventh-day Adventists; and he is now keeping the Sabbath. But we have no one to fill the Chinchow call, as yet."

Like calls are coming in from other parts of the field, also. We are very short of workers; and this is a pity, for this field is really ready for a spiritual harvest. Yes, we remember that part of Manchuria has only recently gone through a baptism of blood and fire; and that experience awakens even the most hopeless of sinners.

C. B. Green, in the Hopei Mission, writes: "According to my careful tabulating of the most recent map of Hopei, I figure we have in our field 131 hsiens. We have permanent work in twelve. There are six or seven other hsiens in which there are members or persons who are very much

interested in the truth. Truly, there is a large field before us here in Hopei. Pray for us, that the power of God may come upon the church, and that every member may be a soul winner. We are now on an active program for each evangelist to enter two new hsiens during this present year."

Open Doors

I like the ring of J. P. Anderson's report from Kwangsi. He says: "There are ninety-three hsiens in Kwangsi, of which nine have been entered. Besides we have a few hsiens in Kwangtung, in which we are operating three outstations. At the rate of five new hsiens per year it would take us seventeen more years before we could cover them all; hence we feel that we must devise ways and means for speeding up on this part of our program. It may be that if we were to plan wisely and live close to the Lord, we could enter ten places a year. Surely this is a major problem; to its solution we wish to see consecrated all the energy and skill of our workers and lay members."

It seems to me that A. L. Ham, of the Cantonese Mission, and C. H. Davis, of the Hupeh Mission, have struck the note of greatest hope for finishing the work in China—and may we say, for the whole world field. "The increasing support and labor of our lay members in missionary endeavor constitutes a very encouraging development in our work. The future success of the work as a whole depends, under God, very largely upon the lay members' doing their best to carry on the local church activities, so the workers under salary can be free to go to the unentered sections. The workers and constituency of this mission are pledged to the program of 'Greater evangelism,' and to occupying as fast as possible the unentered portions." To this we add Brother Davis's word, "We are urging our workers to train the membership to the point where local talent can be used, thus releasing evangelists for advance work."

The Work Advancing

H. L. Graham tells us of real advance in the Hunan Mission in these encouraging sentences: "At our annual meeting in Changsha, held during April, 1932, the workers covenanted to advance into adjacent

hsiens, while at the same time continuing to uphold the work in the fourteen hsien where we already had churches and companies." Eleven new places were opened up during the year, and he continues: "This represents work in eight hsien where we had nothing in 1932. In two of these places several have already been baptized. In six, chapels have been purchased, or quarters definitely donated for meeting purposes, or funds raised for purchase of property."

Plan the work, and then work the plan, is as sure of results in the church as it is in business. It will take more careful planning than ever before as this movement reaches out to include every nation, county, township, and people. W. I. Harris and his workers in Shantung believe and operate on this policy. "We are endeavoring to spread out into adjoining hsien," he says. "This, as you know, has been our plan for the past two years. Some progress has been made. At our recent workers' council, new emphasis was given this, and more concrete plans were laid than have hitherto been followed. We have passed an action designating the month of April as 'New Work Month.' We have learned that unless a certain definiteness is given to our planning, oft-times matters come in to shelve our plans. We have therefore aligned our spring work in a way that leaves April open to spend chiefly on new work. During our workers' meeting every one of our laborers pledged not only to enter new territory in April, but actually to get something permanently under way, whether a 'home' Sabbath school, or a regular Bible class organized in some home or homes, or other work as may be arranged for, in at least two hsien hitherto unentered. . . . We are expecting to see great things undertaken during that month."

In the South Chekiang Mission

And now my story brings me to the account of that splendid work done by G. L. Wilkinson and his collaborators in the South Chekiang Mission. E. L. Longway gives it in the *Reporter* in these inspiring words:

"Our hearts rejoiced to know that since all the twenty-four hsien in the South Chekiang Mission have been entered, plans are being carried into effect looking toward our occupying every township. Another goal is, one hundred Seventh-day Adventists in every hsien. . . . Fourteen new outstations or companies were added in 1932, making ninety-five in all for that small field. One more township was reported 'open' during the meeting, and another black spot was removed from the map. Three hsien

now have believers in every township. Sixty-nine townships in South Chekiang are still to be entered, but the workers are looking forward to claiming at least one township each during this year. If they can carry out this program, another two years will see Seventh-day Adventists in every township in South Chekiang. . . . The Sabbath school has as its motto, 'To Enter Every Township in South Chekiang This Year.' This idea of system and order, first entering 'every hsien,' and then going on to 'every township,'



H. L. Graham and a Chinese Worker

makes one realize that the message is going to 'every nation, kindred, tongue, and people.'"

The Flying Angel

As though the progress of our heavenly burdened evangelists were not fast

enough, the picture given in Revelation 14 shows the angels "flying in the midst of heaven" to carry the last messages of warning to mankind. This is literally being fulfilled in China today, for our message is flying on the wings of the printed page through the efforts of faithful colporteurs into many hsien still unentered by the evangelist. C. C. Crisler adds these notes:

"We learn that during the year 1932 the colporteurs entered ninety-six of the total of 108 hsien in the Shantung Mission. . . . Last year, in Kansu, two thirds of the hsien were entered by our colporteurs. During 1932, many hsien in the province of Sinkiang also were entered by our colporteurs. It has been estimated that throughout China during the past two years upwards of 80 per cent of all hsien have been entered by our colporteurs, and that during the past five years perhaps 95 per cent of the total number of hsien have been entered one or more times by these tireless workers."

Thus the movement is going forward in China, and today I thank the Lord, and the General Conference, and the brethren and sisters in the churches, that it is again possible for me to join this aggressive work in the greatest of all, the China Division. Let us all remember that "when the work is finished in China, then Jesus will come again," and may we appeal to you to keep your eyes on China, to pray for China, and to bear us always upon your hearts and minds.

Near the Aleutian Islands.

With the Indians of the Kamarang

By A. W. COTT

THE Indians living on the banks of the Kamarang River, and in the territory adjacent to this river, have had for several months the privileges and advantages afforded by the location of two mission stations among them.

The Akawaio tribe, inhabiting this part of British Guiana, bears the well-known but unenviable reputation of being one of the worst in the colony. Fanaticism runs high, and the Indians in this section have been more hostile to the truth than those of other tribes with whom contact was made in years past. Numerous false teachers have openly attempted to deceive them and turn them from the message.

This blessed truth, however, wins its victories as the honest in heart among these needy people lay aside the inherent superstitions and evil practices which have bound their ancestors for centuries, and put on the armor of light, which enables them to

overcome vices which formerly were so ingrained in their characters as to hold them in bondage to sin and degradation.

In the past, when we were itinerating in Venezuela, our traveling was done on foot over Indian trails; but in this part of British Guiana it is often necessary to use the rivers as a means of communication between the various Indian settlements.

We now have a boat with which to navigate the Kamarang and other rivers in this section. It is not a well-appointed motor launch, but a "woodskin," made from a piece of bark stripped from a large purpleheart tree. This craft has received some coats of tar and paint, and it has been strengthened by angle pieces of moro timber, so that we hope it will last for several seasons. These rivers are so full of submerged rocks and tree trunks that if a "woodskin" is not

carefully handled, it will go to pieces on its first trip.

"Kaiwonok," meaning "Morning Star" in Akawaio, is the name given to the mission boat, and our frail craft is now carrying to the Indians of these rivers the message of the soon coming of the "Bright and Morning Star" mentioned in Revelation 22:16.

We were made very happy on Sabbath, May 13, when seven more Indian converts were baptized and received into church membership at the Sukabi Mission. The Lord came very near to us during the exercises of the Sabbath day, and a spirit of humility and reverence pervaded the meeting as the older church members with bowed heads took part in the ordinances with those who had just been baptized, and had risen to walk in newness of life.

On this occasion Brother Francisco, with his wife and another Indian sister from the savannas, were received into church fellowship. In a further baptismal class of forty persons there are a number more who should soon be ready to follow those who have recently joined the church. Brother Gonsalves also reports a number anxious for baptism where he is laboring at the Parima Mission. There seven candidates have recently been received into the church by baptism.

A young Indian man, a student at one of our former mission schools where there were 140 young people under instruction, has been here to visit us. He said he wanted to learn some more of the Bible so that he could return and teach the chief and the people of the Indian settlement where he lived. During the few days that he was with us he was seen to be diligently studying a number of texts that were given to him, and recording them on a piece of paper with a pencil in a way entirely of his own devising, for the marks that he made on the paper he alone was able to decipher. They served their purpose, nevertheless, in helping him to recall the verses of Scripture that he was endeavoring to commit to memory. During his stay he learned a number of passages, and could read them off from the marks on his paper with surprising accuracy.

The training of a choir has been undertaken at the Sukabi Mission, and the people have shown considerable interest, and are anxious to learn. As part singing is something quite new to the Indians, the efforts of the basses, in their attempt to reach the lower notes, caused a little embarrassment during the earlier practices; yet good progress is being made now that the singers are becoming much more

familiar with their respective parts.

The soil surrounding the mission at Parima is very fertile, and the Indians, under the direction of Brother Gonsalves, have planted a variety of crops, all of which are doing well. The ground here is not so productive, but with the use of fertilizers fair results are obtained. It is important that we grow all the produce possible here in the field, for we are beyond the limits of civilization, and must reduce as much as possible the expense of transporting supplies from Georgetown.

Language difficulties, which on first contact with these people were the cause of some misgivings, are being overcome; and the entire Gospel of John should soon be at the disposal of the Indians, a number of whom can now read and write in their own tongue. Some valuable help has been afforded by an efficient interpreter who has an intimate knowledge of Akawaio, and with whom considerable time is spent translating the Scriptures and other helpful literature into this dialect.

A closer acquaintance with the vernacular leads one to the conclusion that grammar is of secondary importance. The words in many sentences and phrases frequently appear in a certain order, not apparently as the result of an established rule, but because custom and common usage place them that way. When the Indians are asked to explain these irregularities, after a period of thoughtful silence they will say that they can give no reason, but that it is just their manner of speaking.

The young people of this mission are now conducting their own meetings, and the worship period at the commencement of the Sabbath is given over to them for this purpose. Brother Francisco is a real leader in every missionary endeavor, and the way the Indians are improving their talents under his direction is a source of great encouragement to the workers, and an incentive to others to take a more active part themselves.

Typewritten copies of the Sabbath

school lesson are prepared and distributed each week, so that a variety of material is at the disposal of a body of young people who are learning to use it to advantage in spreading the message of truth.

We sometimes meet with Indians suffering from afflictions and deformities resulting from various accidents and diseases. If a limb is broken or badly damaged, there is no help at hand, and nature must effect a repair in the total absence of medical or surgical aid. Sometimes the injury is so severe that the helpless sufferer must adjust himself to circumstances as best he can; and in some cases he remains encumbered with a useless appendage for the remainder of his days.

One morning not long ago there appeared on the trail a man, seemingly of stunted growth, who with awkward gait was making his way toward the mission house. As he came nearer he was seen to be walking on his knees, and assisting himself along with two canoe paddles, one in each hand.

This Indian, when only a boy, received an injury from some disease or accident which later caused the atrophy of the muscles of both legs, and he has all his life walked upon his knees over the forest trails of the interior, many of which are negotiated with much difficulty and fatigue even by one who has the full use of his legs. The feet and ankles of this man are so deformed and twisted that he cannot use them.

He has attended some meetings at the mission, where he has learned of the great Physician who went about doing good and healing all manner of disease. Oh, with what joyful anticipation can such a sufferer look forward to that glad time for which all creation groans, when the lame man shall "leap as a hart, and the tongue of the dumb sing, . . . and the ransomed of the Lord shall come to Zion."

May the tidings of the soon-coming Redeemer be quickly carried to every waiting Indian tribe throughout the length and breadth of this vast continent.



Left: In the mission "woodskin" on the Kamarang River.

Center: Lowlino, the boy who came a great distance to visit the mission, and to learn more of the Bible so that he could return and teach his people.

Right: Our mission boat after its completion. The picture was taken at the Sukabi Mission landing on the bank of the Kamarang River. The tree from which it was made was two days' journey from this point.



Conducted by Promise Kloss

Does the Church School Pay?

By Kenneth A. Wright

ANSWERS to the above title will vary to the extent to which we determine our values. In terms of pay upon which banks may close or robbers steal, possibly there could be a question, but in terms of investments for eternity and the purchase of souls, representing stocks in God's kingdom, the answer ought not to be hard to determine.

Come with me and decide for yourself as we visit, on a certain Friday morning, a typical church school in our conference.

We arrive at the school just in time for morning devotions and the opening exercises. As the children enter the room, cordial and cheery greetings are exchanged, and I overhear the teacher asking one little girl how the sick member in her family is progressing. Promptly at nine o'clock, school is called to order, and the teacher reads the following Morning Watch verses:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

These verses she carefully explains, and makes a very practical application to the day's work. A song is sung, in which all the children join with real enthusiasm and energy. The visitor then speaks to the children for a few moments, drawing a lesson from Isaiah the first chapter and eighteenth verse. Then prayer is offered by a small boy of nine and an older girl in the eighth grade. Both are truly earnest appeals, but I remember particularly the boy's closing appeal, "God, bless Miss —. Help her to teach us right things. Help us to be your true children today, and when sundown comes, to be all ready for the Sabbath."

It was my lot to attend the public school for ten full years, but never in

all that time did I hear a prayer like that, or witness such a start for a day's school work. God has told us to make first things first, and this is what happens every morning in the church school. The weekly Missionary Volunteer program is a real inspiration. As we hear the little folks point each other the way to Christ, and see mere children taking on responsibilities of leadership; when we contrast the Missionary Volunteer Society, with its bands and activities, with the craze for show, athletics, debates, and dances; then we can say that the church school does pay.

The wise man counsels us, "Train up a child in the way he should go: and when he is old, he will not depart from it." How then can we say the lower grades do not matter so much? for unquestionably it is then that the mind is most receptive and indelible.

"If I Had Known Before"

Only last evening I was talking with a young lad of fourteen, just a few months out of the grade school. He had been here in our academy since last September, and we were dealing with some grave problems in his personal life. As he told me of his discouragements and failures, he traced backward to the beginning of his troubles, all of which were centered in his association with a careless, godless, sinful group of associates of three years of public school. After we had prayed about his problem, and he had promised to take a new hold on things, he left the room with this parting remark, "If I had known be-



fore the things I have learned here, this year things would be different." This is no isolated tragedy, for we are surrounded on every side by such cases. This is unusual merely in that the boy felt free to ask for help.

All of us willingly join in wonder

and praise for the beauty and engineering skill shown in such a structure as the Empire State Building. None of us would even suggest that such a magnificent piece of work could rise to such heights upon anything but the surest and most carefully planned foundation.

Why then do Seventh-day Adventist parents, because it costs a few dollars to send their boys and girls to church schools, continue to send them where foundations are only intended to be built for this world, and at the same time expect them to endure throughout eternity?

Where We Sometimes Fail

As teachers and parents we often fail in giving our boys and girls credit for having the breadth and depth of understanding and intelligence which they actually possess. The teaching during eight grades such as the typical church school offers, is so rich in truth that boys and girls cannot, if they would, outlive its influence. They may temporarily reject the truth impressed upon their tender minds, but they can never get entirely away from it. Often we point to isolated cases where young people have had the advantage of a Christian education from the church school up through college, and even then refused this truth. These cases do exist, but the parent who has guided his child through Christian schools can feel that he has performed his duty by him, and that the responsibility for rejection rests upon the young person's shoulders, and not upon his own.

On the farm where I lived as a boy, we always followed the practice of giving the calves which we planned to raise, the whole milk for several weeks, or until they had a good start and were gaining rapidly. Then if it was necessary, we would change to a diet of skim milk or something else; but we knew for a surety that to give a poor diet, low in nourishment, at the start might stunt the animal for its entire life.

God's plan calls for the church school, the academy, and the college. Each one is a complement to the others. Surely the educational structure also calls for a good foundation. We cannot logically expect to build a life high in service and accomplish-

ment, upon a shabby, worm-eaten foundation.

The Spirit of prophecy calls for a church school if there are but six children to attend in a church. Many schools have operated successfully without even as many as six on the enrollment. No minister or evangelist should feel his work is completed in raising up a church until he has established a church school.

The message to the older youth is as follows:

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy."—*"Christ's Object Lessons,"* p. 334.

"Youth is the sowing time. It determines the character of the harvest, for this life and for the life to come."—*"The Desire of Ages,"* p. 101.

Why Not?

As parents and those responsible for the training of children who are too young to take the above instruction to themselves, why can we not set about it to make a way for our children to be taught by Christian teachers who will point them to God's plan for this life and the life beyond?

Many Seventh-day Adventists have lost thousands of dollars due to bank failures and shrinking real estate values. Should not the present situation drive home the truth concerning the insecurity of this world's wealth? No depression can affect the money invested in a Christian education, and he who buys stock in God's kingdom does not need to fret about the market. In "Counsels to Teachers," page 129, we find the following counsel to parents:

"Before every other consideration, your children should come first. . . . The labor due your child during its early years will admit of no neglect. There is no time in its life when the rule should be forgotten, 'Line upon line, precept upon precept, here a little, and there a little.' Deny your children anything rather than the instruction which, if faithfully followed, will make them good and useful members of society, and will prepare them for citizenship in the kingdom of heaven."

In eternity, who will pay the price demanded because so many, many children have been denied a Christian training because of misunderstanding, mortgages, fine homes, and automobiles? In answering the question, "Does the church school pay?" answer it by deciding on which side of the wall of the New Jerusalem you want your children to be when the final fire descends.

Daddy Solves a Problem

BY MRS. VIAHNETT SPRAGUE MARTIN

"Now," said daddy, "you will not have to depend upon anybody else to remind you when to do things—to tell you when to come home, to tell you the time. From now on you will be responsible for such things. No more alibis, remember! What each of you needs, instead of punishment, is a watch, and here it is!"

He helped two little boys fasten their brand-new, shiny nickel watches in position, "just where I carry mine." He smiled into the happy eyes uplifted to his.

Excitedly, the boys dashed hither and thither on hastily invented errands of which the real objective was, of course, "See our new watches!" Then home again they came, fascinated by a really-truly watch that ticked, and needed winding "when-ever daddy winds his," and kept real time—oh!

Sometimes the interested parents would see the boys "just sitting" with watches to ears and a blissful look in the blue eyes and the green-amber eyes, while the watches ticked merrily on for their owners.

Their mother reveled in their delight, and also in the clever way daddy had solved the problem that had threatened the harmony of their happy home. For in the past the two seven-year-olds would play on their way home from school, giving all sorts of excuses, or would loiter when sent on errands, glad to take part in any kind of pleasant diversion so easy to find in a neighborhood where there were many school friends!

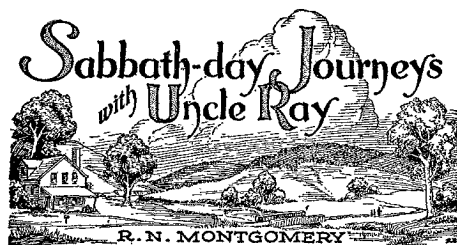
Getting ready for school in the morning was lots more fun when a race with one's own watch was in progress. One boy's dillydallying had been the despair of his parents, while the other one's too rapid performance of various activities was also a trial.

Dawdling over food by one was, to a very great extent, overcome by this friendly little timekeeper; while the other child, knowing he must sit a certain time at the table (his watch told him how long), was induced to take smaller mouthfuls and to lengthen the time between them.

Bedtime became a matter of interest. "We can hear them tick in the dark beside our beds!"

In the morning, "We're all ready for school; now shall we wind our watches, daddy?" Three intent faces bend over three watches. Real comradeship! Then, "Oh, yes, the shiny backs of our watches are like mirrors. We can tell when our hair is neat now." And, "Our watches tick a lot

louder than daddy's, mother. Really they do!"—*Issued by the National Kindergarten Association.*



ALICE and Alvan were soon comfortably seated in the library, and Uncle Ray told them of the plan to help make the journeys more interesting. "It is this," he said: "As we begin to study the stars, or the weather, or any other part of nature, there are many things we will learn that are worth remembering. I wonder if you would like to make a nature scrapbook to keep. You could use a notebook something like this composition book you use at school, Alvan, or an inexpensive scrapbook in which you can paste either the whole 'Sabbath-day Journey,' or just a part clipped from it.

"Here is one I have arranged by pasting this beautiful picture of a rippling stream on the cover, and on the first page, right in the center, a heading from the 'Journeys' cut from the REVIEW AND HERALD, with a line for your name. On the next page I have drawn a picture of a large star. This page and the two or three following will be our star chapter. The next chapter begins with a picture of a tree, as it will be about trees. I'd like for you both to make up books like this, and shall we call them our Rambling Records?"

"Oh, that will be fun," Alice exclaimed. "I have a Christmas card with a picture of the star guiding the wise men. I can use that for my star chapter."

"And I have green paint in my box, so I can paint a picture of a tree," Alvan added.

"I saw a blue bird feather near the garden gate. It would be nice to fasten that on the page for the bird chapter," Uncle Ray suggested, "or any other feather. Or perhaps a picture of a bird from an old book or magazine. If you have time before tonight, children, have the star chapter ready, for I think the stars will be shining brightly for us."

Boys and girls, here is a suggestion for you: Suppose you get a notebook and start a "Sabbath-day Journey" scrapbook of your own. You will not have any trouble finding pictures for your book. I know this would make Uncle Ray happy. See how neat and pretty you can make it.



Courtesy

By H. B. LUNDQUIST

THERE is a saying current in our day which, from careful observation over a period of years, checks perfectly in many cases. It is: "American men do not write friendship letters."

In the writer's graduating class there were some thirty-five members. When it is his good fortune to meet one, it would appear from the animated conversation and frank good fellowship, that graduation day was far more recent than the sixteen years which have passed oblige one to acknowledge. But with all that group who lived together during four happy, busy years, breaking the same spiritual and intellectual bread, struggling with the same preliminary life problems, he has succeeded in keeping contact with one member, and one only. And that member is—his wife!

Of course, it is too much to expect to maintain undergraduate fellowship with men and women whose time is as thoroughly budgeted as their income, and whose interests, with the passing years, have become increasingly diversified. The work of the world must be done, the message must be proclaimed; but are life's cares so great as to oblige us to thrust aside, as one would an ignoble weakness, the urge to engage in an old-time chat with a friend of the long ago, even though it must be done by utilizing the dictaphone, or even the friendly portable with the "hunt-and-peck" system? And might it not even pay ample dividends to check the ledger of life's experiences with a true friend? Might it not be easier to get the "trial balance," and thus save nervous energy and priceless time? Too many are "in the red," who, for lack of the audit of a true friend, do not even realize it.

Courtesy is the most inexpensive ingredient in the success recipe. If exercised, it will invariably place others in your debt. But real courtesy does not traffic. It overflows, like the clear, cold water of a mountain stream from a hidden spring,—a heart full of disinterested love. It is exercised without a single thought of gain. But just as surely as the soft spring rain and the warm sunshine bring the sleeping seeds from their wintry beds, so

the exercise of real courtesy secures a generous return. As the poet sings, "Smile, and soon there're miles and miles of smiles." Happiness is contagious, and, as another has written,

"For life is the mirror of peasant and king;

'Tis just what you are and do:

So give to the world the best you have,
And the best will come back to you."

A well-balanced person is said to have poise (not pose!), and the perfect evidence of this quality is courtesy. You can't afford, even under provocation, the expensive luxury of rudeness, much less anger, for after the paroxysm is past, the concession which inevitably must be made to get back where you were, is expensive. In South America, when one doesn't care for something offered in sale, he avoids buying by heartily thanking the vender for having been given the privilege of seeing the article.

Courtesy is the concrete application of the golden rule. It is the sign of a great soul. It recognizes no limits either of class, race, condition, or nationality. It comes nearer being the universal language than Esperanto or French or English, for without previous training, it is perfectly understood and reciprocated by all. When Abraham Lincoln was taken to task for having tipped his hat in answer to a similar salutation from a Negro boy, he rightly replied: "You don't think I would permit a Negro to be more courteous than I, do you?"

It is easy to be courteous on dress parade; but the test of real courtesy is when we are "off guard." The real personality appears under provocation.

"It is easy enough to be pleasant
When the world goes along like a song;
But the man worth while
Is the man who can smile
When everything goes dead wrong."

The strain of everyday existence, the steady drop-drop-drop of the little trials incident to home or office or shop, either make us irascible or tolerant. And the principal difference between a given person and any other is that the one has permitted the milk of human kindness to curdle while the other has not. A good rule, when

tempted to do or say something ignoble, is to practice inhibition. A smile is as cheap as a scowl, and much more contagious, and infinitely more beneficent.

A baneful piece of sophistry runs: "When tempted, yield at once and avoid the struggle." With a very small change, this saying is transformed into a marvelous rule of conduct: "When tempted to scowl, smile instead, and avoid the struggle." Its value is immediately perceived when the fact is recognized that the psychological effect of the effort put into the smile actually dries the tears on the face of sorrow, and diminishes their cause. A smile is disarming. A smiling person is a very difficult person to quarrel with, and a genuine smile is the real apparel of true courtesy.

"Say it with flowers," is a good piece of counsel, and at the same time, clever sales promotion. But if you would pluck more roses than thorns from life's pathway, make a contribution rather than take a toll—"say it with a smile." Try this for a year, and you will see what a very good investment a smile really is.

1933 M. V. Week in the Potomac Conference

BY CHRIS P. SORESENSEN

TWENTY-TWO of the forty-three churches held regular revival efforts for the youth during this week. Sixteen conference workers were definitely engaged in this work during the week, with the result that seventy-six young people were brought to a decision leading to baptism, and twenty-one were reclaimed from a backslidden condition.

Ontario-Quebec M. V. Work

A. E. MILLNER writes: "The Missionary Volunteer work has become a real thing in this conference. At the present time we have twenty-four societies, with nineteen of these taking up Progressive Class work. This has been our strong pull in the last six months, and we are still forging ahead. We expect about twenty-five boys for their camp and thirty-five girls to follow."

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

Reformation in Health Education

By KATHRYN L. JENSEN, R. N.

CONSERVATIVE statistics reveal the fact that of one hundred persons, on an average, ten are really ill and know they are ill, ten are splendidly well and are consciously shaping habits of life to retain their good health; while the big careless 80 per cent think they are well, and are totally unmindful of those laws of nature which would aid them in the preservation of their physical and mental powers. As a result, they frequently suffer all sorts of unnecessary illnesses, such as colds, headache, back-

ache, cramps, toothache, indigestion, and fatigue. They fail to realize that "this state of things is not the work of Providence, but of man. It has been brought about by wrong habits."

Let us analyze the first—cleanliness. This involves washing the hands, not only for esthetic purposes, but before handling food or eating. A very simple habit to develop—a reform which, if you are not already doing it, will prevent your acquiring many a cold in the course of a year's contact with the germ as you handle door knobs and objects which others have infected.

As the years roll on, the habit or "reform" of relaxation must be cultivated by those who are earnest and zealous in the work. "It is a trick of the devil," wrote St. Vincent de Paul more than three hundred years ago, "by which he deceives good souls to entice them to do more than they can, and so make them unable to do anything at all."

This program of true health reform may not make us immune to the current contagious diseases about us, but it will give us more assurance that these diseases will meet the resistance of a healthy organism, and there will be no trace of the disease left in the way of a bad heart, injured eyes, and all the succeeding ills that so often follow in the wake of these diseases when they attack the fatigued or malnourished child or adult.

A study of the reasons for the physical rejection of one third of the mission appointees, reveals the fact that more than 50 per cent of the physical causes could be directly or indirectly traced to wrong habits of life. (See graph.) Twelve per cent were rejected for nervous instability, 13 per cent for secondary anemia, thirteen per cent for heart defects, and 10 per cent for lowered vitality. During a period of four years, 104 missionaries returned home on account of ill health, having given service to the mission field less than four years each. Out of 322 permanently returned, only seventy-five had remained in the mission field longer than nine years.

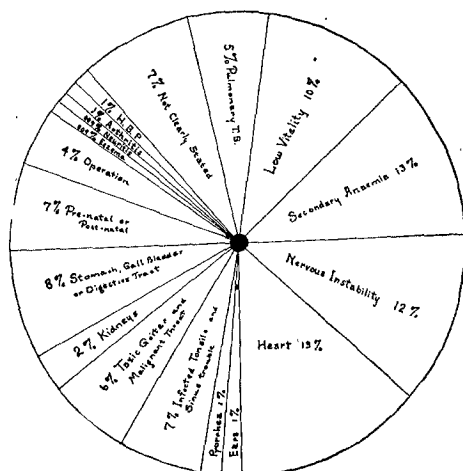
When we contemplate these facts, and the cost to the mission treasury, what is our solution of the problem?

Viewed in this light, it resolves itself into an economic question. Ella Phillips Crandall, a former worker in connection with the American Child Health Association, once said, "If any people or community tell me they are carrying on a good health program, I ask them if they will allow us to apply the measuring rod to that program. Our measuring rod is the health of the children."

Let us apply this measuring rod to our health reform program. In an adult it is difficult to counteract entirely, through healthful living, the ravages wrought by wrong habits, but the growing child will respond to right habits as naturally as does a plant of the soil when food and sunshine are supplied in proper amounts. While our children do reveal, on an average, a higher physical tone than the average American child, we still have much to do to save to this cause the money spent on unnecessary illnesses and broken bodies of the recruits and supporters of the work.

The last report of more than nine thousand of our children, reveals that 43 per cent have decayed, uncared-for teeth. Back of this fact we see the need of health education against the free use of demineralized sweets, positive education on the value of hard foods, whole-grain products, fruit,

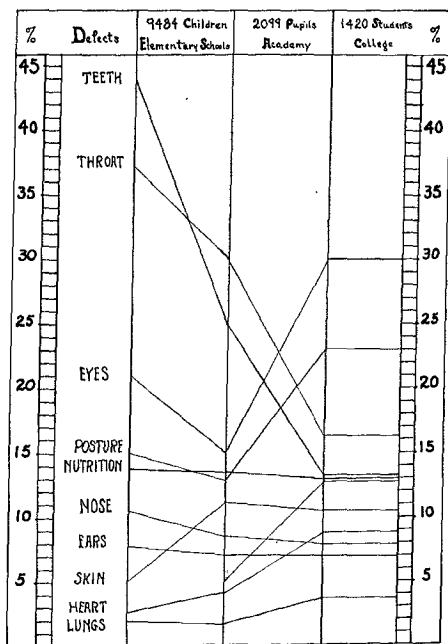
(Continued on page 21)



Medical Reasons for Rejection of 32 Per Cent of Mission Recruits

ache, cramps, toothache, indigestion, and fatigue. They fail to realize that "this state of things is not the work of Providence, but of man. It has been brought about by wrong habits."

Too often we conclude that this program of correct habits, or "health reform," as we designate it, consists of some greatly involved and difficult process which requires a superior intelligence and most arduous efforts to attain. It does require strength of character or will to reform in even small matters, but the difficulty is largely in our desires rather than a lack of understanding of what is desired. This "reform" means simply cleanliness of body and surroundings, regularity in work, play, rest, and worship, the regular eating of plainly



HOW DEFECTS CARRY ON INTO COLLEGE LIFE

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Our Duty in Regard to the Temperance Work---No. 2

By MRS. E. G. WHITE

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*Gospel Workers*, p. 384.

Stand Firmly in Defense of Temperance

"While intemperance has its open, avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition?"

"We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. . . .

"Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge."—*Review and Herald*, April 19, 1887.

Importance of Temperance Publications

"The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath keeper should study and practice the instruction contained in our health periodicals and our health books.

And they should do more than this: They should make earnest efforts to circulate these publications among their neighbors."—*Review and Herald*, June 23, 1903.

Our Duty in Opposing the Liquor Traffic

"How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

"We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the course of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes?"

"We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . .

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's

return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished by their example, and avoid their fate."—*Review and Herald*, Nov. 8, 1881.

Seventh-day Adventists Should Be at the Head in Temperance Reform

[The following words by Mrs. E. G. White were spoken at the annual meeting of the Michigan Health and Temperance Association, at the Jackson, Michigan, camp meeting, September 24, 1884:]

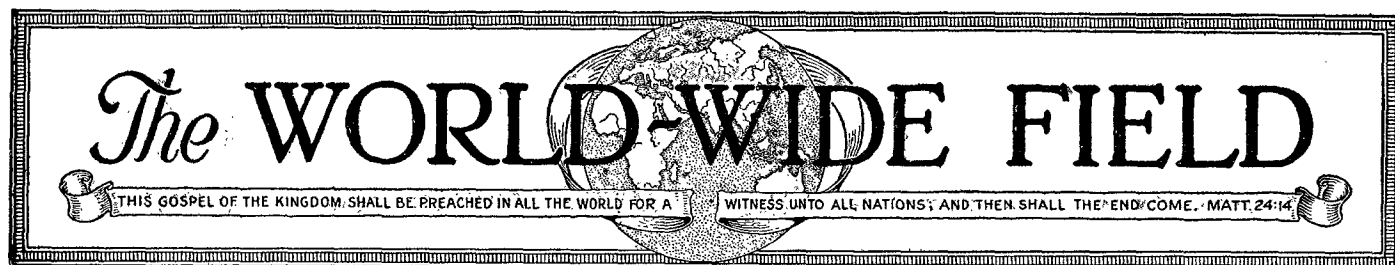
"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. . . .

"We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question.

"We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform.

"We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform.

(Concluded on page 22)



Ohio Camp Meeting

By H. J. DETWILER

THE Ohio camp meeting convened August 19-27 upon the spacious campus of the academy about one mile north of the city of Mount Vernon. A large weekly attendance was reported. From 2,000 to 3,000 were present over both week-ends. Intense earnestness characterized those present, and an excellent spirit prevailed throughout the entire meeting.

Under the leadership of C. V. Leach, the conference president, and his associated corps of workers, the camp was fully organized and everything possible provided for the success of the meeting. A 40x60 ft. tent was erected, in which booths were provided for the Sabbath school, home missionary, and Missionary Volunteer departments; also for the Home Commission and the Book and Bible House. This arrangement of the home missionary secretary of the conference was highly appreciated by those in attendance, and proved to be a most helpful educational feature.

The work of all the departments was presented to the people in a regular afternoon service. Much interest was manifested in the laymen's missionary movement, and many expressed their belief that the time had come for the laymen to do a larger work in the great State of Ohio.

Much appreciated help was provided by the General Conference in the persons of W. A. Spicer, F. C. Gilbert, C. S. Longacre, W. H. Anderson, J. A. Stevens, and M. E. Olsen. Dr. Truman, representing the Washington Sanitarium, delivered a series of lectures on the principles of health. L. A. Skinner was also present from the Southern Publishing Association. A full staff of union workers was in attendance.

Elder Gilbert's much appreciated series of studies on the sanctuary, and Elder Spicer's heart-stirring presentation of the certainties of the advent movement, prepared the hearts of all for unusual Sabbath day consecration services, in which there was marked evidence of the presence of the Holy Spirit. Elder Anderson brought to us thrilling reports concerning the progress of our work in Africa, where

he has labored for almost half a century, and in response to the combined appeal for mission offerings, almost \$4,000 was raised in cash and pledges.

At the close of the Sabbath afternoon meeting, an ordination service was conducted, at which time Clark Evans was ordained to the gospel ministry. This solemn service was followed by a baptism of twenty-four candidates in the baptistry of the academy chapel.

THE West Virginia camp meeting was held in a quiet section of the beautiful city park of Parkersburg. While the constituency of this conference is not as large as some, the attendance compared favorably with that of other conferences in these times.

Several General and union conference leaders and workers were present to encourage and cheer those who had gathered at this annual feast. The first Sabbath W. A. Spicer, of the General Conference, and fresh from the mission lands, led out in a strong revival and consecration service. His reports were very inspiring.

W. R. French, Bible instructor at the Washington Missionary College, gave several helpful studies on the sanctuary.

It was a real treat to have W. H. Anderson, our pioneer missionary of the African field, present to tell of the wonderful providences of God in opening the work in that field. Thrilling, indeed, were many of the experiences he related in connection with the beginning and growth of the advent movement in that field. Truly darkened Africa is giving way to the light of the cross. His last appeal on the last Sabbath touched a cord in the hearts of all present, and brought forth a consecration of lives, talents, and services to the rapidly finishing work.

The people were very grateful for the deeply spiritual and practical

An outstanding feature was the large attendance of those newly won to the faith. The commingling of the old and the new brought renewed spiritual strength.

The meeting closed with a temperance rally in which Elder Longacre delivered a stirring address, which was well received by the large congregation in attendance.

Any sacrifice made to attend the meeting was amply repaid, and the people returned to their homes with renewed courage and confidence in the glorious triumph of the third angel's message.

West Virginia Camp Meeting

By J. W. HIRLINGER

health talks given by Dr. A. W. Truman, medical superintendent of the Washington Sanitarium. He made it very clear that more careful and consistent living will bring greater freedom and health to the individual, and added efficiency to the advent movement.

J. A. Stevens's practical talks from time to time were impressive. He is secretary of the General Conference Home Missionary Department, and recently returned from abroad. All enjoyed the earnest talks and appeals of H. J. Detwiler, president of the union, and also of his departmental workers.

After being separated from W. C. Moffett, the conference president, for eighteen years, and absent from this conference for sixteen years, it was very pleasing to the writer to have the privilege of fellowshiping again with him and with his loyal people. It seems like getting back home again. Many members have recently been added to the churches. Elder Moffett enjoys the fullest confidence and support of his workers and constituency, and the immediate prospect for a steady growth and a much stronger conference is very promising.

I also appreciated the privilege of stopping over for two days at the Mount Vernon (Ohio) camp meeting, en route to West Virginia. It was a pleasure to meet a host of Ohio friends again.

There was a general spirit of hope

and good will manifested on the part of all. It was indeed inspiring to see two thousand people moved to repentance and renewed consecration as F. C. Gilbert gave his soul-stirring mes-

sage. Though the meeting lasted for nearly three hours, there was no breaking away. May the Lord bless the leaders and people of the two conferences.

Shiloh Church, Chicago

By OWEN A. TROY

THIRTY-FOUR have been baptized in recent baptisms at the Shiloh church of Chicago. In addition to spiritual blessings, the church has been able to pay off its last indebtedness of \$1,500 in three months. July 3 was set as the closing date of the rally and as the day of jubilee. The goal was exceeded by over \$300. There was 100-per-cent co-operation in this rally. This is a time when small coins count. No one gave more than \$10 at a single time. Most of the money came in the form of dimes.

The Shiloh Health and Educational Clinic is meeting a very great need for those of limited or no income. The clinic has been operating successfully for almost a year and a half.

This clinic, which is open to the public, is patronized by the needy from all parts of the city, irrespective of creed or nationality. Our public health classes have been very highly indorsed by the Chicago Board of Health.

A junior academy will be operated this fall by the Shiloh church. The enrollment will be over 100. Three full-time and five part-time teachers will constitute the faculty.

The medical missionary and the educational work is being combined with the evangelistic. But we are in need of some strong colporteurs to link up with us here in this field, which has a population of nearly 300,000 colored inhabitants.

home hygiene classes, a cooking class, and several nights a week gives a ten or fifteen minute health talk preceding the regular lecture by Elder Sage. Mrs. Durksen assists with the Bible work, visiting interested people in their homes, and James Hawkins is taking care of the tabernacle and assisting in the meetings.

N. C. Peterson reports seven baptisms thus far this year, and is now conducting a tent effort in East San Diego. Harold Rutherford, another of our ministerial internes, with his wife and Mrs. Stoddard, is associated with Elder Peterson in this effort. They are at present in the eighth week of this series of meetings, and report a baptismal class of eighteen or twenty. The Paradise Valley Sanitarium nurses have rendered some valuable assistance in health work.

Frank Moran has just completed an eight weeks' effort in the city of Colton. About the only assistance he has had was what the local church members and the students of the Loma Linda Academy volunteered. From this effort two have already been baptized and others are preparing for baptism.

Carlos A. Robaina, our Spanish worker in the Calexico section, has just completed an open-air effort. Thus far this year he has been instrumental in winning seventeen to the truth. Many of these were brought out of Catholicism.

Harold C. Brown is in charge of the Spanish work in the San Diego section. In a recent report he says: "We are holding meetings two nights a week, besides giving studies to some of the interested. We have over forty interested ones in this field, and some will decide to keep the Sabbath before very long. It may be some time before we see a big showing of souls from these Catholic sources, but we hope to see some won to the truth while time still lingers."

H. H. Hicks is our chaplain for the Loma Linda Sanitarium, and he also is pastor of our largest church, Loma Linda. The Lord is using him in a strong way in bringing comfort and cheer to those who are broken in health, and some very encouraging results have followed his labors. Mrs. Marguerite Williamson is associated with Elder Hicks, doing Bible work. These workers have a heavy program. Right now they are pushing the Harvest Ingathering, and have assured us they fully expect to reach the entire goal for that church.

H. A. Rentfro is our representative for the English-speaking people in Imperial Valley. He is also in charge of the Brawley Medical Dispensary, which is doing some practical

Soul Saving in the Southeastern California-Arizona Conference

By C. S. PROUT

If there is any one thing about Christianity to which the world has always closed its eyes and to which it has refused to reconcile itself, it is the fact that to be a Christian one must be a servant. One time during the ministry of Christ the disciples went fishing. They chose to keep close to the shore. They toiled all night until exhausted, but did not catch any fish. Early the next morning, Jesus sought a quiet hour by the sea, but the multitude would not let Him rest and followed Him. He went into the boat, and taught them from the boat, and then when He had finished, He told Peter to "launch out into the deep," and let down their nets, and when they did this they caught so many fish the ship could not contain them all. When Peter saw this, he was afraid; but Jesus told him not to be afraid, and then continued: "Henceforth thou shalt catch men."

Now that is the work of every child of God. Jesus knew why He likened a Christian to a fisherman. It takes a great deal of patience. A fisherman must know how to contend with hardship and uncertainties; and he must learn to stand against the waves and billows of opposition, derision, and criticism.

Our believers and workers in the Southeastern California-Arizona Conference are determined, with the help of the Lord, to "launch out into the deep" and do bigger and greater things for the Lord.

The rapidly fulfilling signs are a call to "enlarge the place of thy tent." They are a call to advance, and with the blessing of God we are advancing. From every corner of this conference we gather encouraging omens of an awakening among the people. The larger evangelism seems to grip the hearts of our workers and laymen. Many encouraging reports and experiences are constantly coming to our notice. For lack of space I will dwell upon some very briefly.

Evangelistic Efforts

At this writing there are several evangelistic efforts being conducted in our territory.

Elder Alden O. Sage is holding a tabernacle effort in the city of San Diego. He reports between twenty-five and thirty ready for baptism. Associated with him are Miss Clara Gwinnup, a nurse Bible worker, Mrs. Dan Durksen, a Bible worker, and James Hawkins, a first-year ministerial interne. Besides her regular Bible work, Miss Gwinnup conducts

health work. Thus far this year ten people have been baptized in that section.

J. W. Rich is district leader for the northern section of Orange County, which takes in the churches at Fullerton and Garden Grove. He has a full program, and God is blessing his efforts. He is now completing an effort at Anaheim. Here we anticipate that a number will take their stand for the truth. Mrs. Edith Sawyer is the Bible worker associated with Elder Rich. The Lord has rewarded her efforts thus far this year with six souls.

B. R. Spear is in the southern part of Orange County, and has under his care the churches in Santa Ana and Orange. Miss Hilda Benjamin has just joined in the effort there as Bible worker. Elder Spear has done very acceptable work in meeting about all of the new members who were recently baptized by John Ford. Also some new interests are being awakened. The prayer meetings have taken on a new revival.

H. E. McWhinny is pastor for our Corona church and also the church at Elsinore. He is new in this section, having recently taken up the work there. We hope for some very good results later.

The Mexican work in the district of Colton, Redlands, and San Bernardino is under the leadership of E. R. Johnson. There is a live interest among the Mexican people in this section. Much of this was aroused through the earnest help of several lay members. A clinic at Colton is also under Elder Johnson's care.

Mrs. Viola J. Carpenter is our Bible worker in charge of the field work in the Paradise Valley Sanitarium. She trains our student nurses in field evangelism. The Lord is blessing this medical evangelistic program, tutored by the faculty of the Paradise Valley Sanitarium. A number of precious souls are coming into the truth as a result of this work.

H. A. Curran is pastor of our large church in San Bernardino. At this writing he is actively engaged in promoting the Harvest Ingathering. His whole church is putting its energy into this missionary project and they assure us of success. Elder Curran and his faithful wife have been kept busy studying with the new converts recently brought in by Elder Ford.

S. T. Hare is faithfully carrying the pastorate of the Riverside church. He has the love and co-operation of all his parish.

Forrest Lawson has just joined our corps of laborers as a ministerial interne. He has been binding off his work at Norco, and at present is as-

sisting in the Harvest Ingathering, and is having good success.

From the Arizona section of our field encouraging reports keep coming. We have S. T. Borg in charge of the English work in Phoenix. Associated with him are Miss Christina Robson as Bible worker, and Mrs. L. V. Smith as Bible worker for the colored people. As a result of an evangelistic effort held by John E. Ford in this city the early part of this year, the membership of this church has enjoyed an excellent increase, and thus our workers there are taxed to the limit in visiting and establishing these new souls. Because of the intense heat and crowded quarters, open-air meetings have been held all during the summer. As a result a larger interest has been developed than was anticipated. Surely "God moves in a mysterious way, His wonders to perform."

S. M. Kime is in charge of our work in Tucson. He is busy establishing the new believers, and God is blessing his labors. He recently conducted a revival at Prescott, and nine were baptized.

A. M. Tillman, a second-year interne, is leading out in the work at Globe-Miami. In that section a campaign was started distributing *Present Truth* systematically about eight weeks ago. Eight or ten people are now receiving Bible studies as a direct result of this campaign.

In the Prescott section Miss Rose E. Boose is laboring. She is practically carrying the work of a minister. Thus far this year ten have been baptized as a result of her efforts. A recent missionary effort, started by two sisters at Mayer, resulted in a demand for an effort. Miss Boose is conducting this.

Raymond Cottrell, another second-year interne, has just been appointed to direct the work in Yuma. Previous to this he had been assisting with evangelistic efforts. He, with Sister Cottrell and Mrs. C. S. Johnson, spent about two weeks Harvest Ingathering through the northern section of Arizona, and collected \$250. This was just about double the amount received in previous years.

C. M. Sorenson, head of the Bible department of Southern California Junior College, has been rendering the conference valuable service this summer in looking after our work in La Sierra, Arlington, and Norco. God has blessed his work.

Antoine Fernandez is our faithful worker for the Spanish-speaking people in Phoenix, Arizona. He has held up the banner of truth for six years or more in that city, and has raised up a nice company of believers.

We are greatly encouraged in our

departmental staff of workers by the heartening omens of progress. God is blessing these faithful, loyal laborers.

We appreciate the faithful assistance our sustentation ministers and workers are giving. These beloved laborers are rendering valuable help, especially in our Sabbath services and prayer meetings. Time and space will not permit me to tell of the good work being done by faculty and medical students at Loma Linda. The excellent help rendered the field by these able workers is greatly appreciated.

There is a fine spirit of harmony and co-operation among our workers. The courage of all is good. Our aim is to finish the task of giving this last warning message to this section of the world harvest field.

Reformation in Health Education

(Continued from page 17)

vegetables, and milk, to assure a good calcium supply.

Secondary to this oral condition, we have had throat conditions in 38 per cent of the children. Bad teeth, colds carelessly acquired (often through lack of hand hygiene), lack of rest, or the need of reform in the selection of simply prepared, nourishing food, may be the background for this difficulty. Unless the tonsils have become so diseased that pus is being absorbed into the system, the observance of simple daily habits of rest and proper food will often improve the condition.

Every home can co-operate with the school in the development of habits which build for health of body and mind. The first step in such a program is a general physical examination of the condition of each child in the school. "The school whose public health work is not built upon honest detail endeavor with each man, woman, and child, though its leaders may speak with the tongues of men and angels, is not only as nothing worth, but becomes a stumblingblock to the true progress of the movement," writes an authority in public health work.

General knowledge disseminated in lectures and health crusades which last only for the moment, is not enough. The habits of living productive of health must be based upon the needs of the individual, the school, and the community, and be taught "line upon line and precept upon precept" by the home and the school, until those habits become a part of the warp and woof of character in the life of the children and youth of this people.

Mary must be helped to see that to do her honest part in the afternoon work of the home, she cannot afford to satisfy her desire for candy while her stomach is working to digest her breakfast properly. John must learn that if he intends to excel in his examination at school tomorrow, his fatigued brain cells will need rest tonight, and simple food will sharpen his wits. As the children see these principles practiced by their elders, in relationship to their present and future desire to give honest service to this cause, a deep impression will be made.

"Mamma, pray Jesus won't let me be awful sick, because I don't want to miss school," begged an ill little miss who the previous day had gorged herself on cherries. She is like many of her elders, and does not know that God does not work miracles to change the result of violation of nature's laws.

"I guess God just simply kept me from becoming ill," said a worker recently who had presumptuously violated every law of nature in a program of work devoid of sufficient sleep and relaxation. Again we must say, God does not change His natural laws to suit the desire of each individual. What a man sows, that must he reap. No doubt this worker's strong physique was able to stand the strain for a time, and fortunately no vicious contagion overtook her while she was treating her human habitation so shabbily. Paul, pointing to the self-denial practiced by the contestants in the ancient Greek games, admonished, "Every man that striveth for the mastery is temperate in all things."

Schools are again in session. Hundreds of our boys and girls, young men and young women, from the church school to the college, are learning the lessons that will prepare them to be either lifters or leaners in God's cause in the earth. An intelligent understanding and application of the principles of healthful living is the A B C of all education. The physical examination during the early weeks of the school year will supply the base line for the health program of each individual and each school.

Upon the school and the home rests the grave responsibility of building habits that will tend toward life in all its fullness. May the records of this denomination reveal in the years to come, that the simple health truths given us by a beneficent God through inspiration and science are understood and applied by the rank and file of His people.

"Educate, educate, educate," is the message of the angel calling our attention to the value of health reform.

Our Duty in Regard to the Temperance Work

(Concluded from page 18)

The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite.

"Moses preached a great deal on this subject, and the reason the people did not go through to the Promised Land was because of repeated indulgence of appetite. Nine tenths of wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same."—*Review and Herald*, Oct. 21, 1884.

Our Duty Toward Other Temperance Organizations

"We need at this time to show a decided interest in the workers of the

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Interested readers of the *Review* are invited to write for catalogue and further particulars. Address:

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Women's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W. C. T. U. to take part in our exercises. This would help them to become acquainted with the reasons of our faith, and open the way for us to unite with them in the temperance work. If we will do this, we shall come to see that the temperance question means more than many of us have supposed.

"In some matters, the workers of the W. C. T. U. are far in advance of our leaders. The Lord has in that organization precious souls, who can be a great help to us in our efforts to

advance the temperance movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding. I have been surprised as I have seen the indifference of some of our leaders to this organization. We cannot do a better work than to unite, so far as we can do so without compromise, with the W. C. T. U. workers.

"We have a work to do along temperance lines besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him, and proclaimed the temperance truth in clear, straight lines."—*Gospel Workers*, pp. 384, 385.

FAR more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love.—*Prophets and Kings*, p. 347.

"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." 1 Peter 1:7.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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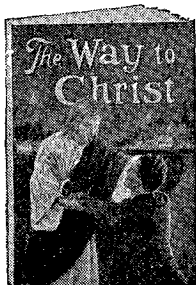
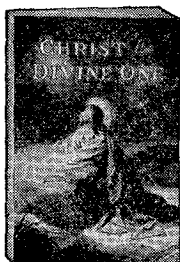
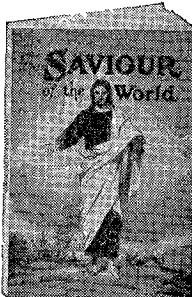
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

SPECIAL attention is called to the article on page 2, entitled, "America's Tenth Man."

We begin in this issue a series of six articles by L. L. Moffitt, president of the Cape Conference, South Africa, on the subject of the Sabbath. The scope of the series is revealed by the titles of the articles:

- "Christ, Creation, and the Sabbath"
- "Christ, Sinai, and the Sabbath"
- "Christ, Calvary, and the Sabbath"
- "Christ, the Apostles, and the Sabbath"
- "Christ, Antichrist, and the Sabbath"
- "Christ, the Remnant, and the Sabbath"

We believe that this series presents the Sabbath in a very clear and strong way, and that our readers, even though they may have been long in the way, will receive real benefit from these articles.

Missionary Sailings

DRS. WARREN G. AND FLORENCE K. HARDING and their two children, of California, sailed from Los Angeles on the S. S. "Mariposa," September 20, for Sydney, Australia, where they will be connected with the Sydney Sanitarium.

Harvest Ingathering a Soul-Seeking Work

A FEW Sabbaths ago the Sabbath school lesson set forth the experience of Philip in being led by the angel into the desert, for the purpose of bringing light to the Ethiopian eunuch who was traveling along the desert road. The study of this lesson served to deepen the desire in our hearts to be used by the Lord in a similar manner.

A recent experience of one of the conference Bible workers, Jennie DeYoung, has been brought to the attention of H. K. Halladay, home missionary secretary of the Michigan Conference, who permits us to quote from Sister DeYoung's letter as follows:

"One morning I set out to do Harvest Ingathering work in Harbor Springs, and on my way passed through Bay View. After I had gone about two miles beyond Bay View, I received a very decided im-

pression that I ought to return and do Harvest Ingathering work in Bay View, a place in which I had never worked. I decided to obey the impulse, and immediately returned to the place. After I had worked about an hour, I came to a home where I received a very cordial welcome. The lady invited me to come in, and almost her first words were, 'Are you a missionary?' I explained my work, and then said, 'Can you explain the Bible?' She pointed to an open Bible on the table, and said that an hour before she had asked the Lord to send some one to explain His word to her.

"I then told the lady of my impression to return to Bay View, which came to me just about one hour previously, and she recognized that the Lord had sent me in answer to her prayer. She asked me to explain several questions which were troubling her, and an appointment was made for a Bible study the next day. This experience occurred only a few weeks ago, and last Sabbath this lady attended our church. She is hungry for the word of God, and already has read 'The Great Controversy' half through. God is surely speaking and leading us to praying souls in these days, just as truly as He led Philip of the early church; and He uses the Harvest Ingathering work as one of the means of contact."

I trust this good report will inspire all our church members to greater earnestness in going from door to door in Harvest Ingathering, for truly this is a soul-seeking work as well as an effort to gather in funds for needy fields afar.

E. F. HACKMAN.

In the Courts of Royalty

"THOU must prophesy again before . . . kings."

Thus spoke the angel of the Revelation regarding the work of the remnant church in the final movements of the gospel message. How truly this has been fulfilled in the days in which we live! Here in the far north of the European field the truth has found its way into the courts of kings. More than once have the members of Scandinavian royalty become acquainted with the advent message.

It is now over thirty years since the king and queen of Denmark, together with the queen of England, visited our then little sanitarium at Skodsborg, which was struggling against much opposition from the public. But from the day of that visit, public opinion was turned in favor of the "right arm" of our message, until today Skodsborg Sanitarium extends its influence throughout Norway, Denmark, and Sweden.

In Norway the king's attention was called to our literature through one of our colporteurs, with the result that His Majesty ordered twenty books to be placed in different seamen's homes, and forty subscriptions to our health journal to be placed in various reading rooms.

In Sweden the message has also found its way into court circles. At one time a sister in the Stockholm church was first waiting maid to the queen, and she let her light shine in the palace. The queen was favorably impressed, and at holiday time purchased four of our denominational books to be given as Christmas gifts. Thus the queen herself helped to pass on our truth to others of royal birth.

Now we have received the good news that a new contact has been made, this time with the king of Sweden. The inter-

viewer was none other than one of our faithful colporteurs. And once again the printed word is finding its way into the royal palace. Sister Signe Petersson describes her visit with the king as follows:

"During my stay here, I have had the pleasure of visiting Sollden (the king's summer home on the island of Oland). There I had the honor of personally visiting and talking with the king. The result is that five yearly subscriptions for *Sundhedsbladet* (our health journal) are now being sent to the royal palace in Stockholm. I also had the privilege of leaving with him the last issue of *Tidens Tecken* (Signs of the Times), which His Majesty accepted with real interest."

R. W. ENGSTROM.

Literature Sales for 1932

THE final summary of denominational literature sales for 1932 in actual retail value amounts to \$3,499,304.93. Think of it! Nearly three and a half million dollars' worth of literature distributed by our colporteurs and lay members! This is a loss of 12½ per cent as compared with the previous year, but taking into consideration reduced prices and difference in exchange, the actual amount of literature sold is not far behind.

The comparison of 1932 sales for North America and outside fields is as follows:

North America . . .	\$1,791,858.82
Foreign	1,707,446.11
Total	\$3,499,304.93

We praise the Lord that in spite of financial depression and consequent stagnation of business, the Lord's blessing has attended the publishing work in North America as well as in foreign lands. It is a cause of genuine thankfulness to God that during this present year the colporteurs in North America have been able to report increased sales. It has been no easy task for the colporteurs, but they have forged ahead, and are now in the "gain" column. We are witnessing many evidences of God's working in our literature endeavors.

E. E. FRANKLIN.

Nigerian Natives Stirred by Literature

WILLIAM McCLEMENTS, superintendent of the Nigerian Union Mission, Africa, in sending in a request for free literature, makes this interesting comment:

"Thousands of the natives in Nigeria are receiving a splendid education in mission and government schools, and these people can appreciate our good literature. We want to supply the interested ones with our truth-filled literature. Only this week a native preacher came to see me. He was anxious to have Bible studies on the Sabbath question. It appears that he had come across one of our leaflets far away in the interior, and he could not rest until he found us. He had come about two hundred miles for further enlightenment. After spending three days with us, he returned to his own district to preach the Sabbath truth. I have great faith in our literature work here in Africa where the people are anxious to read anything that is placed in their hands. . . .

"You will be glad to know that the work is moving along in a most encouraging way in our union, despite the financial difficulties with which we are faced at the present time."