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## Will You Be in a Christian School This Year?

By HARVEY A. MORRISON

MANY of our young people are preparing to leave their homes to attend one of our colleges or academies. The blessing of such an opportunity is far greater than can be realized by the youth. To enter one of these "cities of refuge," which are separated from the downward tendency of the world, is an experience most vital to every youth.

To those of you who have already planned to avail yourselves of this opportunity this year, I would like to suggest that you fix very definitely in your mind the real aim and purpose you have in carrying out this plan. Doubtless it is that you may obtain a true education in a Christian environment, that you may be prepared for a special service in the Master's cause, or that you may be better prepared to do your part in your home church and in your own community. Having fixed this purpose, review it frequently, making sure that you are daily deepening its roots and magnifying its possibilities.

If you could only fully understand the magnitude of your blessings in this respect, your heart would continually be rejoicing for the providential leadings of God.

Picture yourself in a college where your teachers and fellow students are earnestly striving to reflect the life of the Master. This in itself is a great inspiration! To know that every good impulse will receive an urge from your close associates is also a great uplift. Contrast this picture with the surroundings in an institution of the world and your heart should be filled with praise and gladness for your opportunity.

To those who have not yet made plans to be in a Christian school, let me suggest that you canvass every possibility for securing the advantages of a Christian education this year.

It has been my privilege during the years of the past to encourage many such individuals,

and they have moved out with faith and energetic endeavor and accomplished the seemingly impossible. There is no greater achievement open before a young man or a young woman than to move forward with willing sacrifice and with deep conviction that God has called him or her for His service, and to obtain the needed preparation.

Should some of you not seem to find the way to bring these ideals to fruition for this September, do not be discouraged, but use the weeks and months of this year to the end that you may have this opportunity in the near future. Make every day a magnification of this purpose until it has so deepened in your life and plan that no ordinary experience can keep you from this achievement. Parents and young people, let us all work together and pray that all of our youth will have or make the opportunity for a Christian education and a place in one of God's "cities of refuge" for the youth.

"As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skillful laborers, who will do their work with earnestness and fidelity. . . . All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life. . . . There is no work more important than the education of our youth."

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Use of Money*

#### *In Two Parts—Part II*

##### *The Responsibility of Stewardship*

LAST week I spoke of the unwise use of money, of the manner in which some are tempted to engage in speculative enterprises, hoping by the expenditure of moderate sums to reap huge profits. This has many times resulted in disappointed hopes and wrecked spiritual experiences. There are, however, many worth-while enterprises in which investments may be made, and it is right that our brethren and sisters possessing means should invest in enterprises of this character.

The word of God teaches diligence in business. The apostle Paul exhorts the believers to be "not slothful in business." But even in following their vocations in life they are to be "fervent in spirit; serving the Lord." In other words, they are to be Christian businessmen. Unfortunately, the feeling prevails among some men of business that their religion must be divorced from their financial transactions; but this is contrary to the divine word. Every man who is a true follower of the Master will be a Christian in every relationship of life,—in his family life, in his social contacts, in his business affairs.

The parables of Christ teach very definitely the spirit of faithfulness in business transactions. This is illustrated in the parable of the talents, as recorded in the twenty-fifth chapter of Matthew. The kingdom of heaven is likened unto a man who was about to leave for a far country. He called his servants together and entrusted to them his goods, apportioning the goods according to the ability of each man. To one was given five talents, to another two, and to another one. Each was supposed to trade upon these talents, so that when his lord returned he could turn back to him the principal as well as the profit, or gain. Two—the men possessing five talents and two talents respectively—were faithful to their trust. The one entrusted with one talent hoarded his possession, refusing to put it to work, and so returned to his lord at last the bare principal only. The lord commended the two men who had traded upon his goods, and entrusted to them the stewardship of larger interests. His

condemnation rested upon the man with one talent, because he had made no effort to increase that which had been given to him.

##### *The True Object in Investments*

Through the years many of our brethren have engaged in various business enterprises with profit to themselves and with great advantage to the work of God. Indeed, through the years the second advent movement has been supported, in large measure, by money earned in this way by the believers. These have not made their investments primarily for the sake of personal gain, to obtain money for their own selfish pleasure and aggrandizement. Their first thought has been the work of God; and by their liberal gifts to various branches of this work they have demonstrated that they consider themselves in the truest sense stewards of their Lord's goods and that they believe they are expected to render an account for the talents entrusted to them.

Investments in the most stable securities should be made with great care. Whether one proposes to invest in a farm, or a sawmill, or a grocery store, in a sanitarium or health-food restaurant, or in the manufacture of health-food products or articles of general merchandise, he should carefully consider the safety of the enterprise in which he proposes to engage. He must consider the demand of the market for his goods. He must consider well the spirit of competition he must meet in the manufacture and sale of almost every kind of commodity. He must consider whether the men who are promoting the enterprises in which he may invest are honest and honorable,—he must consider their reputation for business ability and fair and honest dealing.

##### *Personal Responsibility*

If he cannot determine these questions for himself, then he should seek the counsel of experienced brethren. But he must recognize that regardless of this counsel or the source from which it may come, he himself must take full and final responsibility for

deciding as to the safety and advantage of his investment.

Through the years I have known of some who have made investments which have not proved profitable, and then they have blamed some of their friends or brethren whose judgment they have followed. I have known of some also, through the years, who, in a time of crisis in their business affairs, felt that some of our denominational organizations should come to their aid and lend them money to tide them over their hour of need. In this they have reasoned very wrongly. If our institutions or conference organizations should do this, they would prove recreant to their sacred trust in being the depositories of funds entrusted to them by their brethren and sisters for an entirely different purpose.

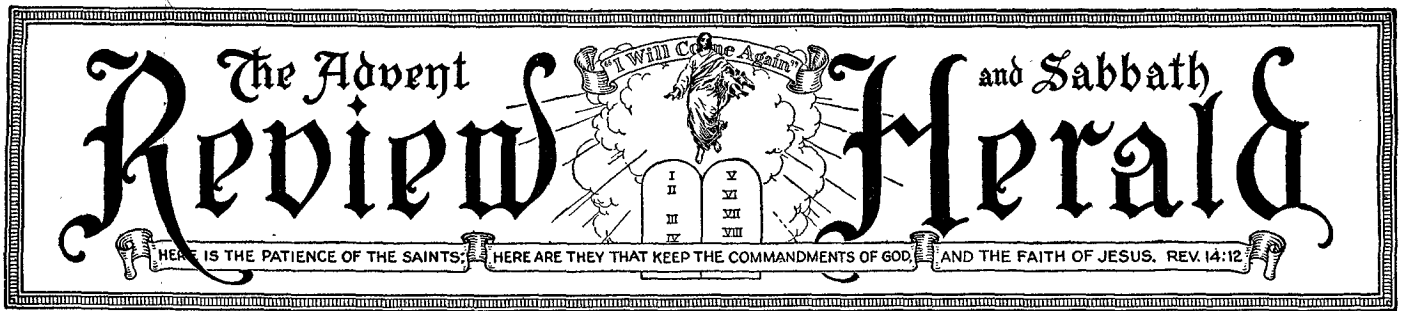
##### *Illustrating the Principle*

I well recall an incident which occurred more than thirty years ago in the experience of one of our institutions. One of our brethren in a neighboring town had been brought into great straits in his business affairs. He appealed to this institution for help. He desired a loan of three or four thousand dollars. He made excellent representations as to the value of his investment, and it seemed that a loan of this character would carry him safely over his crisis and bring to him, in the end, great profit. He promised the institution a large share of his gain. The institution, however, felt that it could not rightfully make this loan. This brought great grief to the brother in question. Shortly, he learned that another brother had several thousand dollars in the institution. He induced this brother to draw out this money and lend it to him for his use. This was done. Sad to say, however, this loan did not bridge the gulf after all. Both borrower and lender lost their entire investment. If the institution had made the loan, it would have been the loser in the same way, even though the security appeared gilt-edged at the time the institution was solicited.

##### *Relation of General Conference*

Our denominational organizations and institutions have very wisely kept aloof through the years from all transactions of this character. Repeatedly, they have been solicited for aid. Even the General Conference has been asked, at various times through the years, either to make loans or to give its moral support and influence to various personal business enterprises, the promoters of such enterprises feeling that with the moral influence of the General Con-

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# The Reality of the Christian Religion

## Part I, The Trend in Religious Thought

CHRISTIANITY is a revealed religion. It is tied to something objective—a book. The Christian does not take counsel of his own subjective speculations to determine the content of his religious beliefs or the course of his life. He consults something external to himself, something objective—the Bible.

Christianity is also a historical religion. Its antecedents, the Hebrew and patriarchal revelations, must likewise rest on facts. The religion of the Bible cannot exist apart from the historical accounts woven throughout it. Christianity as presented in the Scriptures is more than a set of abstract ethical principles; it is a spiritual edifice of precepts and promises, reared upon a foundation of historical facts. If the foundation be undermined, the edifice must fall.

Christianity is also a religion of faith, but a faith buttressed by historical realities. Christian faith is the result of more than subjective conclusions and a certain feeling within oneself. If that were its only source or foundation, faith in God must certainly depart from the soul at times, for there are days when the feelings are downcast, and there seems little evidence of any guiding providence in the life.

### Basis of Faith

Historically speaking, faith in God is based on the definite Biblical accounts of how the Lord has guided and protected those who have trusted in Him during all the thousands of years that are past.

The writer of the book of Hebrews, who enumerates the experiences of those who all through Old Testament times were strengthened of God because of their faith in Him, reaches the conclusion that because we "are compassed about with so

great a cloud of witnesses,"—witnesses to the guidance God has ever given His trusting children,—we ought to step out by faith, believing in His promises. A faith built upon such a foundation will enable one to say with Job, "Though He slay me, yet will I trust in Him."

The sacred writings of the Christian differ from those of all other religions in that while the writings of heathen religions explain their faith in terms of proverbs and abstract moral (and immoral) philosophy, the Christian's Book presents his religion in terms of human experience. The Bible is but one great illustration of the two primary facts in religion,—“Godliness is profitable unto all things,” and, “The wages of sin is death,”—and the illustration can be understood by the simplest mind. The Biblical statements regarding those first millenniums from Adam downward constitute, not a parable, but a panorama of life. This panorama, this illustration, stands in the same relation to the fundamental principles of morality as does the demonstration to the theorem in mathematics. It gives to us the inspired “Why.” There is as much of divine wisdom and graciousness manifested in giving us an accurate history of our race as there is in revealing to us the abstract moral principles that should govern our lives.

### First Great Promise

The first great promise of the Bible, the essence of all later promises, is to the effect that the Seed of the woman should bruise the serpent's head. Accompanying it are various precepts. This promise and its precepts, the Bible story explains, were given in connection with a certain specific historical event,—the eating of forbidden fruit by Adam

and Eve in the Garden of Eden. Now if there was no fall of man, then this promise must rest on a myth; it has no meaning, because it has no foundation in fact. Why should the Lord have promised to deliver man from the power of the serpent if he had never fallen under Satan's control? or why should the Lord exhort man to turn from certain evil practices and obey right precepts, if he has never fallen from his high moral platform? Thus at one stroke the meaning is taken out of that series of Messianic prophecies which stretch like a crimson thread from the Garden of Eden to the cross of Calvary; and it is this blood-red strand that binds together and gives unity to the utterances of all the prophets from Moses to John the Baptist.

Look at those Old Testament promises that the children of Abraham will finally be given the land of Canaan if they obey the commands of God. If Abraham is only a myth, how could it have been possible for God to speak with him and make him that great promise regarding his posterity? In fact, how could a mythical ancestor bring forth children? The man who receives any hope from this Scripture pledge, and who looks forward with confidence to the day when he will receive an inheritance in the heavenly Canaan, is the man who is sure in his mind that there once lived a man of flesh and blood, Abraham by name, to whom God made a definite promise.

### New Testament Linked to Old

When we turn to the New Testament, we find that it abounds with historical allusions. Christians are warned not to tempt God as did the Israelites on certain occasions, and not to fall as did they before certain temptations. The followers of Christ

are exhorted to serve God with a sure faith, on the ground that Jehovah never failed the ancient worthies from the days of Abel down through all Old Testament history. At the conclusion of one narrative concerning the ancient people of God, Paul explicitly states that "all these things happened unto them for ensamples: and they are written for our admonition." Now if all these accounts are but little more than folklore or fable, what encouragement is the child of God to receive from them? What help will the Christian who is tempted and discouraged, obtain from a scripture that exhorts him to remain faithful to the God who delivered Moses and Daniel out of like tribulations, if these men never really had an existence?

How significant is the statement, "Elias was a man subject to like passions as we are!" The writer, endeavoring to inculcate faith in persevering prayer, called to his aid the Old Testament account of the man Elijah, who is credited with having done mighty things through prayer. Lest by chance any of his readers might fail to obtain all the assurance that ought to be obtained from that ancient narrative, James assures us that Elijah was a man possessed of the same nature as ourselves. With the truth of the actual existence of the man Elijah firmly fixed in his mind, the Christian has a sure foundation upon which to stand when strong, persevering prayer is needed. His mind grasps the simple truth that the God who definitely answered the prayer of a man frail like himself, will certainly answer his petition.

The Christian who clothes with flesh and blood those Old Testament characters, and sees in them men subject to like passions as himself, is the one who receives from those Scriptures which "were written aforetime" the "comfort" and "hope" they have to offer.

#### *Christ a Real Person*

When we turn to consider the Supreme Character, the same truth holds good; yes, doubly so. There is nothing in Christianity apart from Him. Does the sinner receive hope and assurance from believing the ethical precepts of the sermon on the mount, apart from the Speaker? No, he only becomes the more despondent. His hope is based on the wondrous Scriptures which declare: "Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same. . . . Wherefore in all things it behooved Him to be made like unto His brethren." As

he grasps the truth that there actually lived upon this earth One possessed of the same nature as himself, who "was in all points tempted like as we are, yet without sin," he realizes that there is hope for him.

In this connection, how peculiarly fitting are the words of John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

Saphir aptly remarks, in a chapter entitled, "Our Faith Based on Facts—and the Bible a Book of Facts," that "ideas without facts make up a philosophy. Facts without ideas may make up a history. But that which we need is something which appeals not merely to our intellect, but also to our conscience and to our heart."—"*The Divine Unity of Scriptures*," p. 201.

And surely we cannot but agree with him that "that which so appeals

must be the revelation of God."—*Ibid.*

The learned Rawlinson observed: "The religions of Greece and Rome, of Egypt, India, Persia, and the East generally, . . . did not even seriously postulate a historical basis."—"*Historical Evidences*," p. 25.

Therefore we conclude that to undermine its historical foundation is to go a long way toward dropping Christianity to the level of the speculative religions of heathendom. It is to bring down the Bible stories with their morals to the level of Æsop's fables.

As long as the Bible, with its historical record, is believed, the stability of the Christian church is ensured, and its authority is unimpaired. And so far as the individual Christian is concerned, he is provided with a sure foundation on which to build that kind of faith without which it is impossible to please God.

F. D. N.

## *Spiritism and Last-Day Manifestations*

In the three preceding articles we quoted freely from Roman Catholic teaching on communion with the spirits of the dead, and discussed the Biblical teaching on this point. We shall now consider the more prominent spirit manifestations by Spiritualists, and their place in prophecy.

It is significant that modern Spiritualism arose almost simultaneously with our own message. It is as if God gave to our pioneers that light on the immortality of the soul which would be a safeguard against this now widespread delusion.

The Fox house in which Spiritualism had its rise in America and where it began with numerous knockings, may be seen at Lillydale, New York; and in certain seasons of the year demonstrations are daily given of the knockings. In the removal of this historic building from Hydeville, New York, care has been taken to retain its former construction as it was in the days of the Fox sisters. The old beam on which the knockings were made may be seen in the basement.

#### *Growth of Spiritualism*

From the small beginnings back in the forties of the last century, Spiritualism has spread over America, crossed the Atlantic, swept over Europe, and now numbers its believers by many millions. Even before it reached its peak of prosperity after the World War, prominent men had identified themselves with the movement. Such men as Mr. Stead, former editor of the English *Review*

*of Reviews*; Mr. Funk, publisher; Mr. Crookes, noted scientist; Sir Oliver Lodge, scientist; Sir Conan Doyle, noted writer; and others of like standing had declared themselves as believers in the phenomena.

Spiritualism took on many forms, adapting itself to all classes, the learned and unlearned. From its crude manifestation in knockings, it developed along the line of spirit writing, materialization, clay molding, spirit photography, paintings, paraffin wax molds, the playing of musical instruments, and various other manifestations too numerous to mention. Of course there has been much trickery practiced in the séance by mediums anxious to entertain; but to hold that it is all trickery impeaches the intelligence of shrewd scientists and other professional men, as well as hosts of practical men and women throughout America and Europe.

That Providence has not permitted free rein to Spiritualism thus far is evident. A merciful God has no doubt held in check the forces of evil until the final warning is given. Then we may expect to witness miracles which will deceive all but the very elect.

When Spiritualism was at its beginning, the messenger of the Lord bore a very decided message concerning it. She wrote:

"August 24, 1850, I saw that the 'mysterious rapping' was the power of Satan; . . . I saw that soon it would be considered blasphemy to

...speak against the rapping, and that it would spread more and more, that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men."—*Early Writings*, p. 59.

It is interesting to connect this last statement with Revelation 13:13, which refers to the time when the image of the beast will be formed and the mark enforced. From this we would conclude that Spiritualism will be the active miracle-working agency in that threefold union of Protestantism, Romanism, and Spiritualism.

The messenger of the Lord was early shown the rapidity with which Spiritualism would spread. She said:

"I saw . . . that it would spread more and more, that Satan's power would increase. . . . I saw the rapping delusion—what progress it was making, and that if it were possible it would deceive the very elect. . . . I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.' Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is conductor in the form of an angel of light. He has taken the world captive.'"—*Id.*, pp. 86-88.

It was only by revelation that the progress of this last-day delusion could have been pictured, when these messages were given. Since then the movement has spread like wildfire. It has permeated the Protestant churches. Preachers of the gospel have avowed their belief in the manifestation, have proclaimed its message from their pulpits. And Protestant clergymen have published their approval of these spirit revelations. Spirit communication has now become so common that it is no longer news; it is too commonplace.

#### *Last-Day Developments*

We have only to see these forces of evil unleashed, when the Spirit of God is withdrawn from the earth, to witness the mighty working of Satan in the last movements of earth.

"Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring

the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

"Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan 'works with all deceivableness of unrighteousness' to gain control of the children of men; and his deceptions will continually increase. . . .

"Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, 'Ye shall not surely die.' 'In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: 'I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' Except those who are

kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

"Saith the Lord God: 'Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.'"—*The Great Controversy*, pp. 560-562.

Today we see the stealthy tread of events toward the final great delusion which will take the world in its snare, and toward that day when God will arise and punish a generation of evildoers who received not the love of the truth, but had pleasure in unrighteousness. With the steady march of Christendom toward a full acceptance of spirit communion, which means communion with evil spirits, we can the more clearly see the urgency of the final solemn warning:

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2-4.

T. M. F.

## *The Judgment*

THERE is nothing more sure than the judgment. This fact is made plain in both the Old Testament and the New. Turning to Ecclesiastes 12:13, 14, we read: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In Matthew 12:36 are recorded the words of our Saviour Himself, confirming the statement of Solomon: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Again in Acts 12:30, 31 we have this testimony: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the

world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

#### *Preparation for the Judgment*

In Zephaniah 1:14-18 and 2:1-3 we have this solemn warning and soul-stirring exhortation: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their

flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Again, in Acts 24:25 we are told that as Paul, in his defense before the Roman governor, "reasoned of righteousness, temperance, and judgment to come, Felix trembled;" and well he might, for the power with which the apostle spoke was not his own, but that of the Divine Spirit.

Passing by other references to the judgment, we come at once to Revelation 14:7, words familiar to every Seventh-day Adventist: "Fear God and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Blot this text from the Scriptures and we are left without warrant for our existence as a people. Not only is there a judgment, but "the hour of His judgment is come." That is the message that in the providence of God began to be given to the world in 1844—almost ninety-two years ago!

#### *Much Confusion of Thought*

There has been much confusion of thought concerning the judgment of which the Bible speaks. In the Scriptures "day" does not always mean a period of twenty-four hours. That is the evident meaning in the first chapter of Genesis, for there it is said that "the evening and the morning were the first day," and so on throughout the whole of creation week: evidently a period of darkness followed by a like period of light constituted the day, just as it does now, always has, and always will, for thus it is written in Genesis 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

It is hazardous to put off repentance for even an hour; the present moment only is ours; the past is gone beyond recall; the future belongs to God alone; time is given to us only moment by moment. Of this James says: "Ye know not what shall be on

the morrow. . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that." James 4:14, 15.

#### *The Judgment in Session*

For many years, as a people we have believed that the first phase of the judgment is in session, that it began on the tenth day of the seventh month, in 1844, corresponding to the cleansing of the earthly sanctuary on the tenth day of the seventh month, Jewish time. That service in the earthly sanctuary was the type: the judgment described in Daniel 7:9-11 is the antitype. As in the type only those who had during the year brought sin offerings with confession, had any part in the service on the last day of the judicial year, so in the antitype only those who have at some time become candidates for eternal life by confession and putting away of sin can have a share in the service on the Day of Atonement; others are cut off from their people. So in the antitypical Day of Atonement only the names of those who have at some time become candidates for eternal life have any place in the service of the antitypical Day of Atonement, the blotting out, in the cleansing of the heavenly sanctuary, of the sins of the saved. This is the work that we believe is now being done in the heavenly sanctuary, where Christ Himself ministers as our High Priest.

We believe that the work of what for convenience we call the investigative judgment began with the dead almost ninety-two years ago. It

would seem, as indicated by portentous signs, that the time must be near when the cases of the living will be taken up. How many of us are ready for trial? The question comes home to the writer, and it should be carefully considered by every one, Am I ready?

But it may be said that we are not supposed to be ready until the event is about to burst upon us. This is not what Christ taught when on earth, nor can any support for such an idea be found in the Scriptures. Moreover to His own disciples the great Teacher Himself said:

"Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

The ideal Christian life is not one of sinning and repenting, but is one of daily victory. This does not mean that our lives are faultless; but it does mean that we put on the Lord Jesus Christ, and make no provision for the lusts of the flesh. Rom. 13:14. There is danger of doing this very thing against which the apostle voiced his warning, and then salving a reproving conscience by our activities in some phase of Christian endeavor. But what is this but seeking justification by our works?

Perilous times are upon us; let us then "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith."

C. P. B.

## *The Night When Nobody Slept*

ELIZABETH ROSSER

It was long, long ago, in King Pharaoh's land,  
When the Sphinx and the Pyramids rose from the sand,

And the Nile waters lazily crept,  
There came a night such as there never had been,  
And the Lord said one like it should no more be seen,—

'Twas the night when nobody slept.

For the Lord had commanded, "Let Israel go."

And though Pharaoh had promised that it should be so,

Yet his promises never were kept.  
Every sign was forgotten as soon as it passed;

So God sent one more, the tenth and the last,

In that night when nobody slept.

And all through the land, from the king on his throne,

To the maidservant sitting beside the millstone,

A fear-stricken vigil they kept.

For they knew that the word of the prophet was true,  
And the thing God had promised He surely would do,  
In that night when nobody slept.

And then, suddenly, silently, over the land,  
Unseen by the eye, and unfelt by the hand,

The wing of the death angel swept.  
Every household beheld its beloved first-born die,

And up toward heaven there rose a great cry,

In that night when nobody slept.

But with staff in the hand and with feet sandal-shod,

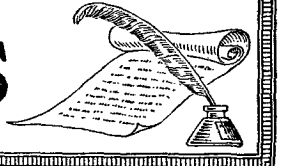
And with unleavened bread, at command of their God,

All Israel the Passover kept.  
And they took up their journey, with young and with old,

With cattle and sheep, and with silver and gold,

In that night when nobody slept.

# GENERAL ARTICLES



## *The Two Cups*

BY W. E. VIDETO

"BEHOLD, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again." Isa. 51:22. These words, it is true, were addressed directly to ancient Israel in a time of deep national distress, but I believe they convey a message to every sincere believer.

The Lord does not promise to remove every bitter thing from our cup: He does promise to save us from draining the dregs of the cup,—from the utter despair of the one from whom hope has departed. Paul wrote of some as those "having no hope, and without God in the world." Eph. 2:12.

An abiding hope is the heritage of the true Christian. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13. Since our God is "the God of hope" He brings hope into every heart in which He abides. He gives hope even when surroundings are dark. As the prophet Micah expresses it: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." "He shall bring me forth to the light, and I shall behold His righteousness." Micah 7:8, 9.

Christ drained our cup of its dregs when He drank the bitter cup in Gethsemane. When He prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt" (Matt. 26:39), He drank the bitter cup, that He might press to our lips the cup of blessing.

The psalmist was meditating upon God's goodness to him, when he exclaimed, "What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12. How can I, to some extent, compensate Him for what He has done for me? The psalmist's answer follows immediately, "I will take the cup of salvation, and call upon the name of the Lord." Verse 13.

The Lord has arranged to exchange cups with me. He drank the cup that was mine, and now He offers me the cup of salvation,—the

cup with the dregs taken out. The greatest favor I can do Him is to let Him do the work He longs to do for me. The cup of woe He drank to the very dregs; if I refuse to take the "cup of salvation," His sufferings for me will have been in vain.

King Ahaz of Judah had been a very wicked young ruler, but in his hour of danger and trouble, when hostile kings, threatened not only his

throne but his life, the Lord sent the prophet Isaiah to him with a most gracious assurance of pardon and deliverance. The young king declined all these favors and turned away from them. The prophet said to him: "Is it a small thing for you to weary men, but will ye weary my God also?" Isa. 7:13. It is grief and weariness to our heavenly Father that, after He has provided salvation at infinite cost, we refuse His priceless gift, and deny Him the privilege of saving us from a fearful death.

## *The Gospel of the Covenant*

### *III—The Abrahamic Covenant*

BY W. W. PRESCOTT

IN the eleventh chapter of Genesis we find a clear revelation of the essential spirit and purpose of Babylon: "They said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. "Let us build us a city!" City life is proper enough for a righteous people with a righteous king; but for a people in sin, to be scattered in the country and to live by the cultivation of the soil is better. This people chose a city. Why? Because they thought to attain their self-exaltation more fully by this means. The tower expressed the lofty spirit.

"Let us make us a name." This is the ambition of a proud people. Pride scorns the idea of dependence upon another. Pride seeks great things for itself, regardless of the welfare of others. Pride at its fullest ambition says, "I will make myself like the Most High." Pride discounts God in favor of self.

With such a background as this, we come to the twelfth chapter of Genesis and read God's message to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: . . . and in thee shall all the families of the earth be blessed." Gen. 12:1-3. "Get thee out," and "I will," and "I will," and

"in thee." Separation from all former connections and surroundings is the way of accepting the "I will" of God's covenant-promise. Next came the blessing of Melchizedek, "priest of God Most High" (Gen. 14:19), followed by the promise of a seed that should be like the stars for multitude, and later with the definite statement, after the birth of Isaac, "In Isaac shall thy seed be called." Gen. 21:12.

Then came the test of Abraham's faith in the call to offer up Isaac, an act which would to the natural mind nullify the promise just made. But Abraham's faith enabled him to hold fast to the "I will" which God had spoken, and in answer to such faith God provided a substitute offering, and then swore by Himself that He would add to, and surely fulfill, the previous "I wills:" "By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 22:16-18. Thus did the obedience of faith open the way for the fullness of blessing.

Now let us observe how these manifold promises are interpreted to us. First we find here the preaching of the gospel of righteousness by faith,

the eternal gospel of the covenant: "The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." Gal. 3:8. These promises are next designated as the covenant of redemption from sin: "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up His Servant, sent Him to bless you, in turning away every one of you from your iniquities." Acts 3:25, 26.

#### *Covenant Renewed to Isaac and Jacob*

This covenant was renewed to Isaac (Gen. 26:1-4), and later to Jacob (Gen. 28:12-14), and throughout the history of Israel became the foundation covenant upon which all the covenant-promises rested. When the descendants of Abraham were held in bondage and were grievously oppressed, "God remembered His covenant with Abraham, with Isaac, and with Jacob." Ex. 2:24. When Moses was distressed because Pharaoh gave no heed to his pleadings for the release of Israel, Jehovah declared to him: "I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant." Ex. 6:5. When the Israelites made and worshiped an idol after they had been miraculously delivered from Egypt, and Jehovah threatened them with utter destruction, Moses pleaded for them by reminding Him of the covenant: "Remember Abraham, Isaac, and Israel. . . . And Jehovah repented, of the evil which He said He would do unto His people." Ex. 32:13, 14.

When the people went astray, were punished for their iniquities, and repented, then Jehovah assured them, "Then will I remember My covenant with Jacob; and also My covenant with Isaac, and also My covenant with Abraham will I remember." Lev. 26:42. After the people had come to the border of the Promised Land, Moses reminded them of the covenant with Abraham, thus inspiring courage to enter the land: "Go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob." Deut. 1:8. (See Deut. 6:10; 9:5, 27; 29:13; 30:20; 34:4.) When Hazael, king of Syria, oppressed Israel in the reign of Jehoash, then "Jehovah was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast

He them from His presence as yet." 2 Kings 13:23.

Through the prophet Nathan, Jehovah conveyed a message of wondrous meaning to David: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. . . . And thy house and thy kingdom shall be made sure forever before thee; thy throne shall be established forever." 2 Sam. 7:12-16. Later David himself designated these promises as God's covenant with him, as one version reads: "For is not my house so with God; for He hath made with me an everlasting covenant, ordered in all things, and sure: for all my salvation, and all my desire, will He not make it to grow?" 2 Sam. 23:5. The covenant with David is simply a further develop-

ment of the covenant with Abraham, and therefore He in and through whom that covenant was fulfilled is designated as "Jesus Christ, the son of David, the son of Abraham." Matt. 1:1. As the Son of man, Jesus of Nazareth was a son of the covenant which God made with Abraham, born of the Spirit, as were the elect who were addressed by Peter in his second reported address after the ascension of the risen Saviour. (See Acts 3:25.)

In the Psalms there is repeated reference to God's remembrance of His covenant as the reason for His gracious dealings with His people: "He hath remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant." Ps. 105:8-10. "For He remembered His Holy

## The Desire of All Nations

### II—The Upholder

BY T. H. JEYS

"ALTHOUGH the works were finished from the foundation of the world" (Heb. 4:3), yet the same infinitely skillful One who spake the world into being and started it in its path around the sun, still guides the planet in its course and upholds all things by the word of His power. Heb. 1:3.

Some there are who imagine a conflict between science and revelation. But rightly understood, each justifies and corroborates the other. No quarrel is suggested between the two in saying that Omnipotent power is exercised in the upholding of all things. The scientist sometimes talks of gravitation, centripetal and centrifugal force, adhesion, cohesion, ductility, malleability; combustion, electricity, magnetism, attraction, repulsion, heat, cold, gases, liquids, solids, etc., as though these were properties and qualities inherent in matter, wholly independent of any other power. But not always. There are notable and shining examples of people of deep study and erudition, men who are careful and methodical thinkers, who clearly recognize the limitations of human philosophy, and who gladly accord to the great Creator the place He claims as the Maker and Upholder of all things.

And so when the scientist says "gravitation," the Christian recognizes that as the word applied to certain observed phenomena that have been wisely established by Him who upholds "all things by the word of His power." But he is careful to give to it its proper place and weight, and withholds from it any undeserved honor, as though the One who instituted gravitation might not, if He should choose, suspend its operation.

Indeed we have some examples of that kind, showing the superiority of the Lawmaker to the laws He has Himself established. Jesus led the disciples out as far as Bethany, and was there separated from them, and carried away into heaven. What power operated here? The same that still held the disciples to the earth. We call one gravitation. The other — is not named, but the devout Christian recognizes both as the power of Him who upholds all things. And it is so of every other manifestation of what men are pleased to call the "laws of nature," as though nature were some kind of entity having laws independent of the Author of nature.

We therefore conclude that His hand sustains, upholds, guides, and preserves all things. And when in His own good time He arises to shake terribly the earth (Isa. 2:19), no so-called laws of nature will by any means hinder Him from making the earth empty, waste, from turning it upside down, and scattering abroad the inhabitants thereof. Isa. 24:1.



Word, and Abraham His servant. And He brought forth His people with joy, and His chosen with singing." Ps. 105:42, 43. (See Ps. 106:45.)

When Israel was on the point of going into captivity on account of her sins, the weeping prophet, Jeremiah, pleaded the covenant in her behalf: "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory: remember, break not Thy covenant with us." Jer. 14:21. After the overthrow of Jerusalem, through the prophet of the captivity, Ezekiel, Jehovah declared His purpose to remember His covenant: "Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. . . . And I will establish My covenant with thee; and thou shalt know that I am Jehovah." Eze. 16:60-62.

Thus through all sacred history from the time of Abraham onward, the covenant with Abraham was in the mind of Jehovah, and His gracious dealings with His erring people were in fulfillment of the covenant made with them through their father in the flesh. Again and again He "remembered His covenant." Again and again this covenant was made the basis of a plea for compassion. Even though Israel did not remember, yet her spokesman dared to say to Jehovah, "Remember, break not Thy covenant with us," and the response was, "I will remember My covenant with thee." And so the chosen people were preserved through centuries of remarkable experiences.

#### *The Climax*

But now we come to the climax of all this history, the event toward which it had all been tending, the fulfillment of the central feature of the covenant with Abraham—the birth of the promised Seed. In view of the assurance given to her by the angel, that "that which is to be born shall be called holy, the Son of God" (Luke 1:35, R.V.), the virgin Mary, blessed among women, said: "My soul doth magnify the Lord. . . . He hath given help to Israel His servant, that He might remember mercy (as He spake unto our fathers) toward Abraham and his seed forever." Luke 1:46-55. Plainly, then, the covenant with Abraham involved the incarnation of the Son of God, the gift of God to provide mercy and help for a world in sin. With the God who covenanted with Abraham, time and space have no meaning, and the promised blessing was a reality through the sacrifice of the Lamb

"slain from the foundation of the world." Rev. 13:8. The covenant of grace is "an eternal covenant." The name of the promised deliverer is "I AM."

After the birth of John the Baptist, "his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people, and hath raised up a horn of salvation for us in the house of His servant David (as He spake by the mouth of His holy prophets that have been from old), salvation from our enemies, and from the hand of all that hate us; to show mercy towards our fathers, and to remember His holy covenant; the oath which He swore unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days." Luke 1:67-75. Here it is clear that Abraham and David are the outstanding figures in the covenant of redemption, based upon the everlasting covenant between the Father and the Son. Three names indicate the historical development of what was eternal in the mind of God. These names are Abraham, David, Jesus; and the birth of Jesus is the divine pledge for the fulfillment of all that was promised to Abraham and David—complete salvation in the everlasting kingdom promised to the son of David. This gives significance to the question which Jesus asked of the Pharisees: "What think ye of the Christ [the Messiah]? whose son is He?" Matt. 22:42. They knew that the Messiah for whom they were looking was the son of David, but they did not recognize that the true Messiah of the covenant would be both David's son and David's Lord, the Son of God; and so they rejected the Messiah of the covenant.

#### *The Crowning Messianic Blessing*

The central blessing of the covenant of redemption is revealed in these words: "I will take you to Me for a people, and I will be to you a God." Ex. 6:7. This assurance is repeated in the prophecy of the new covenant as announced by Jeremiah (Jer. 31:33), and quoted in the epistle to the Hebrews (Heb. 8:10) as the basis of the renewed fellowship between God and His people. "It is His abiding presence which constitutes the preeminent blessing of the new covenant which Jehovah makes with His people in the day of redemption: 'As for Me, this is My covenant with them, saith the Lord, My Spirit that is upon thee, and My

words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.' Isa. 59:21. The gift of the Spirit as an abiding presence in the heart of the individual is the crowning Messianic blessing. To precisely the same effect is the teaching of Ezekiel. The new heart and new spirit is one of the burdens of his message (Eze. 11:19; 18:31; 36:26); and these are the Messianic gifts of God to His people through the Spirit."—*"Biblical Doctrines," B. B. Warfield, p. 122.* (See Gal. 3:13, 14.)

The significance of this covenant relation between God and Israel, that they should be His people and He would be their God, is revealed in the following conversation between Jehovah and Moses: "Jehovah spake unto Moses, Go, get thee down; for thy people, whom thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: . . . now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them. . . . And Moses besought Jehovah his God, and said, Jehovah, why doth Thy wrath wax hot against Thy people, that Thou hast brought forth out of the land of Egypt with great power and with a mighty hand?" Ex. 32:7-11. Note carefully the language used. Jehovah said, "*Thy* people, whom *thou* broughtest up out of the land of Egypt," but Moses declined to accept any such responsibility, and turned the words back to Jehovah: "*Thy* people that *Thou* hast brought forth out of the land of Egypt." Here was a reference to the covenant with Abraham, followed by the direct appeal, "Remember Abraham, Isaac, and Israel" (verse 13), with the result that "Jehovah repented of the evil which He said He would do unto His people" (verse 14). "My people" and its equivalents "thy people" and "your people," together with "your God" and its equivalents "thy God" and "our God," constituted an appeal to the covenant with Abraham, and were so recognized.

In view of this fact it is instructive to observe the frequency with which one or the other of these terms was used after this conversation between Jehovah and Moses. In the book of Deuteronomy alone they occur between three hundred and four hundred times. And so was the God of Abraham reminded again and again of the gracious covenant of fellowship between Him and His people.

It seems hardly necessary to state that the idea of the covenant permeates the New Testament. I have already called attention to it in the Magnificat of Mary, in the Benedictus of Zacharias, and in the address of Peter. In the whole teaching of Jesus we find the gospel of the covenant, and this is crowned by His statement to His disciples when He instituted the Lord's supper and gave them the cup: "This is My blood of the covenant, which is poured out for many unto remission of sins." Matt. 26:28. The whole gospel finds its center here, for "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster."—*"Gospel Workers,"* p. 315. This keynote of the gospel is sounded throughout the New Testament, and is especially emphasized in the epistle to the Hebrews, where Jesus is set forth as the priest, the sacrifice, the mediator, and the surety of the "better covenant." In the last book of the Bible, the Revelation, the word "Lamb," referring to the sacrifice on Calvary, is used twenty-eight times, and as the closing vision of

"a new heaven and a new earth" was given to the beloved disciple, he "heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God." Rev. 21:3. Here we find that the same note of fellowship is struck which has been sounded throughout the Scriptures, the note of fellowship between God and believers provided for in the covenant of grace, as indicated by the words "His peoples" and "their God."

This necessarily brief touch upon some of the high points in the historical development of the covenant with Abraham indicates that down through the centuries "the eternal covenant" has been in force, that it has been found sufficient to meet all the spiritual needs of a trustful people, and that its complete realization will be experienced in the near future, when the new creation, the kingdom of righteousness, is gloriously established. Let us be ready for "that day."

mental powers when the creature is worshiped instead of the Creator. In the beginning God gave man complete dominion over all His works as far as this world is concerned. When men substitute something for worship in the place of God, they adopt something below themselves, and the trend of thought is downward. The mental, moral, and spiritual powers are weakened. Among other things, it engenders immorality and leads to degradation of the lowest type. Not so with the worship of the Creator. It results in spiritual elevation, upward looking, and yearning after excellence.

But what is the difference between a heathen idolater who bows down to idols of his own mechanical devising, and a Christian(?) idolater who sets up his idols in the secret domain of his heart? This class of worshipers exists in nearly all, if not all, religious organizations. Paul says that covetousness is idolatry, and the Spirit of prophecy declares that "covetousness, . . . love of money, and the love of the world, are all through the ranks of Sabbathkeepers." (See Colossians 3:5 and "Testimonies," Vol. I, p. 140.)

This startling condition of things calls for a close, critical self-examination by every member in the remnant church. It was covetousness that led Solomon, the wisest king that ever wielded a scepter, into idolatry of the darkest hue. It is said of him:

"He who in his early reign had displayed so much wisdom and sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom living children were offered as sacrifices."—*"Prophets and Kings,"* p. 57.

What a warning against this subtle sin that eats out the vitals of the soul. Think of a professed follower of Christ full of selfishness, really an idolater himself, trying to persuade a heathen to renounce his false worship and turn to the worship of the living God. It would be the blind leading the blind and both worshiping the instigator of idolatry.

This insidious sin creeps unconsciously into our hearts, and crops out in our lives in our dealings with our fellow men and in our contributions to the cause of God. But let us take courage and thank God from the depths of our hearts that there is a remedy for even this deceitful sin that creeps upon us unawares and threatens our eternal ruin. Through the grace of Christ it can be eradicated until not a vestige of it remains. But it will take most earnest prayer and diligent watchfulness, accompanied with cheerful giving, to starve

## Heathen Idolatry Versus Christian Idolatry

BY E. HILLIARD

OF course there is no such thing as a Christian idolater. The word "Christian" is here used in the popular sense. Satan is the instigator of all false doctrines and false worship. He counterfeits the true, and makes millions believe that their eternal salvation depends on receiving his doctrines and spurious modes of worship, no matter how unreasonable or unscriptural they are. His one objective is to destroy the souls of men. Anciently, parents sacrificed their children to the god Moloch, to reveal their faith and reverence for the god they worshiped, and to appease his fierce anger. It is through the avenues of false religions and the worship of false deities that Satan does his most deceptive, soul-destroying work.

When men forget God, it is astonishing to what unreasonable lengths they will go in their worship. The root of the matter is expressed by the apostle Paul in these words, "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Rom. 1:21, 22.

In India the most poisonous reptiles, such as the black cobra, are venerated. The cow is regarded as

sacred, held in high esteem, and worshiped. It is interesting to note how Mr. Gandhi, a leader among the Hindu people, proclaims his strong faith in the worship of the cow; and yet how sad that a man of his genius and ability can become so spiritually darkened as to worship "four-footed beasts." He says:

"That which distinguishes Hinduism from every other religion is cow protection. The worship of the cow is the Hindus' unique contribution to the evolution of humanitarianism. It is the practical application of the belief in the oneness, and therefore sacredness, of all life. The great doctrine of transmigration, or rebirth, is a direct consequence of that belief."—*"Mahatma Gandhi's Ideas,"* p. 360.

The Mohammedans do not so regard the animal. On the contrary, they slay it for food. This act in many cases has led to serious riots between these religious sects, and hundreds of lives have been sacrificed and many people have been crippled for life. Satan rejoices over such destructive, cruel work. Worship that leads into the depths of darkness, superstition, and destruction of human life is too sad for ridicule. The souls of the worshipers are too precious for anything but the deepest sympathy and pity.

Let us notice the effect upon the

it out of the heart and keep it out. It will be a fierce battle, a mighty struggle; but by unwavering faith we can become more than conquerors. And at last what a privilege is accorded the

victor. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

## Certainty and Constancy

BY STEEN RASMUSSEN

EVENTS occurring in our restless world tell in unmistakable terms that we are living in extraordinary times. Politically, nationally, socially, and otherwise, the world picture constantly changes. Uncertainty and instability are stamped upon the affairs of life.

Many old accepted standards are thrown to the winds. Laws and regulations are trampled underfoot. Friendship, peace, confidence, and good will, among nations as well as among individuals, vacillate. Suspicion, hatred, and fear grow at an alarming pace.

While strenuous efforts are being made by nations all over the world to stabilize conditions in the business world, yet markets continue to break, and uncertainty increases. In spite of all well-directed and well-intended efforts to obviate panic and internal trouble, and to relieve poverty and distress, unemployment continues, revolutions become daily happenings, and difficulties multiply.

Unstable as conditions may be, yet God remains the same. While wealth and property change hands, while rulers are dethroned and kingdoms vanish, God continues His reign of love and grace uninterrupted. In His dealings with nations and individuals there is certainty and

constancy. His Guidebook of truth clearly shows that world happenings are but a fulfillment of the certainty of the prophetic word. We do well to reflect thoughtfully on the assurance, "We have also a more sure word of prophecy."

In prefacing his Gospel, Luke writes, "That thou mightest know the certainty of those things, wherein thou hast been instructed." The times do indeed demand that the servants of God know the certainty of the advent message, and with confidence preach present truth. Humanity's greatest need at the present moment is the stability of the truth and power contained in the word of God. Mankind needs to be confronted with an unselfish love, to feel the strength of an unwavering faith which, unlike the thermometer, will not be affected by heat or cold, prosperity or adversity.

Through much tribulation, we shall enter the kingdom of God. Now God's children must be certain of their faith, be constant in prayer, diligent in the study of the word, fervent in faith, in love, in devotion, in loyalty, in sacrifice, and in whole-hearted service for the Master. Let us therefore watch and be sober, knowing that "He that shall come will come, and will not tarry."

world-wide field. I know that it is through earnest toil on their part, through self-denial and sacrifice, that they support the work of God. The Master recognizes their labor of love. He honors the spirit they manifest. He counts them collaborators with Himself in the great work of redemption. And our believers may recognize rightly and properly that in giving to the cause of Christ they are laying up treasure in heaven. Investment in this world, if not dedicated to the work and service of God, will be consumed in the fires of the last day. Hence every believer should bring his possessions of every kind as a willing offering to the Lord to be used in His work, as the Spirit of the Lord shall direct.

### "Sell That Ye Have"

In whatever business we are engaged, we must remember always the injunction of the Scriptures: "Sell that ye have, and give alms." Eventually, all we possess must be placed on the altar. As to when we should dispose of our properties and place the proceeds thereof in the treasury of God, each individual must decide for himself. The Spirit of the Lord may lead one to do it today and another tomorrow, and still another next year.

We expect, in the closing days of this work, the Pentecostal outpouring of the Holy Spirit. That Pentecostal outpouring must be preceded by the Pentecostal spirit of consecration. The early disciples counted not their possessions as their own. Their hearts, their lives, their property, were dedicated to the struggling gospel cause, and they disposed of their earthly goods as the Spirit of God impressed their hearts and guided in their decisions. And the Lord is willing and ready today to guide every believer in a similar way. If there be first a willing mind, a converted heart, the spirit of complete surrender, the consecration of the life and of every possession to Christ the Lord, He will not leave His children in darkness as to the disposition of their property.

The guidance of that Spirit will never lead them to will their property to godless relatives to be used for worldly pursuits or objectives. It will lead them in the days of health and mental vigor, to make such disposition of property by annuity, trust deed, or will as shall ensure its use in the cause of God and for the spread of the gospel message.

May God enable each one of us to seek for heavenly wisdom and to follow the guidance of the Holy Spirit in our financial as well as our spiritual affairs.

## The Use of Money

(Continued from page 2)

ference backing them, the enterprise could be made an assured success. But the General Conference has recognized that it was invested on the part of our church people with no such authority, that to do this would be for the conference to overstep its proper bounds and to become a party to transactions which it was never created to promote. The General Conference has always held and holds today that it has no right either to lend money or to give its moral support and backing to private investment, no matter how honorable the investor or how safe and secure the enterprise.

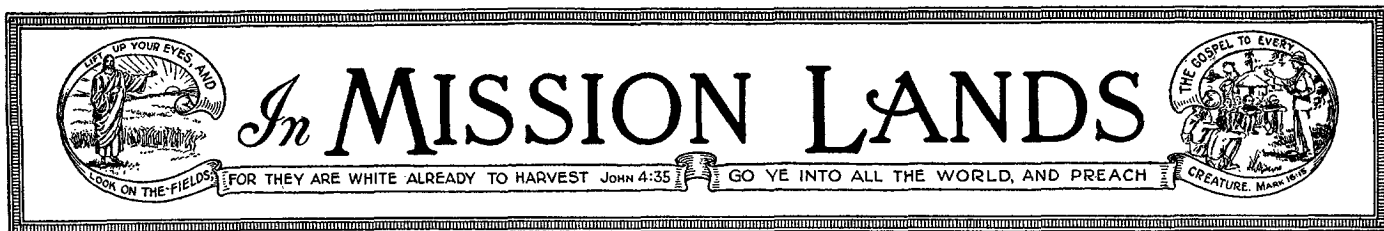
In taking this position, however, both the General Conference and our other organizations sustain no in-

imical relation to investments on the part of our brethren and sisters. They feel to encourage such investments in safe and worth-while enterprises.

Our organizations very naturally desire the prosperity of our church membership, because they recognize that the support of our world-wide work depends in large measure upon the financial success of that membership.

It seems best to make a statement of this kind in order that all of our readers may understand these relationships which exist between our organized work and the individual members of the church.

I thank God for our faithful brethren and sisters throughout the



## After Twenty Years

BY R. B. THURBER

TWENTY years is a short time in the history of the working out of God's purpose in the world. But twenty years is a long time in the history of a movement which must start and finish its work within the lifetime of a man. I have had the unique experience of serving for a period in the mission field in that part of the Indian Empire called Burma, being compelled to go home to America, and, after twenty years, returning to India for another period of service.

For ponderous and conservative India, twenty years is a short time for any radical or noticeable changes to come. What changes have I noted after an absence of a score of years? I have waited before expressing my impressions concerning these changes till I could consolidate my position and look around a bit. But there has been no lack of startling impressions from the very moment of my arrival.

India, at least in and near its great city centers, is rapidly being modernized. And this modernization is penetrating to a greater or less degree into the utmost corners of the land. Phonographs—and over large sections, radios—are being placed in many villages. And through their instrumentality any vital message or entertaining program is carried to village groups gathered in the evenings. A very large part of India is illiterate; but the people do not have to be literate to get such messages. Modern science and machinery are hurdling formal education as a medium of communication and are reaching the ignorant and uneducated with facts that appeal. Thus a sky-high wall that was well-nigh unscalable twenty years ago is being battered down.

We rode the one hundred twenty miles from Bombay to Poona in a luxurious, articulated, electric train which attains the speed of seventy and even eighty miles an hour on the level. (Such a train is out of the missionary class, but we wanted to get the feel of things in India moving "like lightning.") Indian trains are not all like that, by any

means; but even "missionary first" (third class, when there is no fourth) is improved over years ago. Buildings, factories, power plants, irrigation, business activity, educational facilities—all show the remarkable material progress the modern march of time has afforded this land.

The degrading aspects of caste (it has some redeeming aspects), that mainstay of Hinduism, are being broken off by the incessant pounding from within of caste-man M. K. Gandhi, the "Great Soul," and of Doctor Ambedkar, hero-apostle of the "Untouchables." Great masses of the fifty million outcastes are apparently about to break from Hinduism. And they will move in masses if they move at all. What this will mean to a Christianity which requires individual heart conversion is problematical. One thing is sure: the firmly entrenched, age-old religions are being seriously threatened, and their alarm is evidenced by the many counterreforms being started.

There are those who say that India's reforms have come wholly as the result of the agitation of men like Mahatma Gandhi and the leaders of the political Congress Party. But the God of heaven sees that Christian missions, fostered by the thousands of faithful, self-sacrificing men and women who have lived and died for India, are at last coming into their own. And since they who sow will reap, the harvest for Christianity is sure to be plentiful, compared with the scattered grain that has been gleaned thus far. Mighty forces which we do not comprehend are working strenuously to ripen the harvest of Hindustan. And God will wield the sickle for weal or woe.

The matter of most vital concern to us is that our work has kept pace with the political, economic, and social progress of this great empire. The informative and stirring report from this field given at the General Conference session revealed what has been done here; but it revealed more poignantly the gigantic task that yet lies before us. We rejoice to see the field work adequately organized, though it is inadequately manned at

present, and the workers courageous and determined. Unlike conditions a score of years ago, mission homes are nearly all mission owned, and are homelike and healthful.

Schools and health institutions have been multiplied by five and ten, and are comparatively well staffed. Our publishing house and its representatives in the field are doing a remarkably extensive work with message literature. We have tongue-gifted men and printed pages in every language of consequence. Our Indian workers are a devoted group. In short, we have the foundation and framework for a far greater work than has been accomplished so far.

But we are a drop in the waterpot of such a vast population; and, as usual in such situations, with the harvest field great and the laborers few, a man is doing the work of two or three—and breaking under the load.

Wise plans, valiant efforts, and much money have been given to India. Though at times it seems to us that we are dipping the sea with a pail, there is no ceasing of endeavor. We long for the time to come when great results will be as manifest here as they have been in some other fields, for that day when Southern Asia will no longer be the baby division. This virile fifth of the world's inhabitants must contain many a hidden child of God. May He lead us to them quickly!

More men, more means, more Spirit-filled hearts,—these are what we need. Let the homelands take care of the first two for us, and we pledge ourselves to be faithful in the last. The light is breaking over India, happy omen of a finished work. We are in the thick of things, heart and soul, in this gloriously perilous country, till God's task and ours is fulfilled.



THROUGH sincere prayer, your soul is brought into connection with the mind of the Infinite. You may have no remarkable evidence at the time that the face of your Redeemer is bending over you in compassion and love; but this is even so. You may not feel His visible touch, but His hand is upon you in love and pitying tenderness.—"Testimonies," Vol. III, p. 323.

## Lay Evangelism in Hweih sien, China

BY SHEN KIEN-PAN

LAST year, in September, we baptized eight new members at Hweih sien. These people are most earnest. After their baptism they have continued to make a study of the message and our church work. Thus they have learned of the progress of God's work in China and in all the earth. This has created a desire in their hearts to hold a series of meetings in their own city.

These brethren are merchants and farmers, and are all busy men. But they planned to make the most of the New Year vacation. Getting in touch with the district evangelist and the mission director, they secured a supply of tracts, posters, banners, and like materials. They borrowed the mission tent and put it up at the edge of the city. Thus with the co-operation of the district leader and the mission director, this layman's evangelistic effort was launched on January 26, 1936. Ten of the brethren had a part in the preaching work. The meetings began at ten o'clock each morning and continued till five o'clock in the afternoon without interruption. They had arranged their program carefully, and as soon as one had finished, another took his place, with perfect harmony, even as the three angels' messages blend into one.

Some of the brethren spoke but once or twice a day, but others as many as four or five times. So every day at least twenty sermons were preached—over 200 sermons during the ten-day holiday. And they distributed over 1,000 pieces of our literature. Of course, some of those who visited the tent took just one look, and then passed on. Others would stay for a short time, and then leave. But there were more than twenty who were deeply interested and came from first to last. A record of the attendance was kept, and daily there was an attendance of from 400 to 600 who heard the gospel message. This is the greatest thing that has happened in the city of Hweih sien during the last ten years.

Perhaps the most interesting thing about the effort was the experience of Elder Woo Fah-ih. As a Sabbath-keeper and tithepayer he has long been an example to the church. Last year he was sick for a time, nearly unto death. He is seventy-four years old. Because the Lord spared his life, he decided that he would do better than the nine lepers, and would spend the rest of his days in

God's service and in witnessing for Jesus. He lived ten miles from the tent, but every day he walked into the city and was present all day at

the effort. He did his part of the preaching; even though his voice was not so strong as the voices of his younger brethren, his words carried power, even as the words of Jesus, and struck conviction to men's hearts, even as did the preaching of the apostles of old.

## Congo Union Training School

BY O. U. GIDDINGS

WHEN thirty-two native students received certificates as teacher-evangelists from the Seminaire Adventiste du Congo, at Gitwe last week, another milestone in the progress of the work in this union was passed. Five students formerly completed the training course at Katanga Mission, Elisabethville, four of whom are regularly employed in our work; but this is the first class to graduate at the permanent location of the training school at Gitwe.

The first exercise of the series was the program arranged by the students themselves, in which those from the various sections of the union expressed their hopes for the future of the soulsaving work in their respective countries, as well as their appreciation of the gifts of friends in America and other countries, which have made training schools possible. The normal director, A. Siepman, gave the commencement address. W. R. Vail, principal, and acting station director during the furlough of R. L. Jones, gave the consecration sermon. The writer spoke at the Sabbath morning service to an audience of about 5,000 who had come from a small section of the Gitwe territory, all within a walking distance of two and one-half

hours. Several members of the graduating class brought companies of people not of our faith to this service. At the close of the meeting, twenty-seven from among those companies, in the presence of that great multitude, publicly acknowledged Jesus as their hope of salvation, and definitely joined the baptismal class. One of the number was a former chief, another a very influential man among the people of his section.

Judged by the standards of the world, these graduates have a meager education, but many of them have already proved themselves soul winners. Our hearts rejoice as we see these prospective native leaders going back to labor among their people. It is upon these and future graduates that we must depend so largely to shepherd the thousands who are turning from heathenism, and to preach the message of salvation in this vast section of Central Africa, the Belgian Congo.



THE Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks and bars.—H. W. Beecher.



Evangelistic Group at Hweih sien, China



Conducted by Promise Kloss

## Education of the Preschool Child\*

BY AGNES LEWIS CAVINESS

DEAR FRIENDS: I am asked to speak to you this afternoon on the subject, "The Education of the Preschool Child." You have already heard so much that is important and immensely valuable, and you have so much yet to hear that is equally important and equally valuable, that I should hesitate to stand before you and ask your attention during this hour, were I not sure that the issue of which I am to speak takes precedence in importance over every other matter that may be considered during our convocation.

Before the formal education of the schoolroom, before the medical work, before foreign missions, before sound methods of salesmanship in the colporteur work, and before public evangelism, comes the home education of the little, little child. Upon it depends the success of every one of these phases of activity. Upon no subject has the church had more vital and straightforward instruction than upon the home and its place in the life and endeavor of the church. Where will you find your successful teachers, preachers, physicians, and business executives, if the home fails the child the first seven years of his life? And unless we awake to our duty in this matter, and fulfill it reverently and intelligently, then all the magnificent program of benevolent individual and institutional endeavor must fail of its objectives.

Of what, then, does the education of the preschool child consist, and how may it be accomplished?

I have good friends who are experts in primary education, and by some of them I have been told that they experience no greater depression nor trepidation than when confronted by a new pupil who comes from a home where the parents attempt to teach their children at home before they send them to school. And so I should have no enthusiasm in this phase of the subject. Yet we all know mothers who have success-

fully carried their children through all the common branches of study. And so I hasten to assure you that to my mind whether or not the child learns such extraneous bits of information as "readin', ritin', and 'rithmetic" at home before he begins his school life is a matter of small importance.

### Social Adjustment

The main business of the home during the preschool years is to train the individual for life in a world of other human beings. For what he is at seven he is likely to be all his life. Training human beings to work and play together for actual benefit is social adjustment—that which makes a person a valuable citizen in this world. According to Dr. Alfred Adler, the mother is most responsible for this social adjustment. Unless she is careful she may turn the child's attention, interest, and affection all in toward herself, whereas, the child's interests should, as he grows, spread in all directions to people and things outside himself.

To my mind this social adjustment consists of the establishment of certain fundamental attitudes toward life, and the formation of certain basic habits of conduct. If the home does its work well in helping the child to acquire these attitudes and to form these habits, our noble army of teachers may build gladly and strongly upon a sure foundation. If the home fails, the whole structure that follows is unstable, and all further education must be corrective.

Helping a child to learn to live sanely, forcefully, and gladly in this world, neither forced by fear, beaten by punishment, puffed up by praise, nor bought by bribery,—this is our business, parents, and we have no greater.

### Teaching Obedience

Our world is a world of law—in-avoidable, inexorable law; and into this world comes the child. He has no idea about law. He does not know that cause produces effect; that life demands obedience to law in count-

less ways. The kindest thing we can do for this child is to teach him, as rapidly as he can receive it, that obedience to just laws, to legitimate authority, is the key that opens the door to all well-being. The cruelest, most thoughtless thing we can do is to create for him an unreal world, a world wherein he is master, and in which he has only to express his desire for everything to submit to him. Let him experience only for a little while that screaming brings what he wants, and you have a small tyrant who screams that his world may dance. If we permit him to grow even into early childhood thinking that his whim may be substituted for legitimate authority, we have helped him to a conviction that it may take him all his life to unlearn—but unlearn it he must if he is ever to live successfully with his fellow men.

Most people know from experience that the most disagreeable companion one can have is a child who has grown from babyhood in an attitude of revolt against law and order. The corollary to this truth is that the undisciplined child is about the unhappiest mortal on God's earth. As a rule, parents have no idea of spoiling their children. They intend for the child to "mind," and if you should ask them what they mean by "mind," they will probably say they intend for him "to do as they say." The difficulty is that often the parent is governed by whim and caprice quite as much as the child.

Many people have an idea that obedience is to be expected only of children, that grownups do as they like. In a home where such an idea prevails, the child longs to grow up quickly so he may escape the burden of the law. But if we are humbly striving to please God, and are not too proud to own that we sometimes find it difficult to do right, but that we do try and keep on trying, then the child will grow up filled with respect for the law which helps him succeed in life as his parents are succeeding.

So our first aim with the little child is to establish the habit of prompt, cheerful obedience in customary matters. This habit is the most important virtue of childhood.

\* Address at the Parents' Meeting, General Conference, San Francisco.

We cannot begin too early to help him acquire it. He who has learned very early to accept "No" as "No" has gone far on the road of character. To the child of three, all commands are still new and unaccustomed, unexpected. In cases of emergency he must be taken up bodily. But if at three he has already learned to bend his parents' will to his own, it bodes no easy road for his future. Let him grow to be eight or ten without recognizing and accepting the voice of authority, and the habit of lawlessness is already fixed. Even corporal punishment is late then.

#### *The Sin of Inconsistency*

Our greatest sin against the child is inconsistency. We yell at him to keep still. We ignore his rights as an individual, and spank him if he uses that which is ours.

Small Thomas is building on the dining-room rug with pasteboard boxes and string; you come along with the broom and sweep the "rub-bish" into the fire. Thomas flies into a rage. He is furious, and you punish him for bad temper. But you are to blame for his fault. You disregarded property rights. You took that which was his and did as you would with it. Then, too, you broke down his confidence in your judgment; for that which he had valued you considered worthless.

Obedience is important, not because the child is ours and we have authority over him, but because his whole success and happiness depend on his obedience to the laws of nature and the laws of God. It costs something to have an obedient child. It costs us self-denial and self-control and stability of purpose. We have to know what the right course is and be able to follow it whether we like it or not. We often fail because we ourselves have never emerged from the nursery. Do you find it hard to give up your own way? Are you too sensitive to bear honest criticism? Do you lose your temper? Are you willful and changeable and capricious? Are you hard to live with? Then shall you expect your child to accomplish what you can only struggle to accomplish?

If we knew that by jumping up and down and screaming we could change the world and get what we liked, who among us would not begin today? Children are not stupid. We say, "Oh, he is too little to understand." He is too little to understand abstract reasoning, but not too young to understand results, nor to connect a certain course of action with certain definite results. He has a right to learn from our dealings

with him that willing, cheerful obedience pays, and that insurrection never pays—not once.

Every one who has to do with people,—teachers, preachers, doctors, supervisors, and business executives,—has to handle persons who have never learned to accept legitimate authority. A refractory student, a stubborn church member, a patient who

refuses to obey orders, an employee who will not be directed,—every one of these is here today because away back twenty, thirty, forty years ago somebody let a little child grow up thinking he could do just as he pleased, in our world. It is not my world, nor your world, nor his—but our world!

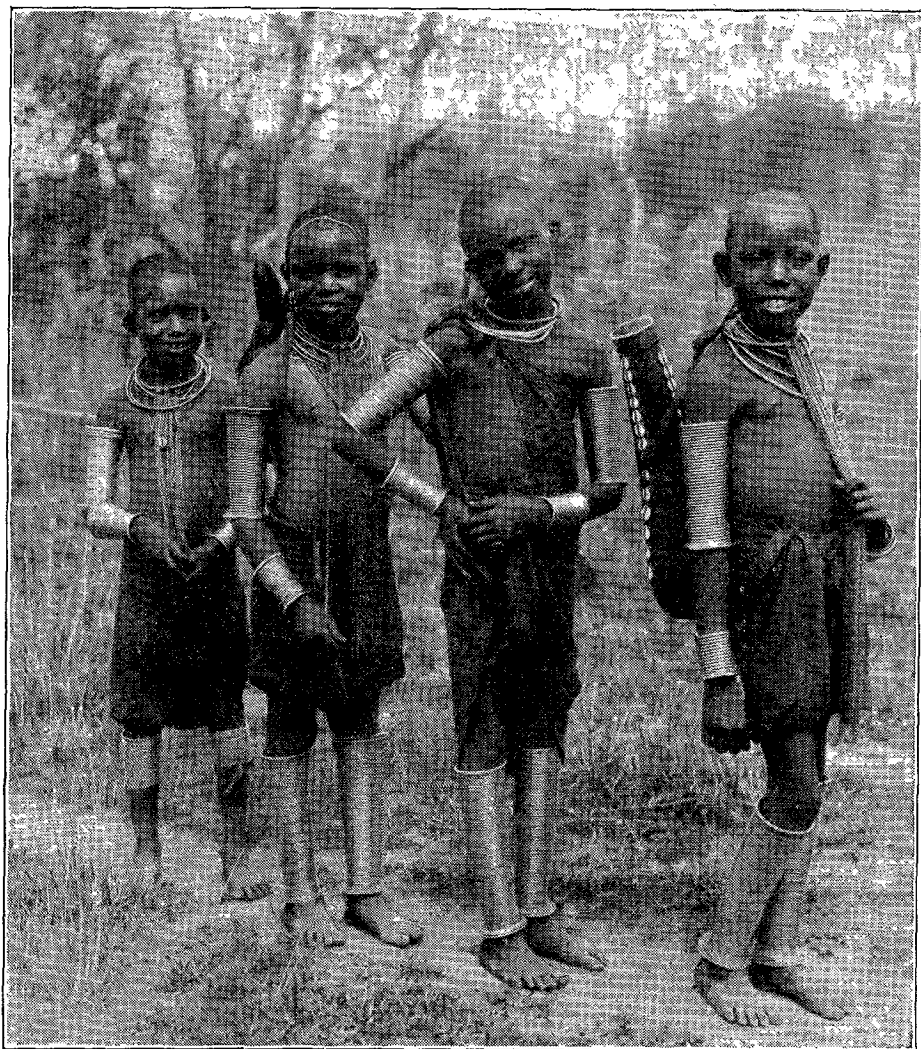
*(To be continued)*

## Character

To engage in the performance of home duties without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do, without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from

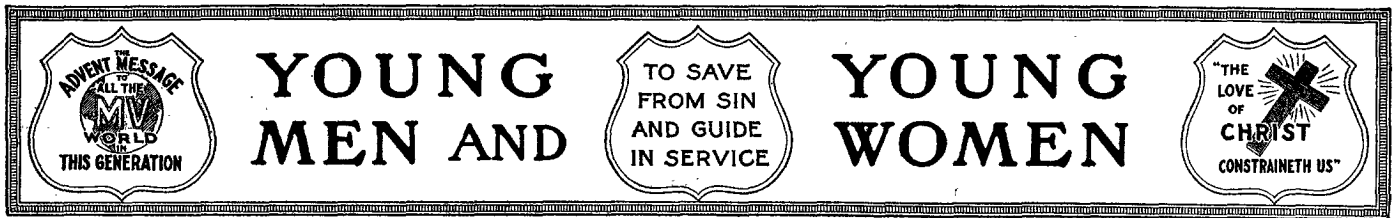
its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—*Punshon.*

THE saints are the sinners who keep on trying.—*Robert Louis Stevenson.*



U. & U., N.Y.

Jolly Little Masai Maidens of Kenya Colony, Gorgeously Adorned With Brass Wire, Going to Market to Sell Milk, Which They Carry on Their Back



## *The High Character of Our Work*

*Chapel Talk to Review and Herald Workers*

*Monday Morning, March 2, 1936*

BY W. P. ELLIOTT, *General Manager*

You will remember that two weeks ago we traced very briefly the beginnings of this institution and God's dealings with it through the years that have intervened between then and now. I tried to bring to you the thought at that time that I believe is very essential to our success; that is, the thought that unless we cooperate with God's designs for this place in God's way, we shall fail. The greatest question isn't a question of how much literature we can publish. The greatest question, in my mind, is, Are we workers together with God? Are we meeting His plan for this institution?

I know of no better place to go to get God's plan for this institution than to the things which He Himself has said about it. So this morning I want to return to the thought that we are greatly privileged of Heaven to be workers together here in the Review and Herald. And counting it a privilege, we will be very anxious to find God's way and to walk in it, I know. I am going to read from the "Testimonies" on this point to emphasize that truth: "There are many who recognize no distinction between a common business enterprise, as a workshop, factory, or cornfield, and an institution established especially to advance the interests of the cause of God." I want to pause here just a minute to say to you workers that I am not reading this for you alone, thinking that I have it all and know it all, and that I am without reproach. I don't want you to cherish that idea in your mind for a minute. I am reading this for all of us, for I feel the need of it. I am anxious to fill my place in this institution as God would have me fill it, and I know that you feel the same way about your work. We are seeking together the things that have a bearing upon our experiences as a body; not upon you alone, but upon us all together, and what I read I take home to my own heart.

Perhaps I should add that much

has been written to instruct those who are in charge of the work to consider with the greatest generosity and tenderness the workers who work with them and under their direction. Now I believe that if I fail in that respect, I shall fail very badly indeed. I am anxious that in this plant the working conditions shall be such that they can win Heaven's approval, and for which I shall have no shame in the day when I must meet my Saviour. So I want you to know that I am not reading this to you, thinking that I have attained and have no need—I am reading this to all of us.

"There are many who recognize no distinction between a common business enterprise, as a workshop, factory, or cornfield, and an institution established especially to advance the interests of the cause of God. But the same distinction exists that in ancient times God placed between the sacred and the common, the holy and the profane. This distinction He desires every worker in our institution to discern and appreciate. Those who occupy a position in our publishing houses are highly honored. A sacred charge is upon them. They are called to be workers together with God. They should appreciate the opportunity of so close connection with the heavenly instrumentalities, and should feel that they are highly privileged in being permitted to give to the Lord's institution their ability, their service, and their unwearying vigilance. They should have a vigorous purpose, a lofty aspiration, a zeal to make the publishing house just what God desires it to be,—a light in the world, a faithful witness for Him, a memorial of the Sabbath of the fourth commandment."

### *Two Important Considerations*

Now, how are we going to make our work pleasing in the sight of heaven? I think there are two things that must be given consideration. First, there must be the lives of the workers themselves, their conduct at their work, the manner in which they relate themselves to one another and to the main objective of this house. Then I think there must be the quality of their work. I believe the Review and Herald should be known as a house of good craftsmanship. Nothing slovenly should go out of

this place. Before the morning is over, I am going to bring to you the instruction we have received in that regard. We cannot honor God by slovenly work. We must give God perfect work so far as humanly we are able, and with His blessing we can do far better than we sometimes think it possible to do.

"All the ability that can be connected with the institution, through disinterested effort, should be brought in to make it a success, a living, working agent for God. Consecrated workers who possess talents and influence are the ones whom the publishing houses need. Every worker will be tested as to whether he is laboring for the advancement of the Lord's institution or to serve his own interests."

That, to me, is a very important statement. Every one of us is to be put to the test as to whether we are serving the Lord's institution or serving our own interests in this place. If we are here merely to have a job, to draw a salary, to provide for the family, and our chief interest lies there, I want to tell you, fellow workers, we are missing the mark! If we would be unwilling to go on with this institution with restricted income and restricted opportunities for our families, we have underestimated the importance of our work.

Our first interest in being here should be the interests of this institution. It may not appear to you important to emphasize that point here, but really when we check over our mistakes we will be surprised to know how many of them are the result of a lack of real interest on our part.

### *The Work of Garcia*

I suppose you have all read Hubbard's "A Message to Garcia," in which he brings out that memorable little experience in the history of the Spanish-American War when McKinley had to get a message at once to Garcia, leader of the rebels in Cuba. Some one said to him, "There's a man by the name of Rowan who will find Garcia for you." Rowan was sent for and given a letter to be delivered to Garcia. He took the message, sealed it in an oilskin container, strapped it around his neck, and in four days landed by night on the coast of Cuba from an open boat, disappeared into the jungle, and for three weeks he traveled that country until he found Garcia, delivered the



message, and come out on the other side of the island.

Now Hubbard makes a great lesson out of that. Many workers today are so disinterested that it is hard to find men like Rowan who will get a thing through somehow, no matter what the difficulty. He illustrates it in this way—these are not my words, they are Elbert Hubbard's:

"Slipshod assistance, foolish inattention, dowdy indifference, and halfhearted work seem the rule; and no man succeeds unless by hook or crook or threat he forces or bribes other men to assist him."

He says,

"You, reader, put this matter to a test. You are sitting now in your office; six clerks are within call. Summon any one and make this request: 'Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio.' Will the clerk quietly say, 'Yes, sir,' and go do the task? On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions: Who was he? Which encyclopedia? Where is the encyclopedia? Was I hired for that? Don't you mean Bismarck? What's the matter with Charlie doing it? Is he dead? Is there any hurry? Shan't I bring you the book and let you look it up yourself? What do you want to know for? And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him to find Garcia—and then come back and tell you there is no such man."

#### *A Concrete Illustration*

That's only an illustration, and I am not bringing it to you as a concrete example or criticism of our plant, but I tell you there is danger right here of any one of us becoming disinterested in our work to that very extent. God wants men who will grasp the facts and find the solution to the problem regardless. Some one here is assigned a hard task. Is he going to escape his responsibility by coming to me and saying, "Brother Elliott, how are we going to do this?" I will probably tell him to go back and find a way to do it. I don't know anything else to tell him. It is not for me to carry his load and mine too. It is for each of us to find a way to solve his problem. As workers we are under that kind of responsibility. We mustn't simply shove it aside by asking our superiors. Our interest will be shown by our ability to overcome the difficulties that confront us day by day. I hope that somehow when the test comes to me as to whether I am laboring for the advancement of the Lord's institution or my own interests, I may pass examination

creditably. Don't you wish that for yourself? I am sure you all do.

Now I want to bring to you from the same chapter of the "Testimonies" another thought on this question of interest. It says:

"The machinery may be run by men who are skillful in its management; but how easy it would be to leave one little screw, one little part of the machinery, out of order. . . . In every room in the publishing house where work is done, there is a witness taking note of the spirit in which it is performed, and marking the fidelity and unselfishness revealed. . . .

"The employees in the publishing house should feel that as workers together with God they have a part to act in guarding His institution. They should be faithful guardians of its interests in every line, seeking to shield it, not only from loss and disaster, but from all that could profane or contaminate. Never through act of theirs should its fair fame be tarnished, even by the breath of careless criticism or censure. God's institutions should be regarded by them as a holy trust, to be guarded as jealously as the ark was guarded by ancient Israel."

Isn't that a remarkable statement?—"to be guarded as jealously as the ark was guarded by ancient Israel." The machinery, the equipment, the fair name of this institution, and all that it stands for, are to be guarded as carefully as the ark was guarded.

#### *The Quality of Our Work*

Regarding the quality of our work we are told:

"In all our work, even in mechanical lines, God desires that the perfection of His character shall appear. The exactness, skill, tact, wisdom, and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service."

You know, that means a lot to me. I want to say to you this morning that somehow I believe God will help us to realize that. I want to realize it with all my heart. These machines, the operation of them, the printing we do, must bear an expression of the character of God. "In all our work" (this is about the publishing house), "even in mechanical lines, God desires that the perfection of His character shall appear. The exactness, skill, tact, wisdom, and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service."

You know, I have been in Adventist homes where people seemed to take a sort of pleasure, seemed to count it a sort of virtue, to have rickety furniture, and things out of repair, as though there were something about that which gave evidence

of real fidelity to the advent cause. I have never believed that. I don't believe it this morning.

I remember that when I went to work as an oiler in the city of Chicago, I learned some very valuable lessons of that nature. Our engines were large, and the task of keeping them clean and well oiled was a real one. Many an oiler I have heard complain when the engineer said, "We must have the brass a little brighter, we must have the enamel a little shinier." We had to keep the enamel work and framework as bright as the pans in your kitchen. What was all that for? It pays to keep things looking well. I have heard many an oiler grumble about fussiness, but I have never heard an oiler grumble when an inspector stopped at his engine and said to him, "That's a fine piece of work." I have never heard an oiler say then, "It doesn't pay to spend so much time keeping things clean."

#### *Development of Character*

It is said that in those days the Pullman Company in the city of Chicago had their engine room covered with heavy carpet which led right up to the base of the engines. One might say, "That's foolish, Elder Elliott. That's a waste of money." Do you know why the Pullman Company would do that? It was to develop character in their employees. It spelled character in the whole plant. In an engine room where oil could be found in abundance, every engine was as shiny as the pots and pans in your kitchens, and there wasn't any oil on the floors. As soon as any oil was dropped on the floor it was cleaned up immediately.

We don't need carpets on our floors here, but we do need some more careful attention to the machinery. I believe if I were placed in charge of one of these machines, whether it were a press or a folder, the training I received in those days would make me clean that thing up until it would shine. Sometimes we may think a machine isn't oiled unless the oil is dripping down on it and running all over it. A man who is trained in oiling machinery would know that such a machine wasn't properly cared for, for he carries a can of oil in one hand and a piece of waste in the other. You may say, "Well, that machine will print as well with the oil on the outside as it will if the oil is cleaned off. Granted. But it will build character in any man who will take care of a machine and keep it clean and bright. It will place a stamp upon the workmanship of the entire house. It will make the house

*(Continued on page 20)*

# The WORLD-WIDE FIELD

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

## The General Conference Advanced Bible School

BY J. N. ANDERSON

It has been my privilege to attend the General Conference Advanced Bible school the present season during the first term of five weeks, from June 15 to July 17. This is the third successive summer this institution has carried on at Angwin, California. The surroundings are not only favorable, but are decidedly conducive to school life and intellectual effort.

I came here definitely for study, and carried full work, two courses,—Systematic Theology and History of the Medieval Church from 600 to 1300 A.D. Since the period of this school session was cut short two weeks, on account of the General Conference at San Francisco, the work has been marked by rather intensive effort. I have never worked harder in school, and from all I have heard from others, my experience must have been typical of that of all present.

The total enrollment for the first term was 86; this has increased to 93 at the beginning the second term. It is considerably in excess of the enrollment of either of the two previous years. The General Conference session drew many of our missionaries to the homeland on furlough, and a number of these improved the opportunity to attend the Bible School. Sixty-three came from seven unions in North America, and the remaining thirty from eight world divisions, making the school decidedly cosmopolitan.

The various occupations represented by students are indicated by the following classification:

Senior and junior college teachers	21
Nurses'-training-school teachers	3
Academy teachers	23
Preachers	23
Editors	3
Secretaries	1
Students from colleges	11
Total	93

This school, it seems very clear, was born of a very serious conviction that the denomination stands in need of just such work as is being done by it. We have a world task; we have been commissioned to the end

of time by our Lord and Master Himself. We now stand face to face as never before with this great enterprise, the carrying of God's message to all mankind. On the other hand, as never before in our denominational history, the mantle of a fuller maturity has fallen upon us. Under God we must rise to our full stature and go forward. In this situation the Advanced Bible School is both natural and logical.

Its objective is to take the finest gift in our ranks, and equip it in a special way for the service this distraught and bewildered world needs so desperately today. It is established to give special training in the word of God and its intelligent ministry, as the name implies, a training which shall furnish and enrich the mind and feed the soul.

As to its method, it seeks to follow the word in the Spirit of prophecy which says, "Christ would have the searcher of His word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ."—*Review and Herald, July 12, 1898.*

In conclusion I wish to express my conviction that the Advanced Bible School is a special instrument ordained in the providence of God for just such a time as this. From all my contacts and experiences here, a new and clearer vision of what our world-wide work really is has come to me; and with this new vision there has come to me a new and deeper consecration to be and do and give for the speedy accomplishment of our task.



## Pleasant Hours With Our Students

BY M. E. OLSEN

WHAT is pleasanter than to be in frequent communication with some hundreds of interesting people, many of them young in years, all of them endowed with that possession of inestimable value, a young heart? Some of our letters come from the ends of the earth, others from near-by States. All are interesting because the writers are doing some-

thing definite in the way of self-improvement.

A busy housewife finds the study of journalism "more enticing than I ever dared imagine." She doesn't have much time for study, home duties, including a three-year old son, calling for a good deal of attention. However, by getting up a little earlier in the morning, this young mother is able to develop her talent for writing.

Accountancy is the subject chosen by a young man who hopes someday to become manager of one of our institutions. His recitation papers come in very regularly, and are often accompanied by warm expressions of appreciation for the help he is receiving. A young woman working in a family where there are seven children is busy all day, but her evenings are free; so she feels able to manage two studies. She wishes to fit herself for Bible work.

### Why Study Greek?

Here is a letter from a minister of the gospel written after completing our course in New Testament Greek. "Why," he asks, "should I, an old man, give so much time to the study of an ancient language?" And the answer is, "It has already been a wonderful help and inspiration in the understanding of the Word." But he feels that he is just beginning to get hold of the language: "I have, as it were, stood at the portal of a beautiful temple, and by the light streaming across the threshold, beheld some of the glories that are within."

One of our young students in bookkeeping enjoyed the course, especially "when I worked steadily at it, not in jerks, as I did some of the time." She continues: "I have learned one very practical lesson while doing correspondence work—to think a thing through myself, to my own satisfaction."

"I am working eleven hours a day on a ranch," writes one of our stalwart students on the Pacific Coast; "but I find time to study. . . I have declined many invitations to social gatherings on account of the evening study hour." A. E. writes from a CCC Camp: "I want to get that geometry finished, because I plan to go back to school; so I hope you good

people won't get discouraged with me, as I haven't lost courage yet."

Here is an ambitious young man who wishes to begin to study for the ministry, but cannot possibly see his way to get to one of our schools. We are starting him on our college course in Bible doctrines. A student who has completed the course in cooking and dietetics has used over and over again the knowledge gained from the lessons. "In fact," she writes, "I have known real health only since living and eating as I learned to do in this course."

#### *Thankful for Spiritual Help*

An enthusiastic pupil wishes "our people could know what a real help and pleasure these correspondence lessons are, and how nicely they fit into the ordinary home life." Another is thankful, not only for the credit, but "for the spiritual help received." She continues: "I feel that my Christian experience has been broadened. I have found out what I can do in my very few spare minutes, and expect to continue to be a student of your school."

These students of ours are of various ages, and live under widely different conditions; but they are all growing mentally, and naturally this makes them happy. They illustrate in their busy lives a statement to be found in the book "Christ's Object Lessons":

"Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished! A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."

This is a good time of year to begin to plan ahead and save up a little money for the home study courses to be taken during the coming winter. The cost of adult education is almost nothing compared with what is cheerfully paid out for training our youth, and the returns are very great. In the words of Scripture, "She [wisdom] is more precious than rubies: and all the things thou canst desire are not to be compared unto her."

## *Harvest Ingathering in Another Setting*

BY A. A. CONE

ON Sabbath, July 25, a very interesting and enthusiastic service was held in the Providence Temple, Providence, Rhode Island. After some of the striking evidences that "the coming of the Lord draweth nigh," and that it "hasteth greatly," had been presented, a brief survey of our world work, showing that the Lord now has the stage all set for a quick work in the earth, was given. The congregation then joined in repeating that soul-stirring advent text, Matthew 24:14. All agreed that, above everything else, they want to see the work finished, so the end can come, and they can meet the Lord, and go with Him to the realms of glory. We recognize, however, that between us and our Lord's coming stands a great unfinished task—a task which we must arise and finish without more delay.

It was then explained that it now requires \$11.11 a minute to finance our world work, and that the General Conference is asking our Providence church to assume the responsibility of furnishing the financial support for our world work for about three hours. All seemed thrilled with the thought that to our church has been entrusted the great responsibility of supporting our entire world movement for three hours. A large chart was hung up, which consisted of many squares, each square representing one minute, or, in other words, \$11.11, which will support our world work for one minute. The members were then asked to state how many minutes they would assume as their responsibility in carrying forward our world work. We believe that no appeal has struck a more responsive chord in the hearts of our people than the appeal for each individual member to assume the responsibility of supporting this world movement for one minute or more.

It was explained that the individual's name would be printed beneath the square representing the minute or minutes for which he pledged to become responsible, and that each week of the campaign a portion of that square would be colored, thus showing the progress made in bringing in the amount necessary to discharge the obligation as pledged. The Missionary Volunteer Society and Junior Missionary Volunteer Society leaders were asked to call a meeting of their respective groups to learn from them how many minutes they would pledge to carry the financial responsibility of our world work,

and to bring in their report the next Sabbath.

It was an enthusiastic and interesting meeting. Some assumed the responsibility of financing our world movement for 18 minutes, others for 10 minutes, and of course, there was a long list of those who pledged to be responsible for the support of this movement for at least one minute. We believe that this idea of our becoming responsible as a church for the financial support of our great world movement for a given length of time, and of individuals' bearing the honor and the responsibility of supporting our world work for even one minute, gripped the hearts of our people, and will serve as a real inspiration as they go out to gather in the funds.

To realize, as I start out in the Ingathering work each morning, that upon me rests the entire responsibility of financing our world work for even one minute, is sobering as well as tremendously inspiring. The thought brings a thrill of joy to my heart, and gives me a wonderful background for my Ingathering work. How dare I fail? How can I fail? I *must* meet my responsibility, for the world movement is dependent upon me for the minute or minutes I have pledged to support it. With this thought in mind, the hours and minutes granted us in which to complete our task seem more precious than ever. When we see the possibilities in the minutes that are so rapidly passing, and realize that every member in our great organization can support our great world work for at least one minute, we see that each moment is freighted with tremendous possibilities. In the light of this we can understand more fully the significance of this instruction from the Lord:

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it."—"*Christ's Object Lessons*," p. 342.

What wonderfully precious things minutes are, as related to God's great world movement for the finishing of His work! "The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving."—"*Testimonies*," Vol. IX, p. 117.

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Id.*, Vol. VII, p. 30.

"The humblest workers, in cooperation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages."—*Ministry of Healing*, p. 159.



## Prince Edward Island

BY S. G. WHITE

READERS of the REVIEW will rejoice to learn that Prince Edward Island, which for many years has been the only province of Canada without an organized Seventh-day Adventist church, has at last such a center of light. In the city of Charlottetown, the provincial capital, where F. W. Johnston has been laboring since May, 1935, and where the opposition has been strong and the conservatism deep seated, thirty believers were baptized July 4, and fifteen others on July 18; these forty-five, with four or five isolated members, were organized into a church. It was the writer's privilege to be present when the first baptism and the church organization took place. In the selection of leadership for the different offices the difficulty was not so much in finding capable material as in selecting officers from the large percentage with good qualifications. The baptized membership consisted almost wholly of adults, the number of brethren and of sisters being very nearly equal. We greatly appreciate this good start on Prince Edward Island.

The workers of the Maritime Conference have done substantial work during 1936, and have reported good gains.

Before leaving this field to accept the presidency of the Ontario-Quebec Conference, W. A. Clemenson had baptized ten.

O. D. Cardey, in completing a three months' effort early in January in the city of Halifax, baptized thirty.

Donald Mackintosh, on Cape Breton Island, baptized nineteen during the months of June and July.

E. M. Sears, laboring out from Moncton, New Brunswick, baptized and received on profession of faith eleven.

H. R. Brennon, laboring at Barrington, Nova Scotia, for ten weeks, brought twelve to a decision; ten of these were baptized by the writer and two were received on profession of faith.

Two, the fruitage of laymen's efforts, were baptized by the writer during the month of July.

Thus far during 1936, there have been baptized and received on profession of faith, one hundred twenty-nine, and others are awaiting baptism at St. John, New Brunswick, and will receive the ordinance during the general meeting early in August.

## The High Character of Our Work

(Continued from page 17)

stand for things that otherwise it would not stand for. It will make it become an outstanding institution. Yes, it will make character!

You may say, "Why, Brother Elliott, if our time slips go in for cleaning the frames of these machines, that time might not be allowed." I will guarantee you that nothing of that sort will happen to any man who will keep his machine clean around here, for I believe that in this institution every phase of the mechanical work should represent the character of God. While it is true that oil won't do a machine any good collecting dust on its frame, on the other hand I have seen men who went the other way; men who paid more attention to the looks of the machinery than they did to its operation. Many a time in training oilers, I have put my hand on the heavy bearings and found them running warm, a few degrees above the right temperature. Then I would have to say, "Friend, it won't do to shine the flywheel and let the bearings get too hot." We would then have to run cool oil through those bearings until they reached the proper temperature. By a touch of the hand one should be able to tell instantly whether a bearing is running at proper temperature or not. As I said, it is possible to put too much attention on the appearance and not enough on the operation, but I believe that God will be pleased to have us take good care of our machinery.

Now the floors. Some one will say, "Brother Elliott, we have a janitor who sweeps the floors. We do our regular work, isn't that all the responsibility we have?" I don't think so. I believe if the companies of the world find it of great value to the character of their men and their plants to keep their floors spotlessly clean, somehow we who work for God ought to find it a part of our character building to keep things spick-and-span. Such a practice will speak for the character of the Review and Herald.

Now don't misunderstand me. I am not blaming you for anything or criticizing you, but I am trying to tell you in a simple way the things God expects of you and me in the conduct of this institution. I do not believe that a periodical will cost a cent more or that we will in any way run in the red by taking good care of our equipment, keeping in excellent repair the things God has placed in our hands. Even the mechanical things should bear the expression of the character of God.

If we have failed in any way to meet God's mind, I am glad that our situation isn't hopeless. I am glad that God is ready to help us stand for the things that will be an honor and glory to His name. He will do it by His own grace and His mighty power. The promise is sure.

### God's Promise to Help

Another week I want to talk about good craftsmanship. I believe that when people think of the Review and Herald they should think of good printing, not luxurious things, not fine things beyond our class of publication, but regarding everything within the class of our work, the Review and Herald should be known for its good printing, the very finest that can be done,—the kind that will rightly represent the character of God. And I believe we can attain to that. If we have failed, if we have allowed things to pass that do not represent good printing, and if in our associations in the plant we have allowed ourselves to become critical, and if we have censured and found fault with others, or if any way we have fallen down, I believe we can successfully change. I read in closing, this promise. It is found in the first chapter of Isaiah, the twenty-fifth verse:

"I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." I thank God for that promise. If we have failed in any way in the past, God stands this morning ready to purify our dross. I'll read it again: "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."

I long for that experience. I long for this institution to be known as a place of righteousness, as a faithful place, faithful to God, and true to His design and purpose. How many really long to see that in this institution? [All hands raised.] I know you do. You are just as anxious as I am, and I am thankful that the

situation is bright and hopeful and that this place can be all that God designed it to be. He says: "I will . . . purge away thy dross, and take away all thy tin: and . . . thou shalt be called, The city of righteousness, the faithful city." I look forward with great hope in God and in you that somehow this place may be known as a place of righteousness, a faithful place, true to the plan that God laid for it, not only among us, but wherever the work of this house shall be known.

WE would often be ashamed of our best actions if the world were witness of the motives that produced them.—*Rochejacauld.*

## Appointments and Notices

### THE SEPTEMBER WATCHMAN

One of the *Watchman's* versatile writers, Dallas Youngs, presents a most fascinating article on recent developments in the Orient, and their immediate relation to the peace of the world. To those who are interested in the unfulfilled prophecy of Revelation referring to the preparation of the "kings of the East," this article in the *September Watchman* will be especially helpful.

Following in logical sequence in the set-up of the *September Watchman* is an interesting presentation by William E. Videto entitled, "Paganism's Second Night." In this connection Bob Shuler, a Southern writer of national renown, says, "With a grief that would not remain silent, we have watched during recent years the sure attack on the faith of our fathers from within the church they have founded."

In his newsy, attractive approach, Robert G. Strickland asks the question, "WHAT IS NEWS?" His article takes a panoramic survey of recent developments in the world situation, and climaxes the story with admirable emphasis on one fact,—the nearness of the end. Following closely on this unique presentation Robert Leo Odom speaks about "World Dominion" in a most illuminating treatise on Daniel 7. Thus again the *Watchman* continues to maintain its unique supremacy as an interpreter of world events.

"Has Hauptmann Confessed?" by C. Ed-wardson, presents a fascinating study of that other cardinal truth of the message,—the state of the dead. Other interesting articles in this message-filled number of the *Watchman* include, "Moses—the Emancipator," by Dr. James C. Muir of the University of Pennsylvania Museum; "Love's Highest Expression," by T. E. Bowen; a gripping bit of interesting philosophy on the subject, "The World's Supreme Pest," by Mable A. Hinkhouse; and a well-written article by the well-known Dr. D. H. Kress on the subject, "Beer, Wine, and Personal Liberty."

You will want to read this unusual number of the *Watchman*, and also place it in the hands of your friends. Single copy, 10 cents. Ten or more copies, 5 cents each. Your own yearly subscription, and one for a friend, only 60 cents each. Order through your Book and Bible House. H. K. Christman.

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work; *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth. The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in call for literature particular publications. In sending publications, care

should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

Daniel Beary, Midland St., Cardington, Ohio.

A. A. Hendriksen, Gen. Del., Chattanooga, Tenn.

L. A. Skaut, Box 1167, West Palm Beach, Fla.

W. C. Hutchinson, 16 Merrimack St., Concord, N.H.

Miss Julia M. Moore, 2400 Hyde St., Nashville, Tenn.

Mayme Hamblen, 509 Tenth St., North Wilkesboro, N.C.

J. Weley Richardson, Pewee Valley Sanitarium, Pewee Valley, Ky.

Mrs. Esther Runnels, Paradise Valley Sanitarium, National City, Calif.

### PRAYER FOR HEALING

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

A California sister requests prayer for improved health.

A sister in Maryland wishes to be put on the *Review* prayer list for healing.

A mother in Wisconsin requests prayer for the healing of her little son who is deaf and subject to attacks of epilepsy.

Two Seventh-day Adventist young men, brothers, in a tuberculosis hospital in California, request prayer for healing.

A sister in California who has backslidden desires prayer that her husband may give up drinking and that they both may be brought back to the Lord.

A Texas sister earnestly requests prayer that her husband may be delivered from the drink habit, and that her sister may be healed of a mental disease.

## ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

### ELDER W. C. WALSTON

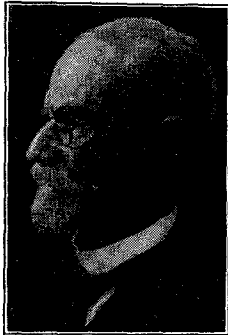
William Clifton Walston was born March 20, 1853, in the State of Vermont, U.S.A., and died at Durban, South Africa, on Wednesday, June 24, 1936, aged eighty-three years.

He accepted the message at fifteen years of

age and united with the Seventh-day Adventist Church. He entered the field as a colporteur, placing our truth-filled books in the homes of the people. He retained this interest in the circulation of our books and periodicals to the close of his ministry. We later find him actively engaged in evangelistic work, preaching the message in the Eastern States of America.

At the age of forty years we find Brother Walston in training at the Battle Creek Sanitarium, preparing for foreign service. Having completed his nurse's training, he sailed with his family for Africa in 1897, where he took charge of the old Plumstead Orphanage. He remained at the Orphanage for four years, after which he sailed for Australia, where he connected with the Avondale school. He devoted much time and energy to the health-food work and factory, then in its infancy, and in later years looked back with satisfaction upon the early struggles of the now-flourishing health work.

Returning to South Africa, he did pastoral work in the Cape Peninsula. It was at this time that his wife and collaborer was laid to rest. In 1905 he left for Rhodesia, where he



W. C. Walston

took charge of the Somabula Mission. For fifteen years he toiled to build up the work among the Matabele tribes, later serving as superintendent of old Solusi Mission. In 1920 he turned again to the south, engaging in pastoral work in the Cape. From the Cape he sailed for the United States on the one and only furlough taken during a long life of foreign service. Upon his return to South Africa he connected with the Spion Kop College for several years. His last move was to Durban, where the eleven remaining years of his life were spent working principally for the Indian people, but also for Europeans and natives.

His long life and fifty full years of ministry as a Seventh-day Adventist worker, were unreservedly devoted to his Master. He ever combined the ministry of healing with the teaching and preaching of the word. A veteran in service, like a tired warrior he served till the last. His last earthly Sabbath was spent in preaching and officiating at the Lord's table in the Durban church. His strength failed and he peacefully passed away on Wednesday morning. He leaves to mourn, a devoted wife and collaborer; a son, Earl Walston; and two daughters, Elsie Gibson and Etta Walston.

We laid him to rest in sure and certain hope of a part in the first resurrection to eternal life. Truly, he rests from his labors, and his works do follow him. Services were conducted in the Seventh-day Adventist church and at the grave side by the writer.

A. W. Staples.

### ELDER W. F. KENNEDY

W. F. Kennedy was born in Surry County, North Carolina, June 20, 1863; and died at Miami, Ariz., July 16, 1936. He and his wife and their son John and his family were en route from their homes in Missouri to Phoenix, Ariz., for Elder Kennedy's health.

His early life was spent in Virginia. Here he was united in marriage with Mattie Isom, fifty years ago last January. To this union three children were born, all of whom are now living. They are Mrs. Lillian Hutchinson of Sebastapol, Calif.; Mrs. Bessie S. Wagner of Telluride, Colo.; and John W. Kennedy. There are also five grandchildren and one great-granddaughter.

Elder Kennedy accepted the third angel's message forty-six years ago. In 1900 he began to preach the message, and was actively engaged as an ordained minister as long as his health permitted. During this time he was president of the Western Colorado Conference and the East Kansas Conference, pastor of the College View church, and sanitarium chaplain.

Elder Kennedy's health began to fail some years ago, and he has traveled considerably trying to find a suitable climate. It was his plan to live in Phoenix for the remainder of his days. But for many years he had said he was willing to go when the Lord called.

Funeral services were conducted by the writer, and interment was in the quiet little cemetery of Mesa, near Phoenix.

W. A. Lusk.

## ELDER E. A. MERRILL

Elwin A. Merrill was born in Minnesota, May 3, 1859; and died at Glendale, Calif., July 16, 1936. Accepting the Saviour in early manhood, he joined the Seventh-day Adventist church, and later entered the ministry, laboring in Minnesota, Illinois, Pennsylvania, New York, and Kansas City, Missouri. For about fifteen years past Elder Merrill has made his home in California, but has not been active in the work of the cause. He has always been true to his convictions, and loyal to the message of present truth. R. W. Parmele.

**Graham.**—Mary Frances Thurman Graham was born at Frankfort, Ind., Oct. 28, 1855; and died at Vernon, British Columbia, June 28, 1936.

**Richert.**—Mrs. Elizabeth Richert, nee Sperring, was born at Waldheim, South Russia, Feb. 2, 1870; and died at Hurley, S. Dak., July 9, 1936.

**Bishop.**—Mrs. Cassie A. Bishop, nee Utzler, was born near Holmeworth, Ohio, Nov. 30, 1864; and died at San Bernardino, Calif., June 23, 1936.

**Hicks.**—George Marcena Hicks was born at Zoar, Mass., May 6, 1859; and died at Proctor, Ill., July 23, 1936. Brother Hicks was counted a pioneer of the advent faith. He has been connected with this message all his life.

**Madden.**—Mrs. J. A. Madden was born at Jacksboro, Tenn., Jan. 28, 1862; and died at Ardmore, Okla., May 25, 1936. Sister Madden was widely known throughout this city and State for her ministry in behalf of the poor and needy.

**Bingham.**—Mrs. M. M. Bingham was born in Ohio; May 12, 1855; and died at Los Angeles, Calif., May 5, 1936, lacking seven days of being 101 years of age. She accepted the faith of Seventh-day Adventists in Minnesota fifty-one years ago, and has remained faithful.

**Franklin.**—Mrs. Florence Franklin was born in England, Nov. 8, 1864; and died at Chicago, Ill., May 11, 1936. She was a faithful member of the Chicago South Side church for over forty years. Her husband, three children, and eight grandchildren survive her. Her oldest son is Elder E. E. Franklin of the General Conference Publishing Department.

**Milton.**—Jackson Thomas Milton was born near Birmingham, Ala., in 1864; and died at College View, Nebr., July 7, 1936. He accepted the truth in Texas in 1891 and went to Keene when the school was founded, assisting in the erection of the buildings. He was a faithful colporteur for many years until failing health compelled him to retire from that work.

**Luckey.**—Mrs. Mary Anna Luckey, nee Reynolds, was born Dec. 15, 1850; and died in March, 1936. At ten years of age she, with her mother and older brothers, accepted the faith of Seventh-day Adventists through reading the *Review and Herald*. She was a consistent observer of the truth while her life continued, a period of seventy-six years. The early years of her womanhood were spent in teaching public school in Iowa. She was married to J. M. Luckey in 1876. He preceded her in death by about four years.

**Paul.**—Mrs. Jennie Eliza Paul was born at Sylvan Center, Mich., Feb. 5, 1858; and died at Takoma Park, Md., July 12, 1936. She leaves six children: Arthur G. Paul of Battle Creek, Mich.; Mrs. L. M. Fisher of Takoma Park; E. Deo Paul of San Bernardino, Calif.; Mrs. H. B. Fisher of São Paulo, Brazil; Dr. Roger Paul, superintendent of the Shen Yang Sanitarium in Mukden, Manchuria; and Miss Mary Paul of the General Conference office. The services were conducted in Battle Creek, July 15, and she was buried in Oak Hill Cemetery.

**Sperry.**—Mrs. Nellie Sperry was born in Stockholm, Sweden, July 30, 1855; and died at Battle Creek, Mich., June 23, 1936. Mrs. Sperry accepted present truth at New Sweden, Maine, and came to Battle Creek and entered Battle Creek College in 1874. For a number of years she had charge of the gold room of the *Review and Herald* Publishing Association. During the last twenty-eight years Mrs. Sperry has been leader of the Tabernacle Dorcas Society, and head deaconess. She was also active in Sabbath school work, having been a member of the Tabernacle Sabbath school and church for sixty-two years. Funeral services were conducted in the Tabernacle by Dr. C. H. Heald, assisted by T. G. Bunch.

**Cook.**—Mrs. Treva L. Cook, nee Wescott, died at Hornell, N.Y., July 11, 1936.

**Page.**—Mrs. Lucy Page was born Feb. 3, 1878; and died at Oolitic, Ind., June 8, 1936.

**Logan.**—Luther L. Logan was born Jan. 29, 1860; and died near Bluford, Ill., July 18, 1936.

**Fry.**—Mrs. William Fry died at Ottumwa, Iowa, July 17, 1936, at the age of sixty-eight years.

**Irwin.**—Mrs. Isabella Irwin was born in North Ireland, Sept. 15, 1853; and died July 7, 1936.

**Krouse.**—Mrs. Effie J. Krouse was born Nov. 3, 1867; and died at Caldwell, N.J., July 10, 1936.

**Baugh.**—Mary Baugh died at Bloomington, Ind., July 22, 1936, at the age of seventy-eight years.

**Lynn.**—Mrs. Amanda Jane Lynn died at Fairfield, Iowa, July 16, 1936, at the age of eighty-three years.

**Parmenter.**—Mrs. Electa M. Parmenter was born May 15, 1856; and died at Coopersville, Mich., July 15, 1936.

**Leaton.**—Mrs. Harriet A. Leaton was born in New York in 1853; and died at Fort Madison, Iowa, July 10, 1936.

**Reese.**—Arthur S. Reese was born at Castello, Pa., Aug. 7, 1852; and died at Hyattsville, Md., May 29, 1936.

**Lumis.**—Mrs. Mary E. Lumis, nee Harris, died at Battle Creek, Mich., July 16, 1936, at the age of seventy years.

**Wilcox.**—Mrs. Etta Anne Wilcox, nee Hedgecock, was born in 1874; and died at Keene, Tex., May 9, 1936.

**Brown.**—Mrs. Lula P. Brown was born near Indianapolis, Ind., Feb. 14, 1871; and died at Eaton, Ind., April 29, 1936.

**Danner.**—August Danner was born at Wiston, Germany, Aug. 30, 1856; and died at Primrose, Nebr., July 8, 1936.

**Myers.**—Amanda Belle Myers was born at Vincennes, Ind., Nov. 1, 1865; and died at Pasadena, Calif., July 24, 1936.

**Tobiason.**—Mrs. Olga Tobiason was born at Brooklyn, N.Y., Jan. 15, 1899; and died at Watchung, N.J., May 26, 1936.

**Wilson.**—George H. Wilson was born at Lambertville, N.J., March 22, 1865; and died at Trenton, N.J., June 19, 1936.

**Hill.**—Mrs. Martina C. Lee-Hill, nee Weien, was born in Denmark, Nov. 24, 1855; and died at Ottawa, Kans., July 16, 1936.

**Phillipson.**—Mrs. Carolina E. Phillipson was born at Aland, Finland, Feb. 19, 1866; and died at Plainfield, N.J., May 17, 1936.

**Webb.**—Mrs. T. W. Webb was born at Melbourne, Australia, Feb. 28, 1877; and died at Oakland, Calif., April 25, 1936.

**Westlake.**—Mrs. Emma Westlake was born at London, England, Sept. 24, 1870; and died at Jersey City, N.J., June 1, 1936.

**Messick.**—Nathan C. Messick was born near Concord, Del., Oct. 31, 1856; and died at Los Angeles, Calif., July 4, 1936.

**Hammock.**—Ruhama Hammock was born in Indiana eighty-five years ago; and died at San Bernardino, Calif., June 13, 1936.

**Hyser.**—Frederick W. Hyser was born in Herkimer County, New York, in 1844; and died at Grand Rapids, Mich., July 14, 1936.

**Herald.**—Mrs. Sarah Ellen Herald was born near Tompkinsville, Ky., Oct. 17, 1849; and died at New Castle, Ind., July 31, 1936.

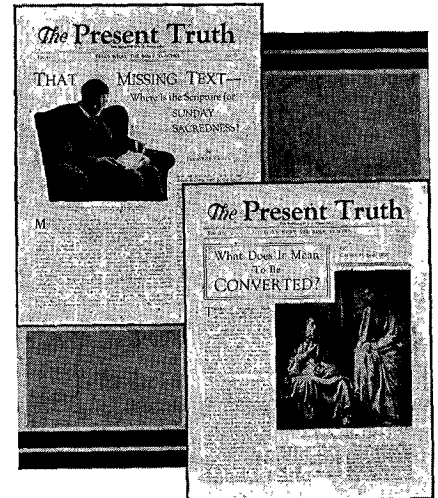
**Pool.**—Frank Brownlow Pool was born at Hull, Yorkshire, England, Feb. 4, 1866; and died at Takoma Park, Md., July 4, 1936.

**Schofield.**—George Nathan Schofield was born at Nowata, Okla., March 1, 1893; and died near Fort Collins, Colo., July 24, 1936.

**Wheeler.**—The death of George G. Wheeler occurred at West Monroe, N.Y., instead of at Oxford, as recorded in the *Review* of July 16, 1936.

**McGillivray.**—Mrs. Mary Lois McGillivray was born at Princetown, Iowa, Aug. 8, 1876; and died at Ogden Canyon, Utah, July 19, 1936.

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# COLLEGE DAYS

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## OF SPECIAL INTEREST

LETTERS from the field come to us from time to time inquiring about the safety of various investments. An effort has been made in this number of the REVIEW to deal with some general, underlying principles in relation to the investment of money. We call attention to this article on page 2.

### Missionary Sailings

ELDER AND MRS. R. L. JONES and their children, returning from furlough to their work in the Congo Union Mission of the Southern African Division, sailed from Portland on the S.S. "General Sherman," July 7.

Dr. Josephine Davies, of South Africa, after completing the medical course at the College of Medical Evangelists, has accepted the call from the Southern African Division to return to that field for service. She sailed from New York on the S.S. "President Roosevelt," July 18.

Elder and Mrs. R. L. Kimble, returning to India from furlough, sailed from New York on the S.S. "Manhattan," August 12.

E. D. DICK.

### God's Wonderful Love

GOD'S love is wonderful to contemplate. It is beyond full comprehension. It is beyond human expression. It is divine. It is eternal. It is a revelation of His character. God designs that this holy attribute of His shall be shed abroad in the heart of man by the Holy Spirit. Love always finds expression in acts of joyful obedience and unselfish kindness. "Love suffereth long, and is kind." Love manifests itself in patience, wearing the ornament of a meek and quiet spirit. How much of Christ's life was spent in doing kind things in a quiet manner!

Whenever this holy attribute fills the heart, jealousy and envy cannot exist. "Love envieth not." One who loves, manifests a generous and kindly spirit toward those who may be doing the same line of work, and perhaps doing it better. "Love vaunteth not itself, is not puffed up." After love goes forth into the world and performs its beautiful deeds of service, it drops into the background, hides itself in quietness. Love "seeketh not its own," "doth not behave itself unseemly."

Love is an active, living principle. Those who cultivate the precious plant of love will be self-denying, filled with the spirit of forbearance, and free from envy, jealousy, or strife. Love does not reveal itself in acts of rashness, nor lead one to be overbearing, faultfinding, or dictatorial. It "is not easily provoked."

The world needs genuine Christianity, true piety, real kindness, and great faith. When the heart is pervaded and vitalized with love, these holy attributes will be manifest, and from such a life there will flow forth a ministry which refreshes and gladdens the heart of man. For the love of God is "a fountain of gardens, a well of living waters, and flowing streams from Lebanon." Canticles 4:15.

G. W. WELLS.

### Finding God Beyond the Last Railway

A FEW weeks ago, while attending the Peace River camp meeting in northern Alberta, Canada, about 800 miles north of the border, we learned of a very interesting and encouraging Harvest Ingathering experience.

Last fall a sister from the town of Grand Prairie, in the Peace River district, went up north beyond the last railway to do Harvest Ingathering. While traveling across into British Columbia she was caught in a fierce snowstorm, but found shelter with a family who received her kindly. Here she stayed for three days while the storm was raging on the outside. She spent the time giving Bible studies, in which the whole family became very much interested. When she left for home, one of the daughters went with her to attend our church school at Peoria, Alberta.

This family came about 175 miles with horses and a covered wagon to attend our camp meeting in Peace River this summer. During the meeting they fully and gladly accepted the message, and were baptized. It was wonderful to see the change and happiness that came to them. The children cried aloud with happy tears as their father surrendered his life to Jesus. Some of the children are now planning to attend our school. We think Harvest Ingathering pays for both the home and foreign fields.

LOUIS HALSWICK.

### Power of the Word on Sinking's Border

GAO FUNG DA brought his saw and hatchet, but no pencil, when he came to do some repair work at the Suchow chapel. He did average work, but his measurements were often startlingly inaccurate. Yes, Gao was illiterate, hopelessly so, it seemed. He thought it was necessary to attend every meeting at the chapel, lest he lose the mission's carpenter business; and he was never discouraged in that idea, for we wanted him really to know his Saviour. It was pitiful to see the listless expression on his face as he failed in his attempts to keep awake during the Sabbath school hour. He could not read, nor could he understand the lesson. But after Gao had attended Sabbath school and church services for five months, one day he said, "I want to understand the Bible." So Evangelist Wu made daily visits to his carpenter shop, and in a few weeks Gao had learned how to read most of the words in the Simple Sabbath School Quarterly.

By this time Mrs. Gao had become curious and had visited our Sabbath school, to see what the foreigners looked like, and what they were doing. She was a regular idol worshiper; in fact, when she became ill one day, she thought it was a judgment from the spirits upon her for having attended the Christian meetings. She even had an idol sitting on the table in the carpenter shop adjoin-

ing their one-room mud-brick "home." Our hearts were filled with praise to the God who hears and answers prayer when came the day that the Gao family asked the pastor to take away the idol—they were still too afraid to take such a step themselves; but they *knew* it would be all right for the pastor to destroy the little stone god.

The result? Two adult Sabbath school members are taking an active part in their classes; they bring two of their children to Sabbath school regularly; the wife has joined our school for illiterate women; a carpenter does better work, and he not only uses his pencil for writing accurate dimensions, but also for signing his name in big, clear characters, and for making a list of the Bible texts used by the evangelist. And these good folks all wash their hands and faces before starting for the chapel; they wear cleaner clothes; their faces radiate happiness, for they are kind to one another and to their neighbors. We know they love Jesus.

P. H. SHIGLEY.

### Special Ingathering Drive

ATTENTION, members in the Atlantic, Columbia, Lake, and Southern Unions! Arrangements have been made for two radio broadcasts featuring our foreign mission work over the following stations:

WOL	Washington, D.C.	1310 Kilo.
WDEL	Wilmington, Del.	1120 Kilo.
WIP	Philadelphia, Pa.	610 Kilo.
WMCA	New York City	570 Kilo.
WIXBS	Waterbury, Conn.	1530 Kilo.
WPRO	Providence, R.I.	630 Kilo.
WMEX	Boston, Mass.	1500 Kilo.
WLNH	Laconia, N.H.	1510 Kilo.
Sunday, 9:15-9:30 A.M., E.S.T.		

WBAL Baltimore, Md. 1060 Kilo.  
Sunday, 10-10:15 A.M.

WJJD Chicago, Ill. 1130 Kilo.  
Sunday, 9-9:15 A.M.

WJR Detroit, Mich. 750 Kilo.  
WSM Nashville, Tenn. 650 Kilo.  
Sunday, 9:30-9:45 A.M.

WPTF Raleigh, N.C. 630 Kilo.  
Sunday, 10:30-10:45 A.M.

These two broadcasts will be given on two successive Sundays immediately preceding the "Special Ingathering Drive" to be put on in these four unions covering September 12-26. Already millions of people have heard the broadcasts of Kata Ragoso, or have read his story in the newspapers. A most favorable impression has been made on the public concerning our work throughout the world. These two special broadcasts, made at considerable expense, will again call attention to our world-wide work, and also to the Ingathering campaign.

Every church should prepare to take the fullest advantage of this publicity by asking neighbors and others to listen in to the broadcasts. Then follow up the introduction over the air with such an enthusiastic campaign of solicitation that it will reach every business establishment and home within reach of the church. A well-planned drive at this most favorable opportunity, should enable every member of every church to reach the "minute man" goal of \$11.11. Whether you solicit or work with a singing band, dedicate your service wholly to the Lord, September 12 to 26. "And nothing shall be impossible unto you." Matt. 17:20.

J. L. McELHANY, President  
General Conference.