

THE ADVENT S A B B A T H
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

A Review and a Forecast

By the Editor

OUR review pertains to the past; our forecast to the year before us. What a throng of throbbing, pulsating memories of bygone days troop across the stage of our mental horizon. We sadly recall broken vows and resolutions, failures and mistakes, blasted hopes and shattered ideals. There is no inspiration in a contemplation of these. They may, however, bring to us lessons for future need. Learning from the past, we may build better for the future. By God's grace and guidance our failures of yesterday may become steppingstones to success in coming days.

In seeking to comfort a younger knight who had been overthrown, an old warrior was led to say:

"Thrown have I been, not once but many a time,
Victor from vanquished issues at the last,
And overthrower from being overthrown."

Thus we may turn our defeats into victories.

But not all has been failure by any means. Memories of the past recall as well unnumbered blessings. By divine grace we have resisted strong temptations to evil and won signal conflicts. Many objectives have been gained. Success in many endeavors has crowned our efforts. These victories furnish occasion for deep gratitude to God. To Him alone belongs the glory.

And the future—what of it? Mighty will be the issues it will bring to us. Portentous will appear the obstacles, the trials, the temptations. These will test our character and prove the measure of our strength. In and of ourselves we are not sufficient for the ordeal. But be not afraid. Christ, our true and mighty Friend, is our confidence. He assures us, "My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12:9. He will go with us, a present help in every time of need. "Lo, I am with you always, even unto the end of the world" (Matt. 28:20), is His blessed promise. He will impart grace and strength and wisdom according to the measure of our lack. We may do all things in Him. So let us face the future with courageous hearts, undaunted spirits, and calm, abiding trust. It holds for us much in hope and in promise.

We may well take the following scripture as our watchword for the year to come: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

We wish for every reader of the REVIEW a happy and prosperous new year, in all spiritual blessings, in abundant health and physical strength, and in temporal prosperity sufficient for every requirement.

WITH OUR POETS

His Scars

BY MARGARET W. LOCKE

IN the palms of His hands I read my blame,
In the palms of His hands I see my shame,
In those blessed hands I read my name—
All in the palms of His hands.

Those scars in His feet will a witness bear,
As He walks the streets of the city fair;
They will tell the story of ransom there—
Those wonderful scars in His feet.

In His wounded side is seen His love.
Those wounds His grace and mercy prove.
He ever will bear those scars above—
Those wonderful scars in His side.

From His side beams forth His righteousness.
Those scars will millions of beings bless;
Their lips will their gratitude express,
And tell of His wondrous love.

Help Me to Understand

BY MINA E. CARPENTER

HELP me, I pray, dear Lord, to understand
The trials that my neighbor's passing through.
Not mine to search the recess of the heart,
For that, dear Lord, lies just 'tween him and you.
But give me wisdom that I e'er may know
The words to speak, the sympathy to give,
The little kindness which, through earnest prayer,
May give him faith to look to Thee and live.

Help me to sense the heartaches and the grief,
The loneliness and longings which he bears.
And may I lend to him the helping hand,
And point him upward to the One who cares.
May I with sympathizing love be used
To turn his heart to that enduring land;
And while I turn his thoughts to Thee, dear Lord,
Help me to understand.

Hear, From Thy Throne!

BY PEARL WAGGONER HOWARD

MIGHTY and merciful, pitying Saviour,
To whom, when on earth, no one looked in vain,
Earth still is needing Thee:
Thousands are pleading Thee
Soon to return to Thy people again.

Leave not Thy heritage, Lord, to another;
Wicked men prosper and truth is brought low;
Millions are leaving Thee,
Nations are grieving Thee;
Cause earth again soon Thy precepts to know.

Thou whose quick ear heard the blood of slain Abel
Silently crying to Thee from the ground,
Hear, from Thy throne on high,
Need and affliction's cry;
To earth's deep sufferers make mercy abound.

Justice and mercy are turned away backward,
He who is righteous becomes but a prey;
Come, O Thou Prince of Peace,
Make all these wrongs to cease:
Set up Thy kingdom where love shall hold sway!
Curacao, N.W.I.

How Much Can I Do?

BY MRS. A. N. LOPER

NOT how little—how much can I do for the Master,
The naked to clothe and the hungry to feed,
The victim of penury, want, and disaster—
How much can I do for the great wide world's need?

Not how little—how much for the wretched, the erring,
The outcasts that wander in shelter's stern quest?
They are children of Jesus, man's brotherhood shar-
ing—
How much can I do for their comfort and rest?

Not how little—how much for the convicts in prison,
That they the great love of the Saviour may feel?
Each penny laid up in the storehouse of heaven
Is safe from all rust and where thieves cannot steal.

Not how little—how much for poor sinners' salvation?
A cup of cold water, a kind word, a prayer,
A long-cherished text with its sweet consolation,
May rescue a soul from the depths of despair.

Not how little—how much; soon the call will be ended,
The last offering given, the last struggle braved.
When the voice of all peoples in praise shall be blended,
May some soul be there that my lifework has saved.

There Was a Man

BY MAY COLE KUHN

THERE was a man who knew God face to face,
And lived. So reads the Book!
He saw the very God, the One who made
And hung the stars in heaven,
And measured earth and sky with finger span;
Who breathed, and hoarfrost gathered on the moun-
tains;
Who spoke, and all the world grew warm with love,
And flowers sprang up, and little children sang,
And trees sent forth a wealth of happy things,
A potent fragrance, life giving and rare,
And birds with silver radiance in their wings.

Then when He whispered, all the air grew still,
And silence soothed each shimmering dale and hill.
There was a man who knew God face to face
And lived. Yet I live, too,
Who have not seen Him, though I know in truth
That He doth pass my way; for I have seen
The hoarfrost in the morning on the grass,
And blossoms shining in a shady wood
Where other feet than mine had scarcely passed.
And I have heard the children sing, and known
The fragrance of the cedar and the pine;

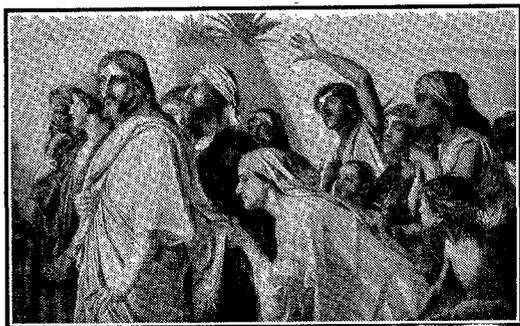
And seen the birds, the silver wings; and breathed
The glory of the mountains, lake, and field;
And heard the twilight silences descend.
There was a man who knew God face to face
And lived. I, too, shall live who only see
The places where His gracious feet have passed.

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E. ARMITAGE, ARTIST

Only a Touch

BY ALTA HILLIARD CHRISTENSEN

SHE touched the hem of His garment—
She dared not hope for more
Ere the jostling throng would sweep along
And the chance of her life be o'er.

She touched the hem of His garment—
A touch, and she was free!
Her hand on His dress in the heedless press
While she bowed on bended knee!

She touched the hem of His garment—
'Twas barely a passing touch;
Not e'en a grip with the finger tip,
Yet, oh, it availed so much!

She touched the hem of His garment,
And He felt the virtue flow.
A wounded soul the Lord made whole,
And bade her in peace to go.

We may touch the hem of His garment,
Though crowded life may be;
The merest touch will avail us much
If we bow on bended knee.

Escape for Thy Life

By A. T. ROBINSON

LOT was urged out of Sodom by an angel of God, and bidden, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Gen. 19:17.

"The same angel who visited Sodom is sounding the note of warning, 'Escape for thy life.' The bottles of God's wrath cannot be poured out to destroy the wicked and their works, until all the people of God have been judged, and the cases of

the living as well as the dead are decided. And even after the saints are sealed with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed. The indelible mark of God is upon them. God can plead that His own name is written there. The Lord has shut them in. Their destination is inscribed—'GOD, NEW JERUSALEM.' They are God's property, His possession.

"Will this seal be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor's wife? Let your souls answer the question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them? Holiness must be inwrought in our character."—"Testimonies to Ministers," p. 446.

"Plain Living and High Thinking"

By VERNA BOTSFORD-VOTAW

AS I have many times passed by a certain primary school here in India, I have thought about this inscription which is placed below the name of the school, and have thought of what it means. It seems to be a most appropriate motto in these days when the reverse is so noticeable. I have often thought of the truly educated, God-fearing men who have stood, and are standing, as leaders, who came from humble homes that did not have even what are considered necessities in these days of luxury.

But sad to say, now that one-time luxuries are so easily acquired by even the ordinary laborer, this motto is reversed, and reads, "High Living and Shallow Thinking." Although educational facilities are many, and even the poorest can gain a fair education, too many do neither "high" nor "deep" thinking, but are satisfied to repeat, parrot-like, the lessons from a book, and are really shallow in thought.

How important it is for those who are looking for the coming of Christ, and who realize how valueless luxury and money will be in the very near future, to live plainly, and invest their means where it will accomplish the most in hastening the coming of the Lord.

It is a real pleasure to sit down in a home, even though that home be very simple, in which the members can carry on a conversation that is uplifting and enlightening. And how disgusting it is to be present and listen to the insipid and silly remarks made by those who have evidently come from more wealthy homes, and to note the shallow

reasoning of some whose clothes and manner are those of the more prosperous members of society, but whose mental powers have stood for so long at low levels that they are not capable of rising higher.

Let us have "plain living and high thinking" for our aim.

Slow of Heart

By G. A. ROBERTS

THEN He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. "'O dull-witted men,' He replied, 'with minds so slow to believe all that the prophets have spoken!'" Weymouth.

Why did the Master speak in this way to the disciples and through them to the others? And what were the background and the setting that prompted His words? It was the evening of the resurrection day. Many things had taken place. The women had met the angels at the mouth of the tomb after they had emerged from their search for the body of Jesus. These angels had assured them that Jesus was not there, that He was no longer dead, but had risen. They had also reminded them of the teachings of Jesus concerning His resurrection, and they had made it so plain, by referring to His very words, that the women remembered and hastened to tell the joyful news to the eleven, who considered the story of the women as an idle tale which they could not believe.

Peter, with another of the eleven, ran and personally examined the tomb, and went away wondering. Following this, two of the eleven started for their home in Emmaus. On the way they encountered a stranger. In conversing with him, they expressed their disappointment over the death of Jesus, and gave full evidence of their unbelief in a resurrection. They said, "We trusted that it had been He which should have redeemed Israel." This is the background and setting for the above-quoted words of the stranger who they did not yet know was Jesus.

Resurrection of Christ Foretold

There must have been some strong evidences that should have made the disciples know of the death and resurrection of Jesus, else He would not have spoken these words to them in their great grief and disappointment. What was the evidence? It was that to which the angels referred when they said to the women at the tomb, "Remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:6, 7. Let us notice the occasions on which He told them of His death. "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Matt. 21:42.

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and

scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men." Matt. 16:21-23.

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry." Matt. 17:22, 23.

Mark's record reads:

"And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8:31. "For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him." Mark 9:31, 32.

"And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." Mark. 10:32-34.

Slow of Understanding

These are the plain statements concerning His death that Jesus made to His disciples before the events came to pass, and they need not have been surprised or overwhelmed as they were. But this is not all—He referred them again and again to the words of the prophets concerning these same things. No wonder, then, that He spoke words intended to shock them into a realization of what they should already have known. When they looked into that empty tomb, they should have then remembered and understood the scripture, "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16:10. But they did not, for we have the word, "For as yet they knew not the scripture, that He must rise again from the dead." John 20:9. We do have the word that Peter, upon looking into the tomb, believed, that he did not understand, and in a few days returned in discouragement to his fishing and led the other disciples to do the same.

Finally Luke, after the ascension, understood Psalms 16:10 as referring to the prophecy of David concerning the resurrection of Jesus. Why did they not understand it in time to save them

from their great grief and disappointment? Why was it so easy for them to return to their former business? It was because they had not made the words of Scripture their stay, and were not able to accept the words of Jesus as they should. We wonder at their dull-wittedness and their inability to understand.

Is there danger for us that we, too, may be "dull-witted" and "slow of heart to believe all that the prophets have" written concerning our own time of supreme crisis? The blazing light of all past centuries is now focused upon us and upon our day through the prophets, and the very events that have been set forth as signs that the end is at hand are foretold in the most particular detail. That the coming of Jesus is at hand is blazoned on everything to which the hurrying throngs can turn their eyes.

Above all people on earth, this remnant people are favored with light. Nothing stands between this people and the Bible. We employ no higher critics, and we have, in addition to the Bible, the

light of the Spirit of prophecy to make details plain. Not one thing more could possibly be done by our Father than has been done to make us fully understand the meaning of these momentous times.

How are we relating ourselves to the light which we have? Are we ready to make any sacrifice? are we really planning for the end? are we shaping our business so that it is being conducted for the cause of God? or are we too dull-witted and slow of heart to believe what the prophets have written and what we actually see taking place all about us? Will we be disappointed and overwhelmed as the disciples were? God forbid, because we shall have no other opportunity to prepare our hearts and our affairs for the final test. Everyone who believes the message should restudy these things. We should be quick to believe, and not be found dull-witted and slow of heart, but fully accepting all that the prophets have spoken. The same Master who walked with the two to Emmaus walks with us today.

The Promised Rest

By W. B. DAVY

LET us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. The word "therefore" refers to the previous chapter, in which we read that Israel "could not enter in [to God's rest] because of unbelief." Heb. 3:19. We remember that when Israel came to Kadesh-barnea, on the border of the land of Canaan, they were directed to send twelve men to spy out the land. All but two of these men "brought up an evil report of the land." Num. 13:32. Although they admitted that it was a land that "floweth with milk and honey," yet their faith failed at the thought of the giants and the difficulties to be encountered before they could possess the land.

We read in 1 Corinthians 10:11, "Now all these things happened unto them for ensamples ["types," margin], and they are written for our admonition, upon whom the ends of the world are come." If this is so, surely it must be important to study the account given us of their experiences and God's dealings with them on their journey from Egypt to Canaan, so that we may not fail, as many of them did, to enter into God's promised rest.

First of all, God called Israel out of Egypt as He has called us out of the world and sin. He gave Moses instruction regarding the Passover lamb and the sprinkling of the blood upon the doorposts of their houses. This we know was a type of "the Lamb of God, which taketh away the sin of the world." John 1:29. (See also 1 Cor. 5:7, last part.) God led Israel through the Red Sea and delivered them from their enemies. This was a type of deliverance from the bondage of sin, and also of baptism. 1 Cor. 10:1, 2. He fed them with manna from heaven and gave them water from the rock, each of which represented Christ, the bread and the water of life. John 6:35; 1 Cor.

10:3, 4. "But with many of them God was not well pleased: for they were overthrown in the wilderness." Verse 5.

Although Israel failed to enter the Promised Land, God promised to give it to their children, and about forty years later they went in and began the conquest of the land. It was by faith that they crossed the Jordan, and "by faith the walls of Jericho fell down." Heb. 11:30. As long as they obeyed God and went forward in faith, God was with them and subdued their enemies, until finally He "gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He swore unto their fathers: . . . the Lord delivered all their enemies into their hand." Joshua 21:43, 44.

Notice that although they were *in* the land of Canaan, they did not possess it until God had given them victory over all their enemies; then they had "rest" and "dwelt therein." Now this rest that God promised Israel, and which they finally received, is a type of what? Let us turn again to the fourth chapter of Hebrews. In verse 9 we read, "There remaineth therefore a rest to the people of God." But in verse 3 we read, "For we which have believed do enter into rest." This shows that it is a present experience that is received by faith.

This rest is evidently twofold in nature. It begins here when we accept the gracious invitation of Christ, "Come unto Me, . . . and I will give you rest" (Matt. 11:28), but it is consummated hereafter when we rest from our labors. Rev. 14:13; 2 Thess. 1:7. Again, in Hebrews 4:10 we read, "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Here also is expressed a present rest, ex-

perienced by ceasing from our own works. We know that our works can never save us, for we read in Isaiah 64:6, "All our righteousnesses are as filthy rags," and in Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Therefore, all we can do is to accept the finished work of Christ which He wrought out on Calvary for us when He said, "It is finished," and receive by faith His righteousness in which only can we be justified; for we read, He "was delivered for our offenses, and was raised again for our justification." Rom. 4:25. This will bring us into that experience of rest of which the Sabbath is a sign. Eze. 20:12.

By faith Israel entered into the Promised Land, and by faith subdued it; but they did not possess it and dwell therein until they had overcome all their enemies. This is a type of the twofold rest that God has promised His people. We enter by faith into Christ's rest, and through faith we enter upon a life of victory, for "this is the victory that

overcometh the world, even our faith." 1 John 5:4. We are to "fight the good fight of faith." "The Christian life is a battle and a march."

In Colossians 2:6 we read, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." That is, by faith; and if we are faithful to the end, we shall enter into our eternal rest and inherit the good land and "dwell therein" forevermore—the land which God promised to Abraham and his seed "through the righteousness of faith." Rom. 4:13.

"I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And His Spirit and blood make my cleansing complete,
And His perfect love casteth out fear.

"There is peace in the valley of blessing so sweet,
And plenty the land doth impart;
There's rest for the weary, worn traveler's feet,
And there's joy for the sorrowing heart.

"O, come to this valley of blessing so sweet,
Where Jesus will fullness bestow,
O, believe, and receive, and confess Him,
That all His salvation may know."

Winning Souls

By A. R. OGDEN

THE most precious work, the most enduring work in which humanity can engage in this world, is that of winning souls. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. All other work is transitory, and endures for but a short period of time. But souls won to God are candidates for the eternal kingdom—they will endure for all eternity.

Time Versus Eternity

We measure time by minutes, hours, days, weeks, months, and years. How short indeed is the limited span of man's life. How quickly the years pass. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Ps. 90:10. Even if we are individually permitted to live out the full threescore and ten, or even the entire fourscore, at best they pass altogether too quickly. We should remember that "it is soon cut off." Because of this our daily and constant prayer should be, "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

No one is truly marking well his days of opportunity—taking eternity into account—who is not working and preparing for eternity. But it is not sufficient to make this preparation for ourselves alone. Our lives should be constantly dedicated to soul-winning service in bringing others to God. Each Christian has a definite responsibility to God, and to his fellows, to do all possible to win men as heirs of the kingdom.

We give herewith a significant quotation from the Spirit of prophecy on this important subject of soulsaving work:

"We should speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. . . .

"Wherever we are, we should watch for opportunities of speaking to others of the Saviour. . . . This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour."—*Christ's Object Lessons*, pp. 338, 339.

We should labor earnestly and practically. Concerning Christ's dealings with Judas we read:

"Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. . . .

"He [Jesus] had not withheld His ministry from him whom He knew to be a traitor. . . .

"When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation, or drive him upon Satan's battleground. This is not Christ's method."—*The Desire of Ages*, p. 655.

Christ washed the feet of Judas, and served him first at the communion service. This should inspire us to more diligent effort in winning souls, to greater effort to hold the erring member, rather than to so hastily drop the absent or discouraged one, as is sometimes done. No member should ever be dropped until we have made every possible effort to save him to the fold of Christ. Truly, we must win more and hold more. Our losses of membership are altogether too large in some places. Our gains are comparatively small and our losses very large. This should be reversed. Our gains should be large and our losses small. Our endeavor should ever be to WIN MORE—HOLD MORE. Every church should continually have a baptismal class of youth and new believers, and thus be a constantly growing church both spiritually and numerically.

A Problem for Evolutionists

By GEORGE McCREADY PRICE

FOSSIL tracks of animals have frequently been found in all parts of the world. Usually they are the footprints of reptiles or amphibians. They were made in soft clay or sand, were soon covered by another layer of such material, and the whole afterward was consolidated into hard rock. In our day, when the upper layer of rock is removed, the tracks are revealed to be just as clear and perfect as when first covered up.

Human footprints in consolidated rock are not unknown, but hitherto they have not usually presented any great conundrum to geologists in the matter of their age. Everybody knows that geologists have long made a practice of dating the stratified or water-formed rocks in a long series, placing some in one geological age and some in others. Some of us who have gone into this matter more critically have, it is true, become suspicious of the reliability of this method of classifying the rocks chronologically, though hitherto we have had difficulty in getting the evolutionists to listen to our arguments. But recently some very human-looking tracks have been found in Carboniferous sandstone, or beds which geologists had dated as belonging to the "Coal Age," when it has been thought that no land animals lived which were higher in the scale than salamanders. Either these tracks are wrong, or the theory must be wrong.

Upsets Theory of Evolutionists

We now learn that somewhat similar tracks have long been known near St. Louis and in Pennsylvania; but the ones which are now attracting attention occur about twelve miles southeast of Berea, Kentucky, and are reported by Dr. Wilbur G. Burroughs, professor of geology in Berea College. They are a series of twelve footprints, each nine and one-half inches long and about six inches across the widest part of the spread-out toes, the latter strongly resembling the toes of South Sea Islanders and other native peoples who have never worn shoes or sandals.

These tracks have been discussed in *Science*, December 9, 1938, but I quote from an article in *Science News Letter* for October 29, 1938, which gives a photograph of two of the footprints.

"The footprints are exceedingly curious things. They are the right size to be human—nine or ten inches in length—and they are almost the right shape. Practically everyone who sees them thinks at first that they were made by human feet, and it is almost impossible to persuade some people that they were not.

"If the big toes were only a little bigger, and if the little toes did not stick out nearly at a right angle to the axis of the foot, the tracks could easily pass for those of a man. But the boldest estimate of human presence on earth is only a million years—and these tracks are two hundred and fifty times that old!"

As I have remarked above, these peculiarities of shape are similar to the toes of primitive people who have never worn footdress of any kind. In

fact, so very humanlike do they appear that the creature that made them has been given the scientific name *Phenanthropus mirabilis*, which means "marvelously human-looking."

Some objectors have suggested that these tracks may have been carved in the rock by the Indians of long ago, for they are very clearly ancient, from the signs of weathering and the incrustation of moss over them in places. But all the known carvings of ancient peoples here in America are exceedingly crude affairs, while these are accurate and lifelike to the finest detail. In fact, Professor Burroughs and others have made minute measurements under a magnifying glass of the grains of sand within the tracks and outside of them, and the sand grains at the bottom of the prints turn out to be much more closely packed than those on the slope of the tracks at the sides, and still more closely packed than the grains in the rock outside the tracks. This marked difference is clear evidence that the tracks were not carved, but were made by pressure when the sand was soft and wet. These facts are certified by several observers, so that there can be no doubt now about the genuineness of these footprints.

Further Evidence

Still other facts add to the puzzle of the scientists. The tracks are those of a biped, for there are no signs of any hind feet, and no trace of any tail, as is often seen in the footprints made by lizards and other four-footed animals. This creature was obviously a biped. But the evolutionary scientists stick to it that these tracks cannot possibly be human—because they are much too old! The rock in which they occur is classified by geologists as belonging to the Pottsville subdivision of the Carboniferous, and to clinch the argument they point to a seam of coal which outcrops some two hundred fifty feet above the tracks. So there can be no possible doubt about the geological "age" of the rock.

Thus the riddle stands. Here are humanlike tracks the genuineness of which cannot be contested, but they occur in strata which geologists uniformly declare were laid down hundreds of millions of years before there was a man on earth.

In closing I would point out that Christian students have long been showing the unscientific character of the evolutionary dating of the rocks. They have shown on strictly scientific grounds that the rocks in various parts of the world flatly contradict the dating which the evolutionists have given them and that the theory of one big world catastrophe, like the flood of the Bible, will explain all the major facts about the rocks and the fossils far better than the successive-ages theory of the popular geology. And now we have these astonishing humanlike footprints which point in the same direction. And what are the believers in the successive ages going to do about it?—*The Watchman-Examiner*.

Our Divine Pattern

By E. E. ANDROSS

"A WONDERFUL Saviour is Jesus my Lord,
A wonderful Saviour to me;
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see."

As we contemplate His wonderful life, we are not surprised at the remark of John at the Jordan as Jesus came to him for baptism—"I have need to be baptized of Thee, and comest Thou to me?" "John recognized in Him a purity of character that he had never before perceived in any man. . . . Never had he come in contact with a human being from whom there breathed an influence so divine. . . . How could he, a sinner, baptize the Sinless One?"—"*The Desire of Ages*," pp. 110, 111.

Jesus was about to begin His public ministry, and although He was Himself without sin, and His life was radiant with the love of His heavenly Father, He realized the full weight of responsibility that rested upon Him as He undertook the redemption of a lost world. As He came forth from the waters of baptism, He bowed on the banks of the Jordan and pleaded with His Father for power to break the fetters that had enthralled humanity, and to conquer man's destroyer. The answer came from the Father direct, in the words, "This is My beloved Son, in whom I am well pleased," while the Holy Spirit in the form of a dove descended upon Him, anointing Him with power from on high.

Following the conflict in the wilderness of temptation, the mother of Jesus "meets Him, the same tender, dutiful son. Yet He is not the same. His countenance is changed. It bears the traces of His conflict in the wilderness, and a new expression of dignity and power gives evidence of His heavenly mission."—*Id.*, p. 145. Now the very countenance of Jesus bears witness to His new endowment of "dignity and power" and "gives evidence of His heavenly mission." Dignity is defined as, "grave or noble bearing; impressiveness of character or manner; repose and serenity of demeanor." True dignity cannot be put on or off at pleasure. It is rather the fruit of a noble character. Jesus did not obtain this qualification as an earthly inheritance, but rather as a gift from His heavenly Father. Day by day, through childhood and youth, while pouring over the scrolls of the prophets and while praying to His Father, as He "increased in wisdom and stature, and in favor with God and man," He was preparing Himself for this special endowment of dignity and power for His great work.

Concerning His earthly mission, Jesus said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was essentially His work. He "went about doing good, and healing all that were oppressed of the devil; for God was with Him."

What was it that gave Jesus such marvelous power over men? Why is it that through the centuries His name stands out preeminently above all other names?

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save."—"*Steps to Christ*," p. 13.

Here we have revealed the secret of Jesus' power over men. Here is seen the supernal glory of the God-man: "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." John 1:14.

Jesus said, "As My Father hath sent Me, even so send I you." John 20:21. As "God was in Christ, reconciling the world unto Himself," so hath He "committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19, 20.

Perhaps no man ever came nearer to the high standard set by the Saviour than did the apostle Paul in his ministry. But few, if any, ever suffered more for Jesus' sake than he. In prosperity and in adversity, when before the Sanhedrin or in the presence of Nero, he was the unfailing representative of Jesus. "Wherever I go," he declares, "thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing." 2 Cor. 2:14, 15, Moffatt's translation.

"The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity."—"*Gospel Workers*," p. 59. One who lives thus in the sanctuary of the home, in the church, in his contact with the people, individually and collectively, will unconsciously exert a mighty power for good over the hearts and lives of all within the sphere of his influence.

GOD calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan.—"*Testimonies*," Vol. I, pp. 260, 261.

EDITORIAL

Five Reasons for Opposing Sunday Laws

VERY frequently Sunday-law advocates charge that our opposition to such legislation is based on selfish, if not altogether evil, grounds. It is a frequent occurrence for us to receive from those who have read our religious liberty literature, letters declaring that we are carrying on our agitation simply to save ourselves from persecution, the inference of the letters being, of course, that all our arguments against Sunday laws are proved valueless because we have a personal issue at stake in the controversy. Granting, for the sake of argument, that we are trying to save ourselves from persecution, that in no way affects the validity of our contention that Sunday laws are wrong. It would be just as reasonable to declare that a defendant's arguments against the unconstitutionality of a law invoked to deprive him of liberty are invalid simply because he has a personal interest in the case. If those who would be likely to lose their liberty as the result of a proposed law do not raise their voice in protest, who would? Certainly not those who would in no way be affected by it. This is but an ordinary fact of experience.

Furthermore, why should it be thought a questionable procedure for Christians to claim the constitutional guaranties that are rightfully theirs as citizens? The great apostle Paul repeatedly employed his Roman citizenship to save him from the brutal treatment that his erstwhile brethren would have administered to him. His famous declaration, "I appeal unto Caesar," is a classic in Christian literature.

No, there should be no indictment of us as Christian people if we should base our opposition to Sunday laws on the simple, natural ground of endeavoring to protect ourselves from inimical legislation. But proper and lawful as such a basis might be, our continued and increasing attacks upon Sunday legislation are *not* on personal grounds.

False Inferences

The Sunday-law reformers make a great point of their love for the workingman, and their desire that he shall have a day of rest. By inference, all those who oppose their reform program are classed as enemies of the "poor workingman." But this charge is absurd when brought against Seventh-day Adventists. One of the great features of our denominational program is the emphasis we place on the need of proper care for the body and a proper regimen in the matter of diet and exercise and rest.

Again, the reformers say much of the irreligious condition in the world, and of the need therefore for Sunday laws in order to meet the situation. By inference, and sometimes by specific accusations, all opponents of their program are charged

with being either blind to the deplorable state of affairs in the world or else willing and happy to have such conditions continue. But no form of this charge can hold against us, for our literature far outdoes that of the reformers in its declarations concerning the desperate state into which our world has sunk. No, the charge that we are blind to conditions in the world or content with them does not hold.

We are awake to the world situation. We differ with the reformers simply in the matter of the proposed solution. They would bring in the kingdom of God through the gateway of politics, and have our legislators save us from destruction. We would invoke the promised second coming of Christ to save us from this evil world. Our experience, both as citizens and as Christians, leads us to put our confidence in Jesus Christ and His coming rather than in legislators and their programs.

Our opposition to Sunday laws cannot be explained on the grounds of our endeavoring to save ourselves from persecution, or by the charge that we are foes of the workingman, or that we are blind to the evil conditions in the world. None of these explanations, or a multitude of others like them, that have been offered, give the clue to the fervent and unrelenting stand that we have taken against all the endeavors of reformers to enforce their conception of religion by the aid of the state. It may be difficult, of course, for some people to understand how an organization could be willing to spend so much energy and time and money in connection with an issue like this, without having some selfish, personal interest in it. But then, there are many people who are unable to understand how a body of Christian people are willing to spend even greater amounts on foreign mission projects.

What, then, are our reasons for opposition? They may perhaps be summed up briefly under five heads:

1. Warn Men Against False Movement

As students of prophecy, we believe that the day is coming when the principles of religious intolerance that marked the Dark Ages will be revived, that there will be in the very closing hours of this world's history a mighty religio-political combine that will endeavor to dominate the consciences of men. And we believe it is our solemn duty to warn men against giving their support to this movement, which is even now forming itself, lest they be lulled into a sense of false security by thinking that in thus supporting this movement they are building up the kingdom of God on earth. We have no alternative in the matter, seeing that Christ, through the prophet John, has commanded

us to cry out against this movement, so that men may be saved from giving their support to such an evil program.

2. Proclaim Sabbath More Fully

In connection with this warning message that we are commanded to give, we find the injunction to proclaim the great Sabbath message to the world, and what more auspicious occasion could be found for giving special publicity to the true Sabbath than when men are endeavoring to stir up the world in support of the *false*? In this way, our opposition to Sunday laws becomes, not a negative, but a positive, thing. We simply capitalize the occasions of great public interest in Sunday laws to proclaim more fully the true Sabbath message.

The servant of the Lord foresaw that as the time of trouble began, the people of God would go forth to preach the Sabbath doctrine more fully and more convincingly than ever before. The agitation for Sunday legislation provides a choice illustration of how the wrath of man can be made to praise God; or, to state it in the most charitable form, how the endeavors of mistaken zealots can be made to serve a good purpose.

As a result of the widespread campaign that reformers have made through the public press and otherwise in recent years, there are probably more people who have become acquainted with the real facts on the Sabbath question than ever before, because every agitation by Sunday advocates has made newspaper and magazine editors even more than ready to publish matter giving the other side of the case. We would have been woefully remiss in our duty if we had failed to use these opportunities.

3. Protect Men Against Being Persecutors

We believe that there are many sincere and earnest men in the ranks of Sunday-law advocates. In fact, we are willing to admit that all of them are striving, according to their conception of the gospel, to advance the kingdom of God. But their sincerity does not make their course any the less wrong. If their program is carried out, and the strong arm of the law is drafted in their support, they will thus become persecutors.

We can conceive of no fate more tragic than that of a man whose misguided zeal for God finally causes him to become a persecutor of others who are striving to preach the gospel. Christ foretold such a tragedy as this when He declared that the time will come when he that "killeth you will think that he doeth God service." This divine forecast was fulfilled during the Middle Ages, and will be fulfilled again in the last days. In fact, at the very last there will be only two classes, the persecutors and the persecuted—those who give support to the great religio-political combine, and those who are forbidden even to buy or to sell, because of their opposing stand. Not to save ourselves from persecution, but to save others from being persecutors, is a chief reason for our stand against Sunday laws. We have endeavored in all our literature to make clear to the reformers the evil direction in which they are going, and it should ever be our zealous endeavor to do this in a spirit of charity

and Christian love, making our attack on principles, not on persons.

4. True Loyalty to the State

The Scriptures very plainly declare that we owe allegiance to the state, and should endeavor loyally and zealously to support it in the carrying on of its proper functions. The Scriptures are very explicit on this, and in this fact is to be found a valid reason for our outcry against the endeavors of reformers to combine the church with the state. Knowing as we do from history and prophecy, that such a combine can work only to the detriment of the citizens, and to the destruction of the free institutions of the country, we would surely fail to carry out the full meaning of the divine injunction to support the government if we failed to raise our voice in warning against such a menacing danger. The truly loyal citizen is the man who possesses the moral courage to rise up and sound an alarm, even though he may be in the minority, and his numerous opponents may be the advocates of an apparently good program. And the one who thus sounds the alarm is in no wise violating the principle of the separation of church and state. Instead, he is arousing all men to the need of continuing inviolate that vital separation.

5. Protect Christianity From False Conception

Finally, we oppose Sunday legislation because we would protect Christianity from the false conception of it that the masses of the people would have if proposed religious legislation were allowed to go unchallenged. One of the greatest handicaps under which the minister of the gospel labors is the feeling on the part of the man on the street that the church symbolizes an organization that is striving to force its views upon people. Surely there is a historical basis for such a feeling. And when the average individual who is not a church-goer sees the endeavors of present-day militant church leaders to employ the power of the state, the antipathy toward the church is only intensified.

We are jealous to protect the Christian religion from this gross misconception. We would not be loyal to our divine mission if we did not use every means possible to let men know that the gospel of Jesus Christ is not a gospel of force, and that the Saviour of men has commissioned His disciples simply to *invite* men to believe in Him. We would oppose with equal vigor any attempt to enforce the seventh-day Sabbath by law.

If the graciously invitational character of the gospel could only be impressed upon the hearts of all men, half of the difficulty in reaching the masses with the divine evangel would be removed. Nothing is so conducive to winning men to the church as assuring them that the Christian religion has nothing to do with coercion. We would give to Christianity its greatest appeal by taking our stand with Christ, who proclaimed liberty of soul to all men, and whose only approach to their hearts was through the avenue of love—a pathway down which the minister of Christ may walk unchallenged into the hearts of multitudes.

F. D. N.

Notes on Early Times in This Advent Movement

No. 10. Interesting Side Lights

It is more than interesting to note the providential intertwining of the streams of light by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept.

This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views by the Spirit of prophecy of the rise of the full message, given in "Early Writings," we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement.

Minds Directed to Sanctuary Truth

In the section, "The Third Angel's Message," there is this description, in the language of symbol and figure, of the rise of the work of the third angel of Revelation 14:

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, 'They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.' The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. . . .

"It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory."—Pages 254, 255.

Thus those who turned to the commandments of God as the hour of His judgment came, in 1844, were to be straightway directed to the heavenly sanctuary and the ark of God's testament. The truths of the Sabbath and the sanctuary are inseparable in the advent movement of the prophecy.

While this pointing by the angel to the heavenly sanctuary, as he saw the people appear keeping the commandments of God, must apply to the whole body of believers, to our own day, it is interesting to note this very feature in the case of our first Seventh-day Adventist, who led the way in 1844.

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W.

Farnsworth, one of the children of that first church of ours, told us of the experience of his father, William Farnsworth:

"My father was the first Seventh-day Adventist in the world. He was the one that began the observance of the Sabbath as an Adventist. . . . And in a little while nearly the whole church in Washington, New Hampshire, where I was born, had begun to observe the Sabbath. The text of Scripture that attracted my father's attention first was that text in Revelation, that 'there was seen in His temple the ark of His testament.' [Rev. 11:18, 19.] Father said, 'I wonder what is in that ark,' and in his thought he opened the ark, and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath;' and he began the observance of the Sabbath quite largely on the strength of the statement in that text."—*General Conference Bulletin, 1930.*

Sabbath and Sanctuary Truths Closely Related

Mrs. Rachel Preston was there, a former Seventh Day Baptist, urging the claims of God's holy Sabbath. But it was the force of the impression by way of the heavenly sanctuary that drove home the conviction to William Farnsworth's heart that in this time of the near coming of Christ, the Lord was calling men to obey all His commandments.

The as yet undiscovered truth of the heavenly sanctuary and the judgment hour was apparently already shedding some rays of light in advance. It is suggestive of the close relation that the Sabbath and the sanctuary truths were to bear to one another in the full advent message which was to be developed.

This experience of our first Seventh-day Adventist, in taking his stand for the commandments of God in 1844, is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary."

And there is just where our first Adventist pioneer in Sabbathkeeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath. We have already, in a preceding article, quoted the late P. Z. Kinne's statement regarding Hiram Edson, who was the first to see the light on the sanctuary and its cleansing. Elder Kinne wrote:

"Brother Edson told me that soon after he received the light on the sanctuary he himself was impressed

that the seventh day was the Sabbath, but without any conviction that it was important to keep it."

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying: "Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!"

The factors and agents were all being drawn together as the definite advent movement and message were taking shape.

Again, in the first vision given for the remnant church by the Spirit of prophecy, in 1844, the heavenly sanctuary was described, with the "glorious ark" within the veil, the ark that held the law of God engraved on the two tables of stone. In this first vision, also, were shown the 144,000, who "were all sealed." (See "Early Writings," article, "My First Vision," pp. 13-20.)

Description of Sanctuary Service

Thus the sealing work, or Sabbath reform, was brought to light, and the subject of the sanctuary was stressed, though as yet the agent of the gift did not understand the meaning of the terms, as she and other pioneers came to understand them all a little later. In fact, what seems to me the finest description we have, outside of Scripture, of the change in Christ's priestly ministry from the holy place to the most holy, in 1844, is that given to Ellen Harmon only a few weeks after her first vision. That was before Hiram Edson and O. R. L. Crosier had brought out the first exposition on the sanctuary. Note a few words of Ellen Harmon's description:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and most of those who were bowed down arose with Him [the praying ones on earth, who by faith were represented as looking to Him]. . . . He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying: 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great high priest, standing before the Father."

Read the whole picture in "Early Writings" (pp. 54-56), entitled, "End of the 2300 Days." It is an exact counterpart of Daniel's view of the same event, given in the days of Babylon:

"I beheld till the thrones were cast down ["placed"], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like fiery flame, and His wheels as burning fire. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . ."

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9-14.

That description of the vision was written by the prophet's pen in Babylon more than 2,300 years before this scene in the heavenly sanctuary began to take place in 1844. From that writing in Babylon, I know of no place in all the record of history where any similar description of the actual scene was written, until a few days after 1844, when a young woman of seventeen, called to the prophetic gift, took up her pen and set down what she was shown in vision of the same wonderful event—beyond all power of human words fully to portray.

Daniel repeated, "I beheld," "I saw;" and the youthful prophet of our day repeated, "I saw," "I beheld," "I saw." And the later description is the very counterpart of the ancient one.

Ellen Harmon could have understood little of the meaning of it at the time, for the full light as to the sanctuary question came to her the next year through the Crosier document, published in February, 1846, and sent out by Hiram Edson. Then it was shown her that this sanctuary teaching was light for the remnant. The earth was not the sanctuary to be cleansed, as they had believed, but the cleansing of the sanctuary in heaven had begun in 1844.

Marvelous Leadings of God

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary.

As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts of their leader, Hiram Edson, toward the Sabbath truth.

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. Joseph Bates, after he had cautiously waited and watched and put the gift to the test, accepted it as a guiding help for which to be thankful. Hiram Edson accepted it, as did most of that first company in Washington, New Hampshire. It is pleasing to look at the story of those first years and see that all upon whom Providence had first laid the burden of leading out in making known the great main features of doctrinal truth, accepted all the light and held fast to it to the end of their lives. It is good to know, too, that with them in her last year was Rachel Preston, so used of God to bring the Sabbath light into our first church. She had moved to the State of New York, and so was separated from our pioneer brethren in those years when other truths were being laid hold of. Vicious attacks against the Spirit of prophecy had reached her and brought her into some doubt and darkness. But the reports of the revival that had come to the old church in Washington, New Hampshire, by the labors of James White, Mrs. White, and J. N. Andrews, and the reading of a volume of the Spirit of prophecy just issued, brought light and peace to her in her last year (she died in 1868). She fell asleep in Jesus in the hope and comfort of the full advent message.

W. A. S.

Design for Daily Living

THE coming year will be mostly what you make it. One permits his surroundings to shape his planning and affect his feelings. Another is unmindful of the world without, because his mind is intent upon the kingdom within. Too often life becomes stale and uninteresting, or is possessed with fears and doubts. Temptations and trials too often lay us low.

Never before have men and women needed to be fortified to meet the stress and strain of life as they need to be today. We must admit, as we face another year, that the future is none too certain. The world seems to be balancing on the brink of some great and overwhelming disaster.

It is with a great feeling of bewilderment that mankind faces the coming year. There is a way of life, however, wherein there is composure and calmness, no matter what may come to pass. The true follower of Christ is promised a peace that tribulation cannot assail.

We have been given in the Scriptures and the Spirit of prophecy a wonderful design for daily living. If we heed this instruction, then it matters not what difficulties may suddenly surround us, what temptations may come our way, for we will find our strength and assurance in the consciousness that we are citizens of a kingdom that shall triumph over all.

Let us consider the outlines of God's plan for the Christian's daily life.

1. Morning Meditation.

This should be entered into with prayer and with the Bible as our guide.

"I meditate on all Thy works; I muse on the work of Thy hand. . . . Cause me to hear Thy loving-kindness in the morning; for in Thee do I put my trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee." Ps. 143:5-8.

"I have more understanding than all my teachers: for Thy testimonies are my meditation." Ps. 119:99.

"The early morning often found Him [Christ] in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil."—*"The Desire of Ages,"* p. 90.

"It would be well . . . to spend a thoughtful hour each day in contemplation of the life of Christ."—*Id.*, p. 83.

2. Profitable Labor.

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

"The sleep of a laboring man is sweet." Eccl. 5:12.

"Work is a blessing, not a curse. A spirit of indolence destroys godliness, and grieves the Spirit of God. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land."—*"Acts of the Apostles,"* pp. 352, 353.

3. Spontaneous Helpfulness.

"I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29:15, 16.

He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

"Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence."—*"Testimonies,"* Vol. III, p. 511.

"God has placed you in a world of suffering to prove you, to see if you will be found worthy of the gift of eternal life. There are those all around you who have woes, who need words of sympathy, love, and tenderness, and our humble, pitying prayers. Some are suffering under the iron hand of poverty, some with disease, and others with heartaches, despondency, and gloom. Like Job, you should be eyes to the blind and feet to the lame."—*Id.*, p. 530.

4. Consecrated Witnessing.

"Ye shall be witnesses unto Me." Acts 1:8.

"Ye are My witnesses, saith the Lord." Isa. 43:10.

"Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. . . . Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness."—*"Acts of the Apostles,"* p. 55.

5. Consistent Action.

"I will show thee my faith by my works." James 2:18.

"Faith without works is dead." James 2:26.

"Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."—*"The Desire of Ages,"* p. 142.

"The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal."—*"Ministry of Healing,"* p. 494.

6. Abounding Faith.

"The just shall live by faith." Rom. 1:17.

"According to your faith be it unto you." Matt. 9:29.

"The great moral powers of the soul are faith, hope, and love."—*"Testimonies,"* Vol. III, p. 187.

"If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy."—*"Ministry of Healing,"* pp. 252, 253.

(Continued on page 18)

IN MISSION LANDS

Our Zutsiqui (Peru) Indian Mission

By H. O. OLSON

○N August 22, with several other workers we started for our Indian mission. The second day we reached a large English coffee, rice, and banana plantation on the banks of the Perene River. Here we left our car and walked through the jungles, burros carrying our baggage, to a place on the river where canoes land. J. C. Ruskjer, the director of the Zutsiqui mission, and a number of Indians had arrived. They assisted us in providing a shelter in the moonlight, where we could make our beds and arrange our mosquito nets as a safeguard against malaria infection.

The next morning we loaded the four large dugouts, one of which had a motor. Six North Americans and Europeans, businessmen and miners, had arranged to accompany us and visit our mission and take still and moving colored pictures. When baggage and passengers were loaded, Brother Ruskjer, as the captain of the fleet, gave us final instruction as to what we should do in case the canoes should capsize in the rapids, and then with a prayer he committed his charge into the hands of God. It was downstream to the mission; so the swift current and the paddling of the Indians made the canoes skip along the water. In the more dangerous rapids we had to wade ashore and walk while the canoes were pulled along with long ropes. High mountains on each side, covered with jungles where monkeys and other animals play, and flocks of parrots and songbirds flying above, made a very delightful scene. We arrived at the Zutsiqui mission before evening.

Our mission property consists of a large church, a mission house, two school buildings, and homes for the teachers. These are built of bamboo or board walls with palm-leaf roofs high above the walls and extending some distance over them to protect against the heat. Converted Indians have built their homes around the mission, creating a village with a population of three hundred. Along the river and inland there are some substations.

In No-Law Land

This mission is located beyond the limits where Peruvian law applies, as in the jungles along the river and farther east there are no officers of the law, and consequently no law has any abiding force. The natives here may commit any offense in the whole catalogue of crime and sin without fear of punishment by civil or military authorities. This lawless state emboldens the infamous slave dealer to ply his nefarious trade. But no one is the cause of greater human suffering than the vile witch doctor. When anyone is taken ill, he will

point out the person who he believes is responsible for the sickness. This person, though a member of the family, is tortured in the most excruciating way imaginable and finally shot full of arrows and thrown into the river. While we were there, Indians who had been declared responsible for someone's illness came running to the mission for protection. Those who were on their trail did not dare to attempt force at the mission. At times they have threatened the lives of our workers, but these have a strong faith in God as their protector, and He has never failed them.

One day a rough-looking slave trader and his aids came to the mission. He has often threatened the lives of our workers. The Peruvian government has offered a reward for this man whether he is brought dead or alive. After their pictures had been taken, they disappeared.

There is no mail service to this part of Peru, though twice a month the English plantation people bring the mail from Lima. It takes an Indian four days to go to the plantation for it and return. The third day of our stay, however, an airplane came for those who had accompanied us to our mission, and the pilot brought a newspaper along which stated that several nations in Europe were mobilizing. But the war had been in progress several days when on our return journey we learned that war had actually begun.

In the Confidence of the Indians

Brother and Sister Ruskjer are doing a good work among the Indians and have gained their full confidence. Their twelve-year-old daughter, Wanda, has mastered the Indian language and serves as an interpreter for her parents when they are conversing with those who do not speak Spanish. Hardly any of the older ones understand anything but their own language. Sister Margaret Johnson, who has served as a teacher for Brother and Sister Ruskjer's two daughters, the older of whom is now in one of our schools in the States, has also gained a fair knowledge of the Indian language and with Wanda has started to translate some of our songs into their language. The Indians have no written language; so the Latin type is used for these translations.

Each morning at six-thirty and each evening at five-thirty the whole village meets in the church for morning and evening worship. These hours were extended into service periods during our stay, with the two week-end, all-day services. The last Sabbath afternoon we gathered on the banks of a branch of the Perene for a baptismal service. Twenty-seven were baptized, as two of us admin-

istered the rite. On our return up the Perene we stopped for a service at a substation and baptized two more.

The journey up the river took two long days and required much walking both in and out of the water. We slept on the beach. One day an alligator slipped into the water from its resting place on a large rock, and we hurried out. On our way from the river a boa constrictor barred our passage until we succeeded in killing it.

The Indian work in the jungles is quite different from the Indian work in the highlands where we have our largest membership, and where I spent most of July and August visiting missions.

We have more schools among these than the government and all other denominations combined. The highland Indians come in contact with the white people when they bring their produce to market, and many of them even live in the cities. Their tithes and offerings are, therefore, paid in money. In the jungles, however, the tithe and offering baskets contained bananas, yucas, mountain potatoes, tomatoes, eggs, and other produce, and coins from those who had worked on the plantation mentioned. The church treasurer's receipt book made interesting reading. Both adults and children seemed to be very loyal in the payment of tithe.

Missionary Volunteers in China

By L. E. REED

MANY are the surprises in store for us as we go forth carrying out the divine instruction, "In the morning sow thy seed, and in the evening withhold not thine hand." The Scripture effectively portrays the romance that is connected with such a procedure, for it adds, "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

Every missionary activity of the church should indeed be a seed sowing. As we work for and expect sure and certain results, our many plans and methods should be faithfully followed up. And the Lord's ways are marvelous; He often surprises us with harvests which we do not expect.



A gospel romance of this nature has been taking place before my eyes this past year and a half. This particular seed sowing took place at the time of our Shanghai Missionary Volunteer week of prayer. The Lord blessed the young people, as He always does when they gather in such convocations. Those of us who were leading out in these meetings were especially pleased to note that several of the better-class Chinese of the community were regularly attending. Their attention had been called to these meetings by notices that had been posted in front of our improvised meeting place to direct the young people of the church to the location. War conditions made it impossible for us to utilize our own church property on Range Road, and a tent had been pitched in one corner of the temporary quarters of the Shanghai Sanitarium.

Evening by evening one visitor, a Mrs. Wang, seemed to drink in every word of Professor Rebek's messages, and she responded wholeheartedly to each appeal. "I would never have known there was a Seventh-day Adventist Church had it not been for this Missionary Volunteer week of prayer," she told me before the meetings closed. Some of her friends tried to discourage her from attending the meetings, but she persisted. One of our Bible workers faithfully and tactfully followed up this first contact. The Sabbath school opened its arms and received her warmly. How pleased we all were to find Mrs. Wang among those who were baptized the following spring.

At the baptismal service I noticed a fine-appearing young woman by the side of Mrs. Wang. She seemed almost like a younger sister. "That young woman," the Bible worker told me, "and the woman on the other side of Mrs. Wang, are friends whom she has been bringing with her to Sabbath school and church for the past year."

Thus the seed sown during the Missionary Volunteer week of prayer a year before was still bearing fruit. We had not dreamed that these seeds of truth that were finding a place in Mrs. Wang's heart would add another Missionary Volunteer

Mrs. Wang (at left) and the Two Friends She Brought With Her

to the Master's ranks. At the last election of officers for the Central Shanghai church the young woman was appointed to be a teacher in the children's division of the Sabbath school. The Bible worker tells me that she is doing excellent work there.

Each time I see these three women walking along, arm in arm, I am reminded anew of the romance that is connected with the work of gospel seed sowing. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Our Work in Penang

By V. T. ARMSTRONG

PENANG, or Prince of Wales Island, lies about two miles off the western coast of Malaya. The city of Penang, the official name of which is Georgetown, is situated on the northeast part of the island, and has a population of 149,000. This city is the commercial center of northern Malaya. It is one of the cleanest cities of the Orient, and is also one of the most beautiful.

Here we have a growing work. A sanitarium, situated near the edge of the city, and a clinic in the center of the business section, are well patronized, and are doing much to extend the influence of our work. These institutions are enjoying one of the best and most prosperous years in the history of our medical work there.

Dr. H. G. Hebard has been with the work in Penang for more than a year; and Dr. J. C. Hayward joined the staff just recently.

V. E. Hendershot, assisted by two national workers, has been fostering evangelistic work in the city for the last three years.

In company with J. M. Nerness, the director of the Malay States Mission, it was my privilege to visit Penang recently. The Sabbath day in Penang is a very busy time for our workers. The first gathering is the Missionary Volunteer meeting which is held at sundown on Friday eve-

ning. The children from the church school, as well as the older youth, are active members of the society, as is indicated by the good report of missionary work done.

On Sabbath morning at nine o'clock the Tamil members and friends gather in the chapel for a preaching service. The meeting must of necessity close on time, for at ten o'clock the Chinese members occupy the same chapel for their Sabbath school and preaching services. At three o'clock in the afternoon the Malay members have their service, which is immediately followed by a joint Sabbath school session of the Malay and the English-speaking members. At five o'clock in the afternoon the time is given over to the English preaching service, which is the closing meeting of the busy Sabbath day.

The membership is growing month by month, and there are baptisms from time to time. Penang is a center for our work in the northern part of the local mission, and we are glad to see our work strongly established, and the medical, educational, and evangelistic work united into a successful soul-winning campaign.

Singapore, S.S.

Northern Luzon Academy Branch Sabbath Schools

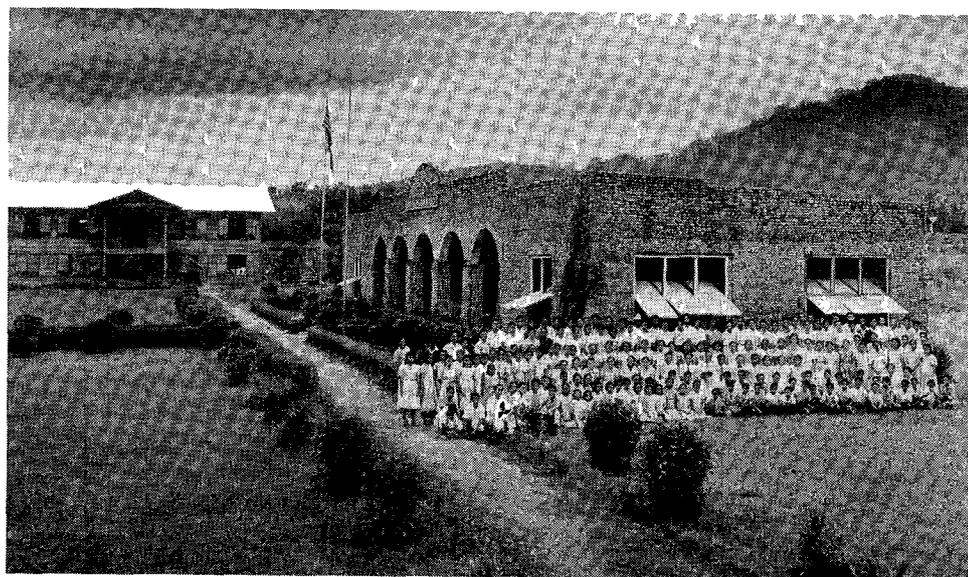
By R. R. SENSON

BRANCH Sabbath schools afford a wonderful opportunity to the students of the Northern Luzon Academy for spreading the truth of the Bible to their neighbors and friends.

The academy has to its credit sixteen branch Sabbath schools. These branch Sabbath schools are all within the radius of fifteen kilometers. They are usually conducted on Sabbath afternoon before young people's meeting. In some distant places the students have to leave the school grounds on Friday afternoon and spend the week end with the interested companies in the barrios. From these Sabbath schools we have already collected more than thirty pesos in tithes and offerings. These schools have a membership of about four hundred. Some of the members have already been baptized, and others are beginning to keep the Sabbath and pay their tithes.

The Lord is greatly blessing the work of our students. It is indeed encouraging to see our students getting definite experiences in soul-winning work while in school.

We cannot help but think of the words of the



View of the Northern Luzon Academy, Philippine Islands, With the Students in the Foreground

messenger of the Lord: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

Zealous Hill People of India

By F. H. LOASBY

WANT to write a little about the work of Missionary C. J. Jensen, who is laboring among the Munda tribes of Chota Nagpur. These Munda people live in the hilly sections of the province generally, and are a rather backward people. When the great movements of peoples



Load of Wood Donated by One of the Munda Church Members for the School at Khunti, in the Ranchi District, Northeast India

from beyond the Indian borders began to sweep down upon them, these original Indian people fled to the hills and allowed the invading flood to pass them by. Thus we find them today in these hilly districts, like islands in the midst of a vast ocean of immigrant races.

Work among them for some years has been rather slow. It has caused our missionaries many heartaches, but now we see some response. We have a number of good, faithful members among them. They have built several small churches of their own. We have sent a number of their boys to our school at Karmatar. Others, somewhat younger, have not been able to go, because they do not have even the very small sum which we demand from each one upon admission to our boarding school. These boys have been greatly disappointed.

Some months ago they determined that they would "make a school." Just how they would do it, they did not know; but they finally found a way. They came to Pastor Jensen, at his mission station, and said: "Let us come here. We will bring enough rice with us to last six months. We have no money, but we will bring this food. Let us till the land in the mission compound to help pay for our instruction. We will build our own little mud places in which to live, and we will also try to build a mud schoolhouse."

Although we ought to have a committee action before starting a school, and although we ought to have some funds in hand before daring to take a committee action, how could we tell the boys to go home and wait until we received some money, and then we would call a committee together and authorize the building of a school for them? So the boys came, and they brought their rice. They did not bring many clothes—of course they do not

need many. What they will do when the little they are now wearing is gone, neither they nor we know.

They built their little mud dwelling places, and they started building a small mud schoolhouse. Some of their parents brought wood from forty miles away, which had been cut from the jungle, to help prop up the straw roof. Now they are digging a well. When these lines were written, they had got down to thirty feet and were expecting to strike water soon. With some difficulty we have been able to provide them with a teacher, and the school is beginning to grow. This is a school built on faith and by the energies of these aboriginal boys.

It will be the generous gifts of our good people which will enable us to put this school on a substantial footing in the near future, which, in turn, will enable a number of excellent recruits to pass on to our boarding high school at Karmatar.

A Penitentiary Sabbath School

By C. E. WOOD

OUR faithful colporteurs are doing pioneer work in Mexico, and are entering doors that are usually closed to religious workers. In August of this year A. D. Ramirez and some of the members of the San Luis Potosi church in Mexico decided that they would visit the penitentiary of that city and see if they could obtain permission to distribute some tracts. On this first visit they received permission to enter the interior of the prison, and they distributed literature regarding the evils of alcohol. However, when they returned the next week, they found that this privilege was not granted.

They prayed earnestly that the Lord would open the way so that they could visit the prisoners, and they sought an interview with the inspector of the penitentiary, who gave them a written permission to visit the prisoners. They began to distribute the magazine *El Centinela*, and tracts, and these were eagerly received by the officials and the prisoners. Soon an interest was aroused, and they began to give studies to the men who were interested. A number of these ordered Bibles, so that they could study. Many of these men are serving life sentences, and others from eight to twenty years. These men are having an opportunity of hearing the message for this time, and some will doubtless be prepared to meet the Saviour when He comes.



Colporteur A. D. Ramirez, Preaching to Prisoners in the Penitentiary in San Luis Potosi, Mexico

LAY EVANGELISM

Lay Preachers in the Northern Union

THE lay preachers in the Northern Union are keeping the conference workers busy binding off the efforts, preparing candidates for baptism, and organizing new churches. Many very interesting experiences are being reported by the laymen, and we earnestly pray that many more will enter this field of service.

A brother in Iowa who has been working among the Indians on the Winnebago Reservation, near Sioux City, reports a deep interest as the result of reading matter distributed. Two Indians are preparing for baptism. This lay preacher plans to conduct a tent effort on the reservation, as many are searching and calling for light.

In the city of Minneapolis, Minnesota, two energetic laymen have been conducting cottage meetings, filling from one to four appointments a week. The attendance at each meeting has ranged from ten to twenty, and as the truths of the message are presented, illustrated by use of the projectoscope, the interest has deepened. A number of persons have taken their stand for the truth, and a large number are in the valley of decision. These brethren are of good courage and are pressing on in their endeavors.

And so the work goes on. We might refer to hundreds of such experiences which are coming to light in all parts of our field. The work grows more interesting as we go forward. Let us not forget to pray for these consecrated, faithful laymen of office, shop, and field.

D. E. REINER.

Lay Members at Work in Espirito Santo, Brazil

BECAUSE of the large territory which is embraced in the Rio-Espirito Santo Mission, of the East Brazil Union, the difficulties of travel in the interior, and the limited number of conference workers who are available, it is impossible to answer all the calls which come in to the mission, and therefore we depend to a very large extent upon the cooperation of our lay members in the carrying on of evangelistic work. We are happy to state that our lay members are loyal and faithful. Many times they leave their homes for weeks at a time to go to some place where an interest has developed, and devote their entire time to organizing Sabbath schools, teaching the people in their homes, and preparing them for baptism. As a result, groups of believers are springing up in many sections of the field, and churches are being organized.

In one place we have a brother, about seventy years of age, but kept young in spirit by the blessed truth, who ever stands ready to respond for service. When he is informed that there are a number of people in a certain place who are searching for truth, he saddles his mule and rides through the jungle in search of them. He remains with these people, instructing them and encouraging them to take their stand for the truth, and when he has done all that he can, he reports the situation to the mission headquarters. As a result of this brother's work, we have recently baptized twelve persons.

From one section of our field, calls for help had been coming for several years, but we had been unable to send a worker. The situation worried us. Finally, after much consideration, we presented the matter to the church members who live in Victoria, where the headquarters of the mission are located. The pastor had developed a live interest by conducting evangelistic meetings in Victoria, and there was much follow-up work that needed to be done. But when we asked the church members if they would be willing to release their pastor to respond to the urgent call which had been neglected so long, they readily consented, and promised that they would do their part by remaining faithful and working for the interested people who

were on the point of decision as well as for others who were to be reached through personal effort. We were not disappointed in them. The brethren in the office of the mission, the book evangelists, and all the lay members went to work in earnest, and soon we had the privilege of baptizing thirteen new members. A new chapel was built in the outskirts of Victoria, and at the time of the dedication service ten additional persons requested baptism.

From many different places reports are coming in which show that the Spirit of the Lord is at work in an unusual manner. One of our church school teachers writes that in one vicinity thirty interested people are calling for a minister. This is another instance in which a lay member must respond to the call. Another church school teacher engaged in evangelistic work during the vacation period, and as a result a group of people are ready for baptism. In one place the interest was aroused through the circulation of a Sunday-school pamphlet of another denomination. The purpose of the pamphlet was to create more faithful observance of Sunday, but instead of that it set people to inquiring about the true Sabbath. Our lay brother answered the inquiries by conducting Bible studies and distributing literature, and after a time we sent a worker to care for the interest, with the result that twenty people were baptized.

At another place an interest has been created by lay members, and there is a group of people ready for baptism. And still another report tells of fifty who are awaiting further instruction, fifteen of whom are ready for baptism. Accompanying the news of this group came the offer of a lay member to go and follow up the interest.

Yes, these people live in the jungle, but they are nevertheless reached by the everlasting gospel. Surely the Lord has set before us an open door. The time has come when the Lord will finish His work on earth through His people who are willing to be used in spreading the gospel to all the ends of the earth.

K. TULASZEWSKI, *Director,*
Rio-Espirito Santo Mission.

Design for Daily Living

(Continued from page 13)

"Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment."—*Id.*, p. 488.

Evening Review.

"Let us search and try our ways, and turn again to the Lord." Lam. 3:40.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

"Let us closely examine ourselves. . . . Let us question our motives, and every action of our lives."—"Testimonies," Vol. V, p. 610.

Results Attained.

The results of following such a pattern for one's life are incalculable.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions."—"Testimonies to Ministers," p. 18.

"Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God."—*Id.*, pp. 49, 50.

F. L.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

A Page From My Vacation Diary

By JESSIE S. BURDICK

It is late afternoon on the shore of Lake Charlevoix in Michigan. We watch evening steal upon our favorite corner of the lake in a lovely pine-sheltered nook just within the circle of Horton Bay.

The sweet melodies of the Blackburnian warbler, the veery, and the purple finch are still lingering in our ears, when the whippoorwill takes up the wild echo along the rocky shore and across the waters.

Twilight lingers, "prolonging the witchery of transition from day to night." Our world is filled with quietness. "Nature speaks to their senses, declaring there is a living God, the Creator, the Supreme Ruler of all. . . . The beauty that clothes the earth is a token of God's love."—*"Patriarchs and Prophets,"* p. 48.

Light zephyrs that have followed the rough breezes of the day provide numberless reflections for the soft tints of fading day. The last lingering sunbeams are "casting a beautiful rose-colored glow" on the fleecy clouds overhead. These exquisite colors are repeated on thousands of ripples in the water below.

And 'way beyond, out into the vast expanse of the great Charlevoix, nature is ever beckoning us

on to explore, to enjoy and learn her many secrets.

"Way beyond," that is the hymn—the continual hymn—of the lake region, just as it was the hymn of the early missionaries and pioneers who saw this great territory in its virgin state.

"Way beyond" to new and still more fascinating waterscapes. Around the next point one never knows what pools or rapids, what rugged shores overhanging wave-washed beaches, or what sky-colored water one will encounter! The quickly changing panorama is almost bewildering. One can only exclaim breathlessly, "Praise the Lord! Praise the Lord for all His mighty handiwork!" and wonder what heaven and the new earth will be like, those places which "eye hath not seen, nor ear heard," and the beauty of which even the heart cannot now imagine.

"Way beyond" is the hope of the Christian. He is waiting for the greeting, "Enter thou into the joy of thy Lord." Matt. 25:21.

"Way beyond" means eternal comfort, a painless life amid the grandeur of the new earth. No matter how fierce have been the tribulations in this present world, they "shall not be remembered, nor come into mind." Isa. 65:17.

So take heart, tired soul. We shall enjoy wonderful rainbow-tinted flowers, exquisitely colored night moths and butterflies. We shall have "everlasting joy." Birds will come at our call without fear, and will not fly away with a whir of wings, as they now do under the curse of sin.

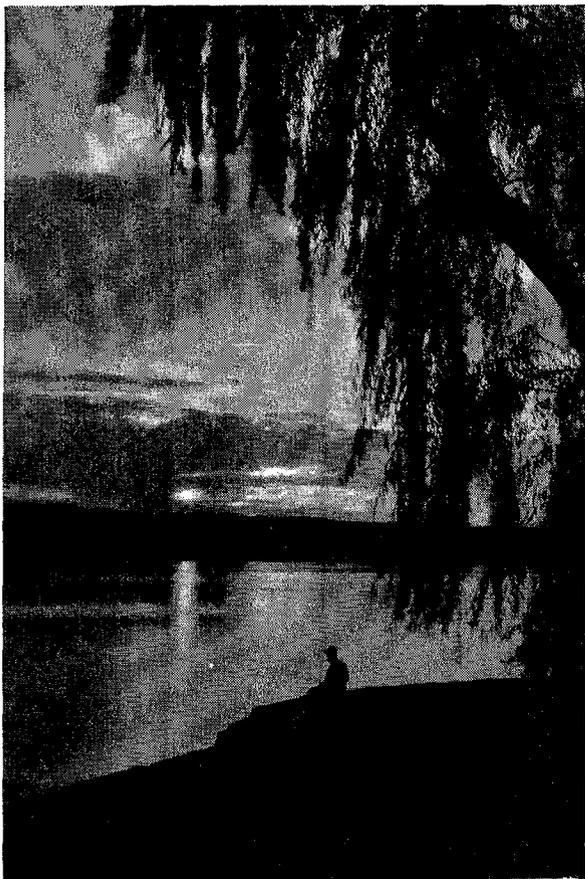
"In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11.

"The redeemed of the Lord shall . . . come with singing unto Zion; and everlasting joy shall be upon their head: . . . and sorrow and mourning shall flee away." Isa. 51:11.

No words can picture the glorious beauty of the eternal home of the righteous. It will be a lovely, peaceful dwelling place, full of joy forever. O! I want to be there! Don't you?

"Mr. Glory Face"

A DONIRAM JUDSON went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory Face." When Christian workers really come to know the love which God has given unto them, the Christian gospel will become irresistible.—*Westminster Teacher.*



R. S. BAKER

Winter Firelight Brings Sweet, Lingering Memories of Summer Sunset Skies

That Army of Youth

By W. L. ADAMS

WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education,"* p. 271.

We are finding in the Inter-American Division a fulfillment of that statement so often quoted concerning our youth. While we do not have accurate statistics concerning the number of this army, we are certain that there are more than 20,000 youth in our field. Only a casual observation of their missionary activities will reveal the fact that they do a little more than fifty per cent of the missionary work reported in the division.

But mere figures do not give the real picture of them and their accomplishments, nor depict the difficulties under which some of them work. The hardships endured by our young people in many lands outside the United States can hardly be understood by those who have not traveled in these foreign countries.

The youth of the Inter-American field offer themselves willingly for service in the foreign field just as do our young people in the homeland. From the island of Cuba, three couples who were educated in the training school there, have been called during the last few months to service in other fields. Another couple from Jamaica, graduates of our West Indian Training College, have responded to a call to British Honduras.

Colporteur Work

Many young people in this field earn scholarships in order to attend school. More than half of the students in the Costa Rican training school earned their expenses through canvassing. Nearly all the boarding students of the Colombia-Venezuela Union Training School, in Medellin, went into the colporteur field last summer, and some of them earned their scholarships within a month.

The Harvest Ingathering campaign finds these young people ready to work with a will. On the field day last year, almost every student in the Colombia-Venezuela Training School went out to solicit funds for missions. The people were warned over the radio that they would be visited by these young people, but that they should not contribute. Two young women went to a small town in which the prejudice was extreme. When it became known that they were working there, the local schools were dismissed, so that the students could go to the homes of the people and warn them against the work our girls were doing. However, they persevered, and at the close of the

day found that they had collected ten pesos. That evening, when the students assembled in the school chapel to recount their experiences, they found that, despite the severe opposition some of them had encountered, they had collected about 150 pesos (about \$90).

Singing bands, as they are conducted in the United States, are not permitted by the Canal Zone authorities. So the young people there use a slightly different method. A small group go from house to house, and seek to secure admittance at each home. When invited inside, they sing several gospel songs, and tell of their work. They have met with good success in this plan.

Opposition From Relatives and Friends

The young people who are accepting the truth in these Inter-American countries very often meet bitter opposition from their relatives and friends, many of them having to leave home as a result. In one place, a young man who became interested



LOWNDS & EWING. N.Y.

Young People, Both in the United States and in Overseas Fields, Are Attending Our Schools, Preparing Themselves for Service in the Lord's Army

in the truth through reading our books, was at first bitterly opposed by his relatives, but by his tact he finally won the entire family to the truth, and they are a large group.

Perhaps some have heard of the young woman in Mexico, who, when she first learned of the truth, was engaged to be married to a young man who cared nothing for religion. After her conversion, she tried to interest him in her newfound faith, but failing in this, she finally told him that she could not marry him, for she was sure that she could not make him happy if they were thus unequally yoked together. Her infuriated lover made and carried out a threat to secure a revolver and shoot her.

Many other stories of faithfulness and courage might be related, but these will suffice to show the spirit of these young people in the fields of Inter-America. We have indeed that army of youth, and we are trying to give them the training that will fit them for efficient service for the Lord.

World's Fair Musings

Gardening Takes to the Water

IN a sunny window in one of the food exhibit buildings at the New York World's Fair, I came across some tall, sturdy tomato plants, such as any gardener might take pride in. Closer observation showed each plant to be embedded, not in rich soil, but in damp sand—just plain, ordinary sand, so barren of nutritive value as to be the despair of many hopeful gardeners. A placard informed the sight-seer that this miracle was accomplished by chemiculture, and that four crops of tomatoes a year were harvested from these plants.

The whole thing intrigued me, and when I returned home, I decided to investigate this phenomenon. It all turned out to be that new science, hydroponics. What does hydroponics mean? The first part, "hydro," comes from the Greek word, *hydor*, meaning water. The last part, "ponics," seems to be related to the Latin word, *pono*, meaning to put or place. So there it is, the plant is put in water, and it grows. But it is not quite as simple as that. For one thing, there must be something to hold the plant erect—sand, or excelsior, or peat. And still more important, there must be in the water certain chemicals which the plant requires for food. And this is why it is often called "chemiculture."

For a long time scientists, in conducting experiments, have grown plants by feeding them a balanced diet in solution. But the process was so complicated that a comparatively few of those outside the charmed scientific circle knew that soil could be dispensed with in growing plants. Only recently have the formulas and procedure been reduced to the language of the man in the backyard garden.

There are three methods of chemiculture. First, there is tank gardening. The required equipment is a tank, through which water containing the necessary chemicals flows very slowly. The plants dangle their roots in this stream, keeping their

heads above water with the help of wire netting covered with excelsior and peat. Air must be blown into this water each day, for the roots need to breathe as well as to eat. The second method is by subirrigation. Boxes are filled with gravel or cinders, in which the seeds or tiny plants are placed. Twice a day the chemical solution is run up into the boxes through a hose in the bottom and then allowed to drain out. The third, and easiest, method for amateurs is by sand culture. Seeds or tiny plants are placed in clay pots and watered with the solution twice a day, the liquid being allowed to run through the sand and drain out at the bottom. Occasionally it is advisable to flush them with clear water, to prevent the solution from becoming too concentrated. Care must be taken, of course, that the plants get plenty of sunshine and air, and are protected from pests.

The man who popularized this science of soilless gardening is Professor William F. Gericke, formerly of the University of California, who began experimenting in 1930. Other scientists became interested. Soon chemical formulas were available. Amateurs took up chemiculture as a hobby, many with marked success.

Pan American Airways became interested in soilless agriculture. Would not a hydroponics garden be the solution to the food problem at their Wake Island station? This little sandy dot of desert on the Pacific, since the inauguration of trans-pacific airplane service, had become important as an air base. On this island was stationed a staff of workers who must be fed, and there was also an inn to be supplied with food. Doctor Gericke, glad to cooperate, sent a student of his to the island early in 1938. Tanks were set up and seeds were planted. The hot, clear weather was ideal. The little plants fairly burst out of the seeds, and they grew amazingly. Within a month the scientist-gardener presented to the Airways Inn his first salad greens—enough for thirty-five people. Very soon his garden in tanks was supplying the inn and the staff of workers regularly with vegetables and flowers at a cost less than that of fertilizer alone for an ordinary garden. Delighted, the Pan American Airways had the tanks enlarged, and at present tiny Wake Island is not only supplying its own fresh-food needs, but is exporting produce via air express to its sister desert island, Midway, which is also a Pan American air base.

A number of advantages of chemiculture have already been discovered. In the first place, tank gardens, strange as it seems, require less than one tenth of the water that is needed for soil farming. Furthermore, each square foot of the tank garden is estimated to equal, in productiveness, five square feet of soil garden. It sounds almost like magic, doesn't it? But those who have tried chemiculture deny that there is anything supernatural about it. What, then, is the secret of a successful soilless garden? It is that same old recipe which makes for success in almost everything else—a thorough knowledge of the subject—gardening in this case—and consistent, sustained effort. It's not a complicated recipe to follow, is it? And they say that soilless gardening makes a fascinating hobby.

R. C.

WORLD-WIDE FIELD

Value of the Review

Lake Union

IN these days of rush and hurry we should take time to read. We should not yield to the temptation to secure most of our information by radio. What the radio offers is oftentimes of poor quality. It is heartening to see our loyal members providing hundreds of thousands of subscriptions for our periodicals for the neighbors to read. We should read for our own ever-present need. No paper can take the place of the REVIEW AND HERALD. This is the paper for the Adventist family.

We are appreciative of the opportunity of saying a good word for the REVIEW through the month of December and until January 15. This matter was considered yesterday in our union conference committee meeting. All our conference presidents are planning to ask every conference worker, district leader, and all others, to set a definite aim in increasing the subscription list. One man says that they intend to put every church "on their mettle to reach the recommended increase of the General Conference." During the time of the Week of Prayer, special attention will be given to this. We are with you in the endeavor to bring the REVIEW AND HERALD to the homes of as many of our members in the Lake Union as possible.

JAY J. NETHERY, *President*.

Alabama-Mississippi

We are glad for the big REVIEW AND HERALD campaign that is to be launched, and you may rest assured that the Alabama-Mississippi Conference is going to do everything that it can to build up its REVIEW AND HERALD list.

H. W. WALKER, *President*.

West Virginia

I am definitely back of the REVIEW AND HERALD campaign. I believe that our church paper should be in every Seventh-day Adventist home, and we are endeavoring to reach this goal.

I might say that this morning our office staff outlined a very intensive program for the six weeks that are ahead of us. We are asking that solicitors be appointed in every church to contact every member in the church. We are also asking our churches to make provision for members who are too poor to subscribe for the REVIEW AND HERALD. With an installment of a weekly reporting system from all our churches, I feel that we can keep in touch with what has been accom-

plished, and be able to strengthen the campaign from week to week. I sincerely trust that our valuable church paper may be placed in the homes of all our people in English-speaking countries.

T. M. FRENCH, *President*.

Arizona

To formulate an argument to prove the importance and interest of the REVIEW AND HERALD to Seventh-day Adventists would seem almost akin to an attempt to prove by argumentation the desirability and necessity to physical well-being of water to drink, air to breathe, or food to eat.

Aside from the life-giving, spiritual food which is found each week in our church paper in the published sermons, the Scripture expositions, and the timely appeals or warnings, the thrilling reports from the mission fields week by week come like refreshing sea breezes on hot summer days. How true it is that "where your treasure is, there will your heart be also"! The constant stream of mission offerings to foreign fields, and the even greater treasure—the sons and daughters who are being sent withal—cannot but bind the hearts of the loyal, self-sacrificing advent believers in the homeland to the far-flung missions, and every report of the progress of the work is thus a letter from one to whom our hearts are bound by cords of love. How eagerly we look forward to such letters! No wonder the REVIEW AND HERALD means so much to every Seventh-day Adventist to whom the spirit of this movement has become a living reality. Conversely, what a mighty factor is the REVIEW AND HERALD to infuse this spirit of the advent movement into the heart of every interested and constant reader.

The inspiration of public collective worship is important to Christian experience, but so also is private devotion, reading, meditation. In this the personal reading of the Bible is fundamental, but the Bible has its book of "Acts of the Apostles." This introduces us to the thrilling episodes in the early preaching of the gospel. The REVIEW brings us week by week the most recent modern counterparts of the early acts of the apostles, and inspires us with the constant realization of Christianity as a present-day, living, vital power for the transformation of character and the preparation of a people to meet a returning Saviour.

Surely the REVIEW should be available to every Adventist home. We trust that 1940 will find many more

of our families provided with the REVIEW. We believe that our workers in this part of the field are united in bending their energies toward this objective.

C. E. ANDROSS, *President*.

Ohio

I am preparing an article on the REVIEW AND HERALD for our union paper, and I want you to know that the workers of the Ohio Conference and our people in this great State have confidence in the denominational church paper. I am convinced that where the REVIEW is placed in the homes of our people and read, it not only establishes our people in the faith, but results in stimulating our work in every department, such as tithe paying, faithful Sabbathkeeping, and activity in every missionary endeavor. I am convinced that we should put forth greater effort than ever before to have the church paper placed in the homes of our people. I am calling a workers' meeting for Tuesday, December 5, and the circulation of the REVIEW is one of the major items on our agenda.

W. M. ROBBINS, *President*.

Alaska

I rejoice with you that the campaign to place the REVIEW in every English-speaking Seventh-day Adventist home is renewed. When the campaign started last spring, I wrote our workers and elders concerning the plan, and asked that they see that every family that could afford it subscribed for the REVIEW. Those who could not afford it were to be supplied by the church. If the church could not thus care for the need, we at the mission office were to be informed, and we would do what we could to place the REVIEW in each home.

Most of our Adventist families in Alaska have the REVIEW, but many of them get it from other members after it is read. In some cases several families have access to the REVIEW by passing it from one to the other in rotation.

This week our field letter will go to every believer in Alaska and will again call attention to the need of every believer's having access to and reading the REVIEW, in order to keep in touch with the world-wide field, which is so essential at this trying time.

I place the REVIEW before all other papers as being most needful for our people. Readers of the REVIEW stay with the truth and are loyal supporters of the message. From personal observation I note that apostasies occur mostly if not entirely in the ranks of those who do not see the importance of keeping

in touch with God's providences for the remnant church by reading the church paper, our good old REVIEW.
H. L. WOOD, *Supt.*

The Spirit Pervading Our Schools

THE opportunity to visit our various schools is one that brings great inspiration and stimulates confidence in Christian education. What thrills would come to all our church members if they could see and experience the many religious activities which are carried on in these places of refuge for our youth.

When we look about us and realize the tendencies in the world, and understand how futile are the efforts of some of our best educators to stem the tide of the downward trends, our hearts are led to rejoice for the opportunities that come to many of our young people to be in our own schools. If only all our young people could have such a privilege! Though we fully recognize that these schools are not perfect and that they frequently fall short of the pattern, we do believe that they are all striving to fulfill their true purpose, and that their uplifting influence is beyond evaluation.

It means much for youth to be taught that the basis of all education is founded upon the principle that God is the Creator and Redeemer. To bring students and youth to an understanding of this truth, and to lead them into a real experience of having His love and power manifest in their own lives, is a satisfying achievement. Youth can then share with the God of the universe in making known His saving grace to the world. Participation in this active service is one of the fine characteristics of our schools. This phase of school life would make a very deep impression on anyone who had the privilege of visiting our institutions and observing their work.

We are getting very fine reports from all our schools relative to at-

tendance this year, but even with that we are not at all satisfied with what we might term the slowness in the increase of attendance, especially in the elementary schools.

Forest Lake Academy

Recently I visited a number of our schools and met with many of our teachers in institutes, and I was impressed with the earnest, devoted spirit that permeates our schools. As an illustration, let me relate the story of the work in Forest Lake Academy. The question of Week of Sacrifice had been taken up with the school family just the day before I was there. The entire group of students and teachers had entered enthusiastically into the plan of fulfilling all that is expected of such a group. The students were organized into class groups, and each class pledged to turn into this fund something more than their goal would amount to at fifty cents per student. We must remember that these are young people in an academy, and their opportunities to earn money are limited. Many of them are working all or a portion of their way in school.

Some of the students proposed that they seek permission of the school management to forgo one meal, provided the management would allow them twenty-five cents toward their fifty-cent pledge. This idea soon spread until all but two students joined the volunteers. Their request was granted; so they earned one half of their Week of Sacrifice offering by missing one of their regular meals. The total amount raised by teachers and students was more than \$300.

Almost immediately following this program for the Week of Sacrifice was the Harvest Ingathering campaign. In three days' time those young people had passed their goal of \$575, and at the end of the first week they had raised \$858.20. K. A. Wright, principal, expressed himself by saying that he would not be surprised if the Harvest Ingathering fund should amount to as much as \$1,000.

This little group of secondary students, with its leaders, has raised

more than \$1,000 for missions in the brief period of one or two weeks, but experiences similar to this are happening in our schools everywhere. Such an experience cannot help but make a deep impression upon youthful minds and lives. It appears to me that there is nothing better than for children and youth in their early years not only to realize that they have a part to carry out in the forwarding of the work of God in the world, but to appreciate the privilege that is theirs to participate in it.

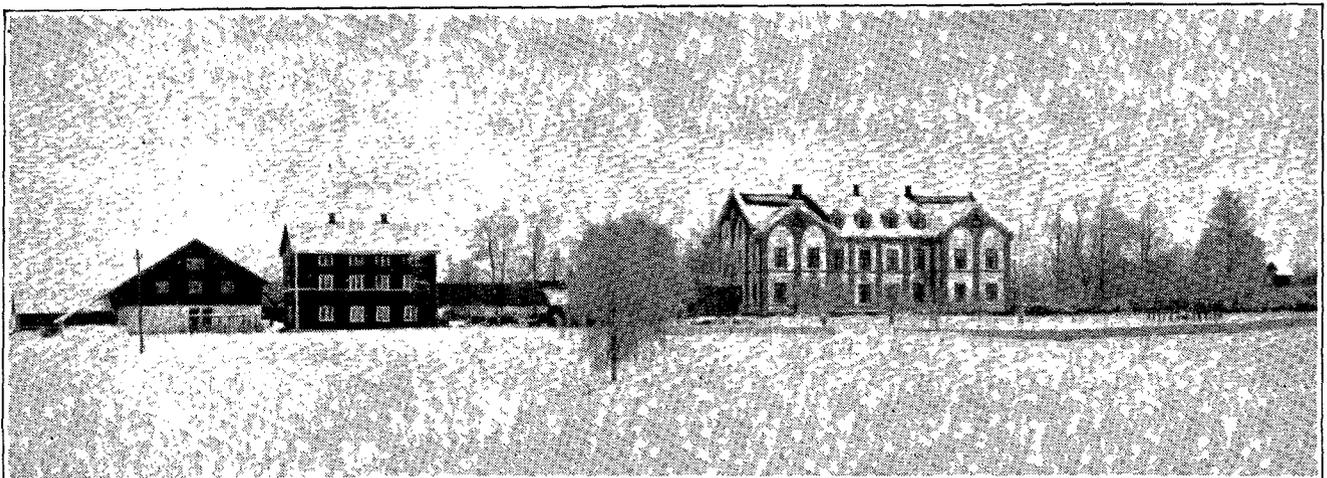
Every church member of this denomination should desire to maintain the greatest interest in Christian education, that through this means our youth may be prepared for a more complete service in God's cause. We ask all our people to pray with us that these schools may fulfill the great purposes for which they were established, and that the vision of each parent may be so enlarged that he will be willing to put forth strenuous efforts to place his children in one of these "cities of refuge."

HARVEY A. MORRISON,
Secretary, Dept. of Education.

Good Reports From Norway

PERHAPS it would interest you to get a word from faraway Norway. Fortunately, as I write these lines, the winds of strife have not as yet reached this country. What the day of tomorrow has in store for us, we do not know. In fact, even in our country everything is uncertain except the stabilizing fact that the Lord is our refuge. Sometimes we wonder why the Lord is sparing us the gruesome ordeal of war; why we in the Nordic countries are not, as yet, suffering as terribly as are our fellow Adventists in so many other countries. I believe that it is because the Lord still has a mighty work to do in our lands before the very last crisis.

You will be glad to know that our Norwegian missionary college at Onsrud is enjoying a very good



Norway Mission School, at Jessheim, Norway, Showing Main Building, Barns, etc.

school year. While the influence of the war prevented us from getting such a large student body as we had anticipated, we enjoy the inspiring company of ninety-five strong young people. Last year we had a little over seventy, as against forty-eight the year before. We thank the Lord for this growth of our educational work in Norway. We hope that these young people will all be of use to the Lord in completing His work on earth.

In the Harvest Ingathering campaign we were greatly blessed. The final figure for 1939 will be about 7,000 kroner. Last year we had about 4,300 kroner. The public has been most kind to us, and all the students enjoyed going out in behalf of our mission work. All over Norway the churches are able to report even better results than last year.

LIEF K. TOBIASSEN, *Principal,*
Norwegian S.D.A. Miss. College.

Ministerial Institutes in the Pacific Union

Two of the best three-day ministerial institutes which we have ever had the privilege of attending, were held at San Jose, California, November 14-16, for the workers of the Northern California Conference, the Central California Conference, and the Nevada-Utah Conference, and at Glendale, California, November 20-22, for the workers of the Southern California Conference, the Southeastern California Conference, and the Arizona Conference.

About two hundred workers and their wives were in attendance at the San Jose meeting, and about three hundred were present at the Glendale meeting. The brethren were glad to have L. H. Christian present at the latter institute. His helpful, pointed, practical studies were greatly appreciated.

Both of these meetings were characterized by the deep movings of the Holy Spirit. The Lord came very near as the workers gave themselves to God in full surrender, and everyone present was made conscious of the living touch of Christ upon his heart. These institutes brought precious heart-warming experiences to us, which will long be remembered.

May it not be that these meetings will mark a new era in our work for a revival and a reformation that will bring the refreshing for the speedy finishing of the work?

These meetings were different from the usual workers' meeting. The emphasis was on a deeper consecration and the reception of the Holy Spirit. The major themes centered around the personal preparation of the workers and people to meet Jesus Christ, and the part which they must act in helping others to get ready.

Phillip Chiodo, an Italian minister, was ordained to the gospel ministry at the San Jose meeting. He

is now being called to labor in the Greater New York Conference.

Glenn Calkins' strong spiritual leadership in this most important union conference is greatly appreciated. We believe that meetings like these are of incalculable value to the work in the Pacific Union, and that it was a very wise move to call a meeting with these spiritual objectives in mind.

We desire to thank God for His special blessings in these institutes.
J. L. SHULER.

Keep Them Traveling

RECENTLY I met some old friends, a couple, who, while largely confined to a quiet life because of a serious physical disability of the husband, are still zealous to let their light shine out from their home. One of their favorite ways of working is to send our message-filled books and papers to those who they think will read them.

As we met on this recent visit, their hearts were all aglow because of a recent experience which they had just had in lending some of our good books to an influential and wealthy woman in their home city. After reading the books, and lending them to others who she thought would be interested, this woman returned them and wrote the following message to our brother and sister:

"LOS ANGELES, CALIFORNIA,

"October 17, 1939

"MY DEAR MR. AND MRS. —:

"I am returning these books to you for further distribution, for I have read them, and have also lent them to others. They are too good not to keep traveling, and I am now returning them to you to send to others who you know will be interested."

I like that expression "they are too good not to keep traveling." Yes, it is true that our books and magazines are too good "not to keep traveling." The message of this woman, who is not yet an Adventist, should be a message to every Seventh-day Adventist. It should drive us to our library shelves and cupboards on a tour of inspection to see if we have anything there which we should immediately start "traveling" in search of honest souls. And how good the Lord is to have made it possible for our literature to travel so cheaply. It doesn't require a three-cent-a-mile ticket, or even a coach ticket. Only yesterday I started four packages containing four of our medium-sized books "traveling" to a point some three or four hundred miles from my home. The total cost for the four packages was but nine cents. Just think, four gospel preachers, each full of sermons, "traveling" to interested homes hundreds of miles away for only nine cents! If necessary they will repeat the same ser-

mon as many times as is required to make the message clear. And when they have finished their work at the place to which they first traveled, they can be kept "traveling," just as those in the story above were.
C. E. WEAKS.

Pacific Union College

BLESSED indeed was the season of November 3 to 13, which was devoted to the fall Week of Prayer at Pacific Union College. Scores testified that it was the best Week of Prayer in all their experience.

This is as it should be. The nearer we come to the end, the nearer we should draw to the Lord in prayer, confession, repentance, and consecration. And the nearer we draw to the Lord, the more blessed every Week of Prayer will become.

Three factors contributed largely to the spiritual refreshment which was obtained in this Week of Prayer. The first was the thorough preparation which President Smith and his associates had made in anticipation of the arrival of this Week of Prayer. Careful plans were laid for the prayer bands, and they were ready to function the very day this special season began.

The second was the earnestness with which all entered into the work of seeking the Lord in the daily prayer bands. We always get out of the Week of Prayer what we put into it in the way of personal devotion, supplication, and surrender.

The third was the ready and wholehearted response to every call for a step forward in spiritual life during these services. On Wednesday morning almost the entire student body came forward to more fully open up their heart for the indwelling of our blessed Saviour. On the last Sabbath there was another large response to a call for full surrender. About seventeen or eighteen from the college grades will be baptized in due time.

F. G. Ashbaugh, Missionary Volunteer secretary for the Pacific Union Conference, conducted the services for the academic students and the church school children, and it was the privilege of the writer to speak twice daily to the college students in Irwin Hall chapel.

The first impression that strikes one who visits Pacific Union College at Angwin, is that the school is located where the Spirit of prophecy says that our colleges should be located. As you become acquainted with President Smith and his earnest associates, you recognize that here is a group of educators who are earnestly endeavoring to follow God's blueprint in education. We believe that this is one of our best schools. The ready response and faithful cooperation in the Week of Prayer services is indicative of a deeply spiritual tone in the college.

J. L. SHULER.

Students' Week of Prayer

Union College

To associate with a fine body of our young people who are in training for various departments of service is always a refreshing experience. It was my privilege to be with the students at Union College at Lincoln, Nebraska, during the Week of Prayer, and later to be with those who attend our medical college in California. Union College, known as the "College of the Golden Cords," is a busy and progressive center, and has an enrollment of upwards of four hundred students, gathered from many States. The spirit of missions has ever been in evidence at this institution, and today, after its almost fifty years of service, its graduates are found in many overseas fields.

The recently constructed library, which was made possible largely through the gifts of the citizens of Lincoln, is a decided acquisition to the college campus. A new brick industrial building is now nearing completion. This has been donated by a wealthy friend, who, while not an Adventist, appreciates the methods which are being employed in the training of our young men and young women.

The Week of Prayer was a time of blessing to all who were privileged to take part. Meetings were held twice daily, and time was set aside for the holding of prayer bands and for personal contact with the young people. Many of the students took advantage of this opportunity, and sought help in their problems. At the close of the week the meeting was thrown open for testimonies, and the time had to be extended to allow all who wished to do so to express their joy and confidence in the Lord. The Week of Prayer closed with victories won, faith strengthened, joy increased, and confidence deepened.

At the Medical School

We proceeded to Los Angeles and contacted the leaders at the White Memorial Hospital. Plans were laid to begin the Week of Prayer among the two hundred students at this center who are completing their third and fourth years of medicine. The study of medicine entails hard work and demands long hours, but inasmuch as this is not merely a medical center, but a medical missionary school, time was found for regular meetings of a spiritual nature among the student body. Personal contacts were made, and a number of expectant graduates took opportunity to talk over some of their problems. A large percentage of the students expressed the sincere hope that they could take up self-supporting work in foreign lands. This was gratifying to us, for we recognize that godly physicians working among the millions of needy folk in distant lands, play

a most important part in opening doors that are now closed, and in advancing the work in what now seem impossible fields.

It was cheering to meet the many earnest young men and young women who, with broad vision and courage in the Lord, are preparing to do a work of the utmost importance in these closing days.

Following the service at Los Angeles, meetings were begun at Loma Linda. United services were held on the Sabbath in the recently erected "Church on the Hill," which is one of the most beautiful, and yet simple, houses of worship which we possess. It contains every facility that is needed in order for all departments of church activity to function successfully.

Daily meetings were held with both the medical students and the nurses who are in training at the sanitarium. Time was set aside both for prayer bands and for daily personal visitation. The prayer bands were attended by almost every student, and the great majority of them took active part in the services. Located among the trees and surrounded by many acres of citrus orchard, the school is a place of beauty and restfulness, an ideal center for study and health. A spirit of earnestness seems to pervade the lives of the teachers and students in both the medical school and the sanitarium at this center, and the few days spent with these fellow believers proved most helpful. If the ideals set forth in the establishment of our work in this dedicated territory can be constantly held before the community, and adhered to in the daily life, then from Loma Linda there shall undoubtedly continue to go many workers who are equipped to play a most important part in the finishing of the work of God.

W. G. TURNER.

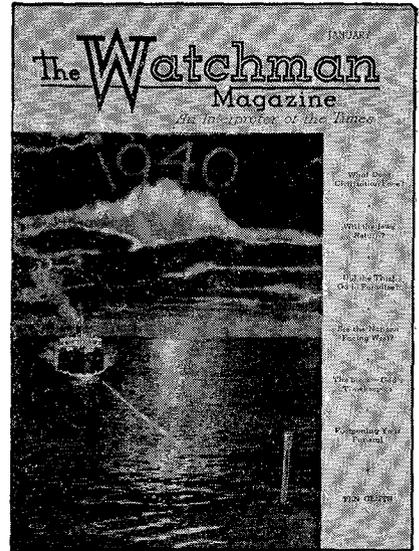
Words of Appreciation

D. R. MAURICE writes under date of November 12: "I am in my eightieth year, but I would much rather walk five miles to the post office and back than miss my REVIEW, with the comforting messages which it brings. May God bless and sustain its editors in their work. Their reward is not far off."

APPOINTMENTS and NOTICES

WHAT DOES CIVILIZATION FACE?

"WHAT does civilization face? What does the world face? What do I face? The ship 'Civilization' has been swept by the furious waves of hate and greed upon the cruel rocks of nationalism. Despite the heroic efforts of the lifeguard—the League of Nations—wave after wave of suspicion, jealousy, and animosity, mountain high, are pounding the vessel to pieces. 'Civilization' has been irreparably damaged. Human ingenuity and resourcefulness are alike powerless to meet the momentous issues. Reform is impossible; the need of a rescue is imperative. . . . After six long millenniums of



sin, we plead, 'Thy kingdom come.' We pray for the reign of the 'Prince of Peace.' We long for a new heaven and a new earth, 'wherein dwelleth righteousness.'"

With this opening paragraph from the leading contribution under the above caption, DeWitt S. Osgood surveys the horizon of a troubled, war-torn world in the January issue of the *Watchman Magazine*. He presents a most dramatic and vivid portrayal of our doomed and dying civilization, and at this period of transition—the New Year—prompts us to envision the world which is beyond tomorrow, where the Prince of Peace shall wield the scepter for an eternity over a kingdom of love.

The cover page of the January *Watchman* visualizes the dream of an artist in a most magnificent setting: A lonely ship on a shoreless ocean beneath a heavily clouded sky; the visible movement of a destructive torpedo about to strike the object of its aim; and withal, the gorgeous sunset, painting the western sky with its magnificent sunset hues. The picture is suggestive of the content of the leading article of this issue of *Watchman*.

The article content of the January *Watchman* provides the background for a delightful introduction to the new year for this effective missionary journal. Some of its further contributions include, "The New Year," a masterly editorial; "Will the Jews Return?" "Did the Thief Go to Paradise?" "Are the Nations Facing West?" "The Stars—God's Timekeepers," "Heart Failure," and also a most excellent health contribution entitled, "Postponing Your Funeral."

Start the new year with *Watchman* in your missionary plans. Sell it in your community. Take subscriptions for it. Subscribe for it for a year for yourself and for your friends, and for others in whom you are interested. The usual commission is provided for those who sell or take subscriptions for *Watchman*. Single copy, 10 cents. Ten or more copies, 5 cents each. Sells for ten cents a copy. Special yearly missionary subscription rate for yourself and your friends, only 60 cents each.

Blaze the trail of successful missionary adventure with *Watchman* during 1940!
H. K. CHRISTMAN, *Circulation Manager*.

THE REVIEW AND HERALD CAMPAIGN

ALL our readers know that an earnest subscription campaign was begun in behalf of our church paper December 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of REVIEW subscriptions for the week ending December 10. It is very gratifying to see that the subscriptions received outnumber in every instance the expiring subscriptions. This is a very wholesome sign. And this, too, in view of the fact that the campaign has only just begun. We believe that we shall receive thousands of additions to our regular list before January 15.

RECORD OF REVIEW SUBSCRIPTIONS WEEK ENDING DECEMBER 10, 1939		
<i>Atlantic Union</i>	<i>Received</i>	<i>Expired</i>
Bermuda	2	..
Greater New York	5	..
New York	5	2
N. New England	4	1
S. New England	5	3
Total	16	6

Columbia Union		
Chesapeake	6	..
East Pennsylvania	4	..
New Jersey	5	..
Ohio	8	..
Potomac	30	1
West Pennsylvania	13	..
West Virginia	..	..
Total	66	3
Lake Union		
Illinois	10	2
Indiana	3	1
Michigan	15	4
Wisconsin	3	2
Total	31	9
Northern Union		
Iowa	3	2
Minnesota	3	1
North Dakota	2	..
South Dakota	1	..
Total	9	3
Central Union		
Colorado	7	..
Kansas	3	..
Missouri	4	..
Nebraska	1	..
Wyoming	1	2
Total	16	2
North Pacific Union		
Alaska	..	..
Idaho	4	..
Montana	1	..
Oregon	9	..
Upper Columbia	11	..
Washington	6	1
Total	31	1
Pacific Union		
Arizona	1	..
Central California	11	3
Hawaii	..	1
Nevada-Utah	1	..
Northern California	9	..
Southeastern California	8	5
Southern California	12	2
Total	42	11
Canadian		
Alberta	5	1
British Columbia	2	..
Manitoba-Saskatchewan	1	..
Maritime	..	..
Newfoundland	..	..
Ontario-Quebec	..	..
Total	8	1
Southern Union		
Alabama-Mississippi	14	..
Carolina	9	..
Florida	11	27
Georgia-Cumberland	27	1
Kentucky-Tennessee	3	..
Total	64	28
Southwestern Union		
Arkansas-Louisiana	4	..
Oklahoma	4	..
Texas	5	..
Texico	1	2
Total	14	2
Grand Total	297	66

The JOURNEY'S END

ELDER R. H. BROCK

R. H. Brock was born in Brockville, Ill., May 20, 1849; and died in Orlando, Fla., Oct. 8, 1939, at the age of ninety years. His father was the founder of the city of Brockville, Ill., being the first one to build a house—a log cabin—near a crossroad. In the summer of 1874 the deceased united with the Seventh-day Adventist Church, and later became a minister. During his years of ministry, he raised up a number of churches in Oklahoma and Kansas. Out of one small church of twenty-one members, six became ministers, one a conference secretary, and two foreign missionaries.

MRS. DELIA NURSE FITCH

DELIA NURSE FITCH was born at Chittanooga, New York, March 20, 1845. She was a descendant of the seventh generation from Rebecca Nurse, of Salem, Massachusetts, who was convicted of witchcraft, and who gave up her life rather than forsake her religious belief. Mrs. Fitch's father, Joel Nurse, was an ardent abolitionist during Civil War days, and one of the early temperance crusaders. At the age of fourteen she

left school and started her career as a teacher. Later she was for three years instructor in hygienic cookery at Battle Creek Sanitarium, in Michigan.

Mrs. Fitch accepted the third angel's message more than sixty years ago and shared the endeavors of her son, D. D. Fitch, in mission stations in South America, Puerto Rico, Mexico, and Port of Spain in Trinidad in the West Indies. For twelve years before her death she resided in Glendale, California.

Ever active in missionary work, Mrs. Fitch learned to operate a typewriter at the age of sixty-eight, and used this achievement in her missionary labors. She spent many hours copying gospel literature, usually making seven copies at a time. In this way she copied all of the book "Ministry of Healing," and nearly all the book "Education." Some of this material she sent to missionaries in foreign lands. One of her unique methods of doing missionary work was to roll into small cylinders portions of our denominational magazines or pages of Spirit of prophecy quotations which she had copied, secure them with rubber bands, and give these to her friends to distribute from their automobiles as they rode along the highways. Also, she conducted a lending library of religious books, and compiled scrapbooks and wrote countless missionary letters. One of her achievements was the writing of a "Cookbook for the Tropics."

Mother Fitch, as she was affectionately called, died at the age of ninety-four years, on Nov. 31, 1939.

She is survived by her son, D. D. Fitch, of Glendale, California, two grandchildren, and three great-grandchildren.

Funeral service was held December 5, in Glendale, California. Interment was at Valhalla Memorial Park.

ELDER GEORGE C. JENKS

GEORGE C. JENKS was born in Macon City, Mo., June 24, 1882; and fell asleep in Jesus at Canoga Park, Calif., Nov. 30, 1939. Our brother accepted the advent message in St. Louis, Mo., in 1900. He attended Union College and in 1908 was united in marriage to Miss Etta Oppy. A son, Carlross, and a daughter, Mrs. Vera Vaughan, with their mother, mourn the loss of their dear one.

Brother Jenks dedicated his life to the spread of the message through the printed page. He served as conference field missionary secretary in Oklahoma, then in Panama from 1910 to 1912, and again in Arkansas until 1915, in which year he accepted the call to South Africa, where he led out in our union and division conferences in the colporteur work, returning to the States in 1922.

He was under appointment and ready to sail to India when his health broke. Later he served as field missionary secretary in Maine and Kentucky. A few years ago his health made it necessary for him to retire to a farm in Kensett, Ark. He served as local elder in our Sercy church till about six weeks ago, when he came to California in an effort to improve his health.

Besides his widow and children, Brother Jenks is mourned by a grandson, three sisters, and a brother. He was laid to rest in Oakwood Cemetery to await the Life-giver. Our sorrow is tempered by the knowledge that Brother Jenks was faithful unto death and someday will receive his crown of life.

GEORGE R. E. McNAY.

ELDER F. A. McFARLANE

FERGUS ALEXANDER McFARLANE was born at Aberdeen, New South Wales, Australia, on October 29, 1902, and died under very tragic circumstances in Adelaide, South Australia, on October 18, 1939. Elder McFarlane was in charge of our city evangelistic effort, and after an active day was returning home in the evening. He became involved in an accident at a busy railroad crossing, and was killed instantly.

Elder McFarlane received his training at the Australasian Missionary College, and in 1924 entered the work in Queensland as an evangelist. He spent twelve years in that conference. In 1936 he connected with the South Australian Conference, where he spent three fruitful years in evangelistic work. In his death the conference suffers a very severe loss.

At the close of the year 1927 Elder McFarlane was married to Emmeline Cecilia Hodgkinson, who shared his labors to the time of his death. In 1933 he was ordained to the gospel ministry, and the Lord greatly blessed the work of His servant during the intervening years.

To the bereaved widow, son, and daughter, and also mother, two sisters, and three brothers, we extend our deep and heartfelt sympathy, and pray the Lord of all comfort to sustain them in their great sorrow.

The funeral took place on Sabbath afternoon, October 21. The services were conducted by Elder T. R. Kent and T. A. Brown, assisted by H. S. Streeter, J. A. Charlton, and the writer. Our brother sleeps in the Dudley Park Cemetery, Adelaide, "till the day dawn, and the shadows flee away."

E. J. JOHANSON.

OLSON.—John Olson was born in Rhoda, Västergotland, Sweden, Feb. 2, 1868; and died Nov. 1, 1939, at Minneapolis, Minn.

CLARK.—Mrs. Lizzie Melbourne Clark was born at Coldwater, Mich., Jan. 31, 1853; and died in Los Angeles, Calif., Nov. 9, 1939.

BOYNTON.—Allan Boynton was born in Brooklyn, N.Y., June 7, 1874; and died at Atlantic City, N.J., Nov. 16, 1939. For a number of years he was a member of the New Jersey Conference executive committee.

LEECH.—Mrs. Ella Hendricks Leech was born at Water Valley, Miss., May 10, 1858; and died Nov. 12, 1939. She accepted the truth in 1895, and was one of the charter members of the Memphis Seventh-day Adventist church. During her lifetime, she read the Bible through 147 times.

BEEBE.—Everetta Bixby Beebe was born Oct. 21, 1861, at Rockford, Ill.; and passed away Sept. 24, 1939, at her home near Blue River, Wis.

RUNIONS.—Mrs. Lovella May Runions, nee Lyon, was born at Alma, N.Y., on July 1, 1872; and died Oct. 29, 1939, at Sentinel Butte, N. Dak.

HICKS.—Mrs. Alice Hicks was born at Bloomfield, Ind., Feb. 7, 1864; and passed away Nov. 18, 1939.

DIMOND.—William Bradley Dimond was born at White Hill, Conn.; and died at Nevada City, Calif., Sept. 26, 1939, at the age of sixty-four years.

SCHNEIDER.—Furl L. Schneider was born Jan. 3, 1893, near Schaffer, Kans.; and died at the Boulder Sanitarium, Boulder, Colo., Nov. 15, 1939. Interment at the Nekoma, Kans., cemetery.

SHAFFER.—George Shaffer was born in New Lisbon, Ohio, Feb. 17, 1851; and died at College Place, Wash., Nov. 25, 1939.

RHYMES.—Mrs. Anna Elizabeth Rhymes was born in Napa County, Calif., Oct. 7, 1866; and died at Sanitarium, Calif., Nov. 20, 1939.

NEFF.—Minnie E. Neff was born Dec. 5, 1871, and died Nov. 2, 1939. Her husband passed away twelve years ago. She was a lifelong member of the New Market, Virginia, church.

CHRISTMAN.—James Christman was born Aug. 5, 1857, at Lake Linnet, Mich.; and died at Snoqualmie Falls, Wash., Sept. 19, 1939.

ELWOOD.—William B. Elwood was born at Northville, Mich., Sept. 6, 1862; and died at his home in Flint, Mich., Nov. 15, 1939. He married Cora Damon in the year 1891, and to them two children were born. Since he united with the Seventh-day Adventist Church in 1886, he had been a devoted and faithful member. Burial was at Flint, Mich.

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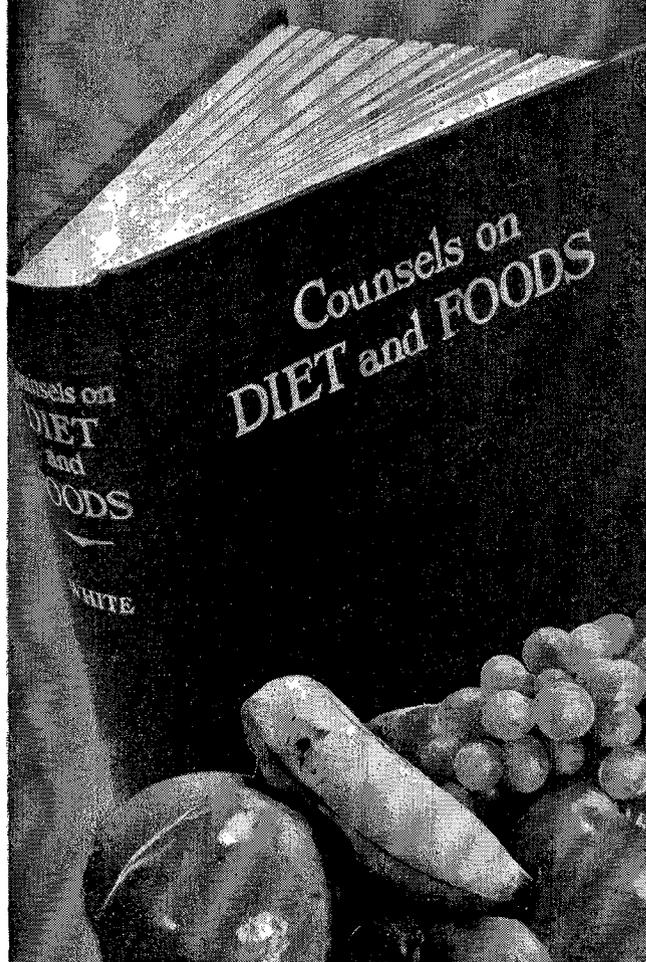
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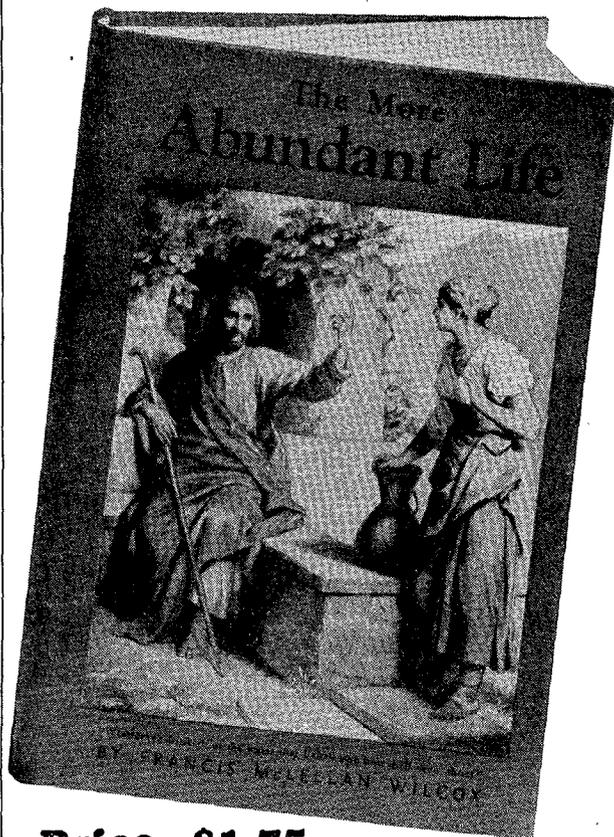
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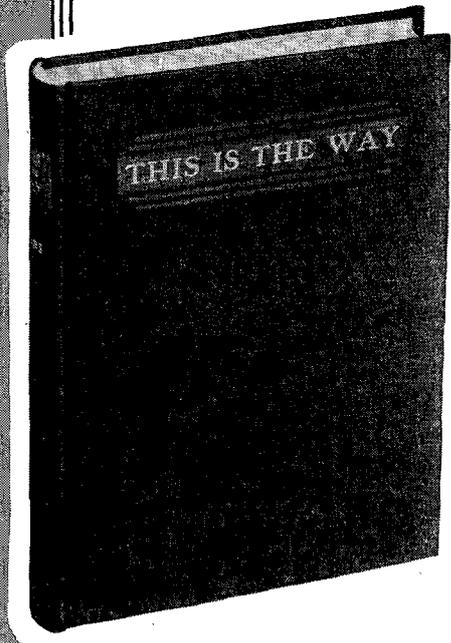
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- Jan. 1 **Increase of Knowledge:** Exposition of Daniel 12:4—Gospel to All the World—Increase in Knowledge, but Decrease in Virtue
- Jan. 15 **Daniel 2:** Exposition of Prophecy—World-Betterment Theory Exposed.
- Feb. 1 **Capital and Labor:** Word Picture of Labor Troubles—Prophetic Meaning of Unrest—No Utopia Possible by Realignment of Wealth
- Feb. 15 **Signs in the Heavens:** Signs in Heavens—Distress and Fear in Men's Hearts
- Mar. 1 **Wars and Rumors of Wars:** Description of International Conditions—Prophetic Meaning of Conditions—Peace in the Midst of Peril
- Mar. 15 **Manner and Purpose of Christ's Coming:** The Hope of All the Ages—Manner of Coming—Purpose of Coming
- Apr. 1 **The Way to Christ:** Christ the Divine Saviour—How to Come to Him—How to Live the Christ Life
- Apr. 15 **God's Great Moral Standard:** The Need of Law—The Giving of the Decalogue—The Decalogue, Timeless in Character
- May 1 **Under Law or Under Grace:** Relation of Law and Grace—New Covenant Emphasis on Law
- May 15 **God's Sabbath Day:** Sabbath God Gave at Creation—Sabbath He Gave at Sinai—Sabbath He Gives in New Testament
- June 1 **Sunday in the New Testament:** First-Day Texts Examined—Sabbath Objections Answered
- June 15 **Who Changed the Sabbath?:** Exposition of Daniel 7—Catholic and Protestant Admissions
- July 1 **Seal of God and Mark of Beast:** Meaning of Seal and Mark—The Importance of Obedience
- July 15 **Why Men Die:** Why Adam Died—The Control of Sin Over All Men—Sin and Death No Indictment of God
- Aug. 1 **Where Men Go When They Die:** Where Adam Went—Testimony of Job and Other Holy Men—Hard Texts Examined
- Aug. 15 **Will Men Return From the Grave?:** Life Only Through Christ—Two Resurrections—More Hard Texts Examined
- Sept. 1 **Sanctuary Service:** Typical Service Described—Spiritual Lesson in Sanctuary Service
- Sept. 15 **The Investigative Judgment:** Exposition of 2300 Days—What Is Your Record in the Books?
- Oct. 1 **Creation and Its Memorial:** Creation Versus Evolution—The Memorial of Creation
- Oct. 15 **How Esther Read Her Bible, and Elihu on the Sabbath:** Devotional.
- Nov. 1 **Unpardonable Sin:** This Sin Explained—Now Is the Accepted Time—God Is Particular
- Nov. 15 **God's Final Judgments:** Seven Last Plagues—End of the Wicked—A Shelter in the Time of Storm
- Dec. 1 **The Millennium:** Events at Opening and Close of Millennium—False Views on Millennium Refuted
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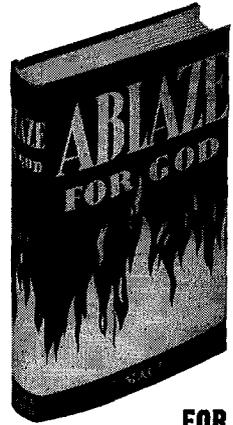
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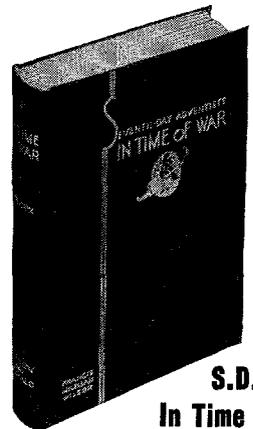
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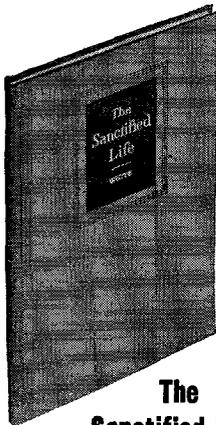
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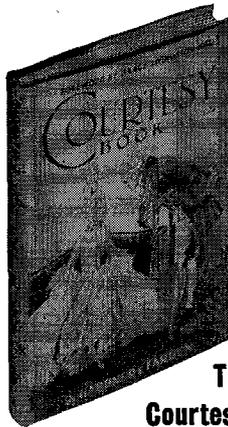
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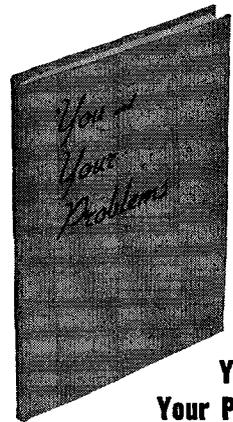
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Missionary Sailings

Mr. and Mrs. B. L. Thompson and family, Mildred, Kenneth, and Roger, sailed, November 14, from Miami, Florida, for Lima, Peru, returning from furlough to the Inca Union Mission.

Mr. and Mrs. A. P. Christiansen and family, Margot Marie, Mildred Alice, and Arna Lois, returning to the Antillian Union Mission from furlough, sailed, December 5, from Miami for Havana, Cuba.

H. T. ELLIOTT.

Death of T. H. Okohira

WE are sorry to learn of the recent death of Elder T. H. Okohira, of Japan. He accepted the advent faith in this country as a young man, and returned to pioneer our mission work in his native field. He has been carrying heavy responsibilities in the work there ever since. He passed to his rest December 8, according to the cabled message received by his son, Elder A. T. Okohira, of the Southern California Conference. An appropriate sketch of his life and work will appear later.

BENJAMIN P. HOFFMAN.

Relief for Pitcairn

OUR readers will be interested in the following statement which we clipped from the *Washington Post* of December 16. We surely appreciate the great help which Rear Admiral Richard E. Byrd rendered to our brethren and sisters on lonely Pitcairn.

"A report received by the Navy Department yesterday revealed that the Antarctic expedition ship, 'North Star,' had stopped at isolated Pitcairn Island Thursday and found its 200 inhabitants, mostly descendants of the famed mutineers of the eighteenth-century British warship 'Bounty,' to be suffering from lack of food and medical attention.

"Rear Admiral Richard E. Byrd, commander of the expedition, ordered quantities of food and medicine turned over to the islanders, sent his doctors ashore to treat nearly forty persons suffering from various ailments, and radioed to British authorities in the Fiji Islands to send further assistance. Pitcairn is a British possession.

"The plight of the South Sea Islanders, it was said, resulted from the disruption of regular ship service as a consequence of the war.

"The islanders,' the Navy report declared, 'were in no danger of starvation, but sorely in need of flour, sugar, potatoes, matches,

and medical supplies of all kinds. Those boarding the vessel were virtually in rags. Curtailment of regular ship service to the island as a result of hostilities in Europe, explained Chief Magistrate Richard E. Christian, had deprived the community of its sole livelihood—trading of fruits and produce to passing vessels.

"Breakdown of the island's only radio transmitter,' Christian said, 'had made it impossible to advise British authorities of their plight.'

"Admiral Byrd gave the islanders all the supplies he could spare, planning to replenish the 'North Star's' larder in New Zealand, where it is due Christmas Day. The supplies included 4,000 pounds of flour, 3,700 pounds of sugar, 10 crates of potatoes, 10 gross of matches, and 55 gallons of gasoline for the island's radio power plant.

"Radiomen and electricians from the vessel repaired the island's radio receiver and disabled generator. The radio transmitter was taken to Panama for repairs some months ago."

Objections Overruled

I WAS canvassing in the country in Ohio, and drove up to a fine-looking farm. Another car drove up at the same time, and an elderly man got out of it. I introduced myself to him and told him I was making a Christian call. He was the owner of the home. He told me that he was very sorry that he could not help me, as he was doing all he could for his church. He said that his wife was very sick, and that he had to have a nurse there. I told him that I was very sorry he had all this expense, but stated that I did not like to pass anybody by. I said that if he thought it would be all right, I would like to have prayer with him and his wife.

He gladly consented, and when we entered the home, he told his wife that a Christian man had come to have prayer with them. He also invited the nurse and his wife's sister into the bedroom. I took out my "Bible Readings" prospectus and read to them a little about the home of the saved, and then we knelt together in prayer. After the prayer the man wanted to see more of the book; so I canvassed all of them. He ordered one, the nurse ordered one, and so did the sick woman's sister. I received \$18.75 in orders in that home. I found out later that this man is a rich farmer, and owns several farms, on which his sons are living. I visited the sons, and each one ordered a book. This has been a good week, and the Lord has blessed me.

BENJAMIN SAVAGE.

SYSTEM and regularity are helpful in all departments of human life. In the matter of reading, they are of the utmost benefit. A course of regular study for the purpose of bringing the writings of Mrs. E. G. White before our church members in a way that will require little time and yet impart the utmost help, was formulated at the 1939 Autumn Council. This plan is called "The Systematic Spirit of Prophecy Reading Program." It seeks to promote among our people the reading of approximately twenty pages a week from the writings of Mrs. White. The first book selected for 1940 is "The Great Controversy."

That there may be no conflict between similar plans of reading, one for adults and another for the young people during the year, the young people will be invited to join with the adults, thus making the reading of these works possible within the family circle without duplication. Each month, in the columns of the REVIEW AND HERALD and the *Youth's Instructor*, and each week in the union conference papers, there will appear an outline of reading covering these respective periods, while a small four-page leaflet similar to the Bible Year leaflet, to be kept with the book, will cover the reading for the year.

This plan in principle will be world-wide in its application. The selection of books in other divisions, of course, will be arranged by the respective division committees, as nearly as possible in harmony with those selected for North America.

W. G. TURNER.

Spirit of Prophecy Reading Program

ASSIGNMENTS FOR FIRST WEEK

January 1-6, 1940

VOLUME: "The Great Controversy."
 "Introduction," pp. v-xii.
 "Destruction of Jerusalem," pp. 17-38.
 Jan. 1 v-viii Jan. 4 21-27
 Jan. 2 viii-xii Jan. 5 27-32
 Jan. 3 17-21 Jan. 6 32-38

Suggestion.—If the daily assignments are followed, it would be well to read to the end of the last full paragraph on the page listed.

ASSIGNMENTS FOR SECOND WEEK

January 7-13

VOLUME: "The Great Controversy."
 "Persecution in the First Centuries," pp. 39-48.
 "The Apostasy," pp. 49-60.
 Jan. 7 39-41 Jan. 11 51-54
 Jan. 8 41-44 Jan. 12 54-57
 Jan. 9 45-48 Jan. 13 57-60
 Jan. 10 49-51

ASSIGNMENTS FOR THIRD WEEK

January 14-20

VOLUME: "The Great Controversy."
 "The Waldenses," pp. 61-78.
 Jan. 14 61-63 Jan. 18 71-73
 Jan. 15 64-65 Jan. 19 73-75
 Jan. 16 65-68 Jan. 20 75-78
 Jan. 17 68-71

ASSIGNMENTS FOR FOURTH WEEK

January 21-27

VOLUME: "The Great Controversy."
 "John Wycliffe," pp. 79-96.
 Jan. 21 79-81 Jan. 25 89-91
 Jan. 22 82-83 Jan. 26 91-93
 Jan. 23 84-86 Jan. 27 94-96
 Jan. 24 86-89