

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 13

## THE LAW OF GOD

### I

Thou shalt have no other gods before Me.

### II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

### III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

### IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within

thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

### V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

### VI

Thou shalt not kill.

### VII

Thou shalt not commit adultery.

### VIII

Thou shalt not steal.

### IX

Thou shalt not bear false witness against thy neighbor.

### X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Exodus 20: 3-17.

# BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN D. BOLLMAN

## Baptism of the Spirit

What is meant by the baptism of the Spirit?  
E. B. C.

This is an important question, for "if any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

In His last extended talk with His disciples before His crucifixion, Jesus gave to them two very precious promises. The first of these is that recorded in John 14:3: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

The second, recorded in verses 16-18 of the same chapter, is this: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

Then just before His ascension, as recorded in Acts 1:4, 5, He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Again, in the second chapter of the Acts of the Apostles, we have the record of the gift of the Spirit on the day of Pentecost, when not only did the Christian believers receive the promised baptism of the Spirit, but that day "there were added unto them about three thousand souls." Verse 41.

Now it is evident from the Scriptures quoted thus far in this answer, that the Spirit is given, first of all, that those who receive Him may become sons of God by that wonderful new birth which (John 3:1-7) Jesus told Nicodemus is absolutely essential to salvation.

The Spirit is not always given in just the same way. On the day of Pentecost the Spirit came not only with "a sound from heaven as of a rushing mighty wind," which "filled all the house where they were sitting," but "there appeared" also "unto them cloven tongues like as of fire, and it sat upon each of them."

But to many the Holy Spirit comes

in a still small voice, saying, "This is the way, walk ye in it." Isa. 30:21. It is like the dew falling upon the tender grass, or the gentle rain upon the springing flowers. Says the psalmist: "He shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72:6.

Men, women, and children are quietly seeking God; their hearts are open to receive the influence of His Spirit, and as quietly He comes into their lives, transforming them so that instead of the sins of the flesh the graces of the divine Being Himself begin to appear. The thought is expressed in this couplet from Bernard of Clairvaux:

"To them that seek Thee, Thou art good,  
To them that find Thee, all in all."

Do not misunderstand us: The Spirit does not come to all in the same way; while to some He comes as these scriptures describe, to another He may come with terrifying power, breaking by the hammer of the word, hard, stony hearts, and subduing, by the terror of the law, the sinner's stubborn will. He comes as the Saviour declared He would come, not alone as comforter, but to convince the world of sin, of righteousness, and of judgment.

Those who imagine that there is always something spectacular or sensational in the operations of the Spirit, are in danger, on the one hand, of failing to recognize His approach and to respond to His drawings; and on the other hand, of being deceived by some excitement or emotion, a base counterfeit of the work of the divine Spirit, the Comforter promised by the Saviour.

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## Hebrews 4:12

Please explain Hebrews 4:12.

B. F.

The text referred to reads as follows: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

The "word" here spoken of is not the *Logos*, referring to Christ, who was with the Father in the beginning (John 1:1), but the word which God

has caused to be spoken and written for the revelation of Himself to the people, and for their guidance in the way of truth.

The Scriptures are, in this sense, the word of God; and this word is quick and powerful. God's word is not a dead, inert thing, but is alive and full of energy. It is sharper, or more efficient in its work, than a sword that is brought to a keen edge on both its sides, and cuts whichever way it is moved. Such a sword divides asunder soul and spirit, or takes the life; and divides the joints and marrow, or completely dismembers the body.

Just so the word of God works in our spiritual nature. It is a discernor of the thoughts. It lays bare a man's character, and shows him for just what he is. And it does more than this, it pierces even to the intents and motives of the heart. It is thus master of the innermost recesses of man's nature.

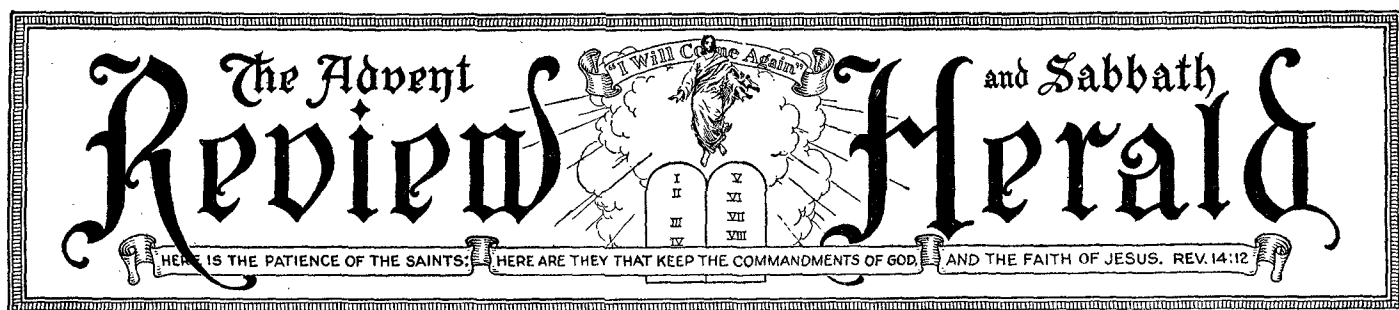
It is this very characteristic of the word of God that proves it divine; for only He who made man and knows what is in him, could thus have spoken of him and to him. One writer has said: "The word of God penetrates deeper into a man than any sword. It enters into the soul and spirit, into all our sensations, passions, appetites, nay, to our very thoughts, and sits as the judge of the most secret intentions, contrivances, and sentiments of the heart." It is this property of God's word that makes it living and powerful, not alone to convict of sin, but to bring assurance and deliverance to as many as believe.

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## William Miller

Was William Miller a Methodist, as some assert, or was he a Baptist, as stated in "The Great Controversy"? Did Mr. Miller become a Seventh-day Adventist, as our enemies assert? What happened to him? K. L. T.

William Miller was a regular Baptist, a licensed preacher in that church. He never became a Seventh-day Adventist. His death occurred December 20, 1849, several years before the Seventh-day Adventist Church, or denomination, had any existence. We are glad to add that he died firm in the hope of the soon coming of the Lord from heaven.



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## A World Conquest

By J. E. FULTON

SEVENTH-DAY ADVENTISTS are certainly facing a stupendous task,—undertaking to wage a world conquest. We claim the world as our parish. The message of Revelation 14:6-14 leads us quickly forward to the uttermost parts of the earth, for verse 6 indicates that it is a world-wide proclamation; it goes to every nation, kindred, tongue, and people, and it must go in this generation.

From a human viewpoint such a program as a world conquest by a handful of people, comparatively, without great influence or wealth, seems impossible; but God is in this movement, and what is prophesied must come to pass, and it is marvelous the progress the message has made. Reports from every land indicate wonderful victories. Our membership has been greatly enlarged, new recruits have been sent out to the far corners of the earth, but we are beset with dangers. The age is materialistic, unbelieving, and given to luxury. In the church life of the older denominations are seen unbelief, worldliness, higher criticism, and the by-product of this trio,—apathy to missions. Modernism fills the pulpits. And as these poisonous principles are broadcast everywhere, even in the very air we breathe, they become a menace to our own spiritual life.

Perhaps there never was a darker hour in the history of the church. History repeats itself, and is full of lessons startling to thoughtful students. About the time of William Carey the English church life had gone into an eclipse. Apostasy like a pall of death hung over her churches, but it was just at this point that modern missions began.

"During the eighteenth century the Protestant church sank to its lowest level, and most utterly dead state; all interest in missionary work languished; infidelity slew its thousands. Hume and Gibbon, Voltaire and

Paine, held the multitude; the clergy did not. In the Continental churches rationalism prevailed, while in England Puritanism had become tainted with every form of unbelief. Nevertheless, here and there the seeds were being sown which were to bring forth the rich harvest of the evangelical revival. The period of transition between the deadness of the old time and the life of the new, lay somewhere between the ninetieth and the last year of the century. At the beginning of that decade, the night was at its depth of chilliness and utter gloom; before it had closed, the morning breath had swept over the world."—"Conquests of the Cross," Vol. I, pp. 2-4.

William Carey realized that to save the church in England, the gospel must be carried to the heathen. Thus started one of the noblest chapters in missionary history, when through the influence of this godly man, and others who finally joined him, his countrymen were shamed out of their selfishness and aroused to noble ideals.

### The Year of Miracles

"The year of grace 1792 is *annus mirabilis*, the famous date from which

### Glory in God's Love

BY CLINTON J. COON

BLESSED Master, Saviour mine,  
I glory in Thy power divine.—  
Power to change this heart of stone,  
Power to make me all Thine own,  
Power to lift my soul above  
Things of earth I used to love.

I glory in forgiving love  
Offered man from realms above;  
Power that makes the vilest soul  
Clean, forgiven, fully whole;  
Power that makes of sinners, saints;  
Power that cancels all our debts.

I glory justly more and more  
In Thy saving, keeping power;  
Power the victory to win,  
Power to save before the sin,  
Power, while here we kiss the rod,  
To become the sons of God.

to reckon backward and forward. [That was the time when Carey and others organized the foreign missionary society.] Well it may stand side by side with 44 A. D., when the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' Or 53 A. D., when in vision Paul was bidden to lay the foundations of the gospel in Europe. Whatever has been accomplished since can be traced to forces which began to operate a hundred years ago."—"A Hundred Years of Missions," p. 70.

In 1797, just after this foreign missionary enterprise started, it was written of England: "Christians in every corner of the land are meeting in a regular manner, and pouring out their souls for God's blessing on the world."

From Basel, over on the Continent, German believers sent the message to England:

"It is like the dawn, promising the beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. . . . You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard before. It was reserved for the close of the eighteenth century to be distinguished by it."—*Id.*, p. 91.

The Seventh-day Adventists have learned in their study of prophetic periods that the 1260 days terminated in 1798. This is what makes the facts mentioned in these extracts so striking to us. It was the beginning of the day of the Lord's preparation, and so in harmony with God's great clock of time, events in the history of the world opened up, notwithstanding everything seemed to be against the carrying on of such a spiritual revival. One writer says it was one of the most "unlikely hours in human history," but the "fullness of the time had come," and God's work was to be accomplished.

Numerical strength, as in the case of Gideon's army, may not be real strength, but weakness. Neither are wealth and worldly influences necessarily great spiritual assets. They may mean decay and death. Our own peril as a people will be certain if we, like the church in England at the close of the eighteenth century, have our hearts made callous to the needs of a lost world. It was the salvation of the church back there, as that old century closed, that their hearts turned to the heathen.

#### *Home Work Helped by Foreign Work*

In harmony with this bit of history, the statement of the servant of the Lord is to the point:

"Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. . . . The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power."—*Testimonies*, Vol. VI, p. 27.

Dr. Pierson says: "God has shown us by nearly two millenniums of church history that missions have a vital relation to Christian life, and that their reflex action is so unspeakably precious that all the cost of money and men is far more than repaid in this returning tide of blessing. The vigorous pulsation which drives the blood to the ends of the body, invigorates the heart itself and strengthens its muscular walls."

Says another writer: "The story of progress in religion is one of fighting all the way. It has gone forward only when it was able to breed warriors of the spirit. Whenever, emasculated by worldliness, self-indulgence, ease in Zion, it has ceased to do this, it has invariably decayed."

Eternal vigilance is the price of our religious life. In Revelation 3, in the message to the Laodicean church, is pointed out the peril of worldliness, inactivity in doing God's work, and lukewarmness. Not only in England, but also in America at a later period, it was true that religion was reduced to a very low ebb; but through missionary endeavor and the sending out of such men as Judson and others, a great blessing came to the church as the result. God honored the zeal of the churches that supported that movement.

Just as that early missionary movement of over a century ago meant the very life of the church, so just as vitally now in this last movement of God on earth foreign missions are a necessity. Without such a stimulus our religious life would quickly die. The call, "Come over and help us," heard by the apostolic church, was an urge to a holy endeavor that built up the work in those days. There was much to be done at home, but the call came from another continent.

It is a divine principle, "Give, and it shall be given you." The plan of salvation was laid in sacrifice, and only as such methods are used today will the church prosper.

Let us face our world task with zeal. God has spoken. He will break down the walls before us, and open the path through the deep waters. God will bring His work to success. Let us do our part by fervently supporting a cause which means our own spiritual life.

## *Heralds of the Second Advent*

### *The Work of William Miller*

By MRS. E. G. WHITE

AN upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. Like many other reformers, William Miller had in early life battled with poverty, and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism, —traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period, may be traced the straitened circumstances of Miller's early life.

He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked. His mind was active and well developed, and he had a keen thirst for knowledge. Though he did not enjoy the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views. He possessed an irreproachable moral character and an enviable reputation, being generally esteemed for integrity, thrift, and benevolence. By dint of energy and application he early acquired a competence, though his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him.

His mother was a woman of sterling piety, and in childhood he had been subject to religious impressions. In early manhood, however, he was thrown into the society of deists, whose influence was the stronger from

the fact that they were mostly good citizens, and men of humane and benevolent disposition. Living, as they did, in the midst of Christian institutions, their characters had been to some extent molded by their surroundings. For the excellencies which won them respect and confidence they were indebted to the Bible; and yet these good gifts were so perverted as to exert an influence against the word of God. By association with these men, Miller was led to adopt their sentiments. The current interpretations of Scripture presented difficulties which seemed to him insurmountable; yet his new belief, while setting aside the Bible, offered nothing better to take its place, and he remained far from satisfied. He continued to hold these views, however, for about twelve years. But at the age of thirty-four, the Holy Spirit impressed his heart with a sense of his condition as a sinner. He found in his former belief no assurance of happiness beyond the grave. The future was dark and gloomy. Referring afterward to his feelings at this time, he said:

"Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity — what was it? And death — why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

In this state he continued for some months. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed

that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. . . .

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."—*"Memoirs of William Miller,"* by Sylvester Bliss, pp. 65-67.

Miller publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures. He was not then prepared to answer them; but he reasoned that if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must be adapted to his understanding. He determined to study the Scriptures for himself, and ascertain if every apparent contradiction could not be harmonized.

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster

than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119: 130.

With intense interest he studied the books of Daniel and the Revela-

### God's Love

BY MRS. MABEL FORD TRUMBLE

How often have I grieved Thee, Lord,  
With sorrow filled Thy loving heart;  
How often do I fail to see  
The fullness of Thy love for me!

Lord, fill my heart with greater love  
For every soul now lost in sin;  
Anoint my eyes that I may see  
The precious souls that wait for Thee.

No matter where they live, dear Lord,  
In every land, in every clime,  
Thy matchless love embraces all,  
Thou'st died for all mankind.

If but one soul in all this world  
Had answered to the call Thou'st given,  
Thou wouldst have come here just the  
same  
And died to give him heaven.

tion, employing the same principles of interpretation as in the other Scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein."—*"Memoirs of William Miller,"* p. 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of proph-

ecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding.

Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world (Matt. 13: 30, 38-41); that "evil men and seducers shall wax worse and worse;" that "in the last days perilous times shall come" (2 Tim. 3: 13, 1); and that the kingdom of darkness shall continue until the advent of the Lord, and shall be consumed with the spirit of His mouth, and be destroyed with the brightness of His coming. 2 Thess. 2: 8.

The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord, and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded, and led many to neglect the preparation necessary in order to meet their Lord.

Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16. And the Saviour declares: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 30, 27. He is to be accompanied by all the hosts of heaven. "The Son of man shall come in His glory, and all the holy angels with Him." Matt. 25: 31. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matt. 24: 31.

At His coming the righteous dead will be raised, and the righteous



living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. And in his letter to the Thessalonians, after describing the coming of the Lord, he says: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible, and the living are changed. By this great change they are prepared to receive the kingdom; for Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs.

These and other scriptures clearly proved to Miller's mind that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the

period allotted for the continuance of the earth in its present state was about to close.

"Another kind of evidence that vitally affected my mind," he says, "was the chronology of the Scriptures. . . . I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Gen. 6:3); the seven days that were to precede it, with forty days of predicted rain (Gen. 7:4); the four hundred years of the sojourn of Abraham's seed (Gen. 15:13); the three days of the butler's and baker's dreams (Gen. 40:12-20); the seven years of Pharaoh's (Gen. 41:28-54); the forty years in the wilderness (Num. 14:34); the three and a half years of famine (1 Kings 17:1; see Luke 4:25); . . . the seventy years' captivity (Jer. 25:11); Nebuchadnezzar's seven times (Dan. 4:13-16); and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews (Dan. 9:24-27),—the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions."—*"Memoirs of William Miller,"* pp. 74, 75.

When, therefore, he found, in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could

not but regard them as the "times before appointed," which God had revealed unto His servants. "The secret things," says Moses, "belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" (Deut. 29:29); and the Lord declares by the prophet Amos, that He "will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The students of God's word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures.

"As I was fully convinced," says Miller, "that 'all Scripture given by inspiration of God is profitable' (see 2 Tim. 3:16), that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost (2 Peter 1:21), and was written 'for our learning, that we through patience and comfort of the Scriptures might have hope' (Rom. 15:4), I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods."—*"Memoirs of William Miller,"* p. 75.

(To be continued)

## First Things First

By C. A. RUSSELL

WHAT we want is the thing we get, provided it is at all within the range of reason and possibility. And the more we want it, the harder we work for it, and the more we are willing to sacrifice in order to obtain it.

Not always is this greatly desired thing a tangible object which may be weighed or measured. Some things are of greater worth than are those which may be perceived by the senses.

I repeat, the thing we *want* is the thing we strive for, and obtain, if possible.

In one of our Northern States is a family consisting of father, mother, and four little girls, the eldest about eleven. The father, not a Christian and without steady employment, is unable to provide fully for the family. The mother, a devoted member of the church, works, earns, sacrifices, and saves for her children.

Among the matters of great concern to this mother is the education, the Christian education, of her little flock. The family home is six miles from a church school. Move? Yes, if pos-

sible. But it takes more than one to settle this question. The father does not oppose the mother in her determination to send the children to the church school, but—

It costs 44 cents a day for bus fare. She earns it. This takes the four to school in the morning. Along with all the other demands upon the family purse, 88 cents a day is out of the question. So they walk. Every day, rain, snow, or shine, these four little girls trudge home from school those long, weary miles. Public schools nearer? Several.

All last year three of these girls kept up the program; the fourth was not yet old enough. Two of them were neither absent nor tardy for the entire year. One was absent only two or three days at one time because of sickness. They have never been harmed nor molested.

Do you believe in the protection of guardian angels? This mother does. And she believes in church schools. She believes in the language of the servant of the Lord:

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—*Counsels to Teachers*, p. 205.

#### Work in Earnest Now

"The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the

power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Id.*, p. 166.

Father, mother, church elder, pastor, it may be, living within two blocks, six blocks, a mile, two miles, from the church school, what are you doing toward the support of the school and toward the Christian education of your child, or the child of your brother or sister?

"In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."—*Id.*, p. 165.

## "Who Healeth All Thy Diseases"

By G. H. HEALD, M. D.

THAT is not poetic license, but a truth that we sometimes overlook. It means *all*. It does not mean that the doctor heals some of your diseases, the nurse heals some, the surgeon saves your life by an operation, and perhaps in answer to prayer the Lord sometimes restores you. Always, whenever health is restored, or partially restored, the recovery is nothing less than the power of God,—creative power,—for all power is of God. "There is no power but of God."

Without the Father no sparrow falls; numbered are the very hairs of your head. Infinite is God's care; nothing is too great, nothing too small, for His participation. Without using God's forces and His natural laws to effect the sinful purpose, no sin can be committed. "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities."

The farmer says, "I am raising a crop of hay." But is he? "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." God, not the farmer, raises the crops. The farmer can put the seed into the ground, can fertilize and water, but the life in that seed is life from God. It is the power of God that makes all growth.

So in healing. The doctor or the nurse can do the equivalent of planting and watering, but after all it is only God who can give the increase of better health. But though God is the source of life, and does what man cannot do, He does give to man a part in the work; He allows man to do an important part of the work—such work as planting and cultivating, adjusting broken bones and administer-

ing treatment. So whatever our beliefs or unbeliefs, when we do useful work, we are "workers together with God."

A wicked man, a blasphemer, who defies God, who denies His existence, has his health from God, for there is no other source of health. God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." A surgeon may be an ungodly man, may not be a believer in God, yet if he has thoroughly mastered his profession so that his technique is good and he is work-

ing in harmony with the laws of nature (which are God's laws), he has success in his work. And even in this case it is God who heals, though the work has been done by an ungodly man.

If God heals, what does the surgeon do? Let us take for example a patient with a broken bone. The pull of the muscles forces the broken ends of the bone past each other, so that without assistance healing will not take place in good position. If the leg is kept quiet for a sufficiently long period, there may be union, but the leg will be shortened and deformed. The work of the surgeon is to bring the two broken parts together in good position, and then bind up the leg in splints so that the parts are held firmly together. This is man's part. Then nature does the marvelous work that no surgeon, no physician, can do; the body does its own repairing through repair cells that seem to be intelligent. God has means provided by which men and animals and plants are enabled to defend themselves against enemies and accidents.

For ages doctors have recognized that the body has a recuperative power without which the doctor's work would be futile. They have called it by the Latin appellation *vis medicatrix nature*, which means the healing power of nature; and that means the healing power of God.

"Who healeth all thy diseases."

## The Danger of Spiritual Sleep

By OSCAR B. GERHART

WHEN the St. Francis dam burst, about three years ago, among those slumbering in the cañon below was a small boy. Awakened by the ominous roar, he slipped from his bed and into the room where his father lay sleeping. "Daddy, daddy, the noise—what is it?" Startled himself by the awful sound, the father, realizing its import, called his wife to follow him, and snatching the baby daughter from her crib, raced out of the house and madly on up the steep cañon side, and so the family was saved,—all but the lad who gave the warning. Only a pace behind the rest, he was caught by the crest of the flood and sucked down into its muddy depths. His swollen little corpse was picked up by a rescue party hours later—the lifeless body of the one who gave the warning that saved his loved ones! Sad indeed that the one who sounded the warning should himself be lost.

But there is a sadder story than this, a story that foretells of not one,

but many who, though bearing the most fearful warning ever commissioned to be given to humanity, will be lost eternally. And this is the way the story reads:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out [margin]. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the

bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:1-13.

Since an apostate church is pictured in the Bible as a harlot and never as a virgin, these virgins we understand to represent the members of the church that God acknowledges as His. The additional fact that each of these virgins has a lamp (the symbol of God's word, Ps. 119:105) plainly reveals the virgins, wise and foolish alike, to be symbolic of the members of the true church only. And it is to those members living while the Bridegroom tarries, who remain alive until the number of the kingdom is made up and the door of salvation is shut, that the warning is voiced.

#### *The Real Difference Between the Virgins*

What is the warning? While it is foretold, not to its credit, that the remnant church would fall asleep while awaiting the advent of the Son of man, yet the warning does not pivot on this. It is not their lethargy that causes the foolish virgins to be shut out, for do not the wise sleep also? It is not to those once of us who have tossed aside their lamps for will-o'-the-wisp doctrines that the warning applies, for these members, represented as foolish virgins, still have their lamps. The parable reveals but one difference between the wise and the foolish ones: "They that were foolish took their lamps and took *no oil* with them. But the wise took oil in their vessels with their lamps." And we are told "the oil is a symbol of the Holy Spirit." Surely to those among us who bear the lamp of truth to this dark world, but who lack the Holy Spirit who gives it light and life, the warning comes.

The time when the fatal lack unmistakably reveals itself is also foretold in the parable. At the darkest hour of earth's history, when the sudden fulfillment of long-preached, definite prophecies cries to the sleeping church that the coming of the Bridegroom is now immediately at hand, the church will arouse. Startled out of their lethargy, those among us who have agreed that the commandments of God are holy, just, and good, but who have neglected to give the Spirit free rein that He might conform their lives with their lips, now arouse to a true sense of their condition. While the word in the hands of their brethren shines forth with a greater bril-

liance than ever before, and thousands enlist in the ranks of the Mighty One as a result of the power attending their proclamation of the final warning, these find the same word in their hands growing dim in luster and decreasing in power. Their lamps are going out. Stricken with fear at the shortness of time and the picture of their perilous condition, they plead with their brethren to aid them in gaining the experience of complete victory and the power they admit they lack. The final disappointment awaiting all such is plainly stated in the parable.

#### *A Tragic Admission*

There are many among us who must admit, at least to themselves, that were probation to close today, they would be left outside. If they will, they can put their finger on wrong habits that they have cherished for years, and still cherish, simply because they are putting forth no unrelenting effort to give them up. Surely they must have no other

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#### *Shall I Stand?*

BY NATHANIEL KRUM

O WHAT shall I do when the Lord riseth up,

And what shall I say in that day  
When He comes with His angels to gather  
His own,

And the hills at His glance melt away?

Shall I tremble and quake, as His face  
like the sun

Beams on me and searches my soul?  
Shall I stand in His sight as a sinner,  
unjust,

Or clothed with His righteousness,  
whole?

Shall I stand? Shall I stand? Ah, today  
is my choice,

I will seek Him while yet He is near;  
I'll accept of His pardon, His mercy, His  
love,

That the morrow may harbor no fear.

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thought but that they will obtain the victory in time. But what event do they expect will mark the last possible moment? Is it the time of the latter rain for which they are waiting to put forth the valiant effort? The servant of God plainly states:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none

could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*"Early Writings,"* p. 71.

It is a fatal mistake to imagine that when the outpouring of God's Spirit comes, we will be empowered to overcome sin. Such is not the purpose of the latter rain. Only those who are profiting by the present blessing of the Spirit, and who therefore are gaining a character "without fault before the throne of God," will receive any benefit whatever from the fullness of the latter rain. The latter rain of the Spirit comes to seal and establish the perfect character already gained through entire daily surrender to God. No one who is not continually progressing in his Christian life will receive that necessary filling of the Holy Spirit.

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—*"Testimonies to Ministers,"* p. 507.

On the other hand, "those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*"Testimonies,"* Vol. I, pp. 187, 188.

In the parable, the trimming of the lamps and the extra brilliant light that naturally results from such a procedure, immediately follows the awakening cry. Just so, the latter rain in all its fullness, which gives an unprecedented power to the proclamation of the word by the Spirit-filled members, immediately follows the sudden fulfillment of certain prophecies that we as a church have been proclaiming for years. The church is thoroughly awakened to the time in which it is living when unexpectedly the events long foretold march upon the stage in mass formation. We are not left to depend on anything stronger than our logic concerning the awakening event that just precedes the latter rain. God has defined the event for us:

"When the storm of persecution really breaks upon us, the true sheep will hear the True Shepherd's voice. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Id.,* Vol. VI, p. 401.



### *When the Prophecy Is Fulfilled, Probation Is Short*

For years we have been endeavoring to direct the attention of the world to the prophecy of Revelation 13:11-17 and other prophecies predicting the sure result of a religious-political combination. We have been well aware that such a combination would bring persecution upon us, as well as damnation upon those engaging in the union. When this prophecy is fulfilled, bringing upon us a storm of real persecution, then the message we have been proclaiming will receive world attention. The latter rain will give it unwonted power, and many will take their stand with God's people. It is the sudden fulfillment of this long-heralded prophecy that awakens the church to the realization that the long-expected coming of the Saviour is right at hand. That the time of probation then remaining is very short, is evident, not only from the parable, but from the following quotation as well:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power [i. e., when the United States shall enact a national Sunday law. See "Testimonies," Vol. V, p. 712], when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Id.*, Vol. V, p. 451.

Note carefully the warning that when the United States passes a national Sunday law, and thereby links itself with the Papacy, which is the author of Sunday sacredness, it will also unite itself with Spiritualism, and then we may know "that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return." Probation lingers but a very short time thereafter, but long enough to permit the universal publicity that persecution will give to our message to do its work. Through the newspapers, radio, and every modern ve-

hicle of speed the final warning will be carried to every inhabitant of the globe in an almost incredibly short time. Multitudes will make their decision to accept or reject the full light of the gospel, and then the door of mercy will be closed and barred forever.

### *Dangerous to Wait*

Although the thought may never have been expressed in words, there are those among us who are apparently cherishing the idea that they can wait until the United States passes the national Sunday law, as foretold in Revelation, and then arouse in earnest, and by diligent effort, which now they are too indolent to make, gain the complete victory over their evil habits, and squeeze through the closing door of mercy into the realm of perfection. That they will then arouse in earnest is not doubtful, but that they will obtain in that lingering moment of mercy the victory over sin and receive the refreshing of the latter rain that all must have who live through the great time of trouble and are saved, is not at all certain. They are in grave danger of disappointment. In the words of the parable, "While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

While the Holy Spirit is spoken of in Holy Writ as a gift, in the sense that no one can earn the right to His indwelling presence, nevertheless, a mere asking for this gift and nothing more will never insure our possession of it. As well might a fond parent attempt to place in the hands of a

crying babe the object for which it is crying, while its hands are already filled with other things, as for God to attempt to give the Holy Spirit to one asking for it while his heart is filled with sinful plans and ambitions. What God will do will be to endeavor to lead that one to empty his heart of every sin. That accomplished, the fullness of the Holy Spirit is his. Since the term "buy" indicates an exchange of something possessed for some other thing desired for possession, it is fitting that the Spirit be represented as a thing to be purchased. We must exchange the sinful habits we possess by nature for the gift we desire to possess. And in that sense, it must be bought.

"Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps."—*Id.*, Vol. V, p. 500.

What further comment could impress more indelibly the solemn fact that those who are delaying this work of perfecting character until the fulfillment of last-minute prophecies, are making almost certain the loss of their souls, than to quote once more the warning words:

"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

May it not be that you, dear brother or sister, shall be classed as a foolish virgin.

## *Our Offerings*

By W. H. ZEIDLER

"THOU shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day." Deut. 8:18.

The power to get wealth is a gift from God, and Paul was inspired to write, in Acts 17:28, "In Him we live, and move, and have our being," and since we are His offspring, we love to have it so. We have stepped aside, and now we want Him to have His way in us, as quoted in Philipians 2:13: "It is God which worketh in you both to will and to do of His good pleasure."

The "gospel of the kingdom" is to be "preached in all the world for a witness; . . . and then shall the end come." Matt. 24:14. God has committed to us the privilege of carrying this good news to the ends of the

earth. Much has already been done, and marvelous have been the results during the more than eighty years since the threefold message began to be proclaimed.

During this period many have made sacrifices. Some have sacrificed the comforts of life and the association of friends to go to the ends of the earth to carry this message of love. Many more have denied themselves artistic things which help to make the home attractive, and others have done without comforts in the home in order to supply the needs of those who have left home to go to other fields of labor.

The work has not closed yet, so we who are living today have the privilege of following in their path. And many are the opportunities that are open to us to assist in the finishing of the work. We can send men and women in response to the calls that

are coming from all parts of the world, and supply the means by which they can be sent and supported.

How best can we who remain in our homelands fulfill our part? I remember, back in the 90's, when I was instructed in the principles we so dearly love, how Elder Peabody, who was then in Pittsburgh, in pressing home the beauty of the message, reminded me that in being an Adventist I must learn to become proficient in the three R's. He urged, first, that I should read the message that I might be sure of the Rock upon which it is built; then I should write to others concerning the truths, that they might become interested; and third, in giving my tithe I should be accurate. And I have found this very helpful in my other calculations.

#### *Frequent Calls for Offerings*

In studying God's method of carrying on His work, we observe that He frequently called upon His people for means, as in the case of the sanctuary in the wilderness, and they responded so willingly and freely that a command went forth to stop the people from giving, as enough for all purposes had been received. In a careful study of the experience of the children of Israel, we are constrained to wonder how they managed to give so much, and yet be so content. I believe

the joy of being partners with God made them glad and willing to respond to every call. These dear people gave as much as one third of their income to the service of God.

Many years ago my wife and I adopted the plan of laying by a sum equal to the tithe. God blessed this willingness on our part, and we began to be able to lay by some for our own needs. His blessing constrained us to adopt the plan of taking out of our income a sum equal to one fourth. This plan we have followed for the last seven years or more, and we find it far easier to meet the many calls that come each year, and it brings comfort to our hearts.

As God prospered us, so that we were able to lay by a little for a rainy day, a test came to us. The first year that we laid by something in the bank, we overlooked paying tithe on the interest accruing from the deposit. This was easy to overlook, as we did not receive the interest money into our hands as we did the weekly stipend. But we are glad we recognized God's part and gave it to Him.

So as we grow in the love of the advent message, we also grow in the use of our minds. Such growth keeps our minds exercised on the right hand and on the left. "O taste and see that the Lord is good."

prayers are out of place anywhere, and especially in the social meeting. . . . Our prayers should be short and right to the point."

"I have seen that confusion is displeasing to the Lord, and that there should be order in praying and also in singing. We should not come to the house of God to pray for our families, unless deep feeling shall lead us, while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for present blessing, and should expect God to hear and answer our prayers. Such meetings will be lively and interesting."—*Id.*, Vol. I, p. 145.

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire. . . . A common meeting to worship God is not the place to open up the privacies of the heart."—*Id.*, Vol. II, p. 578.

"One or two minutes is long enough for any ordinary prayer."—*Id.*, p. 581.

#### *"What Shall We Do?"*

Enough has been written to show that these meetings should be lively, interesting, and attractive. As was pointed out, it takes thought and preparation and wise planning to accomplish this.

We cannot but believe that if our prayer meetings were all they should be, our attendance at these meetings would be very much increased. But the question is, What shall we do?

In the commission given to leaders we find that they are told to "feed the flock." It may take some thought and planning on the part of those in charge to know what food would be best for the flock, but by a study of the Bible and the Testimonies, each leader can find the food that his flock needs, and then he should proceed to serve it in the most attractive way possible.

Why should not our young people be brought to Christ and backsliders reclaimed in these meetings? While it involves work, prayer, and wisdom, it seems as if the prayer meetings are worthy of our best efforts, and I am sure, as plans are laid to make them all God would have them to be, His blessing will be added and a revival and reformation will take place in the church.

Why should not all say, "I was glad when they said unto me, Let us go into the house of the Lord?"

## *What Is the Trouble With the Prayer Meeting?*

By MRS. N. A. JOHNSON

No doubt many of us have wondered what the trouble is with the prayer meeting that so few attend, and as we have thought it over, we naturally turn to the word of God and the Spirit of prophecy for our answer.

In "Steps to Christ," page 102, we read: "Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain."

Surely out of the number who belong to our churches, more love the Lord than are ordinarily seen at the prayer meeting. This is not only true of one church, but of many of our churches. In studying the question from the Spirit of prophecy, we find a great deal said about the prayer meeting. In this connection we find our mid-week meetings spoken of as praise meetings, social meetings, and prayer meetings.

From "Testimonies," Volume IV, pages 70, 71, we read:

"The prayer meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer meeting, they will go there to receive it. Long, prosy talks and

### *Trusting Jesus*

SOPHIA MADSON

JESUS, I will always trust Thee,  
Trust Thee through this world of care;  
Thou wilt always then be near me,  
And wilt all my burdens share.

Thou wilt keep me and protect me,  
Shield me from the tempter's snare;  
Let my faith be grounded in Thee,  
As to meet Thee I prepare.

Let me be a light for sinners,  
Be a light to help them on;  
That at last they may be winners,  
And may gain a golden crown.

## The Seven Essentials

By MRS. GEORGIA P. COTTRELL

It has been said by good medical authority that there are seven things essential to the life and health of the physical body. They are sunlight, air, water, food, clothing, exercise, and rest. We find this to be true also in regard to spiritual life and well-being. And what would spiritual sunlight, air, water, food, clothing, exercise, and rest be?

### Sunlight

First is the sunlight of God's love, His goodness and merciful favor toward us, without which we should certainly perish, just as no living thing can exist without sunlight. This sunshine of God's love and mercy is sent upon "the evil and the good" alike, and is the first great essential to spiritual life.

### Air

The next is His Holy Spirit, which is like the all-pervading air that we must constantly breathe. Jesus likened the working of the Spirit to the wind, which is air in motion. Christ "breathed" upon His disciples, and said to them, "Receive ye the Holy Ghost." It was to give them power to act and to move, power to do their appointed work, that they received the Holy Spirit. And so it is by the inspiration (the breathing in) of the Spirit that one has the power to perform the work required of him.

### Water

Water is the third essential. "Who-soever will, let him take the water of life freely." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye; . . . yea, come, buy wine and milk without money and without price." This water is given free; we do not have to pay for it; we only ask and receive. And there is always given to us just what we ask for, no more and no less. Whatever the size of the cup we bring to the fountain, it will be filled to the brim. If we ask little, we receive little; if we pray for much, our prayers are always fully answered. So it is that much prayer also is essential to spiritual life and health. As we cannot live long without water, so we are to pray without ceasing. The physical body needs six to eight large draughts of water daily, we are told, and it should be taken at certain periods. Should we not likewise pray as frequently, and at definitely appointed times?

### Food

Our spiritual food, of course, is God's word, which He has written so that we may read it daily. "Thy

words were found, and I did eat them." This should, also, like our meals, be taken regularly; not too much at a time, but sufficient and in proper variety to sustain life. This food also must be digested and assimilated to be of any benefit to us. Unless we meditate much upon what we have read, it does not strengthen and fortify us.

More than this, what we read must be assimilated, made similar or identical with the tissues of the spiritual body. Rather, the fiber of our spiritual being must be made like the word, just as the composition of physical flesh is the same as the food we eat. This is done when we endeavor to conform our lives to the instruction given in God's word. By the aid of the Holy Spirit and prayer this process of assimilation is accomplished, just as water in the blood makes possible the circulation and distribution of food to the body, and as it takes oxygen to burn up and convert the food into energy.

### Clothing

Then for the clothing, we obtain from Him "white raiment," that we may be clothed, and that the shame of our "nakedness do not appear." Christ provides and puts upon us the covering of His righteousness, without which we could never appear be-

fore the King, but would be cast out to suffer in the cold of outer darkness.

### Exercise

Exercise also is very essential to the spiritual health, as well as to the physical. Spiritual exercise is obtained by diligently keeping the commandments and bearing the fruits of the Spirit, visiting the fatherless and widows and ministering to those in need, and in improving and using the personal talents that have been bestowed upon each of us.

And we need to rest—rest and trust in the Lord. After we have done our best, then we calmly trust, and rest assured that all will be well.

And faith? Yes, the Christian needs much of that. But what is faith? Faith is simply the taking of all these, believing in the Giver, and receiving and making use of the things He has provided for our needs. Faith is our capacity for receiving, for Jesus said, "According to your faith be it unto you."

It is by introducing these things into the life that the poison of sin is eliminated from our natures; just as it is that by taking plenty of water and air and sunshine into our systems, and by generous exercise, the elimination of poisons is maintained in the physical body.

When this whole program is carefully followed, we shall be healthy, happy Christians, fit to live in that pure land where is no taint of sin.

## How Much Love?

BY HELEN A. OLSON

OFT I tell Him that I love Him, and my soul within me burns,  
All my fervent, earnest being for His steadfast, true love yearns;  
And I pour in adoration wells of praise I cannot hold.  
As my finite touches Infinite, such realms of peace unfold.

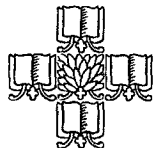
And I know that all I need to speak His love in perfect tone  
Is the tongue of an immortal brought by grace to heaven's home;  
And I wonder, can the angels then e'en half the story tell,  
That, inspired by His presence, from my glad, free throat shall swell?

But the time comes stealing onward when the work lies there to do,  
Always apt and ready-handed, from devotion's shrine to woo;  
In the rush and hasty bustle hurrying time will scarce allow  
Hearing of the voice within me, "How much dost thou love Me now?"

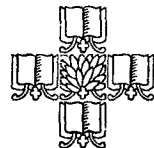
Swift and sure and powerful, as borne on wings of trial,  
Comes the test of love for others, and absolute self-denial;  
Bitter seems the thrust, unkind; and pride's fierce flame will scarce allow  
The tender voice to speak its help, "How much dost thou love now?"

And I know that if my love is not enough full sure to hold  
Through the thrusts and smarts, for every soul for whom Christ's love is told,  
Then my longing lips can never join the blood-bought throng above,  
Who, with all the myriad angels will forever sing His love.

So no matter what, how oft or strong, the trying test may be,  
Underfoot the monster self must be downtrodden constantly;  
If by grace my song shall join the ransomed throng in heaven above,  
It will be because He then can say, "Sufficient was thy love."



# GREATER EVANGELISM



"Go Ye Into All the World, and Preach the Gospel to Every Creature"  
 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;  
 and then shall the end come."

## Portland, Maine

By JOSEPH CAPMAN

WE are having a very interesting time here in Portland, Maine. We rented one of the best and largest halls in the city, advertised, "Marriage, Birth Control, and Divorce," as our subject, and the hall was filled to its seating capacity, with many standing. The reason why we advertised this subject was that the Pope had just issued his encyclical letter, and the ministers of the city were commenting upon it very freely.

Our interest and attendance continue good. We are taking up last-day prophecies in the light of present-day conditions, and are selling our Crisis Series books and giving a copy of *Present Truth* to every one as he leaves the building.

Beatrice Redmond, who is a registered nurse and a Bible worker, is giving short health talks at the beginning of the meetings. Mrs. Redmond was trained at our Washington Sanitarium, and her talks are helpful and interesting, and the people are enjoying her ministry.

We are singing the familiar gospel hymns from the screen. The people sing heartily from the words on the screen. We believe that it is far better than singing from hymn books.

At the close of one of the meetings a prosperous farmer invited me to go out into the country about five or

six miles, and visit him in his home. He was anxious to ask me some questions. Mrs. Capman and I have been to visit him several times, and now he and his family are keeping the Sabbath. He has established the family altar, and has family worship morning and evening. He has also given up the use of tobacco, and the other night it did my soul good to hear every member of the family offer a word of prayer. The daughter in her prayer said: "Lord, be merciful to us poor sinners, and help us to live better lives." It was a short prayer, but was earnest and sincere. It seemed to me that salvation had come to that home.

Our work is growing here in Portland. The church is also engaging in a *Present Truth* campaign. They have chosen a part of the city, and are placing these good papers in the homes of the people.

One of our sisters found a poor family in need. They were living in very poor quarters. She secured a better place, and by asking the neighbors and the church for help, she gathered up clothing, furniture, and food, and best of all secured work for the husband. We all rejoice in our feeble efforts as we see the hand of God working with us. Pray for us in this part of the great world field.

With a prayer on my lips, I next called on the city manager, telling him my mission, and of the wonderful work we had done in other cities and of the work we intended to do in his city. He informed me that the fire zone law made it impossible for him to permit me to pitch a tent on the lot I had chosen, but he suggested that I consult the mayor and the other city officials. An appointment was made with them.

While waiting for this appointment, I learned that the owner of the lot, who lived in New York, was in the city for that afternoon only. I asked the Lord to give me an audience with him, which He did, and I was granted the free use of the lot, provided I could get the city's permission.

The next day I met the mayor and the city officials, and after I told them the nature of the work I desired to do in their city, the mayor responded by saying, "I don't suppose the writers of this ordinance had in mind tents that are pitched for the education of the public and can be moved in a few hours' time." After hearing a favorable response from the other officials, he turned to me and said, "I believe it is within the power of this body to waive this ordinance in this particular instance, and we hereby give you permission, as far as the city is concerned, to use this lot for the purpose you have laid before this body today."

With a heart filled with gratitude to God for the favor He had given me before the city officials, I thanked them for their favor, invited them all to come to the tent, and departed, feeling assured that "the heavenly host are surely fighting our battles for us," and that "He that is higher than the highest regardeth; and there be higher than they." Eccl. 5:8.

### God's Guiding Hand

A lady from the snow-blanketed North, who had been spending her winters in Florida, had planned not to come South this winter. She stayed in the North through much of the severe weather, and then, as if unable to control herself, boarded the train for Florida late in February. She had been at her brother's house in Florida only one day when her brother said to her, "Have you been over to the big tent on Main Street?" "No," was her answer, "but I believe

## Evangelism in Florida

By K. A. MACAULAY

"We are God's servants, and to each of us He has given talents, both natural and spiritual."—*Testimonies to Ministers*, p. 150. "The infinite wisdom and power of God are exerted in our behalf. The heavenly host are surely fighting our battles for us."—*Id.*, p. 148. Never before in my life have I been so forcibly impressed with the truthfulness of this statement as I was when we opened our tent effort in February, 1930.

The location of the tent is an important factor in the conducting of an effort. The best location in the city is none too good for the proclamation of the last message to be given to a dying world. I frequently have to spend days in securing a strategic

place for the tent. As I was standing in front of the lot that was my first choice, counting the people who passed by, and taking notice of the noise I would have to compete with if the lot was secured, I saw the chief of police standing near. As the chief had been an Adventist and understood our work, I approached him, and after a brief conversation told him my mission. He was very friendly, but informed me that the fire zone law would prohibit me from pitching a tent there. He showed me several other lots that I could get that were within a block or two of the lot of my first choice. I looked at the other lots, but did not feel that the Lord wanted me to use them.

I'll go over tonight." She went, and the first subject she heard was "The Protestant Sabbath." Her interest was keen, and she attended every meeting till she had to return North to care for her sick brother. We visited her just before her departure, and she told us how bewildered she had been on her way south, not knowing why she had so suddenly decided to come, yet feeling compelled to make the trip in spite of the lateness of the season. "Now I understand," she said. "It was God's guiding hand. I came to Florida this winter a Methodist, but I'm not going back one." She said she would have been too proud to attend a tent meeting in her home town, but down here among strangers she felt free to go where she would have been ashamed to go with friends watching. Surely the Spirit of the Lord is still making contacts between His servants and honest souls just as He did in the days of Philip and the eunuch.

#### *Blessings of Evangelism*

No greater joy will ever be experienced by God's people here on earth than the joy that comes from seeing souls snatched from the clutches of sin. I saw a young man stagger into the tent one night. He came to make sport. Yet his half-conscious mind was impressed by the spirit that pervaded the place, and the next night he was there with his family. They became regular attendants, and at the close of the effort this young couple were baptized. God had touched his heart, and had given him the victory over the tobacco and liquor habits, and the burden of his heart was to tell to others the message that had done so much for him. He became one of the leading colporteurs of the conference. To look into the faces of men and women who have been snatched from the chains of sin, faces that are now aglow with the light of this message, brings to the heart of the worker a flood of blessing that bursts forth in tears of joy.

When the angels of God bring the people to the tent, gathering them from the four points of the compass and from many States, we may rest assured that the seed sown will not be in vain. With very little expense in advertising, as the tent was located where it advertised itself, the tent was packed to capacity every night, and hundreds stood outside to hear the message. The offerings were about \$125 above the expenses, and forty-one were led into the watery grave. It is just a year ago this month that this effort was held, and to the best of my knowledge, only one of the forty-one has failed to live the message professed.

My heart rejoices as I see among us as a people this move for greater evangelism. Surely the soul who accepts this message accepts the responsibility of giving it to others. A great blessing comes to the believer who pays a faithful tithe. God also blesses those who give cheerfully to the great mission cause and to other branches of this movement. But no blessing equals the blessing that comes from personal work for souls. To put on one's prayer list the names of unconverted persons who do not know this

truth, then give them this message in systematic Bible study, watch their hearts respond to the softening influence of the Holy Spirit step by step, and finally take their full stand for the truth, brings to the worker's heart the greatest joy that can be experienced this side of eternity. I thank God for the hearty response of the laity to this call to evangelism. Our people are longing for the coming of the Lord, and gladly join our workers in gathering souls for the kingdom of God.

## *Syracuse, New York*

By C. R. GIBBS

THE Lord is blessing in our work here. I am just now engaged in a Sunday and Wednesday night effort in our own church building. The attendance is good, and some nights the church is packed.

The outlook is very encouraging. My Bible worker and I are kept busy visiting and studying with the people. Already five or six are attending the Sabbath services, and we expect to baptize eight or nine early in April.

We are getting quite a number of new people this winter through the agency of sacred music. This effort began with a sacred concert, and many who otherwise would not have come to hear the truth, have stayed by since that concert. I am putting on such a program the last Sunday night of each month during the series, and find it makes a nice change as well as giving the young people and others in the church opportunity to use and develop their musical talents. Last week the Union Springs Academy Choral Society came over and gave the sacred cantata, "Saul," at which

time we announced another group of topics, urging the people to attend. Mrs. Gibbs is instructing a class of girls in sight singing, and one of our brethren has a class of boys he is instructing in playing instruments. They are now working on a program for the last Sunday night in March. We are finding this also one means of holding the interest of our own young people in the truth.

We are using a club of one hundred *Signs* each week, as well as a thousand *Present Truth*; and in connection with our meetings we are doing everything possible to co-operate with the city authorities in relieving the many, many cases of poverty and need.

We are not doing anything big in Syracuse; in fact we are a very small drop in the bucket in this city of some 200,000, and in our great world-wide work. We closed the year 1930 with eighteen new converts for the Lord and 90 cents a week per member for foreign missions from 159 members. We are determined to do a stronger work for the Master this year.

## *The Texico Conference*

By E. T. WILSON

WHILE some parts of our field were severely hurt by the great drouth which swept over the Central States during 1930, yet the depression in money matters is having a sobering effect upon our people, and the public in general are more serious than I have ever known them. They are willing to listen to an explanation of the meaning of the times, so that 1931 bids fair to be the best soul-winning year of all our history.

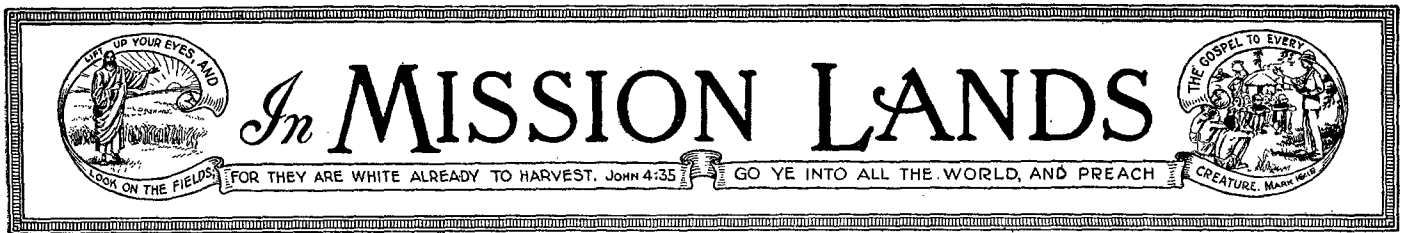
Three new churches were organized and received into the conference at the last camp meeting, and one has already been organized this year, and still another is to be organized soon. Much of this work has been done by the faithful literature ministers, and not a little by active laymen.

Our people are catching a vision of the possibilities in this all-member evangelism, and it is heartening to see the points of contact multiplying on every hand. It is bringing courage to our members to see how prejudice melts away when our earnest lay members go forth to meet their neighbors and friends in their homes in prayer and Bible study.

We are convinced that God's work is not dependent upon good crops, high prices, or any other material thing, for He who holds the wealth of the world in His hands is able to care for His workers.

Our desire here in Texico is to be found faithful at our post of duty until the Master Workman shall say, "The work is finished."





## In the New Central African Union

By F. M. ROBINSON

At the beginning of 1929 the territory of the Central African Union, composed of Ruanda, Urundi, and Kivu, was taken over by the African Division from the European Division. This is the latest union to be organized in the African Division. It is the farthest away from division headquarters and the most difficult to reach.

Ruanda is situated between one and four degrees south of the equator, about 3,000 miles north from Cape Town. To travel this distance by train, boat, and motor car, one spends from fifteen to twenty-five days, depending on whether a boat is ready to sail when he reaches Lake Tanganyika.

When the equator is mentioned, one usually thinks of heat, but the climate along the equator is not always warm. The altitude or the cool ocean breezes modify the climate very much. Here the altitude varies from 4,000 to 7,000 feet. The sun is very hot, but in the house or under shade one is comfortable during the hottest season of the year. When the rains come, they last nearly eight months; and at this time of year it is sometimes cold enough to make a fire almost a necessity, especially where the altitude is 7,000 feet. The thermometer often registers as low as 50°, and very rarely goes above 80° when placed in the shade.

Along the western boundary of Ruanda we have the famous Lake Kivu, one of the beauty spots of the world. Tourists coming through Central Africa go many miles out of their way to obtain a view of this long, narrow lake, surrounded by beautiful mountain scenery. It is about 5,000 feet above sea level, and at its north-

ern end there rise volcanic mountains which are more than 14,000 feet in height. Snow sometimes covers their tops during a part of the year. One can see smoke still rising from their craters, although they are not considered active at the present time, and it has been many years since the last eruption. The lava valleys are round about, and situated at the foot of one of these mountains is one of our mission stations.

Although Ruanda is a very picturesque country and a beautiful place in which to live, yet sin has completely enshrouded its inhabitants, and only the bright beams of the gospel will pierce the dense darkness and bring hope and salvation to the millions here.

### Living Conditions

In this country we find the natives living under different conditions than those in others parts of Africa. Instead of living in villages, we find them scattered all through the country, with perhaps two to four families living near each other. These large hills or mountains are very close together, with deep, narrow valleys between. There being little fertile soil on the hilltops, the people have their gardens in the valleys, and build their houses there to be near their work.

There are three classes of people among the Ruandas,—the Watutsi, who are the highest and ruling class; the Wahutu, or middle class; and the Wafinyangi. From the Watutsi the chiefs are chosen. They also own all the cattle, which they lend to the lower classes, and in return for the milk and butter, the workmen care for their gardens. A musinga, or king of the Watutsi, is ruling the country. At

present he is advised by the Belgian government, but he still has much to say in the shauri, or court trial, of his people. One can see that the Watutsi are a superior class of natives, but we find them hard to reach with the gospel. However, we know there is power in the name of Jesus to save all who believe in Him; and we see the working of that power in Ruanda today.

There are many chiefs who want our schools, and they are true friends of our missions. One chief has just now given up his beer and tobacco and has joined the baptismal class at Gitwe. Also his wife and mother are attending Sabbath meetings and are very much interested. We believe we shall soon see this chief ready for baptism; and we hope his wife and mother will unite with him. It means so much to the work here to have a chief become a Christian. Several have been baptized among the Watutsi, with others coming to Sabbath school.

### The Gospel Breaking Down Barriers

At our camp meeting last year we baptized our first convert from the lowest class. The Watutsi and Wahutu consider one of the Wafinyangi to be beneath their notice. After the baptism we held our regular quarterly service, and were anxious to see how the other Christians would accept one of the lowest class. Again we were made to see that the power of God is still performing miracles in the hearts of men. One of our Watutsi teachers took a basin of water and knelt down before this one considered so low in the estimation of his natural heart, washed his feet, and clasped his hand just as if he were one of his own tribe. Surely the name of Jesus changes the sinful hearts of men. It means much for



Ready for a Dance



A Mountain Cataract



An Outdoor Meeting

SCENES IN RUANDA, AFRICA

one of the ruling class to accept as a brother one of the very lowest.

We are receiving the blessings of God in many other ways. At the beginning of this year we had about 400 people attending our Sabbath meetings. And now there are from 900 to more than 1,200 coming every Sabbath. In the kindergarten grade of the Sabbath school we have more than 150, with about the same number in the intermediate. When they all come together for preaching service, they fill the whole front of the church. These are the ones who will soon be our workers, for they are be-

ginning at the age when they can be taught to love their Saviour with all their heart.

As a result of our evangelistic work in July, 128 new converts have just come into our baptismal class. We are thankful that the Holy Spirit is working on the hearts of this people, and we believe we shall soon see many hundreds more coming out from heathenism and superstition and accepting Jesus and His salvation, which will prepare them for a home in the earth made new, and where they will join us in singing the song of Moses and the Lamb.

## Our Work in India---No. 4

### The All-India Division Council in Poona

Dec. 17, 1930, to Jan. 3, 1931

By E. KOTZ

THE night of December 17, 1930, saw about 500 missionaries and their families gathered at Poona for the all-India council, the first that the brethren have had for ten years. Plans had been considered to hold the meeting in other places within the territory of the Southern Asia Division, but finally Poona was selected. The longer we stay here, the more we feel that the Lord led in this choice in a very marked way. Here in Poona we are away from the noise and distraction of the big cities. Again and again we heard the brethren remark, "This is like a good old camp meeting." All the missionaries testified that the council was the most spiritual and helpful meeting they had ever attended in India. Indeed, the Lord manifested His presence in a very pronounced way.

The thought of lifting up Christ, that was expressed in the opening services, was with us all through the gathering. Every one seemed determined, with the help of the Lord, not only to preach Christ, but to live a Christlike life so that others may catch a new vision of Him. All the missionaries are ready to go back to their stations with a new passion for souls, and a deeper understanding of the real aim of our evangelistic work.

At the first session the following daily program was adopted:

	A. M.
Devotional Meeting	7: 00 - 8: 00
Young People's Devotional Meeting	7: 00 - 8: 00
Breakfast	8: 15 - 9: 30
Song Service	9: 45
Bible Study	10: 00 - 11: 00
Children's Meeting	10: 00 - 11: 00
Business Session	11: 15 - 12: 45
	P. M.
Dinner	1: 00 - 2: 30
Committee Work	3: 00 - 4: 00
Business Session	4: 00 - 5: 30
Children's Meeting	4: 30 - 5: 30

Young People's Meeting	5: 00 - 6: 00
Supper	6: 15 - 7: 15
Song Service	7: 25
Evening Service	7: 45

The devotional services were well attended by every one on the camp ground, and proved to be of great inspiration and blessing. The Missionary Volunteer meetings, under the enthusiastic leadership of J. F. Ashlock and his associates, were very beneficial to the young people. The testimony meetings were real seasons of refreshing and encouragement to every one. It was pointed out again and again that the wonderful spirit of unity which characterized this meeting in a very special manner was, if accepted in faith, the sign from the Lord that He was willing to do a wonderful work for the millions of India through His messengers in the near future.

The usual committees were elected and worked very hard between meetings and sometimes till late at night. As the resolutions were brought to the council, there was a frank and free spirit of discussion, and I am sure these discussions have to a large ex-

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### Tell the Story

BY BURTON CASTLE

PRICELESS gems of truth we're bearing  
Ceaselessly to every shore;  
Over every sea they sparkle,  
Priceless now and evermore.  
Heaven-sent, each message echoes  
Ever through unmeasured space,  
Telling o'er and o'er the story—  
Story of His matchless grace.

All who read with breath abated  
Notes of wondrous progress stated,  
Deeds of valor hear related.

Knowing then that life is fleeting,  
Instantly we should be ready:  
Nothing holding back our answer,  
Giving aid both firm and steady;  
Sons and daughters will be ready.

tent deepened our understanding of the missionary problems that face us in India, Burma, and Ceylon.

During the hours set aside for Bible study, Elder O. Montgomery presented in a very forceful way a number of lessons on the sanctuary. The lesson that the sinner who brought a burnt offering as a sacrifice was obliged himself to separate the fat (representing the sin) from the dead animal, was very impressive to the hearers, and was referred to often in the testimonies of the brethren during the days of the conference.

The writer gave a series of studies on "Christ the Word, Our Authority," "Christ Our Saviour," "Christ Our Missionary Motive," "Christ Our Missionary Pattern," "Christ the Center of Our Missionary Message," "Christ's Spirit, the Spirit of Service," and discussions on practical problems of the everyday life of a missionary in connection with these and other Biblical lessons.

The Sabbath days were special feasts when the Lord drew very near to us. His Spirit convicted of sin and shortcomings, and urged the brethren to make public confessions relative to matters in which they felt they had not represented Christ aright. We had the joy of seeing some members who were not workers but who had drifted away from the church, come back and take a new stand for the Lord.

Among some of the first resolutions that the committee on plans presented were the following:

#### Gratitude and Reconsecration

"With reverence and gratitude we draw near to God, through Jesus Christ, in this special council. His loving care has protected us and helped us during the years that have passed. His mercy has granted us the privilege of participating in His great work of salvation. His forbearance has dealt kindly with us in our failures and shortcomings. To Him we accord all praise for the evidences of progress we see around us.

"We recognize in the fast-changing circumstances of daily life and of human society, the portents of the Master's speedy coming; and sense anew the unutterable spiritual need of the millions among whom the providence of God permits us to live and labor. We here and now, delegates and visitors to this conference—Indians, Burmans, Singhalese, and foreigners alike—humbly and solemnly rededicate ourselves to the service of God, and, in Him, of our fellow men. Anew we acclaim Jesus of Nazareth the Christ of God, our Exemplar, and the Saviour of the world.

"Heavenly Father, hear now our vow of dedication, and in Thy mercy fit us for the task by the gift of Thy Holy Spirit. May He enlighten, sanctify, and enable us, for Thy Son our Master's sake.

*Christ the Center of the Missionary Message*

"We, the workers gathered in general council at Poona, reaffirm our deep conviction that the object of mission work is not to Westernize or to modernize, but to share with others the best we have, Christ. We therefore pledge ourselves anew never to lose sight of our missionary approach, of the necessity of making Jesus the center of our missionary message.

*Need of the Ministry*

"Believing that the rapidly fulfilling signs of the second coming of our Lord declare with new emphasis that the end of all things is at hand; and

"Believing that the present hour is unprecedented in opportunity, in danger, and in urgency, and that as ambassadors of Christ we are called to stand in a position of deeper, truer consecration to God than during the years that have passed;

"We feel that the supreme needs of our ministry to meet such an hour as this are deeper personal spirituality, piety, and devotion, far beyond anything we have heretofore known or experienced.

*Soul Winning*

"We realize that it is not our object merely to teach, instruct, and lecture, but the purpose of all our endeavors is to evangelize in the sense of bringing souls actually to accept Jesus as their personal Saviour by faith and baptism.

"The apostle Paul writes to the Corinthians: 'The seal of mine apostle-

ship are ye in the Lord.' 1 Cor. 9:2. Mrs. E. G. White thus points out the way to greater success in soul winning: 'Those who will put on the whole armor of God, and devote some time every day to meditation and prayer and to the study of the Scriptures, will be connected with heaven, and will have a saving, transforming influence upon those around them.' —*"Testimonies,"* Vol. V. p. 112.

"We would therefore hereby lay renewed emphasis upon the fact that the winning of souls is the outstanding seal of God upon us and our work as missionaries."

*Colporteur Work*

Among the recommendations that are to strengthen the colporteur work in this division, the following may be mentioned:

"We recommend, 1. That our training school faculties and field missionary secretaries co-operate in keeping constantly before the student groups the high calling of the literature ministry as a life work.

"2. That union and mission committees, in placing in the work graduates from our training schools, give careful consideration to the selection of as many of these men as possible for colporteur work.

"3. That all our missionaries make a special effort in 1931 to search out and recommend men suitable for training as colporteurs."

*Economy in Indian Boarding Schools*

In order to meet a special situation existing in the school work, we passed, among others, the following recommendation:

"In order to promote efficiency and economy in our boarding schools,

"We recommend, 1. That students

who can be provided for economically in day schools be excluded from boarding schools below the fourth standard, except in the case of girls' schools in areas where the early marriage custom presents special difficulties, in which cases girls of eight years of age and upward may be accepted.

"2. That we discourage the indiscriminate acceptance into boarding schools of children from non-Adventist homes, without the payment of full cash fees.

"3. That we reaffirm the actions relating to the collection of fees, recorded as No. 45 on pp. 211, 212, of the division pamphlet, 'Working Policies.'"

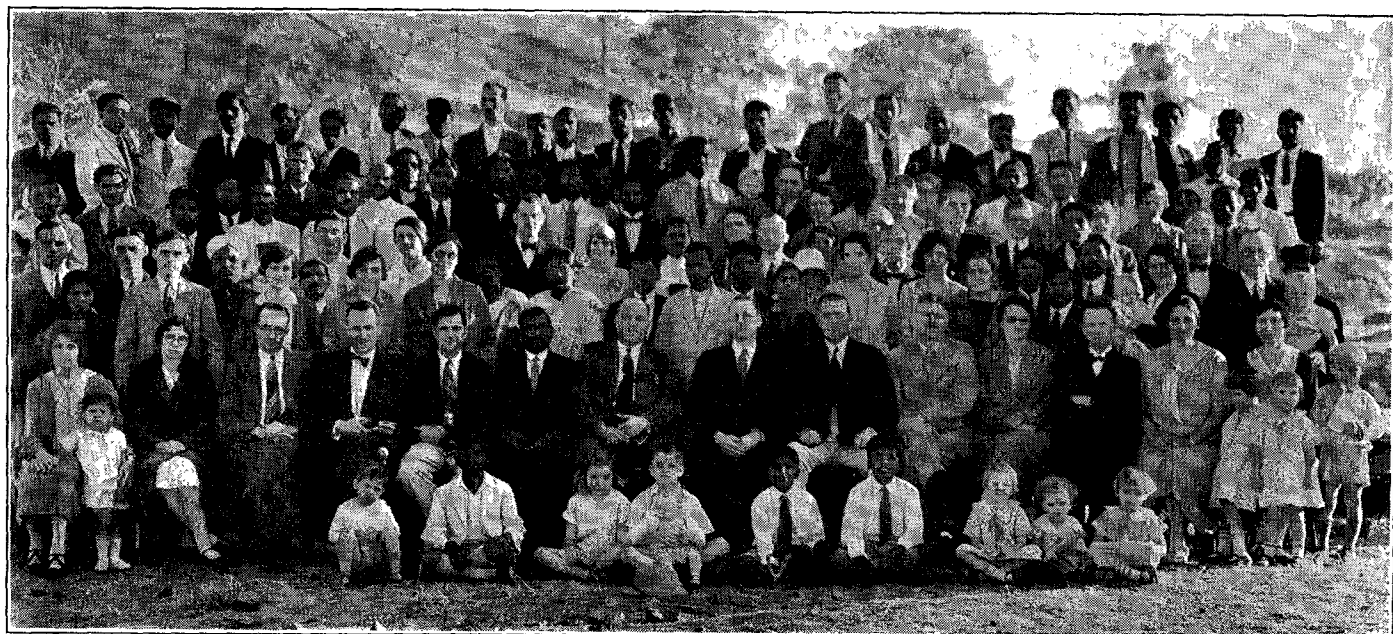
The Lord has greatly blessed us in all the deliberations of the conference, and we trust that the new policies that have been inaugurated in this council will mark a forward step in the development of the work of the Southern Asia Division.

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G. W. WELLS, who has been attending meetings in the Inter-American Division, wrote from Georgetown, British Guiana, under date of February 16:

"I have been attending a conference here in British Guiana. We have had a most excellent gathering. The Lord has blessed the people, and they are going to their homes very much encouraged. The people here are poor and needy, but they respond to the instruction given, and are very earnest in their worship.

"The work at the meeting was rather heavy. Elder Andross was not with us, so the duties fell to W. R. Elliott and me. Elder Elliott is laboring exceedingly hard and is doing excellent work. He is a spiritual man and helps the people. E. E. Andross, the president of the division, is also giving strong leadership and doing excellent work."



WORKERS IN THE SOUTH INDIA UNION MISSION

## Itinerating in Central China

By C. A. CARTER

"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6.

As I think back over my life, I can see how the Lord has fulfilled this promise in my behalf many, many times. In fact, I can see how He has constantly directed my path. Even in the experiences of everyday life, in incidents and happenings which the unbeliever ordinarily speaks of as luck, I recognize the providences of God, not only directing, but also removing obstacles and making the path more easy and pleasant to follow. I praise Him for His help and guidance. And each such experience increases my faith in His promises, and makes me more willing and glad to acknowledge Him in all my ways, and to follow meekly in the path He directs.

On a trip made with T. A. Shaw into Shensi Province, from which I have just recently returned, there were many such incidents which will ever stand out in my memory as evidences of the way in which God fulfills His promise. The trip is a hard one at best, due to the long distances between stations, extremely bad roads, poor means of conveyance, and the blinding and suffocating dust which is almost always present when one is on the road. But due to the awful conditions in Shensi after three years of severe famine, the fact that the territory through which we had to travel had just recently been a battle-field, with all the roads and vehicles of conveyance still under the control of the military, and because we were about a month later starting than we should have been to make the trip with any degree of comfort, we expected to encounter many more hardships and delays than usual.

### *Advised Not to Go Into Shensi*

We had been advised by some that we should not undertake the trip with conditions as they were. But as it would be almost impossible to make the trip during the winter months, and because of the unsettled conditions, neither of us had been able to visit that field for two years, during which time several problems had arisen in connection with our school work which needed attention, we felt that we should go if possible at that time. So we decided to leave it with the Lord, and to proceed as far as He should open the way for us.

Under normal conditions the trip from Hankow to Sian, the capital of Shensi, requires from five to eight days, and is divided into four stages:

The first stage, from Hankow to Chengchow in central Honan, can be made in a little more than a day, and on a very comfortable express train.

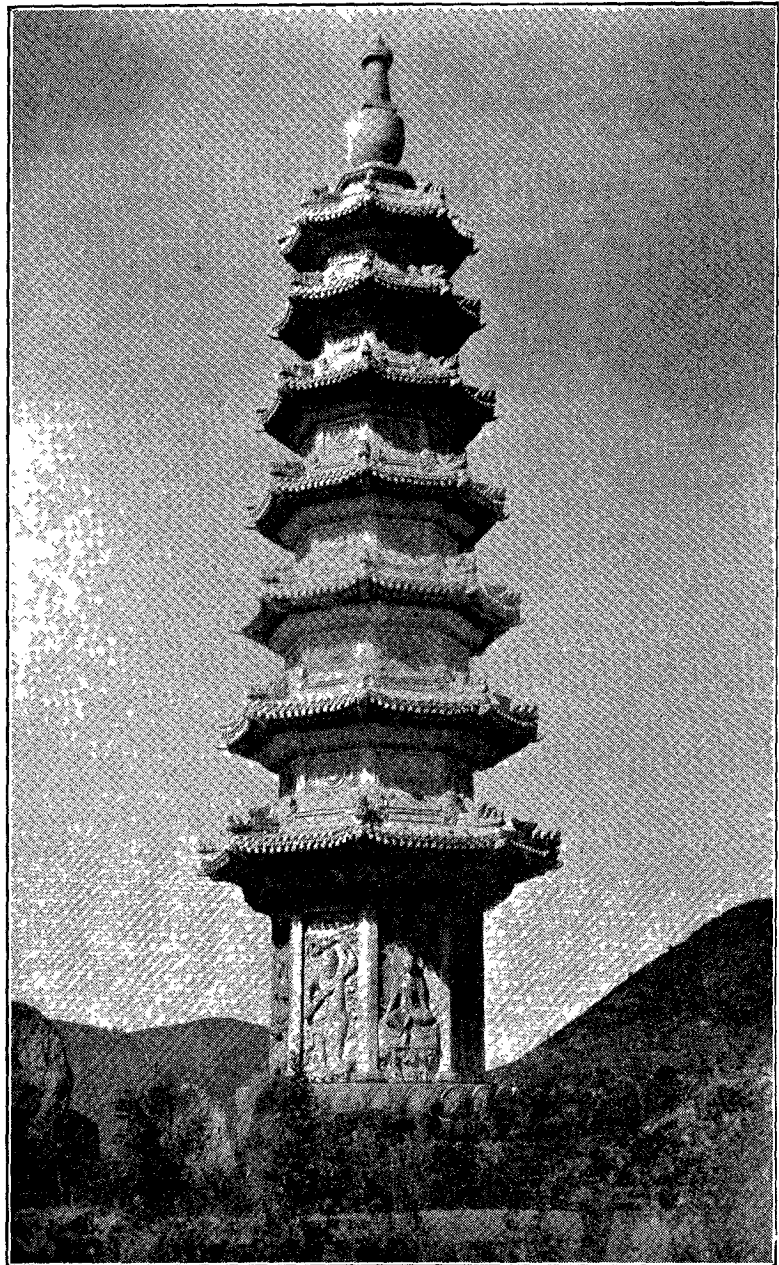
The second stage, from Chengchow to Shanchow or Lingbao, the western terminus of the Lung Hai Railroad, takes from one to four days, depending upon the amount of freight and the number and quality of locomotives pulling the combined freight and passenger train on which one makes the trip. Shanchow is the next station to Lingbao, and is the eastern terminus of the auto line running into Shensi. Passengers going west usually stop off at Shanchow, as there is a better chance of getting a seat on the auto. Coming east, they take the auto only as far as Lingbao so as to get a seat on the train.

On this section of the road the trains were very irregular at the time we made our trip, due to the transportation of troops and military supplies. Sometimes for several days there would not be a single train for civilian passengers.

The third stage, from Shanchow to Tungkwan, just over the Shensi border, can be made in one day by auto. This section is very mountainous, and the road is the worst I have ever seen for autos to attempt to travel over. For most of the way the autos have to plow through sand and dust nearly to the axles. Our truck stalled twice in one sandbed, going down quite a steep mountain grade.

The last stage, from Tungkwan to Sian, can also be made in one day by auto. The road is fair, and passes through a very beautiful section of Shensi.

When we reached Chengchow, the



The Famous Jade Pagoda, erected about two hundred years ago just above the magnificent spring of pure water that forms a large brooklet feeding the lakes and canals of the Summer Palace grounds, Peiping, China.



end of the first stage, late Wednesday afternoon, we were surprised to find that there would be a train leaving for Shanchow early the next morning. We accepted this as an answer to our prayer that the Lord would open the way for us if it was His will that we should go on, so we decided to make the second stage. By starting very early the next morning we were able to get our baggage so arranged in a box car as to provide us much more comfortable seats than we could have had elsewhere on the overcrowded train, and thus we had a very pleasant trip on this stage also. Again we recognized the Lord working in our behalf as He provided what several people told us was the best locomotive on the line, so that we reached Shanchow by midnight of the same day.

#### *Traveling in a Commandeered Auto Truck*

At Shanchow there were people who had been waiting several days for busses, but none had come in from the west, due to the fear that they would be confiscated by soldiers. No one seemed to know anything about when we could expect to get a bus, so we decided to settle down and spend the Sabbath there. We did not feel so bad about this delay, as several people who had made the trip had told us we would be fortunate if we reached Shanchow by the Sabbath, but we had reached there Thursday night, thus having all day Friday to prepare for the Sabbath. The crowd of passengers waiting for busses grew larger over the two days, but still no sign or word of a bus came. But the Sabbath had hardly closed when the manager of the hotel where we were staying came in to tell us that he could get us tickets for a bus leaving the next morning. We saw another providence of God in His giving us a real Sabbath day's rest, and then providing a bus just when we needed it.

But we came near changing our minds when we reached the auto station early the next morning. We were there before sunrise, but the station and street were already filled with people who had bought tickets to go on two small open trucks, and the only two supposedly available for the day. The trucks had hardly stopped when those who had little or no baggage climbed in, filling every inch of available space. As we had considerable baggage, there seemed to be no possible way for us to get on. By each of us buying a separate ticket they agreed to tie our baggage on the outside, but still it was impossible for us to get into the truck. When the truck started, however, we hung onto the sides. But we could never have stood it to travel in that way for the long distance we must go

over those rough roads, especially on a cold day. This the Lord knew, so He arranged differently.

#### *Unexpected Help*

We had gone but a few hundred yards that way when a military official came out at the railroad station and stopped us. He ordered every one to get out and take out his baggage. No one knew the reason, but all had to obey. I noticed two foreigners standing over by a train which had come in the night before.

While we were waiting, I walked over and introduced myself, and asked them what they were doing in that section. I found that they were American officials en route to Tung-kwan. They had come in on a special train with a private car and two locomotives. They had made arrangements ahead with the military officials at Shanchow to let them have two autos to take them over to Tung-kwan and back, and were then waiting for them to come. They said that I might be able to go with them, but they were not sure, as they did not know what size cars they would have.

I thanked them, but told them we had already bought our tickets, so I thought I had better go over and get back on the truck before it filled up again. I was just settled on the truck when they came over with several other military men, among whom was the man who had ordered us to get out of the trucks. We soon found out that what had happened was that the officials promising these Americans two cars had commandeered these two trucks in spite of the fact that tickets had already been sold for them.

The Americans did not know this at the time, but thought these were the original ones intended for them. The official offered profuse apologies because they did not have better cars available for them. But we understood, and were very glad that they had invited us to go with them, as all those who had been so hasty to crowd in the first time, leaving no room for us, were left waiting, perhaps for several days, for another bus, while we traveled de luxe, comparatively speaking, with only a few soldiers along as a special guard, thus allowing plenty of room, comfortable seats, and freedom to stop where and whenever we desired. I pitied those thus left behind who had bought their tickets the same as we, but was again thankful that God was directing our path and had again overruled to our good.

#### *Director of Shensi Not at Home*

We reached Sian on schedule time, only five days after leaving Cheng-

chow, but were disappointed to find that Pastor Wu Tsieh Shan, our Shensi director, had been out in the field and cut off from returning home for two months. No one knew where he was nor when he would return. Neither was there any worker nor member available who could make the trip with us through the field to visit our school and churches; and neither of us had ever been in the field before. But we decided that since we had come such a long distance to reach Shensi, we would go ahead alone. Again the Lord provided us with an exceptional driver, a good mule and cart for the trip, and delightfully warm weather for that time of the year [autumn]. He so directed our path as to enable us to visit our school, all our churches, and most of our members, with the exception of a small company at Yuling in the extreme northern part of the province.

#### *Wagonloads of Bandit Rifles*

On our second day out from Sian, just after we had forded a small river, we met several wagons loaded with rifles. They were stacked on like cordwood, barrels together and butts out,—old, new, large, small, hundreds of them,—with a company of soldiers along guarding them. We learned that the section which we were about to pass through had for months been a bandits' stronghold, and that the new governor had just sent troops to clear them out. Just a day or two before we reached the place they had fought the decisive battle, killing several hundred bandits and disarming the rest. These rifles were the ones which they had captured from the bandits; they were taking them back to Sian. Thus again the Lord had prepared the way for us. Had we been a few days earlier, we might have been taken by the bandits, or have been unable to get through.

#### *Hunting Parents of Former Students*

There were several former students of mine in our school at Chiao Tou Djen from Shensi, but who have not been back home for several years. I was very anxious to meet their parents, but did not know where they lived. When we reached our chapel at Tang Chiapu, we found that a few miles back we had passed the town where they lived. There was not time to go back that day, as we were to hold meetings in the afternoon and evening; and our driver was not willing to go back the next morning, as he said he could not possibly make the next stage of our journey in the one day. We did not want to lose a whole day, so I was very much disappointed. But the next morning the



driver learned that the road which he had planned to take had just been closed, so we had to make a detour, which took us back by the town where these brethren lived.

When we came to the gate of the town, we didn't know where to find them, so we were still afraid we could not delay long enough to look them up. Just as we reached the gate, however, we stopped a man who was coming out, and asked him if he knew the man we were looking for. He replied, "Why, I am the man. Who are you?" Well, this was not an incident which merely happened, as there were many other men whom we might have asked, but he was *the* man we wanted to see. He was able to take us to the rest of the places we wished to visit with but little loss of time, so we were not delayed more than half an hour, and were able to make our next station the same day.

#### *Our Mule and Cart Spared*

On our return trip, just one day before reaching Sian, we stopped at quite a large inn to spend the night. There were many other carts, perhaps fifteen or twenty, with their drivers, passengers, and baggage, which stopped there also for the night. The next morning just before daylight we were awakened by an awful hubbub outside. We dressed as quickly as possible, and rushed out to see what was wrong. During the night troops had come in and taken all the carts to transport supplies. Every one was frantic. It was still dark, and no one could find a cart. We were but little better than the rest, as we were very anxious to get back to Sian that day. But there had been just one cart left—and that cart

happened (?) to be ours. Thus the excitement only helped us to get an early start. Another evidence of God's special love and care.

#### *The Director at Last Comes Home*

We spent several days at our headquarters in Sian. We were very anxious to meet the newly appointed governor in order to have him head the list of Harvest Ingathering donors for Shensi. We called Wednesday, Thursday, and Friday morning, but were unable to get an appointment. As Friday was our last opportunity, for we planned to leave Sunday morning, we went back that afternoon, after his regular office hours. He received us royally, and gave us \$1,000 Ingathering donation.

Sunday morning just about daylight it began to snow, and by the time we got our bedding rolled up and over to the station, several inches of snow had fallen. The busses could not go in the snow, so we had to go back. In spite of the fact that the Lord had wonderfully blessed us all along our journey, we were very unhappy. The weather had been exceptionally fine all the time since we reached Shensi, and now, just as we were ready to leave for home, why it should start to snow, thus promising to delay us for several days, was hard for us to understand.

But about two o'clock that afternoon Pastor Wu, the director, came home, unexpectedly to all of us, and the next day one of the field secretaries whom we had wanted very much to see, came also. In the meantime the weather had cleared and the snow melted. Thus we were very glad that we had been delayed, as we wanted to talk over the work there

with both of these men, but had been unable, since both had been away from home all the time we had been in their field.

Tuesday morning we were able to get a bus, and made schedule time back to Lingbao. When we reached there, the men in the station said there had been no train in for four days. So the two days' snow, which had worried us so much, had really not delayed us at all, but had given us the opportunity of seeing the director and the secretary, and had caused us to wait for the train in Sian, where we had much more comfortable quarters than we would have had in Lingbao.

The next morning after we reached there, before we had risen, a man came rushing in to tell us that the train was at the station. This, together with several other incidents similar to those related, enabled us to reach Hankow in five days from the time we left Sian, which is, so far as I have heard, record-breaking time.

These are but a few incidents which are typical of many others in which I recognize the fulfillment of the Lord's promise to direct my paths as I acknowledge Him in my ways. And to me it seems just as much a manifestation of divine power and wisdom to remove obstacles, dangers, and hardships from one's path, as to deliver him miraculously after he has run into those which have not been removed. I believe many more of the greater obstacles and hardships would be removed from our paths if we would only acknowledge Him in *all* our ways, and express our faith in, and thankfulness for, His directing hand in our everyday affairs.

*Kiukiang, Kiangsi, China.*



Courtesy National Geographic Magazine

SOME OF THE NUNS OF THE TA-TSHANG NUNNERY, IN TIBET



Conducted by Promise Kloss

## Possession

By MRS. COLIE GUY

WE all admit that we are too busy in this world of affairs,—too busy to have many friends, to sit by the fire-side with the family, to romp with the children, to study the Bible. Many of us are almost too busy to take time really to live. And what is it that keeps us so tremendously occupied? In most cases it is undoubtedly our struggle to possess the material things of life. Is there, on your horizon, a glittering something that lures you on farther and farther in the struggle for money?

They tell us that actual possession takes the glitter from that which is sought for. Let us see if that is true.

First of all, there is that little home that looked like paradise on earth to you, could you but possess it. You struggled through a few years of hard work, and now it is yours. The soil you tread on, among God's many acres, is yours. The tree, in whose shade you love to sit, belongs to you. But your eyes wander over to Gray's house. They have a fireplace, a lovely thing to have on chilly evenings. Their house is bigger, and big houses are sort of nice to live in. And so you, who had finished the race, go back into the struggle again. Possession took the glamour off the little place, and your eyes and appetite have gone wandering again for the thing that glitters more.

Then there is the old Ford. How you struggled to get it! And when you got it, you stroked it lovingly. It was a beautiful car, all any one could possibly want. You washed it and fairly polished the paint from its fenders. But time moved on. Now you sort of apologize for it. You find yourself making excuses. You drive it because you prefer a small car, and it takes you where you want to go. Your eyes are already turned toward a bigger machine, a more pretentious one. When you have it, you will be satisfied. Will you, so long as still bigger ones are made?

And there is your wife! Before you were married you thought if you could possess that sweet slip of a girl, you'd be happy. She has grown older by your side. Here you are being

cross to her, neglecting her, and forgetting how she glittered in the anticipation of possession. Has this possession taken from you your appreciation of the dear wife? Life is very fickle. Why not check up on yourself?

I am wondering, too, about your Christian experience. When you knelt at the altar and gave yourself to God, you felt that you had gained a beautiful experience. The life you had dreamed of was yours at last. Now you've been a Christian for some time. But, tell me, does the life you have satisfy you? or are your eyes set forward on some bigger and better experience? Are you traveling upward to a higher plane? We who struggle for more money, bigger cars,

nicer homes, do we carry the same endeavors into our Christian experience? Ought we not to cease our busy struggle for material betterment, and search more diligently for the pearl of great price? We would not care to move from a mansion to a cottage, and yet we often lose the "first love" of our religious experience, and go back to a careless sort of Christianity. This is not being consistent.

Our automobiles, our homes, we leave behind when the Master calls. Our characters go with us. When the Judge calls us to answer the final call, we shall wish we had sought more earnestly for the glitter of true character than for the glitter of yellow gold. Which are you pursuing most diligently? In the mad struggle of existence, do you keep your mind and heart set on the greatest possession of all, eternal life?

## A Happy Boy Versus a Spotless House

"MOTHER, may I make some biscuits?" asked nine-year-old Billie Dean.

"I should say you may not!" quickly answered his mother with startled surprise. "What in the world ever put such an idea into your head?"

"Well," replied the lad in rather a shamed tone, "Tommy Boger's mother let him make some, and they tasted awful good, 'cause he gave me a whole handful of them. He said he made

'em all by himself, and I know I could, too. Please, mother, let me try just once, an' if they are not good, I'll never ask again. Honest I won't, mother," he added earnestly.

"Well, I'm not willing, and that settles it. I'm not going to have you messing up my kitchen. Go on out and play with your wagon."

"I want to make some biscuits. I'm tired of playing with that old wagon."

"Billie Dean, that's not an old wagon, and you know it," said his mother. "Why, shame on you! You've had it only a week. Now go on out and keep still, I say."

Billie slouched out, shutting the screen door with a bang that caused his mother to exclaim impatiently, "That boy! What shall I do with him?"

Her aunt from another town happened to be visiting her. In answer to the mother's perplexed query she replied, "Mary, I think you are making a serious mistake in not permitting Billie to make those biscuits when he wants to so badly. If he were my boy, I'd be only too glad to have him want to do such things."

"But, auntie, just think what a mess he'll make," protested Mrs. Dean.

## A Confession

I SHOULD like cleanness, neatness, order,  
A box hedge and a well-kept border;  
Slim maids in aprons spotless white,  
And prism chandeliers at night.  
But there is something in me calls  
For steps mud-tracked and toy-strewn  
halls,  
For sticky fingers on the pane,  
And childish faces, tanned and plain.

I should like smugness, books, and pictures,  
High walls and heavy, ornate fixtures;  
A straightened desk, a quiet room,  
An air austere, a cloistral gloom.  
But there is something in me needs  
A tangled garden, flowers, and weeds;  
The touch of clinging little hands—  
These are the things my soul demands.

—L. Mitchell Thornton.

"I don't see why he should," returned the older woman, "and even if he did, he could clean it up, couldn't he?"

"Oh, maybe he could, but he wouldn't."

"Well, have it understood that if you let him make the biscuits he is to leave everything just as clean and orderly as he found it."

"Anyway, Mary dear," continued her aunt, "don't you consider it all a part of your job as mother and home maker? You can't just feed and clothe your boy and call him reared. You've got to study him, live with him and for him, love him, and show him you do. I've been here three days, and I've not once seen you play with Billie or show the least interest in his affairs. He's such a fine little fellow, too, I wish he were my boy," she added wistfully.

"Oh, I don't," quickly replied the mother with a laugh. "I want him myself, but he does drive me half frantic sometimes, always wanting to be doing some unheard-of thing."

## Diversity of Interest

By MARION BROWNFIELD

"MOTHER, look at the roots of that tree!" The little boy on the street car pointed to a tree in a parkway, whose sprawling surface roots had lifted the sidewalk.

His mother nodded indifferently. This might have been excusable had she been making cake or doing anything else which required her full attention. The point is, however, that she lost an opportunity to educate her child.

Too often, nowadays, we lament the fact that our children don't care for anything but amusements—entertainment that costs money. Often, too, we apologize for ourselves, saying that we haven't the education we wish we had; but a broad education consists in having a diversity of interests and knowledge.

Nearly all children have, naturally, a diversity of interests. The world is all sparkling new to them, from the fluffy kitten to the gleaming stars of night. That is why they ask so many questions. The school-teacher is paid to answer some of these, but most parents ignore as many as they can.

After a while children stop asking questions of persons who give them no satisfaction. They get their information from questionable sources, or in time they settle down into the boredom of narrow ruts of thought.

Consider how narrow the interests of the average parent become. The father must concentrate the greater

"Well," returned her aunt, "that's the way Columbus happened to discover America. You would not want him sitting around like a dummy, would you? Anyway, I like to see a boy take an interest in housework."

"Mary," promised the wise aunt, "if you will let Billie make those biscuits, I'll see that he leaves everything in good condition."

"All right, auntie dear, you win. I'll call Billie."

She found him sitting disconsolately in his wagon back of the house.

"O Billie, come here," she called.

"What you want?" asked the lad, sulkily.

"Well, come and see," returned his mother. "I've changed my mind about those biscuits. You may make some if you want to and will clean up afterward."

The lad gave a bound and let out a yell of joy. "O goody, goody, mother! I'll clean up afterward! You'll see. And I'll make you some good biscuits, too."—*Lillie M. Saunders, in Australian Signs of the Times.*

part of his time on the work that brings the family income; the mother must occupy herself with the routine of housekeeping, and mend, if not make, the children's clothes. Both probably enjoy music via radio, and conscientiously devote some time to religion. If they are fortunate they may have a garden to be interested in; the chances are that the family "flivver" takes more of the father's time.

And children are interested in art, science, nature, history, literature, sport, biology, and people. Of course, not many children read a history of art, or know that the science of insects is called entomology. But most of them want to know the name of a picture, and they may become absorbingly interested in watching ants. Now of course the best-intentioned parent can't be a walking encyclopedia. But far better than buying a "Book of Knowledge" for a child's birthday—and that is good—is the patient everyday understanding and personal help which it is possible for a parent to give. Hardly any great success has been achieved, whether by a painter or a statesman, but can be credited to early encouragement.

And such encouragement should be spelled with a capital, for it is the opposite of discouragement of childish questions! Encouragement rather than training is really what a child needs to keep up the diversity of in-

terests that will make him a broad-minded, educated person all his life. Encourage children to be interested in everything! Only in this way will they sort out the worth while, develop judgment, and "find themselves."—*Issued by the National Kindergarten Association.*



WHEN the pussy willows come, we know that spring is on her way; when we hear the first robin, we are sure that she is hiding just around the corner; but when we breathe the fragrance of lilac blossoms, we know that spring is here in all her beauty and loveliness.

Sometimes lilacs bloom before spring, though. When the florist wishes to have some to sell before the season, he gives the sleeping flower buds a "hot water" treatment, and they bloom out just as sweetly as if left to flower in their usual way. Most flowers would be ruined by such treatment, but not the sturdy little lilac.

The original home of our lilac is far-off Persia. It was taken from there to Europe in the sixteenth century. Later it was carried to England, and was finally brought to America in the days of George Washington. Our first President was not only a famous statesman, but a famous gardener as well. In his diary he writes of planting lilacs in the garden at Mount Vernon.

When our grandmothers wished to have lilacs in their gardens, they only had a choice between white and lilac-colored ones, but when we plant lilacs in our gardens, we may choose from four hundred varieties, including countless shades of lilac, blue, pink, purple, and violet. They come, too, in large and small sizes, both single and double.

One fine thing about the lilac is that it is very hardy, and no matter where it is placed or whether it has good soil or poor, it does its very best. What a dainty and beautiful best it is! And it blooms year after year with very little care or attention.

You have seen people who must have everything just the way they want it before they will do their part. They are not like the lilacs, who gayly sweeten their corner of the world, even though they have to grow in rocky soil or in a cramped position.

Shall we not do our best too?

COUSIN JOY.



## *The Christian Leader*

Mark 10:42, 43

By P. L. THOMPSON

ONCE there was a crowd milling in confusion this way and that. A man in the crowd said to another man who stood near him, "Which way is this crowd going, and what is it trying to do?"

"I don't know," came the answer, "but I've got to find out; I'm the leader of this crowd."

This is the way with many so-called leaders. They first discover which way the crowd is moving, then dashing around from the rear, they get out in front and shout, "Come on." But not so with the true leader. He knows whither and why he is going, and those who follow him are not being sacrificed for his personal aggrandizement. They are being led in worthy service and achievement.

The demagogue gets a quick following. He capitalizes ignorance, provincialism, superstition, fanaticism, and even prime religious virtues and humanitarian loves and instincts. He is a good actor. He is a judge of human nature, and knows what will take with the crowd. And that is his business—to lead the crowd. How he leads, and where, does not concern him. No matter what emotional excesses he may stir in the mob breast, no matter whether the crowd be helped or not, all that really counts with him is to have a following, the larger the better, and the quicker the sooner.

The demagogue lives and thrives wherever feeling, yielding humanity lives. He finds his way to the pulpit alongside the thoughtful preacher of the gospel, and often overshadows, for a time, the true minister. With patriotic slogans he thrusts himself to the front of the political platform, and hides statesmen from view. He offers short cuts, while the thoughtful pastor or statesman must counsel patient continuance in well doing. He is a colorful, thrill-giving soul, and during his brief day reason and patient labor make drab appeal. He is a Barabbas.

But when the heat of fevered emotions and distempered imagination has subsided, reason and faith and patient effort remain yet to be taught

and slowly learned and practiced. And these things are taught in a thousand quiet homes, in innumerable thoughtful pulpits, in myriads of editorials hidden away and obscured by screaming headlines, and by statesmen in every party.

The demagogue is the specious charlatan, the chameleon of every age, nation, party, and church. The demagogue tries to lead. He uses whatever is for himself. The true pastor or statesman strives always to lead

aright. He leads to a better future for others. The demagogue leads others to think of themselves; the true leader leads others to think of still others.

The Christian leader does not vie and challenge as an advertising stunt. He does not envy the success of others. He does not climb for success, but for human service. Neither does he cringe or fawn for favor. He heaps no tactful flatteries upon men in power, in the hope of ingratiating his way to personal preferment. The rich and the poor are alike his brethren; his hand and heart are open alike to all men, of whatever race or creed. He is a son of the Father of us all.

## *Real Christian Service*

By EMMA E. HOWELL

"FOLKS want a lot of loving every minute—  
The sympathy of others and their smile!

Till life's end, from the moment they begin it,

Folks need a lot of loving all the while."

The poet Gillilan must have known life pretty well to write thus in homely truth. We laud the great things and deeds of earth, but after all, it is the little things, the trifles, the small acts of love, that make life happy and worth while. And above all others, the Christian should be continually ministering these unnoticed acts of love. Here in the General Missionary Volunteer Department we are glad to see from the bulletins sent out by the conference young people's workers to their youth, that they are setting them definitely to work. It is right and proper to strive toward great things, but there are many "little unnoticed nothings" that count so largely and receive such minor attention from all too many of us. These are some of the things that our faithful workers are enlisting the boys and girls to see, and suggesting ways whereby they may help.

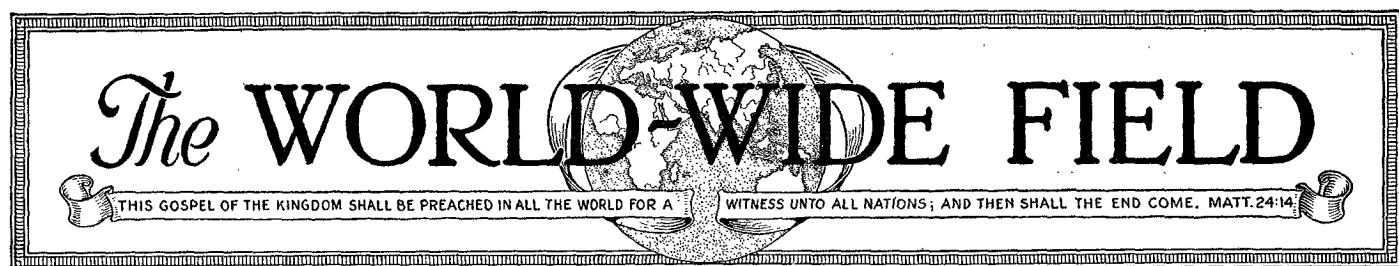
For instance, G. R. Fattie calls the attention of the young people in East Michigan to the fact that one of their number has met with an accident which will make it necessary for him to cease his usual activity and sit in a chair the rest of his life. What a catastrophe to a young lad just full

of all the energy and desire for activity that every normal boy possesses! But how much his cross will be lightened by the kindly acts of the fellow Missionary Volunteers in his home conference! Brother Fattie has arranged for different societies to be responsible for some message or token of good cheer to be sent to this unfortunate boy all through the long wintry weeks. In order that he may not receive the same things every week, suggestions as to what they shall do are made to each society. The way is open, however, if any society has a plan of its own, to carry that out.

### *Caring for an Invalid Family*

Then here is Mrs. A. E. King's group of young people in Ohio developing sympathy and human interest in a family almost all of whom are invalids. The cold days of winter will be brightened, and financial cares lightened, because a group of loyal Missionary Volunteers are putting their shoulders to the wheel, providing clothing, boxes of canned foods, and many little things to tempt the minds of invalids away from aches and pains and long, dreary days. There might be many duplications, until the very kindnesses themselves would become monotonous, but back of the young people preparing these boxes are the suggestions of their faithful overseer, Mrs. King. She calls for volunteers to send boxes, and then directs them

(Continued on page 27)



## Sunday Bill Dies With Congress, March 4

By C. S. LONGACRE

THE Sunday bill, S. 6077, which was a substitute bill for S. 2212, aiming to close all barber shops in the District of Columbia on Sunday, came nearer being enacted into law by the Seventy-first Congress than any other Sunday bill ever introduced into Congress. The House of Representatives on three previous occasions passed Sunday observance bills, but the Senate District Committee in each case failed to report these bills favorably after they had been passed by the House of Representatives. Likewise the Senate of the United States on two previous occasions passed Sunday bills, but the House District Committee in each case refused to recommend these bills favorably to the House of Representatives after they had been passed by the Senate.

This is the first time that a Sunday observance bill was favorably recommended by both the Senate District Committee and the House District Committee after hearings were conducted before each committee, and was then unanimously passed by the Senate, and placed on the House calendar with a favorable recommendation for passage by the House. During the last six days of the Seventy-first Congress this Sunday bill lay on the Speaker's table as one of the bills listed for passage before Congress closed its session.

In this critical situation, with the Labor Union leaders bringing every possible pressure to bear upon Congressmen to secure its passage, we made our appeals to God for special help, and He heard and answered prayer. He changed the most hopeless and discouraging outlook into another victory for the glory of His name, and to give His people a little longer time to prosecute His work in peace.

Certainly this victory should spur us on to a renewed consecration to finish the work while God's angels are continuing to hold back the winds of strife and trouble upon the earth. Instead of settling down in ease and complacency, thinking that the day of preparation is prolonged, it should serve as a mighty appeal to us to re-

double our efforts and our sacrifices for the salvation of benighted souls. It would be a tragedy if we should take this merciful extension of peaceful days to serve our own interests, and relax our efforts for the work of God.

The overruling providences of God in the affairs of the nations are the mightiest appeal which God can possibly make to His people for a deeper consecration and for a revival of His work. He is holding the winds so we can finish His neglected work in peace. Those who are wise will respond to this divine appeal.

### History of the Bill

Our people will be interested to know a little of the history of the struggle before Congress relative to the Sunday law situation. Senator Copeland introduced a Sunday closing barber bill into the Senate, known as S. 2212, during the month of October, 1929. Nothing was done with this bill until January 13, 1931. On January 11 the secretary of the Senate District Committee notified us that a hearing would be held on this bill two days from that date.

The leaders of the union barber shops gathered a large number of barbers to this hearing. They also called in the leaders of the various Labor Unions of the District of Columbia and the leaders of the American Federation of Labor. A strong effort was made by these Labor leaders to convey the impression that this bill was a health measure, and had nothing whatever to do with religion. We pointed out that this bill said not a word about health, and its title clearly showed it was not a health measure, but a Sunday observance measure. We showed that the bill was unjust, discriminatory, unconstitutional, and purely class legislation. Senator Copeland, at the conclusion of the hearing, admitted that the bill was not properly drawn, that it was defective, and said that he would redraw it, and introduce a new bill.

We suggested that if he brought in a bill which would guarantee to all employees one day of rest out of every seven, without specifying the day of

rest, we would withdraw all opposition to such a bill. But he was unwilling to do this. He brought in a new bill and presented it to the committee, known as S. 6077, and inserted an exemption clause for those who observed Saturday as a holy day. He also added three paragraphs as a preamble to this new bill, attempting to show that it was purely a health measure for barbers. No hearing was conducted on this bill before the Senate Committee.

On February 6 the chairman of the Senate District Committee and Senator Copeland met as the full committee of fifteen members, and these two members alone, in the absence of a quorum, unanimously reported the bill favorably out of the Senate Committee to the Senate calendar.

### Discussion in Senate

At a night session on February 10, Senator Copeland called this bill up on the Senate Unanimous Consent Calendar for consideration and passage. Senator Couzens, of Michigan, and Senator Shortridge, of California, objected to the consideration of the bill. The President of the Senate ruled that the bill should not be considered at that night session. Senator Copeland asked for the withdrawal of the objections, but both these Senators refused to withdraw their objections. After that Senator Copeland did some personal work with Senator Shortridge, and finally persuaded him to withdraw his objection to the passage of this bill. Senator Couzens' objection was still standing against the bill, but he not being present in the Senate later in the evening session, Senator Copeland informed the President of the Senate that the objections to his bill had been withdrawn, and he again renewed his request for the unanimous consent of the Senate in behalf of the passage of his bill, S. 6077. Senator Blease, of South Carolina, moved that the bill be amended by striking out the following words, "but nothing in this act shall be construed to apply to persons who actually refrain from the practice of such occupation or trade on Saturday solely because of religious beliefs," and Senator Copeland replied, "I am glad to accept it."

Senator Blease further stated, according to the account in the *Con-*



*gressional Record*, that to allow those who observe Saturday as a holy day to open their shops on Sunday, seemed to him "to be punishing a man who believes in Jesus Christ." He further moved that the fine be increased from \$20 to \$100, which was also agreed to by the Senate.

#### *An Attempt to Compromise Us*

After the bill passed the Senate, it was sent to the House District Committee. This committee at its regular meeting day on February 18 decided, after considerable debate on the bill by the committee members, to grant a hearing on this bill on February 20, before the large committee instead of a subcommittee. The Barbers' Union and Labor leaders were present in full force, and attempted to show that the bill was not religious because no religious leaders appeared in its defense. However, the leader of the Barbers' Union admitted that Dr. Bowlby had visited him and written him several letters, begging an opportunity to come and speak in defense of this barber bill. "I told him to stay away, as he would ruin our chances of getting it through Congress," continued this leader of the Barbers' Union.

This same leader told the writer that if we would consent to an exemption clause in the bill, and then cease opposition to their bill, the Barbers' Union would be willing to sign an agreement to oppose every Sunday bill that the Lord's Day Alliance should introduce into Congress in the future. The writer informed this Labor leader that we proposed to fight the issue out on principle without a compromise. The good Lord stood by us, and the issue vindicated our course.

After a short hearing the bill was favorably reported to the House by a vote of 8 to 4. The bill, however, was not placed upon the House calendar until February 24. If it had been placed on the calendar a day earlier, it would have been called up for passage on that day, which was the last District of Columbia day in Congress. Through the pressure of the Labor leaders it was advanced and placed on the Speaker's table to be called up at any time for consideration. According to all the rules of logic, it should have passed Congress, but an overruling Providence kept it from being called up.

#### *Congress Closes*

The writer never felt happier than when he sat in the gallery of the House and heard the Speaker's gavel fall as the hands of the big clock stood directly over the figure 12 at high noon, and he announced that the business of the Seventy-first Congress was finished and Congress was ad-

journed *sine die*. Up to that very minute, bills which were lying on the Speaker's table, among which was this Sunday bill, were being enacted into law. The suspense of those last days of Congress, when they were in almost continuous session both day and night, and when the writer expected this bill to be called up and passed any minute, was the severest test he ever experienced. Knowing that the passing of a Sunday law by Congress is a sign to God's people that the end of all things is upon us, we were exceedingly anxious to know what the final outcome would be. Knowing the exhortation, that we were to do all in our power to avert this threatened danger and were to set the real issue in its true light before the legislators in behalf of liberty of conscience, we wondered if we had failed in our efforts or had been remiss in our duty. In this crisis we were led to search our hearts, and we cried mightily to our God to intercede in behalf of His suffering cause, if the time had not yet come in His divine purpose to draw the work to a sudden close. Many joined in fervent and persevering prayer that the day of calamity might be delayed until the work of God was finished in the earth; and we are confident God heard these sincere and earnest prayers.

We also take this opportunity to

thank our dear people throughout the forty-eight States who not only joined us in prayer, but sent in letters, telegrams, and petitions to their Senators and Representatives in Congress, protesting against the passage of this bill. God used all these things to check the passage of this most dangerous religious legislation, which would have been used as a legal precedent for much more drastic legislation.

We must do more than we have yet done to enlighten the public mind on the fundamental principles of civil and religious liberty. The boast has already been made by the proponents of Sunday legislation, that they are going to start their campaign for a Sunday law much earlier in the next session of Congress. They feel assured of success in the next Congress, and we shall meet a more formidable foe than we faced in this session.

Let us do all in our power to set the true principles of liberty before public men. These crises are providential opportunities. To us has been committed the banner of religious liberty to hold aloft. Shall we be true watchmen on the walls of Zion, warning the people of these threatened dangers? This is no time for lukewarmness in the cause of God. Let the messengers of God give the trumpet a certain sound, and arise as one man to finish the work.

## *Loma Linda, California*

By H. H. HICKS

THE Lord's blessing is resting upon His work at Loma Linda. His presence has been manifested in a very special way on many occasions. His converting, healing, and saving power has been revealed in answer to prayer, and for this we thank God and take courage. The Loma Linda churches are anxious to do all within their power to help carry the message to others.

#### *Funds Raised*

The Loma Linda church gave in tithe during 1930, \$36,458.09, which is a gain of \$5.73 per member over the previous year. The mission offerings totaled \$18,252.89, a gain of six and three-fourths cents a week per member. There was spent for church remodeling and local work \$6,266.69, making \$60,977.67 raised for the Lord's work during 1930.

The Loma Linda college church, under the leadership of T. G. Bunch, raised \$20,951.71 in tithe, and \$6,102.97 in mission offerings, which was a good gain over the previous year. Thus \$89,032.35 was given during 1930, and we are working for and expecting a good increase in baptisms

and tithes and offerings during 1931.

The Loma Linda churches began the operation of an academy September 1, 1930. The enrollment in the academy now stands at 100, and there are 187 in grades one to eight, making a total enrollment of 287. W. C. Flaiz and the nine teachers associated with him are doing excellent work, and we are sure the Loma Linda Academy will do its part in the training of many workers for this cause.

With the medical school, sanitarium, academy, and a church membership in the college church of 350 and in the Loma Linda church of 680, we earnestly solicit the prayers of God's people everywhere, that Loma Linda may fill well the place that Heaven designed it should when this "hill beautiful" was selected as a spot to erect a medical missionary monument to His glory and a training center for medical missionary workers. We, as workers in the churches and institutions here, are seeking to follow the divine plan outlined for us, and to do faithfully our part in the finishing of the work.

## Pew Talks to Pulpit

By C. G. BELLAH

No one questions the pastor's privilege of selecting the various sermon topics to be presented to the church. Having the interests of the flock at heart, the God-fearing shepherd will always seek to give the sheep wholesome provender. What they need, however, may not always be what they want. His responsibility to them and to God, is to build up the flock in the most holy faith.

On the other hand, it is not only interesting; but helpful, for the pastor to ascertain what the people want. He should take stock occasionally. He must ask himself serious questions. Is he feeding them a balanced diet? Are they thriving on what they get? Is he meeting the needs of the church, as viewed from the layman's standpoint?

On a recent Sabbath, in the Covington, Ky., church, we suggested that it hardly seemed fair that the minister always had the liberty of saying what he wanted to, without giving the members an opportunity of stating their convictions in regard to the matter. The church ought, at least occasionally, to suggest to the pastor the subjects they desired delivered from the pulpit.

Blank cards were passed out at the beginning of the service. Each person present was requested to write on the card the subject or subjects he wished to have presented. Names were not to be signed, that each one might feel free to write what was in his heart.

About one hundred excellent subjects were suggested. The pew had talked to the pulpit. Men and women spoke from their hearts. They felt, more than ever, that they were a very important part of the pastor's program. They greatly appreciated the opportunity of thus expressing themselves. Every request was a serious one, and we believe came from the heart. Nothing of a light or frivolous nature was suggested.

We had great joy in reading the cards later, and segregating them as to general subjects. Some way we felt that the good bond of love and Christian fellowship had been strengthened. Shepherd and flock better understood each other. Another valuable contact had been formed, and the reaction was pleasing.

Of all the cards turned in, sixteen expressed perfect satisfaction with what was being given. The writers made no suggestions whatever, but wrote the simple, yet significant word, "Satisfied," on the cards. The others

who did suggest subjects, did not mean to imply that they were dissatisfied in any way, but were glad of the opportunity of making kindly suggestions.

### Many Wanted Doctrinal Subjects

We were delighted to find that about 50 per cent of the requests were for doctrinal sermons. Prophecy, the sanctuary, and strongly doctrinal subjects came in for a goodly share. Sixteen wanted practical subjects. To say that we were pleased with the results, does not nearly express it. We were delighted.

We had two objects in mind in making this request. The first, as stated, was to give our people an opportunity of kindly expressing their own convictions. The other was to make it a sort of thermometer of the thoughts, the aspirations, and the spiritual aims of the church members. Surely the answers were a good response, and indicated a fundamental condition.

Doubtless the reader will be interested in some of the subjects. One request was, "Denominational subjects. They brought us in, and will keep us in."

Another, "Preach the message, for it brought us into the truth, and it has our first love." Still another, "Strong Seventh-day Adventist sermons." One devoted member outlined an excellent series, when he made the request, "Preach the ten commandments, using each commandment as a text."

Another anxiously asked for the subject, "What does it mean to be a real Seventh-day Adventist?" Others requested "Tithes," "Offerings," "Organization," "Duties of church officers," "Dress and jewelry."

Among the more prophetic subjects were "The sanctuary question," "The second coming of Christ," "The name of the beast," "The four beasts," "The 144,000, who are they?" and "The souls under the altar." Two wanted Revelation 13, and two others "The seven last plagues."

Some very interesting and important requests were, "How shall we keep the Sabbath?" "Things to do, and not to do, on the Sabbath," "How to make the Sabbath interesting to children and youth, and yet keep it holy."

### Health Questions Raised

Health topics came in for a good share of attention. "Foods, pro and con, for Adventists," "Foods for those preparing for translation," "Relation of health reform to the advent mes-

sage," "Principles of health reform, according to Mrs. E. G. White," and "The importance of health reform at this time."

One most important and timely request was, "Why do we not receive the latter rain?" Other topics, such as "Sanctification," "The work of the Holy Spirit," "The unpardonable sin," "Backsliders," "Speaking in unknown tongues," "Confession, private and public," "Conversion," "How to receive Christ in the heart," and "What does it mean to live in Christ?" were suggested.

Along practical lines were "Prayer," "Pledges," "Love," "Forgiveness," "Appreciation," "Duty to children," "The funny page," "Magazine reading," "The wheat and tares," "The prodigal's elder brother," "Bridling the tongue," "Criticism," and many others. Two asked the questions, "Should we live in the city or the country?" "What are the evils of city life, and the advantages of country life in these last days?"

A number of young people asked the question, "What are proper recreations for youth?" No one asked about amusements, for which we were glad. No Seventh-day Adventist should ever want to be merely amused. Proper recreations are different.

Thus the pastor has been supplied with excellent topics for almost a year to come. We are taking these up at the three weekly services,—Sabbath, Sunday night, and prayer meeting. And a large per cent of the church membership attend prayer meeting. An unusual interest is being manifested in the various subjects.

Dear fellow ministers and pastors, try this plan in your church. Whether you get requests for fundamental and denominational topics, or current, popular, and emasculated subjects, may depend on the kind of sermons they have been hearing. Think it over, test it out, and pray it through. Our good people still know quite well what we as shepherds should give the flock. Meet their needs.

### Comments From the Spirit of Prophecy

May I quote in closing just a few brief statements from the Spirit of prophecy, without comment?

"The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day or night. . . . We are not to make less prominent the special truths that have separated us from the world, and made us what

we are; for they are fraught with eternal interests."—*"Testimonies to Ministers,"* p. 470.

"There are many precious truths contained in the word of God, but it is 'present truth,' that the flock needs now. I have seen the danger of messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal sub-

jects on which the messengers should dwell."—*"Early Writings,"* p. 63.

"Let every discourse preached be a revelation of the great truths applicable to this time."—*"Counsels to Teachers,"* p. 398.

"Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord."—*"Testimonies to Ministers,"* pp. 337, 338.

Let us ever remember that sound men love sound doctrine. Candid, and not candied, preaching is needed. No preacher can heal the awful cancer of human misery with soothing sirup.

Brethren, let us not merely "occupy the hour," but let us talk to God for the people, and then talk to the people for God, and worth-while results will surely come.

## The South American Division Committee Meeting

By CARLYLE B. HAYNES

THE annual meeting of the South American Division committee for budget making and planning the work for 1931 in the Southern Continent, was held later than usual this year, beginning December 28, 1930, at the headquarters of the division in Buenos Aires.

The union leaders from the various fields in South America met on this occasion, together with the departmental secretaries of the division. Six days of earnest committee work were required to complete the consideration of all the items on the long agenda.

South America has been torn by revolution during the past year. Bolivia, Peru, Argentina, and Brazil successively overthrew their governments and established new ones. This political upheaval, turmoil, and confusion has had an effect upon the work of this cause in these lands, bringing our work into difficulty and distress in some places and opening prospects for greater advancement in others.

The appeals brought to the division council by field leaders from every part of South America, were most urgent. Notwithstanding hardship, opposition, and confusion, God's work is advancing everywhere throughout this continent, and it is a cause of genuine perplexity to know how to keep up with His providences.

Only by cutting seriously into the reserves of the division was it possible, in view of the 6 per cent cut in base appropriations at the time of the Autumn Council in Omaha, to avoid making retrenchments in the

cause in these South American fields. As it is, they can scarcely maintain their already-existing work.

The changes in leadership taking place during the last year were made evident by the new faces which appeared at the division council. This was the first such council attended by

L. D. Minner, superintendent of the Inca Union Mission, and A. W. Peterson, secretary of the educational and Missionary Volunteer departments of the South American Division. In addition to these N. Z. Town, the newly elected president of the Austral Union Conference, was present.

The newly appointed president of the South American Division, N. P. Neilsen, was in charge of the council, and gave strong leadership throughout. Within a short time after completing the present round of appointments in South America, which will occupy us all for a number of weeks, he will remove his residence from São Paulo in Brazil to Buenos Aires in Argentina.

Reports of encouraging progress were received from the fields throughout South America. Nothing stops the work of God. In the face of most forbidding conditions, the message flies onward, winning souls wherever it is presented. The honest in heart are hearing and heeding the message even in the midst of the distractions of this troubled world.

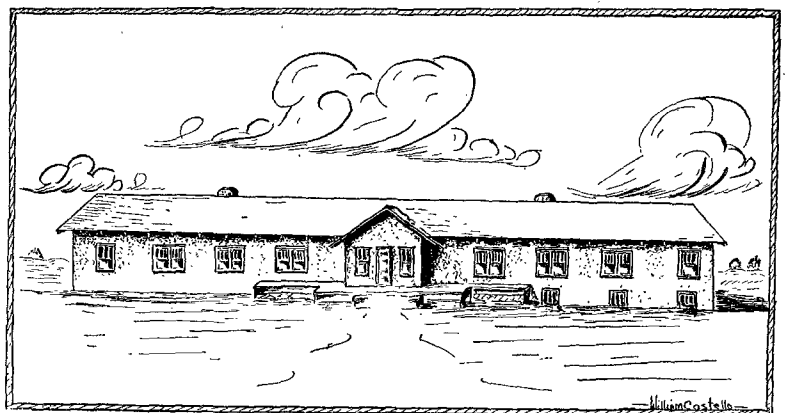
And so, having provided for its work for another year on a substantial basis, notwithstanding the difficulties presented by the present financial depression, the council adjourned with a feeling of courage and strong faith in God for another year of genuine progress in 1931.

## Prayers Answered at Lake Grove Indian Mission

By ORNO FOLLETT

OUR new hospital building was dedicated December 2, 1930. That was a great day in the history of our work among the Navaho Indians. We had worked and prayed for many years for the time when we might have a small hospital better to care for the sick among the Indians, and now those prayers are answered, and as the picture below shows, we have a building of which we can be justly proud.

Only the right wing and the center are yet completed; the right wing was built onto our former dispensary. We hope when our work in the new hospital gets nicely started, we may be able to have sufficient income from white patients who come in, to justify adding the left wing to the hospital in the not-far-distant future. The accompanying cut of the hospital was drawn by William Castillo, one of our



New Hospital Building for the Navaho Indians, Lake Grove, N. Mex., as It Will Appear When Completed

former Navaho schoolboys, and shows the building as it will appear when completed. It will be of interest to our readers to learn that William Castillo is now connected with our local mission as interpreter and camp missionary.

Even though we do not have the new hospital fully equipped and furnished, having only two hospital beds and some old double beds that were here, yet we have had quite a busy time since December 2. One patient, a babe but a few months old, was apparently dying. The parents had had the Navaho medicine man for several days, and he gave the case up as hopeless. Dr. H. E. Scoles, who is with the government hospital at Crownpoint, came over and examined the babe, and said there was no hope for it, from a human standpoint. That evening Brother Lecklider and I went in and asked the parents if they would like to have special prayer to the true God in behalf of their child. They readily consented, for they, too, were fully convinced that the child was beyond human help. We felt that the Holy Spirit was near in that room while we prayed, and that God would answer our petition. The father watched by the bedside of his child until midnight. He told us the next morning that in about two hours after we left, the baby passed the crisis, and he knew that it would live. These pagan parents are certainly happy now, and are studying God's word daily.

This experience reminded us of another which God gave us the very first year we came to this field. A Navaho mother brought her babe to us after the medicine men had given it up to die. We feared the worst, and told her of the impossibility of her child's recovering unless the God of heaven should heal it. She insisted, however, that we do what we could for it, for she said, "It will die anyway if I take it home." We worked and prayed over that babe for hours, and at times, when it was gasping and apparently dying, we used artificial respiration, and held on until the little spark flickered back to life again.

At that time we had no hospital nor even a dispensary, and were obliged to give the treatments on the dirt floor of a log hut we were using as a storeroom (we ourselves were then living in another small log hut near by), yet God gave us that little life, and the child, now nearly fifteen years old, is still living. How wonderful it is that our heavenly Father is so willing to answer prayer among the ignorant heathen tribes of earth, to convince them that He is the true God!

Through the kindness of the Gen-

eral Conference and our loyal brethren who have so faithfully contributed to the work through the years, we now have comfortable buildings, and the last to be added is the new hospital. Our Indian friends are very grateful for this blessing, and we trust that these added facilities will help to bring many more Indians to the knowledge of the last warning message. Brethren, pray for these needy people, and for us, that we may continue faithful in this sacred work.

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### West Michigan Conference

BY S. E. WIGHT

THE Lord has greatly blessed the efforts of workers and laymen in West Michigan during the year 1930. The results of evangelism are nearly always the work of either workers or laymen of previous years. In one church a family accepted the truth who had received Bible readings from a layman twenty-four years before. In another church a family accepted the truth who had received Bible readings from a man who believed the truth, but was not professing it. Many other examples could be cited to illustrate the success of the work in this conference.

West Michigan has a constituency at the present time of 5,126. This is only a slight increase, for so large a conference, over last year, but when we take into account the removals by letter and by death and the very few people who move into such a conference as this, we feel that we have every reason to thank the Lord for what has been accomplished.

There are at the present time eleven evangelistic efforts in progress, besides cottage meetings and Bible readings held by individuals. People are accepting the truth, and many are being reclaimed. The Lord has greatly blessed the circulation of literature by the laity. In many of the churches the home missionary work of the members has been such that they have added, in some cases, 50 per cent to their membership. A large majority of the churches have added a few people. The Petoskey and Onaway churches, in the northern part of the conference, have made a marked increase in membership. The Grand Rapids church has also had a marked increase. The Kalamazoo church has really had a hard struggle. This city has for some time been the headquarters of a company of people who thought to start a denomination of their own, but we are glad to say that at the present time the situation in that city has changed, and the auditorium of our church building is

crowded to the limit at the Sabbath meetings.

Three church buildings are in process of construction at Big Rapids, Fremont, and Muskegon. The Lord has worked marvelously for the people in Muskegon by enabling them to secure at a very nominal sum a beautiful location, with a public school building on one part of the large plat of ground. The church building is not completed, for they are not running in debt, but they are slowly making headway. The property when finished will cost in the neighborhood of \$25,000. New church school buildings have recently been erected in four different localities, and there are at the present time twenty-one church schools operated, with an enrollment of 625.

The attendance at the Cedar Lake Academy is not so large as in some years, but the school is doing good work, and we feel sure that another year will see a much larger enrollment. There are only ninety-three attending, and there should be double that number.

We are looking forward to greater progress this year, and the prospect at the present time bids fair for the success of God's work in West Michigan.

### Real Christian Service

(Continued from page 22)

so that no two societies send the same week. Mrs. King visits this family from time to time, and is therefore qualified to suggest just the things most needed. The young people give from their clothing, from the things they can well spare, and perhaps pinch along without, sometimes; but it is good for them!

In a recent bulletin Mrs. King writes that she had the pleasure of sharing in the joy of one Missionary Volunteer Society as they packed two boxes, and she says, "If you could have seen the supply of good things that were brought in and the pleasure the young people took in getting the boxes ready to ship, you would have seen what it means to make others really happy."

Another Ohio girl is in a sanitarium, and here is a sentence in one of the bulletins to the young people concerning this girl: "Remember her in your devotions, and if you can plan to have a postcard shower for her, it will help much."

In a later conference bulletin Mrs. King writes the young people appreciatively for their deeds of love and cheer and helpfulness. Not only has the family helped been comforted, but their gratitude has welled out in that

ever-widening circle that always flows from such an influence. She says:

"I wish I had room in this bulletin to insert a letter just received this very morning from the — family. Thankfulness and appreciation were expressed for the lovely boxes the — and — Societies sent them, and for the \$10 from the — Society, and the promise from the — Society which has brought to an end their worry about fuel for the winter.

"They have a few chickens, and to show their appreciation to the Lord for all these blessings, and their loyalty to the message, they decided to give all the eggs laid during the Week of Sacrifice for an offering. The hens laid unusually well. Two dozen eggs were gathered and sold for the offering.

"Mother — had an old-fashioned picture frame, carved and made by hand by one of her ancestors. She has offered this for sale, the price to be given as a sacrifice offering. What a worthy example!"

These are just a few drops of the milk of human kindness that our young people's workers are fostering throughout the field. We believe they are some of the highest fundamentals that can be instilled into the lives of our youth. As they see how happy these simple kindnesses make others, their lives will flow out in just such helpful acts. And as they grow up to be mature Christians, they will see ways of helping without the aid and direction of the conference young people's worker. This is real Christian service!

## OBITUARIES

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

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

**Elsey-Groce.**—Hattie Elsey-Groce was born in April, 1855; and died in Los Angeles, Calif., Feb. 2, 1931.

**Lambert.**—Nell May Lambert was born in Springfield, Mo., May 16, 1910; and died in Los Angeles, Calif., Jan. 15, 1931.

**Smith.**—Mrs. Mary L. Smith was born in Illinois, July 14, 1850; and died in Bellingham, Wash., Feb. 20, 1931. She with her husband accepted the truth over fifty years ago. Both of them sleep in Jesus.

**Wallace.**—Joseph Mynatt Wallace was born April 21, 1869; and died in Topeka, Kans., Feb. 17, 1931. His wife, three sons, and two daughters are left to mourn. His eldest daughter, Miss Edna Wallace, has for several years been Sabbath school secretary of the Kansas Conference.

**Mason.**—Mrs. Inez Mary Mason, née Phillips, was born in Rochester, N. Y., Jan. 20, 1854; and died in Norwalk, Calif., at the home of Dr. P. J. Tunnell, Feb. 16, 1931. Oct. 16, 1878, she was married to A. H. Mason, and the next year they joined the Seventh-day Adventist Church, of which she was a faithful member until her death. They spent several years in connection with our work in Africa. One daughter was born to them, and on her death they assumed the care of her three sons, all of whom are now graduates of the College of Medical Evangelists. Besides her husband these three grandsons and three great-grandchildren are left to mourn. S. T. Hare.

**Thomson.**—Henry Thomson died in Elizabeth, N. J., at the age of seventy-six years. He had been a Seventh-day Adventist nearly forty years, and at the time of his death was a member of the church in Elizabeth, N. J. He is survived by his wife, two daughters, and three sons, one of whom is a medical student at Loma Linda.

**Howson.**—Mrs. Ellen Howson was born in Canada, May 18, 1836; and died near Yakima, Wash., Jan. 5, 1931. She accepted present truth more than sixty years ago, and was faithful till death. Three sons, one daughter, seven grandchildren, and ten great-grandchildren survive her.

**Mylrea.**—Edward Mylrea was born in Manchester, England, Jan. 1, 1856; and died in Los Angeles, Calif., Feb. 13, 1931. For thirty years he was the royal organ tuner at Westminster Abbey. He was a charter member of the North London church forty years ago.

**Craft.**—Mrs. Anna Rebecca Craft, née Richards, was born in Wisconsin in 1857; and died at Marysville, Calif., Feb. 8, 1931. Four sons, eight daughters, twenty-five grandchildren, and four great-grandchildren survive.

**Cloud.**—Mrs. Florence E. Cloud was born in Terra Ceia, Fla., Dec. 9, 1885; and died in



B. E. Beddoe

Palmetto, Fla., Feb. 14, 1931. Her husband, five sons, and one daughter are left to mourn.

**Dunlap.**—David Wilbur Dunlap was born at Sandusky, Ohio, March 3, 1866; and died at Culesac, Idaho, Jan. 23, 1931. His wife, three sons, and two daughters mourn their loss.

**Chambers.**—Mrs. Phoebe B. Chambers was born in Bridesburg, Pa., Dec. 31, 1859; and died in Colmar, Pa., Feb. 22, 1931. Her husband and one sister are left to mourn.

**Nichols.**—Mrs. Phoebe C. Nichols was born in Indiana, June 23, 1846; and died in Rocky Ford, Colo., Dec. 16, 1930. She was a true mother in Israel.

**MacLay.**—Mrs. Rosetta MacLay was born in Nova Scotia, Canada, Nov. 24, 1836; and died in Rock Island, Ill., Feb. 8, 1931.

**Rockwell.**—Maybelle E. Rockwell was born in Columbus, Mo., Dec. 14, 1892; and died in Los Angeles, Calif., Jan. 13, 1931.

**Ratliff.**—Junia E. Ratliff was born at Wesson, Miss., Feb. 9, 1868; and died at Bowling Green, Fla., Feb. 24, 1931.

**Cole.**—James R. Cole was born Aug. 2, 1864; and died at Monte Vista, Colo., Jan. 28, 1931. His wife, four sons, and one daughter survive.

**Warram.**—Thomas Putman Warram was born in Chesapeake City, Md., March 31, 1861; and died at Betterson, Md., Dec. 22, 1930. He is survived by his wife, five children, one brother, and one sister.

**Cook.**—Mrs. Edwina M. Cook, née Seevey, was born in Greenbush, Mich., Feb. 17, 1853; and died at College Place, Wash., Jan. 29, 1931. August 22, 1876, she was united in marriage to William Cook. Two daughters and one son were the fruit of this union. She was especially active in Sabbath school work. Her husband and two daughters mourn.

**White.**—William Herbert White was born in Massachusetts, Jan. 19, 1890; and died in Grand Junction, Colo., Jan. 27, 1931. Elder White labored successfully in Kentucky and Massachusetts for about ten years following his graduation from Washington Missionary College in 1912. In that year he was married to Lucy A. Bell. Three children were born to this union, two of whom are living.

In 1922 the family moved to Colorado on account of the failing health of the wife and mother. She died the following year. Two years later he was married to Mary Pearl Corson, who survives him. His health was such that he was unable to carry conference work, but as he was able worked for a few years on a farm near Rullison, Colo. The family moved to Grand Junction last fall, but Elder White continued to fail in health until he peacefully passed away.

Among other surviving relatives are his aged father and mother in Massachusetts, and two stepchildren. Elder Tucker conducted the funeral service, assisted by the writer.

B. M. Grandy.

**Harris.**—Edward Rosser Harris was born at Merthyr Tidville in the Rhondda Valley, South Wales, Australia, Aug. 31, 1859; and died in Wichita, Kans., Feb. 3, 1931.

When twenty-two years of age, Brother Harris came to the United States and located in Philadelphia, Pa., where he resided five years. Wishing to see the West, he came to Colorado, where he heard and embraced the Seventh-day Adventist faith. Later he entered Battle Creek College, where he spent four years. During this time his summers were occupied in the colporteur work in Michigan, Illinois, Colorado, and Canada.

In 1893 Brother Harris responded to a call for workers in England, and spent seven years there in various lines of work. He was for some time a member of the Gospel Male Quartet, which sang with much success in different parts of England. In 1898 in the city of London he was united in marriage to Miss Emma Thornton. Two years later, on account of the health of his wife, he returned to the United States.

Brother Harris now entered the work in Texas, and for eight years was secretary-treasurer of the Texas Book and Bible House. Later he was elected to the same office in the Kansas Conference, where he served for five years.

On account of failing health he was compelled to seek more out-of-door employment, so for the past fourteen years he has been engaged in another capacity. During this time he has served several years as elder of the Wichita church and last year as treasurer.

F. S. Chollar.

### BENJAMIN E. BEDDOE

In the death of Elder B. E. Beddoe, at Glendale, Calif., February 4, 1931, the cause of present truth lost a great leader, and his relatives, a devoted husband, a loving son, and a kind father. And it brings particular sadness to all our hearts, since our beloved brother was yet in his prime, being scarcely forty-seven years of age. The hearts of the bereaved wife, mother, son, and daughter, brothers, and other sorrowing relatives, as well as thousands of believers in different lands, cry out in grief at the death of a most valuable laborer and loving friend. Just why, we cannot tell, but "some day we shall understand." He seemed to be at the age to do his strongest work.

Elder Beddoe served the cause efficiently and earnestly in many capacities, laboring first as tent master in Missouri in 1903. Later he was licensed to preach. Soon afterward, he was married to Miss Annie May Howe. Two children were born to them, Harry E., now the secretary-treasurer of the Bahamas Mission; and May, now Mrs. A. W. Svalding, Jr., of Washington, D. C., both of whom survive their father.

Elder Beddoe was known to a very wide circle of friends in the Pacific Union, for here he labored much, working in various capacities both in important administrative lines, as presi-



dent in several State conferences, or in secretarial lines.

In 1917 his wife died. Following this he was soon called to other responsibilities in the General Conference at Washington, D. C. In 1918 he was united in marriage to Miss Lou Ellen Watts. Brother Beddoe again labored in the Pacific Union for a time, serving as president of the Southeastern California Conference. He was then called to South Africa as president of the South African Union Conference. A few years later he was invited to take up secretarial duties at the General Conference office, first in connection with the Sabbath School Department, and in 1924 as associate secretary of the General Conference. In this capacity he served lovingly and untiringly until it was found that vital organs of his body showed signs of disease, and would no longer sustain him in his arduous duties. He made a strong fight against the onslaught of illness, trying the climate here and there, endeavoring to regain his health that he might again take up the work he loved so much, but at last he was forced to yield to the grim reaper, dying peacefully at the Glendale Sanitarium, Feb. 5, 1931. As a secretary, he was fitted for his work by temperament, training, and experience both in the home field and abroad. This made him a very valuable man to the denomination. Thousands mourn his loss, not only here in this country, but also in other parts of the world, to whose peoples he had become endeared by his kind and helpful ministry, his letters, and his articles in the papers. Truly a prince has fallen in Israel.

The funeral service was held in the Glendale church, Feb. 7, 1931. A large congregation of friends mourned and sympathized with the bereaved wife and mother, and other relatives. Words of appeal to God, words of appreciation, of sorrow, and of comfort were spoken by Elder Daniells, who read the Scripture lesson; by Elder Farnsworth, who made the prayer; by Elder Hollister, who rendered the life sketch; by Elder Shaw, who made appropriate remarks; and by the writer; and also at the grave by Elders Brodersen and Paap. Just before the funeral a telegram recording the sorrow of Elder Beddoe's fellow laborers at Washington, D. C., reached us, and was read to the congregation by Elder Shaw. J. E. Fulton.

#### CHARLES H. EDWARDS

Charles Herbert Edwards, son of Solomon L. and Sarah J. Edwards, was born in the town of Stonington, Conn., March 26, 1867. Born of Seventh Day Baptist parents, he was brought up an observer of the seventh-day Sabbath, but early came in touch with Seventh-day Adventists, as his father, though a member of the Seventh Day Baptist Church, believed in the near coming of Christ, and his home was the stopping place of Elder and Mrs. James White. J. N. Andrews, S. N. Haskell, and others of the early pioneers.

When South Lancaster Academy was established, in the early eighties, Charles was one of the first pupils to enroll in the school, earning his tuition by working in the academy dairy. He was baptized and joined the church when fifteen years old. In 1886 he was married to Anna G. Stone, to which union was born one son, Harry E. Edwards, now of Emmanuel Missionary College.

Brother Edwards' married life began on the farm of his wife's grandfather, near Rehoboth, Mass.

There being no church near them, he secured the use of the neighborhood schoolhouse, and invited the neighbors to a weekly prayer meeting, where he gave Bible studies on the points of our faith. This was his first public effort. An interest in the teachings of Seventh-day Adventists was awakened, and a minister was sent to conduct further studies, the result of which was the conversion of Ellery Robinson and his wife, two of our earliest missionaries to India, and A. J. Read, who, with his wife, were missionaries on the first trip of the ship "Pitcairn" to the South Seas.

Soon after this early experience Charles was employed as tent master by the New England Conference, and later was licensed as a preacher, and about 1893 was ordained to the ministry. During the years of his ministry he served as president of the Southern New England and the Greater New York Conferences, each for a number of years. His great burden was for evangelistic work, to which he devoted the greater part of his time, even while holding office. While acting as president of the Greater New York Conference, he suffered a severe nervous breakdown, due to overwork, from which he never fully recovered. In 1916, his wife, Anna, died, and the following year he married Mrs. Zelma Hall, who with his son and one brother, Dr. S. P. S. Edwards, survives him. Since 1916, when he retired from active labor as a minister, he has served as pastor of the churches in Ontario, Pomona, Covina, and Glen-

dora, Calif., and has assisted in several tent efforts as his health would permit. About three months ago, Brother Edwards' health was such that two serious operations were necessary, from which he was slowly recovering when on Tuesday, January 6, he was taken with an attack of acute appendicitis, for which he was operated on that night. His resistance against infection had been so lowered by the previous operations that he never rallied, and passed away Sunday, January 11.

Funeral services were held in the Seventh-day Adventist church in Ontario, Calif., where



C. H. Edwards

his last pastoral work was done. The ministers assisting the writer were H. W. Cottrell, Glenn A. Calkins, G. B. Starr, and H. H. Hicks. S. T. Borg.

## Appointments and Notices

#### PUBLICATIONS WANTED

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

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

Mrs. P. E. Warren, Pineview, Ga. Present Truth, Signs, and Watchman.

Augustus Sanders, Route 3, Carlisle, Ind. Denominational publications and small books for reading racks and other missionary distribution.

Mr. Charles F. Glascock, 3047 S. Washington St., Denver, Colo., desires clean copies of Life and Health to distribute in connection with his selling of health foods.

Mrs. S. M. Lieby, South 14th and Logan Ave., Lafayette, Ind. Unlimited number of denominational papers, tracts, and small books, for rack distribution and systematic house-to-house work.

E. Taylor, 402 West Main St., Cherryvale, Kans., wishes to thank those who have sent him literature, and can use an unlimited amount of Signs, Watchman, Liberty, Life and Health, and tracts for missionary work.

Mrs. C. G. Suddultz, 645 Clarence St., Lake Charles, La. Continuous supply of Review, Signs, Watchman, Instructor, Little Friend, Life Boat, Liberty, and Life and Health, to be used in reading racks and missionary work.

John H. Ackley, Brentwood, Ark. Continuous supply of literature for missionary work.

Mrs. B. Collins, 1404 Ellsworth Ave., Muskogee, Okla. Literature for missionary work.

Mrs. A. A. Johnson, 516 W. 6th St., Port Angeles, Wash. Watchman and Signs for missionary work by church.

West Florida Market, care of J. C. Maurer's Fruit Packing Co., Hemet, Calif. Signs, Instructor, Little Friend, and tracts, for reading racks.

Sadie Hutchison, Exline, Iowa, desires to thank those who have sent literature, and wishes it continued throughout this year for missionary purposes.

Mrs. J. H. Reames, 117 South Hawkins St., W. E. Birmingham, Ala. Review, Instructor, Signs, Watchman, Life and Health, Liberty, Little Friend, and tracts.

Richard E. Wilson, 1304 Harding St., Nashville, Tenn., wishes miscellaneous supplies of literature for distribution, and desires to thank those who have contributed.

Mary Bayersdoerfer, 1509 Oak St., Murphysboro, Ill., desires to thank those who have sent papers, and wishes them continued for reading racks and jail distribution.

Mr. and Mrs. Wirt Lucas, Port, Okla. Continuous supply of Signs, Youth's Instructor, Liberty, Watchman, Present Truth, and any Seventh-day Adventist books.

J. H. Downes, 10 Throgmorton Avenue, London, E. C. 2, England. Continuous and unlimited supply of Signs, Life and Health, Our Little Friend, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.



#### REQUESTS FOR PRAYER

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

A New York sister requests prayer that her sister may be restored to health.

The prayers of God's people for healing are desired by a sister in central New York.

A sister in California who is suffering with melancholia, several physical ailments, and deafness, desires prayer for divine healing.

A brother in New York requests prayer for the healing of a friend who is paralyzed and who may be converted through this means.

A brother in California requests prayer for his wife's healing, that she may return home to her two little girls, who need their mother.

One who signs herself "A sister in Christ," writes: "Kindly pray for me. My hearing is leaving me. The doctors cannot help me. I miss so much by not being able to hear. I have faith in God, and know He can heal me."

## The Advent Review and Sabbath Herald

#### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 108 MARCH 26, 1931 No. 13

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

#### TERMS: IN ADVANCE

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# That 28-cent-a-day Diet Test

## A NATION-WIDE INTEREST EVENT TOLD IN THE *MAY Life and Health*

AN EXPERIMENT that caught the attention of newspapers and their readers all over the United States was recently conducted by the Home Economics Department of the Washington Missionary College at Takoma Park, D. C., in co-operation with food economists of the United States Bureau of Home Economics and the President's Emergency Committee on Plans for Feeding the Poor.

During the time of the four weeks' experiment, it was followed with keen interest by representatives of the press, reports being sent out by the Associated Press and other news agencies. Radio broadcasts gave further publicity. A large motion picture company tried to feature the event in a news reel.

Letters came from all parts of the country, asking for further information, menus, etc.

More interesting than all else were the actual results of the experiment. Not only did the young women students of the Washington Missionary College live well on less than 28 cents a day, but they made marked physical gains.

Careful tests were made by the Washington Sanitarium laboratories, and the comparisons at the beginning and the close of the experiment showed very marked improvement in weight, blood pressure, and color and quality of blood.

### A Hard Times Number

As in the Food Conservation time of the World War the vegetarian diet was recommended for its dependability, so now in time of drouth distress and poverty pressure it is again demonstrated to be an adequate stand-by diet.

The *May Life and Health* will be  
**A GOOD SELLER**

Order your supply of *May Life and Health* early. Price, in lots of ten or more, 4 cents each.

Order of your conference office.

ALL THIS is told in detail in the May issue of *Life and Health*. Tables are given, with figures showing the improvement in the individual participants. A sample week's menus are offered. Other facts are presented to indicate what is essential in such health gains.

Coming as a number to be used in the Big Week Missions Extension effort, the May issue of *Life and Health* will be particularly valuable. Not only will every reader of the REVIEW want it for personal reading and benefit, but it will be an excellent number to sell. Already a large part of the public has had its attention called to this diet test.

### May *Life and Health* Contents

#### "A Stand-by Diet"

An experiment of Nation-wide Economic Interest. Louis A. Hansen.

Convincingly sets forth the adequacy of simple living, including the vegetarian dietary.

#### "Eating for a Thrill or for Health, Which?" G. H. Heald, M. D.

Giving valuable facts on diet dangers that every one should know.

#### "Laennec, the Listener"

H. E. Kleinschmidt, M. D.

An interesting article on the development of certain disease diagnoses.

#### "Fruits" George E. Cornforth

Their value as among nature's best contributions to man's dietetic needs.

#### "That Needed Spring Tonic"

Nina M. Munson, R. N.

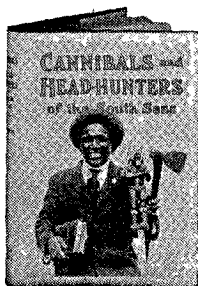
A timely article, showing where and how to get your spring tonic.

THE CHILDREN'S PAGE, together with a full page giving the Children's Charter of President Hoover's White House Conference on Child Health and Protection, suitably calls attention to the National Child Health Day, May 1.

A statement on the second cover page gives Missions Extension medical items.

CURRENT INTEREST, QUESTIONS AND ANSWERS, and NEWS NOTES AND FINDINGS help further to make the May issue of *Life and Health* of high value.

## Cannibals and Head-Hunters of the South Seas



By C. H. Watson

OUR NEW PRESIDENT of the General Conference has spent much time in the islands of the South Seas, carrying the gospel message to those who live in the grossest darkness. The book that he has given to us contains one of the most wonderful stories of the triumphs of the gospel that we have ever seen. The story is unusual, not like the majority of mission experiences; for these islands of the Pacific Ocean are so far away and so mysterious that we eagerly read all we can concerning them. And then to know that the message we believe is being proclaimed with success in these islands, even though it be at the risk of life, shows the miraculous power of God, who stoops to raise men from the lowest bondage of sin to the liberty of Christ.

There are 285 pages in this book, which is well illustrated, and it will be a blessing in your home. The price is \$1.50. (In Canada, \$1.75.)

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## MAKERS OF FREEDOM

*Biographical Sketches in Social Progress*

**B**IOGRAPHY is perhaps the best medium through which to reveal the cost of that measure of freedom which is now our common heritage. This volume is a brief attempt to interpret the lives of eight men and women who well deserve the title of "Makers of Freedom." The treatment of the characters throws light on the following questions: (1) What kind of world did they live in? (2) What did they do? (3) What did they say? (4) What happened to them? (5) What kind of men and women were they? (6) What were the results in their lives?

*Some valuable information is contained in the last chapter, which discusses the present struggle for economic, racial, political, and moral freedom. Our workers will find much that is very valuable.*

THIS is a number in the Ministerial Reading Course for 1931. Flexible cover. Price, 50 cents. (In Canada, 60 cents.)

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## Were You Ever in an Embarrassing Position?

IT MAY BE that you have been at some social function where you did not know how to act and what to do in certain situations. Again, it may have been at a special dinner in a fashionable home, and you wanted desperately to know what to do, what forks or knives to use, and how to use them.

It is all right sometimes to do what the others do, if you can find out in time, but even then the others may make mistakes, and it is better really to know what is the right thing to do under all circumstances. And you can find out without asking any one by a little personal effort, for there are books on the subject, some of which are not very practical, but some give the information that you looking for. Such a book is

### GOOD FORM AND SOCIAL ETHICS

By FANNIE DICKERSON CHASE

There are 318 pages in this book, and the price is \$1.50. (In Canada, \$1.75.)

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## Why Not Read the Bible Through This Year?



IT IS A GOOD THING to read the Bible through each year, for the reading makes you more and more familiar with every part of it. And the book becomes increasingly interesting as you read, until you look forward to the reading with pleasant anticipation. It is convenient to have a little slip in your Bible, containing the readings for every day in the year, so you can complete the reading of the Bible on time. We have two four-page slips, one in green for the Juniors, and one in gray for the Seniors, and they make good bookmarks as well as allowing you to read anywhere, provided you mark the slip and read daily.

Order a supply for your church or your Missionary Volunteer Society. The leaflet numbers are No. 55 for the Junior, and No. 56 for the Senior, and the price is only 60 cents a hundred, postpaid. Why not order 25 or 50 or 100 at this reasonable price?

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REVIEW AND HERALD PUBLISHING ASSN.  
Takoma Park, Washington, D. C.

The Advent  
Review and Sabbath  
Herald

WASHINGTON, D. C., MARCH 26, 1931

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CIRCULATION MANAGER

CLARENCE LAWRY

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

### This Battered Earth

THE globe on which we live has experienced a severe buffeting and battering during the last few weeks. It was only a few days ago that the destructive earthquake, on which we have already made comment, occurred in New Zealand. March 7 witnessed severe shocks in the Balkan States. It is reported that in Yugoslavia 150 persons were killed and 500 injured, with the destruction of nearly a thousand buildings. Losses of life and property occurred in other states. This series of earthquakes shocks, which threw thousands of persons into panic, extended from Bulgaria to the Black Sea.

Associated with these disasters was severe cold, causing extreme suffering. At the same time terrific storms swept over various parts of Europe.

In this country we are still suffering from the effects of the severe drouth which involved a number of the most fertile States. Interior China is experiencing famine conditions, which it is claimed have taken a toll of several million.

These untoward conditions are becoming so common of late that we look upon them as occurring in the natural course of events, with little regard for their special significance. With other conditions found in the social, political, and religious worlds, these disasters and phenomena of various sorts constitute signs of the approaching end. They show that this old earth is growing old as doth a garment. Indeed, as we look out into the world today, torn and distracted, sick and desolate, despondent, despairing, hopeless, we wonder how long, in the natural order of events, it can continue. Indeed, how long is it desirable that it should continue? It will be an exercise of God's great

mercy when the present order changes, and human history is brought to a close.

It is for us who sense the nearness of the end of all things human, to prepare our own hearts in order that we may be able to meet Christ the Lord in peace, and to reach out and by His grace save others who are walking the ways of death. Blameable indeed shall we be if to our utmost we do not faithfully carry to earth's lost multitudes a knowledge of Christ the Lord. A hope in Him will bring courage to despondent hearts; it will awaken new aspirations in lives that are now in the pit of despair; and best of all, it will create the image of God in the souls of men and women, making them candidates for immortality. How solemn is our responsibility! How high and exalted our great privilege!

F. M. W.

### Trophies of Deliverance

WE are accustomed to seeing our missionaries exhibit idols and implements of heathen worship, given them by those who have been won to the gospel. But at the North New South Wales meeting Elder Kent showed a string of trophies that stood for deliverances in a home town where he had held meetings. He held up a string of tobacco pipes that had been surrendered by men accepting the light. It was a fine exhibit, and a witness to the power of the truth to deliver.

W. A. S.

### "Lo, I Am With You Always"

WHEN the Lord spoke these words, as He slowly wended His way over Olivet's summit with His disciples, He meant exactly what He said. This promise was made very real to Mrs. Cameron A. Carter recently up in Kiangsi Province, Central China. She had received a letter from her husband, saying he was to go on the next day farther west into another

bandit-infested province. But we will let her tell it:

"When I got that letter, all I could do was to cry. I was in agony as I tried to sleep. I was afraid I would never see him again. It seemed to me I had reached the limit of endurance. Then this text came as if spoken, and yet I did not hear a voice, 'Lo, I am with you always, even unto the end of the world.' What a calm and comfort it brought! And with it came sleep. I felt that it was my promise for my husband's protection and safety. How that little experience has helped me through these lonely days! 'Lo, I am with you always' is the sure promise."

Read of Elder Carter's experiences in this number of the REVIEW.

### Medical Advance in China

SENDING an article to the REVIEW on the subject of evangelism and some of its practical workings in his field, Dr. H. W. Miller, president of the China Division, writes under date of February 5:

"I have just returned from a trip up into Manchuria. It was a long journey by train, and took me three days each way. Preceding me were Mrs. Miller and Mrs. John Oss, who went up with recommendations concerning their work in order to see Gen. Chang Hsueh Liang, who is the head over that territory.

"General Chang was very cordial, and gave the ladies an interview, and assured them of his great interest in having a medical institution in Mukden after the order of those we are conducting in Shanghai and elsewhere. He assured them that he was willing to do all they asked, and even suggested doing more. So the director of the Manchurian field wired me to come to Mukden. On about twenty-four hours' notice I left. The general made an appointment to see me the afternoon of the day I arrived, and I had a very satisfactory interview with him. He very kindly gave me as much time as was necessary to set our work before him.

"It is really wonderful to think of men asking us to come to them and explain our work. It looks now as if we will get all we need in the way of help, and that almost immediately. But these blessings come to us through prayer, faith, and confidence, and are awarded to us as we move forward to do larger things in connection with this blessed work in which we are engaged."

## Results From Foreign Mission Extension

### ELEVEN YEARS OF UNINTERRUPTED PROGRESS

Including the 1931 budget, the Extension Fund will have provided \$1,645,173.18,

Which has been used to build up 350 separate projects, and was applied as follows:

|                       |              |                |
|-----------------------|--------------|----------------|
| Publishing Extension  | \$956,609.60 | — 106 Projects |
| Educational Extension | 360,617.81   | — 126 Projects |
| Medical Extension     | 257,945.67   | — 117 Projects |

#### Special Enterprises

|                                 |          |
|---------------------------------|----------|
| Salaries for 299 native workers | \$50,000 |
| Paris church headquarters       | 20,000   |