

The Advent Sabbath
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IS
THE FIELD THE WORLD

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No. 44

An Evening Litany

By C. G. Dickson

As now the shades of night draw near,
And daily work is laid aside,
Grant us to look to Thee, O Lord,
And in Thy love, Thy grace, abide.

From toil and trouble,
Lord, we pray,
Give us Thy peace
At close of day.

Our overcraftiness of trade
Belies the naming Christ as King.
Lip servants only, Lord, we live
Far other than we pray or sing.

From faults like these,
O Lord, we pray,
O give us peace
At close of day.

From envy's canker, anger's heat,
And all disease of mind and heart,
From all that keeps us far from Thee
(We cannot live from Thee apart),—

From these, O Lord,
From these we pray,
O give us peace
At close of day.

Through all our days we restless roam,
And ever seek a haven sure,
As paths are lighted to our home,
A city great which shall endure.

To this, O Lord,
To this, we pray,
An entrance give
At close of day.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

2 Timothy 4:1

Please explain 2 Timothy 4:1. Are not the righteous judged before the appearing and kingdom of our Lord? And are not the wicked judged after His appearing?

J. E. B.

When the Lord Jesus comes, His people, having previously been adjudged righteous, are caught up to meet Him in the air, as described in 1 Thessalonians 4:16, 17. This is unquestionably a part of the reward, and therefore a part of the executive judgment. We understand from Jeremiah 4:19-25 and 2 Thessalonians 2:8, that the wicked, having been passed by as unrighteous, perish at His presence. This leaves the land desolate, without inhabitants. This must, of course, be understood to be a part of the executive judgment of the wicked. But unquestionably the full execution of the judgment comes when the wicked are destroyed by fire at the end of the thousand years of Revelation 20, and when the new earth of 2 Peter 3:13 is given to the saints of the Most High as an eternal inheritance.

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The Investigative Judgment

Will you please explain the investigative judgment? Why such a judgment, since God knows?

M. J.

The investigative judgment is not mentioned in the Bible by that name, but is described in Daniel 7:9, 10, which see. For the type of this judgment, see Leviticus 16.

It must be understood that, as in the type, so also in the antitype, the pardon of sin is always provisional, that is, upon a condition. Said the Saviour: "He that endureth to the end shall be saved." Matt. 10:22. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62.

Lot's wife was led by the hand out of the doomed city of Sodom, but, looking back, became a pillar of salt. (See Gen. 19:16, 26.) The same truth is taught also in the parable of Matthew 18:23-35.

We understand that when one accepts Christ, his name is entered in the book of life. If he fails to en-

sure to the end, in the judgment his name is blotted out of the book of life, and his sins all stand against him just as if he had never been forgiven. This may seem harsh, but how can God, who is "of purer eyes than to behold evil," excuse sin? (See Hab. 1:13.)

It may be asked, however, yea, is often asked by objectors, "Does not God know? Why, then, a judgment?" Yes, why a judgment, since God knows the end even from the beginning?

But hold! The Bible in both its parts, both Old and New Testaments, teaches the doctrine of a judgment. Then, "O man, who art thou that repleiest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. 9:20.

It may not be out of place, however, to suggest what seems to be a reasonable view of the fact of a judgment. God knows, He has always known, He knows because He is infinite; but men and angels do not know because they, both men and angels, are finite. The reason for a judgment, then, is that finite beings may not only *believe* that God is just, but that they may *know* both the perfection of His justice and the depths of His mercy.

The "thousand thousands" and the "ten thousand times ten thousand" of Daniel 7:10 are angels of God, but finite beings. They must *know* that God is just, and so must men ultimately *know* the same great fact, now only dimly envisioned by finite beings. This the angels learn in the judgment of Daniel 7:9, 10; and this will the host of the redeemed *know* at the conclusion of the judgment spoken of in Revelation 20:4.

Referring to the certainty of such a judgment, the apostle Paul wrote:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6:1, 2.

In this final judgment the fond mother who believed for years that her favorite son was saved, will learn *why* he was lost, and will *know* that the Judge of all the earth has done

right. The trusting wife, whose eyes have searched in vain for the familiar face of her husband, whom she thought almost perfect, but who is not saved, will know both the perfect justice of God and the depth of His infinite mercy.

Let us bear in mind the fact that each of the various phases of the judgment is for the information, not of the Infinite One, but of finite beings—men and angels; and that at the conclusion of that grand but awful assize that declares but does not arbitrarily appoint the destiny of every soul, the whole redeemed host will unite in a psalm of praise summed up in those words of Revelation 15:3: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

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Divorce and Remarriage

How are we to understand Matthew 19:9?

E. C.

Matthew 19:9 should be understood just as it reads. There is but one Biblical ground for divorce, namely, violation of the seventh commandment by one of the parties to the marriage. Whoever obtains divorce on any other grounds, and remarries, is guilty of adultery, according to the text in question.

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The Open and Shut Door Again

IN our issue of Aug. 27, 1931, it was stated that the phrase, "open and shut door," "does not refer, as some have thought, to the close of human probation, but to the change of administration, or ministry, from the holy to the most holy place." One correspondent suggests that this was simply an evasion of the real question. Not at all; in our answer we indicated by the words, "as some have thought," that Revelation 3:7 had been so understood, and it is true that from the late autumn of 1844 to 1850 this text was by many Adventists understood to have reference to the close of probation; but the words themselves never meant that, and so far as we have any understanding of the matter, since 1851 no Adventist has so understood them.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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"Christ Is Very God"

SEVERAL weeks ago we published an editorial entitled, "Modern Liberalism." In the article we used two expressions referring to Christ which have been called in question, namely, "He is very God as well as Son of man," and "the one and only true God." One brother writes: "Christ is spoken of as the Son of God, but never as God—very God."

In reply to this we wish to say that Christ is indeed very God, or He is not the Saviour of man. The Modernists impute only divinity to Christ, but not Deity. They say that He was a good man, a supergood man, but He had goodness in the same sense that good men today possess it. On the contrary, the Bible represents Christ as very God, as Deity itself; He partook of the very nature and essence of the Eternal Father. The Father is represented as addressing the Son as God: "Unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. 1:8.

The One here speaking and addressing the Son as God is clearly indicated in the preceding verses. It is the same One who declares in verse 5, "Thou art My Son, this day have I begotten Thee." And again, "I will be to Him a Father, and He shall be to Me a Son." If the Father Himself called Christ God, surely this designation belongs to Him by right.

We are justified in applying to the Son the titles possessed by the Father. This is done in various references. A notable example is found in Isaiah:

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it." Chap. 9:6, 7.

Surely all must agree that this scripture has application to the Son rather than to the Father.

When we referred to Christ as the "one and only true God," the thought in mind was to contrast Him with the gods of the heathen world. The expression was not properly elucidated, and so was unfortunate.

The Trinity Explained

We recognize the divine Trinity,—the Father, the Son, and the Holy Spirit,—each possessing a distinct and separate personality, but one in nature and in purpose, so welded together in this infinite union that the apostle James speaks of them as "one God." James 2:19. This divine unity is similar to the unity existing between Christ and the believer, and between the different believers in their fellowship in Christ Jesus. This is well expressed in the prayer of Christ to His Father just before the eventful night of His betrayal in Gethsemane:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:20, 21.

We may read with profit in this connection the following statement from the servant of the Lord:

"God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

"The Son is all the fullness of the Godhead manifested. The word of God declares Him to be 'the express image of His person.' 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here is shown the personality of the Father.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers,—the Father, the Son, and the

Holy Spirit,—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—Mrs. E. G. White, in "Special Testimonies," Series B, No. 7, pp. 62, 63.

Denominational View

A clear, concise expression of the faith of Seventh-day Adventists regarding the Trinity is found in the following paragraphs, which we quote from the denominational Year Book of 1931:

"That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

"That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25."

There has been through the centuries some very unfortunate and speculative teaching regarding the divine Trinity, and these philosophies have created great divisions in the Christian church. Early in the third century Sabellius taught that "the Father, the Son, and the Holy Ghost were identical, but with three names." A little later in the same century, Arius "denied that the Son was of the same substance with the Father, and reduced him to the rank of a creature, though pre-existent before the world."

Speculation Profitless

As may be expected when one seeks to penetrate the mystery of divinity, it only entails much idle speculation regarding the incarnation of Christ and the precise relationship of the

three persons of the Godhead, which the Bible has not clearly revealed, and which makes all theorizing and speculation profitless.

We cannot understand just the process by which Christ left the courts of glory, laid aside His divinity, and was born into the world as a man. We cannot understand in just what way He "was in all points tempted like as we are, yet without sin." We cannot understand the personality of the Holy Spirit, although this is clearly predicated of Him in the Scriptures. There are some truths

revealed in the word of God which we must accept by faith; we cannot reason them out or explain them; they are infinite mysteries. However, there is enough plainly and clearly revealed in detail upon which we may rest our hope with full assurance, and which, if reduced to practice in our lives, will give us an eternal inheritance with Christ the Lord.

While we may not understand some of these things, we may devoutly thank God for His unspeakable Gift—Christ the Lord, the Saviour of mankind.

F. M. W.

"We went down to Tanna," writes W. G. Turner, president of the Australasian Division, speaking of a recent visit to the New Hebrides group. "We found that the Lord has gone before us in the securing of land, which is in a most desirable location. We hope, at our coming council, to appoint workers to this interesting island."

Read again those stories of Paton's deliverances, and watch for the news that teachers have actually landed in famed Tanna with the advent message.

W. A. S.

How Savage Islands Have Changed

THE other day a letter came from W. G. Turner, president of the Australasian Division, reporting a significant change in the New Hebrides outlook during recent years. He and the division vice-president, A. G. Stewart, have just returned from a visit to those islands.

"During the first twelve years of our work there," he says, "practically nothing seemed to be accomplished."

Those were trying years of sowing by faith and holding on.

"But during the last six years," Elder Turner says, "a remarkable change has been wrought."

In those trying years of waiting the Spirit of prophecy was crying out: "The day of deliverance is at hand." "No longer are the heathen to be wrapped in midnight darkness."—*Prophets and Kings*, pp. 376, 719. And like a shower from heaven came a power that changed things.

"A remarkable change has been wrought," writes Elder Turner, "and today we have hundreds of natives at our stations throughout the group, demonstrating by transformed lives that the gospel is still the power of God unto salvation."

Many will recall that in 1919

Brother and Sister Norman Wiles went among the Big Nambus people—cannibals—of the large island of Malekula. Next year Brother Wiles died of fever. The mission had to be abandoned. All these years only the solitary grave has borne its witness. But now the change has come.

"We are glad to report," says this letter, "that the savages of Malekula, who have for years been more or less hostile to all missions, have positively changed their attitude. The chief of the Big Nambus savages asked if he might attend a general meeting of our workers and island teachers at Aore. He came with some of his leading men. He was impressed with what he saw and heard; and he told Brother Nicholson, who has charge of the Aore school, that he was returning to send some of his brightest boys to attend. We were able also to locate native teachers in his territory. He was very happy."

"The day of deliverance is at hand!" we were told; and in these recent years we have been seeing whole areas of darkness letting in the light.

"No longer are the heathen to be wrapped in midnight darkness."

Our eyes see it.

W. A. S.

To Enter Tanna

"If you enter Tanna," I said to our brethren in Australia, "it would surely be a signal that would cheer the hearts of our people everywhere."

The island of Tanna, in the New Hebrides, is the island where John G. Paton first labored. Many have read that most stirring of all missionary volumes, the story of Paton's life and struggles on savage Tanna, and of his flight at last. No one could read of those days when divine power restrained savage hearts and held back fingers from triggers of pointed muskets, and warded off blows from killing club and battle-ax, without realizing that the living God still sends

His angels as in the apostolic days.

And it looks now as if our brethren are actually to enter Tanna. I heard in Australia that the Tanna people were calling, and the government officials also. "We want to see you take that work," the officials said, "and will help you in any way we can."

The call comes from one side of the island, where a tribe has been without missionary teaching these many years. They fell out with the mission that was operating in Tanna generally, and have refused to receive teachers from that society. They have heard of our work, however, and for some time have been calling.

A Dying Testimony

It was a remarkable testimony that was borne by a Christian man, Dr. Samuel Palmer Brooks, of the Baylor University, a few days before he passed away. He had been president of that university for twenty-nine years. Recently, at the commencement, degrees were conferred upon 279 students. They then listened to the dying message of the one who had stood as the president of their Alma Mater for many years. We quote the following sentences:

"I stand on the border of mortal life, but I face eternal life. I look backward to the years of the past to see all pettiness, all triviality, shrink into nothing and disappear. Adverse criticism has no meaning now. Only the worth-while things, the constructive things, the things that have been built for the good of mankind and the glory of God, count now. There is beauty, there is joy, and there is laughter in life—as there ought to be. But remember, my students, not to regard lightly nor to ridicule the sacred things, those worth-while things. Hold them dear, cherish them, for they alone will sustain you in the end. And remember, too, that only through work, and oftentimes through hardship, may they be obtained. But the compensations of blessedness and sweetness at the last hour glorify every hour of work and every heartache from hardship.

"Do not face the future with timidity nor with fear. Face it solidly, courageously, joyously. Have faith in what it holds. Take as the abiding companion of life's roadway the One who can unlock for you the doors and unbar the gates of all of life's kingdoms of heaven.

"My own faith as I approach eternity grows stronger day by day. The faith I have had in life is projected into this vast future toward which I travel now. I know I go to an all-powerful and an all-loving God, wherever He may be. I know He is a personality who created man in His image, and His glory shines in the face of Jesus. I stand at the gate."

REGARD not much who is for thee or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt.—*Thomas à Kempis*.



MAC INTOSH CASE AGAIN. Recently we published in the REVIEW three articles discussing the Supreme Court decision in the case of Dr. Douglas Clyde MacIntosh, who was denied citizenship because he gave what was considered an unsatisfactory answer to the court's inquiries concerning his views on allegiance to the state. We mentioned in these articles that an appeal had been made by his attorneys for a rehearing of the case by the Supreme Court. Since then a further suggestive comment is found in a memorial address "to the President and Congress of the United States." The memorial is as follows:

"The recent decision of the Supreme Court, which denies the right of citizenship to persons who refuse to abdicate their conscience on the question of participation in armed conflict, forces us, the undersigned citizens, to notify the constituted authorities of our nation that we share the convictions of those who have been denied citizenship.

"Some of the undersigned find it impossible, because of religious and moral scruples, to render any kind of combatant service in time of war. Others share the conviction of one of the persons denied citizenship in the recent Supreme Court decision; and cannot promise support to the Government until we have had the opportunity of weighing the moral issues involved in an international struggle.

"We concur in the minority opinion of the Supreme Court that 'in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would undoubtedly be made by many of our conscientious citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation.'"

The importance of this memorial is found in the names of those who signed it. There are forty-eight signatures. Bishops of various denominations, editors of leading religious journals, pastors of notable churches, rabbis of outstanding prominence in Jewry, and others are found in the list.

This is really quite without a parallel. What will come of it we, of course, do not know, nor do we venture a speculation. Evidently the group who signed the memorial intend that their signatures shall be but the first of a long list, for the memorial, as printed in one of the

leading journals (*The Churchman*, Sept. 26, 1931), is followed with a blank for additional signatures.

Certainly the sentiment for peace is crystallizing itself in a most definite form today, and yet at the same time the ominous plans for war go on apace.

The Washington papers stated on October 13 that the petition for a rehearing has been denied.

ARMAMENTS. A few days ago we attended a demonstration of ordnance. The latest guns of every description, from repeating rifles on up to 16-inch cannon, were on exhibition. Airplanes and antiaircraft guns, armored tanks and trench mortars, displayed their skill. The army was demonstrating its equipment and its efficiency.

The person who could watch such an event, unmoved, either possesses control of his nerves to a degree we know nothing of, or else lacks largely any power of imagination. There were huge bombing planes that dropped 2,000-pound bombs which literally shook the earth under us, though the explosion was miles away. There were fast pursuit planes that swooped down out of the blue at a terrifying pace to spray the field in front of us with a hail of machine gun fire. Each plane was equipped with three such guns, all operated in unison by the pilot. Armored cars, "tanks," tore across the uneven country at 50 miles an hour, with a battery of machine guns sending death ahead

of them. Heavy 8-inch guns that formerly were pulled into position by the slow motive power of animals, were hurried down the field at 30 miles an hour. Antiaircraft guns riddled a thirty-foot target towed rapidly past them by an airplane at 10,000 feet elevation.

It is foolish for the layman to dismiss the matter with a general remark about cold-blooded army men who perfect instruments of destruction. These men are but carrying out their sworn duty, as best they can, to defend the country. They have been given that duty by the collective citizenry of the country. We doubt not that most of these men have no more desire than any other citizen to see such weapons in real action.

The remedy for war preparations is not to be found in denouncing the army, but in changing the attitude of the citizenry who, up to this time in the history of the world, have revealed in virtually every country that they are quite easily provoked to physical action when the people of some other land do not treat them as they believe they should be treated. If the citizenry really got the fight out of their own hearts, they would withdraw appropriations for war, and the armament problem would automatically be solved. Which is probably just another way of explaining why the armament problem will never be really solved in this present evil world.

F. D. N.

Crowds in Hyde Park, London, listening to disarmament speeches relayed from Albert Hall. The National Demonstration on World Disarmament, held in London, was supported by over sixty organizations—churches, religious bodies, political, educational, and other movements—and took place at Albert Hall. It was preceded by an impressive procession. This is but one of many demonstrations that have been taking place over the world in recent years in behalf of peace.



Contributed Articles

Calendar Campaign Victories

By ARTHUR S. MAXWELL

FOR some weeks past it has seemed as if the calendar reformers were marching rapidly on to success. They have succeeded in establishing a Parliamentary committee to foster their plans in the House of Commons, and have also persuaded several men, such as Sir Josiah Stamp and Mr. Gordon Selfridge, to lend their names to the movement.

Their propaganda has also been intensified and their letters to the press have taken on a tone of triumph, as if there were no arguments left to those who oppose them.

But the tide is turning, and they have recently suffered more discomfiture than they had bargained for.

False Propaganda

First of all, we have uncovered a misrepresentation in their propaganda. They had published a statement to the effect that the Universal Christian Council for Life and Work had passed a resolution in favor of the new calendar.

As this concerned the meeting at Cambridge which I attended recently, I wrote to the secretary and asked whether it could be true that any such action had been taken.

Dr. Kirk, vicar of Christ Church, Westminster, replied as follows:

"Mr. Cotsworth had no authority from Dr. Atkinson, and certainly not from me, to issue such a letter, embodying a resolution which suggests that it was passed by our committee at Cambridge. I know of no such resolution, and as far as I remember, the committee decided that, while they were interested and desired to be kept informed about calendar reform, they were not, at this stage, prepared to make any pronouncement."

I have since obtained a copy of the actual resolutions passed at the Cambridge meeting. They read as follows:

"1. That the executive committee of the Universal Christian Council for Life and Work appreciates the work being done by the International Fixed Calendar League, and will follow with interest the proceedings of the International Conference when it meets in Geneva at the call of the League of Nations.

"2. That the council heartily approves of the proposal to fix by international agreement the date of Easter.

"3. That the general administrative secretary be authorized to keep in close and sympathetic touch with the work of

the League of Nations in relation to this question, and keep the council and its members informed of developments."

How any one could construe these statements into a "resolution favoring the thirteen-month calendar" it is difficult to understand.

Suspecting that some of the other "facts" quoted by the calendar reformers might be equally unreliable, we wrote to the secretary of the Trades Union Congress concerning the vote taken at Swansea in 1928 favoring the thirteen-month calendar. We asked him whether both sides of the question were presented at that time, and whether, before the vote was taken, members had an opportunity to consider the effect of the new calendar upon religion.

Mr. Citrine replied as follows:

"In the discussion which took place on this matter at Swansea in 1928, the question was regarded from the point of view of general and business conveniences, and no reference was made to the serious religious difficulties which your letter suggests."

Free Church Attitude

Several weeks ago we approached some of the leading men in the Free Churches on this question, giving them our literature, and pleading that they take action against the new calendar at their next meeting.

The National Free Church Council met last week, and voted as follows:

"The Federal Council of the Evangelical Free Churches desire to urge His Majesty's Government that no alteration should be made in the calendar without the consent of all the religious communities that would be affected by the change."

Lord's Day Observance Society

But yet another blow was to descend upon Mr. Cotsworth.

Some time ago we approached Mr. H. H. Martin, secretary of the Lord's Day Observance Society, giving him copies of our literature on calendar reform for his committee, and pointing out the urgent necessity of their taking a definite stand in the matter.

Last week the committee of the Lord's Day Observance Society voted to throw the whole weight of their organization against the new calendar proposals. Mr. Martin wrote us as follows:

"In the view of the Lord's Day Observance Society, the suggested calendar revision proposals, involving an occasional blank day, are a challenge to Christian belief, and call for the most strenuous opposition of all denominations. They are an indefensible tampering with God's Sabbath law, and if carried into effect, would in certain periods override the divinely taught principle that the week shall consist of six days' labor and one day's rest. The flouting of Jehovah's laws, we believe, is a sign of the present-day apostasy,—man in his finite mind vainly endeavoring to improve on the commandments of Him who is Infinite Wisdom.

"The Lord's Day Observance Society, as you are aware, is a national association with an immense following among Christian people in this country, and I would like to assure you that we shall fight with determination any attempt to secure the adoption of the new calendar in Great Britain."

The Press Campaign

The press of the country has recently published quite a quantity of matter favoring calendar reform. This has called for considerable correspondence with newspaper editors, which I trust will have good results later. Even the *Times* gave us a few inches of its space. I sent out over 350 letters to newspapers all over the British Isles, calling upon all who value a weekly rest day to rise in opposition to the new calendar scheme. I have been glad also to see that some of our brethren in the field have been writing to the papers in the same way.

So the good work goes on. Evidences abound that the Lord is working for us, and whatever the result at Geneva, we may be sure He will use this important issue to advance His cause and enable us "to go forth and proclaim the Sabbath more fully."

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

"I'm Not a Thief"

By J. BERGER JOHNSON

A YOUNG man from the world came to one of our colleges and applied for admission. This was granted, and he started in with his school work. In common with the other students, most of whom were Adventist young people, he attended the various meetings in the chapel. He heard many things new to him. But the instruction he thus received made no visible change in his life as far as accepting Christ and joining the church was concerned. On different occasions he was approached by other students, themselves Christians, who invited him to take Jesus as his pattern. He was always affable, but noncommittal. He revealed very little with regard to his purposes in this matter.

After being in the school for some time, and having received his pay for some work he had done, he went to the treasurer to pay his tithe. The treasurer was surprised, and questioned him: "But you are not a Christian; you do not even make a profession of any kind of religion; how is it that you desire to pay tithe?"

To this the youth replied with some warmth: "If I'm not a Christian, I hope I'm not a *thief*."

This way of putting the matter of withholding what rightfully belongs to God, may be thought by some to be

too strong language, but the Lord Himself uses the same wording: "Ye have *robbed* Me . . . in tithes and offerings." Mal. 3:8.

The young man mentioned in this article, although not recognizing God's claim on himself,—on his life,—nevertheless recognized that one tenth of what material blessings he had belonged to God. Have we as Christians always felt as concerned about our financial standing before God? I fear we have not. Our consciences have branded us as thieves, but we have not always been ready to follow the promptings of the still small voice, and the result has been that much of that which belongs to God has been diverted to personal enterprises and expenses. My brethren, these things ought not so to be.

The Lord calls for a change in our experience if we have withheld that which is sacred to the Lord. He says: "Return unto Me, and I will return unto you. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:7, 10.

Have you proved Him?

Maintain a Proper Preaching Balance

By J. E. FULTON

THE message we proclaim is practical as well as spiritual. It proclaims and exalts the cross, and asks for full reliance on the life of Christ. Jesus, who came to earth and took upon Him human nature, lived and proclaimed this holy life, and made religion a very real everyday affair. He called men to believe unto righteousness, and in this He included doing as well as believing. True faith works by love.

The third angel's message, as outlined in the Bible and the Testimonies, while stressing the weightier matters, does, nevertheless, call for the doing of even the smallest duties. For what men might think of minor importance, may be very vital. To the advent believer the payment of tithes and the strict observance of the Sabbath are acts of faith. And as the body is the temple of the Holy Spirit, God's saints are directed to abstain from certain beverages and foods, and narcotics. There is therefore a spiritual phase to such requirements.

Health reform, in its practice and dissemination, as outlined in the Tes-

timonies, is certainly a reason for the establishment and maintenance of our sanitariums and medical school, and certainly those who have the responsible leadership in them should love and practice health principles; and so should every believer. But as appetite is the point on which man slipped in Eden, and has been the cause of untold miseries in our world, we find that the enemy has strongly entrenched himself at this point, and men and women find it difficult to conform to the laws of health reform.

We must guard ourselves lest we "preach any other gospel." Christianity with many is only a spiritual essence, not applicable to the practical side of life. Hearing and not doing rears a character house sure to fall when the storms beat upon it; while those who hear and do, rear an enduring house that stands every gale, for it is built upon the rock.

A Well-Balanced Message

Some preaching has a strong spiritual appeal, but lacks the proper balance that the message of the third

angel demands. "I know thy works," says the True Witness, and He calls for the maintenance of the same as an evidence of saving faith. Any lofty preaching that leaves out practical godliness, and fails to stress the standards of the Bible and the Testimonies on Sabbath reform, health reform, dress reform, is lame preaching, no matter how lofty it sounds. Any preaching that apparently exalts Jesus, and yet leaves out the doing of the law, is not a full gospel or a well-balanced message. To make it more specific, any preacher who grows eloquent or forceful on preaching the gospel, and then loses all his eloquence and force when called upon to maintain good works,—to preach tithing and other points that pertain to the practical side of the ministry, —is missing the mark.

When a preacher confines his preaching to the supposed highly spiritual, and leaves his brother preacher to instruct the church in its duty to maintain offerings, prosecute the Harvest Ingathering, and other like duties, he is condemned by the standards of the message, and is failing to carry forward the proper balance that a minister should.

Our times and the work demand a practical, workday religion. To preach true faith and righteousness, and yet expect the missionary in foreign lands to be "warmed and filled" without such preaching and exhorting as will help fill the treasury, is a preaching that has a manifest weakness. Preaching, to be well rounded and sane, must be like true education,—it must maintain the spiritual, mental, and physical balance. Long prayers and short works do not characterize true religion. Some men can preach eloquently, but are lacking in the muscles that "do good." The Master Preacher not only exalted the highest of spiritual principles, but His life exemplified the seeking and saving of the lost in a very practical and physical way. Jesus Christ of Nazareth went about "doing good" in His wonderful ministry. "I must be about My Father's business," speaks strongly of a practical religion, and not only of what is supposed to be a spiritual life that is more or less ethereal. Some shepherds place the feed so high that the sheep cannot reach it. True religion is not ethereal; it is practical and must maintain "good works," or it is dead and needs burial.

"To become a toiler, to continue patiently in well doing, which calls for self-denying labor, is a glorious work which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is working together with Christ that is

true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree."—*Testimonies*, Vol. II, page 24.

Preaching Hopelessness

Another type of unbalanced labor is that which preaches strongly of sin, and fails to present the gospel of hope. Some make the case of the sinner well-nigh hopeless. It seems to be forgotten that a true preacher is the bearer of "good tidings," not of vengeance. When men gather the strong words of the Bible and the Testimonies, as many have done and some still do, telling how bad God's people are, they will find that their message is condemned by God. Well does the writer remember the so-called "loud cry" movement of 1893-94, when certain men preached that the Seventh-day Adventist Church was Babylon. Many texts from the Bible and copious excerpts from the Testimonies were used to prove it. God sent His message at that time to tell how much God loved the church, and how certain the Seventh-day Adventist movement was of success. (See the opening chapters in "Testimonies to Ministers.")

After Jeremiah had written of the sins of Israel that might seem to make their case hopeless, he finally wrote in their favor this wonderful promise:

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant." Jer. 50:20.

Instead of preaching a gospel of hope, some preach a gospel of despair. Perhaps no word of condemnation is stronger than the message to the Laodiceans (Revelation 3), but after the severe warning follows the word of love and the wonderful promise. What a happy mingling of rebuke and encouragement! When Joshua, clothed with filthy garments,—representing God's people,—was condemned by Satan, God was there to defend. When Satan tells how bad the church is, God tells how good it is. I am always greatly afraid of any presentation of the word that leaves the case of the church so very hopeless.

Not long ago the president of a local conference and the writer had to deal with a man who had gathered the words of condemnation from the Testimonies and Bible into a book, wresting the quotations from their proper setting, as was the case in the so-called "loud cry" movement. Such messages are wicked, and tend to plunge God's people into despair. Let us be afraid of any message which

does not strongly emphasize courage in God, and point out constantly the way of escape from sin, and the willingness of God to forgive. I am afraid of any preaching that keeps God's children looking long at the terrors of Sinai, without pointing to the deliverance at Calvary. Sin must be pointed out and rebuked, but let it be done in God's way. Remember, we are not ministers of wrath, but bearers of good tidings.

The Lesson of the Lighthouse

On a certain rock-bound coast there is a great lighthouse with two lights. It has a great white light shining out far across the sea, a joy to mariners as they see the light and are assured they are sailing far out from the dangerous rocks. But this same light is deflected through red glass down upon the rocks and shoals near shore, a warning of the near-by dangers. This red light is not needed far out at sea, but sheds its warning signal where the vessels pass close to the shore.

So the Bible shines with its great white light, giving its wonderful, far-reaching illumination to comfort and to guide in a general way. But the red, inshore signals of advent warning must shine, else souls will be in danger of shipwreck. Should only the gleams of that white light be shed, and the advent warnings and admonitions be forgotten, great would be the loss.

The lesson teaches the proper balance in ministerial preaching. Some

men are eloquent in shedding forth the great general Bible truths, but they neglect to flash forth the warning signals on the rocks of last-day perils. Their preaching lacks definiteness and practical application. On the other hand, some spend all their preaching on the dangers, the hardness, and the awfulness of the situation, as if all of us were on the rocks, while they fail to recognize that many have escaped the dangers, and are sailing away out under the light of acceptance and peace and assurance.

How essential to maintain a proper balance in our preaching! If this is not done, souls are likely to be misguided by our teaching and discouraged by our condemnation of all under sin, when it is our blessed privilege to claim assurance in Christ.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Let men and women who have confessed and put away their sins, claim by faith the sweetness of abiding trust in Christ, and not be harassed by doubts and fears due to a wrong presentation of the word. Let us maintain an even and sane ministerial balance, "rightly dividing the word of truth."

Courage in the Lord!

By L. F. PASSEBOIS

On every side we meet people who have lost faith and are under discouragement. This world is full of sorrow and ruin. To those who have had their hopes shattered and do not know the blessed truth, the future looks dark.

To the people of God these days of perplexity and trial, while they bring problems, hardships, and financial embarrassment to many, should be a great encouragement as we see coming to pass that which we have looked for and preached about for so many years.

It is over forty-two years since I, who had been an infidel, was converted in Nîmes, France. I well remember the time when Daniel T. Bourdeau pitched a tent in Nîmes. About fifty of us boys tore the tent with stones and other missiles.

My two sisters were among the first converts, and troubles did certainly begin for them. They were beaten and abused every time they attended

the services, but they searched God's word, and were strengthened by it to endure and suffer for His name.

I resented the boys' insinuations, and the epithet of "Jew" that was hurled at me. At one time, in complaining to father about it, I called his attention to the fact that my sisters had washed their clothes on Sunday, that they were drying on the line, and that the boys were calling me an "old Jew." I was told to take some kerosene and burn the clothes, which I did. Many such things were a constant trial to my sisters, but their faith never wavered.

Later, I was struck with lightning, and after four months and a half of illness, hovering between life and death, I was in such a condition that three doctors said, "He is dead." My father and other loved ones had kissed me good-by. I had been unconscious for forty-nine hours. My sisters were kneeling by my bedside, praying in my behalf. When I be-

came conscious and realized my condition, I could not move, could not even open my eyes or my mouth, but I knew I was not ready to die. I thought, "If there is a God, and He gives me a chance by taking me out of this, I will forever serve Him." Immediately the Lord answered that prayer. I took a deep breath, opened my eyes, and was able to speak to my loved ones. Two days later I was up and about.

Decides to Keep the Sabbath

As the Sabbath came, I decided I would have to keep it. I mentioned to father my plan to keep the Sabbath, and when he found that I was determined to obey God's word, he said that he would rather a thousand times see me dead than to have me become a Seventh-day Adventist. I was told to leave home, that he did not want to see my face any more. Previous to this my father had paid all my expenses. I was desirous of being a lawyer, and father would have continued to pay all my expenses, but now all was changed. I left home with the parting words from my sisters, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, . . . for My name's sake, shall receive a hundredfold, and shall inherit everlasting life." I slept in haystacks, and wherever I could.

Six months later I was called by wire to the bedside of my father who was on his deathbed. I could have but a few words with him. He said, "Louis, forgive me. Be faithful, and we shall meet—" He passed away forty-one years ago, having made his peace with God, and having kept the Sabbath for the last three weeks of his life. I had been obedient to God, and He had answered my prayers.

For nearly forty-two years I have been looking for Jesus to return, and for the glad reunion when my loved ones who have gone to rest will come forth from their dusty beds clothed with immortality.

After father's death I accepted the invitation of H. P. Holser to go to Battle Creek and prepare to work in God's cause, and thirty-nine years ago I began selling books.

I with my two sisters arrived in the United States without any knowledge of the language and the many strange customs, and with only 50 cents left in my pocket. We worked and prayed, and though many obstacles had to be surmounted, the Lord never failed us nor let us become discouraged.

Hardships in Colporteur Work

When I began selling books, I went four weeks without an order. I picked berries in the field to satisfy

my hunger; and three nights I had to sleep in the woods. Then the companion who was with me said, "I am going home," to which I replied, "If I perish, I perish; but I know the Lord has called me to this work, and I will keep at it." After prayer I called at the next house, and took several orders. This family, where I asked for something to eat, later accepted the truth, and in two years the father, mother, son, and two daughters were baptized as a result of reading the books.

I began my work in the ministry as many others of our workers did years ago, without salary or remuneration of any kind. For many months I worked without any money from the conference, and brought souls into the truth.

In 1898 I received a call from the General Conference to work in Europe. H. P. Holser felt sure that there would be no trouble about my French citizenship papers, but, lo and behold, I was allowed to stay in one place only two weeks at a time. We could stay in Basel during the daytime, and at night had to walk to some village to sleep. We did this for three months. Then we were called to Egypt. While there I was taken captive by the Mohammedans to be beheaded, but I escaped. Since

then I have been imprisoned, beaten by the mob, fired at, had my home burned down, and have been called to pass through trials too numerous to mention. But like Joshua of old, I can say today, "Not one thing hath failed." Joshua 23:14.

The promises of God are sure, and the word of our Lord stands fast. In our perplexities and embarrassment, let us turn to our God. He who opened the Red Sea for the children of Israel, who led them through the Jordan, who caused the walls of Jericho to fall, who was with the three Hebrew children in the furnace and with Daniel in the lions' den, He who fed the multitude with the three fishes and a few loaves of bread, is leading His people today.

Lo! behold what God has wrought for this people. As I look back all those years, and see what has been accomplished, my heart says, "Praise the Lord." Truly no other people since apostolic days has seen such a mighty work developed in so short a space of time. The message has reached the ends of the earth, and from the dark places of the earth precious jewels are being gathered to meet the Saviour when He comes in glory. To you, my brother and sister pilgrim to the Promised Land, I say, "Courage in the Lord."

A Warning Dream

* * *

THERE are various causes for dreams, such as overwork, exciting scenes passed through during the day, partaking heartily of a late evening meal. Such dreams are not of much account or spiritual benefit, but rather physical robbers of sound, refreshing sleep.

There were many, however, in ancient times, who had warnings from the Lord through dreams or night visions. Joseph had dreams that proved a great spiritual and physical blessing to the patriarch Jacob and his family. The husband of Mary was warned in a dream to take the young child and His mother and flee into Egypt. Others, in modern times, have had dreams that have been a lifetime warning to them individually. I will relate one that has been a warning to the writer for a number of years, hoping that it may be of benefit to others.

A few years ago my wife and I were stationed in the city of Duluth, Minn., where we were doing Bible work under the supervision of the Minnesota Conference. One day, after we had finished our round of service, we were comfortably seated

in our living room when we heard a knock at the door. In answer to the summons we met a young married couple who had called to spend the evening. We were soon seated, and entered into conversation, but not such as we would be anxious to see on the record books above. It savored too much of a jesting character, for we related anecdotes of a laughable nature and told jokes. In a word, we passed a merry evening together.

Our visitors departed, and as we prepared to retire for the night, my wife said, "Don't you think you were too light and trifling this evening?" I replied, "No, I have had a strenuous day's labor, and a little relaxation by way of merriment is beneficial." This was said with a more than half condemning conscience. We retired, and soon I was fast asleep.

I dreamed that we and our visitors were sitting just as we had been during the evening. Our front window consisted of one large pane of glass, and overlooked Lake Superior. All at once a brilliant light flashed in the window and shone upon the wall. I remarked, as I arose and went to the window, that there must be a fire

in the city. But as I raised the curtain and looked out, I saw no burning building; but as I looked upward, I exclaimed in anguish of spirit, "Oh, Christ is coming! He has come, and I am lost, lost forever!"

The terror of mind awakened me, and I felt very, very thankful that the door of mercy was still open. I then determined that by the grace of

Christ this dream should be a lifelong warning against idle words. How carefully we should heed the Saviour's words, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

The Unentered Fields

By R. L. JONES

FIVE years ago two of our missionary leaders, W. H. Anderson and T. M. French, made a trip of exploration up through the unentered fields of Central Africa, and in several issues of the REVIEW they gave our readers glimpses of the heart of that country. The millions of people who had never yet heard the name of Christ, and the invitation of government officials and commercial firms to open up mission work in these untouched fields, made a powerful appeal to the hearts of Adventists. Since then two missions have sprung up on the borders of this region, on sites chosen at that time. But as I write here at our mission, the farthest north in the African Division, and see the enormous amount of territory stretching on beyond us,—territory that abounds in unwarned millions and whose lands extend into three of our world divisions,—I am impressed with the great work yet to be accomplished.

It is sometimes a source of perplexity to see the enormity of the unfinished task, and to note the fast-multiplying signs of Christ's imminent appearing. We wonder how this work can be finished before Jesus' return, and we are reminded of the statement in the "Testimonies," Volume VI, page 446:

"Unless your hearts are touched in view of the situation in foreign fields, the last message of mercy to the world will be restricted, and the work which God desires to have done will be left unaccomplished."

It is a solemn thought that we may be thwarting the purpose of an all-wise God.

A Thousand Ways

To question just how the accomplishment of God's work can be brought about, is to run the risk of making serious error. "Our heavenly Father has a thousand ways to provide for us of which we know nothing."—*Ministry of Healing*, p. 481. Yet God is also dependent on us, and He says, "There are new fields to be entered, and we must have your help."—*Testimonies*, Vol. IX, p. 56. It is not at all out of place, then; that

we give prayerful thought to this perplexity, and see if we are failing in this crisis hour.

It is an oft-repeated statement that "the final movements will be rapid ones." We take comfort sometimes in the idea that our toilsome efforts will some day be speeded up when the time of the latter rain arrives. It is a precious hope, and yet there would not be much object in the great sacrifice we are making to push on into the hard and difficult places, if soon the Spirit should transcend time and space, and do in an instant what it is now through us taking years to accomplish.

In view of the statement, "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth" (*Id.*, Vol. VI, p. 450), it is evident that the time of the latter refreshing has long been overdue. Behind the scenes God is waiting for something. *What* He is waiting for, is our greatest concern at this time.

Puny Successors of Giants

We often feel that because of our imperfections, power is being withheld. One reason why men doubt Jesus as the Messiah is because His followers are such puny descendants of the spiritual giants of old. Mark records Jesus as very definitely saying: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

There is not much doubt that were this power in our midst in Pentecostal fullness, the work would take on a new impetus. Is it because men are not ready for this hour that it has not come? Doubtless, and yet there is another consideration that we sometimes overlook. We read in "Testimonies," Volume VI, page 24: "It is the very essence of all right faith to do the right thing at the right time. . . . If His people are watching the indi-

cations of His providence, and stand ready to co-operate with Him, they will see a great work accomplished."

A Spirit-filled, Spirit-led people will do their work at God's appointed time, in God's ordered sequence. If the hour for the latter rain has not arrived in its fullness, is it not possible that God is waiting for us to finish a preparatory work?

The Spirit of prophecy has told us very definitely the work for this hour:

"Never was there a more important time in the history of our work than the present. . . . The means intrusted to you for the advancement of the Lord's work should be used in sending the gospel to all parts of the world."—*Id.*, Vol. IX, p. 53.

Again we are told: "As representatives for Christ, we have no time to lose. Our efforts are not to be confined to a few places."—*Id.*, Vol. VIII, p. 40. And finally:

"If ever there was a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work is already established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields."—*Id.*, Vol. VI, p. 450.

There is no mistaking the message. God has said, "Establish centers in new fields" and "now is the time." If, then, the Spirit is waiting, is it not because we have so many unentered fields awaiting our advance?

It is very possible that if the final rapid movements were to come before we have established our centers in the remaining fields, the carrying of the message to earth's farthest corners would be hindered.

An Experience in Mission Lands

Recently I was itinerating among our outschools, and in a village where we have a strong work there appeared a messenger from the government post, demanding that the villagers all go out into the forest and bring back leaves and other building materials for the government dispensary. It was Sabbath, and since I happened to be there at that time, the members of the baptismal class came to me for advice. There was only one course to follow, and they refused to go out until after the Sabbath. The village chief was very much worried for fear a report would go back to the administrator of insubordination among the village people. Fortunately—providentially—nothing came of it, yet in many lands where governments of a paternal nature hold sway, a religious movement such as the third angel's message is bound to arouse opposi-

tion. It already has done so, and the opposition will increase as our work advances. In some places enemies of our cause have stirred up difficulty, and our entrance to new fields has been blocked. If persecution is fully aroused before these waiting fields have been entered, the work will be seriously hindered.

It comes to us, then, with great force that "now is the time." "Let us lift our voices in praise and thanksgiving for the results of the work abroad. And still our General, who never makes a mistake, says to us, 'Advance; enter new territory.'"—*"Gospel Workers,"* p. 470.

The Time of the End

By WESLEY AMUNDSEN

As we look out over the present world and see the "distress of nations" and the "perplexity" that increase at every turn, our own hearts are inclined to grow faint within us; but the Lord Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

From the writings of the Spirit of prophecy come these words so applicable to this time:

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end.

"The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are destroying thousands of lives, and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short His work, and put an end to sin. . . . Human agents are being trained, and are using their inventive power to put in operation the most powerful machinery to wound and to kill."—*"Testimonies,"* Vol. VIII, pp. 49, 50.

Picture Not Overdrawn

Truly the picture, written under inspiration thirty-seven years ago, is not overdrawn; and if at that time the "angel of mercy" was "folding her wings," what must be the situation today? How close are we to the end? When will Jesus come? In the minds of Seventh-day Adventists there should be no confusion, no doubts,

With this command ringing in our ears we look forward to the neighboring fields waiting for us. This year a new center would have been established here, but the funds for the work already opened have been shortened, and nothing new could be done. "For want of funds, workers are not able to enter new fields."—*"Testimonies,"* Vol. VI, p. 445.

Yet God still calls for advance, and until we have executed His order, the times of the latter refreshing must be held in abeyance. When we have done our part and established our centers all over the world, God will finish the work with power.

no delay in preparing. "When these things begin to come to pass, then . . . lift up your heads." "At an hour that ye think not, He's coming," so rings the old advent hymn.

Should not Adventists be the most optimistic of all people in this time of crisis? Should we not be singing songs of praise to our God? Should there not be a putting away of all sin,

and a greater effort on the part of all to warn others of the impending evil that will soon sweep the world and wipe out all those that fear not God? Again I quote words from the Spirit of prophecy:

"In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live. In view of the terrible crisis before us, what are those doing who profess to believe the truth?"—*Id.*, p. 50.

What Are We Doing?

Yes, what are we doing? This is no time to sit down and moan over the financial difficulties of the times, or over the unemployment situation. We know that such things must come before our beloved Jesus returns. Then when we see these signs, shall we not rejoice? Oh, lift up your heads, my people, rejoice! rejoice! sing praises unto God; for your redemption draweth nigh. Soon, soon the event for which we have looked, about which we have preached, for which we have sacrificed and toiled, —soon that event will be here, and the long dark night of sin will be ended.

Things of Vital Importance

By O. B. KUHN

IN Shanghai, recently, I met a Russian lady, who during the revolution several years ago, lost her estates and other riches, and together with members of her family, was forced to flee for her life. Eventually arriving in Shanghai, she found a position as assistant matron in the Missionary Home, which is an interdenominational and international hostelry for missionaries and other Christian people.

Learning of my connections, this lady said, "I was born and bred a Greek Catholic, but since coming to the Missionary Home, I have studied the religion of the Methodists, Baptists, and Presbyterians. I have heard of Seventh-day Adventists, and I am interested in that you keep the seventh-day Sabbath, and at the same time believe in Jesus Christ as the Messiah of God. Please tell me about your faith. I do not care about the theory of your religion, but I want to know the things of vital importance and practical application."

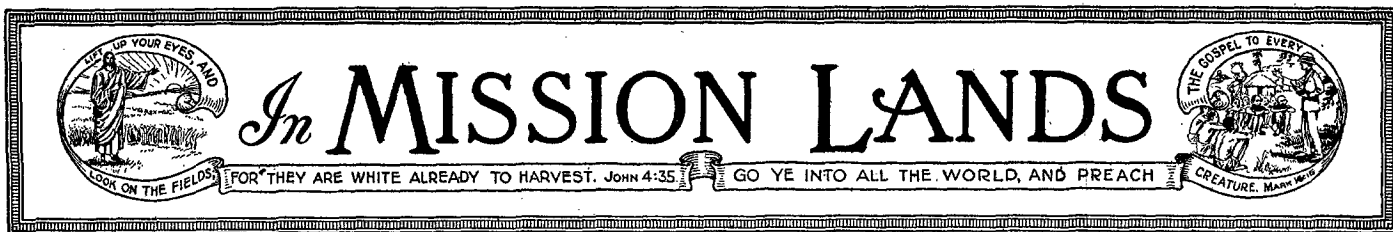
Thinking upon this cultured woman's words, "I do not care about the theory of your religion, but I want to know the things of vital importance and practical application," I felt that the very name of our denomination, Seventh-day Adventist, is a marvelous summary of those be-

liefs that are of vital importance and practical application, for it comprehends the requirements both of the law and of the gospel.

The seventh-day Sabbath is of vital importance and practical application because it occupies a central position in relation to the law of God; because it is the sign of man's redemption through the merits and power of Jesus Christ; and because it is an effectual safeguard against the false theories of evolution, Modernism, and idolatry.

The term "Adventist" not only indicates a belief in the soon coming of the Lord, but also presupposes a knowledge of the gospel and obedience thereto, manifested daily in righteous conduct and Christian living. It implies, further, a definite spiritual preparation on the part of the individual believer to fit himself to meet the Lord at His coming. 1 John 3:1-3; 2 Peter 3:10-14.

This earnest inquirer's words, "I do not care about the theory of your religion," reminded us again that the mere theory of our faith cannot help others very much, nor save ourselves. It is only as one's disposition and character are changed by the grace of Christ, and his life is sanctified by the truth as it is in Jesus, that he is enabled to save both himself and those who see and hear him.



From South Africa

By L. L. MOFFITT

Elder Abney's Arrival in Africa

ON the morning of August 10, N. C. Wilson, president of the South African Union Conference, A. E. Nelson, secretary-treasurer of the Southern African Division, L. S. Billes, leader of the Cape Conference colored department, and the writer, together with a number of our local church members, met the steamship "Kenilworth Castle" at the Cape Town docks to welcome to our beloved Africa Elder Abney and his family, from St. Louis, Mo., whom the General Conference has so kindly sent us to join our meager forces in preaching the threefold message to the 500,000 colored people in the Cape Conference.

Tuesday night, the 11th, a reception was held for Brother and Sister Abney and family, which was attended by about 300 of our colored people. Talent from our four colored churches in the Cape Peninsula rendered a pleasing program. Addresses of welcome were made by division, union, and local conference representatives, as well as by the four elders of the local colored churches.

Miss A. V. Sutherland, the principal of the Good Hope Training School, presented Sister Abney with a beautiful bouquet, following which Brother and Sister Abney responded with deep appreciation for the cordial welcome that had been accorded them.

Brother Abney stated that although it was with considerable difficulty that they had severed the ties that bound them to America, they were very happy to be with us in Africa, and already they felt very much at home.

The following night, at a union meeting of our colored churches in the same hall in which the reception had been held, Elder Abney preached his first sermon in Africa, on the text, "Watchman, what of the night?" It was a message that stirred our hearts.

The conference committee felt that before Elder Abney launches into a public evangelistic effort, he should have an opportunity to become somewhat acquainted with the customs of the country, and with the people for whom he is to labor. Therefore it has been arranged for him to be the pas-

tor for the remainder of the year of the Elsie's River church, where a church building has just been erected, the believers having met in it just two Sabbaths before Elder Abney's arrival.

The Elsie's River Church

The accompanying picture shows the church in a suburb of Cape Town. This beautiful little building, with a seating capacity of about 150, has been made possible through the Church Extension Fund of the General Conference, augmented by funds from the Cape Conference, by the earnest sacrifice of our Elsie's River church members, and by the careful oversight of Brother Billes.

Brother Billes secured over £100 (\$500) worth of material free from business firms in Cape Town. By careful planning we have an excellent brick building, which ordinarily

would cost us here at least £1,000 (\$5,000), for just about £600 (\$3,000). Although the church is not yet painted and color-washed, or wired for electricity, and though borrowed chairs are being used till pews can be provided, and an old dilapidated organ is used for the music, yet our people are exceedingly happy that with the funds provided they have been able to bring their church home thus near completion without debt. They will save the money that has been going into rent to help provide some of these necessary things.

We believe that Elder Abney has come to us in the providence of God, and that his ministry in Africa will be greatly blessed of Heaven. We especially invite our colored believers in America to pray for our colored work in Africa, and for Brother Abney as he enters upon his labors in this field. The prospects are bright for a great work: 500,000 people are waiting for the gospel of the soon-coming Saviour.

Itinerating in Nyasaland

By O. MONTGOMERY

WE are at Malamulo Mission in South Nyasaland. The people have been coming in groups and in long lines for two days to attend the meetings. The mission grounds are literally alive with people. Over 4,000 are present.

In the Sabbath school the children, who were separated from the adults, numbered 784. After the opening exercises all were grouped in classes under various trees and in open spaces throughout the grounds. It was an inspiring sight. There were 3,261 adults gathered in the amphitheater, where the general meetings

were held, bringing the total Sabbath attendance up to 4,045. These figures do not include the little tots, the babes tied to their mothers' backs, and the children two and three years old who were with their mothers.

In the meeting which Mrs. Montgomery held for the mothers there were practically 1,200 present, and it seemed that every woman had a baby on her back. If we were to count the infants, as we do in the infant classes in our Sabbath schools in the States, the total attendance would have run well toward 6,000; but in these mission fields only the children who are old enough to be in classes are counted.

The Largest Meeting

This is the largest meeting that we have yet attended in any of the mission fields visited thus far. On the last day 120 were baptized. But not all the people by any means who are within reach of Malamulo are attending this meeting. It was in 1927, I think, that the Thekerani District was separated from the Malamulo District. The Thekerani station is only twenty-six miles from Malamulo, and in their camp meeting, which will



Elsie's River Church, Cape Town,
South Africa

convene next week, there will be, the brethren estimate, no less than 2,000, and perhaps many more, in attendance.

It was in the latter part of 1929 that the Cinyama Mission in the Mlanje District was separated from Malamulo, and set apart as a separate mission station. It is only forty miles from Malamulo. While Brother Wright and I, with Elder Giddings, the union superintendent, were spending the Sabbath here at Malamulo, attending this great meeting, another meeting was in progress at Cinyama, where Brethren Nelson, Vixie, and Dr. Marcus, with Brother Webster, superintendent of the South Nyasaland field, were attending.

On Sunday afternoon we drove over to spend a few hours at Cinyama, and found, to our great surprise, that instead of 2,000 being present, as the brethren had expected, there were more than 4,000 people there for the Sabbath meetings. Among them were two paramount chiefs, one a Mohammedan and the other a member of the Scottish Mission. Sunday afternoon I spoke to that large assembly on our world-wide work.

Value of Native Workers

This mission is under the direction of one of our native ministers, Roman Chimera, who is doing very successful work. It is a wonderful demonstration of what can be accomplished through well-trained native pastors of the right kind. There are now 550 church members in this district. One hundred and twenty were baptized on Sunday afternoon. There are 1,200 adherents, or Sabbath keepers, in addition to these church members. The growth has been remarkable, and the influence of this mission is felt far and near. Our native minister has the confidence of the paramount chief and the magistrate of the district, being held in high esteem by both.

We had the privilege, while at Malamulo, of driving over to Thekerani Mission to visit Brother and Sister Webster and to see the mission buildings. Thekerani is developing into a strong center. There is no boarding school in connection with this mission, but they have a day school with 120 pupils in attendance and a staff of five teachers. The church, a good brick building, is, I think, the largest we have anywhere in Southern Africa.

In this district there are thirty out-schools, with thirty-two teachers, two evangelists, one ordained minister, and a native school inspector. There are two organized churches. There is also a dispensary, where many patients are treated each day. It is planned

for Dr. Marcus to visit this station occasionally from Malamulo, to care for the more serious cases.

Malamulo Training School

It will be noticed by the reader that I am including in this article the reports for three missions. Having spoken of Thekerani and Cinyama Missions, I want to call your attention again to Malamulo. I think the Malamulo Mission station is the finest and best laid out of any that we have yet visited, and the largest.

Here is the training school for the union, with an enrollment of 364 students. A new girls' compound is being put up at a convenient distance from the other buildings. They are building on the family-unit plan. Already four brick cottages have been erected, which will accommodate seven or eight girls each. They are just now building a chapel and recitation room, and are laying the foundations for four other cottages, making, with the central building, the complete unit of eight cottages, and it will have the convenience of a growing hedge around the entire inclosure. The compound is situated on the side of a hill, and has a large open campus, toward which the buildings face. It will be an ideal native girls' compound.

The boys' compound is across a stream on the other side of the property, at a considerable distance from the girls' compound and the European homes. These buildings are all erected with native labor. The native houses are short lived, because of their construction; and several of them are at present almost in a state of collapse. As the buildings for the boys' compound are also built on the family-unit or cottage plan, they are being replaced by brick houses with thatch roofs. The dining hall, which occupies the center of the compound, is of brick with a thatch roof.

Several workers have already been trained in this center, and have gone out into the field, and are doing successful work for the Master.

European Workers

Ten European workers are connected with Malamulo Mission. G. R. Nash is the director, and is giving a strong and successful leadership to the entire work at Malamulo Mission. Sister Nash has the supervision of the girls' work. Associated with them are Brother and Sister Cadwallader. They live in one of the mission houses. Brother Cadwallader is the union educational secretary, and is also normal director of the training school. He has been a great strength and help to Brother Nash, and his counsel and splendid abilities will be greatly

missed, as he is just now on the eve of leaving on furlough, after which he will be connected with the Zambesi Union Mission.

Then there are Brother and Sister Stevenson. Brother Stevenson has charge of all the industries and the general supervision of the boys' compound. Brother Ansley, who has recently arrived, is connected with the teaching staff.

In addition to these workers who are connected directly with the school and the general mission work, there are Dr. and Mrs. E. G. Marcus, who have just come to Malamulo since the doctor's return from Europe, where he took postgraduate work. Dr. Marcus, with his good wife, pioneered the work at Mwami Mission in the Fort Jameson District in Northeastern Rhodesia. There is a strip of Northeast Rhodesia adjoining North Nyasaland which is part of this union mission. Mwami Mission is therefore in this union field.

A strong medical work was established by Dr. Marcus and his wife at Mwami, including a large leper colony. Their connection with Malamulo Mission will mean much to the medical work in this center. The medical work here was pioneered by Dr. Birkenstock, who established the leper colony, and under whose direction the hospital was built. Following Dr. Birkenstock came Dr. Erickson, whose stay, however, was only about a year.

Since Dr. Erickson left the field, about two years ago, there has been no physician in charge of the medical work at Malamulo; but Sister Daisy Ingle, a trained nurse from South Africa, has been carrying the full responsibility of the hospital and leper colony. It will be understood that the hospital building, with its two wards, is on the main road just above the church building as you go up the hill, while the leper colony is separated from the mission buildings by a little more than half a mile, and is entirely isolated.

Leper Work

The work for the lepers is very interesting. There are now 100 lepers in the colony. They live in native grass houses, which are arranged in rows around two sides of a square, the women's huts being separated from the men's, but they all come to the dispensary building, which is just inside the grounds as you enter for treatment. There is also a small hospital unit for the care of those who are too ill to live in huts. In addition to the 100 lepers living on the grounds, there are thirty-five who live out in the villages and come in for their regular treatments.

Up to the present time there have been approximately forty lepers discharged from the colony, "symptom free." The doctor informs me that they do not claim an absolute cure, for, with lowered resistance, there may be a possibility of a recurrence of the disease, but they are so far recovered that they show no visible symptoms of the disease, and are discharged, as the doctor states it, "symptom free." Some of the cases respond quite readily to the treatment, while others are more stubborn and take a much longer time.

I was interested to know that one of our young people's societies in Australia provides the money regularly with which to supply soap for the leper colony, so that each patient is given a new bar of good soap each month.

Many of these lepers are able to care for themselves. They grow their own vegetables, do their own cooking, and keep their own homes. Each leper has a little grass hut assigned to him. As we walked through the colony, visiting the different huts and seeing the patients, some in the advanced stages of the disease, others apparently slightly affected, our hearts were deeply touched. We felt that leprosy is truly a fit type of sin. But what a marvelous thing it is that modern science has developed a remedy that will bring relief to many of these poor sufferers! Truly the leper work which is being done here is proving to be a wonderful blessing.

The work in South Nyasaland is going forward with power. The workers are full of courage, and the blessing of God is upon the people.

that housed improperly in cramped quarters, the press, the union offices, the Central Chosen Mission offices, and the chapel, we now have four separate brick buildings. The press building is adequate to our needs, giving us fireproof storerooms for finished and unfinished stock, large, well-lighted offices, and press and type room, and a small assembly hall for sacred services. This building is strongly constructed and is semifireproof, having concrete ceilings and floors (except office floors), and brick walls outside and between all the rooms. The union office building has rooms sufficient in number and size to accommodate the different departments of the work, together with a morning worship room and committee room. The press and office buildings are each connected with a central heating plant of sufficient size to keep the buildings comfortable even in zero weather.

Up From the Ashes

By EDWARD J. URQUHART

Korean Publishing House and Chosen Union Mission Headquarters

EARLY on a January morning nearly two years ago the Chosen Union Mission of Korea suffered the loss of its publishing house and mission headquarters by fire. That morning the sun came up red and lowering, without cheer or gladness, behind the smoking ruins of our building; and that night it set on the stark, still walls of what had been our mission home. We were depressed and saddened at what had happened. It seemed that we could never recover from the blow. And yet the Lord, praise to His name, had better things in store for us, if our faith could have grasped them.

The readers of the REVIEW may remember my report of the fire and the picture of the naked, smoke-blackened brick walls that accompanied it. I told you of the loss that we had suffered, and of the none-too-bright prospect that faced us. It was discouraging. We had come to a place where we faced a banner year in our literature work, and now everything lay in ashes.

Well, the Lord helped us. By establishing temporary editorial rooms in a dwelling house and having our monthly magazine printed on the outside, we were enabled to continue its publication, and it had a good circulation. We had our medical book reprinted in the city, together with several special magazines which had been destroyed by the fire. We began work on a smaller medical book. This work was produced by Dr. G. H. Rue and R. S. Watts. The writer also finished the manuscript of the Korean "Hope of the World." These two

books were printed by early autumn. Thus the year that began with such dismal prospects, closed as the second best year, in sales made, in the history of our mission work.

Moved In on Christmas Day

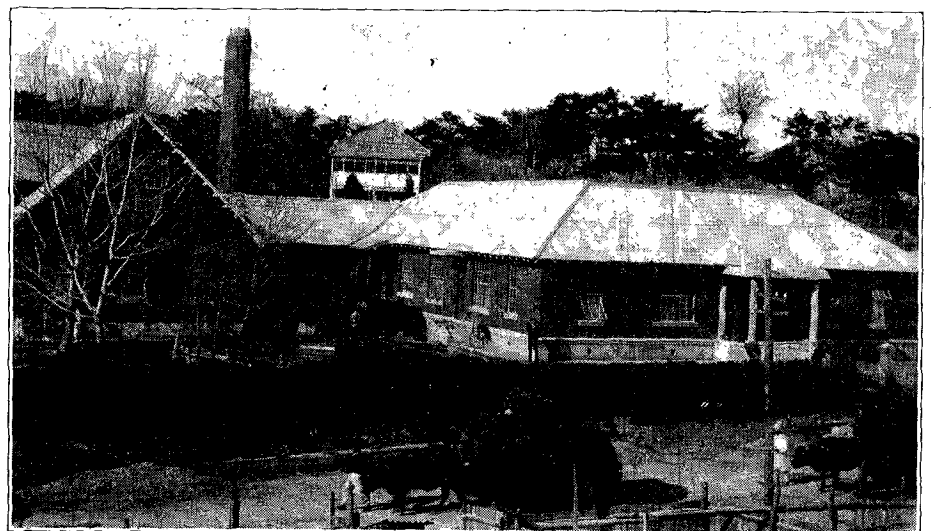
While we were working to supply the present needs of the field in the way of literature and laying foundations for the future, we were also laying foundations for new buildings, laying new walls, etc. By the close of the summer we had the new buildings inclosed from the weather, and artificial heat enabled us to go on with the interior work. Thus on Christmas Day, last, we moved into the new press building, a few days later into the union and Central Chosen Mission offices, and in less than two weeks into the new brick church.

In the place of a single building,

On the opposite side of the main highway from the press is the new brick church building, capable of seating more than 500, taking care of the needs of the local church, and also providing a place in which to hold general meetings. Beside the church is a small office building, which is the headquarters of the Central Chosen Mission.

As we moved into these new buildings, our hearts went out in praise to God, who had turned our severe disappointment into a great blessing. We also wish to thank the many friends in America who through faithful efforts in the last year's Big Week, helped to make all this possible.

As you look at the picture that accompanies this report, you will, I am sure, rejoice with us over the goodness of the Lord. You will also realize that these new buildings will aid materially in finishing the Lord's work in this portion of His vineyard.



Chosen Union Office Building at Left, and Press Building at Right, Connected by Central Heating Plant

Hurricane at San Juan, Porto Rico

By F. I. MOHR

THURSDAY noon, September 10, a report was received from the Weather Bureau, saying a storm was coming from the vicinity of St. Thomas toward San Juan, Porto Rico. This storm was due to strike the city a little before midnight.

At four o'clock the sky was covered with black clouds, which grew darker and darker, so that at six o'clock it was very dark and had begun to rain a little. The atmosphere seemed heavy and close. The course of the little breeze changed from one direction to another. People began to close windows and shutters, and nail boards over large window glasses and doors.

Brother Borrowdale, the superintendent of the mission, and I began to put things away. Typewriters and adding machines were placed in one room of the office, not far from a window, where they might be taken through to another place of safety if necessary. The building in which are the office and stock room, is of lumber, with the church above. This building is very old and ant eaten, so that we feared it might go down. I packed what records I had with me from the union office in my case and put them into a closet in my room, in case the roof should give way and the water come through.

At about eight o'clock it began to rain harder. The wind was now coming from the southeast, gaining velocity with each minute. Forty-five minutes later it was blowing very strong, so that the coconut trees were bending low with the wind. Our windows and doors were fastened as well as they could be. They are of the shutter type, or French style—no glass, of course. I went to my room to lie down until my help was needed.

At about ten-thirty the storm was raging furiously. Then the roof began to make a terrible noise—it was giving way before the wind. Piece after piece of iron was blown away and flung against other buildings near by. At first I thought it was the west side of the house, and was waiting for the water to come through, but it wasn't long until brother Borrowdale called to me. Going to his assistance, I saw the water streaming down into the front room. We rolled up the rug in a hurry, putting it where it was drier. Then the water found our books, so these were moved as rapidly as possible. Next was the piano, for the water was streaming down upon and into it. We could do nothing to prevent its becoming soaked; we believe it is quite ruined.

God Answers Prayer

Sister Borrowdale and her children were busy carrying clothing to the drier part of the house. Beds had to be moved to keep them dry if possible. Having done all we could, we decided to find a dry spot where we could kneel down and ask the Lord for mercy. We all prayed together, asking God to spare us if it was His will, and we believe He heard us, for after we had concluded our petition, the wind went down gradually. Perhaps this was the lull; it lasted ten or fifteen minutes, then the wind began to blow from the northeast, but not so strong. At one o'clock the wind had subsided much. This was a great relief to us. I was very weary and tired, for this was my first experience in a hurricane. I hope it will be the last.

Our plans for carrying the machines to a safer place had failed, for we feared to go out among the flying pieces of iron from the roof, so left them in the hands of God. Nothing happened to them, for which we were very thankful. At two o'clock all was calm and very still. We heard people going about the streets, no doubt look-

ing for things to pick up and carry away.

Early next morning, or rather the same morning, at five o'clock, Brother Borrowdale and I went out to pick up the iron sheets of roofing before the people could help themselves to them. A long ladder was obtained, and soon we saw that some of the iron sheets were still hanging to the roof, but bent way over. These we straightened out the best we could, and renailed. The thirty-two pieces that had blown off were put into place. It took more than two hours to do this repairing, and our hands and arms were sore and tired.

It was Friday, and it took us nearly all day to get things somewhat straightened out—a real preparation day for the Sabbath. Sabbath was a very beautiful day, giving us indeed a day of much rest. We thank God for His wonderful watchcare over us during the storm.

Surely the Spirit of God is being withdrawn from the earth. We are right on the verge of the consummation of all things earthly. The last storm to take place on this earth will be the greatest that has ever been. Only those who are faithful will be able to stand. Oh, may God help us all to be ready when He comes to take home His children!

San Jose, Costa Rica

By W. E. BAXTER

SABBATH, August 1, was a good day for the church in San José, Costa Rica. On that day eight converts were buried with their Lord in baptism, and united with the church. It was a beautiful day. The tropical sun smiled its approval from a deep-blue sky. Everything bore the freshness of a spring day, for San José lies at an altitude of 4,000 feet, which tempers the tropics into perpetual spring.

At the close of Sabbath school the congregation marched from the chapel to Bolivar Park, where a little mountain stream winds its way through grassy lawns and amid trees of thick foliage. Here in this quiet, restful place N. W. Dunn performed the baptismal service, and eight new members arose to walk in newness of life, and to carry the message to others who sit in darkness. These were the first to be baptized as a direct result of the public effort held early in the year by Elder Dunn and G. W. Chapman.

The same day four were added to the church by letter, which gives the church in San José a membership of fifty-two, with a class of seven preparing for baptism and several others

who are deeply interested in the third angel's message.

The work in these Spanish countries generally moves a little slower at first than in English Protestant fields, so it always makes our hearts glad when we see a new field yielding its first fruits to the message; for experience teaches us that after a few have taken a firm stand, continual advancement is assured.

The work of the colporteurs has aroused interests in other places. Calls for more literature and additional instruction are coming in. We believe we are at the beginning of a bountiful harvest in the Spanish portion of Costa Rica.

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THE valuable man in any business is the man who can and will co-operate with other men. The foreman who opposes the introduction of a new man into the institution, and fights every innovation which he himself does not suggest, is doomed to a gradual and creeping defeat. Men succeed only as they utilize the services and ideas of other men. Co-operate.—*Elbert Hubbard.*



Conducted by Promise Kloss

House or Home

By C. A. RUSSELL

THERE are few words in our language more sweet than the simple word "home."

"Be it ever so humble, there's no place like home."

Around the thought of home cluster those other sweet words so precious in their wealth of meaning and relationships: Husband, wife; father, mother; son, daughter; brother, sister.

The home is the unit of society and its chief bulwark. It is the mortar that holds the walls of society from crumbling.

S. D. Gordon, in his beautiful book, "Quiet Talks on Home Ideals," says:

"The home is the holy of holies of a man's life. . . . There he comes in from the cold and strength-sapping strife and work of the outer world. He warms himself at love's fires. He renews his strength in love's atmosphere. He rests both spirit and body in love's faith and confidences.

Every Christian home should be a life-saving station, an eternal life-saving station. It should be the happiest and most beloved spot on earth. "A world of strife shut out; a world of love shut in." "In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies*, Vol. VI, p. 354.

Home Defined

A home is where the bright angel of love lives, not merely where he pays an occasional visit. It is where the black angel of jealousy and distrust and suspicion is banished. The home may be housed in a palace or a cottage; it matters little if only love is there to sweeten the atmosphere. It takes more than four walls to make a home.

A gentleman who loves children, and all gentlemen do, was passing along the street, when he noticed a little fellow playing by the roadside.

"Hello, sonny boy. Is your home in this town?"

Without a moment's hesitation and scarcely looking up from his play, the little boy replied:

"Yep. Home's in this town. We ain't got a house of our own yet. Papa's building one."

In the book, "Ministry of Healing," page 349, occurs this striking sentence:

"The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

The truthfulness of this statement is recognized by President Hoover, who thus expresses himself:

"The importance of the family as the unit for spiritual and social progress, and the spiritual values of family life, cannot be overestimated. Anything which strengthens the family and gives a deeper significance to family life, is salutary, not only for the family, but for the nation."

The Meaning of Marriage

"Marriage is honorable in all." It was instituted in Eden before the fall. The observance of its sacred obligations mean as much today as when in reply to the Pharisees Jesus said, "They twain shall be one flesh."

"Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage."—*Mrs. E. G. White, in the Review and Herald, Sept. 25, 1888.*

Marriage, with its intimate relationships and its heavy responsibilities,



Holy Places

BY A. C. BOWERS

A LITTLE cottage in the woods,
With love,

Is all I crave on earth:
Far from the pulsing, scorching street,
Where all is quiet, calm, and sweet,
Where silver moons our evenings greet—
That's all I crave on earth.

A little cottage in a grove,
With love,

Is all I want in heaven!
Where I may rest, without a tear,
May labor, grow, without a fear;
Have Jesus, God, and mother near—
That's all I want in heaven!

—The Baptist.

when contracted in the fear of God and in harmony with His divine will and purpose, brings to the human heart joy, peace, contentment, and true happiness. But when entered into in a spirit of adventure, when lust instead of love is the motive, when God and eternity are left out of the reckoning, disillusionment, disappointment, and misery are the result.

Keep Up the Attentions

Let the little attentions, the thoughtful tenderness, the expressions of love which marked the days of courtship, be continued. Love unexpressed soon grows cold. "Keep the home fires burning." Give expression to your love. There ought to be a well-worn track between the heart and the lip. Don't wait for the expression of your love until it is too late. A rose in the hand is better than a whole bouquet on the casket.

"There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.

Too many times the "head of the house," by word and look and action, seeks to magnify his position. He dictates and dominates and lords it over all concerned. He issues his commands as though he thought himself possessed of the "divine right of kings." Militarism in the home is as out of place as a sword for a bread knife, or a bayonet for a table fork. A spirit of bossiness in the home will do more to drive out the spirit of loving comradeship than almost anything else.

The Lumberjack's Resolve

While attending a camp meeting some years ago, I saw a picture which was never intended for my eyes to behold, but I have always been thankful that I saw it. Before trying to paint the picture, I must catch up the setting.

It was on Sabbath afternoon. The Lord had come especially near to His people, and at this social meeting they were responding with hearts of gratitude. The meeting had progressed some time, when out of the middle

of the congregation there slowly arose a large, broad-shouldered, big-fisted lumberjack. He looked level into my eyes for, it seemed, a full minute, before saying a word. Then he slowly lifted his clenched right fist and brought it down with a terrible blow into the palm of his left hand as he said, "This is the last time."

I thought something had gone wrong with his mental machinery, and was wondering just how we could, with the least disturbance, get him out of the meeting. As these thoughts were running through my mind, once more he lifted that right fist, and with the blow of a trip hammer brought it down again, as he repeated, "I tell you, this is the last time." Nothing had gone wrong with his mental balance, however, for he continued:

"I have been to camp meeting many times and heard these beautiful things, and have decided that I would go home and really try to have a real home to live in. Then trials and perplexities would come. I would lose my temper and get cross, and go to nagging again as bad as ever. I have been a regular bear in my own home, but now," and once more he punctuated his assertion by another downfall of his big fist, "I am through. By the grace of God I am going home this time, and we are going to have a real home to live in; so help me God." And he sat down.

Now the picture. The shades of evening were falling as the meeting closed. I passed around behind the large tent in going to my tent, and in the gathering twilight I saw this big lumberman and his grown daughter locked in each other's arms, sobbing out their confessions to each other. It was no place for the stranger to intrude, so I quietly withdrew; and neither of them knew that the touching scene was witnessed. I said to myself, Surely he means it, and he is taking the right course to bring it about.

An old man and a young man were having a little heart-to-heart talk together. The younger had come to seek counsel from the one who had walked the journey of life so far in advance. After the help desired had been secured, but before they separated, the young man turned to the old gentleman and said, calling him father:

"Father, if you could live your life all over again, what would you do?"

The old man thought a moment, and then with just the trace of a smile playing about his lips, replied:

"Well, son, if I could live my life all over again, I think I should try to be a little more kind."

The Family Dole System

Money matters become the bone of contention in many homes. God pity the wife who is expected to care for herself and the family on the "dole" system. She must humbly beg her lord for a dollar or a dime, either for her personal use or for the needs of the household. How humiliating! How unnecessary! Yes, how senseless! Isn't marriage a partnership? Simply because the husband may happen to be the wage earner, is that any reason why he should dole out to his wife a niggardly pittance, and then only after she has begged him for it? Who cares for his home, and cooks his meals, and repairs his clothes, and does a thousand things every day for him and his children and hers? Washing dishes, washing clothes, mopping floors, canning fruit, making beds, and—washing dishes, etc., all over again in never-ending rotation. If at least 50 per cent of the daily wage does not belong by all that is right and just to the wife, then I have no conception of the meaning of partnership.

It often happens that the wife possesses better financial ability than the husband. In such cases it would be far better for the family exchequer if she were allowed to plan the budget. In all major matters of a financial character the husband and wife, as well as the children if they are well grown, should take pleasure in counseling together. Above everything, banish the dole.

Let's do it. In the home, in the church, in the school, let the kind word be spoken, the unselfish service rendered, and the atmosphere of understanding and appreciation maintained.

many of the rooms being used for the worship of idols.

The work was fast nearing completion and the builders were exultant, praising their gods of gold and silver, and defying the God who had brought destruction on their land some years before; for they thought by means of me they could escape any disaster in the future.

But in the midst of their rejoicing it seemed that some calamity came upon them. Suddenly all was confusion. Orders given were not obeyed. Services rendered were not acceptable. No master seemed able to command his men; no servant could do anything to please his master. The wildest excitement prevailed. Some shook their fists savagely toward heaven, some beat their fellow workmen, and some in despair cast themselves face downward upon the ground. But matters grew no better, the work was never resumed, and finding it impossible to live together peaceably, in a few days all the great nation were scattered to the four winds, a family here and a family there; for in each separate family there was no confusion.

Now, if you were a great traveler, where would you go to look for my ruins? What ruins would you say you had found? Why was I not completed? What great destruction had preceded the building of me? Was it wrong to build me? If so, why? Of what empire was I the center? and who was its founder?

WORD GROUPS

man	roll	ditch
boy	barrels	furnace
prince	Hebrews	fire
king	pit	fish
coat	mule	altar
knife	coin	tree

RIDDLE

In dismal solitude I stand
Upon a lonely shore;
I saw the wasting of my home,—
I saw, but see no more,
Though some say I may still be seen,
The living and the dead between.



ANSWERS FOR LAST WEEK

Animals

1. Gen. 3:1; Num. 22:28-30.
 2. 2 Sam. 23:20.
 3. 1 Kings 10:22.
 4. Gen. 27:16.
 5. Gen. 37:31-33.
 6. Job 1:16.
 7. Acts 28:3-5; 1 Sam. 17:34-36.
 8. Num. 21:6; 1 Kings 13:24; 2 Kings 2:24.
 9. Jonah 1:15-17; 2:10.
 10. Judges 15:4, 5.
- Riddle. Jer. 36:4-6, 19-24.

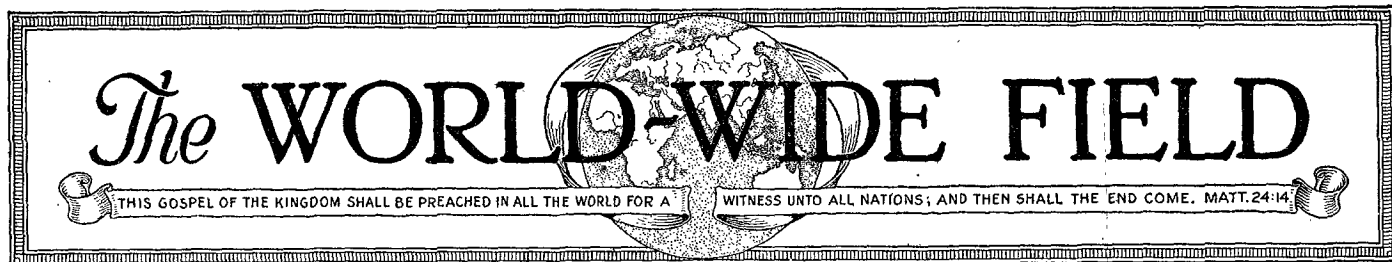


A Great Building

WHEN the country was just recovering from a very great calamity, it was decided to build me. I was intended to be the central point of a great city, the capital of a vast monarchy, including the whole earth.

So bricks were made and thoroughly burned, and these were laid up with a bituminous mortar capable of resisting moisture.

Year by year the whole nation worked upon me, and I was carried to a great height, story above story, each finished with much magnificence,



Harvest Ingathering in the Atlantic Union

By ANOL GRUNDSET

HERE as elsewhere we feel the financial hardships and reactions experienced everywhere. In this industrial section thousands upon thousands find themselves unemployed because the factories have closed down or are running only part time. Block-long factories stand idle, and some bear the sign, "For Sale;" yet it is marvelous how God is going before and blessing our people who are responding so loyally in the Ingathering endeavor.

I am told that funds come harder this year and in smaller donations than formerly, but more of our members are at work, and all working a little harder brings the desired results.

The leader of our Hartford church, A. E. Sanderson, expresses it thus:

"Our Harvest Ingathering campaign is over. We began the 1st of August and closed the 19th of September—seven weeks in all. In about three weeks we reached the General Conference goal of \$10 a member; in about four weeks, or

the last of August, we had attained our local conference goal of \$12 per capita; by the end of the first week in September we had reached our church goal of \$15 a member; and by Sabbath, the 19th of September, we passed the goal of \$18 a member, which totaled just about \$2,600.

"In all my ministry and experience in Harvest Ingathering work I have never seen so large a percentage of church members working, and I have never seen the money come in so fast. Also, I have never witnessed a people so happy and so blessed in their work for God as are the members of the Hartford church this year in their Harvest Ingathering experience. The new members have had a large share in this work, and enjoyed it."

Several churches have, at this writing, reached their full goal. The last report showed a combined total gain in the union for the week of more than \$12,000.

To assist in replenishing the mission treasury in this year of great need, we are praying, hoping, and working to the end of realizing our full goal in the Ingathering for missions.

Conferences in Czechoslovakia

By H. F. SCHUBERTH

DURING the latter half of the month of August and early September the biennial meetings of the North Bohemian Conference, the Moravia-Silesian Conference, and the Slovakian Mission in the Czechoslovakian Union convened. It was the writer's privilege, in company with Guy Dail, to be present at all these meetings held in Aussig, Ostrava, and Kaschau, respectively. From the union M. H. Wentland and W. Heller were present.

All were seasons of refreshing at which the deep moving of God's Holy Spirit upon the hearts of His children was manifest, and many warm friends of the message expressed their high appreciation of the spiritual uplift they had received in the Bible studies and consecration services.

All were persuaded of the solemnity of the times in which we now live, and the need to devote ourselves more earnestly than ever to the Lord, that we may be used of Him in hasten-

ing His second coming, and in finishing His work in the earth.

Czechoslovakia is a land where religious liberty is not enjoyed to the same extent as in America and some other countries, but in face of the difficulties confronting our brethren, the North Bohemian Conference, with its eleven workers, was able to report 149 won to the message during the past biennial term, and the Moravia-Silesian Conference, 175.

It was encouraging to hear that although, as a result of the financial depression which has not failed to leave its imprint upon this republic, the tithes had decreased somewhat, yet, due to the self-sacrificing spirit of our faithful believers, the total mission offerings had increased.

At the North Bohemian Conference 50 per cent of its membership (700) were in attendance, and the meetings were enlivened by vocal and instrumental music rendered by the Aussig and Reichenberg church choirs.

Our brethren and sisters assembled there showed a deep interest in the discussion of the following two recommendations presented by the committee on resolutions:

"That in addition to a proper study of the Holy Scriptures we recommend our brethren to give more attention to the writings of Mrs. E. G. White, taking to heart the instruction therein given, which has heretofore brought such blessing to the church."

"That a reasonable system of health reform be adopted, such as is set forth in 'Ministry of Healing' and 'Christian Temperance,' guarding however against all fanaticism in this respect. It is not the will of God to visit our people and mankind with sickness and disease, and we regret that in our field the health reform movement has not been accorded the attention it ought to receive. Ministers, evangelists, and our own brethren who have become acquainted with rational health reform should be pioneers in leading others to adopt it."

At this meeting J. Schor was re-elected president of the conference.

Opening of School at Lodenice

Passing from Aussig, the writer in company with Guy Dail and M. H. Wentland, proceeded to Lodenice in Bohemia to attend the opening exercises of our small mission school, which took place Monday, August 24. Among the thirty-three students enrolled were Germans, Slovaks, one Bulgarian, one Ukrainian, and one North American, while the large majority were Czechs. There are three instructors, representing the Czechian and German languages.

Attached to the school are seventy-three statute acres of land, which, together with a large flower and market garden, provide work for many of the students, and are also a source of income to the institution. In addition to this the industrial department has the sole right to manufacture and sell the newly patented wire mattress, "Febama," in the entire republic.

The school is beautifully located at the foot of a fruit tree covered hill just outside a village some twenty-two kilometers from Prague, so that the city can be reached within forty-five minutes either by rail or by autobus. Lodenice is a historical place. It was here, in the seventh century, that an early Christian martyr suffered death at the hand of his heathen neighbors, and not far from the school building stands a cross, a memorial to him.

From Lodenice we went to Ostrava to attend the Moravia-Silesian conference and the workers' meeting held in conjunction with it. The brethren had expected a good attendance, and had rented a hall with a seating capacity of about 1,000. In spite of the terribly oppressive financial situation, 900 adults and 91 children were present at the Sabbath meetings (the field has a membership of 1,070). Four new churches were received into the conference.

Of special note is the work being done at Voikowitz, where we have a children's home. This has been established by making use of our meeting hall during the summer months, thus providing a place where the children can enjoy a good vacation. Our brethren began this work in a very small way some three years ago, sending thither poor children in need of recuperation, of fresh air and proper nutrition. The home is open to children of all denominations and creeds. This summer no flesh foods were served, and many of the little folks made remarkable advancement in health and gained in weight. Those in charge were able to interest them in Bible stories, in gymnastic exercises, in God's great out-of-door book, and the institution has proved a real boon to our work. As it is a part of our welfare endeavor in Czechoslovakia, permission has been granted us in some sections to solicit funds from the public in its behalf. During the past summer ninety-three children were taken into the home and cared for physically and spiritually.

Conference at Kaschau

The local conference meetings at Kaschau, held in the church hall, were well attended, and God met with His people there and blessed them in a marked way. Aside from the thirty members of the local church, about one hundred brethren and friends assembled there. The Lord came very near to us, especially at the Sabbath morning consecration service, when no less than thirty-six rose to their feet, signifying their desire to dedicate themselves definitely to the cause of truth. Early Sunday morning, in a stream just outside the city, eight of these made their covenant with God in baptism.

Our work in Kaschau has passed through many discouraging experiences, but we hope that the interest awakened through the efforts of Brethren Gehann and Sigismund may result in a material increase in membership, as well as in strengthening the spiritual life of the church.

As the outcome of the earnest, self-sacrificing labor put forth by our devout colporteurs in the circulation of

the printed page, urgent calls for evangelistic help are continually coming to us from different sections of this Slovakian field.

It seemed to me, as I observed the spirit present in all our meetings in the Czechoslovakian republic, that there was an especially good spirit manifest among both our workers and

our lay members in general. Everywhere our people seemed to have an understanding of the seriousness of the situation before us; and having faith in every department of our message, they seemed determined to enlist all their powers to bring their task to a victorious end. May God enable them to carry out their purpose.

Opposition to Calendar Reform

By W. L. BURGAN

THERE should be no let-up in our activities to enlighten the people at large concerning the proposed revision in the calendar. It is amazing how stealthily the advocates of calendar reform have advanced in their efforts to change the present calendar, and it is just as amazing what little interest, apparently, is shown by the great world at large. An illustration of how little interest even editors of newspapers have shown in the question, but how they too may be enlightened and in turn open their columns to enlighten the general public, is herewith given in a letter just received from W. A. Sweany, of Red Bluff, Calif.

After visiting a Presbyterian minister, who was in favor of the proposed changes, Elder Sweany was impressed to visit the editor of the daily paper. He says:

"I found him very friendly. Admitting that he knew nothing about the calendar issue, he asked me to tell him about it. I did so, and then he requested me

to write out what I had told him, and he would publish it. I wrote one article, and he urged me to write additional facts in other articles. The publication of the articles brought approving comments. I believe the only way the public will be aroused is through the newspapers and well-advertised public meetings."

Surely other editors can be found who, though they may know little or nothing about the calendar issue, will gladly open their columns for the opposition side of the question when the seriousness of it is explained to them. The appearance of our representatives before the committee of the League of Nations when calendar revision is considered, should stir us to greater activity, since the proposition, should it meet with favor at the Geneva meeting, must eventually go to the different governments for decision. Now is the time, as never before, for every man to come up to the help of the Lord in proclaiming the binding obligations of the Sabbath upon all humanity. Let us use the newspapers with more enthusiasm than ever.

Accuracy in Statement

By MARY A. STEWARD

It is sometimes felt that the editors and proof readers spend too much time and effort in preparing the articles and manuscripts for printing, but if you could all see the inaccurate statements that come to us, you would realize how necessary it is to have the "copy" prepared before the type-setter gets it, so it will not take so much time at the machine.

Here is one sentence just under my eye, a fair sample of many we meet:

"Joseph and Mary lodged with the beasts of the field in the stables of Jerusalem where Christ was born."

Did you gasp with astonishment at the statement that Jesus was born in "Jerusalem"? Then it was in *one* stable, not "stables," and the beasts were not wild "beasts of the field," but tame domestic animals. Nor did they "lodge" with the animals, but were forced to take refuge in a stall that was designed for beasts.

Two writers have sent in the statement that Daniel in the lions' den

was visited by King *Nebuchadnezzar*.

So it is necessary to read with a critical eye and a wide-awake mind, in order to catch all the inaccuracies that appear in the manuscripts that are sent in. Of course the writers *know* better, but they allow themselves or their stenographers to become careless, and unless some one is on the watch, egregious errors will creep in and disgrace us. If, as we are told, our enemies are on the lookout for errors in our papers and books, and will bring them up in criticism in the future, it surely becomes us to be very, very sure that we have said just what we mean to say, and in a way that cannot be misunderstood.

And not only should we be particular to state our own thoughts just as we want them understood, but we should be doubly sure, when quoting some one else, to give his thought exactly as he has written it. We may not twist it even a little to make it

fit our thought or sentence. Our sentence must be so worded that we can use his exact expression. Then there can be no accusation of plagiarism. Such an accusation is fatal to our reputation for truthfulness. Let us be so careful of our quotations that we can never be brought up as misquoting another.

Do not depend on memory when writing an article. You would be surprised to see how few quote even the Bible correctly. Look it up, and *be sure*. And give the reference or credit. Many times in reading an article, we know there must be an error, but without a reference (except to the Bible) we have no way of verifying, and the quotation must be omitted, for we cannot afford to

publish a manifest error. It may be the noun and verb do not agree, and we cannot tell which is wrong. It may be some figures are wrong, as the other day 85,00 came in as the population of a town. It must be either 8,500 or 85,000. How were we to know? If it is a place large enough to be in the atlas, we have no trouble finding it, but if not, we have no means of verifying.

We feel that it is really impossible to be too careful. With all our anxiety and care, mistakes will occasionally creep in, and no one is more distressed over them than those who have handled the copy and proofs. We are continually praying for the Holy Spirit's help in our work. So please don't criticize, but pray for us.

Our Great Opportunity

By A. A. CONE

Times Have Changed

"HE said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. The purpose of Christ in organizing His church is expressed in this text. And that purpose, like every other purpose of His, will be carried out. He will have a people who will obey all His commands, this one included.

When God led this people to adopt the annual Harvest Ingathering campaign idea, it was undoubtedly His plan that it should become one of the chief mediums for reaching "every creature." Then, as an inspiration for us to go to every creature, years of prosperity were given. But how did we react to those "good times"? Did we arise as one man, and in the name of our God improve those days of plenty by putting forth an unusual effort to reach "every creature," informing them of the mighty movement God has in the earth, and enlisting their support at a time when they could easily give it? Why, it was so easy to go out and get the amount of our individual goal of only \$10 that we visited comparatively few people in securing this amount. Oftentimes it was not necessary to visit more than one or two persons in order to reach our goal. And thus, instead of the "good times" proving a blessing, instead of our visiting many times more people, and raising many times as much means for the cause of God, when it was comparatively easy to do so, we hurriedly raised our individual goals by calling upon the people where we knew we would get the largest offerings with the least effort, and then rejoiced in the fact that we had so quickly and easily reached our goal. As we take a retrospective view, we can now see that to quite an extent this is true.

But times have changed. As we go out in the Harvest Ingathering campaign this fall, we realize that we must make many more visits than heretofore if we gather the amount of our individual goal. But is not this, after all, teaching us the real object of the Harvest Ingathering work? Can we not see the hand of a loving heavenly Father in it? "Every creature" in our community must hear the message, and be informed of the great work God is doing in the world preparatory to closing the time of human probation. In love for these souls to whom we have never yet gone with this message, He has permitted the depression, and thus it becomes necessary for us to visit twice or three times as many people as we have been accustomed to visit in our Harvest Ingathering efforts.

When we get this view of the depression, and realize that it may be God's answer to our past negligence, and His way of leading us to the many hungry souls who are earnestly groping for light, and when we realize that the very depression which had seemed all against us and against the progress of God's work, is a means

in the hands of God for more quickly finishing His work, we can all say,

"But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home."

Now that we find it necessary to visit many more people in order to reach our goals, everywhere we hear the good news that people are being found who have never before heard anything about us and the blessed truths we hold so dear. Our people are becoming stirred anew with a holy zeal as they make these contacts and find the many interested people whom they never met during the good times.

Must Work Amid Adversities

Doubtless not every person living within our reach will be visited even this year, for we shall be able to make up the amount of our individual goals without that. But should we not learn a valuable lesson from past and present experiences, and do far more than our small allotment *now*, before times become much more difficult?

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. . . . The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*"Testimonies,"* Vol. V, p. 463.

No, we cannot look for times to improve materially. The work which we failed to do in times of prosperity, we shall have to do in "a terrible crisis, under most discouraging, forbidding circumstances." Shall any of us falter in these present times, before entering the times here predicted?

"The people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many." "None of the wicked shall understand; but the wise shall understand." Dan. 11:32, 33; 12:10.

Pomona, California, Effort

By R. W. PARMELE

OUR tent meeting held in Pomona, following the good camp meeting, closed Sunday evening, August 30, having continued for nine weeks. It was somewhat of a surprise to us that so few of those attending had visited our camp meeting. But from first to last our hearers were practically the same ones.

The daily paper favored us with half a column of space every day for reports of the sermons. Many, even of those not attending the meeting, said they were following the newspaper reports; some were sending them away to their friends, while others were pasting them in scrap-books. So we feel that our congrega-

tion has been much larger than could be estimated.

To date, nine persons have promised to obey the truth, and a number of others are convicted, for whom we have strong hopes, and they are being

followed up by personal work. The church has been discouraged by the effort, and some discouraged ones have been revived. They are urging that another effort be held in another part of the city.

The roads here are little more than trails, and one is going fast if he makes ten miles an hour. This group of Indians appreciated our stories of the Bible and our ministry to their physical needs so much that they decided to smooth out the road for us for a distance of five miles from their place toward the mission. While the road was not much smoother after they finished than it was before, yet it shows their spirit toward us, and their willingness to do all in their power to get us to come to their homes.

The Lake Grove Indian Mission

By J. D. LECKLIDER

IN a recent article by C. H. Watson, in the REVIEW, we read: "Providence seems to be multiplying our opportunities in these hard times, and we are learning of rare openings and urgent situations in many places."

We are encouraged by the marvelous reports from the foreign fields, but the Lord is also setting His hand to the finishing of the work in our own land. The Lake Grove Indian Mission is situated among the Navaho Indians, the largest tribe of Indians in the United States, numbering around 45,000. Providence seemed to have chosen this site and set it "on a hill which cannot be hid," as it is about 8,000 feet in altitude, being a short distance from the Continental Divide.

The Navahos form a difficult field in which to labor. Satan has had full sway over the Indians' minds and habits for so many centuries, and has so darkened their intellect, that it is difficult for them to grasp sacred truths.

The medicine men are still doing a thriving business. Just recently an Indian drove up in his truck and told our interpreter, in the course of his conversation, that he was going to have a "sing" over his boy, who was about five years of age. On inquiry, I was told he had had bad dreams, and they must have the "sing" to ward off future trouble and appease the devils.

The medicine men quite often extort considerable sums of money for their incantations. Frequently, on visiting hogans where an inmate has a bad sore, after they have had the "sing," we find filthy weeds covering the sore. At first the Indians will not use our medicines, but seeing the remedies of the medicine men do no good, they try ours, and with the Lord's blessing, a large number of permanent cures have resulted.

Occasionally we can see the light breaking through the mists. There are fewer "sings" than formerly, and more visits to the white man for his medicines. Many are gradually losing faith in their witchcraft, and gaining a view of the Creator, who is Lord of all.

We have been holding meetings with one medicine man and his family for some time. After finishing

one of our stories of Jesus and His love, the wife said: "These are so good, and we appreciate them very much; but I am old, and it is very hard for me to understand such wonderful love. I am soon to die. Why did you not come sooner? Go to my children now and tell them."

The doors of opportunity have been opening fast on every hand, and the same question is often asked by others, "Why have you been so long in coming to us?" How we wish that our efforts could be multiplied a hundred-fold, so that these who are longing to know the truth may have the opportunity.

Indians Smooth the Highway

We have been visiting quite regularly a number of Indians who live about twenty miles from the mission.

North American News Notes

FIVE were baptized at Wayercross, Ga., Sabbath, September 26, by H. F. Taylor. Services were held in the church building which has just been erected at that place. J. G. Thomas is conducting an effort for the colored people in Atlanta, which has developed a very fine interest, and a number have already accepted the truth. F. H. Stevens recently baptized five at the Columbus colored church, where H. T. M. Palmer is located. God has been greatly blessing our efforts this year. During the first nine months of 1931, 127 have been baptized by our workers.

B. F. KNEELAND.

SIXTY-NINE persons were baptized during the month of September in the Florida Conference by the following workers: J. G. Mitchell, Miami, thirty-four; K. A. Macaulay, St. Petersburg, nine; P. C. Hanson, Cocoa, five; C. R. Magoon, Palmetto-Brandenton District, five; H. M. Kelley, Orlando, four; J. Hankinson, Sanford, three; L. E. Trueby, Clearwater, three; J. A. Bookhart, Tampa, colored, three; Charles Baum, Jacksonville, two; and J. H. Krum, Ocala,

one. These additions make 329 new members since the first of the year.

A. S. BOOTH.

THIRTEEN more candidates were baptized by the writer in Hamilton, Ontario, on Sabbath, September 19, making a total thus far during the year of seventy-four converts that have been brought into church fellowship as a result of the evangelistic effort held in this city last winter. We are hoping to have 100 new members by the end of the year. Our membership has increased from forty-five at the beginning of the year to 124 at the present time.

During the past year and eight months that I have been in Canada, I have baptized 134 new converts. We thank the Lord for what has been accomplished, and give Him the glory.

O. D. CARDEY.

ON Sabbath, October 3, it was our privilege to organize a new colored church in Texarkana, Ark.

T. H. Coopwood and O. J. Trotter, with Mrs. Chatters, held two tent efforts in Texarkana during the sum-

mer, and as a result a large number of colored people have taken their stand for the truth.

On a recent Sabbath, when M. B. Van Kirk, our union president, was with us, we effected the organization of a colored church, made up of forty-four members, including Brother and Sister Trotter. All but two were new converts. Eight or ten more will be taken into the church soon. At present they are meeting in a rented store building, but no doubt arrangements will be made soon to purchase a piece of property there so they can have a permanent meeting place.

R. P. MONTGOMERY.

SABBATH afternoon, October 3, the Blooming Grove (Ohio) church gathered on the banks of a little stream to witness a baptismal service. Five of their young people went forward with their Lord in this sacred step. Several more of the young people in the church are in preparation for baptism.

W. W. Ellis, conducting an evangelistic effort in Portsmouth, Ohio, has been having exceptionally good success this summer. While the tent is only 40 x 60 feet, he has had an attendance up to 900 on Sunday nights. A great awakening has swept through this city. Following a sermon on the subject of "Obedience," more than 100 people signed the covenant. To date about 130 have signed. Nearly eighty of these are attending the Sabbath services. The former membership of this church was thirty. This large attendance of new Sabbath keepers has brought in a wonderful spirit of courage on the part of the membership of the Portsmouth church. C. V. LEACH.

B. F. WILLIAMS, pastor of the Jackson (Mich.) church, baptized nine persons Sabbath, September 26.

On the same Sabbath thirty-two were baptized in Detroit, Mich., as a result of a successful tent effort held in that city by L. B. Schick. Many others are preparing for a later baptism. V. E. PEUGH.

Appointments and Notices

PRAYER FOR HEALING

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

the noon hour as an appropriate time for remembering these special requests.

A young man who is preparing for the work, writes: "Three years ago my mother had a nervous breakdown from which she has not recovered. I would appreciate it very much if the readers of the Review will pray for her healing. Prayer changes things."

A sister in Wisconsin solicits the prayers of the Review family for complete recovery for service.

Prayer is requested for a brother who has tuberculosis and a severe ulcer behind the ear, that he may be entirely healed.

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. E. A. Butler, Box 608, Camas, Wash., desires a continuous supply of *Youth's Instructors* and *Signs of the Times* only, for missionary purposes.

Mrs. Anna L. Campbell, Rt. 1, Box 101, Fayetteville, Ohio. *Signs of the Times*, *Watchman*, *Liberty*, *Life and Health*, *Present Truth*, *Youth's Instructor*, *Life Boat*, and other denominational literature for missionary work.

N. B. Dolland, Sangre Grande, Trinidad, B. W. I., writes: "I desire to express appreciation to the many sisters in the States who have been sending me from time to time literature for free distribution. The papers sent are awakening an interest. Do not slack your hands. Gal. 6:9. Let us continue this good work ere probation closes, so that many souls may be gathered for the Master."

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.

ELDER J. C. HARRIS

Jasper Charles Harris was born in Addison Township, Michigan, June 22, 1853; and died at Battle Creek, Mich., Sept. 23, 1931.

While Elder Harris was still a youth, his father's family moved to Edenville, Mich., where he met Miss Sarah Ann Carty, and they were united in marriage in 1871. To this union eight children were born, among whom were F. J. Harris, of Cadillac, Mich.; and W. J. Harris, a missionary in Shantung Province, China.

In 1881 Elder and Mrs. Harris accepted the truths of the third angel's message, becoming charter members of the church at Edenville. Later Elder Harris became the elder of this church. About 1884 he began holding meetings in country schoolhouses in Midland, Gladwin, and Clare Counties, Michigan. As his time permitted he continued to do this kind of missionary work for about eight years, when he was granted a license to preach by the Michigan Conference. He was ordained to the gospel ministry at a conference workers' meeting held at Greenville, Mich., in 1896. During the years of his ministry he labored in Michigan, In-

diana, and Illinois, and then in Michigan again until declining years made it necessary for him to cease active labor, after which for several years he acted as pastor of the Cadillac, Coleman, Lakeview, Cedar Lake, and Edmore churches.

Elder Harris' first wife died in 1901. The following year he was united in marriage to Miss Frances Irwin, who with the seven children, fourteen grandchildren, and two great-grandchildren, mourn his departure.

S. E. Wight.

Nay.—Mrs. Albert Nay was born in Denmark, July 11, 1867; and died in Nashville, Tenn., Sept. 27, 1931. She accepted the message in Nebraska, and in 1894 moved with her husband to Alabama, where they engaged in self-supporting missionary work for eleven years, assisting in raising up several churches. They were then invited to connect with the publishing work in Nashville, where they have since resided. Sister Nay was faithful to the last. F. C. Webster.

Rosenbaum.—Andrew Rosenbaum was born in Emden, Germany, Nov. 8, 1859; and died in Battle Creek, Mich., Sept. 15, 1931. Brother Rosenbaum accepted the truth at a tent effort in Chicago, and came to Battle Creek about forty-five years ago, and worked in the old Review and Herald office there. Later he was a colporteur in Canada. He is survived by his wife, four sons, and a grandson.

Hutchison.—Mrs. Mary E. Hutchison was born at Mountain Side, St. Elizabeth, Jamaica, May 6, 1879; and died Sept. 16, 1931. She and her husband, James A. Hutchison, accepted the truth at Mahogany Grove, under the labors of C. A. Hall, American missionary, and the writer in 1897. F. Hall.

McPhee.—Mrs. Nancy Arvilla McPhee, née Barnum, was born in Iowa, Dec. 3, 1854; and died in Boulder, Colo., Sept. 1, 1931. She and her husband were converted through reading the *Signs of the Times* and reared their seven daughters in the truth.

Griffith.—Anna Griffith was born in Banocher, Ireland, in 1843; and died in Glendale, Calif., Sept. 26, 1931. She was the aunt of John and Phillip Knox, two of our evangelists, and of the wife of Elder W. H. Bradley.

Hall.—Mrs. Rose Hall, née Brigham, died at Mannsville, N. Y., Sept. 28, 1931, at the age of sixty-five years. She had been a faithful Seventh-day Adventist for fifty years.

Larsen.—Mrs. Amelia E. Larsen was born in Oslo, Norway, in 1864; and died in Battle Creek, Mich., Sept. 28, 1931. She is survived by three children and eight grandchildren.

Howell.—George S. Howell was born July 5, 1853; and died at Glendale, Calif., Sept. 25, 1931. His wife, one daughter, and two sons are left to mourn.

Peters.—James Bois Peters was born in Ontario, Canada, Aug. 18, 1853; and died in Boyne City, Mich., Sept. 16, 1931.

McMickle.—Clinton McMickle died near Oswego, Kans., Sept. 21, 1931, at the age of ninety-two years.

The Advent Review and Sabbath Herald

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

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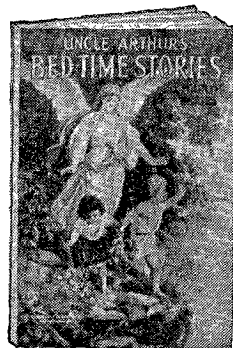
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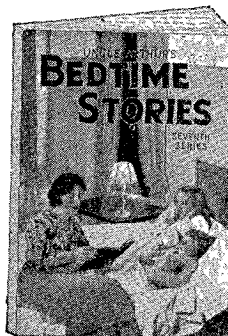
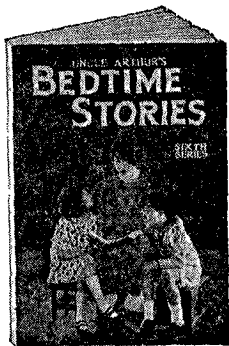
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

Our Veteran Colporteur

A LETTER from our veteran colporteur, Walter Harper, states: "I am now away up in northern California, busy at work in the grand, good Harvest Ingathering work. The good Lord does bless; for all this I am grateful."

Such a testimony from a man whose years are many and whose strength is now small, ought surely to provoke the rest of us to love and to good works, especially to zeal in Harvest Ingathering at this particular time.

First Baptism in Tibet

AN article just received from Dr. J. N. Andrews, who for many years worked along the border of Tibet as our lone representative to that little-known country, opens with this stirring sentence:

"In the cold, swift river coming down from the towering ranges of eastern Tibet, our first Tibetan believers were baptized on Sabbath, August 15."

We shall not detract from the interest of the article by quoting further. But how thrilling that in this forbidden land of Tibet souls are at last bearing public testimony to their acceptance of the death and resurrection of Christ as an atoning sacrifice for sin.

Dr. Andrews' report will appear in an early issue of the REVIEW.

A Request From Panama

FROM E. J. Lorntz, president of the Panama Conference, Box M, Cristobal, Canal Zone, comes this request:

"We are greatly in need of publications for use here in Panama, and I was wondering if you would be so kind as to insert a notice in the REVIEW about our need. We can use any amount of used but clean *Signs*, *Watchman*, *Life and Health*, *Present Truth*, and *Youth's Instructor*, as the demand is very great for them. We are getting a good supply of the REVIEW. I am sure that many of our people will be glad to send us their old papers for use here.

"Yesterday, while talking to a merchant who is not enjoying very good health and who is a reader of the *Signs*, he made

this remark to me: 'When I feel bad and suffer, I take the *Signs* to read and also "The Great Controversy," and immediately I forget my suffering and can even sleep well.' We can assure you that all papers that may be sent to us will be used to good advantage.

"The Lord has blessed our work in this conference this year, and we have already baptized nearly ninety persons, and there are over a hundred more in our baptismal classes. Pray for us and the work here."

Colporteur Experiences

THE various union papers contain exceptionally encouraging news items these days regarding the experiences of our colporteurs. God is giving both sales and souls to those who have courage and faith to go from door to door in these perplexing times.

For example, a recent article in the *Columbia Union Visitor* tells of student colporteurs in the New Jersey Conference who, when they came to deliver their books, found the money ready for them, even in the homes of the poor, because in these homes dimes and nickels and quarters had, during the weeks, been laid aside in anticipation of the arrival of the book. There must be a real longing of heart for the message of the book to cause these men and women to lay aside so carefully the funds necessary for the purchase of it.

"In another instance, after the student colporteur, in response to the request of a colored servant in a home of the wealthy, had sung every stanza of 'The Old Rugged Cross,' the mistress sent down the full price to pay for another book like the one that he had just delivered to her servant,—this one for herself."

These experiences are typical. May God give to our colporteurs great boldness in Jesus Christ, to continue and enlarge their labors in these difficult times.

Word From China

A LETTER just received from Dr. H. W. Miller, from Shanghai, China, contains the following encouraging word regarding the work in his division:

"Our results for the first half year in the work of the China Division have been very encouraging. Our increase in membership has been 609 for the first half of the year, as compared with 452 for the same period of last year; and from the reports that we gather, this same ratio is quite certain to continue. Every mail brings us encouraging word from our brethren in the more remote and distant parts of this field. M. C. Warren is down in Yunnanfu, visiting the tribes people in that section, and he speaks of the wonderful way in which God's Spirit is being poured out upon those people."

Evangelism in Korea

FREDERICK GRIGGS, president of the Far Eastern Division, writes from Seoul, Korea, under date of September 22, 1931:

"We are just beginning our series of meetings here in Seoul. Seoul is a great Nineveh-like city, and the need of this message is very great. We have been

fortunate in getting the city hall. It was well filled at our first meeting, night before last. The forces of our workers are well organized, and we hope and believe that we shall have good results from our effort here. We have been endeavoring to stimulate the evangelistic spirit throughout the division, and we are getting results from the endeavors to hold large meetings and to preach the word in a definite way, similar to the plan of the founders of this movement."

A. R. OGDEN, president of the Antillian Union Mission, writes:

"After November 1, regular letter postage to the British West Indies from the States will be five cents instead of two cents as formerly. As related to the Antillian Union, this will mean that five cents postage should be placed on all letters to the Bahamas, Jamaica, and Cayman Islands, instead of two cents as heretofore. The prevailing two cents continues in effect to Porto Rico, Santo Domingo, Haiti, and Cuba. Let all writing either to individuals or to any of our offices take note and affix postage accordingly. When insufficient postage is affixed to letters, the receiver must pay a penalty of double postage."

A Merciful Deliverance

SUDDENLY the colporteur halted. On both sides the dense forest shut him in. A minister of another denomination had appealed for one of our good books, and this south Caribbean colporteur was hastening to answer the call of an honest heart. The hour was late, and our brother was speeding on as fast as his tired feet could carry him, hoping to reach the other side of the woods before darkness should overtake him.

He was stopped as quickly as if he had run up against a stone wall, though he could see no reason for it until he dropped his eyes to the path. Right there where his foot would have landed had he taken one step more, all coiled up and apparently sleeping, lay a large mapipire, Trinidad's most feared and venomous serpent.

Thanking his heavenly Father for the fulfillment of His precious promise in Psalms 121: 7, 8, he passed on with renewed courage.

M. E. LOWRY,
Field Sec., Caribbean Union.

Plain English for Smokers

ONE tobacco concern is advertising in a big way that "every tobacco leaf" contains the base for "sheep dip" and insecticide poisons for spraying insects. In their process of cigarette-making, they say, they take out enough of this death to insects to supply poisons commercially to makers of sheep dip, "enough to permit the daily dipping of over 50,000 sheep or the daily spraying of many thousands of trees."

But think how many thousands of men and women must be smoking up the sheep dip and the insecticide poison base that still remains in the tobacco. If it were all removed, customers would as soon smoke cabbage leaves. Strange that men and women are willing to dope themselves with the deadly poisons they use to kill sheep ticks and other insects!

W. A. S.