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# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 107

Takoma Park, Washington, D. C., January 2, 1930

No. 1

## New Year's Greetings to Our Readers

FROM THE EDITORS

*Beloved, we "wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."*

*"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."*

*"The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."*

*"As thy days, so shall thy strength be."  
"The eternal God is thy refuge, and underneath are the everlasting arms." "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders."*

## From Our Correspondents

FROM a personal letter from I. H. Evans under date of September 30, we quote these good words relative to the work in the Far Eastern Division:

"You will be glad to know that our work in the Far East has never been in so prosperous a condition as it is at the present time. Our workers are nearly all in good health, and this ought to be the best year we have had in the winning of souls to Christ.

"We are looking with a good deal of desire to the close of the year, and hoping that we can report three thousand increase in our church membership. Of course we have had a good many losses on account of political conditions and other hindrances.

"On the other hand, God has greatly blessed all of our workers; and I think, since I have been in the East, there has not been more unity and co-operation throughout the field, among both the natives and the foreign workers, than at the present time.

"Our sanitariums are full of patients. God has greatly blessed the brethren in Washington in the selection of consecrated and capable workers to help in this work in the Far East. Every one of our doctors is doing well, and our little sanitariums are filled to overflowing with patients. Even our Shanghai Sanitarium is so full of patients that oftentimes applicants for accommodations are compelled to wait perhaps several weeks before there is an empty bed in the institution. In many instances we are compelled to put two in a room.

"It is really wonderful what an influence this sanitarium is having among the people of the Far East. Many missionaries of other denominations are served by our sanitarium. Business men are coming to us whom we did not suppose would deign to recognize our institution, and many Chinese of the highest standing are among our regular patrons. It is wonderful to see the mighty hand of God working in all directions where we have put forth conscientious and faithful efforts.

"These experiences remind me of rich land that has been well watered, where one has only to plant the seed, till the soil, and await the time of reaping the harvest. Surely these must be the days when God is making bare His mighty arm, and going before His people, enabling them to do great things for Him. We believe that much of the success of our work is due to the prayers of the people of God, and we are grateful for the support of those who are doing so well in raising funds for this great work."

Who can ever fathom all the ways that the Lord has of planting the leaven of truth in honest hearts? At one of our meetings in Europe, C. E. Weeks told the following story of a colporteur's experience in an English city: A colporteur was riding on a street car to reach a certain part of the city. Suddenly an overwhelming conviction came upon him that he was on the wrong car. Hurrying to the platform, he jumped off, expecting to take the next car. No sooner had he reached the sidewalk than he saw that he had been on the right car all the time. Too late—he would have to take the next one now. But as he turned to wait, he began to talk with a man standing there. The man said, "That is the very book I have been looking for. I have been trying to get it in the bookstores. I want that book."

JOSEPH E. STEED, of New South Wales, Australia, writes under date of October 13:

"The REVIEW has been a very welcome visitor to our home for many years. I have many numbers bound, but do not find time to read the back ones very often. There is so much to read when one is right in the line of work. Next Christmas evening I shall have finished my seventieth year. Forty of my years have been spent in this wonderful message. I am still in active labor. I have charge of the pastoral work of three small churches, and am holding public meetings on Sunday evenings in a hall in a small railway town. I am hoping to find some fruit for my labor."

R. E. STEWART, of our Cuba Mission field, writes under date of November 13:

"The work in Cuba is going along fairly well; but due to the serious financial and economic crisis through which the country is now passing, we are not gaining as we wish we were. We are hoping that next year will present better prospects, and the work will take a new lease of life. In spite of the difficulties, however, there have been some wonderful experiences of conversion, which give us hope and courage."

THE work is launched among the Arabic-speaking peoples of Algeria, North Africa. Jules Rey, whose name has been familiar to us in the records of the work in France and Switzerland, writes now from Algeria. He says they are beginning to put out Arabic literature for the Mohammedan people in that region, and

appeals earnestly for help: "I shall baptize in a few weeks our second Arabic girl, eighteen years old. She speaks French, Spanish, and Arabic." He adds, "We have a sister, who formerly worked for an American missionary society among the Arabs, but who has received the message and is now a medical missionary Bible worker for us." The recent Autumn Council voted to provide funds for literature in this Algerian field. Brother Rey reports fifteen young people ready to enter the colporteur work, three of whom speak the Arabic, others the French and the Spanish.

DAILY instruction in the school of Christ is one of the rewards of service in the colporteur ranks. In one of the typewritten union papers a young woman writes:

"As I approached one house, I felt sure that I was not relying as much on my Saviour as I should; so before rapping on the door I sent up a petition for help that I might be able to secure an order. I am glad to say I was successful. Too often we forget the One who is the leader in this great movement, and try to accomplish something in our own strength, but all in vain. I am looking forward to a scholarship in a few days."

F. E. BRESEE, of Puno, Peru, writes under date of September 8:

"We are of good courage. We have reorganized our work, as it were, and are going ahead, devoting every ounce of energy to push the battle to the gates of the enemy. We still have hope of winning thousands of these poor Indians, converting them to the knowledge of a personal Saviour and to faith in the reward promised to the faithful. God is with us. Daily we see victories, and how we praise Him for His protection and guidance in these hours of darkest trial, when the enemy would crush our work and force a retreat!"

ELDER JOHN ISAAC, of the Polish Union Conference, writes under date of October 13:

"Our people are having some very interesting and encouraging experiences in the Harvest Ingathering. Our goal has been set at 25 zloty per member, that is 57,500 zloty for the union. It really is a very high goal for our members in this country. A zloty for this country is nearly as much as a dollar for the United States. But our members are more willing this year than ever before to help in this Ingathering, and the Lord is greatly blessing them. We do hope and pray that we shall be able to reach our goal."

# 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

Vol. 107, No. 1

Takoma Park, Washington, D. C., January 2, 1930

One Year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

## Our Publishers Respond

OF course, all must be noticing that wherever representatives of the colporteur work and of the home missionary literature enterprise are gathered they are telling us that the soul-winning results of this work are appearing "as never before." As I hear these brethren and sisters using this phrase every now and then, I think of that word written quite a long time ago in the last volume of the "Testimonies." There it was said:

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the standard, lift it up higher. Proclaim the third angel's message, that it may be heard in all the world.'"—Volume IX, p. 61.

It surely is working out according to that saying "as never before." Well may we stand by our publishing houses in their effort to "lift up the standard, lift it up higher. Proclaim the third angel's message, that it may be heard in all the world."

W. A. S.

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## Never Give Up

IF our workers were to tell the story of faithful wives who prayed for many years for unbelieving husbands, and at last saw their prayers answered, it would make quite a document. In the nature of the case these stories do not lend themselves to telling in any detail, but if told, they would encourage the faithful wife to patient, cheerful waiting and continuous prayer.

Sometimes a wife praying for a husband has passed away before the prayer was answered. She will be surprised in the resurrection, unless, indeed, we may well believe, the as-

urance of faith was such that she fell asleep expecting to see the answer when awakened.

The following illustrative experience was told by O. C. Barrett, of one of the mission fields of the Mexican Union:

Long ago a man while under the influence of drink bought a Bible from one of our pioneer workers. "The Book was laid aside, as neither Juan nor his young wife knew how to read. But as the years went by, and children came and grew up, Juan's wife became ambitious to learn to read that Book, which was the only one in their mud hut. This she did, and then she taught the children, and mother and children read the Book, and began keeping the Sabbath and obeying the word to the best of their ability, without knowing that any one else in the whole world read or obeyed the Bible

they had learned to love. But Juan kept on with his drunkenness, and the few jungle neighbors paid no attention.

"Finally the wife died. On her deathbed she begged her husband to study and obey the Book. She told him that Christ was coming again soon, to raise her and take her to one of the mansions that He went to prepare. So Juan buried her. He quit drinking and smoking, and began keeping the Sabbath and preaching to the neighbors."

The result was that a number of families joined this Indian brother in obedience to the truth. After a visit from Brother Barrett, they made a journey of several days down the river in their boats, to bring back from the nearest town sufficient lumber and sheet iron to build a house of worship.

W. A. S.

## The Holy Scriptures

### What Version or Translation Shall We Use?

WE have received a number of inquiries from readers during the last few weeks as to what version of the Bible we would recommend, and one inquires as to the versions or translations which our missionaries use in the mission fields.

Over 800 versions or translations of the Bible are in use throughout the world, and with the blessing of God these all serve their purpose most admirably in bringing to the human family a knowledge of the great God and the plan of salvation.

We have a number of excellent versions in the English. The writers for the REVIEW are about evenly divided in their use of two principal versions; the larger part perhaps use the so-called Authorized or King James Version, and the others use the American Revised Version. We observe that in the later publications of Mrs. E. G. White, she quoted freely from both of these versions, using the translation that seemed best suited

to her need and to the particular thought she wished to express. Some of our ministers are partial to the Syriac translation of the New Testament, some prefer Weymouth's New Testament translation, some quote the Twentieth Century New Testament, etc. These various versions of the Scriptures present something of a variety of expression in the translation of the original thought, but it is remarkable to observe their very general agreement in teaching the great truths of divine revelation.

Personally, the editor of the REVIEW prefers the King James or Authorized Version. Its style and forms of expression have appealed to his heart since earliest childhood. He uses other versions as books of reference, for comparison only. Some of his brethren prefer other versions, and the privilege of their use he willingly accords them, and in no measure questions their scholarship or orthodoxy because of their choice. We must bear

in mind that millions of Bible readers throughout the world, and thousands of believers connected with our own church movement, never read any of our English versions or translations of the Bible. They are acquainted with the Bible in their own native tongue only.

When it comes to the translations employed by our missionaries, they are as varied as the fields we have entered. The British and Foreign Bible Society, the American Bible Society, and the New York Bible Society, with other smaller societies, have done a truly remarkable work in placing the Bible in the language of the various nations and tribes of earth. The limited space of this article will not permit an enumeration of the more than eight hundred dialects and languages into which the Bible or portions of it have been translated. The November number of the *American Bible Society Record* contains a report from J. L. McLaughlin, secretary of the Northwestern Agency, who gives this summary of his year's work in that one field:

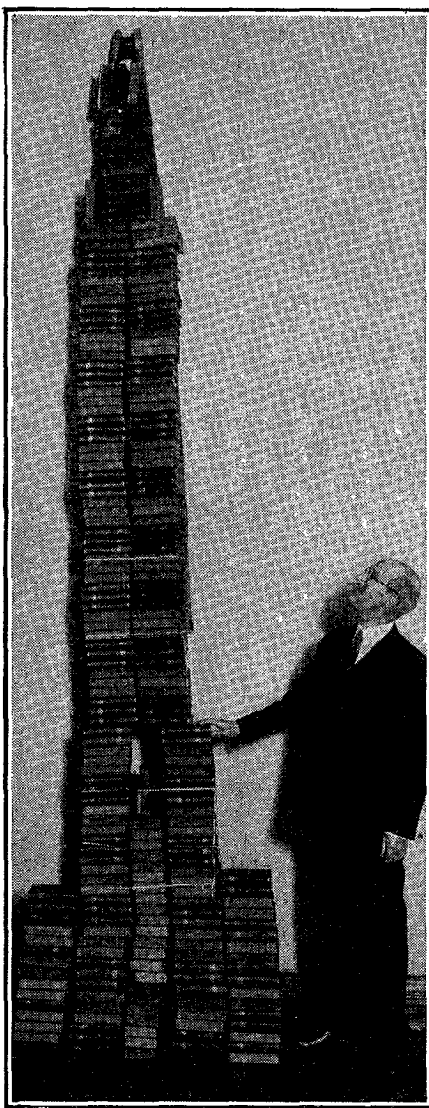
*"The Goal of a Million"*

"With our goal as a million, we report the circulation for the year of 3,694 Bibles, 64,105 Testaments, and 950,068 portions, making a grand total of 1,048,867 volumes. These have been in sixty-four different languages, as follows:

Albanian	Hungarian
Arabic	Ilocano
Arapahoe	Icelandic
Armenian,	Irish
Ancient	Italian
Armenian,	Japanese
Modern	Korean
Benga	Latin
Bulgarian	Lettish
Bulu	Lithuanian
Chinese:	Malay
Mandarin,	Muskogee
Peking	Norwegian,
Mandarin,	Gothic
Phonetic	Norwegian,
Wenli, Easy	Roman
Canton Coll.	Ojibwa
Choctaw	Persian
Croatian	Polish
Czechoslovakian	Portuguese
Dakota	Rumanian
Danish	Russian
Dutch	Ruthenian
English	(Ukrainian)
Esperanto	Serbian
Esthonian	Slavic
Finnish	Slovak
Flemish	Slovenian
French	Spanish
Gaelic	Swedish
German	Syriac,
German,	Ancient
Low	Syriac,
Greek,	Modern
Ancient	Tagalog
Greek,	Turkish:
Modern	Armenian
Hawaiian	Welsh
Hebrew	Yiddish "

And this is only a part of the work which is being carried on by this great Bible-circulating agency. These languages are representative of many others in which the Book is printed and circulated.

Oftentimes in effecting some of these translations great difficulties had to be overcome. Sometimes a written language had to be created where none before existed. In some of the native tongues no word was found to express the thought of God or of God's love, and words had to be created to express these ideas. The difficulties attending work of this character is represented in an article



A pile of Bibles fourteen feet high, photographed in the New York Bible House, 5 East 48th Street, shows 112 Bibles, the number of copies of the Scriptures circulated every hour by the New York Bible Society; 8,760 times this is the number of Bibles, Testaments, and individual books of the Bible circulated by the society in a single year. The New York Bible Society celebrated its 120th anniversary on Bible Sunday, Dec. 8, 1929.

in the December number of the *Bible Society Record*. October 10, 1929, the translation of the New Testament into Cakchiquel was completed by Mr. and Mrs. W. Cameron Townsend, we judge of the Presbyterian Church. Mr. Townsend, in speaking of the difficulties attending the work, says:

"We are very happy. A long, hard task has been completed. The blessed New Testament has been translated into another language. Humanly speaking, the task was impossible. The language was unwritten. There were no teachers who understood grammar. There were no competent linguists to undertake the task.

"We were willing, but untrained. Our missionary duties demanded most of our time. Native helpers often would fail us. Our health failed at times. Our eyes would tire and demand rest. Our spiritual weaknesses would crowd in upon us. Some of our collaborators would say we were wasting our time. Some of those for whom we were laboring opposed us. But through all our difficulties and failures, God never failed. He was faithful, and it is through that fact alone that we are able to celebrate victory tonight.

"We began the undertaking a little over nine years ago in the hut where the believers of Patzum held their services. Trinidad Bac was our teacher. After two months of arduous questioning, writing, and comparing, we discovered a few of the elementary rules of the language, and formulated something of a vocabulary. It was all new to Mr. Bac, and he didn't know how to go about it.

"It has been a long road from that small beginning to the classification of over 2,000 verb forms. We have come to greatly respect the Cakchiquel language. It is not an evolved language, like English, but exists in its original purity to a remarkable degree. It seems to be the product of a great intellect.

*Hut Cold and Damp*

"The hut in Patzum was cold and damp. We slept in one corner, ate our meals off the pulpit, and sat in the warmest corner to do our language work. On meeting nights we would roll up our blankets so that the board bed could be used for seats. It was a little disagreeable; so we were happy when a call came from the town of Comalapa, saying that some people were anxious to hear the gospel.

"We went and held several meetings there, and had the privilege of baptizing the first converts of that town. Among them were Joe Chicol's parents. Joe was a bright lad of eight years, and we suggested that he go to San Antonio to study in our little mission school. He went, and applied himself in his customary businesslike fashion until, after six years, he joined our staff of translators with a knowledge of grammar that the others lacked.

"Six other Indian Christians besides Joe and Mr. Bac have assisted in

this work, but these two have done the most. They have labored and hoped and despaired and labored, and now their hopes are realized. They have a right to rejoice.

"We are exceedingly grateful to the American Bible Society and the Central American Mission for their faithful assistance. . . .

"Over one thousand years after the New Testament was written, it was translated into English. Nearly two thousand years have elapsed since now it is to be given to the 200,000 Catechists. How much time will you let go by before the five hundred other tribes of Latin America receive God's word in their own languages?"

It is interesting to note in this connection that missionaries of the Seventh-day Adventist Church also have done some work in the way of translation. E. Kotz translated the New Testament into Chasu while he was engaged as a missionary in East Africa. A. A. Carscallen translated some of the Gospels into Luo. Others of our workers perhaps have done similar work, but we have no record of this at hand.

Our missionaries in the various fields where they labor, employ, of course, the translations of the Bible made in the tongues of the people. For instance, in Poland they use the Polish translation; in Russia, the Russian translation; in working for some of the Mohammedan tribes, the Arabic translation; and our missionaries in some instances, in Catholic countries, use to excellent advantage the Douay, or Catholic translation of the Bible. And while these different versions or translations may differ somewhat in forms of expression, the same as do our English versions, and while there may even have occurred minor errors in translation, the gospel message of salvation is set forth sufficiently plain and clear to enable the reader to receive a saving knowledge of the Lord Jesus Christ. This affords a marked demonstration of the care God has had for the revelation of His will to the human family. In every version or translation Christ is set forth as the Saviour from sin. His life as our example, His death as our sacrifice, His resurrection and indwelling Spirit as our life, are clearly taught. The steps by which we may come to Him in faith, confession, and consecration are plainly revealed. The missionary emphasizes these great saving truths, and not minor differences of textual criticism.

And these great themes of the word we should emphasize. They will prove to be life to us and to all who will hear. It is unfortunate when we permit our minds to become diverted, and

are led to emphasize some detail of difference until it assumes undue prominence.

To us as a people there has been committed the proclamation of the everlasting gospel — the one and only gospel of all the ages — in its special application to this generation. Let us give this gospel message in its great and true emphasis. Our task is to finish this work that God has given us to do. The threefold message is to go to every nation, kindred, tongue, and people. And let us thank God that He has prepared the way before us. His word has been translated into more than eight hundred of the tongues of earth's nations, and by the use of these or of any one of these the saving message may be given.

Let us not spend our time in criticizing the work of the noble men who have wrought in this diffusion of the word of God, but let us with the means prepared to our hand go forth to spread the word of life among earth's waiting millions. Let us not seek to exalt unduly some detail beyond its relative importance. Let us not magnify differences with our brethren, making some technicality of translation or textual criticism a bone of

contention. Well pleased would Satan be if he could thus occupy our time and divide our forces. And let us also accord to our brethren the same right of difference in opinion and in expression of opinion which we ourselves feel is our due.

United objectives, brotherly love, and Christian courtesy will go a long way in harmonizing differences. And if we fail to exercise toward others these qualities of heart, it demonstrates that we have failed to imbibe truly the spirit of the Christ of the Bible. Better the simple faith of the ignorant native believer, who without questioning receives in childlike simplicity the Bible in his native tongue in its most literal form, and the gospel message as it is brought to him, oftentimes by native teachers, themselves mere novices, than that critical higher knowledge which submits every truth of divine revelation to searching review, and accepts with hesitating reservation the story of Christ and His salvation. The great danger today is that in the crucible of modern study and criticism of what God has revealed, our star of hope will be dimmed and the simplicity of our faith become corrupted. F. M. W.

## *This Second Advent Movement*

### *Where the Pathway Turned Into Egypt*

"I AM the way, the truth, and the life," said Jesus.

In His earthly life He set the path for all mankind: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

Christianity is the life of Jesus Christ in His followers. Christ, the divine Son of God, lived as the Son of man in this world to show how man ought to live, "leaving us an example, that ye should follow His steps." 1 Peter 2:21. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

#### *Jesus a Commandment Keeper*

Jesus was a commandment keeper, and therefore a Sabbath keeper. Christians ought to walk even as He walked. He now dwells with the believer and walks with him, and Jesus Christ is "the same yesterday, and today, and forever." Heb. 13:8. Therefore the person who allows Jesus to live in him and walk in him in Christ's own way, will be, like Christ, a Sabbath keeper.

Jesus says that He kept His Father's commandments, and He commended all who should "do and teach them." Matt. 5:17-19. His gospel,

through faith, saves men from sin, which is "the transgression of the law" (1 John 3:4), and makes them keepers of the law. Jesus came not to save men in sin, but from sin. Matt. 1:21. Sabbath breaking is sin, and Jesus saves the believer from it, and makes him a Sabbath keeper. It is not that any are saved by keeping the ten commandments; they must first be saved from sin through faith in Jesus, in order that, by His power dwelling within, they may keep God's holy law, which is the righteousness of Jesus Christ. Rom. 8:4.

But the man who is saved will be obedient to God's law. But the "carnal mind" is "not subject to the law of God, neither indeed can be." Rom. 8:7. So the very promise of the new covenant is that God will change the nature of the believer, writing His law in the heart and in the mind. Heb. 8:10. When the law is so written, it will be lived in the life, for out of the heart are "the issues of life." Prov. 4:23. Jesus had the law in His heart. He speaks in the psalm, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. Every heart that lets Jesus in will have also the disposition and power of obedience.



Some men seem to think Jesus came to set men free from obeying God's law. But He came to set us free from disobeying it, so that we may, through His indwelling power, keep it now and evermore. In breaking it, is bondage, condemnation; in keeping it, is liberty. Ps. 119:45. Who walks the streets free from the civil law against stealing, the man who keeps the law or the man who breaks it? The man who steals is under the law at once. Just so the man who through faith keeps God's law, is free from the condemnation of the law; but the man who breaks God's law is at once under its condemnation. Then who is "under the law"? The one who breaks it. Who is "under grace"? The one who accepts the grace of Christ that brings pardon and the power of obedience; for grace reigns "through righteousness."

This modern preaching of freedom to disobey is but making a religion of "lawlessness." It will yet fill the earth with violence and lawlessness, as in the days of Noah.

When we teach people to follow Jesus in Sabbath keeping, some, we find, take offense at this teaching. But surely it is not a bad thing to teach that we should live as Jesus lived, and walk as He walked! Jesus did nothing wrong: It is also safe to take the Scriptures as the authority in religion, for they only are able to make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This is the Protestant faith.

#### What God Says About It

There is no instruction in the Bible to keep Sunday. God, who knows, declares that "the seventh day is the Sabbath of the Lord thy God." Do you take Him as "thy God"? Take His Sabbath also. Jesus said that the Sabbath was "made for man." Mark 2:27. It was not made for the Jew, but for man, for the human race. From of old God has promised blessings to the son of man, Jew or Gentile, who lays hold upon the Sabbath and keeps it. Isaiah 56. The blessing is still upon it, as everybody finds who really keeps it.

In all the New Testament the Holy Spirit calls that day which Jesus kept "the Sabbath." The very word "Sabbath" means "rest." Therefore the Holy Spirit declares over fifty times in the New Testament that the day which the Jews formally observed, and which Jesus kept truly, is the divinely appointed rest day. And the New Testament was written from six to sixty years after the resurrection. The Holy Spirit cannot lie; therefore this day is still the sacred rest day.

#### God's Rest Day a Definite Historical Fact

Men may choose to rest on any other day, but that cannot make any other day God's rest day. One cannot change one's birthday by celebrating some other day as a birthday. It is a historical fact that can never be changed, that one was born on a given day of the month. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day His rest day, the same now as in the first week of time.

"Can length of years on God Himself exact,  
And make that fiction which was once a fact?"

The seventh day is different from other days in character also, for He blessed it and made it holy. When men deny this difference, they practically say that when God blesses and makes holy, it is a vain performance. He also sanctified the day, and to sanctify means to set apart. God has set it apart, and asks men to treat it so,—as a day apart from other days.

#### Sunday Observance in the New Testament

A few texts which mention the first day are sometimes referred to as supporting its observance; but not one of these texts contains the remotest hint of any religious observance of the day. Not once has the Lord ever said a word about honoring the day. Christ showed Himself after His resurrection on the first day, as the disciples were to be witnesses of the fact that He arose "the third day." The disciples were not keeping the day in honor of His resurrection, as some say, for they did not believe He had risen. Mark 16:14. They were sitting "at meat" in their common living room.

In Acts 20:7 it is said that Paul broke bread on the first day at Troas. The context shows that it was an evening meeting, after the Sabbath—Saturday night, as we should call it; for the Bible reckoning begins the day at sunset. After the Sabbath, Paul's companions resumed their journey by boat, while the apostle had an all-night farewell meeting. Sunday morning he went on his way, walking nineteen miles across country to Assos to meet the boat. (See "The Life and Epistles of St. Paul," by Conybeare and Howson.)

#### No Hint of First-Day Sacredness

In 1 Corinthians 16:2 the apostle asked the brethren to lay by in store on the first day of the week a special contribution for the poor at Jerusalem. On the first day of the week they were to look over their business affairs of the preceding week, and give as they had been prospered.

There is no hint of any meeting on the first day. As Dean Stanley says:

"There is nothing to prove public assemblies, inasmuch as the phrase *par heauto* ('by himself, at his own house') implies that the collection was to be made individually and in private."

It was not a collection of the saints, but for the saints at Jerusalem, whither Paul was going.

That Sunday school classic, Smith's Bible Dictionary, after advancing the common inferences from these texts, says:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice."

A friend of the late John Ruskin once told, in one of the London magazines, how he and Mr. Ruskin went into the evidence for Sunday observance. Mr. Ruskin had previously accepted the ecclesiastical interpretation of these texts. When he saw them for himself, he was so disgusted with the untruthful inferences drawn from them that he for a time lost faith in all Bible study. "If they have deceived me in this, they have probably deceived me in all," he declared. It was not a logical frame of mind, and showed that his faith had rested in men rather than in personal knowledge of the Bible. But the effort to find authority for Sunday observance in the Bible has led to a method of Scripture interpretation that destroys faith.

#### Sunday "the First Day" of the Week

Some say that they will begin to count Monday as the first day of the week, and thus make Sunday the seventh! But it was God who made the week. The Holy Spirit plainly declares that the Sunday (on which Jesus rose from the dead) is "the first day." Matt. 28:1.

Anybody who can count seven knows that if Sunday is the first day, it must certainly follow that the day called Saturday is the seventh day. God says that this day is His Sabbath. By the Lord's reckoning of the day, however, it is from sunset Friday evening to sunset Saturday evening. This is holy time, made holy by the holy God, commanded by His holy law. It is a time of blessing and spiritual refreshing to all who keep it.

The very men who try to count Sunday the seventh day, to evade the fourth commandment, will, almost in the same breath, tell us that we ought to keep Sunday because Christ rose on the first day of the week. If it be the first, it cannot at the same time

be the seventh. Inspiration designates six days of the week by numbers, but names the seventh the Sabbath, or rest day.

*Down Into the Egypt of Man-Made Religion*

When men choose to set apart another day, it is only setting up human authority against divine authority. It is putting the humanly appointed time against divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God, or that is worshiped." 2 Thess. 2:4. This is what made the Roman Papacy. Paul said that in his day the spirit of the "lawless one" was already working. He said it would lead to a "falling away" from the truth. 2 Thessalonians 2. Dr. Killen, Presbyterian Church historian, says in his "Ancient Church:—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface.*

Thus Sunday came in, first as a humanly appointed festival, then as a rival of God's Sabbath. Then the apostate church, having fully adopted the "venerable day of the sun," as the edict of Constantine called it, assumed to set aside the Lord's Sabbath. Thus the growth of Sunday and the growth of the Papacy went forward side by side.

Bishop Eusebius, the friend and flatterer of the corrupt Constantine, said:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."—*Commentary on the Psalms.*"

Dean Stanley says of the associations of the Sunday with sun-worshiping paganism:

"The retention of the old pagan name of '*Dies Solis*,' or 'Sunday,' for the weekly Christian festival, is in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution."—*History of the Eastern Church, Lecture 6, par. 15.*

Dean Milman states that Constantine, who at the time of his Sunday edict had not even professed his spurious conversion, had an ambitious scheme to bring about "one great

system of religion" for all, "of which the sun was to be the central object of adoration."

The leaders in the apostasy of the church were ready to compromise. Cardinal Newman says:

"Confiding in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared . . . to adopt, or imitate, or sanction the existing rites and customs of the populace."—*Development of Christian Doctrine,* pp. 371, 372.

God forbade His people of old to pattern in any way after heathen observances. Deut. 12:29-32. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." But the Jews at times forsook God, and adopted heathen ways and "observed times." Their history of failure was written as a warning example to later times. But the early church went in the same path of apostasy. Even in the apostles' days the spirit of lawlessness and compromise and self-exaltation, the essence of the Papacy, was already at work. A few centuries later the full system was revealed, fulfilling Daniel's prophecy of the power that was to wear out the saints and "think to change times and laws" of the Most High. Dan. 7:25; 2 Thessalonians 2.

*The Warning Against the Mark of Apostasy*

The Roman Church has always claimed the Sunday as the mark of her authority. The Catholic Church challenges Protestants to produce any authority for Sunday keeping save the tradition of the church. The late Cardinal Gibbons declared by his chancellor, H. F. Thomas, in a letter dated November, 1895:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power."

Many have unknowingly been following the Papacy instead of God's word in this matter of Sunday keeping. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. When the apostle spoke this, he said the call to repentance was "because He hath appointed a day, in the which He will judge the world." Now, in these last days, we are living in the time of God's judgment, which is to decide who shall be raised to life in the first resurrection, at Christ's second coming. The gospel message

to be preached now is, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. It warns against following the Papacy or receiving its mark, and the result of preaching this gospel of Christ's salvation is to gather out a people of whom the Lord says:

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

This preaching of the gospel that really saves men from their sins and makes them keepers of God's commandments, arouses the wrath of Satan. He makes war against the "remnant," or last, of the church of Christ, because they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

*Let Jesus Save You*

Let the Lord Jesus save you from every sin, and live His own blessed life of righteousness in you day by day.

The unsaved man cannot keep the Sabbath. The man who lives a selfish life during the week, who is not honest in business, who is not true and pure, cannot keep God's Sabbath, which Jehovah says is the sign of His power to sanctify or save. Eze. 20:12. The Sabbath goes with an upright life of faith in the living God. It is the relief of Eden, which remains untouched by the curse, coming every week from Eden above as holy and blessed as when God made it.

This gospel of creative power is needed in our day. God says He made His Sabbath the sign by which it might be known that He is the Lord. This is what all men need to know. God sends the truth of His blessed Sabbath to be a blessing to mankind. It is included in the "everlasting gospel" of Revelation fourteen, which is to go to every nation and tongue and people. Those who carry it can judge no man. They can only exhort all men to prepare to stand before the Judge of all. Read Isa. 58:12-14:

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

W. A. S.

# BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

## Two Burning Days

*"Will there be more than one great fire in connection with the 'day of the Lord'?"*

It is generally understood by Seventh-day Adventists that there will be two burning days, one at the beginning of the millennium and the other at its close. For texts referring to the first of these burning days see Jeremiah 4:19-27 and Isaiah 34:1-17.

These scriptures describe the condition of the earth during the one thousand years which the saints will spend in heaven. (See Rev. 20:6.) The latter part of Isaiah 34 seems to indicate that the earth will not during any of this time be utterly denuded of life, either vegetable or animal. Isaiah 35 describes the earth restored to its Eden beauty.

This question is worthy of careful study, but let it not obscure the greater and vastly more important questions that each reader should put to himself, namely, "What is my personal standing with God? Am I daily drawing nearer and nearer to the Lord, and earnestly seeking that preparation that is necessary to enable me to stand in the battle of the day of the Lord?" (See "Early Writings," p. 71.)

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## "Forever and Ever"

*"What reason have Seventh-day Adventists for taking the position that in the Scriptures, especially in such texts as Revelation 20:10, the terms 'forever' and 'forever and ever' do not mean unending duration, or as frequently expressed, eternity?"*

Perhaps the first reason that should be given, and the one that will appeal most readily to the nontechnical mind, is the fact that the Bible, in both the Old Testament and the New, teaches plainly, not eternal torment for the wicked, but utter extinction.

We need quote in this connection only three texts, as follows:

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

"The day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward

shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 15, 16.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

The fact is that the duration expressed by the words "forever" and "forever and ever" can be determined only by the context. Predicated of God, or of the reward promised the redeemed, we must understand that these terms signify unending duration, absolute eternity; but when applied to perishable things or creatures, "forever" and "forever and ever" mean only so long as in the very nature of the case the being or thing spoken of can exist. Note, for example, what is said in Exodus 21:6 of the Hebrew servant or slave who did not want to be free:

"His master shall bring him unto the judges; he shall bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever."

Here "forever" could mean only so long as the servant should live.

From the earliest moment of the history of the human race, death was the announced penalty of sin. To Adam the Lord said:

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

All this was said to the man. God did not say, Dust thy body is, and unto dust shalt thy body return; but "Dust thou art, and unto dust shalt thou return."

In Ezekiel 18:20 we find this explicit statement: "The soul that

sinneth, it shall die." So death is the penalty for sin; not life in misery, but death, absolute, positive death, that knows no waking, no future life.

This is not what we speak of as natural death, but is that described in Revelation 20:6 as the "second death." The second death is spoken of in Ezekiel 18:26 in these words:

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

The death that all alike die—righteous and wicked—comes not as the penalty of sin, but as the natural, inevitable consequence of sin. Adam did not have immortality, and of course could not transmit to his posterity that which he had not. And so we belong to a dying race.

But while we are told in Romans 6:23 that "the wages of sin is death," we are assured also that "the gift of God is eternal life through Jesus Christ our Lord."

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## John 3:32, 33

*"Please explain John 3:32, 33, especially the latter part of 33, 'hath set to His seal that God is true.'"*

The American Revised Version reads: "He that hath received his witness hath set his seal to this, that God is true."

The expression "hath set to his seal" has reference to the very ancient practice (which still survives) of authenticating documents by attaching thereto or stamping upon them the seal of the testator, that is of the person making the conveyance or issuing the statement. John had seen the Spirit descending upon Jesus immediately following His baptism, and had heard and understood the words, "This is My beloved Son, in whom I am well pleased." (See Matt. 3:13-17.) And to this John had borne public witness, thus testifying, or setting his seal, to the truth of the divine word.

But what was true of John is true in principle of any one who receives the witness that the Father bears of the Son. He who truly receives Christ will bear witness to Him, not only in word, but in his life; and in so doing sets to his seal that God is true.



# The Shut Door and the Close of Probation

*Faith of the Early Believers Regarding These Questions*

*In Seven Parts — Part Three*

By THE EDITOR

BEGINNING with November, 1850, James White became editor of the *Second Advent Review and Sabbath Herald*, the paper which was finally merged into our present church organ. In the issue of that paper of April 7, 1851, Brother White replied to an inquiry addressed to him by one Marshall M. Truesdell. Mr. Truesdell says: "I am not ready to indorse your view of the shut door, but if it is truth, I hope I shall see it. I would like to have you answer one question through your paper, Does the shut door exclude all conversions?"

To this question regarding the shut door and the possibility of conversion, Elder White points out very specifically who, in his judgment, were still in a state of mind and condition of heart to turn to the Lord. These he denominates as (1) erring brethren, (2) children who were not old enough to reject the truth of the 1844 message, and (3) those typified by the faithful in Elijah's day who had not bowed the knee to Baal. This third class would embrace a multitude of believers, some to be found in the churches, some in the world, but they would be those who at the time Jesus finished His mediation in 1844 were living up to all the light they possessed, whose names were borne upon the breastplate as candidates for salvation as Christ entered the service of the most holy, even as the earthly high priest bore the names of Israel upon his breastplate. But even for these, he felt, the believers had no message at that time; their work first was for the lost sheep of the house of Israel, believers in the second advent, even as Christ sent out the twelve first to preach the gospel to the lost sheep of Israel in His day. We quote:

#### *Conversion and the Shut Door*

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it [the shut door doctrine] does not 'exclude all conversions,' but we believe that those who heard the 'everlasting gospel' message and rejected it, or refused to hear it, are excluded by it. We have no message to such. They have no ears to hear us, unless we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted.

"1. Erring brethren. We believe there are many in the Laodicean church, who will yet be converted as the apostle directs in his epistle to the waiting brethren. 'Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:19, 20.

"2. Children who were not old enough to understandingly receive or reject the truth when our great High Priest closed His mediation in the holy place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breastplate of judgment, and they are subjects of the mediation of Jesus. God's ways are equal. He will give every intelligent being a chance to be saved.

"3. When Elijah thought that he was alone, God said to him, 'I have reserved to Myself seven thousand men, who have not bowed to the image of Baal.' We believe that God has reserved to Himself a multitude of precious souls, some even in the churches. These He will manifest in His own time. They were living up to what light they had when Jesus closed His mediation for the world, and when they hear the voice of the Shepherd in the message of the third angel, they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now, still 'he that hath an ear to hear, let him hear.' Our message is to the Laodiceans, yet some of these hidden souls are being manifested." — *Second Advent Review and Sabbath Herald*, Vol. I, No. 8, April 7, 1851, p. 64.

By the Laodiceans, Elder White refers, as he explains elsewhere, to advent believers who had not received the additional light on the sanctuary.

#### *Salvation for the Unconverted*

A statement from Hiram Edson in the *Review Extra* of September, 1850, expresses a little more clearly in one or two details the classification given in the last quotation. Note that Brother Edson believed, as doubtless did other Sabbath-keeping Adventists, that when Christ entered upon the work of judgment in 1844, He bore on His breastplate not alone the names

of the believers and their children who had not reached the age of accountability, but also the names of those who had a sacred reverence for God, yet had made no profession of religion or conversion.

"Now let us hear what Jesus our High Priest says to the Philadelphia church: 'And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it.' (See Rev. 3:7-13.) Here we have a shut door and an open door to the Philadelphia church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second veil, called in Revelation 11:19, 'the temple of God; and there was seen in His temple the ark of His testament,' the ten commandments. . . .

"And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and His word, and had His fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breastplate of judgment. These three classes are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these; and if they receive and obey the truth, their sins will be blotted out and 'put away.' But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. . . .

"Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins. This is certainly a mistake. All who were borne in on the breastplate of judg-

ment, and have not sinned willfully, may repent and find forgiveness. Jesus says to the Laodiceans, 'As many as I love I rebuke and chasten; be zealous, therefore, and repent.' Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. (See Num. 39: 7-11.)"—*Hiram Edson, in an article entitled, "An Appeal to the Laodicean Church," in the Advent Review Extra, September, 1850, p. 3.*

#### Statement Confirmed

The statement as to the belief of the early pioneers, as given in the foregoing quotations, is confirmed by the memory of persons who lived back in that period and who had a part in the movement at that time. Some whose signatures are appended to this statement are alive at the present time. The statement was made, we believe, in the year 1905, at the time the book, "The Great Second Advent Movement," was published. It is from this publication, page 226, that we make the quotation:

"We, the undersigned, having been well acquainted with the advent movement in 1844 at the passing of the time, and having also embraced the truth of the third angel's message as early as 1850, hereby cheerfully subscribe our names to the following statement concerning the shut-door doctrine held by believers in the third angel's message from the time of its rise to the last mentioned date, and onward.

"They believed, in harmony with Revelation 3: 7, 8, and other scriptures, that at the close of the 2300 days of Daniel 8: 14, Christ closed His work in the first apartment of the heavenly sanctuary, and changed His ministration to the most holy, and entered upon the work of the judgment, changing His relation in this respect to the plan of salvation. Here was a door opened and a door shut.

"They believed that those who had the clear light upon the first angel's message, and turned against it, bitterly opposing it, were rejected of God. But they did *not* believe that those who had not had the light or those who had not come to years of accountability previous to 1844, if they should seek God with honest hearts, would be rejected.

"While they believed with William Miller and the great mass of Adventists *immediately* after the passing of the time, that their work for the world was done, and that the Lord would come *very* soon, yet after the light upon the sanctuary and the third message explained their disappoint-

ment, they did *not* believe that mercy was past save for those who had rejected the light."

Signed, "J. B. Sweet, South Saginaw, Mich.; Samuel Martin, West-rindge, N. H.; Ira Abbey, North Brookfield, N. Y.; Mrs. R. B. Abbey, North Brookfield, N. Y.; Mrs. Diana Abbey, North Brookfield, N. Y.; Mrs. L. B. Abbey, North Brookfield, N. Y.; Heman S. Guerney, Memphis, Mich.; Ann E. Guerney, Memphis, Mich.; William Gifford, Memphis, Mich.; Mrs. Mary S. Chase, Battle Creek, Mich.; S. M. Howland, Battle Creek, Mich.; Mrs. F. H. Lunt, Battle Creek, Mich.; Mrs. Melora A. Ashley, Battle Creek, Mich.; Mrs. Caroline A. Dodge, Battle Creek, Mich.; Mrs. Sarah B. Whipple, Battle Creek, Mich.; Mrs. Uriah Smith, Battle Creek, Mich.; Mrs. Paulina R. Heligass, Moline, Kans.; R. G. Lockwood, St. Helena, Calif.; Mrs. R. G. Lockwood, St. Helena, Calif.; Reuben Loveland, North Hyde Park, Vt.; Mrs. Belinda Loveland, North Hyde Park, Vt."

#### Experience of Many Gospel Workers

And this faith of the early believers, as expressed in these statements, is quite in harmony with the convictions which have been held by many Christian workers through the centuries as they have delivered what they believed to be the messages given them of heaven. Some have accepted and some rejected their testimony. It has been natural for these gospel workers in their human judgment and limited vision to feel that those who set themselves to oppose the work and message of God had gone so far in their opposition to the operations of the Holy Spirit that they had passed the boundary of their probation.

The writer of this article confesses that in the early days of his ministry he felt somewhat this way in the case of certain individuals, but he soon learned by experience that the rejection of the gospel message by some was because of the bungling manner in which he had presented it, that the fault was with him rather than with his listeners, because he found later in more than one instance, that these same persons who had earnestly opposed the message he bore were brought to Christ through the ministry of fellow laborers.

It is not at all unlikely that under the preaching of the gospel through all the centuries, men have rejected in their own hearts the counsel of God to that extent that they have virtually closed for themselves the door of probation; that is, they have gone so far in their opposition to the Spirit of God that there was left for the fu-

ture nothing in their hearts to respond to its divine influence. Not that in a historical sense the day of probation was closed, as it will be a short time before Christ comes, but that in their individual experience they had so hardened themselves in sin that the Spirit of God never could awaken any response in their lives.

#### The Lesson for Us

This lesson is for us. We need always to keep our conscience tender before the Lord, to walk in every ray of advancing light, because when once we start on the downward path, we know not where it may lead or how fast may be our descent. The admonition of the Master is for us: "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12: 35.

Acting upon their belief as to the special application of their message, the efforts of the Sabbath keeping Adventists for several years were put forth in behalf of the scattered believers disappointed in 1844. During this period but little effort was made for the general public. This perhaps was in the order of God, the same as the gospel message was first carried to the Jews to the neglect, although not to the exclusion, of the Gentile world. The failure of the prediction of Christ's coming in 1844 had produced a bitter and hostile prejudice in the public mind. People were unprepared to weigh reasons in the explanation of that failure. Time was needed to enable men to weigh carefully and with unprejudiced minds further prophetic exposition relating to the coming of Christ. In God's time, as the field became prepared for the reception of the gospel seed, He prepared His servants to enter more fully upon their work of world evangelism. This we shall see as we proceed with the discussion.



FROM the North European Division, under date of October 10, comes this word from W. E. Read:

"I have just returned from a trip to North England and am home for a day or two before visiting some other churches in the interests of our Ingathering work. I might mention that we are seeing very encouraging results this year in our efforts in this direction. All through the division it is the same. The people are working as never before; there is really a fine spirit of co-operation and confidence everywhere. Large results are seen, and it looks as if we shall raise this year considerable more than we did in the campaign efforts of 1928."

## The Righteous and the Wicked

By CHARLES P. WHITFORD

"THE righteous shall inherit the land, and dwell therein forever." "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 29, 10.

These two texts of Scripture state definitely the destiny of the righteous and the wicked. One class is to inherit the land and dwell therein forever; and the other class is to cease to exist. There will be no place for wicked people in all the universe of God. The text says, "Thou shalt diligently consider his place, and it shall not be."

There is no subject that could possibly engage our attention of greater interest or importance than the question, "How can I attain to righteousness?" or in other words, "How can I become a Christian?"

The question is an important one because of the fact that only Christians will inherit the land and dwell therein forever, while on the other hand the wicked will cease to exist. They will be as though they had not been. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37: 20.

Christians have the promise of inheriting the land, and dwelling therein forever. But who are Christians? There are about six hundred different religious bodies in the world, all claiming to be Christians. Does the Lord regard all of them as real Christians? How shall we determine who are right and who are wrong? In other words, whom shall we regard as being real Christians? Are all the members of the church to which I belong Christians? Let us study this interesting and important question.

The word "Christian" is derived from the word "Christ," and means like Christ in character. A real Christian is an individual whose profession and life correspond with the teachings and example of Christ. A Christian lives the same life in kind that Christ lived. A Christian would not go where Christ would not go. He would not do anything that Christ would not do. A person who could not be happy in living in harmony with the principles that governed the life of Christ, right here in this wicked world, would not be happy if he were taken to the world beyond, and asked to live in harmony with the principles of Christ there.

The kingdom of God is a prepared place for a prepared people, and this

world is the only place where we can learn to love and practice the principles of the world to come. We must become Christians here, if we would live and be happy there.

To illustrate: Here is a boy raised in the pine woods. He has never had the opportunities of an education, and has never had the advantages of associating with refined, cultured people. He wears a broad-brimmed hat and a pair of blue overalls. He is taken to Washington, D. C., and upon his arrival he is taken to a clothing store, and a new suit of clothes is purchased for him. He puts on this new suit, and when he is nicely dressed, he is taken over to the White House and ushered into the presence of the President of the United States. He is introduced to the President and his family, and they politely invite him to take a seat in a very costly chair. The President engages in con-

### God's Power and Love

BY J. B. THAYER

If the great, wide, briny ocean were all of it pure ink,  
And I a scribe so mighty I could use it all, I think  
I could not be successful to exhaust the subject quite,  
Of God's eternal mercy and the glory of His might.

If I had the tongues of angels, yes, of all the heavenly host,  
And employed them all in praising to the very uttermost,  
I would be too feeble far, to render praises due  
The mighty God who made me, and from sin redeemed me too.

versation with him, and he is expected to be polite and say the right thing at the right time and in the right place. Do you think this young man would feel very much at home under such circumstances and conditions? No; he would wish he were back in the pine woods with his old broad-brimmed hat on and his blue overalls.

#### Would We Be at Home in Heaven?

Just as this young man would not feel at home in the White House at Washington, D. C., with the President and his family, so the person who is not forming an acquaintance with God and learning to love the principles of the heavenly family, would not feel at home in heaven if he were taken there. Indeed, in trying to associate with those whose hearts were all aglow with songs of praise to God, he would be miserable. He would long for more

congenial companionship, and no doubt would want to get back to his old home on earth, where he could hear different music than that which the redeemed in glory will sing. Yes, he would rather get back to this sinful world where he could enjoy a good time with his sinful friends in the familiar places of worldly amusement.

We should never forget that the kingdom of God is a prepared place for a prepared people. God and Christ and the angels and the redeemed saints from this world will constitute the heavenly family. The principles that govern the lives of this heavenly family are embodied in the law of ten commandments. The citizens of heaven love these principles, and loving them, their conduct is in harmony with them right here in this life.

#### What True Christians Love

It is perfectly natural to seek the society of those who are interested in the same things which interest us. A true Christian will want to spend his evenings with those who love the same principles that he loves. His delight is in the law of the Lord. David exclaims, "I will delight myself in Thy commandments, which I have loved." "O how love I Thy law! it is my meditation all the day." "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. 119: 47, 97, 103.

These scriptures show very plainly the thoughts that occupy the minds and hearts of real Bible Christians. They love the Bible. They love the companionship of those who love the Bible. They love to gather with the brethren and sisters on prayer meeting night, and mingle their voices together in prayer and songs of praise and thanksgiving.

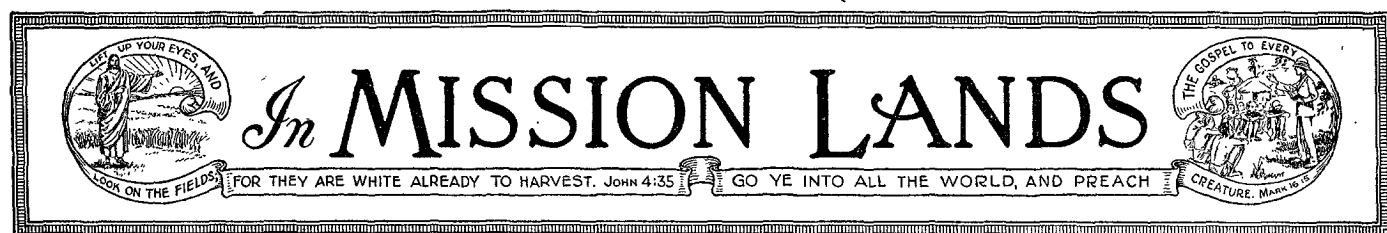
Then on the other hand, lovers of the world and worldly pleasures do not enjoy the companionship of the righteous. They do not care to study the Bible. They are not interested in sacred things, and consequently do not enjoy themselves with Christian people.

They do not enjoy spending their evenings with those who desire to talk about the wonderful things contained in the Bible, about the love of God and the great plan of salvation from sin. They do not care to talk about the preparation necessary in order to meet the Lord when He shall come the second time without sin unto salvation. Heb. 9: 28.

Orlando, Florida.

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WE often boast that we are never bored, but yet we are so conceited that we do not perceive how often we bore others.—*La Rochefoucauld*.



## "This Was the Lord's Doing"

By STEEN RASMUSSEN

IN the Gospel of Mark, chapter twelve, verse eleven, we read: "This was the Lord's doing, and it is marvelous in our eyes." In many parts of the Southern European Division we are experiencing the truthfulness and fulfillment of this scripture. During the recent annual meetings held in Rumania during the month of September, more than fifty new churches were received into the conferences of the Rumanian Union. With those which were received at the annual meetings in other parts of the field during the month of June, exactly 100 new churches and companies have been organized during the present year.

Even though readers of the REVIEW may not be able to find on the map where these new churches are located, yet we believe that it will be of interest to note the names and the number of members in each of these churches in two of the conferences. At the annual meeting of the East Muntenia Conference, with its 1,268 members, the following fourteen new churches, with a total membership of 228, were received into the conference:

Medgidia, 9 members.  
Calinesti, 14 members.  
Nicolesti, 19 members.  
Tamboesti, 40 members.  
Manesti, 16 members.  
Marginenii de jos, 16 members.  
Banesti, 12 members.  
Barcanesti, 11 members.  
Cercovna, 8 members.  
Popina, 20 members.  
Frasinu, 23 members.  
Merii-Petchii, 16 members.  
Targusorul Nou, 14 members.  
Eliade Radulescu, 10 members.

The meeting following was the West Muntenia Conference, with headquarters in Bukharest. This conference has 2,199 members; and twenty-one new churches, with a total of 346 members, were received into the conference:

Cascioare, 17 members.  
Roslori de Vede, 9 members.  
Ciutura, 14 members.  
Varvoru, 25 members.  
Piatra, 29 members.  
Almaju, 21 members.  
Cetatani, 7 members.  
Comisant, 13 members.  
Cioroiiasi, 14 members.  
Odobesti, 13 members.  
Oprisoru, 16 members.

Persinari, 16 members.  
Radoesti, 18 members.  
Suta-Seaca, 21 members.  
Bucurestii-Noi, 14 members.  
Runcu, 14 members.  
Petrosani, 14 members.  
Campu-Lung, 10 members.  
Udup, 15 members.  
Drata, 25 members.  
Crangeni, 28 members.

The president of this conference is Brother H. Bauer, to whom reference

has previously been made in the REVIEW as having served a term of imprisonment of ten months during 1927. During this time ten new churches were organized, one for each month that he was in prison. During the first ten months of 1929, the Lord has blessed the work to such an extent that two new churches have been organized every month in Brother Bauer's field.

Our Rumanian membership is fast approaching the 10,000 mark, and our colaborers and lay members are having Pentecostal experiences.

## A Trip to Persia

By H. F. SCHUBERTH

IT having been voted at the spring meeting of our Central European Division committee that the writer accompanied by W. Müller should visit Persia, Mesopotamia, Syria, Palestine, and Turkey, we left Berlin August 22, and traveled by way of Russia, the shortest and cheapest route. Sabbath morning we reached Tiflis, but since our visé allowed only of our passing through the country, we had to leave in the afternoon. It was a pleasure to us, however, to have the privilege of meeting with the believers there, and addressing them in the morning service.

Leaving Tiflis we arrived the following day in Erivan and from there passed on to Julfa. On this journey we came close to Mt. Ararat,—a name familiar to us all,—and for many hours it was in sight. Our minds were naturally carried back to the time when Noah went forth from the ark, and here tended his flock. We also traveled along the banks of the Aras, formerly known as the Araxes, which forms the boundary between Russia and Persia.

After staying overnight in the most primitive surroundings, we crossed over the river into Persia, where F. F. Oster awaited us with his car. We were very happy to have Brother Oster meet us, especially since the officer at the frontier could speak only Turkish. By his help we were able to get through into Persia without any difficulty.

On the way down to Tabriz we had a mishap with the car, which delayed

us somewhat, so that we did not reach there until six o'clock in the evening. This was but a foretaste of the many hindrances and troubles we were to encounter on our 6,000 kilometer trip through the country.

Tabriz is a city of about 180,000 inhabitants, and is situated in the province of Aserbeidschan. The language spoken there is Turkish. In this city we have a nice piece of property where F. F. Oster and O. Olson with their families make their home, and also a church school building. In another part of the town we have a very fine chapel which seats 300. Tabriz, like most other cities in Persia, has taken on quite a different aspect since the rule of the new Shah Pahlawi. The former narrow streets are being widened by the tearing down of houses, regardless of the inhabitants, thus giving a modern appearance.

One finds life and activity everywhere in Persia. Throughout the whole land new roads are building, and in just a few years, travel in Persia will be much more pleasant than it is today.

Persia, with its 1,647,000 square kilometers, is as large as the States of Montana, Wyoming, Colorado, North and South Dakota, Nebraska, and Kansas combined, with a population of nearly ten million. Only about 1 per cent of these are Christians, while the remaining 99 per cent are practically all followers of Islam. In spite of this fact, one seldom if ever sees the fez (a sign of Islam)

worn. By order of the shah everybody wears the so-called Pahlewi cap.

We remained in Tabriz just two days after our arrival, and these were spent in council, during which our program for the whole Persian trip was arranged. The next place we visited was Urmia, in the neighborhood of which we have several small churches. The road was so bad that we had to stop five times for repairs.

#### *Police Permission Needed*

In order to travel from place to place in Persia one must receive permission from the police, and at each place we passed through our papers were examined. On the way to Urmia we found that the police in Tabriz, instead of giving us permission to enter that city, had made out our permit for a place in quite the opposite direction. This caused us considerable delay, as we were not allowed to go farther without investigations. We had to telephone to Tabriz, and after four hours the following reply was received: "These are honorable men who must not be hindered. The mistake is with us, and we apologize." We were glad for this message, of course, although it did not restore to us the time lost, and in the meantime it had become dark.

After traveling a short distance we came to crossroads, and succeeded in taking the wrong road. As we motored along, suddenly we noticed a deep trench stretching across the road, and it was only by quickly putting on all four brakes that we were able to bring the car to a standstill just in time. This experience brought us to the conclusion that we were on the wrong road, and so we turned the car about, and traveled back in the direction whence we came.

Finally we found ourselves on the right road, but hadn't gone very far before the motor began to kick, and after several ineffectual experiments, we resigned ourselves to our fate, ate our frugal supper, which consisted of melon and a little dry bread, fixed up our camp beds, and spent the night in the open. It was a beautiful starry night, and had it not been for the songs of the mosquitoes which disturbed our much-needed rest,—for we were very tired after the shaking up we had received,—it would have been very pleasant. We got up just before sunrise the next morning, and made the necessary repairs.

We soon came to a spring where we made our toilet and ate our breakfast, the humble meal consisting of spring water and a little dry bread. It was seven-thirty in the evening before we arrived at the little village Adda near Urmia. There friends

had a fine supper already prepared for us, in Persian style, and it was dinner and supper combined. The table was only thirty centimeters high, and we had to sit around it on the floor. This was not a very comfortable attitude, for we didn't know what to do with our legs. That night we slept on the roof. It was glorious to sleep directly under the open sky. Now and again we felt a rather cool breeze, but were happy not to be troubled with mosquitoes.

In Adda we have a nice chapel, and as it was Sabbath, we had the pleasure of meeting with the brethren and sisters, as well as a number of friends who had assembled there. I addressed them in German and Brother Oster translated into Turkish. At the afternoon meeting, Brother Müller spoke in English and Brother Yonatan translated into Syrian.

According to their manner of counting in this little place there are sixty families, representing six different religions,—Roman Catholic, Greek Orthodox, Nestorian, Presbyterian, Moslem, and Adventist. The houses are for the most part built of clay. Many houses were destroyed by the Kurds, who for ten years rioted here.

#### *Baptism Held*

The following day a baptism was held in a river five kilometers away, when three young sisters sealed their covenant with the Lord. As the road was very dusty, we hired the only two-wheeled cart in the village, and Brethren Oster and Müller, an old sister, and I went in this, while the younger folks walked. We had not gone very far before we came across a heap of straw obstructing the narrow roadway, and because of the speed at which we were going, the cart overturned and we were thrown un-

der it. Apart from a few scratches, however, we suffered no harm.

On returning from the baptism we went to the Presbyterian church, where the officiating pastor had invited me to speak. I spoke in English this time, and it was translated into Syrian. Later Brother Müller addressed the young people in our own chapel, endeavoring to inspire them to missionary work.

On the way back to Tabriz we stopped at Sauj Bulagh, where we spoke with a Dr. Yonatan, and where we became acquainted with a Kurd Sabbath keeper. He had learned of the truth some time ago through two young colporteurs who were working that part of the country. He was seemingly very glad to meet us, and invited us to stay overnight at his home. While he is not a baptized member, yet he acknowledges Christianity, having spent much time in its study. In the evening we held a Bible study with him and his wife.

Here again we spent the night on the roof. I awoke several times during the night, and as I lay there I thought of how, only three months ago, the Kurds in that neighborhood had murdered the Kafirs (unbelievers). But as I gazed on the bright stars above, I was reminded of God's glorious promises.

This Kurd, who speaks a number of languages, studies the Bible diligently. If he is really true and makes his final decision for the truth, then we will have in him a good helper for work among the Kurds. He is full of enthusiasm, and his heart is on fire for the Lord. For Christ's sake he has suffered much, and would have been killed had it not been for the self-sacrifice of his mother, which enabled him to make his escape. His mother and his niece lost their lives.



Persian Workers Assembled in Tabriz, September, 1929



At six-thirty we left for Tabriz, and on the way encountered a terrible sand and dust storm. The dust was so thick that on several occasions we had to stop the car because we could not see in front of us. We were constantly being hit in the face by little pebbles which would insist on flying up. As we were nearing the city, darkness overtook us, and again we lost our way, so that it was nine o'clock before we reached there, covered with dust from head to foot.

During the next six days we had a workers' meeting and committee session. Many difficult problems in connection with the work there were presented, and consideration was given to a mission school, a hospital, a school for children, the publishing and colporteur work, working methods, church organization, etc. God richly blessed us during these meetings, and we were glad to have had the privilege of becoming acquainted with the work and workers in Persia.

## *The Message in Kisii, East Africa*

### *Miracles Wrought for the Salvation of the Africans*

By E. A. BEAVON

THE work of God moves forward strongly in the Kisii highlands. Like workers for the Lord everywhere, we meet with unexpected difficulties from time to time, but they come only to be wrestled with. Some of these arise out of the differences of outlook of white and black, some out of faults in human nature common to all the sons of Adam; but out of them all God's good Spirit leads us as we humbly seek His wisdom and His guidance.

One hundred and eighteen Kisii converts were baptized and received into church fellowship during the month of August, 1929. The baptisms were conducted in swift-running mountain rivers, and thousands of natives attended. Three new church companies were organized, bringing the total number of churches in Kisii up to seven. Five hundred tithe-paying Sabbath keepers are awaiting baptism, studying meanwhile in baptismal and preparatory classes to ac-

quaint themselves more fully with thousands that attend our bush schools. Out of thirty-six Kisiis (*Keesees*) who have been selling a Swahili book entitled, "Great Issues of Our Day," six have been selected and appointed regular colporteurs of denominational literature.

The Kisiis have sent two of their number as missionaries to Uganda, and four others have crossed the border into Lumbwa territory. They are also planning to send teachers into Masai as soon as the way opens. Scores of East African tribes speaking different languages have yet to hear the threefold message, and God is preparing the hearts and minds of the Kisiis that they may be equal to the responsibilities and tasks ahead of them.

#### *God's Interest in Africa*

Strange things have happened in these hills during the last few years, which point unmistakably to God's interest in Africa, and to His will to convince souls and shorten the work. Were it not for the fact that the end is near, and God is not willing that any who will come to Him shall perish, it would be truly difficult to find an explanation for some of these happenings. The following true stories of divine intervention in Kisii are all but one of comparatively recent date, and I am sure they will impress many anew with God's watchcare over His people wherever in the world they may be. They go to prove that our dark-skinned brethren in Africa are fighting much the same battles with the enemy as we of Europe and America. They are also an indication that God has many lambs in the fold of these green hills whom He is anxious to save, by miracles if need be, just as He is anxious to save you and me and the rest of humanity.

#### *Converted Through Affliction*

Drawn by what he had heard of Christ's love and power, an intellec-

tual young Kisii became a Christian. He was ambitious to enter the work as a bush school teacher, but was not accepted immediately. The delay caused him offense, and he began to be critical of his brethren. Presently he began to take note of the fact that many selfish, irreligious men in gov-



Kisii Home Life  
Threshing millet by hand before grinding.

ernment service flourished "like a green bay tree" despite their repudiation of God and Christ. He coveted similar employment. Soon his Christianity became a mere form, and his wife, noticing it, lost what interest she had ever had in religion. She, like her husband, went to church as a mere matter of form, but she talked skepticism.

One Sabbath she was taken with some seizure in the church. She became very ill and weak, and her husband found it impossible to get her home. He himself had lost his interest in Christianity by this time, but he had perforce to leave his wife at the Christian village. When her life was despaired of, the Christians fasted and prayed. In the course of two or three weeks she recovered, and so sure was she that she had been healed by prayer that she told her husband she was determined to become a Christian herself. Touched by the interest the Christians had shown in his wife's recovery, and the practical way they had demonstrated their religion, the husband too reformed, and is today a true follower of Christ.

#### *Deathly Sickness Banished by Prayer*

A man who prior to becoming a Christian had been subject to stroke, was tempted one day to join in a heathenish dance, which was kept up throughout the heat of the day. Toward its finish the man dropped to the earth in a fit, and was taken home unconscious. He had been unconscious for a fortnight, and the death wail had begun, when the writer was asked by the man's brother to go and pray for him. It was the third and worst attack he had had,



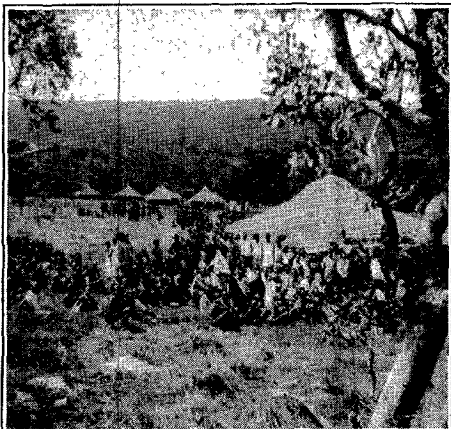
E. A. Beavon on One of His Outschool Tours,  
Which Keep Him From Home Over  
Six Months of the Year

quaint themselves more fully with Biblical doctrines.

#### *The Missionary Spirit*

Seven consecrated native preachers are conducting evangelical work in the different districts, while ninety teachers combine pastoral with educational work in the interests of the

and he was not expected to live. He lay cold and stiff, with his head upon his brother's knee. Feeling unable to pray myself, I asked an evangelist who was with me, Mathayo by name, to pray instead. His face seemed to me to shine at that moment with a supernatural glow which I shall never forget. I had done right to ask him



An Adventist Bush School in Kisii, East Africa

to pray. He prayed. He poured out his soul in supplication for the man for whose life no one had any further hope. I saw the man open his eyes and smile across at his old father. That night he rallied, and in the morning proved his complete recovery by going to work in his garden.

#### *The Lame Walk*

A boy who could get about only on his hands and knees on account of a ghastly ulcer which had robbed him of all the strength of one leg, came to the mission to read. Stirred by the stories he had heard of Christ's healing power, he struggled for faith that God would heal him too, and began to walk erect with the help of a stick. He joined the first Kisii baptismal class, was baptized, and became a teacher; but his affliction was a sore impediment to his work, and it really seemed as if he would have to have his leg amputated. However, his fellow Christians (then nine in number) prayed for him. The swelling went down, the size of the ulcer rapidly diminished, and today there is no trace of it. For a year he has been a traveling evangelist, and by virtue of his consistent life and powerful testimonies he has been a great help to the churches. This month he leaves the evangelistic work to become native field secretary for Kenya. Under W. Cuthbert's direction he will supervise the colporteur work and visit the canvassers in their allotted territories.

#### *God Vindicates His Holy Day*

The following may be as hard to understand as the account of Ananias and his wife in the New Testament, but the facts are corroborated by Christians and non-Christians alike.

Sad as it is, I cannot but regard it as an act of God occasioned by a professing Christian's hypocrisy before unbelievers. A woman who, though unbaptized, professed Christianity, and upbraided unmercifully any that absented themselves from Sabbath school, was found by some of her heathen relatives grinding millet on the Sabbath under the eaves of her hut. They, being, like most natives, quick to detect hypocrisy, asked her mockingly if she "didn't fear God would strike her dead." She replied with great irreverence, continuing her work, and delaring, "Even on the Sabbath one must eat!" Suddenly there was a flash of forked lightning and a terrible clap of thunder. The poor woman was struck dead, and the horrified heathen fled in terror from her kraal.

#### *A Scoffer Silenced*

The most blasphemous Kisii I ever knew began last year to attend the township Sabbath school, but week after week spent the time ridiculing, in an undertone, all that was said. He professed to believe that all the stories of the Bible were a lot of lies "invented by the white men." One Sabbath he stood as if to pray with

the rest of the congregation when, to those who stood near, it seemed as if he was seized and lifted by invisible hands, and then flung forcibly some fifteen feet to the other side of the building. In falling he was dashed against a desk and badly hurt. His clothing was torn and his body bruised. Picking himself up in a dazed fashion, and holding both hands to his head, he went out. The elder followed him outside and talked to him. He came in again for the after service a different man. It was as if he had been previously possessed by an evil spirit. Since then his whole character seems to have been changed. His demeanor is humble, his manner of speaking restrained; and while he does not willingly allude to the occasion, it is plain to all that it marked a great change in his life, and today he is endeavoring to become a Christian.

Thus, both in the experiences of individuals and in the growth of the churches, it is plain beyond all doubt that God is preparing to do a great work in this land. Africa is awaking, and hundreds are turning to Christ, the Saviour of the world. Missionary endeavor in these benighted lands is well worth while.

## *North Nyasaland, Southeast Africa*

By W. H. BRANSON

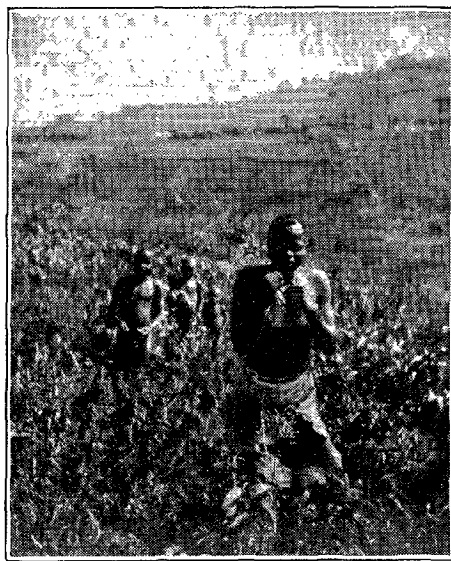
It was an inspiring experience to attend our first camp meetings among the new believers in Nyasaland who formerly were known as Seventh Day Baptists. Meetings were held at important centers in two separate districts, one conducted on the new mission which is being opened by Elder and Mrs. G. Pearson. One of these meetings was attended by 600 believers, and the other by 900 or 1,000. This last meeting would, no doubt, have had a much larger attendance had it not been for the heavy rains that came just at that time.

Elder Pearson and Elder James Malinki have now been working among these people for a year or more (though not continuously), so they were well acquainted with all the points of our faith. In fact, it was learned that they had been more nearly Seventh-day Adventists in belief than Seventh Day Baptists. We learned that this marvelous movement had been started and carried on by native leadership almost altogether. No European missionary was ever located among them, but on two or three occasions brief visits of a few days' duration were made by representatives of the Seventh Day Baptist Church. When the Baptists with-

drew from Nyasaland, the native leaders were left entirely alone, and for fifteen years or more they have carried on the work without contact with any European society.

#### *Natives Spied on Us*

It was learned that one of their leaders had, many years ago, spent a year and a half in our Lower Gwelo Mission in Southern Rhodesia; others had come in contact with some of our



This East African woman had never seen a white man. Her astonishment at the missionary's color is obvious.

native preachers in south Nyasaland; the children of some others had gone to Malamulo to attend school. Also, some time ago, a select company was sent down to the Malamulo Mission to spy on our people, and make sure that Seventh-day Adventists were the true church. It seems that these men came to the station and sought employment as day laborers. Their request being granted, they worked about a month, became satisfied that the people operating the station were really obeying the truth of God, and then they returned home and reported the matter.

Thus through the years since their movement first started, they have formed various contacts with our people and have absorbed most of our doctrines. They believe with us on the Sabbath, the law, the state of the dead, the coming of Christ, baptism, and many other points of faith. In fact they were Seventh Day Baptists in name only.

Since our workers have now gone among them, they have gladly accepted the message in its fullness, and at the time of the camp meeting we found many of them ready for church membership, and 418 were received into full church fellowship. Many others desired to become members, but for various reasons were requested to wait until they could study the message further. The prospects are bright for a membership of 1,000 or more in this district within two years.

#### *Fine Native Leaders*

The native leaders who have built up this work and held it together these nineteen or twenty years, are fine, loyal men, and some of them reveal exceptional ability. They have certainly weathered the storm, and have come through "true blue" to their faith. They told of bitter persecutions, of having their church buildings torn down, and of opposition on every side; but in spite of all this, and with no European to encourage them, they held on, and also tried to hold their people together. They labored without support, providing their own living from their gardens. They testified that their constant prayer had been that the Lord would send them white leaders before their work went to pieces, due to the strong opposition they constantly faced. Now that white leaders had come, it seemed that their joy knew no bounds.

One of the most touching appeals the writer has ever heard was made by their chief leader, Paulas Mahango, when speaking to his people at the camp meeting. He recited the experiences of the past, told how they had despaired of ever getting help; how

they feared their work would ravel out; how many had given up and gone back; but they had continued to pray for help. Now God had answered their prayers by sending leaders among them, and God was calling the people to come along and go to Canaan. He appealed for a full surrender to God and the advent message.

Five of their leaders were set apart for the work of the ministry by ordination, and some twelve others were accepted as evangelists and licensed preachers. Five churches were organized among them, and we believe that the work is now well established, and that we may confidently look for a rapid growth. Let us all pray for these new brethren and sisters of ours who have joined us, that they may go with us to the heavenly land.

Surely this experience illustrates the force of the statement made many years ago by the Lord's servant when she said:

"The plans and work of men are not keeping pace with the providence of God. . . . There are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design, that all who desire life may behold the glory of God."—*General Conference Bulletin*, 1893, p. 294.

May God help us to find them all before the night comes when no man can work.

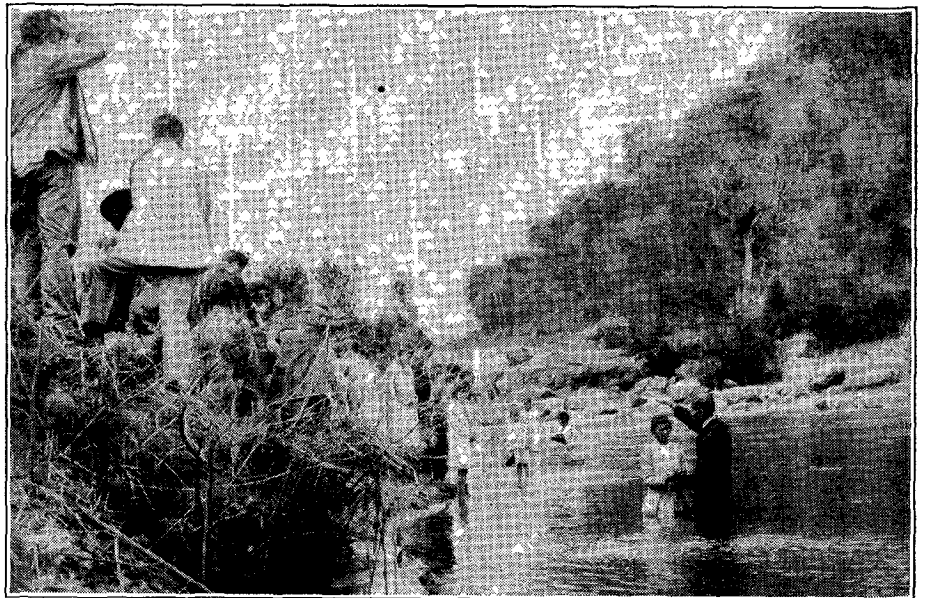
## *Progress in the Sao Paulo Conference, Brazil*

By N. P. NEILSEN

DURING the months of August and September, 1929, it was my privilege, together with R. R. Breitigam, home missionary secretary of the South American Division, Ennis V. Moore, president of the São Paulo Conference, and Jeronymo Garcia, director of the district, to attend some general meetings in the state of São Paulo. We enjoyed some very good meetings in the different places, and the Spirit of the Lord was present and blessed His people as we sought Him together. We could see progress on every hand, with souls turning to the Lord and His truth.

At São João da Boa Vista, a beautiful city in the interior of the state, they have this year erected a neat little church building, about two blocks from one of the principal

streets, and it is free from debt. It was at this place, four years ago, that two of our workers began a tent effort. At that time there were only two Sabbath keepers in that city, a mother and her daughter. The tent meetings were well attended, and a good interest was aroused. This brought opposition from the priests, and a "Vigorous Protest" was circulated against us. The bishop came, and finally a large meeting was held at which it was decided to drive the Adventists out of town. The following night the attendance at our meeting was so large that it was impossible for all the people to gain an entrance; so it became necessary to hold two meetings that night, one following the other. On the evening of the attack, a mob of 500 or 600 people came cry-



Baptism at Socorro, State of Sao Paulo, Brazil, Sept. 18, 1929  
On this occasion N. P. Nielsen baptized seventeen, among them a leper and his daughter, who is also afflicted with this dread disease.

ing, "Kill the Adventists;" but the officer and his men were in front of our meeting place. He warned the mob not to attempt violence. For an hour or more the mob was held at bay, and finally dispersed without doing any harm to our people.

The Adventists were not driven out of town, but are still there, and today we have a nice congregation and a good membership, with a neat building in which to worship. Thus the work goes forward in the different parts of the great world field.

At Socorro, which is also in the interior of the state, we have enjoyed some very good meetings. About two years ago meetings were held in a theater at this place by two of our workers, which resulted in quite a number accepting the truth. The work has continued to grow. They have had to hold their meetings in a rented building up to this time, but now they are beginning to erect a church building in which to meet.

While at this general meeting, I had the privilege of baptizing seventeen. Among these were a father and his daughter who are afflicted with leprosy. This is a dreadful disease, but the leprosy of sin is still worse. Better it is to be cleansed from the leprosy of sin and have a bright hope, though we may be afflicted in this life, than it is to enjoy good health here, and carry the leprosy of sin in our hearts, and go down to eternal death.

A general meeting was also held at Espirito Santo do Pinhal. Here we have a neat church building in which the meetings were held. We enjoyed the presence of the Lord also in these meetings. At this writing, Jeronymo Garcia and Emelio Gutzeit are holding a series of meetings in this church building, with a crowded attendance.

It was also my privilege to attend the young people's congress which was held at the Collegio Adventista the latter part of August. We know this congress was an inspiration to our young people. Many excellent matters were presented, and blessings received from the Lord.

A new church building is also under construction at Assis, and is to be dedicated next month. Another building is going up at Villa Matilda. The tithe in the São Paulo Conference increased about eleven contos (\$6,000) for the first nine months of this year over the same period last year.

While we encounter difficulties from time to time, and while there are problems to be solved, we can nevertheless see the hand of God leading His people forward. Our great need is more workers to answer the many calls that come for help.



New Church Building at Sao Joao da Boa Vista, Sao Paulo, Brazil, August, 1929  
It was built and dedicated free from debt this year.

## Do Foreign Missions Pay?

By W. A. BERGHERM

DOES it pay to invest time and money in foreign missions? This question, I am sure, can be fully answered in the affirmative by citing some of the interesting items found in the summary of the home missionary report for the second quarter of

added to our ranks as a result of the personal work of the laity.

The Haitien Mission alone reported for this same quarter the following:

Missionary Visits .....	17,584
Bible Readings or Cottage .....	
Meetings Held .....	17,560
Number Added to Church by .....	
Personal Work .....	62

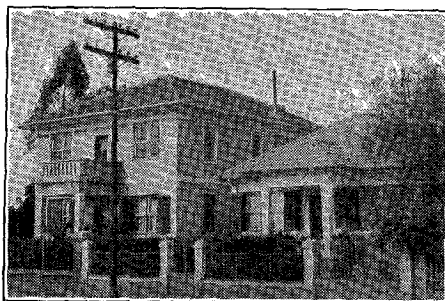
Based upon their present membership, it is interesting to notice that the percentage of reporting members is 109. This earnestness is not without results, for according to the report, sixty-two were added to the church during the quarter.

The Saviour said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8. This would prove clearly that God's ideal has been reached in His children when they bear much fruit. When the members of our churches in any field respond to the gospel as loyally, and bear fruit as abundantly, as the brethren of this foreign field, it is surely an evidence that the gospel seed has been sown in good ground, and also most decidedly proves that it does pay to invest time and money in the needy foreign fields.

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### One Soul a Great Audience

A VERY large portion of Christ's inspired biography is occupied by His personal interviews—with a guilty woman by a well, with a publican by the wayside, with a young ruler, with a blind beggar, or with a ruler of the Sanhedrin in a secluded place. To the Son of God, as to every faithful gospel minister, *one soul was a great audience*. The single extended discourse which Christ delivered was aimed at every auditor before Him.—*T. L. Cuyler.*



South Brazil Union Conference office, at Sao Paulo, Brazil, with union worker's home at right. G. E. Hartman, the secretary-treasurer, lives in this cottage. The union offices are upstairs in the larger building; while N. P. Neilsen, the union president, lives on the ground floor.

the present year, in the Antillian Union Mission.

At the present writing this union mission comprises the island republics and territories of the Bahamas, Cuba, Haiti, Jamaica, Porto Rico, Santo Domingo, and the Cayman Islands, and has a membership of 6,071.

The items referred to are as follows:

Missionary Visits .....	44,400
Bible Readings or Cottage .....	
Meetings Held .....	32,628
Signers to Anti-Tobacco or .....	
Temperance Pledge .....	3,187
Persons Taken to S. S. or .....	
Other Services .....	6,886
Hours Spent in Christian .....	
Help Work .....	21,400
Treatments Given .....	6,474
Articles of Clothing Given .....	
Away .....	3,380
Bouquets Given .....	1,907
Number Added to Church by .....	
Personal Work .....	191

This activity on the part of the lay members of the union has not been in vain. It will be noticed that during the quarter 191 new members were





# YOUNG MEN AND



# YOUNG WOMEN



## *The Central Theme of the Greatest Book*

*Is It Really Interesting? Can It Be Intelligently Followed?  
Can It Be Understood?*

By W. W. PRESCOTT

ANOTHER year gone! A new year here! What about reading the Bible this year? "Oh," I hear some one say, "I started the Bible reading course last year, but I gave it up before long, for I could not understand it, and I thought it was no use just to read words, words." Too bad! But is it a hopeless case? I can sympathize with those who have found difficulty in maintaining a clear view of the great theme of the Bible as a whole, and of the relation of the different parts to each other, for I had the same experience; but now that this has become somewhat clearer to me, I have had a real desire to help others, and especially our young people, to read the Bible with an increasing interest, and with a better understanding of its wonderful message to us. With this in view I am venturing to write some articles for this department of the REVIEW in which I shall offer some suggestions that may possibly prove helpful to those who will have the courage to apply them this year.

I shall not begin with a eulogy of the Bible. It is too wonderful for words. I affirm that the highest praise which can be bestowed upon God's book is in accepting its message, and in becoming "an epistle of Christ." Furthermore, I must testify emphatically that the word of God "is living, and active" (Heb. 4:12), a real organism instinct with life, and that it is abundantly able to defend itself against all destructive criticism, if it is given a fair opportunity. Dissecting a corpse does not enable us to become familiar with the power and achievements of a living being. Bones and tissues are most valuable when life functions in them, but when the life has departed, there is only one thing to do — bury them.

Perhaps some bury their Bible in a pile of less valuable and even worthless literature, because it has become to them a dead book. And yet it is really impossible to destroy "the word of God, which liveth and abideth." 1 Peter 1:23. His enemies

thought they could save their nation and maintain themselves in power by putting Christ "the Word of God" (Rev. 19:13), to death (John 11:47-50), and so they secured His crucifixion; but death could not hold Him, and He is "alive forevermore." Rev. 1:18. So it is with the word of God in human language. Infidels may rail at it, higher critics may seek to discredit it, its enemies may burn the books in which its word signs are printed; but in spite of all such destructive efforts it still lives and will live, because it is the manifested life of the immortal God. Do we wish to live? Feed upon His word.

The Bible is the classic in literature. Its noble sentiments are worthily expressed in language which charms and elevates. "It lives on the ear like a music that can never be forgotten, like the sounds of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words." It speaks appealingly to childhood, to youth, and to age. To the scholar its tone is lofty and dignified; to the unlearned it is simple and clear. There is no other book like it. And yet it is not as a classic that it has held sway over the human mind. It is because it is the voice of God to the soul of man, and conveys a message which meets his deepest need. It is because it is the bread of life to starving and dying souls. It is because it throws a guiding light upon the darkest pathway of life, a light which shines even in "the valley of the shadow of death." It is because it is the word of the living God.

But one may truthfully say, "This may be all so to you, but it does not seem this way to me. I have found it difficult to become really interested in this book which you think is so wonderful." I know it, and I am sorry that it is so. Can I do anything to change this situation? I will do my best. Will you stay with me, and go into the book with me? I hope so. Let us begin.

The Bible is the book of grace, the

book of salvation, the book of redemption. It contains much history, but its purpose is not to teach history merely as such. It contains much biography, but its purpose is not to teach biography merely as such. It contains much poetry, but its purpose is not to teach poetry merely as such. It contains a lofty philosophy, but its purpose is not to teach philosophy merely as such. Its purpose is to convey to a weary world, to a sorrowing world, to a despairing world, to a sinful world, to you and me, who constitute a part of this troubled world, "good tidings of great joy." Its history, its biography, its poetry, its philosophy, are all simply the channels which carry its good news. I fear many have given their chief attention to the channels without recognizing and drinking the water of life which they are intended to convey to souls perishing with thirst. It is all proper enough to admire the beauty and attractiveness of a table well spread for a bounteous feast, but it is only by eating that hunger is satisfied. "O taste and see that the Lord is good."

Even one who reads the Bible without any serious effort to interpret it, must see that it centers about a person. The first words of the Old Testament furnish the key to it: "In the beginning God." The first words of the New Testament are of similar import: "The book of the generation of Jesus Christ." The last verse of the New Testament presents a person to us: "The grace of the Lord Jesus be with the saints." All through the Old Testament we find the names God, Lord, Jehovah, the Almighty; and all through the New Testament we meet with the names Jesus, Lord, Christ. There is only one book in the whole Bible which does not contain one of these names, and even that has the name Jehovah in the form of an acrostic in the Hebrew text. The title Jehovah (LORD, printed with a capital "L" and "ORD" in small capitals in the Authorized Version) occurs in the Old Testament between 6,000 and 7,000 times, and the proper nouns Jesus, Lord, and Christ are found between 2,000 and 3,000 times in the New Testament. Surely the Bible reveals God the Father and God the Son to us.

(Concluded on page 21)





Conducted by Promise Kloss

## The Blessed Sabbath, Its Purpose and Its Observance

By ARTHUR W. SPALDING

### No. 5—The Sabbath Outdoors

"THE Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*"Education," pp. 250, 251.*

Will you stop to think for a minute what that means, that on the Sabbath day more than on any other day it is possible for us to live the life of Eden? It was a life without anxiety, a life of purity and innocence, a life of love and delight, a life spent in study of God's created works and in communion with the family, with angels, and with God Himself.

Wouldn't you like to be in Eden? Well, here is the opportunity to come nearest to the life of Eden. And that not once a year merely, nor twice a year, nor once a month, but every week. Is the Sabbath day such an experience to you? or is it a payment you make to your sense of duty, a day grudgingly taken away from your business or your pleasure because God commands it? Oh, God never asks such a thing of us. The Sabbath day is to be made the most delightful day of the week. It is not to be a round of unpleasant duties to either our children or ourselves. Plan to make your Sabbaths days of delight.

Of course, as we have said before,

the Sabbath can be a delight only to the converted soul; for while the Sabbath is the cream of the week, the day wherein the things most desired by the Christian may be most fully realized, the things which may be done on the Sabbath day are the things that only the Christian most desires. But that is a process of education to even the Christian. He is to learn to love the simple and delightful pleasures of body and mind and soul, rather than the sordid and evil and destructive pleasures and occupations of the sinner.

illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*Id., p. 251.*

Ties that can never be broken! Oh, what parents do not desire and long for such ties to be established between them and their children? to know that, come what may of other friends, other interests, separation from home, still the closest relations are maintained between them and their children? What a safeguard to virtue, what an assurance of devotion! And how shall those ties be formed? By associating with your children, teaching them the word of God through the Bible and nature. The Sabbath so used will be indeed the seal of God, insuring a connection between the soul and God that can never be broken.

#### Nature Study

A part of the Sabbath should be devoted to study of nature. And generally that part of the Sabbath which may best be so used is the afternoon. Usually the Sabbath morning is occupied with Sabbath school and church service, though for a fact the very early Sabbath morning may be one of the most blessed periods for individual communion with God and nature. But the afternoon, in most cases, is the time when the family can best plan to be together out in the fields or the woods, or at least the parks.

What shall you do? The walk itself is of benefit, for it rests the aching muscles of the growing children; and so if there were nothing else in it but exercise, it would be good. But that is not good enough.

We want to become acquainted with specific things in the works of nature. We want to know the names and some of the habits and the uses of flowers, and trees, and insects, and birds, and

### God's Day of Rest

BY LOUISE C. KLEUSER

O, LET us fear, lest we should fail  
To enter into heavenly rest!  
Perchance, because of unbelief,  
Should merely keep a day, unblest;  
Lest we who dwell near Sodom's walls,  
Near heaven-defying Babel towers,  
Or lured to stupor by the lures  
Of Egypt's life, sink in their powers!

Amid the jostle, charm, and noise  
Of earthly voices, grasp and gain,  
Our souls must soar above the din,  
And reach a higher, holier plane;  
For he who enters into rest,  
Must cease from all his works and ways;  
'Tis only faith God's day will keep,  
While self may hold its holidays!

#### Ties That Can Never Be Broken

"Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with il-

animals. We cannot do everything at once, and so we must select, and we should set out every time with a definite aim.

In the spring of the year both flowers and birds especially attract our attention. We may well make the Sabbath walk a special study on either or both. Picking of wild flowers is all right, if the children or yourself desire to do so, though you may well prefer to leave most of the flowers to grow where God put them, for there they seem most beautiful and sacred. But in any case we should seek to learn the name of every flower we find. Some of these the parents may know, and may instruct their children about them. About others you may have to inquire of people in the country neighborhood who may know what we do not, though often we shall find they give local and not true or generally recognized names to some flowers.

A very valuable aid is a flower book. The botany is a very technical guide, and only the expert can get much from its key; but there are many popular nature books which help us to identify flowers and birds in a more or less nontechnical way, with illustrations and easy classifications.

Seated on a shady bank, sometime when the children's feet have tired,

we gather our treasures together, recognize and admire the familiar wind-flowers, or violets, or maybe a rare lady's-slipper; and then pick up the new, unknown flowers. By their color and appearance and their habitat we seek to trace them in the book of flowers, and learn their names. Ever after they are our friends, recognized where we may find them, and studied as to habits and use.

Tracing the birds is a like occupation, only of course we do not have them in hand to study closely, but must carefully watch and note their appearance, song, and habits as we go along the way, or perhaps while we quietly sit in the grove. The bolder of the birds are easily identified; it is after we get thoroughly interested and begin to hunt the shyer birds, that we learn more of the intricacies of the chase, and feel the added fascination.

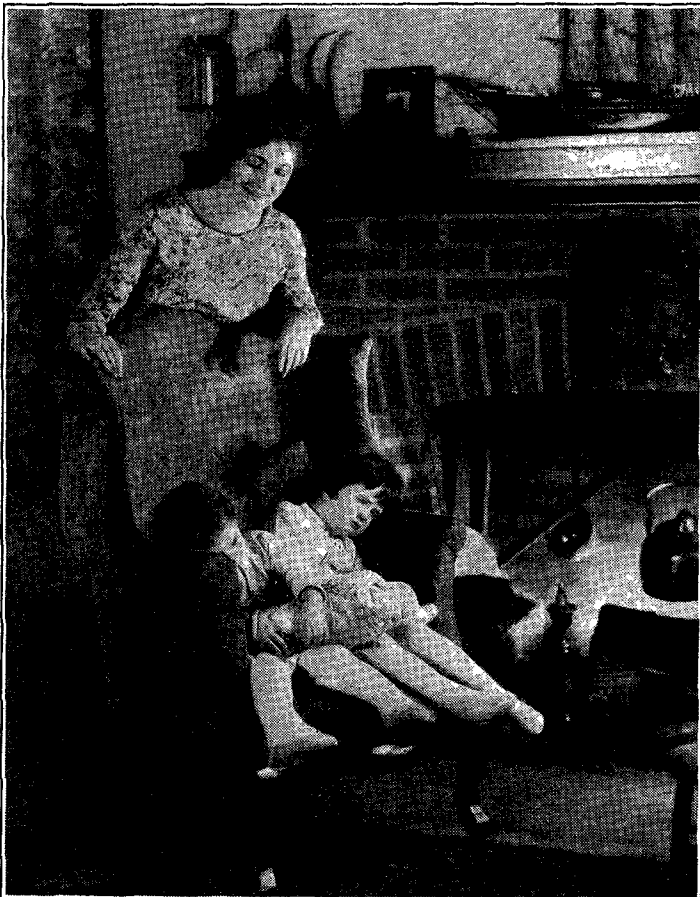
All this is legitimate Sabbath occupation, for it is learning of the creation of God. And its influence, perhaps not immediately perceptible, is deeper than we suppose, and it grows with the weeks and years. It leads us into communion with God; it puts upon us an influence which draws away from the turmoil and distraction of worldly life; it quiets and calms our souls, and helps to put them in touch with God.

#### God's Phonograph

But to reach the highest experience in this communion with God through nature, we must connect with it the word of God, the Bible. The created world is like a phonograph record. As man speaks into the phonograph and his voice is recorded upon the plate, so God spoke and the record made was the world in all its various forms. But when sin came, it marred that record; it is now like a phonograph record which has been marred, and the tones therefore are blurred and indistinct. In all nature we see the impress of evil upon the good. To see the strife in the natural world, the struggle of this plant and that plant to overrun the earth and crowd out its neighbors, the preyings of bird and beast upon other creatures, the dead trees, the barren rocks, the deserts, we are puzzled and perplexed. Why all this evil? The word of God alone can tell us.

And again, our minds are like a dull needle on the phonograph record. It interprets but indistinctly, even where the record may speak plainly. Therefore we need a written record, to repeat and explain to us the meaning of creation. This is the purpose of the Bible.

How shall we put this suggestion into practical use? By memorizing and classifying the Scriptures. Take



H. A. ROBERTS

## A Song of Home

By ETHEL R. FULLER

WERE I to make a poem of a day  
Of housework, I'd not write of dust and  
brooms  
So much as of the sun in spotless rooms,  
Of bowls of freshly cut sweet peas; I'd say  
Less of vegetables and kinds of bread,  
Of endless dishes scraped and washed and  
dried,  
And more of children's hunger satisfied —  
I'd tell of soft, warm lips on mine instead.

Oh, more than endless duties I would sing  
Of happy hearts and of contentment, of  
Ambitious dreams; yes, more than anything  
I'd tally every blessing, wherein love  
Is greatest of them all, is the heaven  
Exalting toil, turning home to heaven.

— Good Housekeeping.

a notebook or some sheets of paper which you can preserve, line it into several columns, place at the top of each column a heading: first, Birds; second, Animals; third, Trees; fourth, Flowers; fifth, Water; sixth, Rocks; seventh, Hills; eighth, Stars, etc. Then Sabbath by Sabbath take fifteen minutes with your children to learn a new text on nature. You may use the concordance to find them if you wish.

For instance, under each of these headings you will place the reference of such texts as you and they learn; for example:

Birds	Trees	Water
Matt. 10:29	Ps. 1:3	Isa. 55:10, 11

In time you will come to have considerable lists of texts which you and the children have learned. Do not overforce this study upon the children. If you are yourself interested in it, and search for and learn these texts, you can interest the children in doing the same.

Then when you go out with them upon the Sabbath day, call for texts which relate to the things you see—a bird, a stone, a mountain. Carry this just so far as seems profitable. Do not weary the children with it, but so long as they delight in it (and they will the more delight in it the more skillful they become) you may continue the exercise.

Some such plan was doubtless the method by which Jesus learned to draw such beautiful and inspiring lessons from nature. He was an adept in the Scriptures, and the word abiding in His mind and heart taught Him to interpret nature into the lessons of God. Our children may learn as Jesus learned.

#### Conflicting Interests

The question quite often comes up, "In those churches where Sabbath afternoon meetings are held, can the family go together to study nature?" Usually such a meeting is that of the Young People's Missionary Volunteer Society, though many times the young people hold their meeting on Sabbath evening—Friday night. Where this meeting cannot be held sometime during the week, it is doubtless preferable to hold it Sabbath afternoon rather than on the Sabbath evening preceding. We think that if choice must be made between Sabbath afternoon and Sabbath evening, it is better to preserve the Sabbath evening for the family circle at home. If the senior young people must be excused for the Young People's meeting on Sabbath afternoon, still the younger children may remain with the parents, and the Sabbath afternoon nature study be carried on with

them. The Juniors who are in the church school are supposed to have their meeting on Wednesday, and so there is no Junior Young People's meeting on Sabbath afternoon.

It is well for parents who find difficulty in adjusting the home program to the church program on Sabbath, to go to the officers of the church and see if by a conference the best plans for both home and church may not be evolved.

But finally, remember this: "Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*"Education,"* p. 251.



#### Worth-While Things

BY KATE S. GATES

"I AM utterly worn out," said the weary housekeeper. "It almost seems to me that I am too tired to live."

A helpful friend looked at her sorrowfully. "It is such a pity," she said softly, "that you have wearied yourself so for things that are not worth while."

"Not worth while!" exclaimed the housekeeper in indignant amazement. "Why, my house is the neatest house in town! No one sets a better table than I do, and my children are always beautifully dressed."

"Yes, I know all that, but your family do not take any comfort in your immaculate house. The stranger that is within your gates now and then, soon feels a sense of constraint, and loses all enjoyment he might take, from fear of offending you by disturbing something or bringing in an atom of dust. Your children hasten away as quickly as possible, either to the home of some companion or to the street, where they can have more freedom. You know nothing of the topics of the day, your music has been neglected."

"I have not time for those things without neglecting my work," interrupted the housekeeper. "You do not understand."

"Dear friend," was the reply, "it is you who do not understand. Every day that is given us is a wonderful gift, if we use it aright, but so much depends upon us. A quart cup will hold a quart, but it will hold only a quart. If you fill it with cool, refreshing water, it will quench thirst and revive you; but if you fill it with im-

pure, stagnant water, it is of no use.

"There is not time for everything, so we must choose the best things, the things that will count for the most in our lives. When you come to the end of your life, will it not mean more to you to look back and see that your husband has grown steadily every way, mentally as well as morally, under your influence; that your boys have developed into strong, helpful men; and your girls into lovely, helpful women, through the influence of their home life; that your neighbors and friends are better for the sweet savor of your life, than to feel that your home has always been immaculate, never a speck of dust to be found, never anything a hair's breadth out of place?"

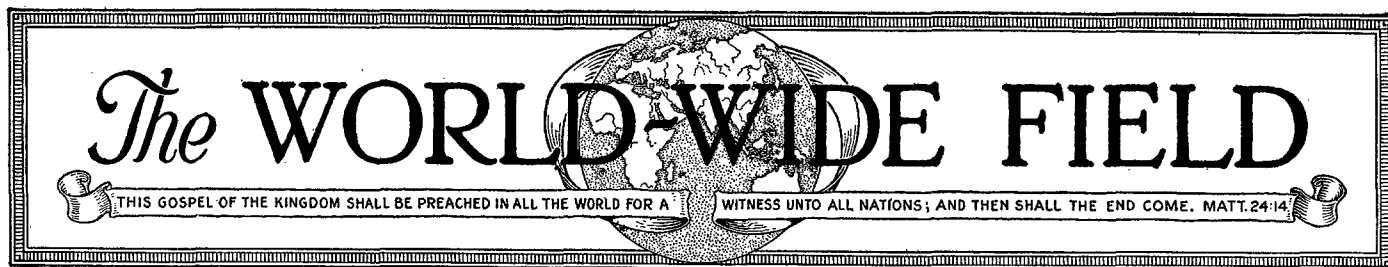
Which, O my friend, are the things really worth while, the things we shall be glad to have done when we come to the end of our days? "Something always gets crowded out." Be very sure that it is not the best things.—*Zion's Herald.*

#### The Central Theme of the Greatest Book

(Concluded from page 18)

But there is a definite and specific aim in this revelation. It is not simply to make known the fact that there is such a being as God. All nature testifies to this: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Rom. 1:20. The characteristic feature of the Holy Scriptures is that *they reveal God in the work of redemption*. We are "by nature children of wrath," held in bondage by sin, unable to deliver ourselves. This we know by our own experience. The good tidings brought to us in the Bible tell of deliverance provided for us through the work of God in redemption. This good news does not come to us in the form of a creed to which we subscribe, but in the form of a person upon whom we believe. "Come unto Me," "Learn of Me," "Believe also in Me," "Follow Me," "Abide in Me;" thus does this Person speak to us concerning Himself. Happy are those who hear Him, and respond.

The worthy purpose in reading the Bible is to follow from Genesis to Revelation the work of God in redemption as revealed to us in many ways and under varied circumstances, and to learn how to avail ourselves of the redemption thus provided. I shall try to suggest my own method of doing this. Please stand by.



## *The Northern European Division Autumn Council*

By O. MONTGOMERY

THE Northern European Division annual council was held in the city of Warsaw, Poland, October 31 to November 7. This was the first general meeting of this character ever held in Poland. The members of the division committee, representing the four unions of this territory, the British, the Scandinavian, the Baltic, and the Polish, were present with the presidents and departmental secretaries of the division staff. In addition to these brethren, the local conference leaders, the publishing house manager, and the director of the school in Poland, were also invited to be present. From the General Conference, M. E. Kern and the writer were in attendance.

The meeting was held in the Victoria Hotel. The hotel management placed at our disposal a large and very convenient room as the council room. Inasmuch as nearly all present could understand the English language, the entire work of the council was carried on in English. For the benefit of the two or three who could not understand English, an interpreter translated for them in one corner of the room. This made it especially pleasant and convenient for us who could not understand any other language.

The officers of the division had the work well outlined, and an agenda prepared, that brought before us the many and varied interests that were to come up for consideration. From the very beginning a spirit of earnest devotion and of seeking after God characterized the gathering. Each morning a Bible study and a season of prayer started the day. The leaders of the various unions reported the progress of the work in their several unions, which indicated advancement and strength. Especially were we cheered with the reports coming from the Baltic Union and the Polish Union, where the largest gains in soul winning have been seen during the past year. The increase in the tithes and offerings represented in these fields was very cheering. While in some sections of the European

field there is strong opposition and much persecution, yet the work goes forward, the churches are strengthened and encouraged, and in every way the cause is built up.

W. T. Bartlett, the vice-president of the British Union, who was present, and Dr. G. A. S. Madgwick, on furlough from East Africa, represented that part of the mission field, and brought encouraging reports. The plans for the strengthening of the mission work and for pushing on into new territory received earnest and prayerful consideration. The foreign mission burden and program carried by the Northern European Division is no small share of their responsibility. Large mission interests in East Africa, Abyssinia, the Sudan, and on the west coast, lay upon this division a major responsibility to which they are addressing themselves with splendid courage and increasing strength.

We were very happy that it was possible for the division, in making up its budgets for 1930 (through the additional help given by the General Conference at its Autumn Council), to increase the appropriations to the various unions and mission fields of the division. This brought a spirit of courage and appreciation to the leaders of these various fields, and

will mean added strength in advance moves throughout the field.

Altogether, it was an excellent council. A spirit of unity and fellowship was manifest throughout. It was a real pleasure to join the brethren of the Northern European Division in this important meeting. We believe that it will mean much to the work of this division through the coming year. As the men returned to their various fields of labor, they went rejoicing, their hearts full of courage.

Two weeks later it was the privilege of the writer, with the officers of the division, to meet with the British Union committee as they gave further study to the plans for the future work of the British training school. By action of the division council, it was recommended that this school be the training school for the advanced grades for the entire division, making it a senior college as the development of its student body and the bringing up of its staff make this possible.

We greatly enjoyed the privilege of meeting with the Northern European Division and joining them in these important councils. We believe that the future is full of promise for this field, and that the coming year will mark a new advance in the progress of the work.

## *Our Hope Materialized*

By ELOISE WILLIAMS

For a number of years the constituency of the East Caribbean Union Conference have looked forward to having a school where their young people could receive a practical education which would make them efficient workers in the home, church, and field. That hope has now materialized, and though the ground for our school plant was broken only two years ago, our first building has been used for some time, and we now have seventy-nine students enrolled, from practically every island in the union.

After securing the foundation of regular standards, students can then

take special courses that will fit them for definite lines of work, which will enable them to have a part in the work that will soon close this earth's history.

Realizing our need of church schools where our boys and girls can be separated from public schools, which make no effort to prepare characters that will one day stand the test of the judgment, our conference leaders look forward to the time when young people, prepared for teaching, will be ready to go out into the field and unite with the churches in establishing schools to train the head, hand, and heart.

When we accepted the third angel's message, we did not hesitate to separate ourselves from those engaged in worldly amusement. We gladly adopted a simple form of dress, and turned from novel reading, music unworthy of our profession, and even companions who did not appreciate spiritual things.

Should we now be satisfied to permit our children to continue their education in schools which do not recognize our principles of Christian living? Many public schools are doing a good work in training the youth to be loyal citizens of their country. We must not stop short at this attainment, but must also educate them to become citizens of a better, that is a heavenly country.

In this union there are many boys and girls who should be in our own schools. In one church alone, in Trinidad, we have more than 100 children of school age, who should have the privilege of a Christian education. There are a few of our church members who have opened private schools, and are doing their best to help those under their charge, but these schools

are not supervised by the educational department of the union, and are not supported by the church. We should seek to educate, not a select few, but every child among us, for "all thy children shall be taught of the Lord." Isa. 54:13.

We are confident that there are many parents, also church workers and leaders, who are ready to support, by their means, influence, co-operation, and prayers, a school in each church, and now is the time for all to study the principles of Christian education, that when teachers are qualified to enter the field, the churches will be prepared for this all-important work.

Now is the time to work for the youth, for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. So may we all press together, sparing no effort to bring our children into the fold, that when Jesus comes for His own, we may bring our children to Him, and as families enjoy the earth made new, and ever worship before the throne of God!

*St. Joseph, Trinidad.*

## Another Beacon Light

By R. J. McKEAGUE

In the year 1912, upon our arrival in Hawaii to engage in missionary work, we were assigned the island of Maui, but after only six months we were called to Honolulu to take charge of that field in the absence of the superintendent. Again in 1918 we spent two months on Maui. Finally, in 1928, we were asked to go to Maui to raise up a church. At this time we found only one family keeping the Sabbath. These were Filipino people, living on a plantation eighteen miles from us. With them and their friends, and others whom we found to be seeking after truth, we labored for several months, until, with the blessing of God, we were able to organize a church of sixteen members, and to dedicate a nice little church building, all free from debt, in the district of Haiku. The building of the church was made possible by the donation of \$1,800 from the mission and \$250 from the plantations, which also leased us the land. We are glad for the interest shown by these plantations in making it possible for the work to grow.

The major portion of our membership in the first church on Maui has come from the Filipino people, and it has been with joy that we have watched the work of the Holy Spirit on their hearts, and have seen the rapid development of Christian char-

acter in them. And so our last Sabbath with the Haiku church, Nov. 2, 1929, will be a day long to be remembered, for on that day the largest baptism was celebrated, with practically all the members present. It was a perfect day, and following the morning services in the church, we all went a distance of two miles to Maliko Gulch, where the waves of the Pacific beat against the rocky cliffs, standing as sentinels to guard the entrance to this beautiful little bay. This was our fourth baptismal class since we began work on Maui a year and a half ago. Six candidates went forward in the sacred rite, one of them being Mrs. Louise Yamayoshi,

the wife of the contractor who built our church. Mr. Yamayoshi was a friend to the church from the very first, although not a Christian himself. He helped us financially, and showed considerable interest in making the building comfortable and attractive. Mrs. Yamayoshi came to us from the Christian Church, where she had already laid a good foundation for the reception of greater light, which she very readily embraced. We feel that she will have a far-reaching influence. She is of Irish-Japanese birth, and a woman greatly loved and respected on the island.

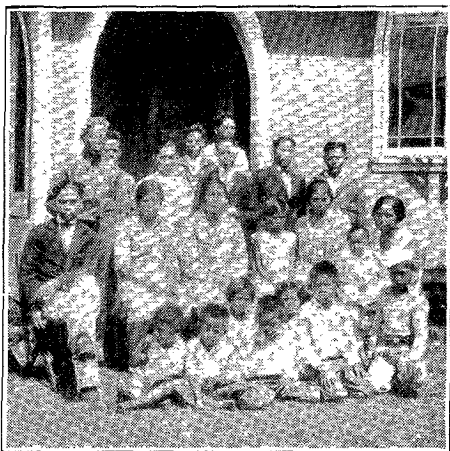
There is another woman with whom we studied, and who was nearly ready for baptism, who has a good influence for the truth among her many friends, and is loyal to God in the face of ridicule. Her husband, who is an army officer and an unbeliever, has greatly modified his attitude to her, and now permits her to live according to her belief, unmolested.

Pidela Dabu, the first member of Mrs. McKeague's Sabbath school class, was baptized. She was attending the Catholic convent when we found the family. It would do your hearts good to hear this thirteen-year-old girl repeat the ten commandments and many other passages of Scripture which she has learned in the past year.

Following the baptism, we all met under the coconut palms, where these candidates, and also Marcelo Goroza, a member from the Philippines, were voted into the church. After signing the covenant, these seven dear converts were given the right hand of fellowship. This brought the membership up to twenty-two, a nucleus for a strong church.

We left members there who love this truth and are willing to die for it. John Tavares, a staunch Portuguese member who was baptized months ago, has had to endure considerable persecution in his home and neighborhood. Some of his twelve beautiful children want to follow in their father's footsteps, but the mother makes it hard for them in every possible way. Still we are praying that she may be led from darkness into light.

And now, after seventeen years of labor on the different islands in the Hawaiian Mission, we are answering a call to labor for a time in California. Sister C. F. Marvin, who has spent her strength in moving from island to island with us, and doing all she could to help us in our work for the last ten years, is with us, and we all feel that we are going away from home. Our hearts have been wrapped up in Hawaii's various nationalities



A Few of the Filipino Members of the Haiku, Maui, Church at the Entrance to the Church



so long that it is very hard to leave them. We crave an interest in the prayers of our people everywhere that the Lord will water the seed that has

been sown in Hawaii, and that we may be graciously used of Him to win yet other precious souls in our new field of labor.

tunity were being lost through lack of men and means.

We carried through the eight weeks in the Ulster Hall as well as we could, and with the help of a faithful retired Bible worker and the young lady treasurer of the church, we tried to answer the hundreds of requests for literature. For the eight weeks we had an average attendance of between 900 and 1,000 people, while £100 was received in collections. Thus the £150 allotted us by the union was doubled by gifts and collections, making this campaign financially possible.

Following the meetings in the large hall, we transferred to another central hall, the only one we could secure for our meetings. There were others, but on account of the acute prejudice of the owners toward us, we had to occupy a less desirable hall. In spite of this drawback, even in the summer, at the time of our annual meeting, when Pastors Schilling and Meredith, together with administrative leaders, visited us, some 200 persons were maintaining their interest in the message.

At the present time we are seeking to get together a preparatory class for baptism and church membership. The difficulties are many, and the diffidence sometimes trying. We have prayed for a minimum of twenty converts from the effort, and though it may take longer than is usual to realize this fruition, yet by God's grace we hopefully anticipate it.

Perhaps some who read these lines will join with us in asking the Lord to bring to fruition the labors of His servants here in northern Ireland. Perhaps some REVIEW readers have friends here in the north. Send us their addresses, and we will do what we can to bring them into touch with the message. (Pastor G. Hyde, 26

## New Churches in Brazil

By L. G. JORGENSEN

ACCOMPANYING this article are pictures of the two church buildings that were recently erected and dedicated in the Bahia Mission, Brazil. The new church building in the city of Bahia was dedicated on September 7.



New Church and School Building in Aracaju, Sergipe, Brazil, Built From Returns of Harvest Ingathering of 1928, and Recently Dedicated

One of our earnest lay members built the church from his own means, and gave to the Bahia Mission the use of this building for a period of fifteen years. It is very neat and strongly

built, costing him about \$3,000. Our faithful brother loves this message. May the Lord give us more men like him!

To the north of the city of Bahia about 200 miles is the state of Sergipe. At Aracaju, the capital of the state, we have a progressive, growing church. On the evening of Oct. 4, 1929, we were glad to take part in the dedication of our new church building in this important city. About 400 persons were present of all classes, including men of government positions. A good dedication program was rendered, and all present rejoiced with the members of the Seventh-day Adventist church to be able to have such a beautiful building for worship. We are indeed grateful to the South American Division and the East Brazil Union Mission, for giving us the 40 per cent "come back" in the Harvest Ingathering campaign in 1928. With this money it was possible to build the new church in the capital city of the state of Sergipe. Both these buildings will also serve as a shelter for our church schools in the respective cities.

## Evangelism in Belfast, North Ireland

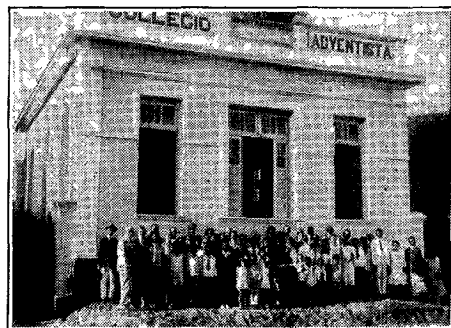
By GEORGE HYDE

FOLLOWING ten years of evangelism in England and Scotland, we volunteered for service in Belfast, north Ireland. For various reasons the work in that city had made but little headway, and there remained a book membership of only fifty persons.

In February this year we launched our campaign. The situation in Belfast was such that it was thought best to evangelize centrally, and the only hall available for the purpose was the Ulster Hall, Belfast, Ulster's largest hall. But the funds and staff available were the smallest we had had for years. The entire appropriation for the year's work was £150, and one Bible worker made up our staff. What could one do with such a small budget and staff? Well, we decided to meet the situation in faith and trust. The Ulster Hall was booked for eight Sunday nights, and the effort was begun. The church members caught the enthusiasm, and they not

only delivered the bulk of the 20,000 handbills weekly, but also subscribed £50 toward the expenses.

For our first night we advertised the subject, "Our Lord's Return: Can He Come in Our Day?" One hour before the service two long queues were lined up outside. When the doors were opened, the people literally poured into the hall, and in spite of previous thorough instruction, our handful of inexperienced ushers were unable to cope with the situation. The seating capacity of the hall was taxed to the utmost, even the platform being crowded, and before the time came for the service to begin, we were actually witnessing numbers of people turning away for want of room—a very distressing sight for an evangelist! We fear we did not reap full advantage of that wonderful first meeting, for the fact that we were understaffed was very apparent, and one felt that the full benefits of such a golden oppor-



New Church and School Building Dedicated Recently in Bahia, Brazil

Sydenham Drive, Strandtown, Belfast, N. Ireland, is our address.) The three leading Belfast papers gave regular reports of the lectures.

Our great need is a central place of worship. Our little church is two miles from the center, and it is almost impossible to develop a strong work

here unless we have a central location. The prospects of realizing this need are not very bright at the moment,

but so urgent is the need, we believe that He who made "a way in the wilderness" will soon make our way.

Harvey. We can certainly say that the principal and students of this academy are shining forth as a light upon a hill that can be seen of men. The business men responded loyally, and before we knew it we had more than \$400 from this small village. When the students arrived home at night, you should have been in the dining hall when all the voices were buzzing, telling of their wonderful experiences in meeting men and women, getting donations, and talking to the people about this message.

When we tallied up, we had close to \$600. This means much, because we do not have large cities to canvass, but most of our solicitation is done in the country among the farmers, and in small towns. Surely the Lord is good, and is working upon the hearts of our young people at Sheyenne River Academy.

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### North Dakota

BY H. MEYER

THIS conference consists chiefly of rural territory. The largest city in the State has a population of not more than 30,000; the next largest city is hardly half as large, and with the exception of five others, all the rest are small country villages. While this situation is quite favorable for our work, yet it has also its dark side. Apparently the farmers have much to complain of at present. Last year farm products were very low in price, and this year the rain did not come in time, and in most places the wheat crop was only from five to seven bushels an acre. Farm relief is being talked and expected in various ways, while a large number are losing their farms to their creditors.

The work of God, however, knows no retreat. True, our tithe income and mission offerings might be larger, but our membership is steadily increasing. A few years ago there was a large emigration to the Western States, and between the years 1919 and 1923 this conference lost fully 500 members in that way. This situation has changed considerably, and most of the people who are here now are content to stay. We have very few apostasies, especially among the older people, and for the last four years we have had an average net gain of 100 members a year.

During the past summer we had five tent efforts in operation, two in English, two in German, and one in Norwegian. The two German and the Norwegian efforts were quite successful, and some excellent families have already been taken into church.

## The Missionary Spirit at Nyhyttan Mission School, Sweden

By ELLIS R. COLSON

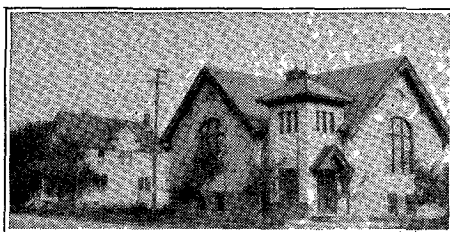
TWENTY-ONE students at the Swedish Missionary School at Nyhyttan, Sweden, have earned scholarships in canvassing for our books this past summer, or almost 30 per cent of our student body, and three of these have earned and paid for two scholarships each. This, we believe, is a wonderful record, and shows what our students can do when rightly directed and trained. Does such a large percentage of our American students earn scholarships in this way? I am sure many more ought to have a part in this work. The Lord has richly blessed all who canvassed this past summer, and we expect nearly half of our students to enter the field again next spring.

The spirit of the colporteur work has been seen and felt in the Harvest Ingathering campaign, which we have just finished. The students and teachers, those taking part numbering about fifty, have raised \$1,200. In doing this work we have visited nearly every house within a radius of forty or fifty miles, as there are no large cities close to the school. Never before have the teachers and students so unanimously and enthusiastically rallied to the work, and never before have we seen such willingness on the part of the donors.

Our goal was reached in three days, four days having been set apart for the work, the fourth day to come a little later than the others. At the close of the first three days it was de-

cided that each student should place his campaign money in an envelope, and these envelopes would be collected, and the sums written on the blackboard at the close of evening worship. Imagine the excitement and astonishment among the students and teachers as the money kept coming in, in large and small sums, bringing the grand total to \$10 above the goal set for the four days. At first no one could say anything for joy, but the rest of that evening and the following Friday evening we had real praise meetings at the school.

The entire country has been scoured by the students and teachers. Our two automobiles were in use, the much-used bicycle being no less relied upon. Others took the train,



Church and Conference Office Building at Jamestown, N. Dak.

while still others, more or less unfortunate probably, used what we Swedes call "Apostlahästar," the horses of the apostles, meaning of course our legs.

Surely the Lord has richly blessed us in breaking all our previous records, and excelling our \$850 goal by nearly half as much again.

## Sheyenne River Academy, North Dakota

By B. A. SCHEN

If you want to see an inspiring sight, just go with me up the lane that leads to the Sheyenne River Academy, and get a view of our two beautiful new dormitories which have recently been built, and which cost us about \$50,000. I will now take you into the chapel, where you will see a hundred shining faces. This is the day that we are making our appeal to the students to go out and help us reach our quota in the Harvest Ingathering campaign. What an inspiring sight!

After pleading with them for about half an hour and telling them of

the great needs of the mission fields, we inquired how many would go and give their time, the use of their cars, and their talents for the Master. The first one was the principal, who, although a very busy man, gave of his time to lead out in this important work. One teacher after another responded quickly to the call of the Master, and then the students arose *en masse* to respond to the call. Soon the cars were seen going in all directions.

Before telling you of results, we would like first to take you to the business section of the small town of

membership. On account of the short summers, our tent efforts usually continue only from seven to eight weeks, which is really not enough time to present a full line of subjects in order to bring people to a clear understanding of present truth. The work usually has to be continued in some church or hall or schoolhouse.

Our most successful soul-winning efforts are conducted during the late fall and winter season. Most of our laborers succeed in having large audiences, even in unfavorable and cold weather, when the thermometer at times registers 30° and even 40° below zero. After meeting, the worker quite frequently has to go ten or fifteen miles with a family that has tendered its hospitality, and the visit is often prolonged until midnight and even later. Our workers have an opportunity to learn that foreign missionaries are not the only ones who have to pass through hardships.

Of the fifty-six organized churches in the conference, thirty-nine have their own house of worship, and every one of these church properties is paid for; the last one to wipe out its indebtedness was the one at Jamestown, where the conference office is located, and we were certainly happy when this stone was rolled away.

We have absolutely no reason to feel discouraged, and the workers are desirous of pushing on the work more than ever before. There are plenty of openings for aggressive work, and earnest efforts are usually crowned with a harvest of souls.

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### *Harvest Ingathering in South Africa*

BY E. F. HACKMAN

THE readers of the REVIEW will be interested to know that the fields outside of North America raised \$392,253.22 in the Harvest Ingathering last year. This is a wonderful record when one considers that ten years ago they raised only \$23,080.52. Now every division takes an active part in the campaign. In today's mail we received a letter from J. F. Wright, president of the South African Union, in which he tells of the blessing of God upon their Harvest Ingathering this year. Brother Wright is home on furlough.

"The brethren write that the union raised in six weeks the sum of \$20,500, which is the goal for the entire division. The Cape Conference has made a real record. They have twenty-three churches in the conference, and every church reached its goal in six weeks, while four churches

doubled the goal and one church trebled its goal. In this conference twenty-three of the solicitors find their names on the honor roll, having raised \$75 or more. Fine, is it not?

"One worker in Johannesburg raised \$1,250 in sixteen days, while still another in the district of Cape Town reached \$1,050. And D. F. Tarr, at his advanced age, raised over \$900. Then an old Dutch church elder raised over \$500. The brethren say that this campaign has been by far the best ever conducted in the history of the work in Africa. When they sent me this word, the mission fields in our union had not quite finished their work, so there is still more to come."

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### *Jets of Light in Colporteur Evangelism*

BY E. M. FISHELL

THE following experience of E. G. Belcher of West Virginia is an exhibition of the power of God accompanying the life and ministry of the colporteur as he wends his way from house to house, calling the attention of the people to the spiritual wares he has to sell:

"I surely was in a battle of unseen forces the other day—unseen but felt. At a very fine country home I found a family of educated people, the mother, father, and two daughters. The daughters were school-teachers. As I talked to the mother, she became very much interested, ordered a book, and went inside to get a deposit. Then the trouble began.

"One daughter scolded her mother terribly, and followed her into the house still scolding in a loud voice. Then the other daughter chimed in, and raised such a loud din that the father in the store across the street came running over with a revolver in his hand. If he had only known how little afraid I was of a revolver, he would have left it behind. I say this without boasting, for I felt the angels were very near me, and the peace of God filled my soul.

"He said nothing to me as I sat on the large cool porch. I then saw the devil didn't want me to place a book in this home, but I felt sure the Lord did, so I sat quietly waiting. I seemed to feel a great conflict going on that I could not see.

"Finally the mother came out looking very much distressed, and said she thought she had better not take the book after all. I spoke a few comforting words to her, and tried to encourage her to take the book. I also tried to speak to the daughters when the mother went into the house. She soon came out with \$1 deposit,

and it was then that the daughters' hearts softened. They told their mother they were sorry they talked so hatefully to her, and asked her forgiveness. Then one of them offered me a cold drink.

"Surely the Lord sent His angel to take charge of the situation; for when I left that home, all was peace, and I went on my way rejoicing."

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### *Membership Doubled in Bogotá, Colombia*

BY VIVIAN V. NICKLE

WE are glad to be able to report the results of the series of meetings held in Bogotá, the capital of Colombia. L. V. Cleaves, who was so kindly lent to us by the Venezuela Mission, and who labored so untiringly during his short stay in our field, has returned to his post of duty, and G. C. Nickle is out in the field answering urgent calls from other quarters; but there remains in the Bogotá church a precious monument to the saving power of the gospel.

As the meetings drew to a close, a baptismal class was formed, the enrollment of which was sixty at the time of the baptism. Practically all of them came from the ranks of Romanism, and lest some should be baptized before they were really ready, only thirty were selected for the first baptism. The rest of the class, and others who have recently become interested, are awaiting a service which we hope to hold in December.

Thus it happens that the former little struggling church of twenty-seven now boasts fifty-seven. The Sabbath school enrollment has grown to about 140, and the offerings have been doubled, totaling for the month of September \$69.81. The tithes and mission offerings are growing month by month, and a new spirit of earnestness has taken possession of old and young alike.

When it became known among the new converts that Brother Cleaves would soon have to return to Venezuela, they began anxiously inquiring, "Who is going to stay here? Are we going to be left alone?" This seemed to be the anxious thought of each one. They knew that severe trials awaited many of them, and they felt the need of some one to stay by and encourage them along the way. We assured them that they were not to be left alone. H. E. Baasch, our union superintendent, is now kindly filling in the gap, while Brother Nickle cares for the interests of the mission elsewhere. But unless help comes, we shall have to leave them alone.

However, this short series of meetings, although somewhat of an experiment in the beginning, due to its being conducted on a larger scale than had been done before in Colombia, has demonstrated what could be done in Bogotá by a consecrated evangelist who has a good knowledge of the Spanish language, if one could be free to devote all his time to evangelism. A company would be raised up, the power and influence of which would be felt in all the republic. This is our dream for our portion of Colombia, and may God grant that this dream shall come true!

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### *From a Veteran Worker*

BY WALTER HARPER

I LEFT St. Helena, Calif, early on the morning of Thursday, Aug. 20, 1929, in company with O. W. Dolph, for Humboldt County to attend a portion of the Eureka camp meeting, and to do some Harvest Ingathering work, the Lord willing and sparing me. (See James 4:14, 15.) I told Elders Warner and Dart then that I did not have the strength needed for such an undertaking, and that I asked an interest in their prayers, and of the others there, that I should prove equal to the ordeals; that I needed their special prayers in my behalf.

I began work on September 1. Now I wish to acknowledge to all of you the abundant memory of His great goodness (Ps. 145:7), that we may "forget not all His benefits." I surely did realize that "underneath are the everlasting arms." Deut. 33:27. I have been wonderfully kept, sustained, all this time, to His honor, glory, and praise, and by His blessed grace I reached the goal set by the General Conference for each individual, twice over, and then over, and over, and over, and still over again; then over once more, and by the time this is read, by His help it will be once more over again, for I am practically there now, and I have two villages yet to work for Harvest Ingathering funds, and a few scattered individuals to see. I have had some blessed experiences meeting souls hungry for Bible truths. I expect to meet some of these in the kingdom. Pray for them all.

It is a wonder to me how I have been enabled to climb stairs, ascend steep grades, carrying my loads, and keep up. In His word we are told, "The joy of the Lord is your strength" (Neh. 8:10), and we are cheered by the blessed words that we "triumph in Thy praise." Ps. 106:47. I wish to lay all triumph at the

feet of Jesus, as trophies of His grace, for it is all of God. It all comes from our Father's great overflowing heart of love, for He is love. 1 John 4:8, 16.

May the good Lord bless this letter to you there, one and all, and His name be glorified, honored in it all. "The humble shall hear thereof, and be glad." Ps. 34:2. "Many shall see it, and fear, and shall trust in the Lord." Ps. 40:3. In His word in Isaiah 12:4, 5, we are told to "praise the Lord, . . . declare His doings among the people, . . . for He hath done excellent things." In Psalms 105:1, 2, we are told to "Give thanks unto the Lord; . . . make known His deeds among the people. . . . Talk ye of all His wondrous works." I was seventy-five years of age on Oct. 4, 1929. "Hitherto hath the Lord helped" me.

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### *Interest Aroused Through Reading "Review"*

BY C. H. CARTER

A FEW days ago I received a letter from Brother W. D. Bartholomew, stating that one of the members had handed a copy of the REVIEW AND HERALD to an aged man in his community, and although he was a Roman Catholic, he read this paper with much interest. His heart was stirred by the truths he found in the paper, and as this same man was passing this way again, he asked the one who gave him the paper to pray with him. Of course, our brother was glad to comply with this request.

This man became convicted in regard to the Sabbath question, and at once began to talk to those of his own household and his neighbors. As soon as they saw that he had taken his stand for the truth, he was put out of the home; but even in this he could rejoice, because he had found that peace "which passeth all understanding."

Like the disciples of old, he was not content to know of that peace himself, but he went in search of his friends. He entered into another home, and began to tell a lady of the truths which he had found. She at once told him that she did not want to hear anything about it, but he prevailed upon her to listen while he told her why he was a Seventh-day Adventist. While he was talking to her, tears began to roll down her cheeks and she said that she had never heard it on this wise before.

Like the jailer of Philippi when convinced of sin, she asked, "What must I do to be saved?" He told

her that she must go to God and pray to Him, and He would show her what she should do. She then promised that when he visited her again, she would let him know what day she would go to the Sabbath school with him.

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### *Opposition Spells Advance*

A RECENT word from J. T. Thompson, of Lima, Peru, says this of the work in that field:

"Our schools go on as before. Increased activity is seen among all our members. New life and energy have entered their hearts. New interests are springing up everywhere. More insistent calls for help come from all quarters, until we are overwhelmed with the demand for workers, and know not which way to turn to meet the situation. Never were the prospects brighter for a great work in this field. The more fierce the opposition, the greater the desire to know this message. Ps. 46:10, 11.

"Though we should be cut off from using this branch of our work, this message cannot be stopped. It would go faster than ever. Our resources are as unlimited as the providences of God.

"What an object lesson this has been to us! How quickly the work of years can be wiped out, once the protecting hand of God is removed, and how quickly the work can be finished even by the very means sought to destroy it! How important that we improve the time of peace now granted us!"

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### *Evangelistic Efforts in the Kentucky Conference*

BY F. G. ASHBAUGH

THE tent season just closed has brought many precious blessings to our conference. Three tent efforts and two tabernacle efforts were held this summer.

In the city of Louisville, the largest city in Kentucky with the largest church, L. E. Lenheim, and associate workers, conducted a successful effort in a good section of the city. A very unusual feature was the full attendance during the time of presenting the testing truths and up to the very last meeting, the tent being almost full every night. One night a week, before the regular service, an hour was devoted to health topics. A weekly children's meeting was conducted, the attendance reaching a high peak of 115. To date seven have been baptized and many others are interested. The effort has been a great inspiration and blessing to our own members as well as nonmembers.

In Lexington, a city of 56,000 people, two efforts were conducted in the large portable tabernacle, 50 x 100 ft., lent us by the Southern Union Conference in addition to other financial assistance. A good location was given us free of rent by the city. The officials were most cordial to our work. J. G. Mitchell had charge of the work. Ten believers have been baptized into the faith at this writing, and about twenty more are in the baptismal class. Nearly one hundred interested people are being labored for in a personal way. We have obtained a church building seating about 200, with a lot 60 x 180 ft., located on a good street, and for the first time we have a church home of our own in Lexington.

O. F. Frank and the writer joined in a short evangelistic effort at Stearns, a mining town where we have a faithful little church. Six of our own young people requested baptism, and several families are deeply interested.

I. A. Christian, a colored church school teacher, was asked to conduct a tent effort near Berea, a college town. Twelve or more have accepted the truth, and a church is being put up at the present time, which will also serve as a home for the church school which Brother Christian is conducting there now.

### *The Missionary Spirit Among Adventists*

BY J. H. ROTH

THE spirit of giving their most cherished treasures to foreign missions is still present with the Adventist people in the same measure as it was in the earlier days of this movement. Everywhere in the homeland I find the same deep interest in missions, the same fervent prayers in behalf of the missionary, the same willingness to give of their means and their sons and daughters to take the advent hope of a soon-returning Lord to other lands, that I found twenty years ago when I started in the ministry or that I left behind when I went to a mission field eight years ago.

Since returning on my furlough I have visited many churches in several States, and everywhere, from the brethren of the General Conference to the isolated believer, I have found the kindest feelings toward our missionaries and believers in other lands. The brethren of the General Conference are men of God who are only too anxious to study the problems of each particular field and to give such counsel and help as is within the range of their possibilities. In several cases which came under my observation they

gave the returning missionaries time to explain to them in private conversation and before committees their needs. They prayed with the missionary, and made him feel that they were glad to welcome him back to the homeland for a period of rest and recuperation.

In my case, and I believe this is no exception, my meeting with a part of the General Conference staff in a foreign field and in Washington on my return was a source of great encouragement. I could see more clearly than ever that we are a united people for the finishing of the work. May God bless this people! May He bless the leaders of His people, is the prayer of a foreign missionary.

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### *Beyond the End of the Railway*

BY N. P. NEILSEN

IN June this year, Brother Domingos Costa, our colporteur in the state of Goyaz, Brazil, went to Machambombo in response to an urgent request from our members who are living there. This place is in the interior of the state, many days' travel by horseback beyond the end of the railroad. Here we have about twenty baptized members, besides their children and others who are keeping the Sabbath. Brother Costa plans to remain with them some months to help them, during which time he will conduct a school for the children and youth. He writes that it takes more than thirty days for the mail to reach them there.

Thus we are again reminded of the fact that this message is penetrating into the remote sections of our field. The prophecy foretold that this message would go to every nation, kindred, tongue, and people, and we see this prophecy being fulfilled. God has extended His hand to finish His work. We find the message, like wild-fire, leaping all barriers and kindling new lights even in the unknown sections of earth. This work is of God and not of man, and He will finish it according to His plans.

*São Paulo, Brazil.*

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### *In Difficult Fields*

In recent correspondence with the Mission Board, Prof. Frederick Griggs, of the Far Eastern Division, who is spending the year in charge of the Philippine Union while Superintendent Jackson is on furlough leave, speaks of the evident workings of the providence of God in fields where the masses of the people have not had generations of opportunity and light.

The superintendent of one of the China unions had recently visited the Philippines to aid for a time in general meetings. Professor Griggs says of the visitor's viewpoint:

"Just before he returned, he told me he had been much surprised at what he had found here. He had had the idea that it was very easy for the Filipinos to accept of this faith, because they did not have the superstitions and various difficulties which the people of China have in coming into it; but when he heard of the persecutions and trials which many of these members have endured and are enduring, it turned his mind completely, and he marveled more than ever at the rapid way in which this message is going here in these islands. But really, before Christ comes, I look for this message to go in all the dark heathen lands about as rapidly as it is going here. These dark lands over which Satan has ruled all these years must reveal to the universe the marvelous power and love of God to turn men from sin to righteousness."

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### *Ingathering in South Africa*

W. L. HYATT, of Johannesburg, South Africa, under date of September 11, sends this cheering word regarding the work in his field:

"We are now in the closing stages of our Harvest Ingathering campaign. Last year our conference goal was £1,150, whereas this year it was set at £1,375. We have just compiled the report for the first five weeks of the campaign, and find that we have already received reports amounting to £1,554. This has no doubt been the most successful Harvest Ingathering campaign that this conference has ever had. This has been made possible by the hearty co-operation of the workers and lay members. We have held up all other activities throughout the conference during the campaign. God has abundantly blessed in the raising of funds for missionary work. Our people in this country are just as sincere and earnest in the raising of mission funds as they are in other lands. These excellent totals bear witness to that fact.

"My father, W. S. Hyatt, is in charge of our church in Pretoria. As you will recall, Pretoria is the capital of the South African Union. The church's Harvest Ingathering goal was set at £140. They reached this figure in one week, and today they have raised £220, and are planning to reach £240, or otherwise to go £100 over their goal. My father is keeping remarkably well, and the church is developing under his leadership."



## Appointments and Notices

### GENERAL CONFERENCE ASSOCIATION

Notice is hereby given that the next regular meeting of the constituency of the General Conference Association of Seventh-day Adventists will be held in the Auditorium, San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this association are the delegates to the General Conference.

F. M. Wilcox, President.  
H. E. Rogers, Secretary.

\*\*\*

### GENERAL CONFERENCE CORPORATION

This is to give notice that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Auditorium at San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this corporation are the delegates to the General Conference.

F. M. Wilcox, President.  
H. E. Rogers, Secretary.

\*\*\*

### 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.

Miss Ida Mae Stuart, 712 N. Third St., Okemah, Okla. Watchman, Liberty, Signs of the Times, Life, and Our Little Friend for free distribution.

M. M. Jackson, S. D. A. Church, Newstead and Delmar Avenues, St. Louis, Mo. Continuous supply of Chinese, Italian, and Polish literature, also English Signs, Present Truth, and tracts. He desires Italian and Polish papers marked so he can distinguish one from the other.

\*\*\*

### REQUESTS FOR PRAYER

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

A brother asks prayers for personal victory over certain temptations.

A mother desires prayer for the conversion of her children, and that she may have patience.

Prayer for the conversion of her mother, husband, and loved ones, is requested by a sister.

A California sister requests prayer for the healing of her daughter who is suffering a prolonged illness.

A sister writes, requesting prayer for wisdom in the training of her five children, and for the conversion of several relatives.

A sister in California requests prayer that she may stand faithful, so that her life may witness for Jesus in the home of her brother.

A California sister desires prayer for her sister, that she may come back into the truth and to her husband and little girl, and that the little girl may be kept in the church school.

An Oregon sister asks God's people to pray that her memory may be strengthened so she can take Bible studies; also for the conversion of her son and other members of the family.

A brother who is in a tuberculosis hospital in California requests prayer for healing, that he may take care of his family of six little children and send them to church school. His wife died a little over a year ago.

A sister in Michigan who has just had an operation requests prayer that her husband, who has just broken his arm, may be of good courage, and that she may be healed of severe nervousness, so that they can properly rear their three children.

## 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.

**Fenner.**—Francis Merton Fenner was born at Shelby, Mich., Nov. 2, 1851; and died at Evart, Mich., Nov. 18, 1929.

**Biganess.**—Edward C. Biganess was born in Wisconsin, Aug. 25, 1863; and died in Retail, Wash., Nov. 19, 1929.

**Lehman.**—Noah Lehman was born in Eastern Canada, May 24, 1858; and died in Detroit, Mich., Aug. 8, 1929.

**Baker.**—Mrs. Evaline Garner Baker was born near Madison, Wis., in 1856; and died at Salem, Oreg., Nov. 9, 1929.

**Gabrielsen.**—Michael Gabrielsen was born in Mandal, Norway, Feb. 10, 1863; and died in Los Angeles, Calif., Nov. 14, 1929.

**Van Horn.**—David Van Horn was born in Blair, Nebr., Dec. 17, 1872; and died at Racine, Wis., at the age of fifty-seven years.

**White.**—Mrs. F. J. White was born at Pickering, Ontario; and died Nov. 9, 1929, at the age of seventy-five years.

**Hansen.**—Mrs. Clara E. Hansen, née Wilson, was born near Fenwick, Mich., Oct. 13, 1888; and died near Cedar Lake, Mich.; Oct. 11, 1929.

**West.**—David West was born in Schally County, New York, Oct. 20, 1840; and died in Midland, Mich., Sept. 10, 1929. He was a Seventh-day Adventist for over sixty years.

**Pokorny.**—Mrs. Emily Louisa Pokorny was born in Germany, July 19, 1860; and died at Columbus, Ohio, Nov. 28, 1929. Her husband, one daughter, and two grandchildren mourn their loss.

**Quillin.**—Mrs. Millie May Quillin, née Patterson, was born in Warren County, Iowa, July 10, 1869; and died at Coshocton, Ohio, Oct. 29, 1929. Three sons, two brothers, and two sisters survive her.

**Butler.**—Theron H. Butler was born in Ferris, Montcalm Co., Mich., Nov. 25, 1863; and died at Sumner, Mich., Nov. 12, 1929. For the past thirty years he had been elder of the Sumner church.

**Johnson.**—Mrs. Soren Johnson, known by a former marriage as Mrs. Knute Rasmussen, was born in Denmark; and died in Minnesota, Sept. 25, 1929. She accepted the truth in 1879, and remained true. Two children, John Rasmussen of Wisconsin and Mrs. Bertha Peake of Jamaica, survive.

**Herrell.**—Mrs. Mary A. Herrell, née Hennage, wife of Elder H. W. Herrell, was born in Westmoreland County, Virginia, June 29, 1865; and died Sept. 30, 1929. She was married in 1888 to Henry W. Herrell. In September, 1890, they united with the Washington, D. C., Seventh-

day Adventist church under the labors of Elder J. S. Washburn. She was a faithful wife and mother. In his early work in New Jersey, Delaware, Maryland, and Virginia, she was her husband's organist, and took great pleasure in visiting the people with him, besides attending to her home duties and teaching her children until they were old enough to go to our schools. To know her was to love her. In 1920 Elder and Mrs. Herrell united with the Vienna, Va., church as charter members, where she served as treasurer for several years. Elder H. E. Robinson, whom the deceased had known for over thirty-five years, officiated in the funeral services. Her husband, one daughter, Naomi M. Staalman, two sons, Henry W. Herrell, Jr., and Paul H. Herrell, and ten grandchildren; also four brothers mourn. She was laid to rest in the cemetery near her home in Oakland, Va. H. W. Herrell.

**Kendrick.**—Mrs. Ermina Kendrick, née Robinson, was born at Lower Brighton, New Brunswick, in 1857; and died in Cornish, N. H., Nov. 22, 1929. In early life she visited her brother, Elder D. A. Robinson, at South Lancaster, Mass. She was there converted and united with the Seventh-day Adventist church. She was for a time associated with Mrs. A. T. Robinson in the Bible work in the New England Conference. Later, she went with Elder D. A. Robinson to England as a Bible worker, where she was successful in that line in England and Ireland.

In the latter part of 1889 she returned to the United States, and the following year, 1900, was united in marriage with Brother James Kendrick, with whom she lived happily until his death in January, 1924.

Since the death of her husband she had been engaged in practical nursing, in which work she was eminently successful. She leaves as near relatives, three brothers and one sister: Elder A. T. Robinson, one of the oldest Seventh-day Adventist preachers now living, Byron A. and Elsmore Robinson, of Woodstock, New Brunswick, and Mrs. Esoline R. Comings, of Cornish, N. H. A. T. Robinson.

### ELDER H. J. DIRKSEN

H. J. Dirksen was born in Europe, near the Black Sea, April 16, 1859, and was seventy years old at the time of his death. At the age of twenty-three he came to America with his parents, settling in South Dakota, where he married Mary Derkson in 1887. To them were born two sons, of whom the elder, John, died in 1915.

Elder and Mrs. Dirksen jointly bore the labors of his various charges in North Dakota, Wisconsin, the provinces of Western Canada, Washington, and Oregon. In all these places their work in the vineyard of the Lord was fruitful.

Having moved to Portland twenty-five years ago, he was a familiar figure in this part of the city. Not only did he minister to the spiritual needs of the people, but also to their bodily ailments. His hale good nature and honesty made him many friends in this community as well as elsewhere.

Mourning him are his son, Henry, teacher in Grant High School in Portland, Oreg.; two grandchildren, a sister in North Dakota, and a brother in California. Services were conducted in Portland by Elders G. J. Seltzer and I. J. Woodman. Henry Dirksen.

## The Advent Review and Sabbath Herald

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

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

VOL. 107 JANUARY 2, 1930 No. 1

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

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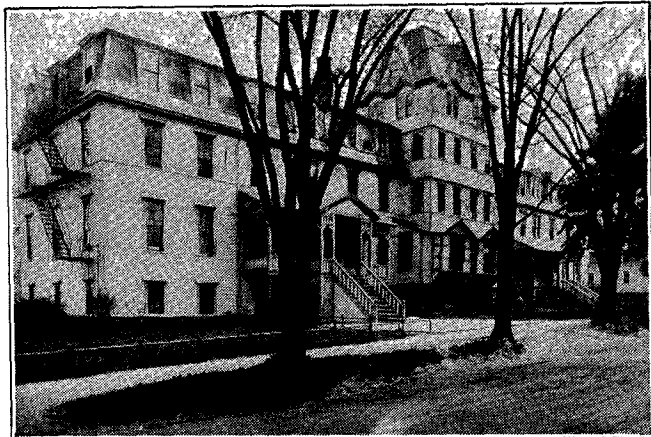
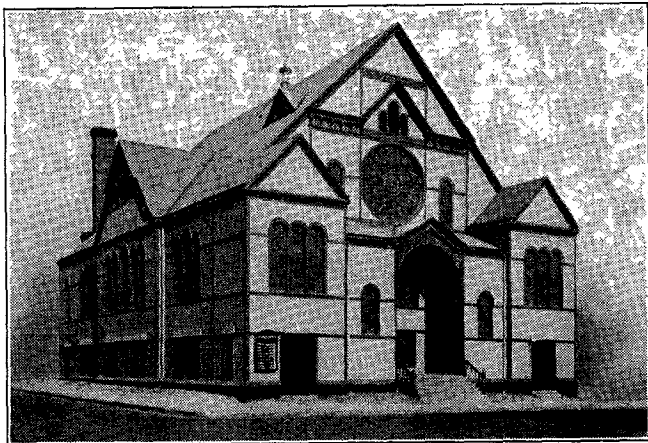
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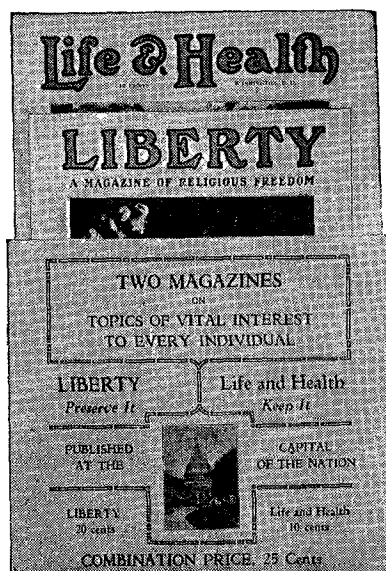
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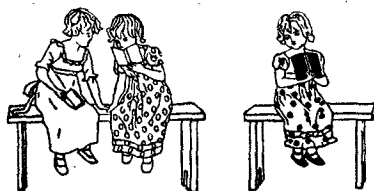


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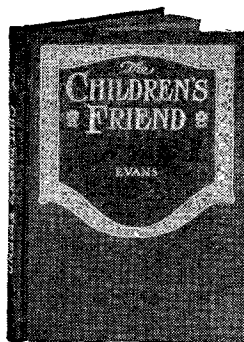
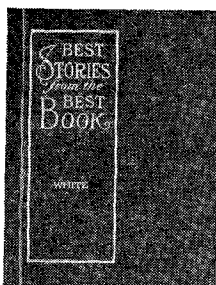


# A Child's Library

WHY NOT START RIGHT, and help the child build up a barrier against bad reading, which he will have to face later on? If his taste is educated to enjoy the best there is, he will stem the later tide of temptation much better than if he is left to choose his own reading from the first.

There is a bit of pride in the heart of a child to have his own library, one that belongs to him exclusively. It may be only a shelf of books to which he may be fortunate enough to add one or two a year, but it is his and he appreciates it, and always will remember it as a bright spot of childhood. Do you remember how a good, interesting book, added to your child library, brightened many a rainy day?

There are many other children's books in our list. These are only a few of them. If you will try to interest your neighbors in any of these books, there is a good margin of profit to you in this work. Send for a complete catalogue of publications, and a list of children's books.



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#### **MAKING HOME HAPPY.**

A story, true to life, that teaches a very important lesson. This home was far from happy until a transformation took place, changing not only the home but the community as well. A book like this cannot help but be beneficial. 202 pages, illustrated. Price, \$1.50.

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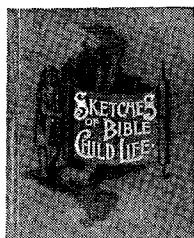
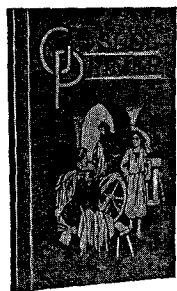
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WASHINGTON, D. C., JANUARY 2, 1930

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

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

HERE is a remarkable word from the Far East. We have heard of the famine in the province of Shensi, China, but Brother Hilliard, of the Central China Union, writes in the *Far Eastern Division Outlook*: "Singular as the fact may seem, our evangelistic colporteurs in Shensi have been doing fairly well in the sale of literature throughout this time of famine."

\* \* \*

OUR hats are off to the Seventh-day Adventists. During 1927 they sent out 184 new missionaries, and the members of the North American churches made an average gift of \$25.11 each [in 1926]. Besides this, every American Adventist gave on an average to evangelistic work \$74.37 each. Throughout the world, including those enrolled in heathen lands, the adherents of this denomination gave on an average the sum of \$14.35 per member for the cause of missions. No other church in Christendom approaches this record, so far as we know. The principle of tithing, which every one observes, doubtless has much to do with these splendid results.—*Congo Mission News, January, 1929.*

\* \* \*

FROM old Jamaica in the West Indies, where already we have rejoiced that so many churches and companies have been established, the word still comes in of the upspringing of new groups. H. J. Edmed, president of the Jamaica Conference, writes in a business letter:

"Around the island, as well as in this city of Kingston, believers are springing up on every hand. We have just organized a church on the eastern side. North of here are two new companies, and one of thirty-two on the western end. About fifteen miles east

two more new companies have sprung into being. We have requests for helping many church buildings. Over at Spanish Town, three new companies are reported, and all through the country they seem to be springing up. Two months ago we set off the Cayman Islands as a mission field, and so lost three companies, but the very same month three more came in to take their places."

\* \* \*

### An Automobile as a Present

W. ROYCE VAIL, one of our workers in Africa, was returning home from a visit to the mission station of the central Congo where he and his fellow laborers had just selected a site for a new mission, which was to be his home later on, in case the government granted their request.

On the same ship with Brother Vail were two North American ladies en route from Cairo to Cape Town. The elder of these ladies was very rich, and the younger was her private secretary. As these two ladies and Brother Vail were the only North Americans on board, they became quite well acquainted.

When the ladies learned that our brother was a missionary, they asked him many questions regarding his work. He told them about the new station that the brethren were planning to open in an isolated region, and that some day they hoped to have a more rapid and convenient means of transport.

When they arrived at Elizabethville, the ladies visited our mission station, and became somewhat acquainted with our methods of work. The day before they left, the elderly lady sent her secretary with Brother Vail to the bank to deposit sufficient money to buy a new automobile as a token of personal regard for Brother Vail, telling him that he could use it as he might think best.

In relating this incident, Brother Vail says: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—*Translated from La Revista Adventista.*

\* \* \*

### Christian Home Day

THE happy home is a little heaven on earth. It is a school of righteousness and power. It insures more fully than any other institution can insure, the success of the lives of its members. The Christian home is a happy home, a successful home. As it is written in "Ministry of Healing," "Out of the heart are 'the issues of life;' and the heart of the community, of the

church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Page 349.*

For the successful making of a Christian home, parents must be trained. We read in "Education:" "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Page 276.* Can parents be trained? Few of them can go to school for instruction in parental science and methods, even where there are schools for them, as there are in places. But yet every parent must be trained, and it is the duty of the church to give practical Christian training to its members who are parents.

This parent training must be broad. The great basis of its science is love, the divine love that comes down from the heavenly Father into the hearts of parents, and makes them like to Him, "a Father [that] pitieth His children." But it must combine with love, knowledge and wisdom—knowledge of the nature of the child, of his physical nature and its needs, of the operations of his mind and its development, of the principles of hygiene, instruction and development of the moral powers; and wisdom through observation, study, and prayer, to know how to apply the principles and laws that are learned. Oh, it is a great work that is set before the church and before parents, to learn how to "train up a child in the way he should go," that "when he is old he will not depart from it."

The first Sabbath in February is set apart by the General Conference as Christian Home Day, for study in all our churches of the great subject of Christian home making. Material is sent out by the Home Commission through the Home Missionary Department to all the churches; and besides the program in the church service, literature is provided to reach every parent. It should be the determination of every church officer and every church member to make use of this opportunity to emphasize in all minds the importance of this work so vital to the success of the church, and to make use of the agencies for the education of parents which are introduced and explained on that day.

Shall not Christian Home Day this year be the beginning, in thousands more of our homes, of a great forward movement in behalf of our children and our God?

ARTHUR W. SPALDING.