

# 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., March 13, 1930

No. 11

## *A Cry for Help*

By W. R. PATTERSON

HOLD Thou my hand, O Mighty One,  
For dangers e'er beset my way,  
As toiling onward day by day,  
I strive to do Thy will alone.  
Give strength to meet my daily task;  
Grant this, my constant need, I ask.

How long the days, how full of care,  
As toiling up life's rugged road,  
The weary feet, the heavy load,  
Seem more than human strength can bear!  
I cry for strength to guide me on  
Until the toils of life are done.

When vexing cares my faith assail,  
And shadows dark obstruct the way,  
Vouchsafe to me Thy grace, I pray,  
And in Thy strength I shall prevail.  
O, help me in the trying hour,  
And I will own Thy saving power!

When sorrow's waves sweep o'er my soul,  
As tempests lash the restless ea,  
My soul in anguish cries to Thee:  
Thou God of storms, stop billows' roll,  
And calm again the ocean wild,  
And save a helpless, trusting child.

In all that falleth to my lot,  
A loving hand in all I'd see;  
The little sparrow's life by Thee  
Is not unnoticed or forgot.  
Faith grasps the outstretched Father's hand,  
Nor waits to know or understand.

*Loma Linda, Calif.*

# BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

## The Godhead

*"What is the meaning of the term 'the Godhead,' which occurs three times in the New Testament, namely, in Acts 17:29, Romans 1:20, and Colossians 2:9?"*

In each of the three instances of the occurrence of this term, "the Godhead," it is translated from a different Greek word, all three of which are, however, closely related, as they are from the same root, a word meaning "that which is divine." The word would seem, therefore, to stand for and express all that is divine, or, in other words, all divinity.

We read in the Scriptures of the Father, the Son, and the Holy Spirit, concerning each of whom personality is predicated. In Ephesians 1:3 we read these words:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

In John 1:1-3, 14, we find personality just as clearly and distinctly attributed to the Son, first, as the Word, then as God, and again as the one who was made flesh and dwelt among us.

Turning to Luke 12:10, we find the personality clearly predicated of the Spirit in these words:

"Whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

Also in John 15:26 we have this testimony concerning the Holy Spirit:

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

Now these three persons, each of whom is divine, all of whom act together to the same end, being perfectly united together in being, nature, and purpose, are properly designated by the term "the Godhead," meaning the sum total of divinity. Of this divine trinity we have the statement in "Testimonies to Ministers," page 392:

"Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third

person of the Godhead, who would come with no modified energy, but in the fullness of divine power."

✥ ✥ ✥

## Reason for Believing in Christ's Second Coming

*"Is it not true that the Christian church as a whole has been looking for the second advent of our Lord for many centuries? And yet He has not come. What reason have we, therefore, for believing that He will ever come, in the sense in which that term is generally understood?"*

The promise of the first advent was bound up in Genesis 3:15—4000 B. C. For forty centuries the worshipers of the true God trusted that promise. For nearly twice the length of time that has elapsed since the birth of Christ, every God-fearing woman fondly hoped that she might be the mother of the promised seed. Commenting upon Genesis 4:1, Lange says: "Eve had her mind upon the seed of the woman (Gen. 3:15), and nothing could be more natural than that she should have used this kind of language. She cries out in her joy, I have borne the seed, a man, the Lord."

How bitter was the disappointment when Cain proved not to be the promised seed, but an infamous law-breaker, the murderer of his own brother, the progenitor of sons and daughters scarcely less wicked than himself.

But still the devout hoped on. Enoch, the seventh from Adam, not only walked with God, but speaking under the influence of the divine Spirit, prophesied, saying, "Behold, the Lord cometh." Jude 14.

How much more there was to keep alive faith in the promise, we know not, for nothing is recorded until the seed is again mentioned in the promise to Abraham; but only to be followed by other centuries of weary waiting, during which Abraham's descendants are cruelly oppressed, bringing us down to the exodus, but not to the coming of the seed.

The slow-moving centuries rolled on, the way of the believer in the immutability of the promise being only dimly lighted by the typical system, with now and then such guiding bea-

cons as Psalm 2, Isaiah 53, and Micah 4:8. And then, when formalism had well-nigh extinguished spirituality, and selfishness had almost entirely submerged piety, the Seed was born in a stable, cradled in a manger, rejected of His own, and crucified by the insistence of the faithless leaders of God's chosen people!

But in all this God's word was fulfilled; the gift of His love for the salvation of a fallen race was provided; and shall we who live in this age, when the message of the nearness of the second advent is going by sea and land to the remotest ends of the earth, when the sun never sets upon its memorials, when the Master Himself is setting His seal to the work of believers in His return, shall we renounce our hope, prove untrue to the trust reposed in us, turn our backs upon our returning Lord, and thereby, like the Jews of old, declare that we will not have this Man to rule over us? No, a thousand times no!

It seems strange that any Christian should ask the question, "What reason have we for believing that He will ever come?"

Are not the facts of the fulfillment of the promise of His first coming, together with the facts of His ministry, His atoning death, His triumphant resurrection, His glorious ascension, the gift on the day of Pentecost of His successor and personal representative, and to crown it all, His personal promise, "I will come again" (John 14:3), abundant reason for believing that He will return? Yea, verily!

And as to the manner of His coming, can there be any doubt upon that point in the light of Acts 1:10, 11?

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Surely there is no room for doubt, nor reason to ask for more evidence. Let us then be assured that we have not followed cunningly devised fables, but that in due time "He that shall come will come, and will not tarry."

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.

## A Revival of True Godliness

*"O Lord, Revive Thy Work in the Midst of the Years"*

WE address our readers personally: What, in your judgment, is the greatest need of the Seventh-day Adventist Church at the present time? Is it the need for a larger amount of literature for distribution? Is it the need of more money and more men to carry the message to earth's remotest bounds? Is it the need of more institutions, of more church buildings, of greater facilities in various ways?

These are all crying needs and genuine needs. We would not discount a single one of them, but is any one of them the greatest need, or taken all together do they constitute the greatest need? Will you stop a moment and ponder this question before you proceed in the reading of this article, because it is a question for personal consideration. While it involves the church as a whole, it involves the individual membership of the church.

We placed this question before three or four of our brethren some time ago, asking each one individually, What do you consider the greatest need of the church of Christ at the present time? We were interested, if not surprised, at the unanimity of the answers given, of the recognition of one need which each felt was supreme. In effect the reply was, The paramount need of the Seventh-day Adventist Church today is a revival of genuine heart religion. This is our greatest and most urgent need.

Do you agree with this answer? The editor of the REVIEW assents to it absolutely.

Habakkuk of old prayed that God would revive His work in the midst of the years, and we believe that this is the prayer that should arise from the heart of every believer in the advent hope at the present time. The work of God needs to be revived first of all in our own hearts, and this will prepare the way for a wonderful re-

vival of that work throughout the world. It will give to it added power and impetus. It will prove the beginning of the loud cry which is to carry this message of the Lord's coming to a triumphant and glorious finish.

### *Inspired Warnings of Threatened Dangers*

The Master recognized the great danger of spiritual declension in His church of the last days, and sounds definite warning against this evil. Read this warning in the closing verses of Matthew 24, Mark 13, and Luke 21:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:44-51.

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:34-37.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares: For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that

shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Read the warning in the admonition of the apostle Paul, found in the closing verses of Romans 13:

"That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:11-14.

Read the warning in the words of this same apostle in his first epistle to the Thessalonians, as found in the fifth chapter:

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:5-8.

Read the warning in the last five verses of the tenth chapter of Hebrews:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

And finally, read the definite, unmistakable message given in Revelation 3:14-21 as follows:

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know

thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

#### *Specific Evils Enumerated*

Note carefully the sins with which, by implication, the church of God is charged in these scriptures:

1. Failure to watch for the Lord's return.
2. Partaking of the spirit of the world by saying in their hearts, "My Lord delayeth His coming."
3. A spirit of lukewarmness and indifference as represented in their sleepy condition and their failure to watch unto prayer.
4. Forgetting God in the enjoyment of creature comforts, and in permitting the cares of life to lead them to put off the day of the Lord.
5. Engaging in rioting and drunkenness, in chambering and wantonness, in strife and envy.
6. Cherishing doubt and unbelief, and failing to exercise patience.
7. A spirit of self-righteousness and self-exaltation over the supposed favor of God.

Because of these sins in His professed church, the call of the True Witness is, "Be zealous therefore, and repent."

Do these scriptures describe conditions that we see in the church today? They verily do. We do not charge by any means that they describe conditions that exist in the lives of many of our consecrated brethren and sisters; and yet we are inclined to believe that they do describe conditions that exist in some measure in the experience of the very large majority.

#### *Personal Application of Truth*

The writer of this article confesses that as he reads these scriptures he himself feels condemned for his lack of zeal and faithfulness in the work and service of God. And it is possible that every reader will feel something of this same condemnation. Indeed it is probable that the whole church is affected in a measure by

prevailing conditions in the world. And so we take the call to repentance home to our own heart individually, and we pray that every one who reads this message may take it home to his heart. It is only as we consider it from this personal standpoint that it will work good for us. There is too much of a tendency on the part of the human nature we possess to give to others messages of rebuke and warning, failing to apply them to ourselves.

May God grant that as we consider this subject at this time and in sub-

sequent articles, we shall not be tempted to do this, but shall have a spirit to search our own hearts to see wherein we have departed from the Lord, and wherein, in the midst of the years, there is need of a revival of His work in our lives.

Added to the statements of the scriptures cited above, the need of this revival of true godliness is emphasized in the writings of the Spirit of prophecy. Some of these statements we shall next consider.

F. M. W.

## *This Second Advent Movement*

### *Its Rise at the Appointed Hour*

On the Isle of Patmos, nineteen hundred years ago, the Lord revealed to the prophet John in vision the scenes of the last days. He beheld the second coming of Christ in glory, coming to reap the harvest of the earth:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 14-16.

It is a picture in symbol that applies at the very end of the world; for Jesus said to His disciples of old, "The harvest is the end of the world." Matt. 13: 39.

#### *What Comes Just Before the End?*

But just before the coming of Christ, the prophet was shown the rise of a special gospel movement bearing to the world a definite message of preparation for the coming of our Lord in power and glory. What he saw in this vision of the closing gospel movement he wrote on the page of prophecy. We read it in the fourteenth of Revelation just as he wrote it nineteen centuries ago.

This, in brief outline, is what he saw in the vision:

1. He saw a movement rise and spread swiftly, its flight symbolized by an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

2. As the prophet listened in the vision, he heard the message that was preached by this movement to every nation and tongue:

"Saying with a loud voice, Fear

God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 7-10.

3. As the prophet watched in the vision, he saw the distinguishing mark of the people who would carry on this movement—the kind of people who would spring up among all nations at the preaching of the threefold message. The prophecy describes them in the twelfth verse: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

4. Then, when the message reached all nations, the vision closed with that picture of the coming of Christ on the great white cloud, to reap the harvest of the earth.

#### *The Picture in Prophecy*

The picture in the prophecy is clear. In fact, these representations to the prophets of old in vision seem like the passing of a moving picture across the screen.

The prophet John saw the coming of the time of the judgment hour in heaven in the year 1844. Just there he saw the rise of a people keeping the commandments of God, as distinguished from the traditions of men. And he saw this people spreading through the world in one great advent movement, preaching, "The hour of His judgment is come."

This was written on the prophetic page on the Isle of Patmos. The cen-

turies passed. The predicted "falling away" from the primitive faith came. Christendom went into the Dark Ages. The Reformation came, breaking light for a new day by restoring the word of God to men. The "time of the end" came, of which the angel had said to Daniel the prophet: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Amidst spreading to and fro of light and increasing knowledge, the movement of modern missions and the era of Bible societies and translation of the Scriptures came, great agencies by which the Spirit moved upon the face of the darkness overspreading the peoples.

All the time it stood written on this page of the Revelation that when the time of the judgment hour in heaven should come, this special advent movement would come on earth, and a people keeping the commandments of God would arise to preach the definite message for the judgment hour.

#### *The Prophetic Picture Fulfilled*

It was written on the prophetic page, yet nowhere on earth was such a movement seen, nowhere in the world had such a people appeared, preaching this definite message of the prophecy, until the year 1844 brought the opening of "the hour of His judgment."

Then, at that very hour, in the year 1844, the movement of the prophecy arose, the people of the prophecy appeared, keeping "the commandments of God," preaching the definite message of the prophecy—proclaiming the hour of God's judgment come, and warning against following the ways of human tradition in this time when soon the Saviour is coming in power and glory to reap the final harvest.

It was in 1844, in Washington, N. H., that a group of believers in the near advent of Christ—Adventists they were—saw in Scripture the call of God to "keep the commandments of God and the faith of Jesus" in preparation for the judgment hour. They saw that the true Sabbath—the seventh-day Sabbath of the fourth commandment—was still the Sabbath of the Lord their God. These Adventist believers began to keep it in the fear of God and in loyalty to His holy law.

From that beginning, in 1844, the work of Seventh-day Adventists—as they were later called—has spread throughout the world today. Their forces are made up by the incoming everywhere of thousands from all churches and no churches, from Christendom and heathendom and the Moslem peoples, answering the call of the message, to take their stand upon the

New Testament platform—"the commandments of God, and the faith of Jesus." They follow the example of Christ and the apostles in keeping the Sabbath of the Lord instead of the Sunday of human authority.

#### *When the Hour Struck, the Fulfillment Came*

When the hour of the prophecy came, the movement of the prophecy appeared. Things like this do not come by chance. The same living God who set the hour by the vision of Daniel, in the days of ancient Babylon, wrought the fulfillment when the hour struck in 1844.

There is the precision of eternity in the working out of the time schedules of divine prophecy. The certainty of this advent movement is capable of mathematical demonstration. One may work it out with pencil and paper as one works out a problem in arithmetic. It began at the right time, according to the prophecy; the right factors were present in it—a people keeping the commandments of God; and the movement set its face in the right way, toward "every nation, and kindred, and tongue, and people."

Now and then in the movement we have seen some man become disaf-

fectured. He falls out with his associates or with the church. Everything, he feels, is going wrong. "Oh, come," he says, in effect, as he starts something of his own, "this is not the right advent movement. Come with me, and we will start the right one!"

"Ah," we reply, "but when, according to the prophecy, must the right advent movement rise? It must begin in 1844, when the hour of God's judgment began. This movement began in 1844, when the hour of the prophecy came. If this has not been the right movement, then it is over eighty years too late to start the right one, and there has been a failure somewhere."

But there has been no failure. When the time came, the advent movement appeared, bearing the message of the prophecy. By evidence upon evidence the Lord gives us certain foundation for faith. Again and again that assurance of His rings in our souls:

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21.

W. A. S.

## *A Latter Day Sign---Babylon Is Fallen*

### *Part II*

#### *Further Evidence of the Fall—The Effect of Modernism on Theological Schools*

IN last week's article we made a series of comparative statements showing that in one brief generation there has taken place a great departure from the faith on the part of an increasingly large percentage of the Christian ministry. We shall continue this week a presentation of further facts in support of the charge against the churches.

We will make no attempt to give a complete array of evidence. Rather we shall endeavor, as we did in the closing paragraph of last week's article, to cite a few of the more significant items that most strikingly indicate the trend. Take, for example, the testimony offered by Dr. Francis L. Patton, one time president of Princeton Theological Seminary and moderator of the Presbyterian General Assembly. In his book, "Fundamental Christianity," he says:

"A great change is taking place in the tenor of religious thought, the outcome of which is prevalent and so different from what we have been accustomed to that we may call it a new Christianity. My own opinion of this new Christianity is that 'the

old is better.' So much better is the old and so deleterious is the new that I am disposed to regard the latter as a disease and its rapid spread as an epidemic."

#### *A Jesuit Rebukes Protestants*

Again, take the sharp statement made by a Jesuit who was invited to speak at a recent church congress in England, which consisted of ministers of the Church of England. To appreciate the point of the Jesuit's words, an explanation should be made. The Modernist wing in the Anglican Church has followed the practice employed by Modernists in all other denominations, of repeating the words of the orthodox creed with their lips while disbelieving it in their hearts. Even worse, the practice is employed of using honored religious terms in a sense wholly different from what the hearers understand them to mean. For example, a Modernist in the Church of England, or any other church, will say most glibly that he believes the Bible is inspired. But this does not mean that he believes as do Fundamentalists when they



speak of faith in the inspired Bible. The Modernist will say that most certainly he believes Jesus was divine, but he employs the word "divine" in a sense altogether new. What he means is that Jesus Christ was divine in the same sense that you and I are divine, because we are all sons of God. This practice of using well-known words and phrases in a sense altogether new without explaining the difference to the hearers, has always been considered a most subtle form of deceit, and Protestants have often charged Roman Catholics, and especially Jesuits, with employing this form of deceit.

In view of this the words uttered by the Jesuit who addressed that church congress in England take on real force and meaning. He said in part:

"The Catholic Church believes that outwardly to recite the creed while inwardly rejecting its articles is a shocking insult to Almighty God. . . . As a Jesuit, I am presumably acquainted with casuistry, but I cannot see on what moral principle the apparent falsehood involved in the words 'I believe' on such lips [as those of the Anglican Modernists] can be justified. Had the Catholic English martyrs known, and had their consciences been able to approve, the ethics of Anglican Modernists, they might have recited the oath of supremacy glibly and with a mental reservation, as do these Anglicans in their recital of the creed. But Catholic morality forbade such dishonesty, and they preferred to die at Tyburn as martyrs of truth."

We have come to a strange day in the history of the church when a Jesuit can truthfully rise up in our assembly and charge Protestantism with the same deceitful practices that we have always declared Rome guilty of.

#### *Atheists Embarrass Modernists*

Another significant indication of the state of affairs in the churches is found in the attitude of atheistic organizations toward the Modernist group in the church. Atheists, who have been watching the sharp trend away from all belief in the supernatural or in a personal God, on the part of churchmen, see in this trend a victory for their infidel view of the universe. Infidels feel that instead of all the church being in deadly opposition to them, a certain percentage of the clergy are really in agreement with them. The second annual report of the American Association for the Advancement of Atheism, which was published some time ago, contained this breath-taking statement:

"There is no excuse for calling oneself a Modernist, Unitarian, rationalist, freethinker, or agnostic. Atheist is the honest and honorable title."

Of course Modernists would disdainfully refuse to consider themselves in any way the followers of an atheist association. But the fact re-



### *If You Will*

BY CHARLES P. WHITFORD

You can have your sins forgiven,  
If you will.

You can turn your steps toward  
heaven,  
If you will.

You can be a Christian true,  
Live for Christ who died for you;  
You can pass the grand review,  
If you will.

You can be an heir of glory,  
If you will.

Tell to some, the old, old story,  
If you will.

You can be a Christian brave,  
You can honor God who gave  
His own Son your soul to save,  
If you will.

You can be with Christ in heaven,  
If you will.

You can have a life unending,  
If you will.

You can walk the golden streets  
In the city pure and sweet,  
You can sit at Jesus' feet,  
If you will.

You can walk and talk with angels,  
If you will.

You can sing the songs of heaven,  
If you will.

You can live a joyful life,  
Beyond sickness, sin, and strife,  
Where there never will be night,  
If you will.

mains that the atheists see in these clergymen their allies. And would any one argue that this unique present-day feeling of alliance grows out of any raising of the atheists' conception of religion?

Still another evidence of the trend in the churches reveals itself in the

forced resignation of the editor of *The Presbyterian*, the leading organ of the great Presbyterian denomination in the United States. In a signed statement by him in his paper, explaining the action taken requesting his resignation, he said in part:

"The occasion of this action on the part of the board was its dissatisfaction with the editorial policy I have steadfastly pursued and which I was unwilling to alter, especially with reference to Princeton and Westminster Seminaries."

#### *The Princeton Controversy*

His reference to Princeton and Westminster Seminaries introduces a most important piece of evidence. For years a controversy has waged within the Presbyterian Church regarding the status of Princeton Theological Seminary, one of the most venerable of seminaries in the United States, and one of the few that have stood out firmly for Fundamentalism. Within the last year or so the Modernist element in the church obtained control and placed on the governing board of this seminary men who hold the most liberal views. This resulted in the resignation of a number of professors in this seminary, including such outstanding men as J. Gresham Machen and Robert Dick Wilson. Included also in the list of those who resigned was the editor of the *Princeton Theological Review*, a theological quarterly, one of the best of Fundamentalist journals. This weekly has now been discontinued and Fundamentalism has lost one of its few remaining scholarly organs.

The address of Dr. Machen at the opening of Westminster Seminary in Philadelphia a few months ago, reveals the religious significance of the controversy that has raged over Princeton Theological Seminary. Said he:

"Westminster Theological Seminary, which opens its doors today, will hardly be attended by those who seek the plaudits of the world or the plaudits of a worldly church. It can offer for the present no magnificent buildings, no long-established standing in the ecclesiastical or academic world. Why, then, does it open its doors; why does it appeal to the support of Christian men?

"The answer is plain. Our new institution is devoted to an unpopular cause; it is devoted to the service of One who is despised and rejected by the world and increasingly belittled by the visible church, the majestic Lord and Saviour who is presented to us in the word of God. . . .

"Fifty years ago many colleges

and universities and theological seminaries were devoted to the truth of God's word. But one by one they have drifted away, often with all sorts of professions of orthodoxy on the part of those who were responsible for the change. Until May, 1929, one great theological seminary, the seminary at Princeton, resisted bravely the current of the age. But now that seminary has been made to conform to the general drift. Signers of the Auburn Affirmation, a formal document which declares that acceptance of the virgin birth and of four other basic articles of the Christian faith is nonessential even for ministers, actually sit upon the new governing board. And they do so apparently with the acquiescence of the rest. Not one word of protest against the outrage involved in their presence has been uttered, so far as I know, by other members of the board; and a formal pronouncement, signed by the president of the seminary and the president of the board, actually commends the thirty-three members of the board as men who have the confidence of the church. Surely it is quite clear, in view of that pronouncement, as well as in view of the personnel of the board, that under such a governing body, Princeton Seminary is lost to the evangelical cause."

#### *Almost All Schools Blighted*

What could be more momentous to the church of God than to have the schools for the ministry become centers of higher criticism? No more significant evidence of the fall of the church could be presented than this. From all the evidence obtainable it now seems there is scarcely a church-supported college or university, to say nothing of theological seminaries, that is free from the blight of Modernism. Even among Baptists, who have rather been known for their old-fashioned orthodoxy, the infection is found. Take this editorial note from a recent issue of the *Watchman-Examiner*, the leading Baptist journal:

"A friend, who is a minister of the gospel and a graduate of both a high-grade college and a first-class seminary, gives us certain information and makes an inquiry. He says: 'The Baptist College in our State is so filled with Modernism that I am in great distress. Some of the prominent professors openly and frankly laugh at the miraculous in Christianity and sneer at our time-honored faith. I have a daughter in that institution, and I wonder what my duty is.' Our advice is that the girl shall be forthwith taken out of that college, which seems to be a hotbed of in-

fidelity. It is far better to have daughters grow up without a college education than to put them under teachers who will destroy their faith in Christianity and in God's Book."

#### *Value of Our Own Schools*

We are greatly tempted to digress right here to discuss the value of our church school system, which carries our young people from the first grade through to the end of college, under instructors who believe in the Bible as the very word of God. But we must forbear. We do not believe we have overdrawn in any way the picture concerning the sweeping effect upon the younger ministry of the Modernist education they are receiving today in theological seminaries. There are plenty of Modernist leaders who are quite willing to admit that the present-day graduate from a seminary is altogether different from those of a generation ago. Probably the most straightforward statement of the matter is that found in an editorial in the *Christian Century*, an outstanding liberal weekly. Said the editor:

"Perhaps the gravity of the present situation can be discerned if we envisage a young graduate of a modern university or theological seminary entering his first pulpit. His entire training, instead of fitting him for the actual situation which he confronts, has unfitted him for it. He has come to hold views and to cherish ideals which, if he should frankly utter them, would shock and disrupt the church. Nor is it merely specific views and ideals that cause the trouble; it is his whole point of view. His conception of the purpose for which the church exists, and from which he derives his motive for being a minister, is unlike the conception to which his parishioners are accustomed."

There is no mincing of words here. Their import is clear. And the testimony they offer as to the changed condition in the churches leaves little to be said. Next week we shall present certain evidences of the effect of these new religious views on the missionary program of the church and on the personal lives of the church members.

F. D. N.

## *The Real Message*

By G. W. WELLS

THE gospel message in the setting of Revelation 14:6-12 is now being proclaimed in all the world. It is the battle cry of the kingdom sounding throughout the length and breadth of the land.

To proclaim such a message is not to hand out a dry theory, a bitter mixture, or a formal set of doctrines worked out by man, be they ever so logical and beautiful. The message of God is not revealed by mere logic, strong argument, theoretical reasoning, or great activity, but through the proper teaching of the message in its prophetic setting in the word of God and the lives of honest, clean, obedient, Spirit-filled people. "The world today is in crying need of a revelation of Jesus Christ in the person of His saints."—"Testimonies to Ministers," p. 458.

Remember, too, the message exalts the blessed Christ as the living one and only true Saviour. In the message the character of God through Christ and His word is unfolded. It is through the wisdom and strength of Jehovah and the guidance of the Holy Spirit that hearts are reached, and souls fired, and lives transformed. Men are lifted and saved, not by eloquence, human wisdom, organization, resolutions, budgets, and plans, indispensable as they are, but rather we are saved by a Person, and the blessed

Christ is made known "by the foolishness of preaching,"—preaching that personalizes, vivifies, and humanizes the ever-living, personal Christ. He only is acquainted with the tremendous needs of humanity, and knows the high claims of God upon every blood-bought soul. He only can and does abundantly supply the individual need and rescue men from sin.

What a high privilege to present a message charged with the voltage of heaven, that opens the eyes to present-day needs, fires men with facts in mission lands, and reveals the wonders of God's unchanging love for the human soul!

Christ coming into the heart of man brings the very fullness of God into humanity. All that is needed, He supplies,—the grace that forgives, the power that regenerates, the truth that makes free, the fellowship that consoles, the Spirit that guides. He alone inspires, transforms, sanctifies, and satisfies. Such an experience is not obtained in a mere system of truth, a code of laws, a glorious doctrine, but through a vital and daily connection with the ever-living, personal Christ. The Lord Jesus is the all-transcending, all-prevailing, all-dominating theme of the law and the gospel. When God undertook to save men and women from the old sin-cursed, sinking, ruined world, it was not primarily

through a miracle, a Book, a mass of works, a mere teaching, or a system of truth, but by the revelation of Himself in a Person.

It is evident that the divine plan for proclaiming the gospel is that "the glory of God shall be revealed." Isa. 40:5. God's glory is His character, or His name. In sending out the apostle Paul the Lord said, "He is a chosen vessel unto Me, to bear My name before the Gentiles." Acts 9:15. Christ's name means His character, His moral goodness, His greatness. We are chosen to bear before an unbelieving world and the church of Jesus Christ the grace and beautiful character of God, His meekness, His simplicity, His purity, His gentleness, His holiness, His tender compassion and enduring love. We bear His name in our daily lives.

We are a chosen generation, a royal priesthood, having access to the presence of God, to plead with Him in the blessed name for the deliverance of His people whom we love and represent. O that we might be kingly priests in the true sense of the word, showing forth the praises or excellencies, the moral goodness, the perfection of our God! I fear we have mixed the heavenly with the earthly altogether too much and too long. God could not bless that mixed multitude in the days of Israel, and His call today is, "Come out of her, My people, that ye be not partakers of her sins."

Notwithstanding our failures, our utter inability to lift ourselves above

the weakness of humanity, notwithstanding the dark picture the world presents of the inevitable breakdown of society, and the evidence that the church itself is not coming up to the high standard set for her by God, it is gratifying to know that Jehovah has not forsaken His people. He still has a definite love message, a message of hope and preparation for Zion as well as a message of warning and salvation to the world. "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say, . . . Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him." Isa. 40:9, 10, margin.

Just to know the only remedy and power to lift and save a soul from this sin-cursed, storm-tossed, sagging world is a glorious experience, but to be called and chosen of God to go and tell others His message is enough to set an honest soul afire. Oh, let us not be content with rituals, set phrases, much activity, or "the form of knowledge and of the truth in the law" (Rom. 2:20), but learn the wondrous secret of abiding in the Lord. What a joy to be so inclosed by divine love, enriched by His free grace, as to have our thoughts pervaded by a sense of His holy presence, so that all we do or say will reflect the character of God restored in the soul! This is the supreme purpose of the gospel message.

fellowship of the family of God, with the eager desire to do service for his Creator and Redeemer.

A well-directed household of parents and children has some service planned for each and all. Even so has the wise Head of the church; and that each may do his or her part, God has bestowed upon each member one or more of the gifts of His Spirit, that the work, through God, may be wrought out to His glory.

#### *Pounds and Talents*

These gracious gifts which fit His people for service are set forth mainly in two parables and two passages of Scripture. Let us study the parables first.

#### *The Parable of the Talents. Matt. 25:14-30*

Jesus is here represented as a great man about to go away into another country, who before his departure makes provision for the care and increase of his property.

1. He calls his "own servants" to act.

2. He delivers to his own servants, as stewards in his absence, "his goods" for use and profit.

3. He gives to one five talents, to another two, to another one.

4. He delivers "to each according to his several ability," and departs on his journey.

5. In his absence each of these servants uses the talents committed to him as he wills.

6. The master returns after a long time, and calls his servants to a reckoning.

7. Two of these have doubled their trust by wise and diligent management. The other has buried his talent in the earth.

8. To the two of them the master says, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." The slothful servant is cast out.

#### *The Parable of the Pounds. Luke 19:11-27*

In the second parable the case is similar.

1. The one representing Christ is a nobleman who goes "into a far country, to receive for himself a kingdom, and to return."

2. He calls "ten servants of his," doubtless representative of all, and gives to each one of them a pound, with the order, "Trade ye herewith till I come."

3. On his return we have a report from three of these, as in the former parable. One servant's pound had gained ten, another's five, and the third had wrapped his in a napkin and kept it idle.

## *The Church of the Living God---No. 14*

### *The Church Fitted for Service*

By MILTON CHARLES WILCOX

"ONE on God's side is a majority."—*Wendell Phillips.*

The former article dealt with God's great gift of the Holy Spirit to the church in a general way; the coming of the Representative of Christ in this world; that wonderful Power that makes present to the heart of faith the Father and the Son.

The great value of that gift to the church is that the Holy Spirit comes to each member of the church as an individual. God deals with the individual. God sent His Son to save from sin the individual. As He is no respecter of persons, God includes each and all in His great plan of salvation.

And when God bestowed upon the church His Holy Spirit, that the church might bear fruit to His glory, that fruit must be borne by the individuals that compose the church of the living God. The individuals are

branches of the true Vine. John 15:1-8; Phil. 2:15, 16.

Some persons seem to think that when the Holy Spirit has changed the heart, and brought the consecrated soul into the church, if he lives a fairly exemplary life and gives to the various activities of church work, little else is called for. But that is not God's plan. God regards every one of His children, old and young, men and women, boys and girls, rich and poor, educated and unlettered, as workers, fruit bearers. He would fill with His Spirit the heart and life of the person from whom the evil has been separated, instead of leaving the habitation empty, swept, and garnished, waiting for tenants of evil to come. Normally, the ever-present Holy Spirit that convinces of sin and righteousness and judgment, leads the soul out of the maze of the sinful life into the



4. To the diligent came the "Well done" from their lord; and to the slothful, rejection.

Keep these parables in mind as we study the application.

#### THE TWO PASSAGES OF SCRIPTURE

These passages make clear the parables, while the parables emphasize the scriptures.

##### First Passage: 1 Cor. 12:1-31

Open your Bible to the chapter as you follow the brief outline:

1. The first thought is that God's apostle does not want His children to be "ignorant" of "spiritual gifts."

2. Verses 2 and 3 present a contrast between true worship and idolatry.

3. Verses 4, 5, and 6 declare that in God's system there are "diversities of gifts," "diversities of ministrations," "diversities of workings," but behind all these diversities, unifying them all, is "the same Spirit," "the same Lord," and "the same God, who worketh all things in all."

4. In verse 7 we are told that to each child of God "is given the manifestation of the Spirit to profit withal," as the talents and pounds in the parables.

5. Verses 8-11 name some of these gifts and offices bestowed by divine power: "The word of wisdom," "the word of knowledge," "faith," "gifts of healings," "workings of miracles," "prophecy," "discernings of spirits," "divers kinds of tongues," "interpretation of tongues."

6. In verse 11, and six times before in this chapter, we are told that "all these worketh the one and the same Spirit, dividing to each one severally even as He will." God gives not as man chooses; for man does not know himself and what the possession of the gift involves. Some men in their desire would choose to be a prophet or an apostle or a worker of miracles, while by nature and ability they are utterly unfitted for these gifts. Let God rule; let His Spirit of wisdom and love choose and bestow as He will.

7. In verse 28 some of the same gifts are named, and others besides, but more emphatically and at the beginning in God's order. "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

8. Being "set" in the church, as the members are set in the body, all are necessary and effective in the development and service of the church through its members.

9. After naming the gifts and their division by the Spirit in verses 4-11, the apostle continues: "As the body is one, and hath many members, and

all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." And then he illustrates these gifts of the Spirit by the members of the body,—the eye, the ear, the foot, the hand. All these members are necessary to the efficient and perfect man. So all the gifts bestowed by the Holy Spirit are essential to the church for effec-



#### Peace

BY KATHLEEN DAVIS

PEACE, the pearl of the Scripture,  
Wonderful, marvelous thing,  
Left by the wounded Saviour,  
For His that are sorrowing.

In perfect peace He keepeth them  
Whose mind on Him is stayed;  
Great the peace who love His law,  
They walk all unafraid.

The Prince of Peace hath given,  
His attribute the best,  
"Let not your hearts be troubled,"  
But wear this crown of rest.

.....  
tive service for God. Without these she is undeveloped or failing.

##### Brief Thoughts on the Gifts

An "apostle" is one sent to evangelize, to lead out into new fields, with ability to organize and lead in new advances in old fields. How few churches possess them! How many need them! To "prophecy" is to speak for God. Prophets have a clear vision of the signs of the times, and "know what Israel ought to do." There were many in the early church. "Teachers" are those instructed by the Spirit to teach for God, "holding a straight course in the word of truth" (2 Tim. 2:15, margin); elsewhere, evangelists, pastors, who should preach, "not themselves," but "Christ Jesus as Lord," and "Christ the power of God, and the wisdom of God." 2

Cor. 4:5; 1 Cor. 1:24. Note that healing is not confined to one gift or method. Both terms are in the plural, "gifts of healings." The gifts in their fullness, cherished and used, completely equip the church for the service of God. The world can add nothing.

Other gifts are named even in what we may call common things. We have helps, governments, exhortation, giving, ruling, and lowly "ministry" in the simplest service. We have faint resemblances of these in the ordinary life of the world, but they do not bear with them the power of God.

Space forbids the study of verses 18-27 of this great chapter. Mark that God has set these members, these gifts, in the body of the church—many members, but one body, many gifts, but one church. Even those which seem to be the feeblest are necessary.

10. Remember that some gift or gifts are bestowed upon every one of the household of God. "To each one," we are twice told in 1 Corinthians 12:7-11. "God hath dealt to each man a measure." Rom. 12:3. Romans 12 notes the gifts of exhorting, giving, liberality, ruling, showing mercy. There are none omitted in God's giving. There are to be no drones in His gospel hive.

##### Second Passage: Eph. 4:7, 8, 11-16

For a change, let us question the text.

1. To whom and in what measure did Christ bestow His grace?

"Unto each one of us was the grace given according to the measure of the gift of Christ." Verse 7.

2. What did He do when He ascended on high?

He "gave gifts unto men." So did the men in the parables.

3. Name some of the gifts He bestowed.

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Verse 11.

4. For what purpose did He give them?

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body [the church] of Christ." Verse 12.

5. For how long did He bestow them?

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Verse 13.

Surely no Bible believer will say these gifts are not sorely needed now. And while they are lacking we cannot look for God's ideal church.

6. From what condition would the

reception of the gifts of the Spirit save His people?

"That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." Verse 14.

There is where many, many professed Christians stand today.

7. What will these gifts, if cherished, enable the receiver to do?

"Speaking truth in love, [they] may grow up in all things into Him, who is the head, even Christ." Verse 15.

8. What experience in this union does the church find?

"From whom [Christ] all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Verses 15, 16.

9. In the face of such testimonies as these, have we any Scriptural right to say that it is God's plan that these gifts, in whole or in part, should cease?

"When that which is perfect is come, that which is in part shall be done away." (See 1 Cor. 13:8-10.)

10. What did the grace of God do for the church in Corinth?

"In everything ye were enriched in . . . all utterance and all knowledge." 1 Cor. 1:4, 5.

11. Through what great gift was this condition reached?

"Even as the testimony of Christ was confirmed in you." Verse 6.

"The testimony of Jesus is the Spirit of prophecy." Rev. 19:10.

12. By the reception of these gifts of the Spirit and the testimony of Jesus, what is developed in the last phase of the church?

"Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprouvable in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8. (See Eph. 5:27.)

Is not the restoration of the primitive nearness to God needed? Shall we not follow the same principles that made that early church Spirit endowed, Spirit filled, Spirit led, having the gifts of the Spirit, and her members witnessing for God? She had her apostles—pioneers, builders, guides, spiritual statesmen. She had her prophets who spoke for God, eyes in the church to see and warn and guide. She had her teachers, filled with the Spirit, who brought souls to Christ and confirmed them. She had many evangelists, pastors, miracle workers, healers of the sick, helpers, wise governors of God in the churches. She had men who, when

needed, spoke in foreign languages, taught of the Spirit. She had discerners of evil spirits and principles brought in by the devil. And all were ministers, servants, bought bondslaves of God, whose bond of service was love.

Are not the same inspired word,

the same Spirit, the same supernatural gifts of God needed today? Ought there not to be such consecration, such separation from the world and sin, such earnest prayers for God's cleansing and power, as centuries have not seen? God is willing, waiting, ready. Are we?

## *The Faithfulness of God in a Time of Apostasy*

### *Deliverance by Virtue of the Covenant-Promise*

By W. W. PRESCOTT

As we proceed with our outline study of the utterances of the prophets in the centuries before the captivity, it should not escape our attention that the same prophet, Isaiah, who predicted the conquest of Jerusalem by Babylon, also foretold in the plainest language the utter ruin of Babylon, as we read: "Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:19. The explanation of this judgment upon such a world power is found in the purpose of God for His people, even though He permitted them to be carried captive: "Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: . . . and they shall take them captive whose captives they were; and they shall rule over their oppressors." Isa. 14:1, 2.

In this same chapter we learn who the real king of Babylon is, as God views her. In the "parable against the king of Babylon" is found this outburst over a defeated foe: "How art thou fallen from heaven, O day star, son of the morning! . . . And thou saidst in thy heart, . . . I will exalt my throne above the stars of God; . . . I will make myself like the Most High." Isa. 14:3-14. He who was cast out of heaven because he sought to usurp the throne of government, was the inspiration of the pride of Babylon, and the power behind her throne. Nebuchadnezzar, who waged successful campaigns against Jerusalem, was simply the vicegerent of "the god of this world," who was thus seeking to prevent the fulfillment of the Davidic promise. But the doom of this enemy of God was again pronounced: "I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son, saith Jehovah. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith Jehovah of hosts." Verses 22, 23. The overthrow of Babylon was the decisive act

preliminary to the release of God's people from captivity, and the whole experience was prophetic of the final destruction of modern Babylon, and the glorious release of the true Israel of God when the Son of David shall triumph over all His foes.

When Sennacherib, king of Assyria, besieged Jerusalem, and his officer defied the true God with the challenge, "Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?" Hezekiah evidently regarded it as primarily God's responsibility to defend His own city, and so he closed his earnest prayer with these words: "Now therefore, O Jehovah our God [a reminder of the covenant of salvation], save us from his hand, that all the kingdoms of the earth may know that Thou art Jehovah, even Thou only." Isa. 37:20. In reply a message came from Jehovah through the mouth of Isaiah, promising the defeat of Sennacherib, and foretelling the future prosperity of Judah: "The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of Mount Zion they that shall escape." Verses 31, 32. God's covenant-promises to Abraham and to David would not fail, although the enemy might attack from without and apostasy prevail within.

#### *The Restoration Prophecy*

No sooner do we read in the thirtieth chapter of Isaiah of the coming captivity, than we meet with the great restoration prophecy of Isaiah 40 to 66. How appropriate are the words, "Comfort ye, comfort ye My people, saith your God"! How wonderful is the message, "The glory of Jehovah shall be revealed, and all flesh shall see it together"! Although "all flesh is grass," and a backsliding people may prove unfaithful, yet "the word of our God shall stand forever." To fainting hearts and weeping eyes the good tidings are, "Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and His arm will rule for Him. Behold, His reward

is with Him, and His recompense before Him." Isa. 40:1-10. And again: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God?" Verse 27.

The long-enforced dwelling in a foreign land, while the Holy City, the center of their Davidic hopes, lay in ruins, might suggest to a wavering faith that the God of the promises had lost sight of Jacob and Israel. They needed to be reminded that "the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding." Verse 28. To them came the message of encouragement: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth." Isa. 43:5, 6. They were reminded that "the Creator of the ends of the earth" is "the Creator of Israel" (verse 15), whose creative word could not fail.

To afford abundant ground of hope, Jehovah declared, "O Israel, thou shalt not be forgotten of Me" (Isa. 44:21); and, "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49:16. Such were some of the assurances of the faithfulness of Jehovah, "the faithful God, who keepeth covenant."

But most notable of the utterances of "the gospel prophet" is what is known as the "servant section" (Isaiah 42-53), in which the servant of Jehovah and his work are so clearly brought before us. It would require a book, instead of a portion of an article, to deal fully with this gem of inspiration, this heart of the gospel, "the assurance of God's own descent to battle with His people's foes and to bear their sins." I can only direct attention to the leading features of this divine message of hope.

A striking characteristic of this section is "the omnipotence, righteousness, and personal urgency of Jehovah Himself." I cannot cite the abundant proof of this statement, but can only ask you to read these chapters with attention to the number of times the personal pronouns "I" and "Me" occur, and to such expressions as "I am He," "I, even I, am Jehovah," "I am the first, and I am the last," "Look unto Me," and "In Jehovah shall all the seed of Israel be justified, and shall glory."

Neither Israel nor we need to rest the hope of restoration upon an evolutionary philosophy which demands

fifty million years for the development of man. There was a personal God then, and there is now, a God of infinite power and absolute righteousness, whose very existence is pledged to the fulfillment of His promises to Abraham and to David. By His word He created man in His own image, and by the same word He can re-create him. Unbelief may make the promises of no effect to an individual, or even to a nation (Matt. 21:43); but during the whole process of sifting, not one kernel of grain shall fall upon the earth. Amos 9:9. To the true children of Israel who stay their souls on Him, a faithful, loving, forgiving God will fulfill His promises of deliverance from captivity and restora-

### *The Worth of a Soul*

BY B. M. GRANDY

"WHAT will a man give in exchange for his soul?"

Bought at such infinite cost,  
A soul that will live through the ages to come,  
Or meet death in the end with the lost.

What is a soul worth? Let us pause and reflect,

Compared to the gold and the jewels,  
The silver, the ultimate wealth of the earth.

Give answer, O men, wise or fools.

What is a soul worth? No wealth could redeem,

No angel in heaven could buy;  
But one, only one, the Creator and Lord,  
Who came down from heaven to die.

What is a soul worth? Look, oh, look to the cross,

To the tree where the Saviour was nailed,

Giving heaven and crown, reputation and all,

To redeem fallen man who had failed.

What must a man give in exchange for his soul?

The Saviour cried, "Give Me thine heart."

He purchased each soul with His own precious life,

To deliver the purchase, our part.

*Billings, Mont.*

tion to the Land of Promise and to a New Jerusalem built in glorious splendor.

#### *Who Is the Servant?*

Of course the vital question is, Who is the servant of Jehovah? Is it Jacob? Isa. 44:1, 2. Is it Israel? Verse 21. To Jacob and Israel was offered the great privilege of being servants of Jehovah, through whose ministry He would bestow salvation upon His people. As David the shepherd was a suggestion of the true Shepherd, so Jacob and Israel might have foreshad-

owed the true Servant. As we read through this servant section, however, we find specifications which could be fulfilled only by one greater than Jacob, who will "raise up the tribes of Jacob" and restore "the preserved of Israel," and be "a light to the Gentiles." Isa. 49:6. Further, when we come to the closing chapter, we find the definite picture of a vicarious sufferer whose work could be performed by no merely human person like Jacob: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5. "By the knowledge of Himself shall My righteous servant justify many; and He shall bear their iniquities." Verse 11.

The suffering servant concerning whom Isaiah wrote is none other than the Messiah, the Son of David, who delivered His people from the captivity in Babylon, and who is the Deliverer from the captivity of sin. "None but prejudiced Jews have ever denied that this great prophecy, known as the fifty-third of Isaiah, was fulfilled in one Person, Jesus of Nazareth, and achieved in all its details by Him alone."—*George Adam Smith*. This was recognized by the disciples after the significance of the life and death and resurrection of their Master had been opened up to them, and so they referred to Him as "His servant Jesus," and "Thy holy servant Jesus." Acts 3:13; 4:27, 30, A. R. V. (Cf. Phil. 2:5-7.)

From this rather superficial survey of the messages of the prophets during the time of spiritual decline from Solomon to Zedekiah, it is clear that as the crisis drew nearer, the warnings and exhortations and the divine assurances to faith were multiplied, so that the people were left without excuse if they persisted in ignoring their allegiance to the true God. They seemed to forget the human factor in the working out of God's purpose, and to substitute mere ceremonialism for whole-hearted service. And so, having eyes they saw not, and having ears they heard not, but sought to make God a partner in their sins by claiming both temporal and spiritual blessings from Him while offering worship to the false gods. They chose the way which separates from God, and it led them to the pit of ruin.

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LIFE is made up, not of great sacrifices or duties, but of little things in which smiles, and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy*.



Conducted by Promise Kloss

## "Out of the Mouth of Babes"

By MARIE HACKLEMAN

"It is all very wonderful, this flying in the air; but I believe I'll take my pleasure ride on the ground."

Carol, mother, and daddy sat at the lunch table. The brothers were all at school; but the talk had turned upon their favorite subject—airplanes. Daddy had related an account he had read of a new record made in a flying machine, and all three were marveling. But his conclusion resolved itself into the words at the beginning of this article.

Then from mother: "Yes, we think of riding in the air or on the sea, and our thoughts come back with a sense of relief to the solid earth. To us it is a symbol of stability, immovability. But when the earth begins to shake and we have no place to flee, what then?"

This hushing thought brought a meditative silence, but not for long. Carol, whose round head had been kissed by only three summers' suns, but nevertheless had quite a store of wisdom therein, hopped from his high chair and toddled around to mother. Chubby arms about her neck, he pulled her head down to his lips, and this is what she heard:

"You could ask the Lord to take care of you, mother."

Now, wasn't that wise philosophy for a three-year-old? And do you think any one—thirty-three, sixty-three, or ninety-three years old—could evolve a better one? I am inclined to believe not. Man is so wise nowadays, so capable, so all-sufficient unto himself! But who has power over the quaking earth? Who, by his thought, can add one cubit to his stature or one moment to his allotted span of days?

Nor do we need wait for an earthquake to call forth our trust in God. In fact, it is by trusting in the little things that our faith is strengthened for the greater victories. If we have relied on our own strength each day, how then shall our thoughts naturally turn to the great Helper in times of unusual temptation or danger? But if we have allowed Him to help with each burden as it comes, with

what supreme confidence can we come to Him in our dire need!

What an exalting experience it is to look up into the star-sprinkled midnight heavens, and know that our Father, above and beyond all, is yet "not far from every one of us." We have all learned that "the angel of the Lord encampeth round about them that fear Him, and delivereth them;" and that the angels are "sent forth to minister for them who shall be heirs of salvation." We have memorized these scriptures, I say, but have we really learned them in our hearts? Do we have the joy of angels' company? Do we know the blessedness of answered prayer?

Notice the difference in two days. Each is twenty-four hours long, each hour with sixty minutes in it. But on one morning the children are hustled off to school barely in time. Other duties press throughout the crowded moments, and thoughts of God are pushed out, until at night time we are too tired to do aught but read a few hurried verses and mumble a formal prayer.

But what a contrast is this! We arise, and in the freshness of the morn-

### *Have We Found Time to Be Alone Today?*

HAVE you and I  
Stood silent, as with Christ, apart from  
joy or fear

Of life, to see by faith His face;  
To look, if but a moment, at its grace,  
And grow, by brief companionship, more  
true,

More nerved to lead, to dare, to do  
For Him at any cost? Have we today  
Found time, in thought, our hand to lay  
In His, and thus compare  
His will with ours, and wear  
The impress of His wish? Be sure  
Such contact will endure  
Throughout the day; will help us walk  
erect

Through storm and flood; detect  
Within the hidden life sin's dross, its  
stain;

Revive a thought of love for Him again;  
Steady the steps which waver; help us see  
The footpath meant for you and me.

—Author Unknown.

ing we carefully study a few verses from God's word, and kneeling before Him, we ask Him to take care of us, to keep our feet from straying, to guide us in service for Him. If you have ever had this experience, you will know that all that day's duties are lighter and more pleasant. The way is not nearly so rough, and the close of the day brings a sense of thankfulness for blessings received from Him who knows our every need.

God has a care for each of His creatures. Are we not told that one sparrow shall not fall without His knowledge? How much more then is His loving care exercised for us who have souls burdened with sin and hearts weighed with care? We have only to ask Him. He is more willing to give us of His fullness than are we to give good gifts unto our children.

A few weeks ago I read one of the new Junior Reading Course books, "Story of Vasco da Gama," and in it I found a little incident which impressed me. If you have read the book (or have a good memory for history), you will know that Da Gama sought a water route from Portugal to the Orient by way of the Cape of Good Hope. It is true the overland way brought the coveted jewels, silks, and spices from this fabled paradise; but its uncertainties and dangers made another highway desirable, almost imperative. So after much toil, suffering, and disappointment, the explorer reached his haven. He had never known the half of the trouble and inconvenience experienced by those who traded between the Orient and the ones who desired its wares.

And now for the incident mentioned:

Da Gama found that in many places one band of traders would carry a load of merchandise so far, cache it in some selected place, and return to its starting place. Then a caravan from the opposite direction would come, deposit its goods for trade, load up with the first-mentioned stuff, and carry it to its destination. It was a matter of faith, and each by necessity

was compelled to be content with what he got—or take nothing.

Now, this struck me as being somewhat like our dealings with the heavenly Merchantman. When we come to the place where we decide to “trade” with Him, what do we find? Precious jewels of grace, rich raiment of His righteousness, the fragrant spices of a beautiful life. But what do we bring for exchange? Often it is the worn-out remnant of a life devoted to self. Always it is a sin-soiled soul, a heart seared and hardened.

A poor exchange for the Merchant, indeed; but—and this is the important part—He is always satisfied if what we bring is our best. Not because He has to be, O, no! but because

His great heart of love is so ready and eager to give us His bounties; and He is more than content. And He can take our poor stuff and make it into merchandise fit for the richest trade!

Surely we can trust such a Friend. Even though we fail to honor Him each day, He cares for us just the same, for “in Him we live, and move, and have our being.” And if His heart yearns over the ungrateful wanderer, what will He not do for the broken, contrite heart that realizes its dependence upon Him?

Let us heed His pleading words, “Come unto Me, all ye that labor and are heavy laden.” Let us take for our own, Carol’s motto, “Ask the Lord to take care of you.”

“Hurrah for you,” laughed Ray. “I wonder what else you have to say to me.”

Robert had hung his coat in a closet, and Ray reached to take it down, but read these words just above:

“Who puts his clothes with care away  
Can wear them well another day.”

“I guess that’s the last jingle.” Ray smiled as he thought of what the talking room had told him. “Anyway, Old Room, I have to hurry downstairs to be on time for breakfast.”

He caught the knob to open the door and spied a motto pinned to the inner side of the door. He read:

“Take only things both good and true  
Into a newborn day with you.”

“That’s the best thing this room has said,” thought Ray. “I am going to ask Uncle Richard who put these rhymes in the room.”

“Before I bought this house,” Uncle Richard said, in answer to his question, “it was owned by a lady who was the mother of several sons. She required each boy to use this room a part of every year. She was pleased with its work, and I have kept it just as she left it, hoping Robert would profit by its messages.”

“I shall never forget them,” said Robert.

“Nor I,” added Ray. They all laughed when he finished by saying, “If each boy and girl had a talking room, mothers and fathers would have to talk less.”—*Child’s Gem*.

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PRAYER and pains, through faith in Jesus Christ, will do anything.—*John Eliot*.

## The Talking Room

By ANNIE WINFREY MEEK

RAY had just arrived at the home his uncle Richard had bought. His cousin Robert met him at the station, and told him many things about the place.

“It is different from most homes,” he said. “It is very old, with many large rooms and heavy beams above. It has queer little closets and unexpected gables everywhere.”

Ray was pleased with the stories Uncle Richard told of the old house.

“Won’t we have a fine time exploring it?” asked Robert.

“We will,” agreed Ray.

“Don’t forget, Robert, you must put Ray to bed in the talking room to-night.”

Ray wondered what Uncle Richard meant.

“What is a talking room?” he asked curiously.

“Wait and see.” Uncle Richard’s eyes twinkled as he spoke.

Robert and Ray had so many things to do and see before bedtime that Ray forgot all about the talking room until Robert had left him alone in the room in which he was to sleep.

“There seems to be nothing strange about this room, so far as I can see,” Ray thought as he looked about him. The furniture was quaint and everything seemed pleasing. “I think anything this little room could say would be very, very nice,” he mused. “After all, Uncle Richard must have been trying to spring a joke on me.”

Ray was soon ready for bed. Just as he was about to put out the candle on a table near by, he saw some words printed on a card hanging by one of the tall posts at the head of the bed. Holding the light near the card, he read:

“No proper boy will go to bed  
Until his daily prayers are said.”

“That’s right,” admitted Ray. “I was so interested in the room I was about to forget to say mine.”

After he had finished, Ray jumped into bed and was soon sound asleep. It was late when he awoke, and he dressed hurriedly. He plunged his face in the washbowl, and as he reached for a towel, he saw written on a card just above:

“Use water freely every place  
Upon your hands, your ears, your face.”

Ray winked back at the card as though he was speaking to a person. Using his brush before the mirror, he saw a card slipped in the upper corner bearing these words:

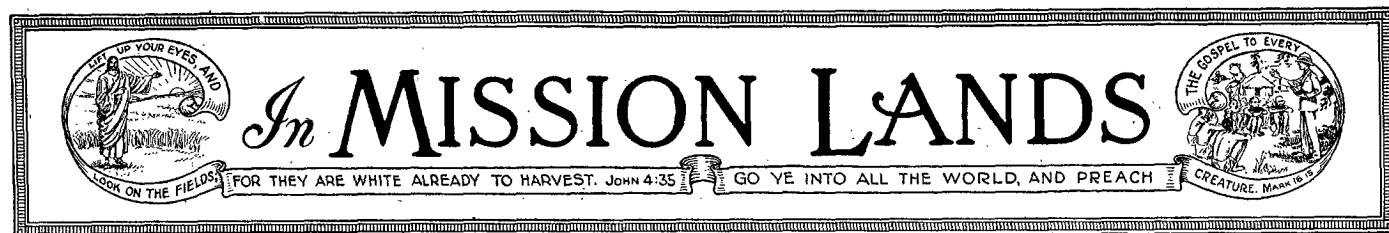
“The hair is better every way  
For thorough brushing every day.”



Herbert Photos, N. Y.

Traveling de Luxe in China





## God Working Among the Heathen

By A. N. ALLEN

DURING the last year that we have been among the Indians of Brazil (the first year was occupied in transportation), our friends have anxiously waited to hear of the conversion of Indians to the gospel. We read continually of the wonderful movement among those in other lands, how large numbers are accepting Christ, and long to see the same result here. But we often forget the years of seed sowing which preceded such ingatherings. In some fields, five, ten, and in one place fifteen years of hard and apparently fruitless labor was put forth before a break came. Now we have many hundreds of believers in those same fields.

The following quotation from the pen of Inspiration has always given us courage when the Indians seemed indifferent, and entirely satisfied in their paganism:

"Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied. . . . They are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.

"At times those who have no knowledge of God aside from that which they have received under the operation of divine grace, have been kind to His servants, protecting them at the risk of their own lives. The Holy

'Light which lighteth every man that cometh into the world' is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God."—*"Prophets and Kings,"* pp. 376, 377.

God is certainly moving on the hearts of the Carajá Indians, and Satan is fighting hard through many instrumentalities to hinder. Repeatedly the sick brought to us have begun to improve, only to be taken away by their medicine man. Twice in the last few days he came and gave medicine to patients I was treating, and each time death claimed the victim in about two hours. Now some are losing their faith in him.

One time it was reported among the Indians that we were going to bring a plague of crocodiles to destroy them all. When we had gained their confidence again, two fine young couples came to stay with us; but they say that some unkind words spoken by a man working here at the time, discouraged them and they left. Now one of these young men and one of the young women are dead. When a number of families were planning to move near us, the enemy caused it to be talked that the mission was going to be moved to some other place, so they lost confidence again.

But we went ahead in faith and put up a chapel and school building. Before it was finished the "flu" broke out among them, and they began coming to us either sick or to care for their sick. The chapel floor was covered with the sick, and night and day we sought to relieve them. We fed them, took our own blankets to cover them, and Mrs. Allen nearly wore herself out giving them treatments. All but three recovered, and two of these died at the hands of the medicine man. The other was a very old woman who had tuberculosis.

The deaths left a number of broken families, and the widows now come to us, bringing seed corn and other seeds, and asking me to plant for them and their children. This we plan to do.

Since the Indians experienced living in a real house for a time while they were sick, they see the advantages of being thus protected. Now

they all want to have houses. Some plan to build on their rocas. Others who have children want to live right here at the mission.

So in order to avoid having poorly built huts scattered about the mission property, we are giving them some help, and they will repay us with labor. We have staked out a row of houses which, while we have no appropriation for them, we feel are necessary at this crisis to hold the Indians with us.

Last week, immediately upon the arrival of our daughter Esther, who

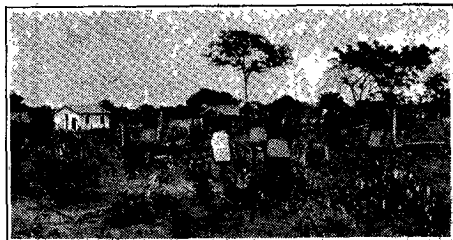


A. N. Allen's Daughter, Esther, With Her Little Carajá Indians of Brazil

has just graduated at our school in Santo Amaro, we opened a school for the children in the morning, and Carlos Rentfro began teaching the men in the afternoon. Ernesto Bergold has begun night classes for our Brazilian employees who wish to learn to read. The coming of these new workers has saved the situation, as our health was just at the breaking point.

The mothers attend school with their children, and seem as enthusiastic as the little folks. Each Sabbath they come all washed and neatly dressed, thanks to clothes sent to us from some of our churches. Gradually they are beginning to show interest in spiritual things. But Jesus said, "No man can come to Me, except the Father which hath sent Me draw him." And through His prophet Hosea He tells us how: "I drew them with cords of a man, with bands of love." God has placed in our hearts a love for these very needy people, and we desire to draw them to Jesus with bonds of love which may never be broken.

Repeatedly of late we have seen the fires of the wild Chevantes in the forest on the other side of the river, as they make their yearly foraging raids to the south. We long to meet



Carajá Indians Working on the School Farm on the Araguaya River, Brazil

Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The

these people too, and tell them of Jesus' love.

A party has just returned from a visit to the Javaé Indians. They report visiting different villages, and state that one had over a thousand Indians. Then there are the Bororos, Tapirapes, Canoeros, and Cayopos, all in our territory. Farther down the

river an airplane made a trip of exploration recently, and reports seeing a real city of Gaveao Indians. It is God's purpose that all these shall receive a knowledge of the gospel. Pray for us that we may be strengthened physically, and have wisdom to continue till the work of God is finished in the earth.

## In Eastern Szechwan

By C. C. CRISLER

THE annual meeting for East Szechwan Mission closed on Sabbath, Oct. 19, 1929, with the baptism of thirty-four, the largest number baptized at any one time in West China. The Lord has blessed J. Effenberg, the director of East Szechwan, and his labors and the labors of his associates are bearing precious fruit. Our meeting was held in Paoning, eight days' journey across a beautiful country from Chungking northward, and about the same distance northeastward from Chengtu. In attendance were many who have not been long in the faith.

The work in east Szechwan has been developing rapidly, and when we come into general meetings in such places, and find so many who are still mere babes, as it were, in Christian growth, we are both encouraged and perplexed. The encouragement comes through increasing numbers and broader plans for evangelizing districts hitherto unentered; the perplexities come through the problem of properly shepherding the flock. So much needs to be done by way of careful instruction, line upon line, precept upon precept, that

the resources of workers are at times heavily drawn upon to meet the need. Our church literature has helped materially, and we were pleased when a considerable number in attendance at our meeting subscribed for all our denominational periodicals published in the Chinese language.

Pastor Effenberg and his associates have divided east Szechwan into eleven districts, and the mission committee proposes to place workers in all these areas as rapidly as practicable. As an initial step, young men of promise are being brought into the headquarters at Chungking for special training in the city mission, preparatory to getting out into various districts for aggressive service.

The spiritual instruction during the annual meeting for East Szechwan, was given by J. J. Strahle, M. C. Warren, Hwang Dzi Gin, C. A. Woolsey, Wang An Hsi, and the writer. We were cheered by the readiness of many to respond, and by the baptism of thirty-four at the close. God is at work by His Spirit, and He will continue to influence the honest in heart, and prepare them for His kingdom.

## Western Abyssinia

By M. J. SORENSON

THREE weeks' journey from Addis Abeba, out near the western boundary of Abyssinia, our Ira station is located. The province is called Wallega. This is a large, rich, and well-ruled province. There are rich gold deposits, and it is supposed that Solomon got much of his gold from this place.

The Wallega Gallas are a progres-

sive, hard-working people. Their chief occupation is farming and cattle raising. Many of the people are also skillful in wood and metal work, and it is surprising what beautiful pieces of art they can turn out with their primitive tools.

Our station at Ira was built three years ago. Much medical work has been done, and this has given our station and work favorable advertising. The people appreciate the value of medicine and the help and sympathy that has been shown them in time of sickness.

In addition to the medical work, a good school has been carried on, and this line of work also has met with response and appreciation on the part of the people. The people are eager to learn, and they do not have the usual prejudice and bigotry that so

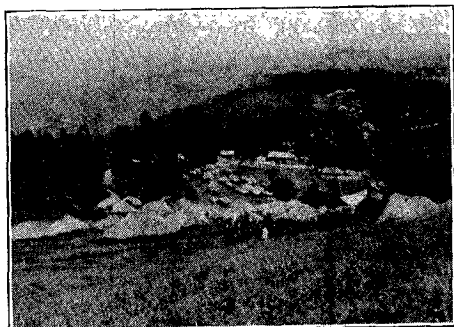
often make the work difficult in this country. Before we started work in Wallega itself, boys would walk for weeks in order to attend our schools at other stations remote from Wallega.



Caravan Crossing a River in Abyssinia

A few boys have even gone three months' journey to our station in Asmara. The boys who attended these schools have returned to their homes and told what they had seen and learned. In many instances they began teaching their younger brothers, and also other children in the village. As a result of these efforts, we find a live interest in our work. Scattered throughout the province are church members who are faithfully witnessing for the truth. We are now starting outschools in some of these places. As soon as possible we want to conduct evangelistic efforts, and thus gradually build up churches.

I had the privilege of visiting this promising and interesting mission field in company with Brethren G. Gudmundsen and C. Jensen. We spent seven weeks trekking about in this territory. The purpose of our trip was to find a more suitable location for our mission headquarters in Wallega, and consequently we did not have much time to spend at any one place. At our camping places we would generally have an open-air service, and these meetings were always well attended by the people of the village. They would listen eagerly and reverently to the word of God. Likewise our Sabbath schools and Sabbath services were well attended. When we asked them to kneel with us in prayer, they would not only kneel, but bend over so that their foreheads touched the ground. It was a beautiful sight. We felt they were bowing their hearts as well as their heads. We need workers to go into these places and lead these people to God. We have boys from the mission schools who are willing to go out and preach



Native Village of Abyssinia

to the people, but they need help and leadership. With the right help, a rich harvest of souls would soon be garnered.

As we traveled about in the province, the people generously bestowed upon us of their hospitality. They would bring us native food in liberal quantities. Some of the minor chiefs gave us sheep. The chief ruler of the province gave us a large fat ox, chickens, eggs, and other supplies. He expressed his appreciation of the work our mission was doing, and said he wanted to help us. He gave us a fine piece of land, where we plan to build a new station. After we left, our native teacher wrote us that the chief had given him 500 thaler to help our work.

Traveling about by caravan is no pleasure. It means rising at three in the morning and traveling until one

or two o'clock in the afternoon with little or no food until you reach your next camping place. There are swollen and dangerous rivers to cross. Sometimes it is necessary to wade through swamps. Part of the journey lies through malarial districts where the bite of a mosquito means a severe and prolonged illness, which too often is fatal. Within a few hours one may ascend from the unmercifully hot lowlands to cold, wind-swept highlands, and somehow the body has to adjust itself to the extremes of temperature.

As we look back on our journey, we feel thankful to God for His keeping care and loving-kindness. We praise His name for what we saw and heard. A great door is effectually opened for us. The fields are white unto harvest. The people are looking to us for the bread of life. We need reapers to send out into this great vineyard.

## Even the Remote Tongues Are Hearing the Message

By S. M. KONIGMACHER

MANY of us have been brought up to believe that the message of Jesus' return would be preached to all the world and then would the end come. Our watchword is, The message to all the world in this generation. Some of us may be getting tired of giving and giving to carry this message to earth's remotest bounds. We wonder how we can ever reach the many dif-

as the *National Geographic* tell of tribes and peoples that many of us never knew existed. How will these new tongues hear the third angel's message in our generation?

Aside from the special blessing of God, there are several influences opening up the way for the gospel among these heathen tribes. The first and foremost of the ways these wild people will hear of Jesus is through the love of God in sending to them missionaries both supported and self-supporting. Many go because they want every one to know of the lovely Jesus and that He is soon coming.

Then the conquests of the different governments are opening up the country. The traders are pushing farther and farther into the bush to get furs and skins. The hunters have to go farther afield, for the game is seeking remote parts.

Another powerful agency which brings the native into touch with the gospel is his desire to see the world. The wanderlust has fastened itself on the raw native as well as on those who have more education. The peace which has come to the countries by the civilized nations taking over the land, makes it possible for tribes to scatter all over without encountering the dangers of former years. Then many of the raw natives are recruited by the civilized people to work in the mines, or on farms, or anywhere they can find work. They stay from a few weeks to several years, and while there some enter school and come in touch with missionaries. Some come in touch

with other things—the vices of civilization—but that is another story. These natives return to their homes in the wilds, and of course they have



Open-Air Service in Wallega, Abyssinia

wonderful tales to tell around the fires at night.

Here in Barotseland are several recruiting agents, and the recruits go as far as Livingstone, Bulawayo, Congo, and even to the Atlantic Ocean on the west. My present garden boy saw the ocean. We often see recruits on their way out, and some with huge loads on their way home. Some of the more fortunate drive cattle with them, with which to start a herd or buy a wife.

Many of the wild people from the west have drifted into Barotseland, and in counting up the different tongues which we have worked among since we came up here, we find twelve languages. A man came to the dispensary to get some medicine, and I learned he was the only native from his tribe of Makwangala over here, but there were plenty left in Portuguese territory.

Here is a list of the tongues we have worked among here. Solomon has also preached the message of the soon-coming Saviour to them, and they love to see the pictures.

Mandundulu, near our outschool; Mambunda, all around us; Machokwe; Maluchazi, a village near the mission; Malundu; Maluvale (a woman who was so terribly burned is a Maluvale); Mawiko, the people from the west; Makwangala, the man who lives in Kambilu, the village to the east; Bashékela, people on the way to the school; Mumbali; Manyengu, to the northwest; Mwenyi, some of our boys who bring their own food and go to school (they are a bright people; many of the others do not make good progress in school); Munkoya.

So, friends, our hearts should be filled with courage to see how the message is going among the various tongues, for most of the people call themselves Malozi or Marotse people, because they live in Barotseland.

In practically every section there are leading or paramount tribes which



A Native Abyssinian Teacher and His Wife

ferent tribes and tongues and peoples? In spite of the wonderful reports coming in from every corner of the world, we wonder how the hundreds of different tongues will hear; for in many places the reports speak of new tongues discovered where no work has ever been done or where the white man has never trodden. Such magazines

absorb the smaller tribes; and if time should last these smaller tongues and tribes would be altogether lost in the larger ones in the district.

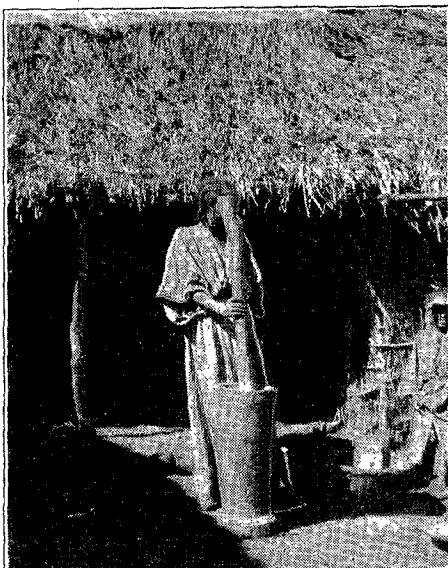
It is a blessing that so many of these tongues and peoples understand the language of the stronger or more progressive people. Silozi is understood by the majority in the Barotse Valley, while there are many tongues scattered throughout the country. Swahili is understood all through the north and east; to the far east, Chinyanga is the chief language.

The gospel is printed in the stronger languages, and many school books are also procurable. In our school we use the Sikilolo language, but many of the students from the villages are Mambunda. Natives are real linguists, and some understand many different tongues, and these we can use to tell the glad tidings of the Saviour to those who do not understand the prevailing language. So with the running to and fro, the dark corners are being opened to the light. The word of God is being fulfilled before our very eyes, and the work will be finished in the generation spoken of in the Bible.

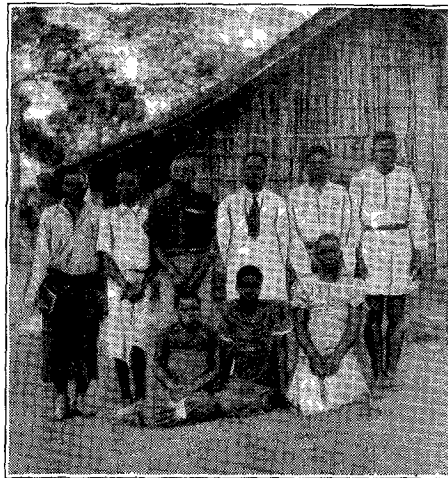
In the twenty-one years I have been working in Africa, marvelous advances have been made. So, dear brethren and sisters at home, do not be discouraged, but continue to help us; for the work is going rapidly, and Jesus is surely coming. What a gathering that will be when they come from all these dark lands! We must be there.

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By maintaining a connection with God, we shall be enabled to diffuse to others through our association with them, the light, the peace, the serenity that rule in our hearts.—“*Mount of Blessing*,” p. 127.



Native Woman Grinding Corn in Abyssinia



Baptized Leper Believers in the Malamulo Leper Colony, South Africa

### Mission Growth in South Africa

BY A. E. NELSON

IF there is one medium of blessing more productive of good results than another in mission endeavor, it is the medical work. This kind of effort is carried on in compliance with the spirit of the Master, who went about doing good. Our work has grown until now we are operating six hospitals, while twenty-one mission stations are doing dispensary work, with six doctors, twenty European nurses, and twenty-two native orderlies carrying on this medical missionary service. During the year 1928 these messengers of mercy and blessing ministered to 167,800 patients who visited our hospitals and dispensaries. We now have four leper colonies, with 201 leper patients; while up to Dec. 31, 1928, twenty-eight leper patients had been discharged as cured.

With the training and enlightenment of mind and the blessing of medical attention, the native is able to appreciate the fact that the missionary has come to help him. The word of God begins to arouse his sleeping conscience and convict him of the degradation of his heathen habits and life. Then the evangelist begins to give him food for his soul, and to show him how the light of life will enlighten his intellect and enoble his conduct.

It is gratifying to see the natives of Africa endeavoring to walk in the ways of God. The change is apparent, and comes not as a result of education, but rather as a result of a divine power unconsciously transforming the life. Where once the drums were heard to call the people of the village to a dance and beer drink, which often resulted in violence and murder, now the voice of hymn and praise is offered to God for His transforming power and blessing in sending the Christian missionary.

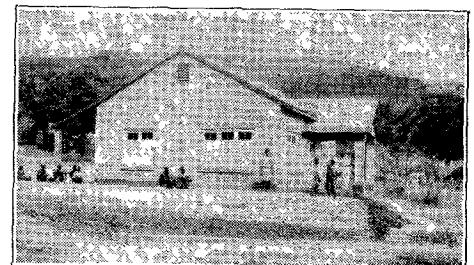
### Kalyan District, Bombay Union

BY J. B. CARTER

WHEN we first began our work here in 1922, the people were not willing that our workers should enter their homes nor draw water from their wells, but by hard work and the blessing of God we can now see a great change in them. In many villages we are not only permitted to enter their homes, but are invited to take meals with them, and also to draw water from their wells. There are people in some of the villages that are becoming interested in the word of God. The other day one man said, “I know there is only one God, and all these stones that we worship are the works of the devil.” He also said, “I would like to see God, and can you tell me when I can see Him?” A woman also expressed her desire to become a Christian, but she was afraid her people would kill her.

A few weeks ago I gave a Brahman a New Testament, and also had a talk with him. After reading some in the Testament he had a dream, and in this dream he saw Jesus and recognized Him as the Saviour of the world. He is seeking for more light, and has requested that we help him. With great joy we shall do all we can, so that he may gain eternal life through Jesus Christ our Lord.

A Parsi gentleman with whom I have been having studies once a week since our return from furlough, said, “I am now convinced that there is no



General Administration Building for Hospital Unit at Mwami Mission, South Africa

other religion in all the world like Christianity. I believe the word of God, and in my heart I am a Christian.”

A few weeks ago we had the privilege of baptizing a very fine young woman, and she is now one of our teachers in the Lasalgaon school. Others are planning to be baptized in the near future. In connection with our evangelistic work we have four village schools. The people were afraid to send their children to some of our schools, but we are convincing them that we are not here to steal their children, but to educate them to live better lives.





## Two Judgment Scenes

By H. C. CHRISTENSEN

IN hushed suspense, broken only occasionally by a cough from an old man, echoing down the corridors, the crowded court room waited for the accused to appear. A trial was in progress, and the jury was being sworn in to try a young man accused of committing an atrocious crime. The judge, a kindly man, leaned forward to catch the questions propounded by the attorneys to the prospective jurors as they were examined one by one. The father and mother of the accused young man, grief stricken, with faces furrowed by lines of care and anxiety, watched with keenest interest the proceedings. Every care was exercised to select a jury that would give the accused a fair and impartial trial, and find a verdict based solely upon the evidence given in the trial. One after another of the prospective jurors was dismissed, and hours were consumed in the selection, but at last this was completed, and the trial proceeded. Court in session, and my case on trial! What a solemn thought for the young man!

From this scene in the court room, my thoughts went to the great court room in the heavens, where court is now in session, with God Himself as judge. In this great court room, every son and daughter of Adam has an interest, for each has a case pending there. The apostle Peter, in his first epistle, the fourth chapter, declares that when God's clock of time strikes the closing hours of human experience, it is time for the judgment to begin with the house of God. That we have now reached this time, is evident. The prophecies pointing to this hour are fast fulfilling. Among the mightiest of these evidences is the going of God's everlasting message to every nation, kindred, tongue, and people, declaring that "the hour of His judgment is come" in fulfillment of the prophecy of Revelation 14: 6-15.

Of the apostle Paul it is written, "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." If reasoning with men of a judgment to come causes them to tremble, what should be the effect of reasoning of a judgment now in session? Should it not cause every one who has an interest there to see that

in the court from which there is no appeal, he has one who will plead effectively his case? "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10: 32, 33. To let Him live His life in us day by day, under all circumstances, at home and in business, is to confess Him, while to make our personal interests first is but to deny His presence in the life. The contrast is sharp and clear.

The court is now in session where your case is pending, and where God Himself is judge. The evidence in each case has been recorded with ex-

ceeding accuracy by the angel; no details have been omitted. Eccl. 12: 14. Eternal destinies hang in the balance, and will be decided upon our daily relation to the Advocate we have with the Judge. As your case is presented, if you have accepted Him, He will plead your case on the merits of His life, holding up His hands marked by the print of the nails, and in this mighty plea there will be deliverance from the penalty of sin, and you will be among those to whom it will at last be said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Accept Him fully now, and settle your case at once, lest coming suddenly to your name, you should be found unprepared. With this priceless privilege before us, let us take heed lest we fail and come short of Heaven's offer.

## Prayer Changes Things

### A Personal Experience

By A. A. CONE

SOME time ago I baptized the wife of the owner and manager of a prosperous plumbing and heating plant concern in Reading, Pa. At that time her husband, although a man whom the world respected as a "four-square" business man, manifested no interest whatever in religious things. Like most men of the world, he was a member of various lodges and clubs, used tobacco, and on occasions dispensed "high-class liquor" to his workmen and others, as well as taking some himself. He belonged to no church. In fact, ministers and church people did not stand very high in his estimation. At times, when his wife carefully made suggestions looking toward certain reforms in his life and habits, he was annoyed, and even threatened to go and spend his evenings at the club or lodge rooms, unless he could be free from hearing "that religious talk all the time."

After a few months I baptized the son, and a few months later the daughter, a girl about thirteen years of age. As I brought her up from the water I said, "Now we want daddy, don't we?" She replied, "That is what we are praying for."

In less than a week after the daughter was baptized, her father sent word

to me that he just "must investigate" this third angel's message, and wanted to know if we could not begin having Bible studies with him at once. Our program was so full that we had to set the time for Sunday afternoon, although every Sunday night I was holding meetings for the public in a town fifteen miles away, where there was a growing interest.

### A Remarkable Dream

After the first Bible study, which was held in the home of another family who also were anxious for studies, and who had been waiting more than three months for the time when we would begin with them, this father told me of a remarkable dream he had had, which had changed his whole life. He felt that his little girl's prayers had been answered. I will give the dream in his own words, as nearly as I can:

"I dreamed that I saw all these buildings, in which I had placed heating plants and plumbing, tumbling down, as in a mighty earthquake. Everything on all sides seemed to be going to pieces. I seemed to be off to one side, looking upon the terrible scene. Finally the scene shifted, and I saw myself standing there as a spectator. Suddenly I began to shrink,



and shrink, till at last I was only a tiny dot, and then, puff! I had vanished entirely. I awoke from the dream feeling dazed, terrified, and covered with perspiration. It all seemed as real as life. As I lay there thinking, something or some one spoke in my ear. You may say I was still dreaming, but I was not. I was just as much awake as I am now when talking to you. This voice said, 'This is your last chance.' I believe that voice spoke the truth, and I am determined to improve my last chance."

#### *Prayer Solves Difficulties*

After the third Bible study, he said to me, "I am perplexed to know what to do about my business. I have a partner who does not see these things as I now do. I have suggested dissolving our partnership, but I fear that I shall be doing him an injustice if I do this. How can I be true to God, and at the same time be fair to this man? Can you give me any advice?"

I asked if he believed in prayer.

"Do I believe in prayer?" he replied. "If I did not, how do you suppose I could give up swearing, using liquor, tobacco, and tea and coffee, all in one week?"

When I suggested that we could also take this perplexing matter to God and let Him work it out, it seemed a new thought to him, and he immediately decided to place the whole matter in God's hands.

Before another week passed, he called me over the telephone and asked if we could begin studies with his partner. He said that this man was so concerned over the Sabbath question that he could neither work, eat, nor sleep, and that he was so anxious for studies that he could hardly wait till we could set the time. Although our program was already so full that we were robbing ourselves of needed sleep, we decided to follow the opening providences of the Lord, and so soon arranged for studies in the partner's home.

A short time before his baptism, this man came to me after church and said, "Next Monday the Keystone Plumbing and Heating Company goes on a five-day schedule. No more work on the Sabbath for me, nor for any one in my employ."

#### *A Severe Test*

About the time this man was almost ready to take his stand and be baptized, he had the test of his lifetime. Suddenly, without any apparent good reason, his business began to fall off. Although he had been a leader in his line in the city and surrounding towns and cities, everything now seemed to be taking a toboggan

slide. One night, after I had given a study on the millennium, and had dwelt at length upon the glories of the earth made new, he and his wife sat in our car and talked with us till after midnight. Among other things he said:

"Why, Pastor Cone, the thought that Jesus is really coming again, to put an end to all the misery and crookedness in this world, thrills me through and through whenever I think of it. If persecution must come first, let us do something to start it, if that will hasten the time when the blessed Lord will come. I have lost all interest in earthly things, and in making money, except as I can make more money to help to hasten the end. The future of my business never looked darker than it does now, but somehow we are not worried about it; and we are perfectly happy in the knowledge that we know the truth of the third angel's message, and that Jesus is soon coming again."

#### *Additional Test*

As an additional test, just when the bottom seemed to have fallen out of

### *What Will You Do With Him?*

BY HELEN MCCOLLUM JOHNSTON

It comes to me oft in the evening,  
At night when the lights are dim;  
It comes to me oft in the morning,  
"Oh, what will you do with Him?"

It comes, though I tread the valleys,  
Or climb to the mountain's rim,  
It comes in the breeze's low murmur,  
"Oh, what will you do with Him?"

It comes to me when I'm list'ning  
To notes from the choir's hymn,  
And Jesus of Nazareth I'll follow—  
Oh, this will I do with Him.

his business, one Friday afternoon a contractor placed blue prints in his hands, saying, "I must have the bids in by Saturday afternoon, if you have any chance of getting the job." Our brother protested that he could not do this, but the contractor walked away, saying, "Unless your bids are in by tomorrow afternoon, you do not have a chance."

That night he slept very little, if any. He told me afterward that he seemed to be literally torn by two conflicting powers. One said to him, "You cannot afford to lose this big job. Your men have stood by you and worked faithfully for you, and they will be without work if you lose this contract. They must pay their rent and feed their children. You owe something to them. You have no right to lose this job." Then the other Spirit seemed to say, "No, you cannot

afford to do it. Don't do it." And thus the long night wore away.

#### *The Turning Point*

He arose on Sabbath morning, haggard and troubled, and went to his office. There he took out the drafting paper and determined to go ahead and draw up plans and place his bid. But as he took his pen in hand, something seemed to say: "You must not do this. *You cannot do it.*" Then he walked the floor of the office while another voice urged: "Think of the men who work for you, and their needs. You have no right to lose this contract and thus throw them out of work, and cause their wives and children to suffer want." And again the other voice said, "You can't do it. You must not do it. Obey God." He wheeled about, put the papers away, locked the desk, and walked to the church, as he said, "a free man."

He said he then realized that he had fought a battle, and won. He expressed the belief that he had reached a turning point in his experience. And he had.

Although the contractor had assured him that if the bids were not in by Saturday afternoon, he would stand no chance, he decided that he would make up his bid Saturday night and turn it in anyway. He said, "If God wants me to have that job, I'll get it." And strange as it may seem, he got the contract.

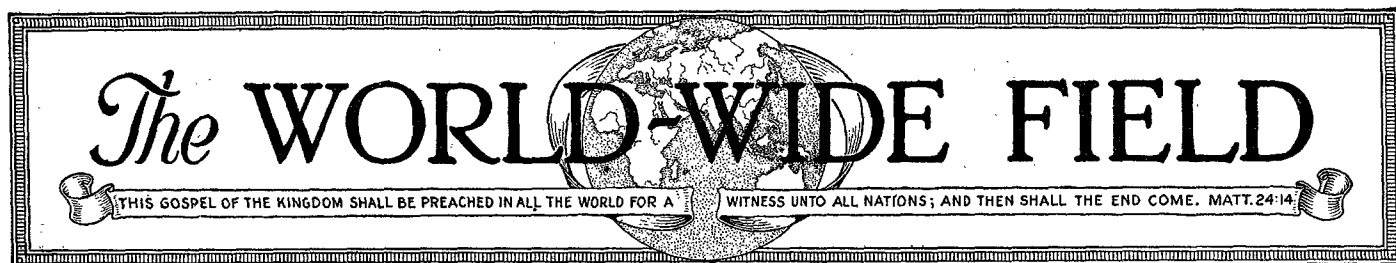
From that time his business began to grow and prosper. Soon he had to advertise for more men to work for him.

#### *Characteristic Reply*

Shortly after, at a banquet given by some boiler and heating plant men, one of the business men of the city approached him and said, "So you are the man who is getting all the business here, are you?" Our brother replied that he was not getting all of it, but that he was getting enough, anyway. This business man then said, "I have been up to see you several times, but your office is always closed on Saturday. How long are you going to continue that foolishness? Why don't you cut it out, and go after the money? You could be a rich man in a little while if you would keep your shop open and go after the business."

The reply our brother made is characteristic of him. He said, "My dear man, so long as I live and have the right use of my mind, that shop will always be closed on the Sabbath. That is a permanent arrangement. You say we are getting all the business. Do you know why? God is honoring us because we are trying to honor Him. We have gone into partnership with God in this business. If

(Concluded on page 28)



## The Greater New York Conference Session

By J. L. McELHANY

THE biennial session of the Greater New York Conference was held January 27, 28. The session was called to meet in the English Brooklyn church at Washington and Gates Avenues. This building, recently purchased from the Baptists, proved to be a very convenient place for such a gathering. A large number of delegates were present at the opening of the session. L. K. Dickson, president of the conference, was in the chair.

E. K. Slade, president of the Atlantic Union Conference, was present, and rendered much valuable help during the session. The General Conference was represented by W. A. Spicer and the writer. The good work of this conference session was due in large part to the presence and earnest co-operation of the workers and departmental secretaries of both the local and the union conferences. One of the most interesting features was the reports given by the ministers and workers. These reports spoke of the varied activities carried on by the ministers in charge of the churches.

The churches of Greater New York represent a number of languages. It was very encouraging to hear the leaders of these different groups tell of the progress among their people. The departmental workers also gave interesting accounts of their work.

It is always cheering to hear of new churches raised up. Two such organizations, a Spanish church in New York City and a church at Kingston, N. Y., were presented, and voted into the fellowship of the conference.

Elder Dickson's report recounted the efforts made to house suitably the various congregations in the conference. In a great metropolitan area like Greater New York, this is a problem of untold difficulties. Land values are so high that under ordinary conditions it is impossible to buy. The Manhattan English and the Brooklyn English, the two largest congregations in the conference, have for several years been occupying rented quarters under conditions that made their work almost impossible. Providentially, both these congregations have been provided with good build-

ings purchased at but a fraction of their real value. These church centers in most cases serve as the base for all evangelistic endeavors. The difficulty of securing halls or auditoriums for evangelistic meetings makes it necessary to use the church buildings for this purpose.

The outstanding feature of the session was the study and emphasis given to soul winning. Definite plans were laid to make this the chief concern of all. These plans were laid to include not only the ministers and workers of the conference, but the lay members also. All conference presidents and committees should concern themselves earnestly with just such a program. This is the vital need of every church and conference. During the biennial term of 1928 and 1929, 405 baptisms were reported by the workers of the conference.

The Greater New York Conference has been blessed financially during the past biennial term. In that time the members of the conference paid

tithe to the amount of \$370,508.06, which was an increase of \$22,753.97 over the preceding term. Foreign missions were not forgotten by the brethren and sisters of this conference. For this term they raised for this purpose \$194,318.98, which was an increase over the preceding term of \$6,299.35. When this is considered in view of the exceedingly heavy financial obligations carried by many of the churches, upon which they are raising large sums, it is a remarkable showing.

E. K. Slade was chairman of a truly representative nominating committee. Without change they reported back the names of the former officers, who were re-elected by vote of the entire delegation.

With the continued blessing of the Lord there are good days ahead for the Greater New York Conference. The workers there deserve the prayers of our people everywhere. The problems of carrying on the work amid the teeming millions and the multiplied languages of New York, are very great. It requires divine wisdom and help to solve these problems successfully and to carry forward the work.

## New York Conference

By J. K. JONES

WE are glad to report progress along all lines of the Lord's work in the New York Conference. The courage of our people was never brighter, and they are rejoicing in the blessed hope of a soon-coming Saviour.

Last year was the best soul-winning year since the present conference was organized in 1922. Our evangelists baptized more than in any other year, and the prospects before us for 1930 are the brightest in our history as a conference. We are bending everything toward the line of soul winning, both by the employed ministry and on the part of the lay members in the churches. These old conservative conferences that date back to the 1844 movement are not always the easiest fields in which to see large numbers embracing the message. This should not be interpreted as due to a lack in soul-winning effort by the workers.

We have been greatly handicapped financially ever since the conference

was organized, owing to the necessity of raising large sums each year to pay off the indebtedness of the Union Springs Academy, and this has held back to quite a degree our ability to finance as strong an evangelistic work as we should like to have seen carried on. Now, however, the academy is out of debt, and for this we rejoice, because we can begin to throw more effort into other lines. Counting the improvements provided for, together with the debt, it really has meant to us the lifting of a \$100,000 proposition. We greatly appreciate the General Conference debt-reducing funds sent us, thus materially easing our financial burdens.

Through it all the foreign mission offerings have not suffered, but have gone ahead in a strong way. In 1929 this field reached an average of 81 cents a week per member, the total mission funds this year for this one conference of a listed missions mem-

bership of 2,376 being \$100,441.41. For the past six years New York has not only reached 60 cents a week, but has sent in a surplus above this of \$106,900. Our people are not rich, but just the ordinary hard-working Adventists one finds anywhere. We have strongly promoted the mission offerings, believing that this would not only help the mission fields, but would react favorably upon the work at home. And this is so, for in the years 1927 and 1929, our two heaviest in mission giving, these same two years witnessed the largest number of converts baptized by our ministers. This is a sufficient refutation of the idea some hold that strong financial calls for foreign fields detract from soul winning here in the homeland.

Our tithe shows a steady, healthy gain, and we are doing our best to set constantly before the people the blessings from heaven that come to the faithful tithe payer.

This field operates an academy and

normal department of 160 young people, boys and girls. We have a list of fifteen strong church schools that are doing much for the boys and girls in this conference.

Recently we have taken on two new workers, young men, one for the 225,000 Polish population of Buffalo, N. Y., the other for the many thousands of Italians in the State. We appreciate greatly the help from the Bureau of Home Missions in this work among the foreign populations. We now have an active field force of ten evangelists conducting city efforts, two young men ministerial internes, one other worker holding cottage meetings and doing Bible work with the foreigners, one of our older ordained ministers devoting his entire time to district and pastoral duties, and seven earnest and capable Bible workers. This force of workers is united and anxious to do its full part in hastening the coming of Christ.

increase in the number of home nursing certificates issued during the last seven years: 1923, 610; 1924, 755; 1925, 772; 1926, 934; 1927, 742; 1928, 1,518; 1929, 1,595—a total of 6,926.

The following are typical of the statements made by the instructors when applying for certificates:

"The majority of the members, if not all, have received much benefit physically, and I trust spiritually. They are very enthusiastic in telling others how to live healthfully. It would do your heart good to hear them relate their experiences. The Lord has blessed their faithfulness by giving them souls for their hire. Two new converts were baptized and added to the church."

"Those who finished the class felt they had greatly benefited by the instruction. I expect to give Bible studies to some of these in the near future. Many have especially enjoyed the lessons on diet and put them into practice."

"Mrs. ——— was a new church member. Her husband did not accept the truth with her. He became ill with a bad cold and fever during the time the class members were learning the simple procedures in hydrotherapy. Three nights in succession Mrs. ——— gave him the treatments she had studied in class, and he was much relieved after each treatment. After recovery, the husband stated that he would not take \$25 for the benefit of the home nursing lessons to their family. He thoroughly believes that the treatments given at the right time prevented pneumonia."

May God help us to sense our responsibility to ourselves and to our fellow men, and to "keep before the mind the great object of reform."

## Practical Instruction in Home Hygiene

By NINA M. MUNSON, R. N.  
General Conference Medical Department

SUCH good progress is being made in our home nursing classes conducted throughout the land that we feel impelled to pass on some of the figures and expressions of appreciation coming to us. Both teachers and class members are sharing the benefits resulting from this work. Not a few teachers tell us of the spiritual help received from the classes, and many are the expressions of the help received by the class members. Marked changes in habits of living and in home life reveal the value of the instruction as a means of raising the standard of health among our people.

These classes aid our church members in becoming better acquainted with the fundamental principles of healthful living, and the home care and treatment of simple ailments. They also prepare them more fully as mothers, homekeepers, and neighborly Christian helpers. Many who are not of our faith have taken this instruction, and in a number of instances have gradually become acquainted with and accepted our whole message.

The class periods are usually two hours in length, and the instruction is covered as regular class work. A portion of each period is given to the study of "Ministry of Healing," chapters being selected which deal with the subjects of the various lessons. As a textbook, "Home Nursing" is used, and much time is spent in demonstrating and practicing the various procedures.

Though the greater number of home nursing classes are conducted in the United States, certificates have been sent to classes in Alaska, Canada, England, China, Central America, Singapore, Newfoundland, Honolulu, and the Philippine Islands.

During 1929 there were 1,595 certificates issued to persons who had in a satisfactory manner completed the required twenty lessons under qualified teachers, these teachers being Seventh-day Adventists.

The following figures illustrate the

## Spanish Home Nursing Class

By LYDIA E. PARMELE, M. D.

DURING the past summer and fall a tent meeting for the Spanish-speaking people was conducted in Los Angeles by C. S. Nicolas. In connection with this meeting a course in home nursing was given to the church members and a few of the interested people attending the effort. Not being in possession of a textbook in the Spanish language, Elder and Sister Nicolas translated the lessons from the English book, running them off on the mimeograph. The instruction was given in Spanish, enabling this class to have the distinction of being the first in the United States to receive this instruction in Spanish. Elder Nicolas, Mrs. Nicolas, and the writer were the instructors.

The closing exercises were held January 9 in the White Memorial Church,

and seventeen having satisfactorily completed the course, they were given certificates furnished by the Medical Department of the General Conference. The members had each prepared a "health poster" which did credit to their artistic skill and furnished suitable decorations for the occasion. On account of very inclement weather, some of the members, living at a distance, were not able to be present. A good program was rendered, which made the evening a very enjoyable one, despite the incessant rain.

Already this organized instruction in prevention of disease and care of the sick has borne fruit in added efficiency in home missionary endeavor; eternity alone will reveal the full results.

## Among Our Schools in North America---No. 4

### Pacific Union Conference

By W. E. HOWELL

COMING down from Oregon by stage over the Siskiyou Mountains on a newly constructed highway reaching the Pacific Ocean at Crescent City, Calif., and following down the coast, my first contact with the schools of this large union was at Eureka. Here I was met by the educational secretary of the union, H. G. Lucas, and by W. E. Nelson, of Pacific Union College, to begin the enjoyable work of inspecting the many schools in California. We were joined by Brethren Owen, Truitt, Porter, Avery, and Mann, in their respective local conferences.

*Humboldt Academy.*—Here the twelve-grade school under the name of Humboldt Academy has made a remarkable growth since its beginning, nearly five years ago. This section of California being considerably isolated from the rest of this great State, G. A. Roberts and the educational superintendent, Miss Frances A. Fry, some years ago, set about the difficult task of developing a boarding school for the young people among the churches in this northern part of the State.

L. M. Stump was called to the work at the beginning, and is still the head of the school, with a staff of devoted teachers. Since many of the youth in those parts had very limited means for obtaining an education, the school has maintained a strong industrial basis from the beginning. Brother Stump has supervised an extensive program of millwork and house building, to give the young men employment. One can hardly believe his eyes when he looks upon the work these boys are accomplishing. Up to date some thirty-five houses have been built by the students and teachers, the work affording students a means of making their way and bringing in some profit to the school. Plans are under way to bring in one or two other industries for variety, and to give more help to the girls.

The enrollment of the school has grown rapidly from a small nucleus to about 115 academic students, besides sixty-one in the elementary grades. With continued careful management this school will do well its part in preparing youth for the service of God.

*Pacific Union College.*—Beautiful for situation on the wooded slope of Howell Mountain at the head of the fruitful Napa Valley, this college is growing rapidly in size and efficiency.

Established in 1909 as the successor to Healdsburg College, its work was directed by C. W. Irwin as president for the first twelve years of its life. Its foundations were laid solidly on the principles of Christian education so clearly outlined for us in the Bible and the Spirit of prophecy, being built up strongly in industrial lines, and in a good grade of scholarship, with a spirituality that always results from following faithfully the divine pattern. When Professor Irwin was called to the General Department of Education in 1921, W. E. Nelson became his successor, and has continued to build up the school on the foundation so well laid. Here is another school that shows the advantages of a stable leadership. It has had only two presidents in twenty-one years. One served twelve years, and the other is now in his ninth year.

On the faculty also I found veterans like M. W. Newton, who has been with the school from its beginning; Mrs. H. E. Osborne, one of our veteran normal directors; and Professors Mortensen, Clark, and Cobb rounding out eight or nine years, with Miss Alma J. Graf serving efficiently as dean of women for ten years or more.

Marked improvements in the plant have been made in recent years. Like Walla Walla College, there is scarcely an original building left of those found on the place when it was bought from the manager of a summer resort as a tract of more than 1,600 acres of woods and farm land. North Hall for the young men, the normal building, a commodious printing shop, a laundry, a gymnasium, a home economics building, and last year a substantial addition to the South Hall for young women, are all improvements made in the last few years.

A rapidly growing enrollment has made some of these improvements necessary. Pacific Union College now takes its place in the same category with Walla Walla College and Emmanuel Missionary College in passing the good mark of 500 in enrollment, having added about fifty the present year, and nearly the same number last year in advance of its previous record. The academy checks up well for our association, and the college proper is taking the necessary steps to qualify at an early date. There is every reason to believe that Pacific Union College is maintaining and will continue to maintain faithfully the educational traditions sacred to the cause of the third angel's message.

*Mountain View Academy.*—We spent a happy day checking over this growing school. It was gratifying to learn that its enrollment has increased about 50 per cent over the past year, and that both the board and the members of the faculty under the principalship of W. P. Gilbert, are alert to provide the school everything needful to place it in the first rank of efficiency. A call at the Pacific Press near by convinced me that workers there, such as J. H. Cochran, J. R. Ferren, and H. G. Childs, have a deep heart interest in the academy, and are standing solidly behind its program of improvement. Our veteran teacher and author, Mrs. Alma E. McKibben, is not now connected actively with the teaching in the academy where she gave her service for so many years, but is enjoying a quiet life, and still contributing her rich experience as a teacher of our youth to the benefit of our entire system of schools.

*Golden Gate Academy.*—Located in Berkeley, near the Oakland line, this day school is serving the needs of a number of churches in the San Francisco Bay section. It, too, represents a part of the plan of the California Conference to make provision for every Seventh-day Adventist boy and girl in our churches that can be drawn into our schools. It is a fine little plant in a quiet part of the city, and is doing an important work for the young people under the principalship of Gerald E. Miles, with a corps of devoted teachers. The school is conducting vocational studies in printing, woodworking, and domestic science, and is making good progress in the building up of its work to the required standards of teaching efficiency and equipment.

*Lodi Academy.*—Situated in a productive, fruit-growing belt, Lodi Academy is the oldest of our boarding schools in California in its original quarters. Although it has been subject to a good many changes in leadership, it is only fair to say that it is today doing the best service in its history.

Dan E. Ochs is now in his second year of leadership, and has associated with him seasoned educators like L. C. Palmer in the science department, Miss Velma Wallace as normal director, and H. L. Wallace as Bible teacher.

Substantial improvements have been made recently in the form of a fine new chapel extension to the main building, spacious rooms and good equipment for the woodworking department, improvements in the school homes, and tillage of the good soil in the forty acres belonging to the school.

Lodi is also experiencing the benefits of conducting its student activities under the fostering care of the Missionary Volunteer Society, being in fact one of the leaders in the union to see and apply the advantages of such a plan. Our young people respond wonderfully well to right methods, and can be depended upon to do their part in making a success of faithful adherence to the principles of Christian education. Lodi is making good progress in building up her standards all around.

*Fresno Academy.*—This fine little school plant is located well out in the edge of the city of Fresno, on about a block of land not far from a city park with marked rural features. Several years ago the Fresno church felt its need of such a school, and has persevered in bringing it to the best state of efficiency since its beginning. Robert Kitto and his teachers are giving the patrons of the school a basis for full confidence in the service they are giving to the boys and girls. They have taken kindly our suggestions for improvement, and are pushing ahead toward better standards.

*Los Angeles Academy.*—The city of Los Angeles has sixteen or more churches within range of this populous center. In order to give the multitude of boys and girls the coveted advantages of a Christian education, these churches have seen and acted upon the necessity of providing school centers for them up through the secondary grades. Los Angeles Academy is one such prospering center. R. B. Prout and his associate teachers, with the co-operation of J. E. Light and other members of the board, have been working hard to extend the privilege of this day school to the largest number of boys and girls possible. The school is financed on the basis of a joint budget plan participated in by the patron churches without charging individual tuition, but making the school available to every boy and girl in the churches who desires to come. This new plan has accounted in part for a marked increase of enrollment the present year from fifty to more than ninety students.

Two new buildings of brick structure have been added recently to the plant, giving facilities for excellent service in both literary and vocational lines. We found Brother Prout and his teachers wide awake to the need of giving our boys and girls the very best that is to be had by way of facilities and teaching efficiency. They welcomed the suggestions and counsel we had to give, and there is no reason why Los Angeles Academy cannot be among the early ones to qualify for association membership, as also for

maintaining the strict integrity of our denominational principles in education.

*Long Beach Academy.*—It was gratifying to find a thriving Seventh-day Adventist school in the rapidly growing city of Long Beach, well out in the edge of the city. Like Fresno and Los Angeles Academies, the buildings for this school were constructed on modern lines and are serving the needs well. Though it is not so large as some of the other academies, W. S. Potts and his teachers check up well in their qualifications, and are determined to make the school second to none in the service it gives.

*Glendale Academy.*—This is the largest of our nonboarding academies in the Pacific Union Conference. It is located out in the edge of Glendale on a healthful site at the foot of the mountains. The main building is given exclusively to the academy grades, while the elementary grades occupy separate units in the rear of the main building. The school is equipped well in vocational lines for printing, woodwork, and domestic science. The plant is constructed throughout on commodious modern lines, and is a credit in this respect to the work of Christian education.

We found L. R. Marsh and his associate teachers zealous to bring the school up in every respect to the best standards, equipment, and teaching service, from the standpoint of scholarship and of loyalty to every denominational policy in the conduct of our schools. We spent several happy hours in visiting classes and in counsel with the faculty. Glendale, too, will come in early as a member of our association, as it continues to afford a rallying place for our youth in these times of spiritual peril.

*Southern California Junior College.*—Starting only a few years ago as a boarding academy for the Southeastern California Conference, this school was chosen later by the Southern California Conference also for its boarding school, and has grown rapidly until its enrollment now totals about 300 (college and academy), with the status of a junior college.

The location and plant of the La Sierra school has a striking resemblance to that of Southern Junior College. Its main buildings and its school homes form a kind of semicircle at the base of the hills to the rear, and look out over its farm of fruitful valley land. Its industries are substantial and growing, giving employment to a large number of both boys and girls. Chief among these is the farm, with its dairy and alfalfa fields as its principal feature, but including also a cer-

tain amount of orchard, garden, and other crops. Woodwork largely for the boys and floral basket work largely for the girls, together with printing, give employment to a large number, and supply a hum of industry about the place that is wholesome indeed. In fact, most of the large body of students are kept so busy with their study and labor program that they have little or no need for resorting to games and other such forms of exercise common in the schools of the world.

H. M. Johnson, formerly head of Hutchinson Seminary, and later manager of the La Sierra farm, is now in his second year as head of the junior college. He loves the young people, is happy in his work, and has the confidence of his associates.

Though this school has carried a very heavy burden of debt in past years, the college board, under the chairmanship of P. E. Brodersen, has made noble and successful efforts to lift the reproach from the school, and is happy in the prospect of clearing off the debt entirely by the time of the coming General Conference. It is a remarkable instance of successful debt lifting, and better days are ahead for the school.

The academy checks up well with our standards, and the college will keep pace with our other schools in qualifying for membership in the association. There is an atmosphere of devotion to the ideals of Christian education in the school that is much to be commended.

*Arizona Academy.*—It is gratifying to report that this little plant out in the edge of the city of Phoenix, in an irrigated country, is really doing the best work in its history. Though it has had some financial struggles, it is operating today on a safe margin, is well organized, is conducting work for both English and Spanish students, with a spirit of good will prevailing in the school. J. E. Young and his teachers are devoting themselves whole-heartedly to giving the boys and girls as good service as they can get in any of our schools.

#### *Southwestern Union Conference*

*Southwestern Junior College.*—This institution was conducted for many years under the name of Keene Academy, and during that period was among the most fruitful of our schools of that rank in supplying workers to the world-wide field. It was raised to the status of a junior college a few years ago, and is prospering in its wider field of service. I was privileged to spend a week-end at the school on my return from the Pacific Coast, and found the largest enrollment in its history, which itself is an index



of how earnestly C. E. Kellogg and his associates are working to build up the school and make its privileges available to the largest number of young people possible in the union.

This school in the heart of Texas has always been strong in the industries. For many years it has maintained a broom factory, giving employment to twenty or thirty young men, and with its new shop, built since the loss of the old one by fire, is in the best working condition it has ever been.

During P. L. Thompson's administration a woodworking mill was built, and has given employment to eighteen or twenty young men in getting out millwork for building purposes and making a number of manufactured articles for sale. A little later the pecan industry for girls was started, and is now providing employment much of the time for fifty to seventy-five girls. A building for this industry has been erected not far from the ladies' home, and adds another unit to this thriving school plant.

Professor Kellogg is himself a practical builder, and a hearty believer in industrial education, and is fostering these various enterprises for student help. The school is making good headway in standardizing its work, and with a student body that appears earnest beyond the average in obtaining an education and a preparation for the work of God, still better days are ahead for the school.

#### Conclusion

Looking back over this long round of the schools, it is indeed gratifying to visualize in the Far Western Canadian field, an educational situation that provides a thriving junior college and a twelve-grade school, with two or three good ten-grade schools growing in strength, and a number of church schools coming on.

In the North Pacific Union, the total enrollment in schools of all kinds has now passed 3,000, with a recruiting program on to bring this goodly number up still higher.

In the Pacific Union Conference the number of children and youth now attending Seventh-day Adventist schools of all kinds has just passed 6,000 in number, or about one fifth of our total in North America. This union maintains eleven twelve-grade academies, with three more carrying eleven grades this year and authorized to go to twelve grades next year. The flourishing church schools throughout the union are the natural foundation and feeders to all these, while the Pacific Union senior college, and the Southern California Junior College are doing the advanced work for all.

In the Southwestern Union, besides the junior college at Keene, two or three substantial ten-grade schools are maintained, as also a goodly number of church schools, and recently two small schools for the children of Spanish-speaking believers.

With great confidence we can say to all parents and young people concerned, that the providence of God

has raised up this wonderful system of schools as an emergency measure for helping the home and the church in the salvation of our children and youth. As we work earnestly to build up these schools in spirituality and scholarship, they are worthy of the prayers, the patronage, and the hearty support of every loyal Seventh-day Adventist believer.

## East Pennsylvania Conference

By C. S. PROUT

THE year 1929 closed its records in the East Pennsylvania Conference, bringing cheer and courage to all our constituency.

Our tithe shows: 1928, \$97,682.32; 1929, \$106,506.10. Mission offerings: 1928, \$61,509.32; 1929, \$63,712.25. Baptisms: 1928, 176; 1929, 264.

One of the most encouraging features of our conference program is the recent action of the General Conference at the Fall Council, in voting us the sum of \$10,000 for the evangelization of the large city of Philadelphia, which has a population of nearly three million. We have already started our evangelistic program, dividing it into seven units. One effort is now in progress in the west section of the city, with M. R. Coon and W. A. Nelson in charge. The interest is certainly encouraging. The Sunday night meetings are held in a large theater, and the week night meetings in the church. Both places are crowded to their fullest capacity every night.

We have another effort in progress for the Russians, conducted by A. G.

Yakovenko and Dr. Michalenko. The interest is good also. Another effort begins Sunday night for the Germans, led by Carl Becker and his coworkers. We plan to hold an effort in the southern part of the city, and one in the northern section, in the near future, both for the English-speaking people.

One of the most interesting developments recently is the Sunday law agitation in Philadelphia, and also in certain communities throughout the conference. We have endeavored to present resolutions and reports showing our position on this question. To our complete satisfaction the response on the part of the public press has been very acceptable. The newspapers have been publishing our articles, and we are holding mass meetings to gain the attention of the public, and declare to the people our principles of religious liberty.

The spirit of harmony and unity which prevails throughout the field is gratifying, and we are looking forward to 1930 for the greatest accomplishment in the history of our conference.

## Our Colored Work in Chicago

By J. W. CHRISTIAN

It was a full term of seven years that Elder and Mrs. G. E. Peters were allowed to round out in evangelistic work in the Chicago Conference before the call came from the General Conference for Elder Peters to be released to take the general secretaryship of the Negro Department for North America. These faithful workers came to the Chicago field a few months before the writer connected with the work in this city conference. During all these years Elder Peters served as a member of the executive committee and board of directors of the legal association. We have met the problems together, not only for the colored work, but in the conference generally. It has been a pleasant fellowship, and we have rejoiced together as we have seen the work progress and develop. Our

committee has always appreciated the whole-hearted way our colored brethren and sisters have worked under the leadership of Elder Peters for a larger and stronger work in all lines in the conference.

When Elder Peters came to Chicago, our colored church had a membership of about 250 believers. They worshiped in a little chapel on Prairie Avenue. Following two public efforts the membership grew materially, and we found the chapel entirely inadequate to the needs of the congregation.

In 1924, after a tent effort on a vacant lot on the corner of Forty-sixth Street and St. Lawrence Avenue, we negotiated for the purchase of the same plot of land, which is 124 x 143 feet. It is a lovely corner right in the heart of the colored population. Almost simultaneously

with the purchase we had a bid from another congregation for the old chapel, which in due time was consummated, and we began the erection of the new church with a seating capacity of more than eight hundred. The land, building, and furnishings cost nearly \$90,000. It was a long, hard pull, but we are glad to state that the total indebtedness on the property at the close of 1929 was only \$5,500, which we hope to see liquidated during the present year. What a relief it will be to the congregation when interest and principal have been paid, and they can give themselves to a larger work for the people of their race. The conference has found pleasure in assisting the members to bear the burden of providing themselves a suitable church home.

Each year strong evangelistic efforts in tents and halls have been conducted by the pastor and his associate workers, consisting of conference employees and lay members. These efforts have added new members, and brought courage and consecration to the congregation, until today the church numbers more than 500 members. Aside from the Shiloh church, the work among the colored people has spread to other centers. In Morgan Park we have a small church worshipping in its own little church home, which is all paid for and a credit to our work. In Gary we have a number of believers whose membership is in the Shiloh church. Last summer Elder Peters and C. E. Moseley, with other helpers, conducted a tent effort in Evanston. Here a church of about forty members has been organized, with a growing work cared for by Brother Moseley as minister.

Seven years ago the per capita for missions from the colored part of our constituency was less than nine cents; during the last three years it has aver-

aged more than 50 cents on a much larger membership. The tithe from our colored believers for 1929 was \$19,126, or 12½ per cent of the entire tithe of the conference. Elder Peters and his faithful wife have rendered valiant service for the Lord in this field, and we shall miss them as they leave for wider fields of service. We shall miss them as personal friends, and they will be missed in the circle of fellow workers in the conference.

We must not fail to mention the training of younger workers as a part of our program. We believe it is the duty of our more experienced workers to take our young men and women, and help them find their place in the Lord's work. We may find it necessary at times to suggest that they switch from preaching to teaching, or to the colporteur work, but we must give them an opportunity to try their gift and find their place.

Among the young men who have had their beginning in the Lord's work in this conference in association with Elder Peters, we mention A. L. Perkins, later called to serve as pastor of the Kansas City, Mo., church; A. E. Webb, now pastor of our largest colored church in Detroit; V. A. Joseph, now pastor of the Milwaukee church; E. A. Jarreau, pastor of the Flint, Mich., church; C. E. Moseley, of the Evanston, Ill., church; and H. T. Saulter, teacher of the upper grades in the church school at Shiloh, and who will test his gift as a preacher with promising prospects of success. Besides these young men, we have trained a number of Bible women whose ministry here and elsewhere has been of much value to the progress of the work.

This report would be incomplete should we fail to mention the support given by the members who have been asked from time to time, by the

vote of the church, to serve as officers and leaders of its various activities. Space forbids mentioning many of the names of these faithful helpers, but the members of the Shiloh church would want me to name H. E. Ford, who has served as elder of this large church for a number of years. His faithful attendance to church duties in all kinds of weather and with many other duties pressing him for time, is deeply appreciated by us all.

We are pleased to note that with the departure of Elder Peters, we have secured H. D. Greene, who comes to us from the Atlantic Union Conference, and has already entered upon his work as pastor. Elder Greene received a very hearty welcome, and we are hopeful the strong work that has developed among the large colored population of this city will go forward unabated until we shall sound the gospel call to all of this race in our field.

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### *In the Philippine Islands*

BY W. H. BERGHERM

A RECENT baptism in the Philippines may be of interest at this time to our Sabbath schools. The baptism was in one respect a very unusual one in that the majority of those baptized are strong young men and women from whom we can expect to see future workers developed. Sixteen of the thirty-nine were either graduates of the local high school or in their senior year. Others were public school teachers, and one is a graduate of the Philippine University, being at the time of her baptism a teacher in the English department in the high school. W. B. Ammundsen, president of the Philippine Junior College, assisted in the baptism.

Romblon Province is one of the smaller provinces in the Philippines, containing only about 60,000 inhabitants scattered on five or six small islands. Transportation between these islands is irregular, and at times exceedingly dangerous. Our work was begun here only about two years ago, with funds received from the Mid-Summer Offering. But already we have more than 200 believers in this province, with a large, growing church in the capital. H. P. Evens, who is now directing the work in the West Visayan Mission, of which the Romblon group is a part, writes: "It seems the islands of the Romblon group are on fire with this message. One of the brethren from there has just been here to ask that eight workers be sent to the barrios throughout these islands. Calls have come in for some one to teach the people the doctrine."



H. E. Forde



G. E. Peters



H. D. Greene

## The Youngest Member of the Philippine Union

By BERTHA SHANKS CHANEY

THE youngest mission of the four missions and one conference which constitute the Philippine Union, is almost four years old. March 1, 1930, the Southern Luzon Mission will celebrate its fourth anniversary.

Before it was able to stand alone and administer its own affairs, a certain amount of preparatory work had been done in this far southern section of the long-drawn-out island of Luzon by its older and stronger sister mission to the north. Thus it began its individual existence with three organized churches and a baptized membership of eighty. Of this small number thirty had been added during the year 1925. There were exactly eighty workers, all native. Even so, during that same year \$264.49 tithe had been paid in.

This mission has a beautiful homeland in the Bicol Peninsula and in several islands that lie adjacent. Although its surface is somewhat broken and irregular, there is no great mountain range extending through the peninsula. Besides some small ranges, there are a number of isolated volcanoes. Between the elevations lie level plains and fertile valleys. But the whole region is dominated by the superb mountain, Mayon. For miles along the coast this matchless cone is never out of sight on a clear day. At its foot lies a beautifully variegated countryside.

Around its base are grouped the principal towns of Albay Province. In one of these, Daraga, the headquarters of our work are at present located. Formerly the office was in the capital city Albay. From their very doors our workers watched the eruption of Mayon in June, 1928. For six months they had heard the premonitory subterranean rumblings, and listened with growing uneasiness to the stories of previous eruptions.

Mayon has a grim history. Since 1615 there have been twenty-nine eruptions, many of them exceedingly destructive. The town of Daraga itself was completely destroyed in 1814. I visited the ruins of the old Spanish church and convent, which stand a few kilometers out from the present town, and which bear mute witness of that terrible event.

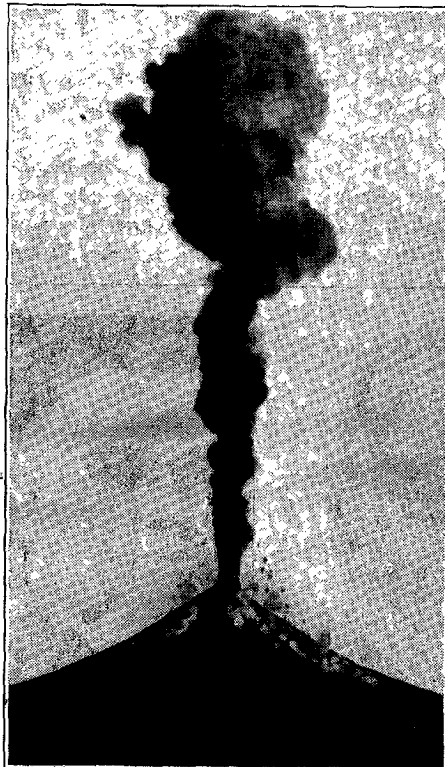
Those who saw Mayon in action last year will never forget the picture of that great mountain at night, with a stream of fire pouring down one slope, and a lurid glare from the crater lighting the under side of a great plume of smoke. The surrounding communities, swept by fear and haunted by the uncertainty of what

violence Mayon might perpetrate, abandoned their homes and crowded into refugee camps for miles around the spouting crater. They had abandoned all their permanent possessions, not knowing whether they would ever see them again. So far as is known, our own people suffered no loss of life and little of property.

Since its organization, W. B. Riffel has been director of this, the "baby mission" of the Philippines. His wife for a time acted in the capacity of Sabbath school secretary, and later as bookkeeper in the office. These two young missionaries have seen the work grow in their field in a way that brings joy to their hearts. The following figures give some indication of the progress made:

Quarter Ending	Churches	Bap. Memb.	
Dec. 25, 1925	3	80	
Sept. 30, 1929	11	356	
Tithe	S. Schools	Membership	S. S. Offer.
\$264.49	4	91	\$ 51.08
	13	363	161.00

In the unfolding chapters of its history, Southern Luzon has witnessed typhoons every year, those swift and destructive storms that are bred in mid-Pacific, and that come racing in with intense violence, driving ships to destruction, beating down the abaca plantations, thrashing the tall coco palms until their crown of fronds and nuts are well-nigh ruined, and cutting a wide path of horror.



Mt. Mayon in Eruption, July, 1928

Within sight of this majestic volcano is the headquarters of the Southern Luzon Mission of the Philippine Union. Our workers watched this awe-inspiring sight for weeks from their homes.

In spite of hindrances and trials, the work moves on in this remote, but exceedingly beautiful and interesting corner of the world. Among some of the advantages, it is found that the people are usually responsive. The Catholic Church is strongly entrenched here, as elsewhere in the Philippines, but intelligent and eager minds are looking for the greater light which they realize is shining outside her pale.

Traveling in this region is fairly easy. There are good roads, and trucks pass from town to town according to regular schedule, carrying passengers and "carga," as they call the indescribable loads of things that go with them. Unless hindered by storms, our workers are able to go without difficulty or danger from one part of the field to the other, to sell literature, to hold meetings, or otherwise to push on the work of God.

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### Fellowship With Jesus

WE rejoice that our church paper goes out to so large a family of readers, and wish that we might publish the many excellent letters which we receive from them. Many of these letters represent their real heart longing after God and their earnest determination to live, within their own homes and among their neighbors, the life and character of the Lord Jesus Christ.

Such a letter comes to us from Mrs. Bessie B. Higby, of Constableville, N. Y. Speaking of some of the reports that come from the mission field, this sister says:

"I have to think often of the difference between now and the time when we first began to keep the Sabbath. We were a small, despised people then, but it is different now. We have come quite a ways and are getting tired, but we have no thought of giving up. We are simply trusting that the Lord may remember us when He comes in His kingdom."

"The Review is our minister, and I read it on the Sabbath aloud to my husband, and then we sing our hymns and study the Sabbath school lesson, and talk of God's guidance and His wonderful work in the great world."

"We are living in a great day, and it seems as if we are just standing aside and watching the fulfillment of the word. Some of our neighbors have urged us to install a radio and other modern inventions. The radio would be much company for us, but I have been afraid it might break up some of the experiences that I cherish, that the music I might hear would chase away my early morning hymn that comes spontaneously as soon as

I arise. As soon as I begin to dress I become conscious of the hymn tune in my mind, and the words come to fit it. It is often a hymn I have not even thought of for years. The other morning it was 'Hold the fort, for I am coming,' and it seemed like a direct message from God, for I had retired the night before downcast and grieved over things I could not

control or help, and to have the song come into my mind seemed surely a signal to me."

We pray that all our readers may find that living experience in the Lord which will lead them to cherish fellowship with Him and communion with His Holy Spirit above anything that this world has to offer. Such an experience we all need.

## The Glendale Sanitarium and Hospital

By LEONORA LACEY WARRINER

CONSIDERED from almost every standpoint, 1929 was a good year at the Glendale Sanitarium. The blessing of God has been on the institution in spiritual as well as material ways. A few facts and figures may be of interest to the readers of the REVIEW.

The volume of business for the first eleven months (the figures for December are not available at this writing) was the largest in the institution's history. Patients' business amounted to \$699,230.78 as against \$650,766.96 for the same period in 1928. The net operating gain for eleven months was \$30,983.14.

The sanitarium and hospital had 270 more patients this year than last. We might add to the financial statement the fact that donations made to various enterprises amounted to \$9,109, of which \$1,000 went to the Big Week Fund.

House patients admitted from January 1 to December 1 numbered 2,676. Out-patients coming in for treatments, office calls, dressings, etc., were 8,297. During the same period of time 58,000 hydrotherapy treatments were given, 11,000 laboratory tests made, 1,777 X-rays taken, 1,028 operations (major and minor) performed, and 208 children born in the hospital.

In spite of somewhat depressed financial conditions, our patronage is good, our list of patients standing at 215 this week.

Some quite extensive changes and improvements have been made in various departments during the last few months. The pharmacy, which was formerly on the second floor, has been moved to more spacious quarters in the medical building. The portion of the second floor where the pharmacy was, has been remodeled, providing some much-needed offices for director of nurses, head nurse, dietitians, and publicity work.

The children's ward in the hospital has been made over into a series of small rooms which can be let at a somewhat lower rate to those of our surgical patients who desire them. Many rooms, some of the offices, the main lobby, and the dining room have been redecorated. New boilers have

been installed in the power house and an electric generator put in so that we now make our own electric light and power. The grounds, under C. J. Boyd's able direction, are daily growing in loveliness.

The medical staff remains about the same as it was last year. Dr. P. Martin Keller is medical director, and Dr. G. K. Abbott, surgeon in chief. Other physicians with us are Doctors Ben Grant, J. W. Hopkins, John Davis, Julia A. White, Cora Richards Abbott, Milton Hare, F. E. Bates, and O. W. Janes. Dr. Leslie D. Trott is at the head of the eye, ear, nose, and throat offices. Several of the Loma Linda medical school co-operative students are with us, assisting in the various departments. On account of ill health Dr. William J. Johnson, who was on the sanitarium staff for many years, has been obliged to take indefinite leave of absence.

The training school for nurses is progressing nicely under the direction of Miss Christine Manson, R. N., assisted by Mrs. Mabel Chambers, R. N.

E. G. Fulton is manager, James Howarth secretary-treasurer, and LeRoy Burke head of the collection department. We have a fine staff of loyal workers, and a good spirit of co-operation exists in all departments.

F. W. Paap has charge of the spiritual work, and is assisted by R. F. Cottrell. Mrs. F. W. Paap is Bible worker, and is doing fine work among our guests.

All services are broadcast over the radio to the rooms of the patients in the main building, so that those confined to their rooms may have the privilege of listening in if they wish.

The church missionary society reported:

Missionary visits .....	2,125
Bible readings .....	291
Hours Christian help work ....	1,743
Treatments given .....	310
Value foods and fuel .....	\$91.58
Articles of clothing .....	1,147
Bouquets given .....	72
Papers and magazines .....	31,687
Tracts .....	4,503
Books .....	790
Missionary letters written .....	691
Missionary letters received ....	378

We are sure that you will be glad to know of the work done by the Glendale Sanitarium church during the past year. We were able to get the full figures for the year from Elder Paap just as we started to write this. They are as follows:

Total tithe for year .....	\$31,768.55
Harvest Ingathering .....	4,067.62
Mid-Summer Offering .....	791.49
Missions .....	1,241.93
S. S. Offerings .....	9,446.02
Big Week .....	1,904.71
Sacrifice Week .....	1,144.89
Annual Offering .....	434.44
Misc. offerings .....	573.26

Total conf. funds received	\$51,372.91
" local " "	8,776.48

Total receipts for year ..... \$60,149.39  
Balance on hand in local funds  
Jan. 1, 1930, \$872.04.

The work is progressing in all departments, and a spirit of harmony and co-operation exists among the sanitarium family. We feel very grateful for the blessings of the past year, and pledge ourselves, with the help of God, to better service and a deeper spiritual work for the year which we are just entering. We ask the prayers of all our people for the work here in Glendale, that it may be a power for good and a savor of life to all who come within its influence.

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### A Liberal Response

BY G. F. EICHMAN

THE readers of the REVIEW will rejoice with us to know that our people in the Southwestern Union responded very liberally in our Harvest Ingathering campaign. While we do not yet have the Harvest Ingathering questionnaires, we know it to be a fact that a greater per cent took part than ever before.

Due to this hearty co-operation on the part of the workers and laity in our field, we raised \$35,603.60, which is a gain of \$4,295.97 over the previous year. Our average is \$5.84 per member. Our people are willing to follow if the leaders take the lead.

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SOME years ago I saw what is called a sensitive plant. I happened to breathe on it, and suddenly it drooped its head; I touched it, and it withered away. Humility is as sensitive as that; it cannot safely be brought out on exhibition. A man who is flattering himself that he is humble and is walking close to the Master, is self-deceived. It consists not in thinking meanly of ourselves, but in not thinking of ourselves at all. Moses wist not that his face shone. If humility speaks of itself, it is gone.—D. L. Moody.

## The Best Shock Absorber

"THERE is nothing like a good laugh to change the complexion of life when things seem to be going stale. A good hearty laugh is the best shock absorber for a flock of imaginary troubles; and when we come down to it, most troubles are largely creatures of the mind which will disappear if we can but get our minds off them for a while. There are records of a laugh causing trouble, but they are buried in the evidence of millions of laughs that have brought happiness. Laughter, in moderation and reason, will do wonders for one's health and ability to move along in this restless world of ours. A man may truly be said to be growing old when he begins to forget how to laugh well."

## Prayer Changes Things

(Concluded from page 19)

BY A. A. CONE

you want to see us, you must come on some other day than the Sabbath."

When this brother was baptized, he invited all his employees up to our church to the service. He told them he wanted them to understand better what it is that has changed his whole life. His brother, who lives in Philadelphia, is now attending Bible studies there. He says, "Anything that will bring about such a change as your truth has made in John, is certainly worth investigating and worth possessing."

Since this brother was baptized, he has given to our church school building a hot water heating plant, which he installed free of charge, and has been a staunch supporter of every phase of church work. He now teaches a Sabbath school class, and was one of the band leaders in the Harvest Ingathering campaign last year. His band was one of the first to reach its goal.

A very recent experience which came to him will also be of interest, I think. Just now it is exceptionally hard to make collections, in spite of the large volume of business. As this company balanced their books for the week, the office man said to our brother, "We lack \$500 of having enough to meet our pay roll this week." This was the first crisis of this kind they had ever faced.

The manager was perplexed. Finally he said to his assistant, "Call up Mr. —, and ask him if he can't do something for us by way of a small payment on his account." Then he closed his office door and knelt in prayer while the man telephoned.

Soon the assistant returned in high spirits, saying, "He is going to send us a check, and how much do you suppose it is for?"

Our brother calmly replied, "It is for \$500. That is the amount I asked the Lord for."

And sure enough, that was what it was. They had tried to get money from that man for some time, but without success. But prayer brought it without difficulty. Then our brother explained to his clerk that he is in partnership with the Lord now, and that this Partner never fails in time of need.

Surely we have a great and mighty God. Why should not every child of His take Him into partnership in every affair of life?

## Appointments and Notices

### 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 in Illinois requests prayer for healing.

A Maryland father requests prayer for the healing of his only son.

Prayer for the conversion of her husband is requested by a sister in Kansas.

A distressed mother in California earnestly requests prayer for her wayward son.

A sister in New Jersey asks prayer that she may find steady work, as she is alone in the world.

A California sister desires prayer for her aged father who through trial has backslidden from the faith.

A Canadian brother asks prayer for healing for himself, and for the conversion of his brother and family.

A mother requests prayer for the conversion of her seven children, and that one son may be healed of epilepsy.

A Colorado sister desires prayer for the conversion of her husband, and that he may soon return to her and his children.

Prayer for healing for herself and for the conversion of her husband and two sons, is requested by a sister in Minnesota.

Prayer for the healing and conversion of her son is requested by an Ohio mother; also that the son's wife may accept the truth.

A sister requests prayer for the conversion of her husband; also that her son and his wife may experience thorough conversion.

A Kansas sister desires prayer for the conversion of her husband, and that the way may be opened for their children to go to one of our schools.

A sister who is afflicted with a disease of the knee joint, asks prayer that if it be God's will she may be healed so that she can kneel in prayer.

A Washington sister asks prayer for healing from nervousness; also that her husband may live the truth and their children be placed in our school.

A sister in Colorado requests the earnest prayers of God's people that she may be healed of a severe nervous affliction, and that her husband may be converted.

A sister who is alone in this message requests prayer that the desire for strong drink may be removed from two brothers, and that they may be converted.

A Canada sister desires prayer that the thirst for strong drink may be removed from her husband, and that he may be converted, and also for her fifteen-year-old son who is using cigarettes.

\*\*\*

### 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.

Ben Garrett, Jamestown, Tenn., desires copies of the *Watchman*, *Signs of the Times*, and other literature for free distribution.

Lorene Standish, 501 Lexington Ave., New York City. Our *Little Friend*, *Youth's Instructor*, *Life and Health*, and *Signs of the Times*.

Mrs. C. O. McLendon, Route 1, Box 42, Fair Hope, Ala. *Signs*, *Watchman*, *Life and Health*, *Present Truth*, and any other literature suitable for missionary work only.

\*\*\*

### COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, San Bernardino County, Calif., Monday, March 17, 1930, at 10 A. M. The object of the meeting will be to elect eight members of the board of trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

F. E. Corson, Pres.  
S. S. Merrill, Sec.

\*\*\*

### AN IMPORTANT CORRECTION

The intent of my request on page 30, *Review* of January 30, was not that literature be sent to me, but that a self-addressed and stamped envelope accompany a request for an address of some one in a mission field, unable to subscribe for our denominational literature. Some 500 such requests elicited by two previous *Review* notices have been received and answered. To send me the literature makes necessary duplicate postage.

Mrs. D. A. Fitch,  
1434 E. California Ave.,  
Glendale, Calif.

## 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.

**Curtis.**—Mrs. Travilla Curtis, née Albertson, was born in Fairmont Township, Luzerne County, Pa., June 30, 1865; and died at Wilkes-Barre, Pa., Jan. 4, 1930. She was married to John Curtis in 1888, and to this union two children were born. Mrs. Curtis was a member of the Seventh-day Adventist Church, with which communion she had been connected for thirty-three years. Her activities in the interests of the work she loved were varied and many. She was a leading burden bearer in connection with the



building of the churches in Wilkes-Barre and Beaumont. She was deeply interested in aiding young people in obtaining a Christian education, that they might be prepared to fill places of responsibility in connection with the great world missionary movement. She was nearly always helping one or more in attendance at college, getting them ready for service in some department of the Master's work. Her automobile was often used in missionary endeavors. She took great pleasure in aiding ministers, Bible workers, and others to get about through the Wyoming Valley to accomplish the work that needed to be done. She is survived by her husband, her son and daughter, and two brothers.

C. V. Leach.

**Snyder.**—Amos Snyder was born in Pennsylvania, Jan. 31, 1839; and died at Reading, Pa., Jan. 28, 1930. He had kept the Sabbath for about fifty-six years. He assisted in the printing of the first number of the *Signs of the Times* in 1874. He brought the truth to Reading, Pa., and vicinity from the West.

R. B. Clapp.

**Rothrock.**—James Franklin Rothrock was born at West Salem, Ill., Sept. 22, 1854; and died at St. Cloud, Fla., Jan. 2, 1930. He was a faithful Seventh-day Adventist for forty-five years. His wife, one son, and one daughter mourn.

#### ELDER J. W. WATT

J. W. Watt was born in Bloomington, Ill., March 14, 1852; and died near Gallon, Ohio, Jan. 17, 1930. Those who survive are his wife and six children.

Elder Watt rounded out fifty years in the ministry of the Seventh-day Adventist Church. During this half century of ministry he was a very active worker, serving as evangelist-pastor, and for a number of years president of three local conferences, namely, Montana, Indiana, and Vermont.

He was greatly blessed in his ministry. During his active years he was instrumental in bringing many persons to a knowledge of the truth. Some of these developed into strong workers, and are carrying heavy responsibilities in the movement at the present time.

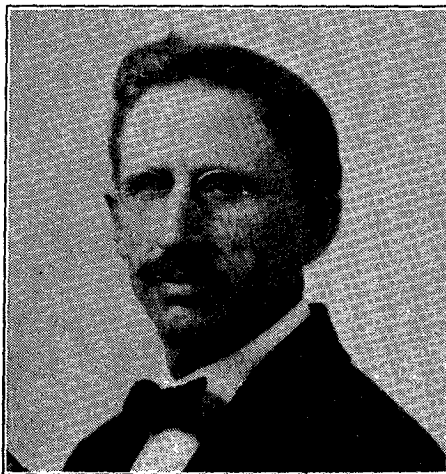
Elder Watt first heard the call to preach the gospel when a boy out in the State of Missouri. While he was plowing in the field, the Lord spoke to his young heart, and then and there he dedicated his life to the service of his Lord and Master. Shortly after this he learned the doctrines taught by the Seventh-day Adventist Church, and accepted them, and lived a faithful, consistent Christian.

During the closing days of his life, he used what strength he had in the interests of others. The fondest desire of his heart was to make

#### ELDER S. E. JACKSON

Samuel Ellis Jackson was born at Heron Lake, Minn., May 16, 1873. The death of both parents occurred before his seventh year, after which he made his home with a Seventh-day Adventist family, where he early accepted this faith and was baptized.

Receiving the most of his education in Minneapolis, Minn., and Battle Creek, Mich., he began work as a teacher. On June 13, 1899, he was



S. E. Jackson

married to Miss Iva Elsie Zoller at Battle Creek; and three years later, with eight other young men, entered upon evangelistic work in the Minnesota Conference. All of these became valued workers in the Lord's vineyard, and seven of them are still doing effective service.

Ordained to the gospel ministry and chosen president of the Minnesota Conference in 1907, he served in that capacity until 1912, when he became Bible teacher at Maplewood Academy. From there he was called to the presidency of the North Dakota Conference, where he labored until 1918, at which time he accepted the invitation of the Mission Board to the superintendency of the Philippine Union Mission. During his eleven years of service in that island field, he saw the church membership grow from less than 2,000 to approximately 12,000.

Failing health caused his return to America in the spring of 1929. As his strength would permit, he visited churches in the Southern California Conference. On his last Sabbath he preached at Burbank, and on Sunday took an active part in the home missionary convention held at Glendale. The next day he underwent an operation on his throat; pneumonia ensued, and he fell asleep in Jesus Friday evening, Jan. 24, 1930. Truly a father and a prince in Israel is fallen, a man of faith and courage, a loyal, kind, and loving friend.

The bereaved relatives are his wife, his son, Virgil, a teacher in the Glendale Union Academy; his daughter, Charlotte; a brother, two sisters, and one foster sister. A multitude of other relatives and friends in many lands sense keenly their loss. Twenty ministers and workers served as pall bearers and special escort, and our brother was gently, lovingly laid to rest in the beautiful Forest Lawn Memorial Park of Glendale, while our sorrowing hearts breathed the prayer, "Come, Lord Jesus, come quickly."

R. F. Cottrell.

**Glendening.**—W. C. Glendening, of Dallas, Texas, was born in Cambria, Wis., May 28, 1866; and died in Texarkana, Ark., Jan. 16, 1930. He is survived by his wife, two sisters, and one brother.

(Pacific Coast papers please copy.)

**Kinman.**—Mrs. Mary Ann Kinman, née Shotwell, was born at Plainfield, N. J., April 24, 1836; and died at College Place, Wash., Jan. 29, 1930. She is survived by nine children. For the past fifty years Sister Kinman had been a member of the Adventist Church.

**Skinner.**—Mrs. Sarah Jane Skinner, née Lockard, was born in Mahaska County, Iowa, Sept. 22, 1860; and died at Napa, Calif., Jan. 17, 1930. She accepted the third angel's message under the labors of J. N. Loughborough at Santa Rosa, Calif., fifty years ago.

**Adams.**—Mrs. Vesta A. Adams, née Olds, was born near La Porte City, Iowa, April 9, 1859; and died in College View, Nebr., Jan. 8, 1930. She is survived by her husband, two sons, one daughter, one sister, and four grandchildren.

**Carlsen.**—Mary Ellen Carlsen was born in Denmark, in 1863; and died in Fresno, Calif., Jan. 15, 1930.

**Hill.**—Mrs. Emma Hill was born in New York City, Feb. 27, 1849; and died at Plainwell, Mich., Jan. 26, 1930.

**Howard.**—Mrs. Sadie Howard was born in Owen County, Kentucky, Jan. 31, 1860; and died in Cincinnati, Ohio, Jan. 22, 1930.

**McAdams.**—Frances Abbey McAdams was born in 1856; and died at Oakland, Calif., Feb. 1, 1930, at the age of seventy-three years.

**Knox.**—Mrs. Ila M. Knox died at El Cajon, Calif., Feb. 2, 1930, at the age of eighty-four years. Two sons and two daughters mourn.

**Hancock.**—Mrs. Annie Louise Hancock was born Aug. 22, 1846; and died in Baltimore, Md., Feb. 9, 1930. She is survived by two sons.

**Butts.**—Mrs. Edith M. Butts was born at Seipio, Tioga Co., N. Y., Jan. 5, 1852; and died at Wellsboro, Pa., Jan. 27, 1930. Four children survive.

**Knapp.**—Mrs. Jennie McNeal Knapp died at the home of her son, Dr. Harry B. Knapp, in Battle Creek, Mich., Feb. 9, 1930, on her seventy-eighth birthday.

**Rouse.**—John H. Rouse was born in Wapello County, Iowa, Aug. 1, 1864; and died at Jaroso, Colo., Jan. 19, 1930. His wife and two sons are left to mourn.

**Palmer.**—Charles A. Palmer died at College Place, Wash., at the age of seventy-three years. He is survived by his wife, his son, two daughters, and four brothers.

**Bloodhart.**—Mrs. Nancy J. Bloodhart was born in De Kalb County, Indiana; and died at Eloise, Mich., Jan. 26, 1930. One daughter, one grandson, and two brothers survive.

**Luther.**—Edwin Luther, son of Elder and Mrs. J. K. Luther, of Granger, Wash., was born at College Place, Wash., Dec. 1, 1909; and died at Granger, Wash., Jan. 30, 1930.

**Mock.**—Mrs. Gertrude Mock, née Steen, wife of Prof. Carl A. Mock, died in Redfield, S. Dak., Feb. 7, 1930, at the age of thirty-three. Her husband, father, and mother mourn.

**Cleland.**—Mrs. Ella L. Cleland, née Workhoffen, was born at Milford, Ind., Sept. 22, 1872; and died at Sanitarium, Calif., Dec. 19, 1929. She is survived by one son and two sisters.

**MacMillan.**—Mrs. Myrtle MacMillan was born in Climax, Mich., Feb. 11, 1870; and died at National City, Calif., Dec. 14, 1929. Her husband, two brothers, and one sister survive her.

**John.**—Andrew John was born in Denmark, May 8, 1847; and died near Dundee, Oreg., Jan. 23, 1930. In 1870 he was married to Karen Nelson. To this union nine children were born, of whom six survive.

**Mendenhall.**—Mrs. Margaret Ann Mendenhall, née Dean, was born in Indiana, March 16, 1849; and died at Hemet, Calif., Feb. 2, 1930. Five children, eight grandchildren, and three great-grandchildren survive her.

**Brown.**—Mrs. Mary E. Brown, née Crandall, was born in Shutesbury, Mass., June 3, 1868; and died in Lancaster, Mass., Jan. 17, 1930. Her husband, one daughter, two grandchildren, one sister, and one brother are left to mourn.

## 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

MARCH 13, 1930

No. 11

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

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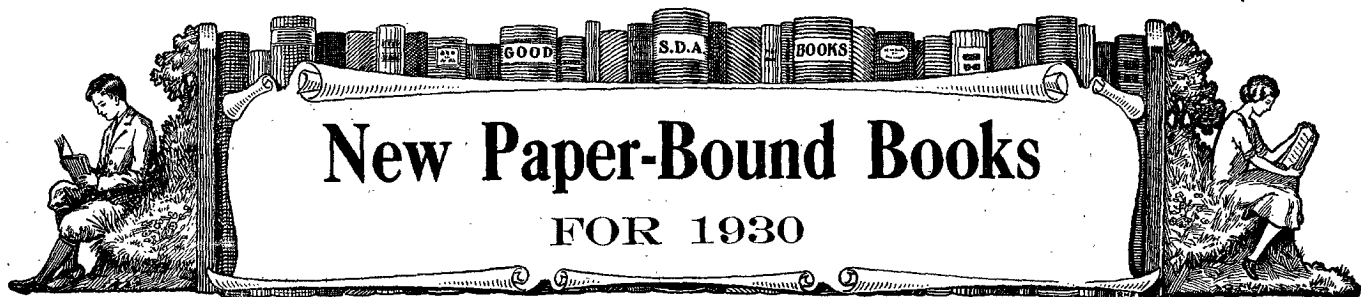


J. W. Watt

known the message of truth to those about him. He was active up until a short time before his death, visiting churches near by. He also did what he could in the way of circulating literature. Until three years ago he was the local elder of the Blooming Grove, Ohio, church.

Those who knew Elder Watt and are acquainted with his experience during his last days, know that he went down to the grave full of courage and hope, looking forward to the resurrection morning when his Lord will call him forth to immortality. Another faithful soldier of the cross is laid to rest, awaiting the coming of Jesus.

C. V. Leach.



*Millions have  
been sold*

## Peace or War

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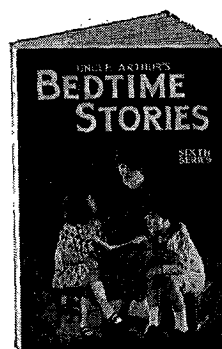
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By F. D. NICHOL. How many really know what it would mean if the proposed thirteen-month calendar were adopted? It is a serious question, and one that all should understand. This is an opportunity to inform the world about the true Sabbath and the reasons for its proper observance. Elder Spicer writes, "I am glad to put my O. K. on this manuscript. It affords a good basis for bringing the Sabbath truth before the people. Let us make use of this calendar issue to reach a class of business men who are not usually approached." 96 pages, illustrated, with striking cover. Price, 25 cents.



## Hero Tales of the Bible

By ARTHUR W. SPALDING. This is a paper-bound edition of the book that has formerly been issued in cloth. Fourteen stories from the Bible. 96 pages. Price, 25 cents.



## All the World Under One Flag

By ALONZO L. BAKER. This is a brief study of the important prophecies relating to our times. Here are pointed out the closing events of this earth's history, and the gathering of the redeemed under the flag of Prince Immanuel. 96 pages, illustrated. Price, 25 cents.



*Millions should  
be sold*

## Better Meals for Less

By GEORGE E. CORNFORTH, chef of the New England Sanitarium, is a valuable little vegetarian cook book, containing recipes that are well worth a dollar. They are "better meals" because they support better health, and "for less" because expensive, unwholesome foods are omitted, and also because better health means less expense for medicines and doctors and greater efficiency for work.

The cover is a thing of beauty, with its happy dining scene and the beautiful array of fruits and vegetables in their natural colors, from which to select the meal. Your neighbors and friends will be attracted by the vegetarian idea with a book like this. 128 pages. Price, 25 cents.

## Thoughts From the Mount of Blessing

By MRS. E. G. WHITE. This wonderful book of comments on the Sermon on the Mount and its application, will be appreciated in this handy form. 128 pages, illustrated. Price, 25 cents.

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By ARTHUR S. MAXWELL. Another number of that delightful series of Bedtime Stories. Besides other stories, it contains fourteen chapters entitled, "Doreen's Jewel Box," giving many selected scriptures that are compared to diamonds, pearls, rubies, and all the precious themes of the Bible. 96 pages, illustrated. Price, 25 cents.

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# SERVICE WEEK

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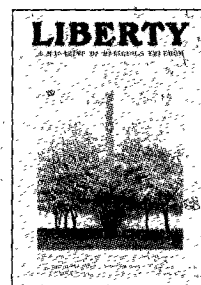
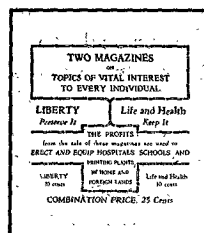
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L. W. GRAHAM

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.

### 457, not 475

IN the subtitle of his editorial in the REVIEW of March 6 Elder Spicer was made to say, "The Greek record confirms 475 B. C.," instead of 457 B. C. This mistake, of course, was readily recognized as soon as the careful reader began the perusal of the editorial. However, the mistake was unfortunate, and we regret it.

WRITING the General Conference regarding the record of 1929, D. J. C. Barrett, president of the Southern New England Conference, reports large increases in tithes and offerings, adding this tribute to the believers who have responded to God's call: "These figures reveal a self-sacrifice, a loyalty, and a commitment to our world-wide program that confirms my faith in the ability and willingness of our dear people to follow the Lord's leading in the completion of our task."

WE have received from Elder Steen Rasmussen, of the Southern European Division, the first number of a little German paper entitled, *The Advent Echo*. This is a church organ for the division, to serve the German-speaking constituency. The articles, "Forward in Unity," "Soul Winning," "Every Member a Missionary," and "Importance of the Colporteur Work," indicate the character of the journal, and show that our brethren in that division are carrying on church work after the same order that it is carried forward throughout the world field.

A. F. BULL, of East Africa, reports that our East African colporteurs have entered Zanzibar and the surrounding districts with our publica-

tions in the Swahili language. "Each mail," he says, "brings letters of inquiry from Moslems and Christians who desire to know more about the truth. . . . It is too early yet to speak of results, but we are confident that 'a great door and effectual is opened' unto us in Zanzibar and Pemba through the book work."

❖ ❖

### The Porter Sanitarium

CHARLES E. RICE sends from Denver, Colo., a report of the recent opening of the Porter Sanitarium and Hospital in that city. This report we shall be glad to publish soon. Brother Rice says in a letter:

"We are much encouraged by the prospect. We have been open less than a week, and already have eighteen patients in the house and several reservations for the next few days. It looks as if we should be able to meet our cash operating expenses in the next few weeks."

This surely is an excellent opening for our latest sanitarium, and we pray that the blessing of the Lord may attend this work. Dr. R. J. Brines has been chosen medical superintendent, and Otis A. Hudson business manager.

❖ ❖

### The Macedonian Call From Africa

IT is a long way from our good church in Hammerfest, Norway,—the most northerly city on earth,—to tropical West Africa, called "The White Man's Grave." But our mail and our missionaries go from our headquarters in London, England, to both places. In Sierra Leone we have a large and growing work. A year and a half ago, one of the richest chiefs of the country asked our missionary to come over for a visit. The missionary went and explained to him the principles of this gospel message, of schools, of health reform, and especially the principles of living faith in Jesus and obedience to God's commandments. He said, "Every other society has tried to get into our territory, but I have shut out every missionary and watched the mission all these years. Now I have made up my mind that I want Adventist missionaries."

Some eight months passed by, and the chief sent word, "Next week I am calling together all the subchiefs and head men of my whole territory, and we want you to come. We have something to show you."

There was a large concourse of people, and the chief said, "Before we have anything to eat or drink, we are to take a walk." He took our missionary and all the men with him, and

they walked three hours under the African sun and across the little streams, and came finally to a high hill. Here was a large native village, with a big house in the center for living purposes, and another house beside it for a meeting place, and nearly thirty well-laid-out and well-kept native huts. The chief asked, "What do you think of it?"

"It is the finest village I have seen anywhere in all this part of Africa," our missionary replied.

"Yes," said the chief, "I have had my men work on this since you were here before. We have built the school and the huts. We will furnish food for the students and teachers. We want you to send a missionary to teach us the way of God that you know."

That is over a year ago and that village is standing yet, for we have no money with which to send a man there.

We find a similar interest in the Gold Coast and in Nigeria. One of the chiefs was so interested he gave us \$500 and wanted a missionary. God has certainly made this the day of grace for Africa. This year of 1929 we have already baptized a thousand people. We are turning our whole African mission effort, east and west, into genuine soul-winning work. There is sweeping over Africa today a wave of evangelism such as that continent has never seen before. We teach our missionaries and natives self-support. In one mission field alone the past year we received nearly \$9,000 from native-born believers.

L. H. CHRISTIAN.

❖ ❖

### An Echo From South America

RECENTLY I picked up the latest REVIEW, and noticed a remark by Professor Griggs that in the Philippines our work is growing ten times faster than in the United States.

The fact is, it is growing thus throughout the world. God in His wisdom planted the message in the United States, and for many years it forged far ahead there, but now we of the outlying fields are catching up.

For example: the South American Division is one of our newer fields, and is considered difficult, and yet we have 20,000 members here, that is between one sixth and one fifth as many members as North America. We have large self-supporting conferences, and from our sanitarium and schools we are sending out every year well-equipped missionaries to foreign lands.

We are catching up, brethren. All the fields are catching up. "Like a mighty army moves the church of God" to certain victory.

E. L. MAXWELL.