

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

Takoma Park, Washington, D. C., January 15, 1931

No. 3

Letter to C. H. Watson

From Ratu Jiali, the Fijian Chief, a Delegate to the
Last General Conference

DEAR SIR,

It is a thing of gladness to me that I can tell you my thanks to God and to the work, that I was called to the beautiful land where I went as a delegate. I now come back to my own house, and find there is nothing to make me cry or sad. There has been no deaths from the time I went away to the time of my return. I am continually telling the folks here of my trip over there. I am continually telling the things that happened to me over there. Please tell those that lead out in the work over there that I am giving myself to God anew, to work for Him and to work for the truth. I am not stopping at my own house, but am going about to the different places here, and telling of the work of God, to Buresala, Koro, Vanua Balavu. I reached my own island in the month of September. I see the church here is earnest, and some more have entered the fold. Please tell abroad in Australia and Tasmania and take the word to America and Honolulu, that I send my love to them all. It is impossible for me to speak all their names. I send great, great love to you and your lady and the children.

You please remember Lau and Lamekba and my village Nukunku. Remember me always in all your time when you are leading out in the world work.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

The Law of Faith

What is meant by the law of faith in Romans 3:27?
B. W.

In this connection touching the principle of justification by faith, the apostle asks, "Where is boasting then?" and answering his own question, he says, "It is excluded." He then adds this query and answer, "By what law? of works? Nay: but by the law of faith."

Justification by works, if it were possible, would be justification earned, paid for, just as the laborer or mechanic pays with his labor for the wage he receives. Because of this he may boast that his own labor and skill earned all that he received. Such is the law of works; he who works receives only his due.

On the other hand, the law of justification by faith is that he who is thus justified, receives not something he has earned, but a free gift, something for which he has rendered no equivalent, nor can he give anything in return, except gratitude and praise to the Giver.

❖ ❖ ❖

On Judging

Kindly explain Romans 2:1 and 1 Corinthians 2:15. Can these verses be harmonized?
J. S.

The first of these texts reads thus: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

This scripture clearly refers to the judging of persons, something that is repeatedly forbidden in the Bible. Says the Saviour: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1-5.

The other scripture, namely, 1 Corinthians 2:15, refers not to the

judging of persons, but of things: "He that is spiritual judgeth all things, yet he himself is judged of no man."

On the one hand are the things of the world, appealing to the natural desires and cravings of the carnal mind; on the other hand are the things of God, appealing to the tastes and desires of the renewed spiritual nature. By the aid of the Holy Spirit the Christian must judge as to the relative value of the things of the world and of the things of God. And the believer is enabled to render just judgment as between the things of the world and the things of God because, as we learn from verse 16, he knows the mind of the Lord, having by divine grace "the mind of Christ."

❖ ❖ ❖

"All Shall Know Me"

Do these verses in Joel 2:28, 29, indicate that God's Holy Spirit will be generally poured out on the remnant to the same or a similar extent as it was upon Sister White? From Hebrews 8:11 one might infer that it will not be necessary for me to teach another, for all shall know the Lord. It is clear to me that none of us can speak or have the same assurance as Sister White or as Paul, and have the same faith, without the same heavenly vision.
H.

There is nothing in the Scriptures to indicate that there will ever be a time while probation lasts when all will have the Spirit in just the same way and to the same degree. In 1 Corinthians 12:11 we read the gifts are given by "one and the selfsame Spirit, dividing to every man severally as He will."

In this connection the whole of the chapter referred to should be carefully studied. There are many and various gifts or manifestations of the same Spirit. Some of them are likened to the more honorable or comely organs or parts of the body, and others to the less comely. But because these gifts are all from the same divine source, they are all to be highly esteemed.

It does not follow that because all do not have visions and revelations as the apostle Paul or some one else had, all cannot have the full assurance of faith, to which all are exhorted in

Hebrews 10:21, 22. No, faith is not built upon the gifts, but faith prepares those to whom the Spirit gives them, to glorify God in a proper use of the gifts.

❖ ❖ ❖

Satan Cast Out of Heaven

Does any one know when Satan was cast out of heaven?
A. L. G.

No, we are not told in the Scriptures just when Satan was cast out, but we have reason to believe that it was soon after the creation of the earth and of our first parents.

That the casting out of Satan occurred after the creation of the earth and of man, is plainly stated in Revelation 12:7-9, for there we read:

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The fact stated in verse 4 is thrown into the narrative of this chapter to explain the animus of the dragon, that is, of Satan, against the man child. This man child was Jesus, the Babe of Bethlehem. He and Satan, the dragon, had met before, for as the Son of God, commander of the hosts of heaven, this now helpless babe had cast Satan, the dragon, out of heaven.

Satan thought to destroy this child through the suspicious jealousy of Herod. Failing in this, the enemy endeavored to destroy the woman, the church. Verse 6.

Just how long Adam and Eve were in the garden before the temptation and fall, we are not told, but the time was probably short. Their first child, Cain, was not born until after the fall.

❖ ❖ ❖

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

The Advent Review and Sabbath Herald

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

Vol. 108, No. 3

Takoma Park, Washington, D. C., January 15, 1931

One Year, \$2.50

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

Lights in the Great Cities

CALL the roll of the great cities, and note how God has blessed in planting centers of light in these difficult fields.

I was set to thinking of progress in the world's cities by hearing R. E. Hare, president of this South New South Wales (Australia) Conference, remark the other day in the camp-meeting: "We have twenty-six churches in Sydney and its environs."

It scarcely seems possible as we think back to the beginnings in this great city. But look over the world, and see how, step by step, the work has advanced in city centers.

Berlin, the last I knew, had twenty-three churches; and a general meeting there brought out a congregation so vast that a speaker could scarcely address the believers. Yet I think it was about the year 1893 that we heard of the first member in that city.

The last time I counted the churches in Greater New York, the list ran on toward thirty. When a party of us sailed for Europe in 1887, we met somewhere in Brooklyn with a little company, the sole representatives of what now is the Greater New York Conference, with its work in various languages.

I have lost the count for London, but the lights kindled north, south, east, and west in that greatest of cities, bring joy to those who saw the first efforts there.

Vienna, Austria, had four churches a few years ago, in that city where formerly the authorities forbade us altogether.

Chicago, Philadelphia, Los Angeles—big centers in America—have each numbers of groups. Buenos Aires and Rio de Janeiro, ranking among the big cities of the New World, are beginning to show light centers here and there.

Tokio, Japan, and Shanghai, China, have now strong representations of the message; and Cape Town, Melbourne, Auckland, Singapore, Calcutta, and a host of populous centers in Europe and North, Central, and South America, and in the Orient

show as shining points of light on our missionary map.

None would be quicker than our city evangelists and workers to acknowledge the almost overwhelming problem of the great cities; but the faithful, plodding efforts have been blessed. Still let the believers sow the seed with all courage in the great cities.

Sydney Camp Meeting.

W. A. S.

Committed to Us

Two incidents have come to my attention at this Kurri Kurri camp meeting for North New South Wales that remind me of the view given us by the Spirit of prophecy:

"In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design."—*General Conference Bulletin, 1893, p. 294.*

Kurri Kurri is in the Newcastle coal mining district. The depression in the district has brought much unemployment. One day in Newcastle a Bible worker knocked at a door. It was opened by an elderly woman whose first question was, "Are you a Seventh-day Adventist?"

"Yes," said Miss Cowan, "I am a Seventh-day Adventist."

Then the lady told her how she had been in trouble in the general depression, and had been praying God to send her light. She had heard something of our teaching years ago, and this evidently led her to ask our Bible worker, "Are you an Adventist?"

The lady was prepared to rejoice in the light of truth. At the same meeting a Newcastle sister (Newcastle is the Pittsburgh of Australia) told me with joy how God had helped her family in this time of industrial depression. "When the trouble came," she said, "a Methodist woman came to my home to ask me what these things mean."

It is surely a time when many are

seeking light, and God has committed to us the message for the time.

W. A. S.

Kurri Kurri, Australia.

The Religious World Easily Led

WE have all our lives been familiar with the fact that it was a certain Nicolas Bownde, whose name is variously spelled, who was most responsible for promoting the idea of transferring the title "Sabbath" to the first day of the week.

Some years ago, when in London, I had opportunity to look up some of his books. As an illustration of the kind of argument that left a big mark on religious history, I want to quote one paragraph. Note the confusion of thought in a work by Bownde, called "The Doctrine of the Sabbath," published in London in 1595. It says:

"But now concerning this very special seventh day, that now we keep in the time of the gospel, that is well known that it is not the same it was from the beginning which God Himself did sanctify, and whereof He speaketh in this commandment, for it was the day going before ours, which in Latin retaineth His ancient name, and is called the Sabbath, which we also grant, but so that we confess, it must always remain, never to be changed any more, and that all men must keep holy this seventh day, and none other, which was unto them not the *seventh*, but the first day of the week, as it is so-called many times in the New Testament, and so it still standeth in force that we are bound unto the seventh day, though not unto that very seventh. Concerning the time and persons by whom and when the day was changed, it appeareth in the New Testament that it was done in the time of the apostles, and by the apostles themselves, and that together with the day the name was changed, and was in the beginning called the first day of the week, afterward the Lord's day."—*Page 35.* W. A. S.

Contributed Articles

God's Work Knows No Delay

"Not by Might (margin, "Army"), nor by Power, but by My Spirit, Saith the Lord of Hosts"

By R. A. UNDERWOOD

THE message of Revelation 14:6-12 is being given by 300,000 believers in 400 or more languages at the present time with power and effect. These believers in the soon coming of Christ are preaching the gospel with the faith that when the message has accomplished its work for every nation, kindred, tongue, and people, the Lord will come in all His glory. Matt. 24:14. It is a movement demanding consecration and loyalty to the cause such as the Christian church has not witnessed since the early church began her mission.

The writer has been connected with this movement for more than sixty years, and has given fifty-five years to its ministry with increasing faith in its ultimate success. We have seen its growth, and have seen it spread to nearly all parts of the earth. Human power is not able to stop its growth. The growth has been in keeping with Christ's parable of the leaven in the meal. Luke 13:21.

Some have thought that the work has been hindered at various times, and so it appears. But if we could see God's method of working, it would appear different to us. Daniel caught the divine viewpoint when he said, "At the time appointed the end shall be." Dan. 8:19. The Spirit of prophecy puts it from the human side and also from the divine. We read: "Although at times apparently retarded, its progress has never been checked."—*"The Acts of the Apostles,"* p. 601. It looks as if it is being retarded, yet in reality it is moving forward all the time.

World War Proved the Truth

A very good illustration of this was seen at the time of the World War. In some places in Europe during the war our ministers and workers, including the president of the conference, were all drafted into the nation's service, so we had no laborers in the field. It looked dark for the cause. But when the war was over, we had more believers than when the war began. In many ways the work had been advanced, but at the time we could not see it. Regardless of whether

we can see it or not, "like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay."—*"The Desire of Ages,"* p. 31. Let the people look to God. "Known unto God are all His

works from the beginning of the world." "He will finish the work, and cut it short in righteousness." Acts 15:18; Rom. 9:28.

No matter what comes, God is able to keep the work moving and to finish it. These are the days of miracles. No matter how difficult the task, or how many obstacles are in the way, the One who created the world is able to prepare a people for the new earth, and He that cannot lie will do it. Num. 23:19, 20.

Why Weepest Thou?

By MRS. E. G. WHITE

THE women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Saviour's body. They did not think about His rising from the dead. The sun of their hope had set, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. But they remembered not His words, "I will see you again."

Ignorant of what was even then taking place, they drew near the garden, saying as they went, "Who shall roll us away the stone from the door of the sepulcher?" They knew that they could not remove the stone, yet they kept on their way. And lo, the heavens were suddenly alight with glory that came not from the rising sun. The earth trembled. They saw that the great stone was rolled away. The grave was empty.

The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up. A light was shining about the tomb, but the body of Jesus was not there. As they lingered about the place, suddenly they saw that they were not alone. A young man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. He had taken the guise of humanity that he might not alarm these friends of Jesus. Yet about him the light of the heavenly glory was still shining, and

the women were afraid. They turned to flee, but the angel's words stayed their steps. "Fear not ye," he said; "for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." Again they look into the tomb, and again they hear the wonderful news. Another angel in human form is there, and he says, "Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world! Quickly the women departed from the sepulcher "with fear and great joy, and did run to bring His disciples word."

Mary had not heard the good news. She went to Peter and John with the sorrowful message, "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him." The disciples hurried to the tomb, and found it as Mary had said. They saw the shroud and the napkin, but they did not find their Lord. Yet even here was testimony that He had risen. The grave clothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. John "saw and believed." He

did not yet understand the scripture that Christ must rise from the dead; but he now remembered the Saviour's words foretelling His resurrection.

It was Christ Himself who had placed those grave clothes with such care. When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord's body. As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work.

Mary had followed John and Peter to the tomb; when they returned to Jerusalem, she remained. As she looked into the empty tomb, grief filled her heart. Looking in, she saw the two angels, one at the head and the other at the foot where Jesus had lain. "Woman, why weepest thou?" they asked her. "Because they have taken away my Lord," she answered, "and I know not where they have laid Him."

Then she turned away, even from the angels, thinking that she must find some one who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou? whom seekest thou?" Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." If this rich man's tomb was thought too honorable a burial place for Jesus, she herself would provide a place for Him. There was a grave that Christ's own voice had made vacant, the grave where Lazarus had lain. Might she not there find a burial place for her Lord? She felt that to care for His precious crucified body would be a great consolation to her in her grief.

But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, Detain Me not; "for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And Mary went her way to the disciples with the joyful message.

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." All power in heaven and on earth was given to the Prince of life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory.

While the Saviour was in God's presence, receiving gifts for His

Recognizing Christ

BY EDITH SMITH CASEBEER

He pitched His tent close down beside the dwelling place of men,

And tabernacled there a lonely while;
He gave them wine at Cana's feast, He fed the multitude;

He cleansed the leper, lifted up the vile.
He mingled daily with the throng, He talked and prayed with them,

He built their houses, walked their dusty road;

He covered not His face from them, but still they did not see

That lowly pilgrim carpenter was God.

In humble, sweet, and quiet way He comes again to us,

Whether at rest or busy with our tasks;
With pleading tone and yearning love He whispers, "I would sup
With thee, and be thy friend." 'Tis all He asks.

Because His voice is quiet and too gentle to insist,

Or He delays to smite us with the rod,
Forbid that we should close the door and fail to recognize

That yearning, tender voice, the voice of God.

church, the disciples thought upon His empty tomb, and mourned and wept. The day that was a day of rejoicing to all heaven was to the disciples a day of uncertainty, confusion, and perplexity. Their unbelief in the testimony of the women gives evidence of how low their faith had sunk. The news of Christ's resurrection was so different from what they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees, that the impression made on their minds in regard to the resurrection was vague. They scarcely knew what the resurrection from the dead could

mean. They were unable to take in the great subject.

"Go your way," the angels had said to the women, "tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you." These angels had been with Christ as guardian angels throughout His life on earth. They had witnessed His trial and crucifixion. They had heard His words to His disciples. This was shown by their message to the disciples, and should have convinced them of its truth. Such words could have come only from the messengers of their risen Lord.

"Tell His disciples and Peter," the angels said. Since the death of Christ, Peter had been bowed down with remorse. His shameful denial of the Lord, and the Saviour's look of love and anguish, were ever before Him. Of all the disciples he had suffered most bitterly. To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name.

"Tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him." All the disciples had forsaken Jesus, and the call to meet Him again includes them all. He has not cast them off. When Mary Magdalene told them she had seen the Lord, she repeated the call to the meeting in Galilee. And a third time the message was sent to them. After He had ascended to the Father, Jesus appeared to the other women, saying, "All hail. And they came and held Him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid; go tell My brethren that they go into Galilee, and there shall they see Me."

Christ's first work on earth after His resurrection was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb, and could no longer be held by the enemy death; to reveal that He had the same heart of love as when He was with them as their beloved Teacher, He appeared to them again and again. He would draw the bonds of love still closer around them. Go tell My brethren, He said, that they meet Me in Galilee.

As they heard this appointment, so definitely given, the disciples began to think of Christ's words to them foretelling His resurrection. But even now they did not rejoice. They could not cast off their doubt and perplexity. Even when the women declared that they had seen the Lord, the disciples would not believe. They thought them under an illusion.

Trouble seemed crowding upon trouble. On the sixth day of the week they had seen their Master die; on the first day of the next week they found themselves deprived of His body, and they were accused of having stolen it away for the sake of deceiving the people. They despaired of ever correcting the false impressions that were gaining ground against them. They feared the enmity of the priests and the wrath of the people. They longed for the presence of Jesus, who had helped them in every perplexity.

Often they repeated the words, "We trusted that it had been He which should have redeemed Israel." Lonely and sick at heart, they remembered His words, "If they do these things in a green tree, what shall be done in the dry?" They met together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs.

And all the time they might have been rejoicing in the knowledge of a risen Saviour. In the garden, Mary had stood weeping, when Jesus was close beside her. Her eyes were so blinded by tears that she did not discern Him. And the hearts of the disciples were so full of grief that they

did not believe the angels' message or the words of Christ Himself.

How many are still doing what these disciples did. How many echo Mary's despairing cry, "They have taken away the Lord, . . . and we know not where they have laid Him." To how many might the Saviour's words be spoken, "Why weepest thou? whom seekest thou?" He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand.

O that the bowed head might be lifted, that the eyes might be opened to behold Him, that the ears might listen to His voice! "Go quickly, and tell His disciples that He is risen." Bid them look not to Joseph's new tomb, that was closed with a great stone, and sealed with the Roman seal. Christ is not there. Look not to the empty sepulcher. Mourn not as those who are hopeless and helpless. Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.—*"The Desire of Ages."*

"Thy Maker is thy husband." Isa. 54:5. And Jeremiah drives home with tremendous force and repetition that Judah and Israel who belonged to God and had pledged themselves to Him, had committed fornication by union with Egypt and Babylon, and the idolatrous nations around them, and in the graphic language of the Bible had borne strange children, soon to prove recreant. (See Jeremiah 2 to 8; Ezekiel 23, *et al.*)

This is God's message to Protestant Babylon today: Forsake the world, and turn to God with all the heart. Bring forth fruit meet for repentance. Cleansed by the blood of Jesus and consecrated by His Spirit, enter into the soul-saving service for God. The nations have drunk of the wine of Babylon; therefore the nations are mad. "Babylon is suddenly fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed." Jer. 51:8, 9.

So God would have healed modern Christian Babylon by the balm of His gospel, but she still walks with the world, wounded and poisoned unto death, as were God's people of old who followed Babylon. But infinite love still sends the message of warning and appeal. "Return, O backsliding children, saith Jehovah; for I am a husband unto you." "Return, ye backsliding children, I will heal your backslidings."

Would God that His people of old had fully responded to His appeal. But they did not. They were persistent in their iniquity, and the sad story is told by her scribes. "All the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah. . . . And Jehovah, the God of their fathers, sent to them by His messengers, rising up early and sending, because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah arose against His people, till there was no remedy." 2 Chron. 36:14-16.

That was God's last word concerning His people before their sad captivity, and the burning of the holy house of God and the destruction of the walls and the beautiful palaces. And the third angel of the threefold message to this generation tells and warns us of the evil that shall follow persistent transgression now.

First, we are warned against something that rebellious Babylon will produce,—the worship of the beast and his image. By both are we carried

The Church of the Living God---No. 24

God's Final Message of Warning

By MILTON C. WILCOX

"ANOTHER angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name."

This is the last section of the last great threefold message, the merciful warning against the greatest departure from truth recorded in the word of God.

The Various Parts

The first part of the message heralds the everlasting gospel to all the world, including those who are wandering in the paths of division and confusion.

The second part tells us that those who turn from that gospel of healing go on in their confusion, and fall back-

ward into greater sin, drinking of the wine of fornication against God.

The third part follows on, after and with the first parts, in a mighty warning against the consequences of rejecting the everlasting gospel. It is not three messages, but one threefold message. The thought of "follow" is "follow with."

The great threefold message goes on, increasing in its breadth and power, reaching out to every part of the sinful earth where human beings live and long for better things.

The second part tells us in sadness that those who profess better things, yet who are joined with the kings of the earth, are fornicators. The church of God has one spouse, her sovereign Lord, thus expressed by the apostle Paul to the Corinthian church: "I espoused you to one husband, that I might present you as a pure virgin to Christ." 2 Cor. 11:2. Again: "That ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

There is life union between the believer and his Lord. Isaiah declares,

back to chapter 13, when beast and image are in action.

The Symbol of the Beast

A mere beast used as a symbol in prophetic outlines represents a kingdom. Thus we read of the goat and the ram in Daniel 8: 20, 21: "The ram which thou sawest, that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Grecia." But a wild, cruel beast represents not alone a kingdom, but a persecuting power, which always develops by a union of church and state. For a church, or a system of religion, without civil power, cannot persecute. It may issue anathemas, but it has no authority to execute its laws or decrees. A civil power, unconnected legally with religion or the church, has no desire to persecute. The church is one of God's saving agencies in this world of sin. The state is necessary to preserve order among sinful men. Both are needful. But their organic union is always evil, and developed to a finish, means death to "heretics," who may be devout Christians and good citizens and neighbors.

The four beasts of Daniel were persecuting powers—Babylon, Medo-Persia, Grecia, and Rome, both pagan and papal. In Daniel they are noted as separate powers. In the Revelation they are successive features of a great system behind which, molding and shaping to his end, is the dragon, Satan. They are heads of great dynastic powers, which the dragon is using. These powers represent the seven heads of the dragon. Rev. 12: 3. And the dragon is a symbol of the devil. Verse 9. His warfare is against God, and the specific point at which the adversary aimed for centuries was to destroy the holy Seed through whom salvation comes to man.

Plot Against Plan

In God's plan the seed of the woman came through the patriarchal line from Seth to Noah; through Shem to Abraham, through Abraham's seed to Judah, Judah to David; in the fleshly line to Mary, and in the royal line to Joseph, the husband of Mary. Satan knew that from God's Hebrew church would come the Messiah. As long as the kingdom of Judah persisted, the people had their king, till weak Zedekiah, the last king, was taken to Babylon, physically blind by physical means as he was spiritually blind by Babylon's deceptions. From that time came the long waiting by the church for the Child of promise, as we learn from the prophet Micah.

We refer the reader to Micah 4: 8 to 5: 3. First comes the restored dominion to the daughter of Zion; then

the question, "Now why dost thou cry out aloud? Is there no king in thee, is thy counselor perished, that pangs have taken hold of thee as of a woman in travail? Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail." Who cannot see that this is the chronology of Revelation 12: 4?

The careful Bible student notes that the Old Testament has little warning against the personal work of Satan in ensnaring individual souls. He hoped to destroy humanity in the destruction of their Saviour, Jesus. But the "old serpent" failed, and the "Man Child" was caught up to God and His throne. Then comes the warning to the human souls who abide on the earth. (See Rev. 12: 12-17;

The Day Approaches

BY B. M. GRANDY

To His disciples, sorrowing,
Those brave and stalwart men,
He said, when here upon the earth,
"I'll go, but come again."
They labored by His side each day,
And heard Him preach, and teach, and pray,
And wrote the words they heard Him say
For us who live today.

Go, tarry in yon upper room
Till power you can claim;
Then go and speak to sinners lost,
Jehovah's matchless name.
Bear witness to My saving grace,
And men your message will embrace,
And every nation, kindred, race,
Shall know their Saviour's face.

No man the day or hour knows,
When He shall come once more.
His saving gospel must be preached
On every distant shore.
But when the hour draweth nigh
When He shall come from throne on high,
The signs foretold will multiply
Throughout the earth and sky.

Now near two thousand years have passed
Since Jesus said, "Good-by;"
And angels bore Him safe above
To Father's house on high.
In every land the tidings ring,
And millions saved His praises sing,
For, lo! He cometh, Saviour, King,
The victor's crown to bring.

and such scriptures as 1 Peter 5: 8, 9; Eph. 6: 10-17.)

The Beast of Revelation 13

In chapter 13 we have the symbols of the beast powers which Satan has used. Chapter 12 reveals the fact that Satan works through the power symbolized by the seven heads and ten horns. Chapter 13 reveals to us what powers are symbolized by these heads and horns.

Those familiar with the prophetic book of Daniel will at once connect the beast of Revelation 13 with the beasts of Daniel 7. In Daniel 7 we have the

lion, the bear, the leopard, and the nondescript beast with the ten horns. The beast of Revelation 13 is as incongruous and monstrous as is the union of church and state. The lion of Daniel 7 is represented by the mouth of the beast; the bear by the feet, the leopard by the body, and the great and terrible beast by the great beast itself.

Principles, Not Men

And right here we should like to emphasize the thought that we are not antagonistic to a single member of papal Rome, or the Roman Catholic Church. We deal with principles, not with men. There are as conscientious members in the Roman Catholic Church as in any other. We are not questioning that. We are not their judge. We neither condemn nor excuse. We are against the union of church and state. That union has always worked out evil, and always will, whether sponsored by Roman Catholics, Presbyterians, Baptists, or Seventh-day Adventists. It puts man in the place of God to rule his fellows, and it is not of God.

A Religio-Political Power

This beast represents a religious power. The symbols indicate it. "Names of blasphemy" are upon its heads; it assumes divinity; the beast is an object of worship; he speaks blasphemies; he makes war with the saints to overcome them. The little horn of the beast in Daniel 7 "shall speak words against the Most High, and wear out the saints of the Most High; and shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Verse 25. The first prediction has been abundantly fulfilled; the second likewise; many during the long centuries perished through the Inquisition and the many and various persecutions and massacres, as witness those of the Albigenses, the Waldenses, and the Huguenots.

"He shall think to change the times and the law." Not that he shall be able to change, but he shall "think himself able," as the Douay Version reads. There were two "times" appointed of God in the very beginning, the day and the week. The changing of these would change God's law. The day began at evening and closed at evening. In common custom now it begins at midnight and closes at midnight. The change in the beginning of the day affects God's holy day, the Sabbath, which, like the other days, begins at even. (See Mark 1: 32; Luke 4: 40; Genesis 1.) The changing of the beginning of the week would also involve the Sabbath. And

the attempt to transfer the holy day of God, the seventh day, to the first day of the week, which the Roman Catholic Church has done, is an attempt to change the times and the law of God. Following is a testimony from the church that the change of the day was made by the Roman Catholic Church, or in other words, the Papacy. The "Doctrinal Catechism," an authoritative Catholic work, has the following questions and answers:

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

"*Ques.*—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

"*Ans.*—On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated, 'Remember thou keep holy the Sabbath day.'"

The Mark of Beast Authority

In another Catholic work, called "An Abridgment of the Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How do you prove that?

"*Ans.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

We have clearly shown that the Papacy, herself being witness, assumes to command men under sin, and the very mark of this authority in her own words is "changing the Sabbath into Sunday," for which there is no Scriptural authority. All this would not be of vital influence upon the prophetic message if it rested in the ecclesiastical claim alone, but the union of the church with the state makes the ecclesiastical Sunday a law of the beast system, which would, according to prophecy, have power to enforce its decrees. For the enforcement of such a law many professed Protestants are working. This has been noted in previous articles in this series.

But there is another phase of Protestantism, rather say, of Christianity,

whose norm of life is the word of God and whose basic law is the decalogue; and the decalogue declares in no equivocal way that "the seventh day is the Sabbath of the Lord thy God." This is confirmed by the teaching and example of Jesus and all the New Testament writers.

Some Vital Features of the Beast

This beast of the thirteenth chapter of Revelation is identical with the little horn of Daniel 7. Daniel individualizes each of the four great powers as Babylon, Medo-Persia, Grecia, and Rome. The Revelation makes them a part of a great system controlled by Satan, through which he works for the overthrow of God's

Whosoever Will

BY WILL G. TILL

O COME, sinner, come to Jesus today,
From all the cares of the world come away.

If you repent and your sins will confess,
He will clothe you in His own righteousness.

The wages of sin is death everlasting,
Pronounced upon those who to evil ways cling;

But Jesus has died to open a way
That those who desire may be free today.

For God gave His Son to die in our stead;
To wash away sins His lifeblood was shed.

Those who believe on the Only Begotten,
May be washed clean, and their sins forgotten.

Satan is working mankind to defile,
But he and his pleasures will last but a while,
For Jesus is coming, His own to take home,
Where safely they'll rest, ne'er wishing to roam.

So come, sinner, come to Jesus today,
Come and be happy, 'tis the only way,
Come out from the world with its pleasures and strife,

O come and find peace, and eternal life.
Ibadan, Nigeria.

plan of salvation through faith. That work of God began with man when he sinned against God, and believed the serpent instead of his Creator.

In that second great part of God's plan to populate the earth after the deluge by a people true to Him, Satan also began his work in Babylon, the mother of apostasy in the world. The apostasy then said, "Let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad." (See Gen. 11:1-9.) And they began to build their center, which they named *Bab-il*, "the gate of God." But God named it what all works of man prove to be without God,—Babel, confusion. And yet that Babel (Babyl-

lon) system has been perpetuated, always in opposition to God's plan, or a devitalized substitute, or modification, through various powers down to the present time.

There are many prophetic specifications given of this power, which connect it with past and present apostasy. We note but four:

1. Great Assumption

a. He speaks great words against the Most High. Dan. 7:25.

b. He opposeth and exalteth himself against all that is called God. 2 Thess. 2:4.

c. He speaks great things and blasphemies. Rev. 13:5.

2. An Intolerant Power

a. He wears out the saints of the Most High. Dan. 7:25.

b. He sits in the temple of God as God. 2 Thess. 2:4.

c. He exalts Himself against all that is called God or worshiped. 2 Thess. 2:4, 9, 10.

3. A Lawless Power

a. He thinks to change God's times and law. Dan. 7:25.

b. He is called the "mystery of lawlessness," the "lawless one." 2 Thess. 2:7, 8.

c. He exacts worship, service. Rev. 13:3, 4, 8.

4. Definite Time

a. Times and laws are given into his hand for a "time and times and half a time." Dan. 7:25.

b. Apostasy for a suggested time. 2 Thess. 2:3, 4, 7.

c. "There was given to him authority to continue forty and two months." Rev. 13:5.

The Outworking of Wrong Principles

Let it be said again, we are not criticizing men; we are endeavoring to note briefly the outworking of wrong principles. The Catholic claim to the headship of the church of God through Peter, earlier articles have shown to be baseless. The church of God is founded on the everlasting Rock, Jehovah. The substitution of a human foundation on the dictum, or utterance, of man, howsoever or by whomsoever repeated, acclaimed, asserted, or decreed, is bound to bring trouble. Here lies the basis of Roman assumption, namely, that Peter was the foundation of the church, and the popes of Rome are his successors. Out of that false basis come all the assumptions of position and authority and, quite logically from the papal viewpoint, the intolerance and persecutions of the Middle Ages. If the claims of the Papacy are conceded, logically much of the evil fruitage which has followed her career is justified. But

by no principle of justice and freedom can pope, council, cardinal, bishop, priest, or church ignore these scriptures and principles above noted.

If these basic principles had been regarded, there would have been—

1. No self-assumption of authority and power, no exaltation above the word of God, no making of such blasphemous claims as the prophecy intimates and history records.

2. No exaltation above all that is called God or that is worshiped, or the attempted changing of the primal, fundamental law of God.

3. No *thinking* even to change the times and the law of God, as the Papacy has done, setting aside God's primal Sabbath, the seventh day, and putting in its place the Sunday, or the first day of the week. Nor can this by any reasoning be God's rest day; for rest implies labor performed. The combined forces of paganism and half-taught Christians brought in the Sunday rest day at an infinite sacrifice of logic, truth, and loyalty to God.

The beast power was to be dominant for a period.

Dan. 7: 25: time, times, and half a time ($3\frac{1}{2}$ times, or $3\frac{1}{2}$ years).

Rev. 12: 6: 1260 days of persecution of the church.

Rev. 12: 14: time, times, and half a time ($3\frac{1}{2}$ years).

Rev. 13: 5: forty and two months ($3\frac{1}{2}$ years).

These periods are all the same,—three and one-half years, or 1260 days, at thirty days to the month. As short-lived beasts symbolize long-existing kingdoms or dynasties, so periods of shorter times symbolize the longer periods of empire. Otherwise they would not be consistent.

Ending of the 1260 Years

In 533 the Bishop of Rome was made by the emperor Justinian head over all the churches and true and effective corrector of heretics. As the Arian Ostrogoths held the city of Rome, the pope could not possess the power given by Justinian. In 538 the power of the Ostrogoths was broken, and from this time is counted the period of 1260 days, or years, of papal supremacy.

In the ending of that period came the great Reformation, which mightily helped to overthrow the persecuting power of the Papacy, and the culmination may be said to have occurred when in 1798 the pope was taken prisoner by General Berthier, and the Roman republic was proclaimed. The culmination of the deadly wound was given in that act. Here ended the 1260 years of papal supremacy, and here was inflicted the deadly wound of the papal head of the beast. His

power over heretics ceased. Rev. 13: 3, 10.

But all this exaltation and lordship in things religious cannot be harmonized with the following principles in these utterances of Christ Jesus:

"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12: 17.

"If any man hear My words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world." John 12: 47.

Both of these statements are from the Roman Catholic, or Douay Version, almost identical with all accepted versions.

No Persecution in God's Plan

Regard for these principles prevents church and state union, or intolerant church laws; and if a church heeds the instruction of Jesus, she can never become a persecutor in herself or through the laws of the state.

The mark of that apostasy will be the acceptance and observance of that

very mark, the Sunday holy day, by the law of state and church. That will be the distinctive badge of worship, or service, demanded by the beast power. For the highest worship is service. (Compare Matt. 4: 10; Luke 6: 46; Matt. 7: 6, 7.)

To ignore the mark of that power will be counted disobedience, anarchy, rebellion. For as always, God will have those who are true, who will stand loyal to Christ Jesus and the law of God, who will be true to the great Jehovah, and His memorial of both creation and redemption and His sign of sanctification—His holy day. On the other side will be the forces of the world gathered under the banners of apostasy against God's loyal followers under the aegis of King Immanuel.

We are in a measure living under the fulfillment of the great scene witnessed by Joel the prophet: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision."

Trusting God for a Sermon

"It is fifty years, sir," said John Wesley one day to a friend, "since I first preached in this church. I remember it from a peculiar circumstance which occurred at that time. I came without a sermon, and going up the pulpit stairs I hesitated, and returned into the vestry under much mental confusion and agitation. A woman who was there noticed that I was deeply agitated, and she inquired,

"Why, sir, what is the matter with you?"

I replied, "I have not brought my sermon with me."

"Is that all? Cannot you trust God for a sermon?"

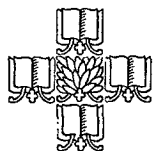
The question had such an effect upon me that I ascended the pulpit and preached extempore with great freedom to myself and acceptance to the people, and I have never since taken a written sermon into the pulpit.

Trusting in God for a sermon worked well that time. Others might try the same plan with advantage. Of course we are not to trust in God to do what only our laziness hinders us from performing; but if we diligently study God's word, and live pure and prayerful lives before Him, we shall not look in vain for His blessing on us if we are called to declare His truth.

None but God can know the hearts of all who will be present at any public meeting. None else can foresee their varied circumstances and needs;

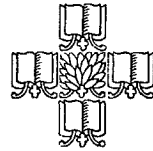
and to expect the Lord to direct a man a week beforehand how to write a sermon to meet their exact necessities, while at the same time the sermon is destined to be preached perhaps on twenty other occasions to different assemblies,—to expect the Lord thus miraculously to guide the pen, is to expect a prodigy too astounding for ordinary faith. How much more reasonable to believe that, with a thorough knowledge of the sacred word, and a mind well stored with Scripture and with facts, and enriched by devout meditation, the Lord will graciously supply the spiritual needs of each occasion, and lead the preacher to so vary his address and his application as to meet the unknown wants of those who listen to his words? Surely, this seems to be the most reasonable way; and if persons will follow in this path, and "trust God for a sermon," they will not be disappointed if He really has a message for them to declare; and if He has not, they may remember that there is a time to be silent, and that is the time.—*H. L. Hastings.*

"DIVINE and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is needed now. God calls for this. He expects His people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ?"



GREATER EVANGELISM

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



The Call to Greater Evangelism

Soul-Winning by the Entire Church Membership

[Calling recently at the office of Elder Watson, the president of the General Conference, he read us a letter he had just written to one of our ministers regarding the work of greater evangelism, which we are endeavoring to promote in this column. We felt that the letter would prove of general interest and value, and therefore obtained Brother Watson's permission to publish it in this connection.—EDITOR.]

DEAR BROTHER —:

Many thanks for yours of November 27, which reached me in due course, and to which I have given considerable thought since its first reading. Thank you, too, for the copy of your letter to the president of your conference. I do indeed appreciate your viewpoint of the effort to turn the strength of the whole church upon the winning of souls. I fear, however, Brother —, that there is a difference of idea between your view of the question and mine. Indeed, I think the use of the word "evangelism" does not as happily express the intention of the Fall Council as it might. However, the brethren there all seemed to understand quite well what is intended, and so the use of words did not very much occupy our attention. What is meant is rather soul winning than evangelism.

I agree with you that it would be idle for us to think that a great many of our lay people could be made evangelists in the sense of preachers of the word; but I am sure you will agree with me that the testimonies of the Lord through Sister White are very, very definite upon the point of every church member's doing his or her utmost to win souls to Christ. And really it is this that is intended.

Not Another Campaign Effort

Now I appreciate how it must confuse your mind if, in the midst of the busy activities of pastoral life as it is now lived, you are asked to put on what appears to be another campaign effort. Yet that is not what is intended: not for a moment. Indeed, nothing is farther from my mind than the multiplication of campaigns. I, with you, think that more and more we must have our ministers give more

of their time to definite soul winning than to the mere routine and material in the service of God. My conception of the place that the minister should take in training the church members as soul winners, is not that he shall just section a piece of his time and devote that to such an effort, but that in all his contacts with the members he shall so shape and mold and fashion his own effort that it will all have that result upon the lay members.

Lessons From Past Experience

Indeed, this is as it used to be when first I became a Seventh-day Adventist. That is the way that I was trained for service by the first Seventh-day Adventist minister with whom I ever had connection,—placing upon me the consciousness of responsibility to represent Christ and win souls for Him in my life and business, by my personal effort while I was still

My Debt

BY J. DOLLINGER

DARK Calvary, the grief and shame of thy rugged way!
 The Man who climbed thy steepes that day,
 Staggering in human agony,
 Carried my sin to make me free.
 My sin! black sin on His bleeding heart!
 In the temple the veil was rent apart;
 When heaven's light refused to shine
 As He bore those deadly pangs of mine.

Jesus, forbid that my will should be
 Other than Thine on Calvary,
 Or that my gratitude should cease
 With the calm and joy of my own heart's peace.

Father, forbid that I should rest
 Simply in safety on Thy breast;
 Give me a heart so fired with love
 'Twill blaze a brother's path to God.

a business man. And it was he who taught me how that could be possible, and I rejoiced in the fact that I won souls as a layman in the church before ever I became a regular worker in the organized cause.

Now I fear that we have been separating that kind of molding and training work too much from the preaching of the word and the day-to-day service of our ministers. I think

it is a step in the wrong direction so to plan the work that the minister merely preaches to men and women and brings them into the truth, and then turns them over to departmental specialists to train them in service in this cause. Again, Brother —, I must say that this is not as it once was. Every minister who brought a person into the truth was under the conscious responsibility to train that person to do what he could, according to his gifts, to interest others in this truth and see them brought to the Lord.

I appreciate, too, your remark upon the failure that has attended your efforts to turn over interested ones to lay people to bind off. Indeed, I cannot see any other result of such a course; and isn't that, after all, quite contrary to what experience has taught us to be the way to do? Is it not rather that we as ministers should encourage the lay people to create and discover interests, and then co-operate with them in developing and binding off that interest? The actual development of that interest and its binding off is a work that cannot well be done by the average layman, but the creation and discovery of an interest is a work that experience has taught us is well and successfully done by any lay member with ordinary intelligence and gifts, and of earnest consecration to the work of evangelism.

Now herein, Brother —, seems to me to be the difference between your view and mine, or let me put it, between your viewpoint and the viewpoint of the Fall Council upon this question. Perhaps as you understand just how it appeared to us, and as you compare this viewpoint with the instruction that is given us by the Lord in the Spirit of prophecy, you will discover that what is intended is not what you had supposed.

Development of Lay Preachers

Relative to the development of lay preachers, that, of course, is not expected to be a work that will touch very large numbers. But it is a fact that some of our lay brethren are well qualified, both by education and per-

sonal devotion and speaking ability and knowledge of the Scriptures, to act as lay preachers in some of our churches. This would release ordained men who are now pastors of churches to go out into the cities and towns and fields where Seventh-day Adventist preachers have not worked and where there are no Seventh-day Adventist churches, and so speed up the work and reach a larger number of the unsaved. This is what is intended, in my understanding of it, by the effort to train and recognize lay preachers who can assist in the work.

Of course, there are some laymen who can help in open-air meetings and do it successfully and fruitfully. This is not a guess, because in some parts of the world it is being done and done very successfully. I would never encourage the interference by laymen and women with the work and interest of an evangelist. I have found in my experience as an evangelist in years gone by that this is rather destructive. But I did meet with very much encouragement in the work of yoking up the church members with me in creating and discovering interests, and helping in every way that it is right and possible for them to do in the carrying on of an evangelistic effort.

Commendable Loyalty

Now, Brother —, it might seem to you, inasmuch as you were not at the Council, that in this letter I am advocating views that I have promoted; but believe me I was not the leading spirit in promoting the plans for a stronger evangelical work by the denomination, at the recent Fall Council. I gave very earnest support to it because it has been on my heart for a long time, but it did seem to me there that these suggestions and plans came from a number of brethren whose hearts were burdened.

Let me say in closing this letter—and will you please remember, Brother —, that it has been hastily dictated—that I very much appreciate your spirit and the attitude that you have taken. It is the right attitude. I am always appreciative of a candid word from a fellow worker whose heart is burdened concerning anything that is to be attempted in the work of God or that relates to the work in any true sense.

And I greatly appreciate the fairness and loyalty that urge you, while not really knowing how to do what is planned and while not understanding how it can be brought to success, to do everything possible to co-operate in making it successful. I appreciate both your candor and your loyalty; and any further word that you may have to pass on, either of counsel or of suggestion or inquiry,

at any time, will be welcomed and appreciated. I desire to co-operate with you in every way possible.

I trust that the Lord is blessing your work, and bringing joy and encouragement to your heart as you seek

to make it successful in every way.

With every good wish and brotherly greetings, I remain,

Very sincerely

Your brother in service,

C. H. WATSON.

Winning Relatives to the Truth

By E. B. BRAMAN

[Several weeks ago we published a request in the Review for experiences from our readers as to the methods they followed in winning their relatives to the truth. We have received several responses to this request. The following article deals with this question, although it discusses the general principles rather than actual experience. We invite our readers to send us, in brief, concise form, an account of the methods they have followed and the success that has attended their labor.—EDITOR.]

WHY is more difficulty experienced in our endeavors to win relatives and loved ones to the truth than comparative strangers, while the reverse should be true? Those nearer us should be the first to be led to the Saviour. In an endeavor to seek a solution to this question, the writer has come to believe that much of the difficulty rests within ourselves.

Satan, knowing the power that love exercises over near friends and relatives, works to hinder that power, and very often he is able to use us as his instruments. None of us would knowingly yield ourselves to this program if we realized we were doing so, of course. Those with whom we come in daily contact are quicker to discover the inconsistencies in our lives than are strangers. They know our standards are high, and we need but to violate these in a small way to be reminded of the fact; while they, though members of some other church, will do things far worse. We should not hesitate to thank them for reminding us of our faults, and then with God's help live a more consistent life.

The writer is convinced that, due to our earnest desire to see our relatives saved, we talk and argue too much, while at the same time we fail to see to it that our own daily lives are samples of what we would have our loved ones be. We read:

"Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity. . . . The truth for this time is to appear in its power in the lives of those who believe it. . . . Believers are to represent in their lives its power to sanctify and ennoble."—*"Testimonies," Vol. IX, pp. 21, 22.*

The writer has known young men and women who might have been saved and could have developed into

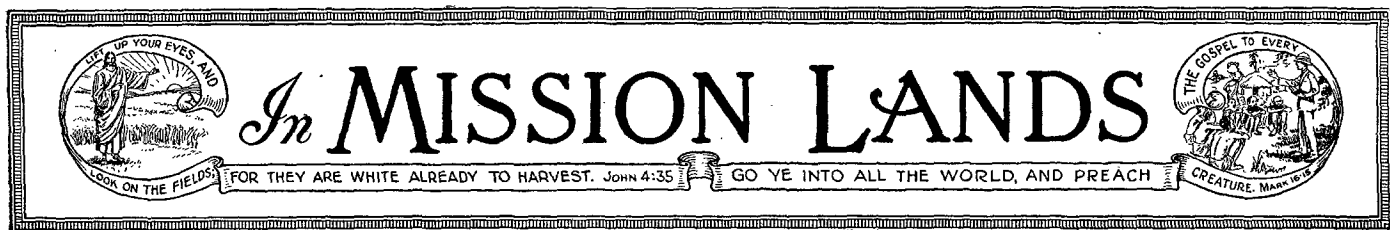
good workers, to be literally driven from the church and the truth by being talked to too much. There is great value in Paul's suggestion to "study to be quiet." 1 Thess. 4:11. The right word at the right time, backed up by a consistent life, will pave the way for the Holy Spirit to do His work. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Having done all in our power, we can hold our loved ones constantly before the Lord in prayer, leaving results with Him, to be worked out in His own time and way. Many of our relatives are bound by bands, the power of which we cannot now fully understand, but to the honest ones deliverance will come. We read again:

"Many had been bound, some wives by their husbands, and some children by their parents. . . . All fear of their relatives was gone, and the truth alone was exalted to them. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*"Early Writings," p. 171.*

"A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends, so that they dared not, neither had they the power to hinder those who felt the work of the Spirit of God upon them."—*Id., p. 278.*

The writer has found it a very good plan to say but little until questions are asked. These reveal the themes in which the questioner is interested, and about which information will be welcomed. We are always to be ready to give an answer for the hope that is in us, with meekness and reverence. 1 Peter 3:15, margin. First of all, our own lives should testify to that hope, then the Holy Spirit will give us divine wisdom as to what course we should pursue.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."



Itinerating in the Dutch East Indies

By B. OHME

"COME, and let us declare in Zion the work of the Lord our God." Jer. 51: 10.

The time for me to make the annual missionary tour among the churches of central Sumatra, Battakland, and north Sumatra had come, and accordingly on August 27 I left Batavia to take the steamer "Wan der Wijk" en route to Padang. In spite of a very stormy sea, we arrived in the harbor of Padang early the 29th, and I was met by J. H. Stuivenga, at Em-mahafen. We were taken in a one-horse rig belonging to a native of Padang.

That evening about twenty persons attended a Bible study held in the home of a Chinese sister. We held a Sabbath morning service in our church, and in the afternoon there was also a well-attended meeting. It was possible for me, during the following days, to hold a number of councils, and to visit on an average of ten families a day. It was a great pleasure to assist these families and to pray with them. Brother Stuivenga told me of two faithful members living 184 kilometers from Padang, who were very regular in their support of the work. We decided to visit them.

September 3, about noon, in a rented automobile, we started, and at five in the afternoon arrived at Mang-gani, where is a gold mine. Here the automobile stopped, and we had to go for a half hour in pouring rain along a small mountain path and past deep cañons. The last part of the trip was especially hard, as we had to go down one thousand steps to the valley, where, on the bank of a rushing mountain torrent, we found the home of our brother and sister.

They were greatly surprised when we arrived. The sister, while making her morning purchases at the gold mine shop, had felt prompted to buy two new bedcovers, and also canned milk, butter, and cheese, and some fresh rolls. She did not know why, but she obeyed her impression. Upon reaching home at noon, her husband was shown what she had purchased, and said: "But, wife, really we don't need all these things."

We arrived shortly before sunset,

and after introducing ourselves, received a hearty welcome. The sister said to her husband: "Do you know now why I had to buy all these things?" We thanked the Lord together for this tender reminder of His care, as it showed us anew how we should give heed to the voice of His Spirit.

In a short time we felt perfectly at home with these faithful believers in the message. They had lived in Padang at one time, and the husband, while putting in the electric wiring for our church building, was invited to attend the lectures G. A. Wood was holding. In this way he became acquainted with the truth and obeyed. The wife, formerly a Mohammedan, had been especially helped by the Lord in answer to earnest prayer during a severe illness, and she also became a staunch member of our church. The Lord has frequently recognized their faithfulness, for they have been true witnesses to Him in their isolated home. I was sorry that my itinerating plan made it necessary for us to leave the next morning, but this family were much encouraged and strengthened by our visit, and were happy to know that we were still bound together at the throne of grace day by day.

Difficulties in Travel

On the return we had tire trouble, two of our tubes becoming useless about 20 kilometers beyond a town

where we could have secured help. As no other auto came along, the native driver filled the outer tire with grass, and we attempted to proceed slowly. The rim of the front wheel broke through the outer tire so we could go no farther, and I still had to travel 160 kilometers that day, as I was expected the next day (Friday afternoon) in Sipogoe, Battakland, to hold an evening meeting. Nevertheless our patience must be tried in order that we may learn to trust God more fully. We had to spend two hours on a lonely road before another auto came along and pulled us into Fort de Kok, fourteen kilometers farther along. Here I said good-by to Brother and Sister Stuivenga, and they returned to Padang, while I went on that same evening to Kota Nopan, reaching the place at ten o'clock, and was glad to find accommodation for the night in the government lodging house. Next morning at 6:30 I left for Padang Sidempuan, where I took a bus for Sipirok, arriving about noon. Here Brother Wood, returning from a missionary visit, met me, and we both proceeded to our mission station at Sipogoe in Battakland. Brother and Sister Wood are in charge here in the absence of Brother Kime, who is on furlough in America.

Traveling by autobus here is not always pleasant, and although I felt quite dizzy, I had no rest, for the church was waiting to hear a report of my visit to the recent General Conference. All present listened with great interest. The following Sabbath morning I addressed the church at



The Kota Raja Church in North Sumatra

the mission station, and in the afternoon we went over the mountains a distance of eight kilometers to visit our native evangelist Krisostomus, in whose house I spoke to a number who were interested. They also had many questions which I was able to answer.

A workers' meeting for our native evangelists and teachers had been appointed for Sunday and Monday. They had come together expecting a special spiritual blessing, and indeed God graciously visited our meeting with the presence of His Holy Spirit. Each evening I gave a public lecture that was well attended.

After the workers' meeting had closed, in company with Brother and Sister Wood I visited various places where our evangelists are working and where we have churches. In these outlying districts Sister Wood had her hands full caring for the sick and administering medicine. Accompanied by Brother Wood, I called on the brethren and friends of the truth. In the evening we had about 300 present at the meeting. We spent the night in the home of our evangelist, sleeping in a very primitive way. The places that could not be reached by auto we had to visit afoot, going over unbeaten paths. Sabbath we visited two churches, preaching the word to them. Toward evening we again arrived at Sipogoe, tired indeed, but richly blessed of the Lord.

Sunday morning it was with a thankful heart for the experiences we had had together that I took my leave of Brother and Sister Wood, earnestly hoping that the Lord might abundantly bless His work among the Battak people, quicken it by His Spirit, and bring many souls into the truth.

Purchasing School and Chapel Grounds

I took an autobus to Padang Sidempuan. Here I spoke again to our evangelists, bade them farewell, and proceeded to Siboga, where I spent the night. I was in an autobus all the following day, traveling to Siantar, and the next day at noon I arrived in Medan. Here I met Brother and Sister F. Kramp, who had been out in their new field almost a year. As I also desired to visit Kota Raja, the most northerly church in Sumatra, we made our plans to improve every moment. We visited brethren and friends. We closed the deal with a notary for the purchase of a school and chapel grounds in Medan. Thursday morning we took the autobus as far as Lho Seumawe, and toward evening the next day arrived in Kota Raja. We were kindly received in the home of our native evangelist, J. Antou. At the beginning of the Sabbath we met with the church, who

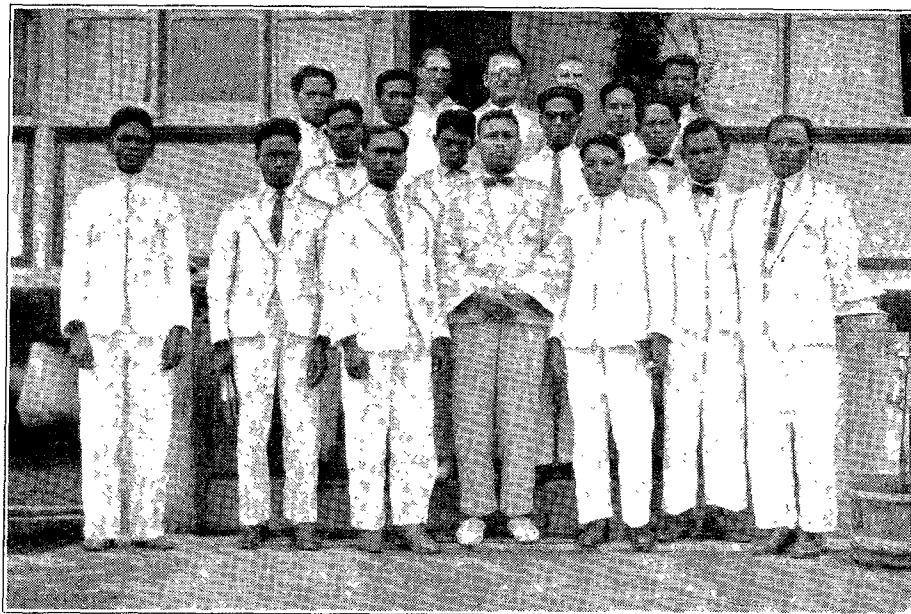
were happy and thankful that we had arrived. Our Sabbath morning and afternoon meetings were well attended.

Although the interest is very good here, thus far we have found no opening among the Atjeh people. Early Sunday we had to leave Kota Raja. Our brethren stood along the way, waving farewell to us, thankful for the strength they had received in the faith.

Monday evening we were again in Medan. Tuesday morning Brother Kramp and I had a three hours' inter-

seeming contradictions. They had attempted to confuse some of our native Christians. One cannot help these erring men as long as they will not recognize that whosoever will come to God must believe that He is.

Tuesday evening I spoke again to our church in Medan, and Wednesday morning I boarded the ship that was to land in Batavia September 27, after having been away from home a month, and having traveled 2,500 kilometers by auto or autobus, going long distances afoot, and spending five days and nights on the water.



Evangelists and Teachers in Battakland

In the back row, left to right: Sister Wood, Brother Ohme, Brother Wood.

view with four Mohammedans who had made the acquaintance of our evangelist, Alexander. They stated that they had read the Bible and desired an explanation of many of its

I desire to thank the Lord for His aid in visiting and counseling with fellow workers and with our brethren, and for the personal experiences He saw fit to grant me on this tour.

The True Under Shepherds

By O. C. BARRETT

I AM greatly interested in people, and in knowing how they came to accept the truth, or how churches and companies were raised up; and over here in Spain, the same as in Mexico, it is not usually the preacher that awakens the interest, but some lay member who has accepted the truth, and become fired with zeal to give the message to his own people.

A very interesting experience came to a man of Rabanal del Camino, in the province of León. A young man by the name of David G. Martinez was tired of fighting the wolves off his father's sheep and suffering with the cold in the high mountains of that region during his boyhood, and so decided that when he was of age, he would leave home and go to Cuba to seek a better living in the warm, balmy sunshine of that tropic isle.

But when he reached Cuba, he found, from some Adventist there, a better way to live wherever his lot might be cast.

Then his heart began to burn within him for the shepherds of his native hills. He saw that they were sheep without a shepherd, and that the wolves were among them, scattering them sorely. So he saved up enough money to come back to his cold, barren, wind-swept Pyrénées, determined to take up his cross and follow his Lord all the way along the bitter, snow-covered trail. A story of the hardships he endured would fill a volume, but in the end he was able to see a good live church of sturdy mountaineers raised up, and was himself called to the colporteur work, where he is having great success as a salesman and a soul winner, for

after all, a soul winner must be a good salesman.

The people of that region are very poor, but the members of that church manage to do their part in church activities. They have very little money at times, but they give produce, which can be sold in the market. This year they have put into operation an idea that I never heard of before. They have collected potatoes for Harvest

Ingathering offering, and shipped them into Madrid in bags. A number of the workers here have agreed to take a bag or two apiece for winter use at market price, and so dispose of them. So the good brethren and friends of Rabanal del Camino will have a part in the Harvest Ingathering, and I am thinking it will not be such a poor part either.

Madrid, Spain.

foreigners. Brother Schroeter informed me that we were the first workers of our mission who had ever visited this place. Brother Chen improved his opportunity by holding a meeting as soon as our meal was finished. As we saw the earnestness and activity of this man, and were informed that it is the same wherever he goes, we felt certain that such witnessing would count for much in the speedy finishing of our work.

"Went to Sleep With the Birds"

Back again at Yutsien, our next stage took us forty li farther up into the mountains, to Changhwa. All the way we followed a motor road which is being put through this district. In the more level stretches the road is finished except for the completion of a few more bridges. Work is being pushed on the heavier cuts and fill-ins in the mountains, and before many months all this region will be open to motor traffic. At Changhwa we found that the people rose and went to sleep with the birds. If we held an evening meeting, it had to be as soon after sunset as possible. By seven o'clock all shops were closed, all lights were out, and the city was hushed in slumber.

Our next stop was at Batu, another forty li farther up in the hills. Here again the people went to sleep with the birds, and during our stay we did likewise. There was no watch or clock in the chapel, and we doubt whether one could be found in the entire village, or for miles around. While we were here, we learned how the light of this message has penetrated from Batu, far up and down the valleys, until we were amazed at the way this message has gone. We had gone about as far up into these hills as it is possible to go, and everywhere we found believers and inquirers, and always we heard of still others beyond. We were at the very borders of the neighboring province, Anhwei, and had we gone on we would have been approaching the confines of our work in the neighboring mission.

Lights in the Darkness

On one of our trips up the valleys leading out from Batu, we visited a remote little Sabbath school far up in the mountains. As we stopped here, the people, as usual, came out to gaze at the strange-looking foreigners who had happened their way. The people in this place had hard-looking, sin-stained faces, such as we had never seen before. Wickedness and ignorance were so ingrained in the lines of their faces that they appeared to us more like demons than men. But there were also a few countenances much brighter than the rest, and one

The Gospel Transforming Lives

By EDWIN R. THIELE

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14: 21-23.

The writer has just returned from a trip through the North Chekiang Mission in China, during which he witnessed a striking example of the carrying out of this commission. As we traveled for days up and down the valleys of this beautiful mountainous country, and as we penetrated farther and farther into these lonely hills, far off the beaten highways of travel, and found all along the way, even in the remotest corners, chapels where the light of this last message is shining forth, we were greatly impressed with the remarkable way in which God's word is being fulfilled.

For the larger part of a day out of Hangchow, we traveled with Brother Schroeter, the director of the mission, by motor bus, along a good stone-surfaced road. Then twenty li more by foot, and we came to the quaint little city of Yutsien, nestled among the hills. Here we found a chapel, temporarily in charge of Chen Lai Fang, our bookman for the North Chekiang Mission, who was beginning a series of evangelistic meetings at this place. At the first evening service the chapel was crowded to capacity. Every seat was occupied, and every bit of standing room was taken, even on both sides of the rostrum, clear to the front of the building.

A Faithful Native Evangelist

From Yutsien we followed a beautiful valley to the little village of Itu, which lies at the very head of the valley, at the foot of one of China's sacred mountains, Tien-mu-shan. Here, in the most delightful little corner of China it has been our privilege to see, along a crystal-clear mountain stream and in the midst of

stalwart ancient cedars, is a large and famous Buddhist shrine. But here also, far up in these forsaken hills, God's last message has found its way. One of our members, a school-teacher, has been in this section for several years, teaching a mountain school. Brother Wu has faithfully borne witness to the message he loves, and as a result his school has become a Sabbath school. People living here and there on the slopes of these ancient hills have heard of the second coming of Jesus and of His love for them,



J. J. Strable and Family

Elder Strable was formerly secretary of the publishing department of the Far Eastern Division. After a furlough in the homeland, they sailed Dec. 6, 1930, from New York to Southampton, England. Brother Strable will take up his work as secretary of the publishing department of the Northern European Division.

and are now in attendance at the Sabbath services held by Brother Wu.

Accompanying us on our trip to Itu was Chen Lai Fang. Brother Chen is an earnest Christian, whose whole heart and soul is in this message. Hours before daylight we would hear him earnestly interceding with God in prayer. He has had remarkable answers in praying for the sick. At every possible opportunity he bears witness to his faith. As we would pass through a village and stop a few minutes to rest, a crowd would soon gather about us. Immediately Brother Chen would begin telling them about Jesus and the imminence of His return.

At Itu a feast was given in our honor, and many came in to see the

in particular that fairly beamed with goodness and delight. This was the face of the secretary of this little mountain Sabbath school. This man, we learned later, has been the victim of bitter persecution by his neighbors, who resented his acceptance of a strange faith and his rejection of the local gods. He has been cruelly beaten in an endeavor to force him to go out and work on the Sabbath, but in spite of the feebleness of his sixty-odd years, he has cheerfully borne it all, and remains a stanch and smiling representative of Jesus.

Brother Schroeter, who accompanied me on this trip, has an interesting field of labor. Coming out from Germany about three years ago, he has already secured a very good hold upon the Chinese language, and is throwing himself strongly into the upbuilding of the work in his field.

From this trip through the mountains of Chekiang we returned to Shanghai with a keener appreciation of the way this last message is penetrating the remoter corners of this world, and with a deepened confidence in the speedy finishing of our work. Well may we lift up our heads as we see all that is taking place about us, knowing of a surety that the hour of our redemption is drawing nigh.

✻ ✻ ✻

Making Christ First

BY O. B. KUHN

ON the recent national holiday our mission office staff met as usual for morning worship and to seek God's guidance and blessing upon His work. From enthusiastic demonstrations outside came the music of military bands, the noise of exploding powder devices, and the lusty songs and shouts of soldiers. Gen. Chang Kai-shek, having come by army plane from the war front to the nation's capital, was present to deliver patriotic speeches.

The overmastering intensity of the Nationalist spirit has turned numerous young people from the gospel to the religion of Nationalism and the worship of Sun Yat-sen, whose political economy is their creed.

Knowing these things, and realizing that strong worldly temptations are upon our young people everywhere throughout this great land of China, the worker who led us in prayer that morning besought the Lord to protect His people, and keep them from being carried away from the hope of the gospel and the soon-coming kingdom of God.

Christ's kingdom is not of this world (John 18:36), and He refused to be forcibly crowned king by the patriotic zealots of His day. John



Left to right: W. P. Bradley, Mrs. W. P. Bradley, Mrs. Frederick Griggs, Frederick Griggs, who sailed Nov. 27, 1930, on the "Empress of Canada," for the Philippines, where Elder Griggs will take up work as president of the new Far Eastern Division, and Professor Bradley will take up the secretaryship of the educational and Missionary Volunteer departments of this division.

In speaking of their work, Elder Griggs made this statement: "Mrs. Griggs and I have a very sincere desire, if we know our hearts and minds, to do a most efficient work in the advancement and finishing of God's blessed cause of salvation in that great far-reaching island field with which we have been connected. We need and expect the prayers and support of all lovers of our faith in the homeland."

6:15. Moreover, the kingdoms of this world will soon pass away (Dan. 2:44; Rev. 11:15), and become the kingdom of our Lord.

Therefore the Scriptures exhort us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but

is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20. "Seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." Col. 3:1, 2.

A Prediction Fulfilled

By J. B. NELSON

AN old Aztec Indian lay dying in his hut in the little village of Hueyapan in the state of Puebla, Mexico. Around him were gathered his children, relatives, and friends for a last look and a last farewell. His father and others had told him of the days of culture, grandeur, and wealth of the ancient Aztec kingdom that ruled over Mexico when Columbus came to America, and when the Spanish conquerors gave to Mexico a new religion, turning its people from human sacrifices and pagan worship to the Christian's light. But when this new faith from Europe reached Mexican shores, it had already been corrupted by the paganism of the Old World, therefore it quickly mingled with and became contaminated by Montezuma's creeds and rituals. After 400 years, its rays had failed to dispel Mexico's darkness. Illiteracy, ignorance, and vice, bringing physical wretchedness

and decay and hopeless poverty, still ruled throughout the land.

With his failing strength, the dying Aztec urged that his children look for a greater and purer light. With clear, unfaltering faith he predicted that it would certainly come. Then followed a brief, stoical farewell. The sleep of death closed the father's eyes and silenced his tongue. After the customary mourning and simple burial service, Antonio Ramirez, one of the sons, discovered, while looking over his father's possessions, a copy of our Spanish paper, *El Mensajero de la Verdad*. Later on he read the paper and discovered the great light, the promised message, the fulfillment of his dying father's prediction.

For nine years Antonio studied the paper. He pondered over how it came to be with his father's things. He wondered if his father had read its wonderful story of salvation. Then

one morning, with a prayer for guidance, he wrote to the editor, asking for more information, and received it. He at once subscribed for the paper, and then bought more of our literature and a Bible. His study soon led him to Christ and to a new and clean life. Later on he was baptized, but was without church connection, for he was the first believer in all that part of Mexico.

But he was not alone long. Through his missionary efforts he brought the light to many others, and when the writer visited him recently one Sabbath morning, he took him to the center of his village, and there stood a

beautiful white chapel. Pulling the rope that rang the bell, the church was soon filled with members, the fruit of his missionary work. After a beautiful service, Brother Antonio took me to a near-by village where he had been working as an overseer on a large hacienda. Entering a house, I found it filled with people, and learned that they too were all members, recent converts.

This is the fruit of one good man's labors. He is busy carrying the message to others, and has marvelous success. It never fails to enrich those who receive it, and thus hundreds are coming to a new and clean life.

Greetings From Sumatra

By G. AND A. WOOD

ON JUNE 15 we left the busy city of Soerabaya, Java, for our new field of labor, which is Battakland, Sumatra. Here Brother and Sister D. S. Kime labored for many years, amid obstacles of various kinds, especially that of being without permission from the government to do gospel work. Notwithstanding these restrictions, the message has found its way into the hearts and homes of many, and we have over a hundred brethren and sisters here.

A short time before Sister Kime was called to lay down her work to await the Life-giver, her heart was made glad by the news that freedom to preach had been granted in one district, Angkola; but a large portion on Toba, where the real Battak people live, and where we have many brethren and sisters, is still closed to us. Many prayers are ascending daily for freedom.

The population is much smaller here than in Java, but we have been impressed with the large number of children and young people. Much of the time during the two and a half months we have been here has been spent in visiting around among our little companies. There are no railroads here, so traveling is done chiefly by motor busses and walking. Medical help is scarce, so we have much to do in that line. People come a long distance for some simple medicine, or to have a troublesome tooth extracted.

In one village where we spent a few days holding evening meetings, we gave some help and medicine to more than 100 patients in a day. Our meetings had an attendance of from 300 to 400 each evening. How I wish we had the means to start a little treatment room in this village, for it is greatly needed. I often think if we only had the means that is often

wasted or spent needlessly, how much could be done to lighten suffering.

The Battak people are very hospitable; they treat visitors to the best they have, and rejoice when they see them partake liberally. They usually have rather substantial houses made of boards, built well up from the ground, and with board floors. In the mountainous parts it is cool, I might say cold, so the people feel cozier to sit, eat, and sleep on the floor in picnic fashion. Different kinds of neatly platted grass mats, often made by the thrifty housewife, serve as tablecloths and to sit on. One does not walk on these mats with shoes, so they keep clean and pretty for a long time. We are sorry that we cannot speak to them in their own tongue, for the majority do not know Malay. Here in Sipogoe we have an English school that has been carried on for many years. So many young

people speak English that we can nearly always find some one to translate for us. Many Battak young men are in the work throughout these islands.

A Search for the True God

BY R. J. ROY

CHIEF MENDOZA lives about two blocks away from our oldest Peruvian Indian mission at Plateria. From him we obtained recently the story of his experiences, which is given essentially in his own words as follows:

"Thirty-five years ago, when I was a young man, my wife was very sick. I did not know what to do. So I asked my friends what I should do. They told me to go and see a great wise man who lived some seven days' journey down by the coast. So I went. He was a Spiritualist, and after I had presented my case to him, he consulted with his spirits. Then he told me to go to see his representative who lived near my home, and he would heal my wife. I did as he told me, but my wife died.

"Some time after that I lost all my cows. I did not know what to do, and since I had learned to believe in the great wise man away to the south, I thought I would go to him again. He was my only hope. So I prepared for the long trip, and went to see him. Again he consulted his spirits before telling me what I should do. Then he told me that a certain man had my cows. So I returned, and went to see if this man had my cows. But he did not have them.

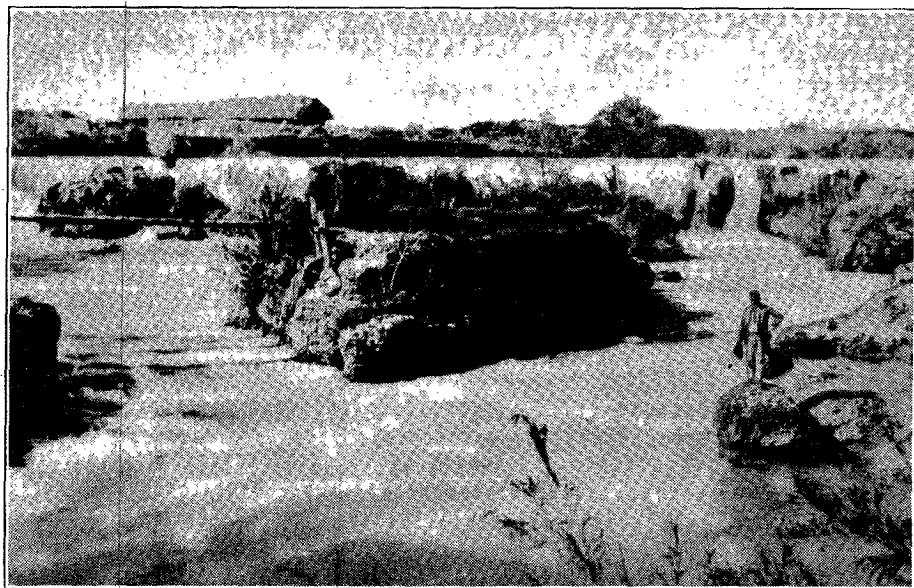
"I was fascinated with the idea of being able to talk to the spirits. So I went to visit my neighbor, who also was a wise man. He said he would teach me so I could heal the sick and could talk to the spirits. So I paid him the amount agreed upon, and he taught me. Many times I have healed the sick since then. I put my hand to my mouth, then I blew into my hand with a sort of hissing sound, and then I rubbed the sick person. In this way I have healed many people, and I have talked to the spirits many times.

Constantly Drunk

"But I was not satisfied. I had to get drunk all the time. And all my work was at night. When I should have been asleep, I was awake. When I should have been awake, during the day, I was asleep. Then I married the wife I have now. She liked the teachings of the evangelists. She went to listen to them, and asked me to go too. At first I did not like to. But I went a few times, and from the first I too liked to hear the things they



Chief Mendoza and His Wife, Showing His Last-given-up Idol



Falls of the Cydnus River Flowing Over the Catacombs, Tarsus, Turkey
The river Cydnus has changed its course, or bed, apparently like some of our Western rivers. It produces a very rich vegetation around the town, lovely groves, and fertile gardens.

taught. I liked to hear about Jesus.

"So I learned that I was a very wicked man, and that it was wrong to talk to the spirits as I did, for they were evil spirits. I learned that I should not drink alcohol, and do all the wicked things I did. I was very wicked. But I wanted to be saved. I wanted to stop my bad ways, but I could not. I tried for years. It is now many years since I have tried to

obey God. But when I was with my old friends, I was ashamed of trying to obey God.

"But now I have learned to pray to God, and He has answered my prayers. I am so glad that I have had the courage to be baptized, and become one of God's children. I hope to be faithful until I die. I do not want to do wrong any more. Jesus is the only true God."

A Visit in the Near Orient

By L. R. CONRADI

I THOUGHT you might be interested in my trip in the near Orient. Leaving Hamburg September 4, I took the boat at Triest, landing at Alexandria September 9. The next day I went by train over the Suez Canal at El Kantara en route to Jerusalem. Our train passed through the desert, and we reached Gaza, later Askelon, and Ekron, old Philistine towns. At Ludd we changed for Jerusalem, where we arrived after having been twenty hours on the train. I found the town and its surroundings much improved, with good automobile roads in every direction.

From September 11 to 13, I spent the time looking over the city again, visiting mosques on the old temple place; Gethsemane, where the Italians have built a fine church and monastery since 1920; then the village and quiet waters of Silvah; the valley of Hinnom, etc. For about 15 cents we went in an automobile to Bethlehem and back. Formerly it took hours, now only minutes. We have opened a treatment room lately, and have, besides a male nurse and his wife, a German nurse and midwife here.

On the 14th of September we started in an automobile about 7 A. M.,

passed through Samaria, then the outskirts of Nazareth, Mt. Tabor and Mt. Carmel, to Haifa, then along the seashore to Beyrouth. Arriving there about 9 P. M., we hired another automobile to take us up 500 meters to Ain Anoub on Mt. Lebanon, where an institute for canvassers was being

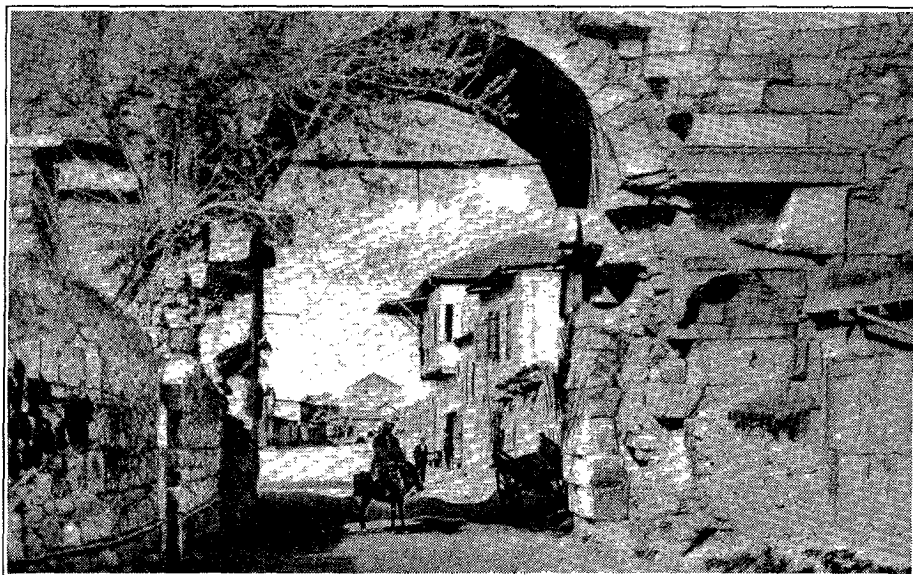
carried on by Brother Bök. Here I assisted in giving Bible studies to our workers in the Arabic Union, until September 24. Brethren Schuberth and Dail returned from Persia September 19. On Sabbath, Brother Nowfel, one of our Arabic workers, was ordained to the ministry.

On the 24th of September we started across the Lebanon pass, some 1,100 meters high, to the plain of Beka to the temple ruins of Baalbek, then across the Anti-Lebanon to Damascus, where we arrived at 7 P. M. On our way Mt. Hermon was quite a long time in sight.

We spent three days at Damascus, looking up the possibilities for medical mission work. Here we saw the street called Straight, also some of the old walls over which Paul made good his escape. On the Sabbath there were eight of us gathered in the private home of a friendly Arabic family, and we had a good meeting, two of the attending friends being native missionaries. Then on the 28th we returned to Beyrouth, where about sixty were out to the evening meeting.

On the 30th we left Beyrouth by autobus at 7 A. M., following the seashore to Laktatie, or Laodicea, and then to Aleppo, where we arrived about 7 P. M., the distance being 250 miles. Last night I left Brother Ising and the friends at Aleppo, and came by train during the night to Adana, where Brother D. Norlin met me. At 10 A. M. we took the train for Tarsus, a distance of twenty-five miles, where we were kindly received by some friends at the Tarsus American College.

Everywhere we see the opening providences of God. We expect to reach Constantinople shortly.



"St. Paul's Gate"

This gate apparently dates from the days of Paul. It is somewhat outside the present city of Tarsus. The present Tarsus seems really built on the debris of the old Tarsus. The American College is the tallest and most modern building in town, and has some eighty students from this section of the country.



Conducted by Promise Kloss

Thrift and Economy (Concluded)

By MRS. FLORA H. WILLIAMS

AND economy in clothing! Such a cold day as this makes us think of clothing. Many people look cold today, and it is not entirely because they are so poor that they cannot buy sufficient clothing to be comfortable. If that were the case, friends or neighbors would be taking a collection to buy warm clothing for them. Fashion demands that as little clothing as possible be worn. Warm clothing and shoes and hose, suitable for winter, are in accord with the instruction given this people relative to the subject of dress. Economy of health is fully as important as any other kind of economy, and even more necessary.

Clothing should not only be suited to the weather, but also to the time and place. An evening dress is certainly not suitable for the office or street. Some goods are suited in color, strength, texture, and possibilities of cleaning for office, street, and home wear, while other materials must have more dainty wear in order to last for any length of time. It does not seem that those practicing economy will care for those materials which are not substantial and lasting in quality. Judgment should be developed so that one may know how to select goods both for appearance and for wearing qualities.

If a dress or other garment is to wear well, it must be made well; it must fit; it must have proper seams that will not pull out or rip. The corners and ends must be properly finished so that there will be no fraying. The garment being bought well and made well, the next requisite is keeping it clean. There is no reason why one may not do his own dry cleaning unless the soil is a stain and therefore especially hard to remove. Washing wool or silk in a good grade of "cleaning gasoline" will remove ordinary dirt and grease. Of course, this must be done where there is no fire, and it is desirable for drying that the day be clear, with a little wind.

It is said that the life of wool goods

is greatly prolonged by brushing after each wearing.

One who wishes to be properly dressed does not wear his "Sabbath clothes" about his daily duties, either at home or at the office. We observe some people who, though they spend much for clothing, never appear to have proper clothing for church wear. They have many clothes, but all of them seem to be a little out of order.

A Stitch in Time

Then, too, if one would be economical, he must remember that "a stitch in time saves nine," or perhaps many times nine. Like many proper and good things, repairing seems to have gone out of fashion. A few stitches in the form of darning may prolong the usefulness of a garment many months, perhaps more than double its time of service. Sometimes a piece of the goods carefully matched and caught to the under side of a spot

One Year Old

BY EVA CARMAN

DEAR little girl!

Words can't express the joy we knew
When one day not so long ago,
In answer to a prayer breathed low,
God sent us dear little, sweet little you.

Wee little girl!

You can't do much this world calls great;
But more you've done in one short year
To gladden hearts and bring real cheer
Than stately men could undertake.

Our little girl!

How oft our hearts are swelled with pride
By things you do and things you say!
They mean so much to us each day;
Our hearts you've captured, let me confide.

God's little girl!

For, dear, God loves you more than we;
This truth, I hope, you'll learn some day
To cherish in your heart for aye.
O, give Him your heart, and He'll keep thee.

Dear Jesus mine

From whom in prayer I daily seek
For strength and wisdom—all I need
To nurture this fair lamb for Thee,
Make her like Thee, noble, pure, and meek.

that is failing, will make the garment last much longer. Frequently a new binding saves the garment, and sometimes converting a frayed hem into a facing takes away all signs of wear.

Patching seems to be almost a lost art. But we believe that every woman, rich or poor, should know how to sew and mend, and she should be proud of her accomplishment if she can do it well.

And why should a pair of shoes be thrown aside when a good cobbler can make them almost like new?

This is the era of ready-to-wear clothing. It is surely very handy just to step into a store, buy a new dress, and wear it the same day. But generally speaking, these dresses do not wear half as long as the dress whose material has been carefully selected and which has been nicely made at home. Why? First, because it is not usually of as good quality; second, because the dress is not made to fit its owner, but a type figure, and is almost sure to pull or draw somewhere, and in a little time will give way in that spot; third, it is not so likely to be fashioned for real wear; and fourth, there is no material with which to repair.

But here is Millie Brown who says, "I can't possibly afford to buy the cloth and hire a dress made, and I cannot make it myself."

Her friend, Miss White, replies, "Well now, Millie, you know you get from two to four dresses to my one, and yet you are always complaining that you never have anything to wear. You always tell me that you can't afford to buy your cloth and hire a good dressmaker to make it as I have done, but you certainly would find it a real saving to do so. By the way, I have bought a new machine, and am going to make my own from now on, and save the dressmaker's bill, and I will let you use the machine if you wish. I always made my own till I came here to work."

"But," her friend replied, "I don't know how."

"There are good courses by correspondence, and I will help you to learn."

A nice little piece of Christian help work, surely.

There are opportune times and inopportune times for buying certain things; for example, January is a good time to buy your new winter coat and wool dress.

There are sales that afford real bargains, but one must be a judge of materials, or he is likely to "get the worst of the bargain."

Avoid Fads in Buying

When buying, one should avoid fads. They are liable to be expensive, and are soon out of date, and then they certainly do look out of place, even in the eyes of the faddist. Conservative styles are always to be chosen for the additional reasons that they show better taste and are more in accordance with the principles given through the Spirit of prophecy.

The working girl often tries to copy the lady of wealth in the matter of dress, but close observation would prove to any girl that the really refined of the wealthy, as well as of the middle class, choose clothing which is quiet and conservative and inconspicuous in both material and style, but that which is good. It is a great waste to buy poor material. It does not look well, and soon wears and shows its poor quality.

It sometimes seems that parents entirely forget to instruct their children how to treat the things which they handle and use, or which, if con-

served, will afford pleasure to all who see them.

To be explicit, here is an example: The members of one family labor unceasingly to have a fine green lawn with beautiful little shrubs hugging the house. They stand with hose in hand when their bodies are tired, and it would be much more comfortable to rest than to work; they dig out every unsightly weed, and buy new seed that every bare spot may be covered. They invest in fertilizer and painstakingly apply it.

But the neighbor's children are not taught to value beauty or even to see it. They only know that this front lawn is a pleasant place for them to play, and soon the ground is bare in large spots. It is interesting for them to see what a whiplash will do, so it is cracked at the expensive little evergreens, and the tender tops are thus cut out. And their parents seem to be wholly ignorant that any harm is being done.

"As the twig is bent, the tree is inclined." What we want our sons and daughters to be when they are men and women, we must lead them to be when they are children. This is as true in matters of thrift and economy as in anything else. There is no fairy process by which a boy is all made over as he grows into manhood. What his parents make him, very largely he will be. It would seem that it must be rather embarrassing for some parents to observe the results of their own work, or perhaps it is the lack of work.

It is a wrong education to allow a child to scratch and bang the fur-

niture or carelessly destroy his own toys. Perhaps he breaks his playthings by accident. Yes, that will happen, but parents and friends must not spoil the lesson that the child will learn from getting along without. He must learn the value of money, and that things destroyed are a real loss. This he will not learn if the things broken are replaced.

A Wrong Practice With Children

How often grown-ups, desiring to make friends of children, pass out a nickel or a dime with, "Go buy yourself some candy." What is thus cultivated in the child? Two or three unfortunate ideas, surely. First, that the greatest source of happiness lies in gratifying the appetite; second, that the main use of money is to satisfy self; third, that money is to be spent as soon as gotten. This is certainly an unfortunate start in thrift training. It is a start in the wrong direction.

Quite to the contrary, every child in a Christian family should be taught that money is one of God's gifts to His children, and that He expects them to make a right use of it. First, there's the acknowledgment to Him in tithes and offerings. Then are to be considered their own needs, and such kindnesses as they may wish to show to their friends. But every child should also be taught to save something. Many of us find it very difficult to raise the means to educate our children. If children and their parents saved the bits they waste, depositing these small amounts in savings accounts, the fund thus created would, by the time the child is old

Suggestions to Parents

By A FATHER OF SIX

I WILL venture, as a parent of six, to make these simple suggestions, with apologies for their dogmatic form, to any fellow parents or others in charge of children, who may read these lines:

1. Make friends with your children, finding out, by careful experiment, how to be both leader and comrade. As they grow up, your relationship with them should include the element of happy, trustful, confiding friendship.

2. Help them to think for themselves, and try to train them to be self-reliant and resourceful. Don't be too eager to do things for them which they had much better learn to do for themselves. Whether it is keeping their clothes tidy, putting their lesson books in order, tending their little bit of garden, feeding the chickens, mending a toy boat or a bicycle tire,—whatever it is, suggest to them it ought to be done, encourage them to do it, show them how, *but don't do it for them!*

3. You cannot begin too early to tell them about God and Christ and the world and themselves. The most valuable thing that a Christian father and Christian mother can give their children, by wise methods and in suitable ways, is what they themselves have of Jesus Christ. From their earliest days teach them how to seek and to find God in prayer, in the Bible, in nature, and in the men and women all round them. What they become in later years depends, to an almost terrifying degree, on what you write on the white page of their receptive child minds.

4. Nevertheless, what gets written on that page depends, in the long run, less on what you say to them than on what you are and what you do. If they see you, their father and mother, make a point of telling God about everything, they will want to do the same. If they see any Christlike unselfishness in you, they will copy it, unconsciously and instinctively. If they see you subordinating money and comfort and ease to the claims of the poor and needy in body and soul, that will be for them a beacon light in finding their vocations and shaping their careers. And the consciousness that they watch you thus will prove a very powerful motive to make each of you a better Christian. Indeed, you can hardly meet their eyes if you get slack.—*Canon E. S. Woods, in "A Faith That Works."*

enough for academic education, go a long way toward the desired goal. Why not let every child have a savings account from the time he is a little fellow? Let John remember that the money he puts into a savings account works for him while he sleeps and while he himself works. Many a boy has been surprised at the amount his savings account has earned for him in a year.

It was Stephen Girard who said, "Economizing for the purpose of being independent is one of the soundest indications of manly character." Surely every young person should live so carefully and lay aside a little so painstakingly, that sickness will not find him utterly unprepared, and he be thrown helpless on his friends or the institution employing him.

Often financial matters cause a great amount of worry and sadness. Christians have the promise of divine guidance, and yet do they always seek the help that has been so freely promised? If we asked a bit of counsel and guidance from the One possessing infinite wisdom, would we part company with the dimes so easily?

Speaking of dimes reminds of that text about the "little foxes;" it is usually the small amounts that ac-

count for the great leakages in personal finance. We hear it said, "I'll get that; it is only a quarter." Or, "Mother, it only costs a dime; get it for me, please." "Ten cents make one dime, ten dimes make one dollar." We all learned it when we were children, but perhaps this very secular truth was like many spiritual truths, —we learned it with our heads, but not with our hearts.

Then there's the credit system—buying on the installment plan. It is one of the curses of the world today; for it encourages people to live beyond their means, to spend before they earn. What assurance has any one that he will live to pay all his bills? Of necessity, prices must be higher because of doing business in this way; merchants must make up for their losses in some way. "Render therefore to all their dues. . . . Owe no man anything." This is the Christian plan. Our mothers had a habit of telling us, "Pay as you go, or don't go;" and this was sage advice, the advice that all Christians should follow.

John Wesley's motto is a good one for other Christians to adopt, "Make all you can, save all you can, give all you can."

Twenty Rules for a Happy Marriage

MARRIAGE is our heavenly Father's plan for perfect happiness. Yet this complete joy can be realized only if certain well-defined rules are followed. If these fundamental principles are overlooked, only misery, intense and unrelenting, can result. It is well to know and consider these rules carefully before marriage, and to remember and ponder upon them after marriage. Here are these rules as epitomized by Dr. Frank Crane for all those interested in this important subject:

1. Learn how to keep love.

"Marriage fails, love flies, and the sneer of the cynic is justified only when one or both are disloyal, selfish, or dishonest."

2. Love is loyalty.

3. Use common sense.

"Many a soul's happiness has been crucified upon the cross of the ideal. It might have thrived if it had shrewdly accepted the actual."

4. Maintain your mutual reserves.

"Don't bore and probe into each other's inmost thoughts. Let each have his own tastes, time, and money, as far as practicable."

5. Express your affection.

"Don't economize on terms of endearment when you are alone with the family."

6. Don't express your disapproval or antagonism.

7. Don't make constant efforts to make yourself agreeable.

8. Don't try to regulate each other's actions.

9. Avoid the "intimate friend."

10. Manage to play together as often as possible.

"One hour of play together will do more to bring echoes of your honeymoon than months of work will. Try to find diversions you both like. Get hold of books that interest you both. Remember, the vital thing in your love is that you shall like to be together."

11. Cultivate your common likes.

12. Get a wholesome, common-sense idea of the sex question.

13. Be good. Don't preach.

14. Be equals.

15. Have faith in each other.

16. Live by yourselves.

17. Don't take things too seriously.

"More hard knots can be laughed loose than can be untied."

18. Have an understanding about money matters.

"The ideal way is absolute equality, perfect partnership, with all the money under the control of both."

19. Don't both get angry at the same time. [The better rule is, let neither get angry.]

20. Finally, let no trouble come between you.

"You will have trouble. It is our common lot. There will be difficulties, disappointments, perplexities, disasters. But keep them out from between you. Face them together. Let it be you two against the world. So long as no hostility, or misunderstanding, or contention, or bitterness creeps in between your two hearts, you can front all the evil in life with cheerful courage."—*Selected.*

✻ ✻ ✻

HANDS that ope but to receive
Empty close; they only live
Richly, who can richly give.
Love is sweet in any guise,
But its best is sacrifice.

—Whittier.



The Chipmunk at Home

THE little chipmunk that we see scampering along the stone walls everywhere is one of the very prettiest of our four-footed animals. By reason of his beautiful markings of black, buff, and chestnut, he is sometimes called the painted squirrel; and because he seldom leaves the ground for the trees, he is also known as the ground squirrel.

The chipmunk spends most of the autumn storing away food to last him through the winter. First of all, though, he digs a long, winding tunnel in the earth, with several short branches, which he uses as storerooms. Into these he carries nuts of all kinds: wheat, buckwheat, grass seed, and any other food that will keep. He carries these things, a few at a time, in two pouches, one in each cheek, and when you see him homeward bound on an autumn morning, you will notice that his face looks very much swollen. Watch him a little while, and you will see him enter his burrow by a small, round hole, close to an old stump, perhaps. In a few minutes he will have stored his load of provisions, and will reappear at the doorway with the swelling all gone from his face.

When the weather becomes cold in November, the chipmunk retires to his well-stocked burrow, and sleeps away a large part of the winter, waking up at intervals to stretch his limbs and sample the good things he spent so much time in gathering.

When the warm days toward the close of February tell of the approach of spring, the little ground squirrel comes to the door of his home to sniff the fresh air and warm himself in the strengthening sunlight.—*Selected.*



Efficiency of Our Schools

By B. P. FOOTE

Instructor in Shorthand and Typewriting in the Home Study Institute

SEVENTH-DAY ADVENTIST young people, trained in Seventh-day Adventist schools, compare very favorably with any other young people trained in any other schools, in any worthwhile task they choose to perform! A few years ago that was merely a hazy impression in my mind, but about a year ago it took the definite form of a thought, and recently became a settled conviction.

I really believe that the most earnest, energetic, efficient young people in the world are found in our schools, and that the spirit and enthusiasm of the students and teachers in a school count for much more than does its name or endowment or worldly standing. There is not a doubt in my mind that the daily correlation of mental, moral, and manual training as found in our schools is the best possible form of education. The experience described in the following paragraphs has greatly encouraged me in these beliefs:

In the fall of 1929 the Washington Chamber of Commerce announced its intention to hold a "Greater Washington Championship Typewriting Contest" in connection with its annual Industrial Exposition in the Washington Auditorium. The committee—of which I had the privilege of being a member—appointed to formulate plans and rules for the contest, agreed that it should be open to residents within a radius of twenty-five miles of Washington, and that there should be four parts to it,—elimination contests on Monday, Tuesday, and Wednesday nights for three different groups known as novices, or those who had never used a typewriter prior to August 1 of the year before the contest; juniors, with about two years' experience; and seniors, with no limitations as to experience. The best five from each of these three groups were to go into the real championship contest on Thursday night. The novices and juniors were to write fifteen minutes and the seniors thirty minutes.

Our schools have not, of course, encouraged our young people to go into competition with other schools in ath-

letic contests, such as baseball, basketball, and football; but here seemed to be a good opportunity to put our educational, healthful living, and business efficiency principles to a test in something well worth while. Three of the best typists in Washington Missionary College were therefore encouraged to enroll for the senior contest,—Promise Kloss, who is earning her way through school by working in the editorial department of the REVIEW AND HERALD; Eunice Graham, who has earned her education for several years by stenographic work in the circulation department; and Wilhelmina Widmer, who has earned her way by canvassing and occasional typ- ing jobs.

Girls Receive Intense Training

There was not much time before the contest, but these three girls were given an intensive course of training in the most efficient methods of handling the typewriter, the paper, and the copy. They were taught to eliminate unnecessary motions, to keep their eyes on the copy, and to write as rapidly as they could write *accurately*. Great stress was put upon accuracy, because it was known that for each error made in the contest ten words would be deducted from the total number written. Much more could be said about our training methods, but space will not permit it. (If those who are especially interested in our methods will write to me, Box 15, Washington Missionary College, Takoma Park, D. C., I shall be glad to give them further information.) Suffice it to say that in a general way our methods were very similar to those used by athletes when training for an important game or race, and the girls seemed to enjoy the training, and to look upon it as a very interesting and profitable form of recreation.

Let me say right here that our young people who like plenty of real *action* can get it in both shorthand and typewriting. Contests of the kind described are becoming very popular throughout the country. Not only are these subjects very interesting, but they stand high in both **cultural and practical value**. To those

who are unable to take these subjects in our residence schools, let me suggest that the Home Study Institute (formerly the Fireside Correspondence School) of Takoma Park has excellent courses in both, for either beginning or advanced students.

I know of no other line of endeavor in which efficiency can be so exactly measured as in typewriting, and shorthand takes a close second place. That is one reason why they are so interesting. Exact records can be kept from day to day and week to week, and the effect of certain changes in methods and goals can be watched. The highest possible results can be secured only when there is the most nearly perfect co-ordination of eye and mind and muscles.

When the night of the elimination contest arrived, there were nearly fifty contestants entered, each supposed to be one of the best in or near Washington, a city where many thousands of stenographers and typists are employed, and one of them claiming to have been the champion of Washington for ten years! But when the papers had been corrected, the number of words found, and unfortunately for many of the contestants, ten words deducted for each error, it was discovered that our three girls had taken first, third, and fourth places! They were thus entitled to enter the final or championship contest the following night. Miss Kloss had taken first place, with a net speed of 87 words a minute, the highest net speed made by any one in that entire series of contests.

Results of First Contest

In the final contest, however, Miss Kloss did not do quite so well, and a public stenographer who had received her training in what is generally considered the best business college in the city and who had taken second place in the elimination contest, did just a little better, so we took only second, third, and fourth places, Miss Graham losing first place by less than one and one-half words a minute. The winning speed that night was 86 words a minute. Our confidence in

our students and in our methods had been partly vindicated, but of course we were far from being satisfied.

In training for the 1930 contest, which was held November 5 and 6, we had Miss Kloss and Miss Graham again, with their last year's experience, and Miss Idamae Melendy of the Washington Sanitarium taking the place of Miss Widmer, who is not here this year. We named them our "Takoma Tiptop Typing Trio," and in the contests this year they more than lived up to their name, taking first, second, and fifth places in the elimination contest, and first, second, and fourth in the final. In fact, taking into consideration both the elimination contest and the final, I feel that they deserve the title of "The Tiptop Typing Trio of Greater Washington," for each of them made at least one record definitely above that of any other contestant,—Miss Melendy in the first with 89.73 words a minute, Miss Graham in the final with 90.4 (breaking last year's record by four words a minute), and Miss Kloss in both with 87 words a minute! Their average net speed in the elimination contest was 85 1/3 words a minute, compared with an average of 84 1/2 for their two nearest competitors; and in the final they averaged 86 2/3, against about 84 for the other two.

In the final contest Miss Graham made 15,066 strokes, or exactly 8.37 strokes a second for the half hour, with an accuracy of more than 99 per cent. She was writing at a gross speed of slightly more than 100 words a minute, but her errors reduced her net speed by ten words a minute. She was still, however, six words a minute above the net speed of the public stenographer who took first place last year.

Not Specialists in Typing

Not one of our three entrants is a specialist in typewriting, but all are good shorthand writers and are efficient secretaries, doing well whatever they attempt. Because they have been determined to get their lessons and do their work in the best possible way and in the shortest possible time, they are now able to operate a typewriter with ease and accuracy at a speed which would be utterly impossible for one using incorrect methods. Most untrained or self-trained writers work harder, make more mistakes, and tire much more quickly at 30 or 40 words a minute than these girls do at 90 to 100 words a minute.

In their special training course these three girls took as their motto "Inspiration, plus determination, plus concentration, plus perspiration, equal rhythm, accuracy, speed—and suc-

cess!" With such a motto as that, how could they fail?

You wonder if they prayed for success in the contest? I have not asked them, but I know of no reason why they should not have done so. I admit that I prayed for their success—that if the Lord's name could be honored and Christian education vindicated by their winning, He would help them to do so; and I do not know how a prayer could be more definitely and satisfactorily answered.

It is my honest opinion that the efficiency of this trio is largely due to the fact that the principles found in such texts of Scripture and quotations as those given below have been woven into their very lives from childhood, in both home and school. Note the following:

"Whatsoever thy hand findeth to do, do it with thy might."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

"Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake."—*"Christ's Object Lessons,"* p. 334.

"God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of religion as is devotion. . . . Every man

and woman who is truly converted will be a diligent worker."—*Id.*, p. 343.

"Pupils should learn tact and system; they should learn to economize time, and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

"Such training will make the youth masters and not slaves of labor. It will lighten the lot of the hard toiler, and will ennoble even the humblest occupation. . . . But those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency.

"A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness and honor."—*"Education,"* p. 222.

It seems to me we have a right to expect our young people, trained in our schools, to become better stenographers and typists, better bookkeepers and accountants, and better at anything they may wish to do, when such principles are woven into their very lives both in their home and in the schoolroom.

The Spirit of 1930

By M. E. KERN

As it has been my work since the General Conference session to carry on correspondence with our furloughed missionaries, I have often been impressed with the spirit of consecration amid most trying circumstances on the part of these men and women who labor for sinners in the regions beyond. A missionary who has been doing excellent service for years in a region quite barren of what we in North America consider comforts, and where he and his family have been subjected to conditions deleterious to health, wrote me concerning their return to that field:

"I believe we are in very good shape physically now, and the parasites are about gone. We are still giving the girl treatment, but the rest of us show ourselves free from ameba. In the last few weeks we have taken medicines for hookworm, roundworm, flaggella, and pinworms, and I think they are gone by now.

"We are glad we are going back to the land which we feel after so many years to be our place. We are asking God to give us strength and faith to stay by our task the few remaining years there may be before He returns

and gives us the great furlough over there. Truly the time is short. I certainly believe this will be our last furlough, and as we say good-by this time, it will be until we meet when Jesus comes. I hope our stay here has encouraged some we have met to hold on until the work is done."

❖ ❖ ❖

Morning Prayer

BY BERTHA MORRIS-WILKINS

BEFORE I leave my chamber,
I fall on bended knee,
And tarry for a moment
Till my Saviour speaks to me.

I wait until I see Him,
My Saviour crucified;
I wait until He speaks to me,
And then I'm satisfied.

I'm never disappointed
If I seek Him in the way,
And am filled with joy and peace
At the opening of the day.

To go forth to my duties
Without this meeting sweet,
Would take away the peace I need,
And mean my sure defeat.

❖ ❖ ❖

"Work harder and pray harder,
leaving the results with God."



OUR FAMILY PHYSICIAN

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Used Air---Second-Hand Air

By THEODORA STEARNS, R. N.

SOME may wonder why an article on ventilation is necessary at all in this enlightened age, among this health-educated people, yet in this year 1931 people are still afraid of "catching cold" from cold air. The thought of "night air" causes alarm. If you do not believe it, just travel on a moonlight night, and count the closed windows from the train. One may see plenty of them from the city elevated also, or when on a late ride on a cool night in the old home town bus.

While living in a rooming house, just be brave enough to open the hall or bathroom window, and see what happens. You will become an outcast, viewed with alarm by all the tenants! If you stay long enough and persist in this dangerous practice, you may find that the other tenants, together with the janitor and the landlord, league themselves into an anti-air klan, fostering the preservation of the "atmosphere" of the place, at any cost.

As the necessity for fresh, pure air is the "A" of the "A B C's" of sanitation and hygiene, it would seem that many have learned this lesson by the sight method only, and not by the olfactory, therefore a review of this vital lesson seems timely.

Mrs. White once had the following experience:

"On an autumn evening, we were once traveling in a crowded car, where the atmosphere was rendered very impure by the mingling of so many breaths. The exhalations from lungs and bodies caused a most sickening sensation to come over me. I raised my window and was enjoying the fresh air, when a lady, in earnest, imploring tones cried out, 'Do put down that window. You will take cold and be sick; for the night air is so unhealthy!' I replied, 'Madam, we have no other air, in this car or out of it, but night air. If you refuse to breathe night air, then you must stop breathing. God has provided for His creatures, air to breathe for the day, and the same, made a little cooler, for the night. In the night it is impossible for you to breathe anything but night air. The question is, Shall the night

air we breathe be pure, or is it improved after it has been breathed over and over? Is it for our health to breathe the polluted night air of this car? . . . But the air of night breathed in the night will not of itself poison

the current of human life."—"Testimonies," Vol. II, pp. 527, 528.

If any one can read these statements from medical science and the Spirit of prophecy without opening the window

(Concluded on page 28)

Miss Harmer, in "Principles and Practice of Nursing," quotes Prof. Ellsworth Huntington, Ph. D., of Yale, as saying, "Air is the first necessity of life."—Page 15. Miss Harmer continues by saying, "Food also is essential, but is of no use unless it can be combined in the tissues with oxygen."—Page 171.

Dr. Huntington is further quoted by Miss Harmer as follows: "It is estimated that pure air would lower the death rate about 2 per cent."—Id., p. 17.

"It is estimated that a proper regulation of temperature would lower the death rate 5 per cent and a proper regulation of the humidity another 5 per cent."—Id., page 16.

Prof. M. T. Bogert, Department of Chemistry at Columbia University, New York, is quoted as follows: "When you are conscious of an odor, this is what has happened: the substance you smell has given off minute particles, some of which have reached your olfactory nerve tips. . . .

"When those minute particles come in contact with the hairlike tips of these nerves, there is a chemical stimulus, which travels by way of certain sensory nerves to the brain. It finally arrives at the 'olfactory area, where the message thus transmitted is interpreted and used.'"—"Smells Are Surer Than Sounds and Sights," by Stuart Mackenzie. This book is a record of the above-mentioned interview with Professor Bogert. Published in the July, 1927, *American Magazine*.

"The main purpose of respiration is to supply all cells of the body with oxygen, and to rid them of excess carbon dioxide, which results from oxidation."—Kimber and Gray's "Anatomy and Physiology for Nurses," p. 258.

"Air is essential to life; and the essential factor in it is oxygen, which is necessary for the chemical changes which go on in the body upon which life depends."—Harmer's "Principles and Practice of Nursing," p. 17.

"We are more dependent upon the air we breathe than the food we eat."—"Testimonies," Vol. II, p. 526.

"Thousands have died for want of pure water and pure air, who might have lived."—Mrs. E. G. White, in "Healthful Living," p. 155.

"By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased."—Id., p. 184.

"They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin."—Id., p. 73.

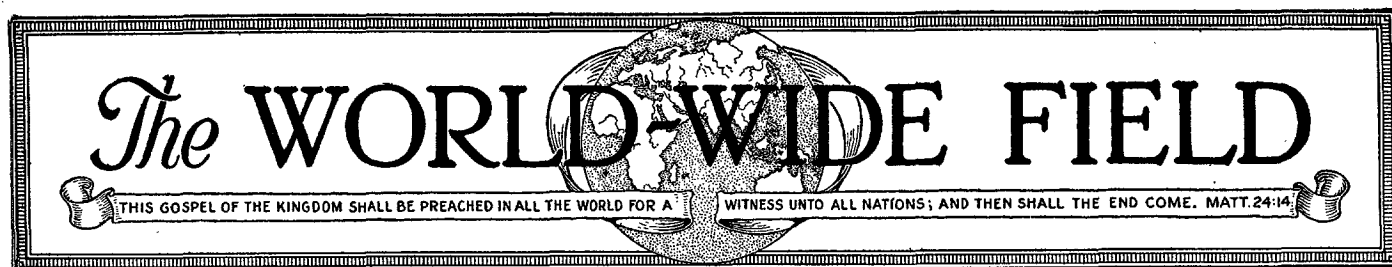
"Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter."—Id., p. 188.

"Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from the decayed substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased."—"Healthful Living," p. 140.

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body."—"The Ministry of Healing," p. 272.

"Air is the free blessing of heaven, calculated to electrify the whole system."—"Testimonies," Vol. I, p. 701.

"The health of the entire system depends upon the healthy action of the respiratory organs."—"Healthful Living," page 30.



Meeting of the American Bible Society

By M. E. KERN

It was my privilege on Dec. 3, 1930, to represent our denomination on the Advisory Council of the American Bible Society in New York. This is an annual meeting of representatives of the denominations that assist in the support of the Bible Society in connection with the society's budget committee; and when possible we send a representative. The great Bible Societies, which translate and publish God's word in the many languages, are our allies in the great missionary program; for they publish the one Book essential for any program of saving men from sin.

The American Bible Society was organized in 1816, and occupies its own building between Astor Place and 9th Street, which was erected in 1853. It is the oldest office building in New York occupying a whole city block. The major portion of the building is devoted to offices, the rental of which maintains the building and helps finance the work of the society. Several of the tenants have been in the building for a generation. For instance, the first women's foreign missionary society in America has had its home in this building since its organization in 1860.

This Bible House is of considerable historical interest. The American Standard Revised Version of the New Testament was made there. The New Testament Company occupied one room from 1872 until the work was completed in 1880, while the Old Testament Company occupied an adjoining room from 1872 to 1884. In another room Dr. Hiram Bingham spent much time completing and seeing through the press the Bible for the Gilbert Islands. Manuscripts of translations into many languages have been handled here.

Many Historic Features

The society for seventy years (till 1922) operated its own printing and binding plant at the Bible House, but because of conditions in the printing trade, it is now considered more economical to have the printing done by contract.

The hall of the board of managers in which we met has some historic and

valuable portraits, and its walls are lined with bookshelves containing the Scriptures in 498 different languages and dialects, and in numerous additions and revisions.

At the front of the hall hangs an oil portrait of the Hon. Elias Boudinot, the first president of the American Bible Society, which is considered one of the best examples of early American paintings. On the dais beneath this picture is the chair used by this first president of the society when he was president of the Continental Congress during the Revolution. As "President of the United States in Congress assembled," he signed the treaty with Great Britain at the conclusion of the Revolution.

After a devotional study led by Dr. Cleland B. McAfee on "The Element of Truth in Worship," in which he emphasized the danger of losing the spirit in the forms of worship, the council heard and discussed the reports of the officers. Most of the time was spent in a consideration of the budget, and of what could be done to meet adequately the needs of the society's work. The society is supported entirely by voluntary contributions. There are 21,000 individual donors besides contributions from about thirty denominations.

An Important Question Raised

I was much interested in a question propounded by one of the officers, "Is the decline in missionary giving an evidence of a decline in missionary conviction?" Every man there answered briefly for his own denomination. Some attributed the smaller gifts to the general financial depression; others spoke of the tendency of the churches to spend a larger portion of their benevolence on church buildings and local interests; while some spoke of a marked decrease in the missionary spirit. On the whole the men were optimistic, and were loath to admit a decline of the missionary motive. The chairman, however, reminded us of the fact that we are in an era of religious slump, and that the primary interests, even of church members, is not the building up of the kingdom of God, but rather the

indulgence in mere creature comforts.

And let us consider right here the answer of Seventh-day Adventists to this question. Are the people of the advent movement becoming infected by the general spiritual lethargy of our time? Is the spirit of sacrifice succumbing to the desire for self-indulgence? Are we influenced by the popular tendency to extravagant living, and are we losing the sense of relative values of spiritual things?

While our denominational gift to the American Bible Society is not large, the officers were happy to learn that in this lean year our offering would be larger than last year, because of a special gift at the General Conference session.

After a careful consideration of the various factors entering into the budget, with the Budget Committee, the council recommended to the society board a reduced budget for the next year.

Report Adopted

The Advisory Council unanimously adopted the following report, brought in by the Fact Finding Committee:

"The undersigned members of the Advisory Council of the American Bible Society, representing twenty-one of the denominations supporting the work of the society, desire to express their appreciation of the frank and thoroughgoing way in which the executive officers of the American Bible Society have opened up to them all matters connected with the operation of the society. These have included the sources of income as well as the various items of expenditure. We have followed with particular interest the facts and figures relating to translation, publication, and distribution of the Scriptures.

"The budget proposed for 1931 commends itself to us. We wish especially to express our gratification at the evident painstaking care with which it was made up. As far as time has permitted, we have studied its various elements. We record our conviction that it is a very conservative estimate of the work that should be done by the society during the ensuing year. Indeed, we have been impressed anew by the widening fields of opportunity which the funds at the disposal of the society or likely to be found within the coming year, are wholly inadequate to meet. To mention but three outstanding fields that are whitening to harvest—China, Japan, and Brazil—we are convinced that very much more should be done in them than will be possible unless the income of the society is increased beyond present expectations.

"In this connection we desire to call the attention of the communions repre-

sented in the Advisory Council to the inestimable service the Bible Society is rendering both at home and abroad. Its work is fundamental. No one of our missionary societies could operate with anything approaching present efficiency but for the service of this society, which places at the disposal of the representatives of the churches in all mission fields the textbook of their faith—the abiding message of the Lord. The Bible Society is not so much debtor to the churches for the missionary gifts which it receives, as the churches are debtors to the Bible Society. Here is an evident illustration of the ancient saying that bread cast upon the waters does return.

"This work should receive larger support than is being given to it. Never, we think, was it in safer hands than today. The officers of the society and the members of various committees very evidently are faithfully discharging the trust committed to them.

"The fact that the giving of the churches has been lessening in amount, occasions us deep concern. We believe that if the people can be brought to realize the nature, extent, and necessity of the work done by the American Bible Society

in supporting, extending, and helping to make permanent the missionary work of the churches, they would respond out of glad and grateful hearts."

It will be of interest to our people in this connection to know that the last detailed summary indicated that the Scriptures have now been published in 886 languages and dialects throughout the world, and that in the year 1927 over 36,000,000 copies of the Bible and Bible portions were distributed. The Bible is still "the best seller," and in spite of prevailing atheism, infidelity, and wickedness, we know that God's word will not return unto Him void, but will accomplish that whereunto He sent it. The widespread distribution of God's word is one of the many signs of our Lord's soon return, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The Fruit of Two Days' Work

By L. J. BENTON

ANSWERING the call of God to the important work of the colporteur meant much to me. It meant a thorough preparation and consecration of my life in soul-winning service for Him who gave His life for me. It meant to give up home luxuries and associations of home,—a beloved wife and three small children, nine, six, and three years old.

I must provide myself with a conveyance, with very little money in sight, but not altogether devoid of faith. I went to my blacksmith and told him my plan, and asked if he would build me a Petaluma gocart (you see I was planning to go), and I would install the equipment necessary for the carrying of many, many books. Quickly came the response, "I'll build you a cart, and it will be a good one." He was true to his word.

When the cart was finished, I took it from the shop, and painted and varnished it myself. As I put on the finishing touch, and stood off and looked at it, I want to tell you, it did look good. I had a pretty dappled-gray horse, as faithful and trusty as any horse could be. All I had to do was to say, "Nellie," and Nellie was off at a good rate of speed, and no road was too long for Nellie Gray, under her practically new harness, cleaned and oiled for the occasion.

You may ask, What about the man? I will tell you more about him later on. I must get out of these preliminaries and into my story; and may God help me to relate it to the glory of His great name!

Thirty-six years ago, one bright sunny morning in the springtime, I hitched Nellie Gray to my new gocart, and when the morning prayer was said, and caresses not a few, with weeping eyes we said good-by, for Nellie and I must go. The sweet voice of Jesus seemed to say, "Go, and I will go with you all the way." The second day's journey brought me to my territory. Here with prospectus in hand, I began knocking at the doors, some a long way apart, but I seemed to be unable to arouse any interest. The doors slammed and slammed. Religion seemed to be a thing of no concern to any one. Thus it went all day.

A Rift in the Clouds

Just as the sun was lowering in the west, there could be seen a little rift in the clouds, which brought cheer to my heart. Just as I finished my canvass in a home, not knowing how it was going, the lady spoke up and said, "This is just the book I have been wanting this long time, and when I have read this book, I am going to send it to my mother, who is also religiously inclined. But you are in a hard place. The people up the valley here care nothing for religion. They do not go to church. [I had been impressed somewhat that way all day.] I wish they could be aroused to a sense of their great need."

As I left her home, she followed me to the door and said, "Be of good courage." It was just what I needed, and I have always thought an angel

spoke through her. It was now getting dark, and I must hasten on to the next home and ask them to keep me overnight. I was able to secure an order here, and was given the privilege of staying overnight. This was a happy hour for me. I rejoiced greatly that at the close of the day I had been able to find one soul waiting for my message. This was worth much to me at this time.

Well, the night was spent, and I had a little morning meal in a foreign home. But this was not my greatest concern. I thought of the experience of yesterday, and what the lady said about the condition of the people. Here is where I must pray through. I went to the barn, and on my knees I asked the Lord to give me evidence that I was in the place He wanted me to be and doing the work He wanted me to do. Could it be possible that I had left my little family, needing my support, and come all the way here only to fail? I asked the Lord to give me five orders for the day as an evidence that I was doing right.

I hitched up my horse, and as I put my foot on the step to get into the cart, I had the evidence clear and strong, "Success is yours today." I drove up the road a short distance, and noticed two men in the field, getting ready to cut hay. My first thought was to go by and not bother men who were thus busy. But my Nellie Gray stopped just as if she had run up against a stone wall. I was quick to take this as an evidence that I should canvass the two men. So I got out (I did not have to tie my trustworthy horse, or feel she might be run over by an automobile), and stepped into the field. In less than five minutes I had the order from the first man and soon the second. As I got into my cart again, I said to myself, "I take that as an evidence that I should not pass by any man, wherever I find him."

Increasing Success

I had gone only a short distance when I saw a man coming quite rapidly on horseback. I got out with prospectus in hand, and held up my hand. He stopped. I said, "Just a moment of your time, please." The order was forthcoming, and we were both on our way again.

My next man was a little Italian up in a cherry tree, picking the nice ripe fruit. He took me to his home, and asked me to take a glass of wine. I said, "No, thank you." It was a longing for his soul and his name in my prospectus that made me keep on till I had his order for "The Great Controversy." He yielded, but not without a struggle.

The Sheriff Orders a Book

I was on my way again with my heart filled with gratitude and praise for divine guidance. My next prospect was a sheriff, Mr. Wilson by name, resting quietly under a large fig tree. It took a strong appeal, but his interest was aroused and his order freely given.

But I must hasten on, as the half has not yet been told.

By noon my desired number of orders was doubled. I had ten orders instead of five, and fourteen for the day. In the morning, in the barn, I verily believe those orders were taken. And every one of those books was delivered. The Lord does His work well, not by halves.

One man with his household effects on the wagon and his foot on the brake said to me, "A few minutes longer, young man, and you would not have found me here." I replied, "But it was intended for you to be here till you got this good book to take with you." He paid me, threw off the brake, and was gone.

From this time on there was never a question or a doubt in my mind as to the call of God, and the co-operation of unseen beings. It was demonstrated over and over as the days, weeks, and months went by. It was declared by certain ones that some man had gone up through the valley and stirred up all the people. True, they were stirred, but the Lord through His humble servant did the stirring.

Now coming back to the cherry-tree man, our beloved brother L. Oberti. He wasn't picking cherries for the Lord that day I found him, but he has picked a good many carloads for Him since, contributing as he has from \$1,000 to \$5,000 a year to missions since that time, thirty-six years ago. I have heard him say that every line he read in "The Great Controversy" sent conviction to his soul. Well, but how could he read it? He was Italian, and could not read English. Now listen, and figure it out for yourself: *he could read "The Great Controversy" in English.* Now let me tell you something else which I think will impress you with the fact that the day of miracles is not past. Brother Oberti has told me that he was just about ready to go over the precipice the day I found him. Wine was getting the best of him. Well, from a physical standpoint, Brother Oberti is a better man today than he was thirty-six years ago.

Not many years ago, as I was enjoying the pleasure of visiting his home, he filled a glass with clear, sparkling water, and holding it up, exclaimed, "Brother Benton, that's

good enough for me now!" Oh, what a change! and what has brought it all about? Is it the doings of man? Decidedly not. You must appeal to a higher source for such results, and from this source only are they obtainable. We have just enjoyed one of many good camp meetings together.

In that glad early morning meeting, when the graves shall be opened and the redeemed of all ages shall come forth, when the victorious army stand on the sea of glass, and surround God's throne, singing that glad new song, I want to be there, don't you? Yes, I want to see Jesus, and I want to have a seat at that table, and partake of the fruit of the tree of life. "We speak of the realms of the blessed, but what must it be to be there!"

My brother, my sister, let us be faithful and true, and we shall all eat

of the tree, when Jesus our Friend steps in, and it is all bright and happy within.

"Oh, the good we all may do while the days are going by!" When I engaged in the colporteur work in the earlier days, I set my goal for ten hours a day, fifty hours a week, and the results were wonderful. Just recently I have enjoyed some delightful experiences in placing in some homes a copy of this wonderful book, "The Great Controversy." I have also left a tract or small book in almost every home that I visited. I believe seed has been sown that will yield a harvest for the Lord. As I meet the people, I find on the part of some (not all) a deep longing and an earnest desire for the message we have to give them. My prayers ascend day by day for the colporteurs. I can pray much if I cannot work much.

Faithfulness in Tithe Paying

By J. W. FREEMAN

SHE was a young woman with two little children when she began attending some of our regular meetings. We never saw her husband, and after a time learned that he was in the penitentiary. He had heard the message in the East, but came West and drifted into bad company. From the prison he wrote his wife to go to the Adventist church, learn about their faith, and when his term expired, the family would start life over again, become Adventists, and live as they should.

One afternoon we went to visit this woman with the hope that we might bring her some encouragement. We found her living with the two little ones in two tiny rooms in a decidedly poor neighborhood. She told us that the county allowed her \$25 a month living expenses. First she de-

ducted \$2.50 tithe and handed that to the local church treasurer. She said: "I pay \$6 for this little place. I could get a much better place for \$10, but then I couldn't pay any tithe, so I have decided to stay here. When I learned about the tithe, I said, 'Lord, if you want me to pay tithe, you will have to help me,' and He has helped me so that now the \$22.50 goes farther than the \$25 used to go. I will manage some way until my husband gets out, and then we will start again and be faithful to God."

We wondered what would happen if all should pay a faithful tenth who have known the message longer and better than this poor little woman has known it. God's work would not be crippled for lack of means at any time. God would see to that. Why not "prove" God? Mal. 3:10.

God Hears and Answers

By AGNES MOSS

SEVERAL times I have read articles in your paper dealing with the subject "Answered Prayer." About thirty years ago I was a young woman with three little children and a husband. I was very unhappy, very lonely, very much disappointed and disillusioned with life and my lot especially. I suffered a nervous breakdown, and was afraid I was going insane or would die.

Some time before that I had purchased a book of an agent who went from door to door. I had never looked at the book very much, but one day I began reading it. The book was "Bible Readings for the Home Circle," and the colporteur was Roy

Cottrell. I became very much exercised over the Sabbath, and was in a very nervous and excited state over it. I could clearly see that it was *the* day, but I thought that all the good people who had lived and died keeping Sunday must be lost. I wept and prayed for comfort, and one day I knelt and asked God this: "If it is the right day and if I must keep it, send some one here who belongs to those people, and who can make things clear to me."

The very next day my doorbell rang, and a young man stood there taking subscriptions for the *Signs* and "The Coming King." I saw that the book was printed by the same

house as the "Bible Readings," and asked him who the people were who printed those books. He told me they were Seventh-day Adventists, and asked to come in and talk with me. He made many things clear, and set my heart at rest in regard to my good mother and some others who had died.

To me that was as much a miracle as some things we read of in the Bible. Brother Cottrell had been holding a tent effort in the city for six weeks, and I had never heard of it or him. But when I asked God to help me, how quickly he found me! Do you not think God sent him in answer to my prayer?

"Hard Times" (?) in Mexico

By H. A. B. ROBINSON

FOR more than two years J. A. Williams, formerly of Cuba and Santo Domingo, has been successfully placing our large books in the homes of the very best people of Mexico City, which contains nearly a million inhabitants. His varied experiences have made him very thankful for the Lord's continued help in his unselfish work for others, and he has many times seen His guiding hand. During the last Big Week he took as many orders in one day as he had been taking before in one week. He has lately put books in the hands of the judges of the supreme court of Mexico. Two of these have been receiving our missionary paper for some time, and have now requested that it be continued, as its contents interest them.

A short time ago he began work in the large national palace where thousands are employed. Selling is strictly prohibited in this building, but he was able to make a start, and although ordered away more than once, continued when and where he could, until he met the secretary of the treasury department, who told him that he could not continue working there unless he got a recommendation of the book from the doctor in charge of the federal department. This he obtained after a visit to this officer in the executive mansion, or castle of Chapultepec. Armed with this letter, he was able to have a free hand the rest of the time he worked

in the national palace, placing seventy-four copies in the hands of those influential people.

With this valuable list of names and an acquaintance in the castle, he visited all the members of the president's staff, and sold them books, and



J. A. Williams Pointing to the Name of the President of Mexico in His Prospectus

ended up by leaving a copy in the president's own office. In the accompanying picture Brother Williams is pointing to the name of the president in his prospectus.

We pray that this good work may continue and results be seen in the kingdom.

Mexico.

but encourage responsible missionary activities to be carried on within the reservation, provided the missionary work is done without undue pressure upon the Indians.

I have received numerous letters from the department in Washington, thanking the American Bible Society for the "fine co-operation" we are giving the department in furnishing Scriptures translated into Indian languages. The department feels that it is a great help to the Indian to have the Scriptures in his own language. This helps him to get a better understanding of the English language, when he compares, in mission class study, the two versions. As one of the letters naïvely put it, "Reading the Bible has never made a good Indian bad, but has gone a long way in helping make bad Indians good."

We are co-operating with a score or more devoted and consecrated Protestant missionaries who are working among these Indians, and are laying a foundation that, in years to come, will bring ever-increasing numbers of the Red race into the Protestant church.

Many remarkable stories, some humorous, some pathetic, and some tragic, can be told of what happens when these boys and girls return from the mission schools to their native homes, and there tell their family what they learned about Christianity while at the mission.

Years ago, every one of these children, when they returned to their homes, was given a Bible or portion of Scripture. It was discovered later that this was not a good plan, for many were neglected and wasted. Now the Bibles are kept in the school, and when the children have completed their Government education, have been instructed in the Christian religion, and are found sufficiently interested in it to request a Bible, a copy is given to each on the condition that it will be faithfully read. This plan has worked better than the former plan.

A few years ago, one of the young bucks who was courting a girl in the senior class, would ride from the reservation over to the mission and attend the evening mission classes, in order to be near his sweetheart. She was very much interested in her mission class. He decided it would be wise to show some interest himself. It so delighted her that she pleaded with the missionary to give her young brave a Bible, which the young Indian solemnly accepted. However, after some weeks he returned the Bible, saying:

"Me no want book. Me like much fun, play poker, fight, much roust-

Among American Indians

By ARTHUR F. RAGATZ, D. D.

Secretary, Western Agency, American Bible Society

FOR years this agency has been giving careful and effective attention to the needs of the Indians. There are numerous tribes, some of which have a number of reservations. For instance, the Navajo Indians are found in three or four reservations. The Piute Indians are more carefully congregated. We have only one Piute reservation in Arizona. The same holds true with the Hopi Indians. Besides these, we have the

Cheyennes, Utes, and one or two other tribes that are no longer maintaining their tribal name or tradition, but merely assembled as "Indians." The Apaches, Flatheads, and several other tribes are found in Montana, Idaho, and Wyoming.

The Federal Government provides excellent schools for the children. While they do not permit any religious teaching in the school during school hours, they not only permit

Colporteurs' Summary for November, 1930

| Unions | Agents | Hours | Value 1930 | Value 1929 |
|----------------------------|--------|-------|------------|------------|
| North American Division | | | | |
| Atlantic | 78 | 4874 | \$6841.37 | \$10897.10 |
| Columbia | 185 | 12896 | 17446.19 | 20380.30 |
| Lake | 167 | 7617 | 8255.63 | 11174.65 |
| Central | 58 | 2540 | 2742.80 | 5594.45 |
| Northern | 21 | 945 | 1427.60 | 1563.49 |
| North Pacific | 44 | 2445 | 2199.35 | 3824.50 |
| Pacific | 53 | 2916 | 6368.24 | 8552.85 |
| Eastern Canadian | 45 | 352 | 1684.30 | 4433.75 |
| Western Canadian | 64 | 2446 | 3838.90 | 5565.29 |
| Southeastern | 42 | 3149 | 3203.43 | 3884.80 |
| Southern | 70 | 3884 | 4730.73 | 3404.35 |
| Southwestern | 42 | 3477 | 3133.10 | 6238.30 |
| | 869 | 48041 | 61871.64 | 85513.83 |
| African Division | | | | |
| | -- | ---- | ----- | 1023.22 |
| Australasian Division | | | | |
| | 79 | 5892 | 13790.78 | 16007.77 |
| Central European Division | | | | |
| Arabic | -- | ---- | ----- | ----- |
| Bulgarian | 9 | 535 | 61.45 | 213.34 |
| Czechoslovakian | 59 | 7673 | 2251.95 | 2435.99 |
| East German | 142 | 18642 | 7374.25 | 7775.17 |
| Hungarian | 64 | 8805 | 1973.81 | 2042.48 |
| South German | 70 | 9549 | 5872.54 | 7078.90 |
| Turkish | -- | ---- | ----- | ----- |
| West German | 178 | 25910 | 12484.98 | 12369.60 |
| | 522 | 71114 | 30018.98 | 31915.48 |
| Northern European Division | | | | |
| Baltic | 44 | 7274 | 2778.77 | 2920.71 |
| British | 80 | 8815 | 7488.49 | 8088.25 |
| East African | -- | ---- | ----- | 243.50 |
| Iceland | -- | ---- | ----- | 1512.58 |
| Polish | 48 | 4522 | 927.65 | 827.96 |
| Scandinavian | 86 | 12635 | 8173.00 | 9103.39 |
| Nigerian | -- | ---- | 276.80 | 68.53 |
| | 253 | 33246 | 19644.71 | 22764.97 |
| Southern European Division | | | | |
| Franco-Belgian | 44 | 2792 | 2075.01 | 1073.85 |
| Iberian | 30 | 2248 | 970.95 | 769.73 |
| Italian | 19 | 3064 | 1040.74 | 702.43 |
| Jugoslavian | 53 | 6428 | 1272.19 | 1160.08 |
| Madagascar | 13 | 869 | 122.43 | 172.13 |
| Mauritius | 3 | 200 | 36.80 | ----- |
| North African | 3 | 191 | 161.92 | 483.18 |
| Rumanian | -- | ---- | ----- | 2428.56 |
| Swiss | 45 | 5551 | 4743.31 | 4189.13 |
| | 210 | 21343 | 10423.35 | 10979.14 |

| Unions | Agents | Hours | Value 1930 | Value 1929 |
|-------------------------|--------|--------|------------|------------|
| Far Eastern Division | | | | |
| Central China | 15 | 1079 | \$1560.26 | \$----- |
| Chosen † | 38 | 23820 | 8974.95 | ----- |
| East China | -- | ---- | ----- | 2221.70 |
| Japan * | 11 | 2785 | 1121.77 | 778.80 |
| Malayan | -- | ---- | ----- | ----- |
| Manchurian | 5 | 588 | 455.14 | ----- |
| North China † | 15 | 7654 | 9028.13 | 1147.75 |
| Philippines | -- | ---- | ----- | 14463.92 |
| South China | -- | 1044 | 1188.44 | 2211.56 |
| | 84 | 36920 | 22328.69 | 20823.73 |
| Inter-American Division | | | | |
| Antillian | 54 | 3895 | 4463.94 | 3652.63 |
| Caribbean | 11 | 1971 | 1240.87 | 1318.33 |
| Central American | 13 | 521 | 1140.77 | 1857.13 |
| Colombia-Venezuela | -- | ---- | ----- | ----- |
| Mexican | -- | ---- | ----- | 3162.61 |
| | 78 | 6387 | 6845.58 | 9991.20 |
| South American Division | | | | |
| Austral | 90 | 8017 | 14433.77 | 17383.39 |
| East Brazil | 40 | 5245 | 6011.68 | 8630.20 |
| Inca | -- | ---- | ----- | 3162.55 |
| South Brazil | -- | ---- | ----- | ----- |
| | 130 | 13262 | 20445.45 | 29181.14 |
| Southern Asia Division | | | | |
| | -- | ---- | ----- | ----- |
| Foreign Totals | | | | |
| | 1356 | 188164 | 123497.54 | 142686.65 |
| N. American Totals | | | | |
| | 869 | 48041 | 61871.64 | 85513.83 |
| | 2225 | 236205 | 185369.18 | 228200.48 |

COMPARATIVE BOOK SUMMARY

| | 1927 | 1928 | 1929 | 1930 |
|-----------|--------------|--------------|--------------|--------------|
| January | \$228425.25 | \$218796.43 | \$245677.30 | \$277196.51 |
| February | 228447.76 | 221098.65 | 188073.90 | 197357.57 |
| March | 246251.38 | 212848.48 | 192937.40 | 239871.91 |
| April | 215716.64 | 215326.55 | 258942.95 | 265131.77 |
| May | 192349.05 | 258530.53 | 305508.11 | 266393.41 |
| June | 325807.62 | 325030.88 | 285203.20 | 328772.65 |
| July | 327515.53 | 329518.76 | 400009.32 | 347138.29 |
| August | 330138.57 | 347340.96 | 261140.21 | 260597.96 |
| September | 284729.35 | 219549.42 | 275841.55 | 226621.44 |
| October | 189151.73 | 195510.14 | 254375.89 | 224066.89 |
| November | 207055.82 | 215962.48 | 228200.48 | 185369.18 |
| December | 222395.31 | 225171.13 | 219246.18 | ----- |
| | \$2947984.06 | \$2984685.46 | \$3114656.49 | \$2825195.45 |

* Two months' report.
† Ten months' report.

about, have heap big time. Book make Indian not happy, make him stop all fun and be very good, and me no want to be good.”

The girl threatened to have nothing more to do with him, unless he would keep the Bible and live according to its teachings. After many attempts, interspersed with failures, he was soundly converted and became a great worker among his tribe.

This account of the Indians would not be complete if I did not also report that their gratitude knows no bounds. Of course, they have no money. The children at school are frequently given odd jobs, for which they are paid a meager wage. Instead of spending this money for luxuries, most of them bring it to the missionary in charge, begging that it be used to help others. As a result, we annually receive offerings ranging from \$1 up to as high as \$15, given in most part in pennies and nickels, with an occasional quarter, by these mission scholars, who want the money to be used for the American Bible Society, so that it may keep on giving the Bible to those who

come to the school after they are gone!

For years we have been supplying Scriptures to these missions at half price, and always have been called upon to make full grants for specially needy cases.—*Bible Society Record.*

Used Air—Second-Hand Air

(Continued from page 23)

and continuing to provide adequate ventilation, it is because the effect of these poisons on his brain is so stupefying that he does not realize the need. In such cases, some air-minded person should see to it that such patients have plenty of clean, new air, until they revive enough to realize its importance for themselves.

As to the amount of air space for an individual in an office, the editor of the *Journal of the American Medical Association* states:

“From 200 to 500 cubic feet should be allowed for each employee. This amount is somewhat dependent on the height of the room, and the figures as

given would apply to rooms not more than ten or twelve feet in height. Cubic feet of space per person is only one factor to be considered. A second is the interchange of air by either natural or artificial ventilation. This should be such that there is a complete renewal of air two or three times an hour.”

“Two thousand cubic feet per patient” is recommended in “Principles and Practice of Nursing,” page 17. The smaller amount given for the office worker is doubtless a minimum, and would be adequate only when the air is changed completely several times an hour, as recommended. The average person at work or at home can get an idea from these suggestions as to how much space is necessary. Every one can have “free air,” summer and winter, cold or heat, for whether sick or well, it is essential.

THE shortness of life should not be to any rational person a conclusive reason for wasting the space of it which may be granted to him.—*Ruskin.*

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.

REST, SISTER, REST

By John William Stein

Rest, sister, rest; thy warfare is ended,
Long hast thou stood mid the battle's fierce
rage;
Precious the principles thou hast defended,
Foes here no longer thy efforts engage.
True to the right, to God strictly loyal,
Armed in heaven's own beautiful mail;
Of the great King representative royal,
Evils no more can thy spirit assail.
Faithful to death, thou henceforth art blest.
Waiting thy victor's palm—rest, sister, rest!

Rest, sister, rest; thy journey is over;
Close was thy pilgrim race many long years.
Seeking the crown thy faith did discover,
Thou hast prevailed amid perils and tears.
Burdens laid down which thy progress impeded,
Difficult paths no more cause thee delay;
The goal is secure and thou hast succeeded;
Dangers are now all removed from thy way;
Waiting the prize, ills no longer molest;
Till the bright morn, sweetly rest, sister, rest!

Rest, sister, rest; thy labor is finished,
Long hast thou toiled in "the heat of the day;"
Thy "harvest home" cannot be diminished,
Nor the rich sheaves which thy hands bore
away.
Works of thine follow thee, long will they live,
Patient and faithful till thy setting sun;
Waiting the Master, He'll soon come and give
thee
Thy rich reward with the plaudit, "Well done;"
Thy glorious waking cannot be expressed;
Peace, peace to thee—rest, sister rest!

Beck.—William Beck was born in Switzerland, July 21, 1856; and died in Pasadena, Calif., Nov. 21, 1930.

Leatherbarry.—Eben J. Leatherbarry was born in Philadelphia, Pa.; and died in New Haven, Conn., Nov. 30, 1930.

Wood.—Chester Wood was born in Baneroff, Ontario, July 12, 1913; and died in Kingston, Ontario, Oct. 22, 1930.

Cooper.—Laura Clark Cooper was born in St. Louis, Mo., July 28, 1851; and died in Alton, Ill., Dec. 3, 1930.

Voris.—Joseph Lamoni Voris was born in Illinois, Aug. 22, 1886; and died near Battle Ground, Wash., Nov. 29, 1930.


Coddington.—Lewis C. Coddington was born at Rockville, Ind., March 28, 1846; and died in Palco, Kans., Dec. 3, 1930.

Scott.—James L. Scott died recently at the age of fifty-eight years. He was deacon of the church in Frankfort, Ind. His wife is left to mourn.

Slosson.—Edmond David Slosson was born May 6, 1849; and died at College Place, Wash., Oct. 23, 1930. His wife and four daughters survive him.

Zoph.—Mrs. Jennie Grace Zoph died at Springfield, Ohio, Dec. 12, 1930, at the age of fifty-three years. She is survived by her husband and two daughters.

Gerard.—Mrs. Jessie Maria Gerard was born at Ottawa, Canada, Jan. 31, 1865; and died Dec. 4, 1930. She is survived by her husband, two sons, one daughter, a brother, and three grandchildren.



At all Book and Bible Houses
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

Deming.—Ira Douglas Deming died at Glenwood, Mich., Nov. 17, 1930, at the age of eighty-eight.

Starkey.—Mrs. Della May Starkey was born at Harrison, Mich., May 14, 1889; and died at Cleveland, N. Y., Dec. 1, 1930. Her husband and four children are left to mourn.

Gunther.—Mrs. Mary B. Gunther, née Dinges, was born in Baltimore, Md., Dec. 3, 1870; and died in Catonsville, Md., Oct. 4, 1930. Her husband, one daughter, one sister, and three brothers are left to mourn.

Kelsey.—George Kelsey was born in LeRoy, Mich., Aug. 21, 1849; and died in Edmore, Mich., Oct. 31, 1930. The Kelsey family were early pioneers of the work in Michigan, and George was for many years elder of the church in Edmore.

Dalton.—Edward L. Dalton died at Dayton, Ohio, recently, at the age of sixty-six years. He is survived by his wife, four sons, one daughter, Mrs. I. B. Burton (a missionary in Northern Rhodesia, Africa), two brothers, and five grandchildren.

Neall.—Daniel Raitt Neall was born in Elliott, Maine, Sept. 22, 1852; and died in Takoma Park, D. C., Dec. 15, 1930. He had worked in the Treasury Department of the United States Government for forty years. He leaves to mourn, his wife, one daughter, two grandchildren, one brother (Dr. John H. Neall, of the Hinsdale Sanitarium), and one sister.

Paxton.—Mrs. Laurel Edith Morton Paxton was born at Lincoln, Nebr., July 16, 1896; and died at Nenzel, Nebr., Oct. 10, 1930. Carl Paxton, son of B. F. and L. E. Paxton, was born near Valentine, Nebr., Sept. 1, 1928; and died at Nenzel, Oct. 8, 1930. Doris Elaine Paxton, daughter of B. F. and L. E. Paxton, was born at Nenzel, Oct. 4, 1930; and died at the same place, Oct. 15, 1930. The husband and seven children are left to mourn.

McGlocklin.—Emily McGlocklin was born in the British West Indies in 1850; and died in Tampa, Fla., Nov. 18, 1930. She came to New York City in 1888, accepted the message taught by Seventh-day Adventists in 1901, and attended the Bible training school conducted by Elder and Mrs. S. N. Haskell. After doing Bible work for two years in New York City, she was sent to Richmond and Norfolk, Va., where she labored successfully. From there she was called to Tennessee, and labored in Chattanooga and Knoxville, until her health failed. She was one of the first pioneer Bible workers among the colored people. J. F. Crichtlow.

DR. JAMES G. SMALEY

Dr. James Garfield Smalley was born Feb. 22, 1882, in Lenawee Co., Mich., the youngest of ten children. He was one of the many nurses and workers who helped rescue the helpless at the time of the burning of the Battle Creek Sanitarium. At the completion of his nurses' course, he went to the Bay Islands as a missionary for the Seventh-day Adventist General Conference. After six years' service, during which time he was married to Miss Pauline Tatum, he returned to the States, and took a medical course in Loma Linda, Calif., and Cincinnati, Ohio, to fit himself better for his chosen work, then spent another term of nine years in Honduras, Central America.

Returning from this trip, he spent his time in his professional line in Florida and New Mexico, helping the sick and suffering to the fullest of his ability.

His last illness came upon him while laboring in the Southwestern Union Conference; and when it was found that he must cease labor to regain his health, he was taken to the Florida Sanitarium at Orlando, Fla., where everything possible was done for him, but he passed quickly to his final rest on Dec. 7, 1930.

He leaves to mourn, a wife and daughter, Nelda Fay, four brothers, one sister, and many other relatives, and a host of friends in all the places of his labors. The funeral services were conducted at Orlando by N. J. Waldorf, and interment was made at Montverde, Fla. D. H. Lewis.

Appointments and Notices

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Jeanie MacLeod, Lake Worth, Fla., desires tracts and papers for use in tract racks for tourists.

Laura C. Burnley, M. D., 6533 Meridian St., Los Angeles, Calif. Signs, Review, Liberty, and Watchman for distribution.

James M. Johnston, Route 1, Box 95, Morganton, N. C. Signs, Watchman, Our Little Friend, Present Truth, Liberty, and Life and Health for missionary work.

M. C. Nelson, 225 Pecan St., Hot Springs National Park, Ark. Signs, Watchman, Youth's Instructor, Present Truth, Life and Health, Life Boat, and tracts for racks and distribution.

Mamie Steel, Route 2, Box 22, Hastings, Okla. Continuous supply of Signs, Watchman, Liberty, Life and Health, Review and Herald, Present Truth, tracts, and small books for free distribution.

O. Glass, formerly of Corpus Christi, Tex., writes that he has changed his address so no more literature should be sent. That received was placed in many homes and accomplished much good.

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

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 108 JANUARY 15, 1931 No. 3

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

TERMS: IN ADVANCE

| | | | |
|-----------------|--------|-------------------|--------|
| One Year | \$2.50 | Three Years | \$7.00 |
| Two Years | 4.75 | Six Months | 1.40 |

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park Washington, D. C.

Every Year
the—

**SEVENTH-DAY ADVENTIST
YEAR BOOK**

grows more interesting, for in it are noted all the wide-extended mission activities, publishing houses, educational institutions, sanitariums and dispensaries of this denomination; and as one reads and studies it, the wonder of the great work done

by a small body of people grows in his mind until he sees the miracle that has developed when a people follow the command of Christ to "go into all the world, and preach the gospel to every creature."

While the price asked for it does not cover the cost of production, yet the 75 cents that you will pay will be well expended, and you will be highly repaid for the knowledge that you gather regarding our world work. (Price higher in Canada)

READY IN JANUARY

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

Stemming the tide—

of CHEAP LITERATURE that is flooding the world today,

for children as well as for adults, is a series of books written especially for children. In the popular books for children you have the fairy tales that are really preposterous and exaggerated, tales that present no helpful thought or constructive idea for the growing little folks.

That there is a real demand for the true, the beautiful, and the pure is evidenced by the interest that is springing up in

Uncle Arthur's Bedtime Stories

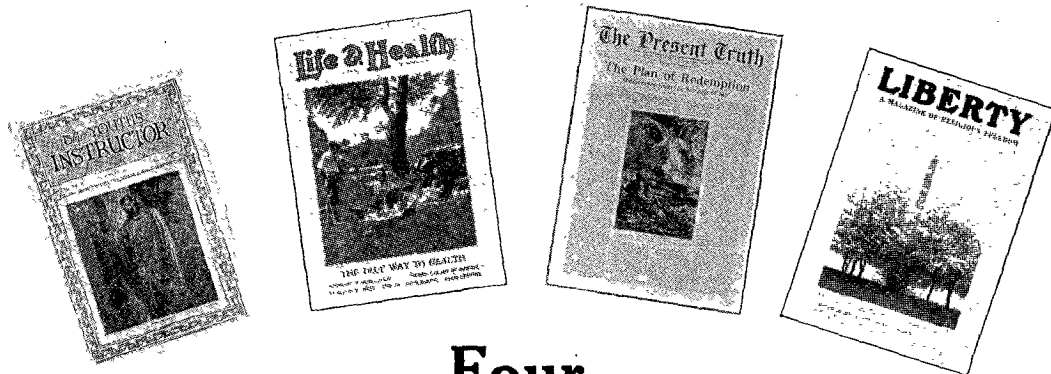
It is because these little stories are different from the ordinary run of such books, for they are true to life, assist in character building, and encourage truthfulness and honesty. And the boys and girls enjoy them and read them over and over again, for the beautiful, carefully selected pictures help to hold their interest. The

bright covers, the large print, the fine pictures, and the six varieties of little books for only \$1.50, have made a sale of nearly two million copies possible, and we have hardly begun to see what might be done in the sale of these little books. They are truly stemming the tide. Let us do our part. The discount is very liberal.

(Price higher in Canada)

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

The Missionary Club



Four Strong Message Teachers for All-Round, Thorough Missionary Work

THE YOUTH'S INSTRUCTOR is more than its name implies, for it is as much of an instructor for the old as for the young. Adults benefit through it, and read it as much as the youth. It is a digest of the best that can be accumulated from all over the world. Its contents, always sparkling with golden thoughts, in good form, lead constantly to the foundation principles of the message. It is pre-eminently a message seed sower. Regular price, \$1.75.

LIFE AND HEALTH is an effective "entering wedge" for the full message through teaching health and temperance principles, which are always necessary for message acceptance; because it is impossible for individuals to discern sacred truth when living in violation of the physical laws the Creator made for mental strength and spiritual power. It should be made the leader in all missionary work. Regular price, 75 cents.

LIBERTY teaches the civil and religious principles upon which our nation was founded, and through which it has become a spectacle to the world—the principles that must be defended and maintained until our special message has been given to the world. These principles are the foundation of the third angel's message, and an open gateway to this message. *Liberty*, therefore, is an important part of our message literature. Regular price, 35 cents.

PRESENT TRUTH teaches the full message in topical, connected form. With it any one may teach the message in all its parts as effectively as a minister can teach it in a full course of lectures. It is a messenger with the definite, full message, attractively illustrated, possessing brevity with the simplicity and power of the message it bears. Regular price, 25 cents.

These four attractive periodicals specifically cover every phase of the message, and are needed in the work of every Home Bible Study League. The four are, therefore, offered

IN CLUB FORM, ONE YEAR EACH, for only \$2.50
ALL TO THE SAME NAME AND ADDRESS

Order through your conference Book and Bible House



WASHINGTON, D. C., JANUARY 15, 1931

| | | |
|--------------------------------|---------------|-----------------|
| EDITOR FRANCIS MCLELLAN WILCOX | | |
| ASSOCIATE EDITORS | | |
| W. A. SPICER | F. D. NICHOL | C. P. BOLLMAN |
| SPECIAL CONTRIBUTORS | | |
| A. G. DANIELLS | C. H. WATSON | I. H. EVANS |
| O. MONTGOMERY | W. H. BRANSON | J. L. SHAW |
| C. K. MEYERS | M. E. KERN | E. KOTZ |
| J. L. MCELHANY | E. E. ANDROSS | L. H. CHRISTIAN |
| A. W. CORMACK | C. B. HAYNES | H. F. SCHUBERTH |
| A. V. OLSON | H. W. MILLER | F. GRIGGS |
| J. C. TURNER | J. F. WRIGHT | |
| CIRCULATION MANAGER | | 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.

ELDER and Mrs. R. E. Stewart and family, returning to Cuba from furlough, sailed from Tampa, Florida, Dec. 11, 1930.

ELDER and Mrs. L. B. Halliwell and family, returning to Brazil from furlough, sailed from New York on the S. S. "Benedict," Dec. 23, 1930.

ELDER and Mrs. Otto Christensen and little son, Bruce, of Minnesota, sailed from Los Angeles for Shanghai, Dec. 17, 1930, on the S. S. "Asama Maru." They have been appointed to evangelistic work in the North China Union Mission.

ELDER and Mrs. L. G. Jorgensen and little son, of Michigan, sailed from New York for Port of Spain, Trinidad, on the S. S. "Nerissa," Dec. 27, 1930. Brother and Sister Jorgensen returned from South America last spring after a number of years spent in Brazil. At the last General Conference session they were invited to the Inter-American Division, Brother Jorgensen to serve as departmental secretary in the Caribbean Union Mission.

WRITING under date of Dec. 3, 1930, Dr. H. W. Miller, of the Far Eastern Division, sends us this quotation from a letter he had just received from George L. Wilkinson:

"I am glad to report a fine interest here in this mission, the best we have ever had. There are evidences of the workings of the Holy Spirit on the hearts of the people in a special way. We are holding a tent effort up the river, a week's travel from here, and the evangelist writes that the tent is too small; that he has never seen such an interest before, and that

the large crowd gives the best of attention. We have already had a net gain of ten new companies which have organized new Sabbath schools this year, and there may be more yet. I think I wrote to you before that we hoped to have a membership of 800 by the end of 1930, but we have already gone past that number, and have 829. I hope we can reach 850 by the end of the year, and believe we shall do it. Our present net gain for 1930 is 223, which is a larger number than our total membership when I went home on my first furlough after having spent six years in this mission."

H. G. WOODWARD, of the Malayalam Mission, writes under date of Oct. 30, 1930:

"The Lord is richly blessing us in our work here in this native state of Travancore, and this year has been a record one, as far as the number of converts won is concerned. Here the field is white unto harvest, and if only we had more workers we could much increase our work. But we are grateful to the Lord for all He has enabled us to do."

SENDING a report of the recent Southern European Division winter council, Steen Rasmussen, the secretary, says:

"During our council it was voted that A. V. Olson and I visit two of our mission fields, namely, Madagascar and Mauritius, during the coming winter. We are planning to leave Marseilles directly for Madagascar, February 6. The work in these two interesting island fields is expanding rapidly. We hope soon to have a thousand believers in that part of the world.

"The situation in Europe is very bad. Unemployment is growing alarmingly in a number of countries, and national and political unrest does not improve the depressing financial situation. But we are of good courage and full of confidence, knowing that He who has begun the good work will also finish it in His own time."

The Rich and the Poor

A Striking Contrast

A STRIKING contrast between conditions existing among the rich and the poor was seen in a recent society function in the city of Washington, D. C. The occasion marked the introduction of the daughter of a wealthy scion of society to the social world. It is claimed that upon the one night's festivities, attended by about 1,500 invited guests, the vast sum of \$50,000 was expended. At the same time, we are informed, free soup kitchens were operating in the same block, furnishing necessary food to hungry men and women.

One has only to read the record given in the fifth chapter of James to see a picture of the conditions of the present day. We are thankful that there are men of wealth who use their vast incomes to the glory of God. The divine condemnation is not against

men of wealth as such; it is against the improper employment of wealth.

It is God's purpose that every man should use the talents with which he is intrusted to His glory and for the good of his fellow men. Failing in this, every man, whether rich or poor, justly merits the divine condemnation.

Teachers' Registry

THE Department of Education of the General Conference is announcing the organization of a Teachers' Registry service to function in the capacity of a placement bureau. Persons interested in secondary teaching appointments should address C. P. Crager; those interested in college teaching, address W. I. Smith, both of the General Conference Department of Education, Takoma Park, D. C.

Registration is not compulsory. On the other hand, the service is free, and teachers are cordially invited to make application for the Teachers' Registration Blank, which will be mailed upon request. The staff of the department pledges an earnest and studied effort to assist in placing worthy candidates and in filling emergency vacancies. As a matter of record in this office, we would encourage all educational workers, that is, administrators, teachers, secretaries, and superintendents, to respond to this announcement.

GENERAL CONFERENCE DEPARTMENT
OF EDUCATION.

They Come With Singing

"THE redeemed of the Lord shall return," says the prophecy, "and come with singing unto Zion." Isa. 51: 11.

A few hours after landing in Sydney I was reminded of this prophecy. Five young islanders from the New Hebrides, stood before the Sabbath congregation and sang in English,

"Fade, fade each earthly joy,
Jesus is mine! . . .
Earth has no resting place,
Jesus alone can bless;
Jesus is mine!"

"They can't sing at all until the gospel comes to them," whispered Elder Piper to me as we listened. And I thought of many a region where no real singing was heard until the light of the message shone in, but where now joyful peoples are singing the songs of Zion. The prophecy is fulfilling. Everywhere the redeemed are coming with singing.

These young islanders came from the New Hebrides to be the crew of the new power launch which Elder Radley is taking out for island work.

W. A. SPICER.
Queensland, Australia.