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The Church on the Hilltop

BY MARY E. HAYTON

I WENT to church on a hilltop,
Where the mountains braced the sky,
Where the earth and air paid reverence
To a God who dwells on high.
I sat with the flowers and mosses
On a hanging age-gray cliff;
Then I raised my head for blessing
From a dew-kissed, windy breath.

I went to church on a hilltop,
Neath a veil of misty foam,
Where the pines and firs were pillars
As they arched a lofty dome.
I knelt at prayer in my sanctum,
Where the aisles were laid with sod,
And the pine cones breathed an incense
That ascended up to God.

I went to church on a hilltop,
Where the sun rose o'er the dale,
And my windows, stained with beauty,
Were the sunlit hill and vale.
I sang with the larks and songsters,
And caroled an anthem rare,
And rejoiced as they soared in triumph
To their cloisters of the air.

I left my church of the hilltop
For the vale of toil once more;
But I took with me a sermon
To enrich my mem'ry's store.
When the cares of life grow heavy
And my soul with hardness fills,
Then I seek a church of mem'ry
In the heart of pine-clad hills.



Tragic Disaster to Our Missionaries

By C. H. WATSON

SUNDAY morning, Nov. 23, 1930, dawned fair at Suva, Fiji Islands, without threat of the disaster and ruin that its hours brought. As the sun rose out of the sea, the wind came up and blew freshly. At 9 A. M. the barometer was observed to be falling, and at eleven o'clock the harbor master had notified all shipping to seek shelter. The barometer then was observed to be falling rapidly.

All hands at our mission were busily engaged in efforts to secure everything against the hurricane that threatened. The mission boys worked energetically to this end, and then the rain began to fall heavily. The wind began to blow till it reached a velocity of eighty miles. This after all was not so severe, yet in a few short hours every garden was destroyed, fruit was torn from the trees, and a scene of ruin lay before the eyes of our missionaries. But Suva, though lying in the track of the storm, was not so severely damaged as were some of the other districts.

Our mission schooner, "Loloma," with its missionaries, A. G. Stewart, E. B. Rudge, G. Branster, and H. Steed, together with a Tongan young man, John Kamea, and the Fijian crew on board, had been cruising off the shores of the large island, Vanua Levu. These brethren were endeavoring to select and secure land upon which to establish a school for girls in that district. This school is intended to meet a very appealing need, and the brethren, having been successful in their quest, were returning aboard the "Loloma" when stormy seas were encountered and they were forced to find shelter in a convenient bay, where they had to stay almost three days.

Leaving the bay at last, they set sail for home on Sunday morning, Nov. 23, 1930; but not many hours had passed till they were overtaken by a fierce hurricane. Again they were able to reach shelter, this time at the western end of the island of Vanua Levu. There, with both anchors down and the engine running full speed to help the anchors, they sought by every effort to save their little vessel. After a time the wind shifted to the north, and brought the great seas rolling right in upon them.

The masts were cut away in a last endeavor to save the ship, but all in vain! With the engine and anchors endeavoring to hold her against the force of the wind, she yet was driven ashore and piled up on the beach. We acknowledge with deep gratitude

the goodness of God in preserving the lives of all aboard.

Blown Out to Sea

How happy would we be could we but report that our dear missionaries and people had fared thus fortunately in other parts of the group. Far otherwise had it been on the island of Ovalau, some 100 miles away. It is on that island that the Buresala Training School is situated, and in that school we have a large enrollment of Fijian young men and women in training for the work.

Ovalau seemed to be in the center of the storm, and felt its most destructive fury. At the approach of the storm, Fred Lang, with seven Fijian young men, volunteered to bring the school boats in from their anchorage to a place of safety. This meant that they had to take the boats about one mile around a small promontory into a little bay and then up a stream. They were seen to sail along the shore until the rain, falling in a deluge, blotted everything from sight. The wife of one of our missionaries has written of the experience as follows:

"They saw him [Brother Lang] go out, the launch leading, then his own boat, and the students' boat, the big punt, and the small boat. That's the last they have seen of Brother Lang, the seven natives, and all the boats.

Heart Longing

BY EVA MILLER HANKINS

I LONG, oh, I long, for the Saviour
To take from my heart every sin,
To wash me, to purge and to cleanse me
From all that is evil within.

I'm tired of so often sinning,
Of grieving the God that I love;
I can not, I will not, thus pain Him,
When help I may have from above.

The Saviour can keep us from falling
If only we'll trust in His power;
So why should I stumble and falter,
When grace is sufficient each hour?

If need be, I'll wade the deep waters
Of sorrow, affliction, and pain,
If this be the path that He leads me
To freedom from sin's guilty stain.

I'll enter the fierce glowing furnace,
Though fired to sevenfold heat,
If this be His way to refine me,
To save me from sin and defeat.

No matter what be the process,
Or how I may shrink from the test,
I pray the dear Saviour to take me
And chasten as seemeth Him best;
But never, oh, never to leave me
Till faultless I enter His rest.

The Buresala people began to worry when he did not come home before dark, but were kept busy by the storm. They thought that because of it he had decided to stay with the launch in safety.

"The wind stopped for fifty minutes, then came like a cannon ball. Trees fell, houses went down. Early next morning a native from Viru came hurrying over to say that he had seen our boats coming into the harbor [on the evening before], then a terrible rain squall came, and everything was blotted out. The night then came on, but they never reached the shore. He saw nothing more of them, so hurried over at the first streak of day to report. The school folks all were down early on the shore searching, but the search was fruitless. They had no boat left, so could not go around the coast. Later they secured a boat from a village some distance away, and though the sea was still very high, made all search for the missing."

Communications Broken

All telephone wires and interisland cables were broken, so they could not get into communication with any one. In time, however, other boats joined in the search, and the government sent out a seaplane. Sea and shore were searched far and near, but, alas! fruitlessly. The suspense to those at Buresala was terrible.

"Poor Mrs. Lang," writes the same sister, "it's awful. And the seven boys! Three of them, too, were married men, our best students. Their boats could not possibly weather such a storm. . . . The wind was blowing from the land, and they were surely blown out to sea, then, in the height of the storm, sunk in mid-ocean. . . . We are stunned. We in Suva thought we were badly treated by the storm, but we were merely at the edge of it. There are a great many of the Fijian villages in other parts that have been simply flattened out."

We are deeply grieved at this tragic news which comes to us from far-away Fiji. Our deepest sympathy is sincerely given to Sister Lang and her dear little children in their terrible sorrow and loss. We mourn, too, with the relatives and friends of the brave Fijian men who gave their young lives endeavoring to protect the property of the cause. Please pray that God will comfort the hearts of our workers and people in Fiji in this tragic experience, and will tenderly sustain the bereaved ones in their hour of great sorrow and need.

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The Lights of Home

By J. DU TOIT

We are traveling on toward the home-land

On roadways oft barren and steep,
O'er mountain heights, rugged and flinty,
Through valleys where shadows lie deep.

And oft as we wearily struggle
Through the pitfalls and shadowy gloom,

We pant as we scan the dim distance
For a glint of the lights of home.

It seems long since the sun in descending,
Had illumined the sky in the west;
So long since the twilight had gathered
Her grey wings round the pathway we pressed.

And as night drew her mantle around us,
Our hearts quailed and were ready to sink,

For the pathway that opened before us
Ran sheer on a precipice brink!
Then each clasping the hand of his com-
rade,

On the steepening, narrowing trail,
Fear hampered our shuddering footsteps
As we rent the night air with a wail.

"Watchman, what of the night?
Say, watchman, *what* of the night?
We are wearied with scanning the orient
skies

For some gleaming of dawn light to glad-
den our eyes.

How steep grows the way:
Oft we stagger and sway
In the blast of the fierce mountain storm.

So we grope in the darkness for foothold
secure;

Aye, we tremble and shrink
On the precipice brink,
Lest we slip from our way and become
welcome prey

To the ravening beasts in the valley be-
low.

Watchman, when comes the dawn?
Watchman, *when* comes the dawn?

But lo, ere the echoing cadence
Of our sad lamentation had ceased,
The darkness ahead shone resplendent
As with beckoning lights to a feast.
On our ears burst a strain of glad music
All afire with the welcome it brings,
While above and beyond and around us
Was a sound as the rushing of wings!

Just a glimpse, and the vision had van-
ished

In the darkness so rampant with dread;
But we each cheered the other, exclaim-
ing,

"On, on, 'tis the home lights ahead!"
And a psalm of praise rose triumphant
In the place of our erstwhile sad wail,
Re-echoing with reverberations
The sure promise, "Our God cannot fail!
For though round us night's shadows are
closing

Under lightning-cleft, storm-threatening
dome,

We'll sing to the clap of the thunder,
"Just beyond are the glad lights of home!"

saying that they cannot believe it, for it is too good to be true, when behold, another person stands before them. Every eye is fastened upon the stranger. No one has knocked for entrance. No footstep has been heard. The disciples are startled, and wonder what it means. Then they hear a voice which is no other than the voice of their Master. Clear and distinct the words fall from His lips, "Peace be unto you."

"But they were terrified and af-
frighted, and supposed that they had
seen a spirit. And He said unto them,
Why are ye troubled? and why do
thoughts arise in your hearts? Be-
hold My hands and My feet, that it
is I Myself; handle Me and see; for
a spirit hath not flesh and bones, as
ye see Me have. And when He had
thus spoken, He showed them His
hands and His feet."

They beheld the hands and feet
marred by the cruel nails. They re-
cognized His voice, like no other they
had ever heard. "And while they yet
believed not for joy, and wondered,
He said unto them, Have ye here any
meat? And they give Him a piece
of a broiled fish and of a honeycomb.
And He took it, and did eat before
them." "Then were the disciples glad
when they saw the Lord." Faith and
joy took the place of unbelief, and
with feelings which no words could
express they acknowledged their risen
Saviour.

At the birth of Jesus the angel an-
nounced, Peace on earth, and good
will to men. And now at His first
appearance to the disciples after His
resurrection, the Saviour addressed
them with the blessed words, "Peace
be unto you." Jesus is ever ready to
speak peace to souls that are burdened
with doubts and fears. He waits for
us to open the door of the heart to
Him, and say, Abide with us. He
says, "Behold, I stand at the door, and
knock; if any man hear My voice, and
open the door, I will come in to him,
and will sup with him, and he with
Me."

The resurrection of Jesus was a

"Peace Be Unto You"

By MRS. E. G. WHITE

ON reaching Jerusalem the two dis-
ciples enter at the eastern gate, which
is open at night on festal occasions.
The houses are dark and silent, but
the travelers make their way through
the narrow streets by the light of the
rising moon. They go to the upper
chamber, where Jesus spent the hours
of the last evening before His death.
Here they know that their brethren
are to be found. Late as it is, they
know that the disciples will not sleep
till they learn for a certainty what
has become of the body of their Lord.
They find the door of the chamber
securely barred. They knock for ad-

mission, but no answer comes. All is
still. Then they give their names.
The door is carefully unbarred, they
enter, and Another, unseen, enters
with them. Then the door is again
fastened, to keep out spies.

The travelers find all in surprised
excitement. The voices of those in the
room break out into thanksgiving and
praise, saying, "The Lord is risen in-
deed, and hath appeared to Simon."
Then the two travelers, panting with
the haste with which they have made
their journey, tell the wondrous story
of how Jesus has appeared to them.
They have just ended, and some are

type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love.

When Jesus met with His disciples, He reminded them of the words He had spoken to them before His death, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Him. "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The disciples began to realize the nature and extent of their work. They were to proclaim to the world the wonderful truths which Christ had intrusted to them. The events of His life, His death and resurrection, the prophecies that pointed to these events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins,—to all these things they were witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour.

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust,

and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ life is manifested, are to stand as representative men, to minister in behalf of the church.

"Whosoever sins ye remit," said Christ, "they are remitted; . . . and whosoever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the sermon on the mount He forbade this. It is the prerogative of God. But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the

Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ Himself.

But there is a brighter side to the picture. "Whosoever sins ye remit, they are remitted." Let this thought be kept uppermost. In labor for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in Him who can pardon. Let them declare, on the authority of God's word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All who repent have the assurance, "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven.

Only in this sense has the church power to absolve the sinner. Remission of sins can be obtained only through the merits of Christ. To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to remove one stain of sin. The name of Jesus is the only "name under heaven given among men, whereby we must be saved."

When Jesus first met the disciples in the upper chamber, Thomas was not with them. He heard the reports of the others, and received abundant proof that Jesus had risen; but gloom and unbelief filled his heart. As he heard the disciples tell of the wonderful manifestations of the risen Saviour, it only plunged him in deeper despair. If Jesus had really risen from the dead, there could be no further hope of a literal earthly kingdom. And it wounded his vanity to think that his Master should reveal Himself to all the disciples except him. He was determined not to believe, and for a whole week he brooded over his wretchedness, which seemed all the darker in contrast with the hope and faith of his brethren.

During this time he repeatedly declared, "Except I shall see in His

I Want to Be Like Jesus

BY EVELYN C. WITTENBERG

I WANT to be like Jesus,
So loving, sweet, and true;
And let the ones about me
Admire my Saviour, too.

I want to be like Jesus,
For He's my dearest Friend,
So kind and true and tender,
Until my life shall end.

I want to be like Jesus,
Who calls the sinner home;
He's pleading for the wanderer,
For him who yet doth roam.

I want to be like Jesus,
And don't you want Him, too?
His arms are ever open;
Dear one, He died for you.

He's not a man of sadness,
Of constant grief and gloom,
He'll bring you joy and gladness
If you'll but give Him room.

church has a duty, to warn, to instruct, and if possible to restore. "Reprove, rebuke, exhort," the Lord says, "with all long-suffering and doctrine." Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath breaking, stealing, idolatry, and every other evil. "They which do such things shall not inherit the kingdom of God." If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her

hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." He would not see through the eyes of his brethren, or exercise faith which was dependent upon their testimony. He ardently loved his Lord, but he had allowed jealousy and unbelief to take possession of his mind and heart.

A number of the disciples now made the familiar upper chamber their temporary home, and at evening all except Thomas gathered here. One evening Thomas determined to meet with the others. Notwithstanding his unbelief, he had a faint hope that the good news was true. While the disciples were taking their evening meal, they talked of the evidences which Christ had given them in the prophecies.

"Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Turning to Thomas He said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." These words showed that He was acquainted with the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week. They could not have told the Master of his unbelief. He recognized the One before him as his Lord. He had no desire for further proof. His heart leaped for joy, and he cast himself at the feet of Jesus, crying, "My Lord and my God!"

Jesus accepted his acknowledgment, but gently reproved his unbelief: "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." The faith of Thomas would have been more pleasing to Christ if he had been willing to believe upon the testimony of his brethren. Should the world now follow the example of Thomas, no one would believe unto salvation; for all who receive Christ must do so through the testimony of others.

Many who are given to doubt excuse themselves by saying that if they had the evidence which Thomas had from his companions, they would believe. They do not realize that they have not only that evidence, but much more. Many who, like Thomas, wait for all cause of doubt to be removed, will never realize their desire. They gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and

confidence are most essential, many will thus find themselves powerless to hope and believe.

In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating

the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, "My Lord and My God."—*"The Desire of Ages,"* pp. 802-808.

The Church of the Living God---No. 26

Militant and Triumphant

By MILTON C. WILCOX

THE "living God," who created the heavens and the earth, began the peopling of this world by placing upon it a man and a woman of His own creation, through whom He would be glorified.

God's plan reveals His wisdom. The center of population would be the father and mother of the race, the first man himself being a "son of God." Luke 3:38. Thus would a loving God bind together in both a celestial and a terrestrial way, the family of mankind. The Spirit of God brought to that first pair the life of God, designated to be the dominant life, controlling the physical life and impulses of humanity.

But this life control was not compulsory. The service God asks of His creatures must be actuated by love. Man is, in God's plan, a free moral agent. The right to choose is his. Around him and his posterity to come God has placed a sacred circle into which He, the Infinite, will not enter to compel acquiescence to His will. Man was created an individual man, with the God-given right to choose, and meet the responsibility of choosing. Otherwise there would be slavery. That is the devil's plan; but God calls to freedom.

A Vital Center

Character in man is the one vital thing, and good character can be developed only by a right standard, intelligent choice, and clear, strong purpose.

God has furnished His standard, and that standard must be the reflection of His own perfect character. Therefore the words of Jesus in His sermon on the mount: "Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:48. Or in the words of Peter: "Like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16. It will be seen that this passage is a

statement of a universal truth, carrying us back fifteen centuries before Christ, and holding for us the same standard that God gave through Moses. And we may go farther back to Abraham. "Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before Me, and be thou perfect." Gen. 17:1. And so it was with Noah and Enoch. Gen. 6:9; 7:1; 5:22. These men agreed with God; for how "shall two walk together, except they have agreed"? Amos 3:3.

Many scriptures might be cited to the same effect, but these are sufficient to show that the unchangeable, eternal God has a holy character, and because of this *He is* eternal; for "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

God's Perfect Law of Character

God's law of character-conduct is summarized in the great ten words of the decalogue, which in neither jot nor tittle can be changed without changing the standard. Matt. 5:17-19; Luke 16:17; James 2:8-12; Deut. 4:2.

One of Many

Beautifully expressed is the character of God's law in the nineteenth psalm:

"The law of Jehovah is perfect, restoring the soul:

The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart:

The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring forever:

The ordinances of Jehovah are true, and righteous altogether."

In this wonderful passage there are seven characteristics of God's holy law of character,—perfect, sure, right, pure, fear [reverence], clean, true, righteous.

Is it any wonder that the man who is obedient to this law is restored in soul, wise as to that which is good,

rejoicing in heart, enlightened, reverent, and like the ordinances of Jehovah, true and righteous?

Man Must Choose

We are not forgetting the sad and awful fact that that primal pair, deceived by the devil, chose otherwise than God's way, and so death entered the human family; and death is finished sin. But the God of love did not forsake the sinner. The Seed of the woman, referred to in Genesis 3:15, entered. God loved the poor deceived sinners, and gave His Son. John 3:16. That Son so loved that He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus 2:14. In other words, that law, through the holy character of God, who gave His Son, and of Jesus Christ, the sinner's substitute, cleanses from sin and writes the law of God in the heart of man. "As through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous." Rom. 5:19. And therefore the law of Jehovah is perfect as a standard of character, perfect in the substitute, Jesus Christ, who obeyed the law, and reckoned His obedience to us, thus by His love and grace and power "restoring the soul."

That eternal law is for us to choose now; that eternal redemption is for us to choose with the law, for we are made righteous through Him who perfectly obeyed its holy precepts. It is

He who says, "I have kept My Father's commandments, and abide in His love." John 15:10. He is "the way, and the truth, and the life" (John 14:6), who is "made unto us wisdom from God, and righteousness and sanctification, and redemption." 1 Cor. 1:30, 31. All this has been dwelt on in the past.

The Beginning of the Church

It was thus that men came into the church of the living God in the days of Adam. It was because of his entrance into that church by choice that Abel died a martyr, a witness for God. Cain by choice chose otherwise, remaining in the valley of death; and sin, through him, slew Abel. But Abel, in that early church militant, conquered, and his blood has borne witness to this day. The rejecter of God's plan witnesses to his awful choice to the present.

Walking With God

In the crisis of Enoch's day, that holy man, with others, had hope. They "walked with God," and triumphed. So did Noah, and Abraham, and Isaac, and Jacob, and Moses, and Samuel, and David in his at times uncertain warfare, and various other prophets and rulers. Through Daniel, a great king was moved to send a gospel message throughout the world.

Through the rejection of God's laws and His marvelously patient grace, His church of old trampled that holy law underfoot, despised the beautiful temple that ought always to have witnessed to Jehovah's holiness in law and

His mercy in grace, and was scattered in captivity among the heathen. But God did not leave the world in darkness. He moved upon the heart of a heathen king to give His word and law and gospel to the world in the Greek language, the Septuagint.

Some great witnessing was done for God by the church militant, by the prophets, and by the faithful few, and later by the Maccabees.

When the time arrived for the heralding of the Lamb of God, came John the Baptist, noble warrior of God, who turned many back to loyalty to Him, crying in the wilderness, "Repent, turn to God, make His paths straight." He died, but He conquered. "The crowning day is coming" to them all in "a little while."

The Gospel Center

Then came the Babe in Bethlehem, the Boy of Nazareth, the baptism in Jordan, the visible bestowment of the Holy Spirit, and God's voice from heaven in approval and confirmation of the mission of His beloved Son. Then His three-year mission, His choosing and filling of disciples and apostles, His final visit to Jerusalem. His weeping over the doomed city, His climax of instruction in John 13 to 16, and His cruel trial, mocking, and shameless death upon the Roman cross, designed by the devil and his dupes to be the last of Jesus. But under God that cross is the salvation of all who believe.

"Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

The same blessed story is told in the Revelation, chapter five. When no other in heaven and earth was sufficient to open the book of salvation, the Lion of the tribe of Judah overcame, that He might do it, and as the antitypical Lamb, offer Himself to die. God's angels knew what it meant, and they sing the great psalm of praise that resounds throughout the realms of God, that the victory is won, the price is paid, Satan and sin are conquered; and living creatures, redeemed elders, and innumerable angels swell the chorus of redemption. The prophecy of the chapter looks forward to the glorious consummation, when sin shall be no more, and when every voice in the universe of God will be praising Him and the victorious Lamb.

Every opened seal of the following chapter calls forth from the holy beings, represented by the living crea-

Trusting in the Darkness

BY OLLIE M. HARGETT KIZZIAR

SOMETIMES my heart is cheery, and I hum a bit of song,
As I do the tasks assigned me, my hope and courage strong;
For I revel in the goodness lavished from a Father's hand,
And I feel in tune with Heaven, since I do His blest command.
But the changing seasons bring me to a time of wintry lack,
And the burden rolled upon me never seems to fit my back.
But 'tis thus I learn obedience, as "you may" becomes "you must;"
So the less I understand Thy way, the more I'll have to trust.

Sometimes my heart is merry, and my world is filled with good,
And I pass it on to others who may seem in sorry mood.
Friends and fortune quickly gather round a light that shines so clear,
And I find much joy in being such a bearer of good cheer.
But I find a cup of trembling placed in my reluctant hand,
And the bitter water changes all the face of the fair land.
Fickle friend and fortune changes soon to faithlessness and rust,
So the less I understand Thy way, the more I'll have to trust.

Never ought my heart be weary, though my path I may not choose;
Knowing well my Father leads me, what is there for me to lose?
Failing strength shall not appall me, for I rest upon His word:
We shall mount up like the eagles, if we wait upon the Lord!
I know His thoughts toward me are peace, and that His ways are high,
I cannot understand them, and 'twere better not to try.
I know the One I look unto will keep this frame of dust,
So the less I understand Thy way, the more I'll have to trust.

tures, the thrilling call to all of earth to "come, come, come, come," to the conquering Christ forever.

The Age-Long Struggle

Since that vision was given, there have been great struggles between the church of God and a defeated devil and his angels. Great has been the suffering of the faithful in that church. Great at times have seemed the victories of the powers of darkness during the Dark Ages.

Then came the summons to hear from the heralds of God in the Reformation, and the mighty triumphs of faith in Jesus Christ.

There came also the backsliding, the turning to the worldly state, the compromise with the world, the higher criticism, the emasculation of the gospel, and the fearful retrograding of the church.

But God does not leave them. Brave hearts and pleading voices from many denominations have been raised in warning, instruction, appeal, calling people to return to God's word and find rest and peace in Christ Jesus. The last great message of His word is found in Revelation 14:6-14. It first sets forth the call back to the everlasting gospel of His word. It is an absolute turning from all the fear and glory of man to the fear of God, to giving to God all the glory, to the proclamation of His pending judgment, to the worship of the Creator of heaven and earth. It means separation from the world, from every gospel substitute, from the fear of men, from giving glory to the human, from the praise and flattery of men to the judgment of God, His service, doing what He asks, "Why call ye Me, Lord, Lord, and do not the things which I say?"

The Fall of Babylon

That great message means to come out of the confusion, the Babylon, of this world, whether found in the state or the church, into the simple place and purpose of God in His word.

It means to protest against any union of church and state or of religion and the state, and to turn to Christ Jesus, and be found among those of whom the divine voice speaks: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

That message is going. It began feebly, with few believers, no money save that given by the sacrifice of those who embraced its simple truth of back to the Bible—back to God's holy law that enjoins duty and reveals sin; back to the good tidings of God, "the power of God unto salvation" to the believer; back to the study of the priesthood of our Lord; back

to the message of His coming again; back to life here and hereafter, the life of God in Jesus Christ, the resurrection of the dead; back to the fullness of the truth of His word; and with it all, as always, to the cross that crucifies all of self, and binds us forever in fellowship to the Crucified. All this is moving forward into God's living, blessed gospel in Christ Jesus.

Unholy and Destructive Error

But the heralding of the great positive truth of the gospel means the meeting and exposing of the errors brought to us from paganism and the Papacy, and held by earnest, honest souls. Among these errors are the fol-

"Peace, Be Still"

BY CORA B. CHASE

WEARY and worn was the Master,
Although His spirit was strong.
All day the people had thronged Him;
He had labored unceasing and long.
As the sun sank down in its beauty,
And nature seemed calling to rest,
Christ ended His talk of the kingdom,
By which many a soul had been blest.

The fishermen's boat lay at anchor,
Awaiting the Saviour's command,
And as He stopped teaching the people,
The boat pushed out from the land.
The Lord was tired and sleepy,
Just as we so often may feel;
For tempted in all points as we are,
He hears the heart's weakest appeal.

So He laid Him down on a pillow,
And the waves gently rocked Him to sleep;
The disciples were quietly rowing,
Thinking not of His power to keep.
Then quickly the sky was o'er darkened,
And the thunder rolled loud and long;
Lightning seemed piercing the heavens;
The wind with each moment grew strong.

The men at the oars labored bravely
To bring their small craft to the shore;
But in vain was their valiant effort,
And fear filled their hearts more and more.

A vivid flash of the lightning
Showed them their loved Master asleep,
Though to them disaster was threaten-
'ning—
A grave in the angry deep.

"Carest Thou not that we perish?
Oh, save us!" they earnestly plead.
The heart of Christ quickly responded
With help in their time of great need.
Then raising His right hand toward heaven
As they oft had seen Him before,
He commanded the waves and the tem-
pest
To rest and to trouble no more.

A calm settled down on the waters,
In the east came streaks of the day,
And just before them lay, peaceful,
The land they had thought far away.
And so in our lives comes the tempest;
We work with our might and our will;
Then to us comes the same sweet voice
saying
So gently, "Peace, peace, be thou still."

lowing: that men in sin are yet immortal, not seeing that our Lord at His coming bestows immortality on the incorruptible characters; that a false sabbath, Sunday, has been substituted for the true, a sabbath which in the nature of the case could never be God's rest day, and having no standing in the word, men are seeking to enforce it by developing and seeking to enforce the awful evil of the union of church and state.

More Truth

There is more truth; the reception of His Spirit and the gifts of His Spirit, so strongly set forth in 1 Corinthians 12, Ephesians 4, and other scriptures, which fit God's church for holy service for God and humanity. An unbelieving church is endeavoring to place in their stead human education. The Spirit of God demands the needed education. The worldly education shuts out the gifts of His Spirit.

There are other errors the truth must meet, but it is easy to relinquish them, rise above them, trample them underfoot, when the light and love of the blessed living gospel truth lights and lifts the believing soul in Christ Jesus.

The Message Going

It is but a few years since that message began. The man who ran the first power printing press is still in active work.

There may have been 4,000 believers then, now there are nearly 300,000, 181,784 of that number in foreign lands; a very few small organized churches then, now 6,557; one religious school then, now 2,175; a very few laborers in religious work then, now 20,278 working in 139 countries in 394 languages; one periodical then, now 215. Now there are 1,395 bound books and 4,174 pamphlets and tracts. Literature sold during 1929 amounted to \$4,939,917.08; sold since 1863, \$83,757,245.40. There are 95 sanitariums and treatment rooms; investment, \$7,345,047.23. Total contributions in 1882 were \$3,096; in 1929, \$12,821,192.34, an average of \$42.80 a member. Contributions to Sabbath schools in 1887 were \$10,615.72; in 1928, \$1,912,852.69, all of which was passed on to missions. In it there is no boasting save in the guidance and help of Jesus.

Not in Vain

The efforts and the sacrifice have not been in vain. From all parts of the world come the news of souls saved, many from the darkest heathenism. Whole islands of cannibal tribes have turned to God. From the islands of all oceans, from the jungles of Africa and South America, voices are pleading and eager hands are reaching out for God, and praying that

some one may come to tell them the way to the light and righteousness of Jesus Christ.

From the lowest "untouchables" in India to learned Brahmans they are coming to Christ. From the degraded blacks of Africa they are coming; from the hot lands of interior Brazil they are coming to Jesus, and pleading for some one to show them the better way. In some cases whole companies will be found to be living Christians, taught perhaps by one who has attended a mission school. Whole islands, whole villages, are building schoolhouses, churches, and a house for the minister, and are pleading, year after year, for the coming of the man to show them the way. God's great message reaches all beliefs and no belief; reaches those of all tribes and nationalities who will yield to Him; calls and draws men out of all creeds and religions on the face of the earth to the one Saviour, Christ Jesus.

The Longing—the One Refuge

In civilized lands souls are lining up for truth or error, some departing from God, some drawing nearer. Perplexity clouds and wrinkles many brows from layman to king and president. Churches are in perplexity, and are uniting, hoping union will save, and are forgetting that the only union that can save is life union with Jesus Christ.

Revelation 17 will soon be fulfilled. Some crisis will swing the nations together around the Papacy. The evil combination will put forward its own slogans, its own decrees, and to bow to the beast and his rider will be the mandate of apostasy.

God's people will choose the banner of Christ Jesus; with Him they will exalt God's law and truth; and they will teach and plead with souls to turn from error to truth, from the antichrists to the Christ of God, who alone can save.

How Are You Deciding?

Looking forward to this time in prophetic vision, the prophet declared, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 14. Therefore by the same prophet: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand." Joel 2: 1.

Apostasy will be with the beast in making war against Christ by persecuting His people. For thus saith the prophet of the times just before, of the ten kings: "These have one mind, and they give their power and authority unto the beast. These shall

war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." Rev. 17: 13, 14.

Here is another view of them by the same prophet: "I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages." Rev. 15: 2, 3.

THIS world has never been without witnesses for God. I like to think especially of the time of the rise of the last warning message to be given to the inhabitants of the world. How wonderful are the evidences attesting its divine origin.

During the years leading up to 1844 and onward, there were noble men of God who were earnestly searching the Scriptures for light and truth. Notwithstanding the bitter disappointment that came to the believers, the message of God took firm root, and has spread to all parts of the world in an incredibly short period of time.

As I was reading the third chapter of Malachi, the thought occurred to me that it would have been an easy matter for the believers at that time to have understood that scripture as referring wholly to the second advent of our Saviour to redeem His people, especially so as we read through the fifth verse: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Jude, referring to the same event, says, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."

This scripture certainly refers to the second advent of our Saviour, and is a separate and distinct event from the coming of our Lord to His temple. Of course we can see this fact standing out clearly now, as we have much light that the believers in those days did not have.

The song of Moses means victory over all earthly foes; the song of the Lamb is victory over all sin and sinning. May our readers be found in that grand choral.

There are days yet to come from the womb of the morning,

Days of peril and strife, days of testing and power;

There are days yet to break before breaks the bright dawning

Of the day everlasting, God's epochal hour.

Souls will falter and fail; souls will palter and perish;

Souls will yield; souls will stand, whatever the test;

Souls will love sin and die, souls will tested truth cherish;

Soul! choose not the present, but the eternal best.

Rightly Dividing the Word

By W. L. KILLEN

Again we read in Daniel 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

It might appear to some that this scripture was final, and had reference to the second advent of Christ and the end of the world, for it states that "there was given Him dominion, and glory, and a kingdom;" but as we diligently search the Scriptures on the subjects of the cleansing of the sanctuary, the investigative judgment, the atonement, and so on, we must conclude that the priestly work of our Saviour in the sanctuary above must be finished before the kingdom is delivered to Him.

In conclusion we might say that the coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, as set forth in Daniel 8: 14; the coming of the Son of man to the Ancient of days (Daniel 7: 13); the coming of the Lord to His temple, as mentioned by Malachi; the temple of God opened in heaven (Rev. 11: 19); the hour of His judgment is come (Rev. 14: 7), are events distinct and separate from the second advent of our Saviour to this world. Jesus our great High Priest is now officiating in the most holy place in the heavenly sanctuary. The door of mercy is still open. Are we ready? Soon it will be said, "It is done." Probation will close, and Christ will come to take His people home.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Rebaptism

When one backslides and later decides again to live a Christian life, is it necessary to be baptized again?

P. K.

In such cases rebaptism would seem to be necessary, that is, if the Christian life has been fully given up, and the return to the world has been complete.

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Eating Christ's Flesh

Please explain John 6:53-57.

J. C. N.

As a comment on this scripture, we give the following quotation found in "Testimonies," Volume V, pages 575, 576:

"Christ said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.'

"How many of those who are laboring in word and doctrine are eating Christ's flesh and drinking His blood? How many can comprehend this mystery? The Saviour Himself explains this matter: 'It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit, and they are life.' The word of God must be interwoven with the living character of those who believe it. The only vital faith is that faith which receives and assimilates the truth till it is a part of the being, and the motive power of the life and action. Jesus is called the Word of God. He accepted His Father's law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, 'The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.' The followers of Christ must be partakers of His experience. They must assimilate the word of God. They must be changed into its likeness by the power of Christ, and reflect

the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples."

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Sabbath a High Day

Please explain John 19:31. Was this a regular Sabbath, or was there an extra sabbath at that time?

G. T.

On this text Dr. Lightfoot remarks that "upon this day there happened to be two solemnities in one."

Dr. Adam Clarke says: "It might be properly called a *high day*, because the Passover fell on that Sabbath."

The paschal lamb was always killed on the fourteenth day of the first month at evening; the margin reads, "between the two evenings," that is, about three o'clock.

After being properly dressed, the lamb was "roast with fire," and was to be eaten that night, nothing of it was to "remain until the morning."

The day that began at the setting of the sun on the fourteenth was the fifteenth of Nisan, the first month, and was always the Passover sabbath.

It sometimes happened that the Passover sabbath and the weekly Sabbath fell upon the same day, and this constituted that day a "high day." There is about this nothing strange or mysterious or hard to understand.

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Hebrews 9:27, 28

Will you kindly explain Hebrews 9:27, 28?

W. H. E.

This scripture seems plain enough in both the Authorized and the Revised Version, but as its meaning seems even more clear as rendered by Moffatt, we quote from his translation, which reads thus:

"Just as it is appointed for men to die once and after that to be judged, so Christ, after being once sacrificed to bear the sins of many, will appear again, not to deal with sin, but for the saving of those who look out for Him."

In some respects we like the rendering of the King James better than either the Revised or Moffatt's; its concluding statement is more definite than the Revised and more dignified than Moffatt's; thus: "Unto them that

look for Him shall He appear the second time without sin [or sin offering] unto salvation."

From these words one turns almost instinctively to Isaiah 25:9:

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

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Thoughts on Prophecy

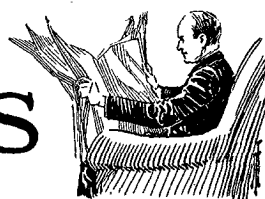
I find many things in the prophecies that to me are confusing. For instance, Zephaniah 1:14-23 seems to refer unmistakably to matters closely connected with the close of human probation and the end of the world, but both the preceding and subsequent texts pertain just as clearly to things pertaining to the time of Zephaniah.

The explanation is that not only in this prophecy, but in many others also, while the prophecy belonged first of all to the generation to which it was addressed, the prophet's words sometimes reached over to the closing scenes of earth's history, where they would meet their final and complete fulfillment. The principle is well stated by Mrs. E. G. White on page 628 of "The Desire of Ages," where, referring to Jesus' discourse to His disciples recorded in Matthew 24, she makes this comment:

"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."



Comments on CURRENT EVENTS



FUTURE TEST FOR MEN. Charles M. Schwab, of steel fame, is reported as saying: "The test of the men of the future will be not the wealth they possess, but the service they render to their fellow men." There is more truth in these words than he realized, for the Bible declares: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Today there are certain ways by which mortal men become "stars" and reach the front page. In the very near future we shall discover that another rule will be applied to determine who will shine as stars and fill the front places in the kingdom.

ARE THEY RELATED? The United States Department of Labor keeps a month-by-month record of the number and nature of industrial disputes. According to its figures, there have occurred in the United States, from the beginning of 1916 to the middle of 1930, 25,996 labor disputes. They range all the way from minor conflicts to nation-wide lockouts. This is quite a total in only fourteen and one-half years.

At the same time come figures from the United States Treasury which inform us of the increase of those whose annual income is one million dollars or over. In 1918, sixty-seven persons received incomes of one million dollars or over, their total income being \$136,486,892. A decade later, in 1928, the latest year's figures available, 496 persons were found to receive such incomes, the gross total being \$1,073,706,325. These figures are for only such persons as have annual incomes of at least a million dollars, not those who are worth a million dollars or over. This latter group would, of course, be very much larger.

These figures on labor disputes and millionaires' incomes make thoughtful reading when placed side by side.

CAPITAL AND LABOR. For several years now, thanks to the abnormal and rather phenomenal prosperity after the war, the problem of capital and labor has been thought by many to be well on the way toward a complete solution. But apparently it takes only a little drop from the heights of pros-

perity to make the capital and labor question bulk very large again on the horizon. Right now it is second only to the international war plans as a serious menace to the peace of society.

In England, unemployment has grown to such dimensions that the *London Times* declares:

"The seriousness of the position can hardly be exaggerated. Over two million persons are out of work at a time when no sudden collapse of demand as in 1921 nor any protracted industrial strife as in 1926, exists to give a ready explanation of the rise in the figures."—*Quoted in Current History, October, 1930.*

Germany today has more than three million unemployed. First among the three reasons given by Simonds for the "sudden increase of more than six million votes in the totals of the revolutionary parties," in Germany at the last election, is "hard times." Spain's political troubles have been aggravated by widespread labor disturbances. And those who analyze the recent revolutions in South America give prominence to the factor of unsatisfactory economic conditions.

The increasing numbers of the unemployed have made necessary an increasing dole from government treasuries to keep these millions of people from starvation. But heavy expenditures are proving almost too great a strain upon these depleted treasuries; yet to cut off the dole would be to invite chaos. C. DeLisle Burns, a Cambridge University professor, in an arresting article entitled, "Europe's Dole-Fed Millions," states the matter bluntly:

"The alternative possibility, the withdrawal of maintenance, has not been discussed, because in European countries it is generally believed that withdrawal would lead at once to revolution and social chaos. Having no money to buy bread leads at once to taking bread; we have had experience of that in Germany and elsewhere since the war. At the worst, therefore, public assistance is an insurance to prevent violent revolution against a social order of which some believe themselves to be the victims. Men in Europe will not starve or die quietly; nor will they work under what they regard, however erroneously, as slav-

ish conditions. The fear of what would occur if the maintenance from public funds were withdrawn from the able-bodied, is one of the chief causes for the continuance of the policy."—*Current History, December, 1930.*

It is unpleasant to contemplate the thought that various of the great governments of earth are apparently confronted with the risk of bankruptcy of the treasury or bankruptcy of the present social order. The future seems to hold no very bright hopes on this economic problem for these different countries. One of the most ominous facts that confront the world as it moves onward into the new year of 1931, is that there must be added to the ever-present problems of crime and disease and war, a fourth, as sinister as any,—that of unemployment. Previously, most countries endeavored to think of it as a temporary condition, but the nations are beginning to realize that it is chronic, and with an estimated unemployment total of 15,000,000 in the world, we require no imagination to sense the seriousness of the situation.

UNEMPLOYMENT IN AMERICA. Even in the United States, where many have thought that the secret of perpetual prosperity had been discovered, and where it was merely a matter of time until we should be ushered into a millennium where the streets would be covered with rather literal gold, the unemployment situation has become intense. As the winter goes on, the totals increase. Just how large this total is, cannot be absolutely determined, though it is conservatively placed at four million now. In such a situation as this it is interesting to note the comments of liberal religious journals, which ordinarily take the position that the world is making pretty fair progress onward and upward. Says the *Christian Century*, Oct. 29, 1930:

"Only as the present, and salutary, recognition of the seriousness of the situation leads to serious and sustained effort in every part of the country, can enough work be found to save us from a social catastrophe of the first order."

And the *Christian Register*, official

organ of the Unitarian body, observes:

"There has been in the past year some heart-searching of our whole way of life. The dreadful state we are in cannot be hid. Bread lines are forming. As the cold winds begin to blow, we shiver at the prospect of the suffering and shudder at the possibility of the shattering of the social order. . . . The capitalistic theory may not be wrong; but it has surely been most inefficiently administered, because it has failed to recognize the fundamental doctrine, accepted in other human fields, namely, that there must be equality of status. Man's access to the material goods of the world must be made sure and just."—*Oct. 30, 1930.*

These are strong words, but doubtless none too strong for the situation that exists. How quickly are the most optimistic of religious leaders compelled to sound doleful and ominous notes when a little turn of the wheel reveals the shakiness of the whole structure we call modern civilization. If we as a people learn nothing else from this present depression, this one fact ought to take hold upon our minds; namely, that the apparent calm of today can suddenly change to storm tomorrow.

We are ever prone to lull ourselves into a sense of false security whenever there is a little period of peace or prosperity. Because of this, such calamities as the present world-wide depression may prove to be a great blessing from God. Surely it is nothing else but a blessing if it helps us to realize anew that the things of this life are fleeting; that the prosperity of today may turn to poverty tomorrow; and that therefore our whole energies ought to be unselfishly directed to laying up treasures where rust doth not corrupt, where thieves do not break through nor steal, and where economic depression is unknown.

FERMENT IN THE FAR EAST. Over in London there is drawing to a close a notable session known as the Round Table on India. It was called as a result of the growing insistence of the people of India that some measure of independence be accorded them. For years there has been an increasing agitation for freedom. Some of the more radical elements have desired to break away entirely from England. A special body of men known as the Simon Commission was sent to India a year or two ago to gather all the facts. The result finally is this India Round Table session. As to whether anything will really mature from this extended meeting in London, it is difficult to say as yet. One of the major problems is that of finding a working basis for Hindus

and Moslems, who are the two most dominant groups in India.

While there may be difference of opinion as to whether this particular meeting will accomplish anything, there is no possible doubt as to the significance of the ferment that has forced England to call such a meeting. This session is but one more evidence of the prominence and power of that new and unmeasured factor in world affairs, the awakened East. Simonds, the commentator on world affairs, writing on this particular session, declares: "It is impossible to exaggerate the importance of the issues at stake," and that "it is similarly hard to envisage any solution, given the state of mind both in India and in Britain."—*Review of Reviews, December, 1930.*

And the problem that England has with India is but an illustration of the problem that every European nation with Asiatic contacts is having today. Can Europe make her peace with the East?—this is the pressing question that confronts statesmen. Last fall, in commenting on significant world trends of the preceding summer, the *Literary Digest* declared:

"The whole Orient is in a ferment, with India and China in their diverse ways responding to the slogan of self-determination, and reacting to the impress of Western civilization."—*Sept. 13, 1930.*

It was only two years ago that Charles C. Batchelder, former American Trade Commissioner in India, wrote with such vigor on the Moslem aspect of this general awakening of Eastern peoples. We quote in this

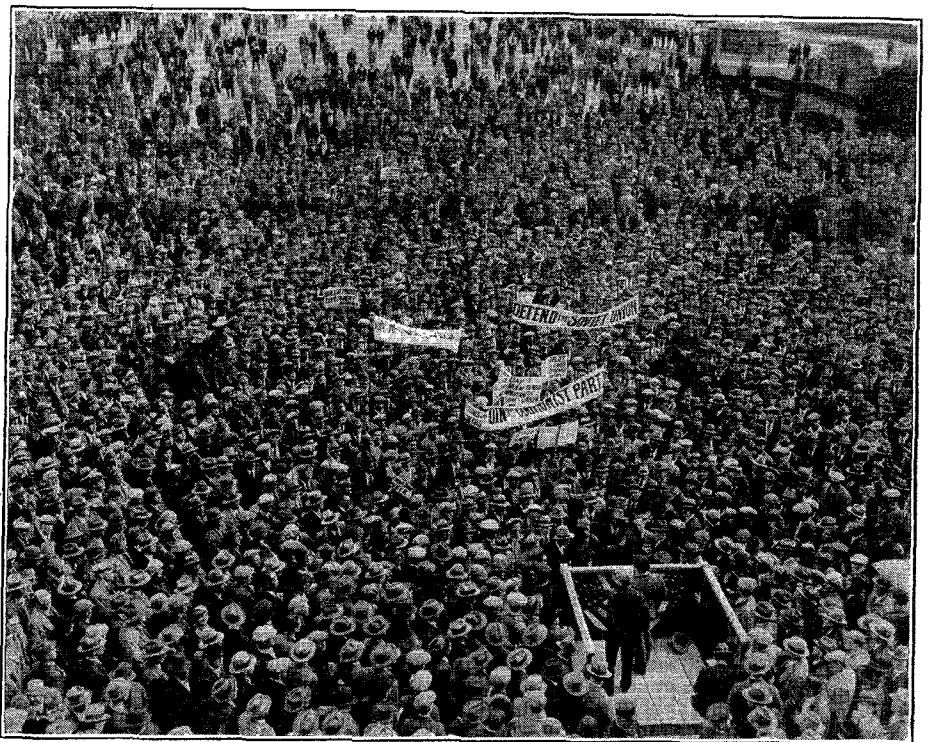
connection the following paragraphs:

"Turkey, the traditional 'Sick Man of the East,' has, it seems, at last arisen from his bed and kicked all the self-appointed doctors out of his chamber. Persia and Afghanistan are trying to follow his example. Egypt, Syria, Mesopotamia, Morocco, and Tripoli are struggling to throw off European domination. . . .

"This sudden revival of the Moslem world has come as a shock, for it long has seemed hopelessly decadent and doomed to come under the political and economic control of Europeans. . . . Foreigners were not subject to the laws of Mahometan lands. Spiderwebs of treaties and agreements limited its taxes and other governmental activities. But now many of these entangling nets have been torn to shreds. The strands of others which bar the way to freedom are strained and snapping.

"The permanence of Europe's rule of Moslem subjects, acquired long ago by conquest or treaty, has clearly been shaken, and no one can safely predict the future."—*Washington, D. C., Star.*

With the peoples in the Near and Far East all in a state of growing agitation and concentrating their hatred on the Western powers, whom they consider their enemies, and with these Western powers at loggerheads among themselves, we need little faith in order to believe most literally the Bible prophecies concerning war in the last days. Furthermore, we are led to see a greater significance in the brief mention of "the kings of the East" in the inspired description of the battle of Armageddon. F. D. N.



Wide World Photos

A crowd of between eight and ten thousand unemployed gathered before the City Hall, San Francisco. This is but typical of scenes in various parts of the world.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

A Sure Foundation

"We Have Not Followed Cunningly Devised Fables"

WE have believed for long years that Seventh-day Adventists have a sure foundation in the word of God for their faith. We are more and more convinced of this as the years go by. Every year deepens the conviction that we have come to the very closing days of earth's history, that our faith in the soon coming of Christ is well founded.

Constantly we see in the word new evidences of the binding obligation of the law of God, of the perpetuity of the seventh-day Sabbath as a part of that law, of the Sabbath reform that is to go to the world in preparation of a people for Christ's return. The evidences of our position relating to the ministry of Christ as our great High Priest in the sanctuary above were never so convincing as at the present time. We have been giving special study to this question during the last few weeks, and have been led to thank God again and again for the clear foundation of truth relating to the sanctuary, established in the study of the pioneers of this movement. We are convinced as never before that Christ will soon close His ministry as High Priest in the heavenly temple, that the work of the investigative judgment will soon be completed, terminating in the fateful decree, "He that is holy, let him be holy still," and "he which is filthy, let him be filthy still," followed by the glorious proclamation, "Behold, I come quickly."

In the positions held by Seventh-day Adventists relating to the nature of man, the state of the dead, and the end of the finally impenitent, is found the great bulwark against the delusive theories of Spiritualism. Our principles relating to health and temperance, to simplicity in eating and drinking, to modesty and dignity of dress, are a rebuke to the growing license of this degenerate age. The stand we have taken, based upon the teaching of the word against the union of church and state and for religious and civil liberty, has served in no small measure to defeat or hold in check pernicious legislation having for its

object the enforcement of religious laws and institutions.

Subjected to Critical Scrutiny

As never before the truths of the word of God are being subjected to a searching scrutiny by a critical world. We see in every quarter a growing tendency to discredit the conservatism of the past, and to erect new standards of faith, of thought, and of action. This is true politically, socially, religiously. The most stable governments are threatened today by some form of radicalism which would sweep away the fabric of conservative control, and erect in its place a new structure, the foundation of which would rest in human license and not true liberty. The most stable institutions of society, such as marriage and the integrity of the home, are being discredited. And the fundamental doctrines of the Christian religion are called in question, even by professed Christians. On the part of thousands the Scriptures are no longer considered as an infallible rule of faith and morals. The deityship of Christ is denied, His miracles are counted as mythical tales, His death and miraculous resurrection as an interesting fable. The creation record of Genesis 1 is spiritualized away. Evolutionary thought is supplanting faith in the simple Bible story.

The Crisis of Conversion Discredited

It is believed by many that education and culture and higher civilization are the transforming elements in human character, instead of the regenerating power of God, as seen in the crisis of conversion. This is the tendency in the world at large; this is the tendency among thousands in the great Christian church. And sad to say, many who occupy the position of Christian teachers are leaders in this apostasy.

As we have witnessed this revolution of thought and ideal, as we have seen these evil forces gathering strength and power, as we have seen thousands in the great churches around us succumb to these seductive delusions, we have wondered to what

extent they would affect Seventh-day Adventists. Some, we fear, are being affected. Others, and the very large majority, we may believe, are standing true and steadfast.

It is for such a time as this, it is in this crisis hour of the world's history, that God has given to us as a church the beautiful system of Christian faith which has brought this movement into existence, which has called us out from the evils in the world and the errors about us, and led us to become Seventh-day Adventists. And that system of truth, those holy principles of Bible teaching which have made us Seventh-day Adventists, will keep us Seventh-day Adventists in the midst of the appalling apostasy around us.

But we need to acquaint ourselves with these principles. We need a faith based upon definite Bible knowledge, a knowledge which we ourselves have obtained from the study of the sacred word. There is a tendency among Seventh-day Adventists today, as in the churches around us, to trust to our religious teachers, to allow them to think for us, to decide for us questions of faith and conscience. While we believe that there should be accorded to our faithful ministers every respect due the ambassadors of God, at the same time there is thrown upon every individual member of the church a solemn responsibility to sustain that personal relationship to God in the study of His word that will enable him to know in his own consciousness the leadings of God, and understand for himself the surety of the foundation of his religious faith. And if this article serves the purpose of inducing our readers to enter upon this greater study and obtain greater faith and assurance because of this study, we shall feel that the article has not been written wholly in vain.

The Study of the Word

Let us begin this winter as never before a review of the fundamental truths of the word of God. This study will prove, in these days of unbelief and disquietude, a panacea for doubt,

a sure and steadfast foundation for an increased assurance of faith in the leadings of God in our own experience and in the history of this movement.

Are you in doubt as to the existence of God? Read the evidence of that existence in His created works, and see in every design the work of the great Designer, the Master Mind that conceived and put into execution.

Are you assailed with doubts as to the deityship of the Lord Jesus Christ? Compare the prophecies of the Old Testament relating to His first advent and world-life experience, with the remarkable manner in which these prophecies were fulfilled in minute detail as recorded in the Gospels and Epistles of the New Testament.

Do you doubt the genuineness of your own conversion and Christian experience? Read the promises contained in the word of God relating to the forgiveness of sins, and the conditions upon which that forgiveness is granted; and then, having complied with these conditions, accept in child-like faith the promises as meant for you personally. This will bring peace and joy and confidence into your life.

Are you led to question the nearness of the Lord's coming? Review the prophecies, particularly those contained in the books of Daniel and the Revelation, and then read the answering responses to these prophecies as recorded in the pages of history. You will see they have nearly reached their complete fulfillment. Make note of the signs which should occur in the heavens, in the physical, social, economic, religious, industrial, and political world, and then look out into the great world around you, and see how those signs are meeting a striking fulfillment today. It is not in the fulfillment of one prophecy, it is in the cumulative evidences existing on every side, which speak with convincing voice of the surety of our hope.

Are you led to question the integrity of the Sabbath truth? Review the Scriptures pertaining to the perpetuity of God's law, those relating to the Sabbath as a memorial of creation, as a sign of sanctification, a sign of the peace which one finds from resting from his own labors and trusting wholly for his salvation to the Lord Jesus Christ. Review the prophecies showing that the observance of the false sabbath would be revived by law, and note the earnest efforts being put forth in favor of more strict Sunday observance.

Are you led to question the position we have held for years relating to the sanctuary service and the ministry of our great High Priest? Review

the record of the services in the earthly sanctuary, particularly as recorded in the books of Exodus and Leviticus. See how Moses was commanded to make the tabernacle after the pattern shown him in the mount, and then turn to the books of Hebrews and Revelation, and see how the construction of the earthly sanctuary and the services carried on therein were only typical of the service in the heavenly temple above, where Christ, our great High Priest, is soon to finish His ministry.

We know of nothing more profitable than for one to review these great lines of truth, and we are confident that as he does so his heart will become enlarged, his vision clarified, his faith reassured, and he will be led to thank God for the sure word of prophecy as a light in a dark place, as a stable foundation upon which the children of God today may plant their feet securely; and at the close of this study he will be able to say with Peter, "We have not followed cunningly devised fables."

We earnestly urge this study upon every believer, confident that God will bless it to the strengthening of his faith and to spiritual growth in Christ Jesus.

F. M. W.

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Sin—Why Permitted

THE possibility of sin was the price paid by the Creator, so to speak, for the privilege of sharing the universe with intelligent, free moral agents, instead of mere automatons having no power of choice and doing right only because of inability to commit wrong. The following helpful thoughts are quoted from pages 42 and 43 of "Patriarchs and Prophets," one of Mrs. E. G. White's well-known and popular books:

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in

their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.

"Satan's rebellion was to be a lesson to the universe through all coming ages,—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty."

C. P. B.

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The Bookman's Voice of Courage

IF ever times get hard, we hear the bookmen speaking the word of courage. It was in a hard time that we heard one of our South American bookmen cry out: "There is no crisis with the Lord!"

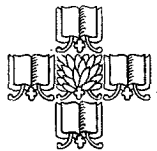
C. F. Hodgkinson, of the New South Wales (Australia) colporteurs, left a message with us in his camp meeting report, illustrated by a neostyle drawing which it may be the REVIEW editor will reproduce. Our brother dealt with the serious depression prevailing in Australia, as elsewhere, and with a drawing of a canary learning to sing the more joyously in a partially darkened cage, he rallied his colporteurs to turn the depression to victory.

"Every sort of business has been affected," he said, "and so naturally the book work is no exception; however, we learn the song of praise in the shadow of depression, and pray that the sweet music of this song will penetrate into every heart."

W. A. S.

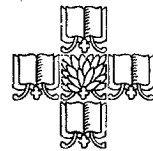
Sydney, Australia.





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."



An Evangelistic Church

By C. H. WATSON

JUST twenty-four years ago an urgent call came through the servant of the Lord to all our churches. Its burden was to lay upon the hearts of church members everywhere the definite responsibility for giving the message of saving truth to those who had not yet yielded to its influence. In its opening statement it makes clear the purpose for which we ourselves have received the light of truth.

"Divine truth," it declares, "is to be received and communicated; its saving principles are to enlighten the world. Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness, and perishing in their sins. . . .

"The end of this earth's history is near. The world is seeking for those things that perish with the using; its diligence and activity are not exerted to obtain the salvation gained through the imparted righteousness of Christ. At such a time as this, should professing Christians be indifferent to the needs of those who are perishing in their sins?

"Church members, the world is your field, and it is white unto the harvest. 'Say not ye, There are yet four months, and then cometh harvest.' . . . 'Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' . . .

"The times in which we live have a peculiar importance. . . . The harvest truly is great, but the laborers are few. Can the Christian, who has the world for his field, fold his hands in idleness, and leave the sheaves ungathered? Eternity alone will reveal the results of well-directed efforts put forth *now*. Let every family who claims to believe the third angel's message put forth earnest, untiring efforts to proclaim the truth. . . .

"Those who have had advantages for knowing the word are to communicate the truth to others. God has placed upon us the solemn obligation of bearing fruit unto righteousness. In harmony with Christ we are to work for the salvation of souls. 'Whosoever shall call upon the name

of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—"Special Testimonies," Series B, No. 9, pp. 3-8.

How very much in harmony is this call with that made to us by the Lord through His prophet in Isaiah 52:1-10: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. . . . Break forth into joy, sing together, ye waste places of Jerusalem. . . . The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Individual Responsibility

Without question, the call of both the Scriptures and the Testimonies is to individual responsibility and whole-membership activity and burden for the salvation of the unsaved. Let the church awake. Let its members put on their strength, the beautiful garment of Christ's righteousness. Let us shake ourselves from the dust of earthly ways and earthly doings,—the selfishness that binds us so fully to self-service,—and erelong the arm of the Lord will have been made bare in the eyes of the nations, and all the ends of the earth shall see the salvation of our God.

It is nothing more than self-deception for us to suppose that the work of God will ever be finished in the way or in the time that we teach, unless every true-hearted man and woman belonging to the church is devotedly engaged in service for the unsaved.

It surely is nothing short of miraculous that within the years since this movement began, the message of the soon-coming Saviour has gone with

constantly increasing power to so many parts of the earth. But beside us and about us everywhere are the unsaved. Many, very many, of these can be led to accept the truth and prepare their lives for Christ's coming if only the members of the church will witness truly to the power of the truth in their own lives, and use their God-given opportunities to make known the truth to those about them.

Even the Timid May Win Souls

And none need think himself unqualified for such service. It is not only the learned and the specially trained that are assured of success. Indeed, experience has many times taught us that the timid and unpromising and unprepared are often unusually blessed in their efforts. This lesson was deeply impressed on the writer's heart some years ago when at a camp meeting, in response to a general call for all present to do their utmost to win souls in their neighborhoods, a middle-aged sister just out from Catholicism, a widow with several grown children, timidly held up her hand. She was undertaking to win one soul to Christ during the year. At the next camp meeting she was again in attendance, with all her children in the truth and with eight other adult persons well grounded in the message and ready for baptism at that camp meeting. So far as one could judge, she was one of the least likely of all those in attendance at that meeting to be successful in such an undertaking. But her devotion was real, and God had been pleased to honor her simple faith and effort. In the same way God is willing to bless others as they undertake to make known this truth to their neighbors.

As I write, many instances of rich fruitfulness for such simple service come to my mind. A tract was left at a home and the family was led by it into the message. A simple-hearted but terribly degraded drunkard was brought to Christ, and he in turn, though untaught and almost illiterate, won three fine families to the truth during the first year after his own conversion. A jockey, whose whole life had been spent in the atmosphere and

environment of race horses, was won to this message, and though able to read but poorly, and quite unable to speak without betraying his lamentable lack of education and the tragedy of his upbringing, has since his acceptance of the truth used every means as a layman to make known the truth to others, with the result that the church with which he is connected, inspired largely by his energy, have followed up interests created and developed by his personal effort, and raised up two other strong churches in near-by localities.

Such instances encourage us to believe that not one member of the church need be idle or unfruitful. There surely is work to satisfy the zeal of every one in whose heart is the desire to see men saved from eternal ruin.

"The church is the depository of the wealth of the riches of the grace of Christ, and through the church even-

tually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. . . . The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation."—*"Testimonies to Ministers,"* p. 50.

Shall we not then, dear brethren and sisters, each in our place bring our service to God and consecrate it to the winning of men by whatsoever means He shall give us with which to do His work? The hour is late, the need for our personal effort is great, and we are assured that if we cast our bread upon the waters, we shall find it after many days. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May we have a part in this rejoicing.

A Great Evangelizing Agency

By WALTER L. BURGAN

SEVENTH-DAY ADVENTIST evangelists who devote their energies to the preaching of the gospel among those not of the faith, can find enough encouragement in the lives of men of the Bible to assure them beyond a doubt that there is no profession so thrilling as that of leading sinners to Christ. Take the life of Daniel alone. Carried into captivity before he had reached what we now term his legal majority, this young man was ushered into the presence of Nebuchadnezzar, the greatest of all earthly monarchs, to become a servant in the palace. There is no question that the king himself, together with practically all members of the royal household, his officers of state, the lesser office holders, and government workers in general, had little or no knowledge of the true God. The astrologers, the soothsayers, the educational leaders, the industrialists, the artists, the tradesmen, in fact, every class were interested in temporal things,—seeking wisdom and a livelihood through their own efforts,—and were leaving God out of the reckoning.

Daniel, brought up to reverence God and to believe in Him as the giver of every good and perfect gift, took advantage of the opportunity to testify to the power of the true God almost immediately after entering the palace, by gaining the privilege of proving his faith in the Majesty of heaven to care for him by refusing to eat of the king's meat.

Then and there he began his rise to power, and most remarkably did he

advance until he became the prime minister of all the realm of Babylon. Who knows but that he won many to the worship of the true God as year by year he stood steadfast in his faithfulness? Surely his position as the king's counselor and governmental leader, took him into all kinds of society, but not once was his record marred by any denial of his belief in the One who made heaven and earth, and who was directing the destinies of mankind.

When the mysterious handwriting on the wall checked Belshazzar, grandson of Nebuchadnezzar, in his mad, impious use of the sacred vessels of the house of God, it was Daniel who pronounced the sure fate of the wicked king.

And when scheming, selfish, wicked coworkers in the realm of Darius, king of the Medes and Persians, sought the life of this faithful servant because he dared to pray to his God instead of to the king, thus entering into idolatry, Daniel stood firm, even though he knew he would be thrown into the den of lions.

It was after these ordeals, which no doubt caused his name and fame to be spread not only throughout all Babylon and Medo-Persia, but to the ends of the earth, that this marvelous exemplar of what God will do for one who puts his trust in Him, wrote: "They that be wise [margin, "teachers"] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Daniel a Great Witness for God

For twenty-five hundred years this man's record has been handed down to succeeding generations, and should not we who live in this sublime time of earth's history, when momentous events are happening frequently, believe that God, who cared for Daniel and used him so mightily to lead souls to righteousness, will do similar things for and through us in connection with our soul-saving efforts? Who will question that Daniel's faithfulness was heralded far and wide, and that souls will be in the kingdom of God who might never have heard of the plan of salvation but for Daniel's unquestioned integrity toward right and truth?

None of us may be called upon to endure as was Daniel, but all of us, especially workers, have the privilege of doing our part toward hastening the gospel for our day to the ends of the earth. Every worker should utilize the great inventions that have been placed here to help speed the advent message to every nation, kindred, tongue, and people. Has not the newspaper been developed to its wonderful stages of efficiency for the very purpose of helping us give the message to the millions in the world?

Should not the new evangelism program, as planned at the recent Fall Council in Omaha, thrill us anew with the possibility of bringing peace and joy to souls in despondency and despair, and should we not plan to reach the greatest number possible with the message that transforms and vitalizes human beings by its unfathomable truths? How are the countless millions of living creatures, all of whom are precious in the sight of God, to learn of the message which some day is to lighten the entire world with the glory of the Eternal One, if the newspapers are not to play their part in carrying it to the multitudes?

Some day the advent gospel will, when it is presented by Spirit-filled ministers, command the attention in black headlines on the front pages of the greatest metropolitan dailies on earth, and from sea to sea and pole to pole they will herald the glad tidings of the imminent return of the blessed Christ. These great papers, with their ponderous, yet skillfully manipulated presses that roll off complete newspapers in almost countless numbers, have been placed here to aid God's servants to do the work He has given them to do,—that of carrying "this gospel of the kingdom" "to every nation, kindred, tongue, and people."

We have not begun an impossible task, and as we "grow in grace, and in the knowledge of our Lord and

Saviour Jesus Christ," will not fresh courage come to us to get under the burden that has been laid upon us, and fearlessly prepare and present to the press the message that means life or death to every person living?

Paul's admonition is very timely in connection with our efforts to reach these millions through the public press: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

callous lives. Think of those who are living burdened lives, overburdened lives, and breaking under the strain. Think of those who are living fiercely tempted lives, fighting a fearful undertow, being drawn down never to rise again. Think of the lonely and sorrowing lives. If we will but stop to think, and localize and personalize our thinking, we shall find that we must either become hypocrites or follow Christ into a greater evangelism.

We must also hear this summons when we reflect upon the operation of the forces of evil. Think of the magnitude of the forces that are blasting character, and holding back progress in the program of the church. Think of their ceaseless activity. They take no vacations. It is like the constant tug of gravitation—always downward. Think of the ingenuity of the forces of evil, and also of their cruelty. Does not the situation demand that we come out of the zone of compromise and apathy and lack of enthusiasm into the field of aggressive service and sacrificial evangelism?

The Summons to Greater Evangelism

By L. K. DICKSON

A CLEAR and most heartening summons to a greater evangelism has gone forth to the church. The answer to this summons will largely determine how soon our blessed Lord will come. We seemed to hear this summons to a greater evangelism in every session of both the General Conference and the Omaha Autumn Council. In every discussion, in every committee meeting, we were made more vividly conscious of the imperative call to a greater evangelism.

Surely the hour has struck for plans to be laid more far-reaching than anything the remnant church has ever before attempted. Our gigantic force of lay preachers must be harnessed up for a quick training and the finishing of the work. There is no reason why, with the extraordinary Bible knowledge which our laymen already have, which is far beyond the average church member of today, we could not have thousands of our faithful brethren supplementing the work of the ministers by proclaiming the truth in their neighborhoods.

How can we think of holding back and failing to hear the voice of God calling us into something larger, incomparably larger, as we look all around us and find how vast are the numbers of those whom Christ has placed under our influence? Look where we will, it is difficult to mention any door throughout the world that we can honestly say is closed to the penetrating influence of the everlasting gospel message.

When we stop to contemplate that sometimes in ways that baffle all calculation, and that seem to contravene everything that has taken place in the past, Christ enters with the three-fold message in the most unexpected places and ways, we hear in these providences a summons to greater evangelism. While we have a right to expect of a superhuman message in the hands of a divine Christ just what we are conscious of all about us today, let not our dull ears fail to hear Christ's clarion call to a great advance in evangelism. Again, as we look around us and realize how few, in comparison with the many millions still left unwarned, are coming under the spell of our Lord and His mighty truth, should we not hear this summons?

One church leader stated a truism when he said recently: "We could sum up all our troubles and the fact that so many problems are unsolved, by saying that we do not think and we do not pray."

Think and Pray

Let us take time to think. If we will do this, and in a prayerful attitude, there is not in the membership of our churches a person so callous that he would not hear this call to a greater evangelism. Think! Think of those you would dearly love to see share with Christ as you have shared. Think of the men and women who are living indifferent, unresponsive, and

Literature and Personal Work in Indiana

By GEORGE BUTLER

ON Jan. 1, 1930, we began a series of missionary conventions, conducting one each week for fifteen consecutive weeks. These convened from Wednesday to Sunday inclusive. Among several items on the program were a few that received special attention, and one of these was personal evangelism by every believer. Hundreds responded to the call to devote a definite period of time each week to soul-winning work, to distribute a tract a day, and three hundred resolved to win at least one soul.

Various lines of service were presented, giving each member an opportunity to find his place. The lines receiving most attention were Bible readings, home nursing, cooking classes, and literature distribution. Several classes in these subjects were formed according to varying conditions in leadership and facilities in each place. Seventy-five per cent of the attendance volunteered for one or more items of service. All were enthusiastic over the plan to place the message in every family as soon as possible.

In order to create a demand for the services of members taking work in the various classes, a very definite, systematic literature distribution was planned and executed. Beginning with one church, it grew till twenty-five churches had a part in making personal calls each week at five thousand homes, while one thousand more

were reached through the mails. The course continued from eighteen to thirty weeks. About three hundred of these families responded by letter, while many more did orally. We are glad to meet here and there in different churches new Sabbath keepers from this effort.

At Terre Haute and Burnett, without public meetings, Brother Allen has had the joy of seeing fifty-five baptized this year through personal house-to-house work, the members at Terre Haute taking an active part. In fact, a church of twenty members has been organized in Burnett as a result, the others being added to the church in Terre Haute.

The Conference President Writes

Another church was organized at Shelbyville, Nov. 29, 1930, concerning which we hear from the conference president as follows:

"We had the joy of organizing twelve new believers, together with a few older members, in full church fellowship and order. This particular movement was the direct result of the efforts of the laymen who for several years have been faithful in distributing literature and doing personal work. In fact, the whole tent meeting was carried on by volunteer lay help. We believe the Lord has ordained the plan for encouraging our laymen who are qualified to present the message, to start out on a definite program of

thoroughly warning the community by circulation of literature and by preaching the word. It is a special pleasure to us to see the victories won and the results obtained from these faithful Adventist believers.

"One sister in particular, Mrs. A. J. Thurston, who has lived in Shelbyville for many years, worked untiringly to bring about the results we have seen. Sad as it may seem, Sister Thurston was laid to rest just two weeks before the organization took place. She lived to see the fruit of her labors, but not the memorial established in church formation. We could easily say of her as the Scripture speaks of others, 'Though she sleeps, yet her works do follow her.' She is constantly speaking through the lives of these who are now living the truth. Certainly such faithful service is commendable, and the Lord will grant a bright crown to every such one.

"We have several churches that have been organized recently, all of which are the result of the laymen's movement in Indiana. There are several meetings being conducted at the present time by our faithful laymen, and we look forward with anticipation to the privilege of organizing more

new churches. How can we help but recommend this line of service to all our regular churches, and encourage them to organize for definite service? All such service requires supervision by experienced ministers and workers, but we have full confidence that our lay brethren are able to carry on the work and spread the truth to their neighbors."

It is encouraging to note the interest and enthusiasm in these churches. Members have various interested persons for whom they are working. Homes are opened for cottage meetings and laymen are giving Bible readings. Some local elders are holding public meetings. Others are invited to hold up the truth before ministers, and are glad when the listener decides in their favor and accepts the message. We rejoice in gains in every line during what was termed by the world "a hard year." The missionary spirit and the contacts made with 6,000 families have helped to make the campaign gains and to bring in a larger number of souls. We heartily agree with the recommendations of the Autumn Council pertaining to this work, and plan to continue on a greater scale in 1931.

others on profession of faith. Mrs. A. E. King was with us at times during the meetings, and was a great help in the young people's work. Six of our young people who joined at that time are in Mount Vernon Academy this fall, and we feel that the work has just started in Liberty Center."

The work done by Dr. Teters and his helpers can be duplicated in many other places by our lay brethren whom God has blessed with ability to lead out in work of this kind. With the stimulus of the Fall Council, recommendations on the subject of lay evangelism, hundreds of our professional men, business men, farmers, and mechanics ought to enter this wonderful field of service awaiting them.

Methods in Evangelism

BY M. B. VAN KIRK

I AM personally convinced, from the series of experiences covering various efforts in cities ranging from 5,000 up to 250,000, that at least in our field when a city is above 75,000 we obtain better results and secure a more permanent membership when we do not try to work the whole city with one large effort, but use a smaller company and work the city in sections, endeavoring to do quite close work for about 15,000 people at a time. This has two advantages,—first, the evangelist remains with his converts a longer time, and then the converts from one section can readily be induced to assist when the effort is moved to another near-by section, and they can be more readily assimilated into the organization; second, it gives the evangelist an opportunity to keep in touch for a longer period of time with his converts, for it is always true that the one who brings the knowledge of this message first to the individual has the greater influence, for a time, on the new believer.

What a Busy Dentist Did

By C. V. LEACH

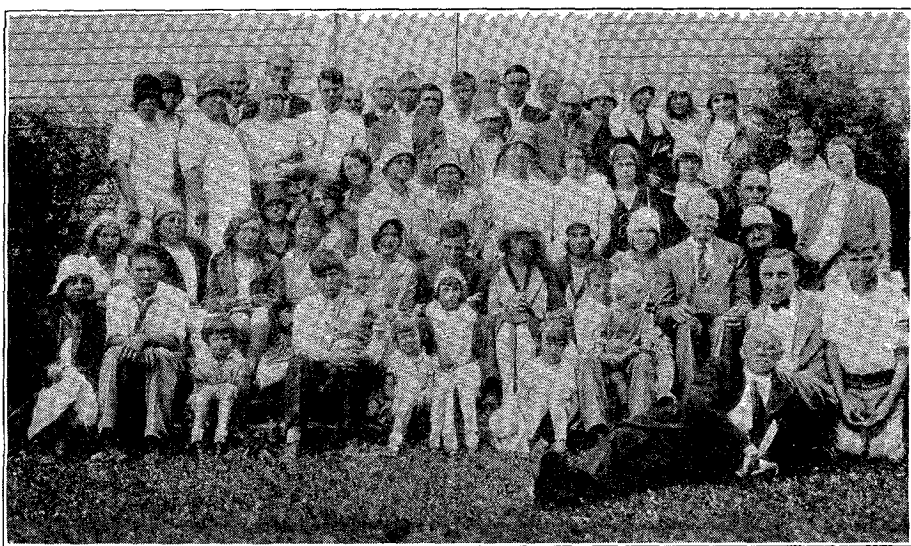
In the town of Liberty Center, Ohio, an evangelistic effort was conducted by Dr. D. S. Teters, with the assistance of his office associate, J. G. Hanna, Sister Cora Gibson, and other helpers, in the fall of 1929 and the early part of 1930. Dr. Teters' profession is dentistry. His patients come to his office from all parts of northwestern Ohio and many from afar. Consequently he is a very busy man. He is so busy that many have wondered how he finds time for the large number of Bible readings and other meetings in which he is almost constantly engaged. The Lord is greatly blessing the doctor in his professional work as well as in the field of soul winning.

The town in which this effort was conducted is one in which there has been a Seventh-day Adventist church for many years. However, it is an old church, and many changes have come since it was raised up. Many of the older people have come to look upon life and world conditions differently from the way they viewed things twenty-five years ago. The younger people have grown to maturity.

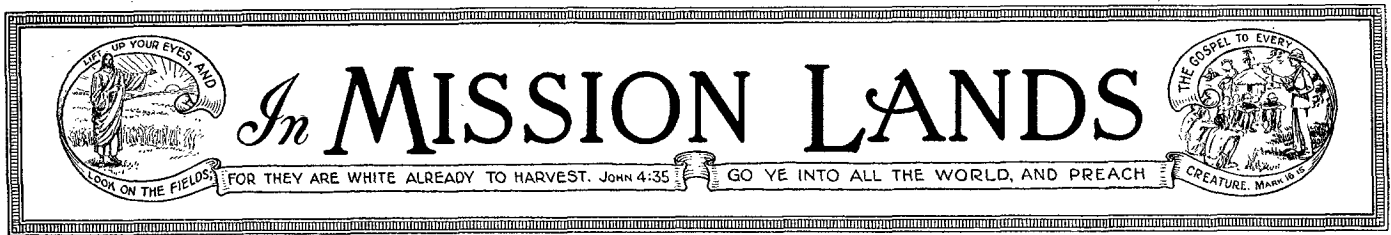
Dr. Teters writes the following paragraph about this effort:

"Last fall, with the assistance of J. G. Hanna and his wife, I started a series of week-end meetings in the Lib-

erty Center church, Friday, Saturday, and Sunday evenings. From the start the attendance was good, and in a few weeks, on account of the interest manifested, Sister Cora Gibson joined with us to do Bible work in the village and organize the young people of the church. The Lord continued to bless in the work during the winter and spring, so that on the fifth day of July, twenty were buried with their Lord in baptism, and the following Sabbath, when you were present, these were added to the church, with five



Seventh-day Adventist Church at Liberty Center, Ohio, Including Twenty-five New Members Added July 12, 1930



The Amazon Mission Boat

By F. A. STAHL

OUR first trip in our new mission steamboat, "Auxiliadora" ("The Helper"), was a wonderful success. We took with us medicines, literature, and special foods. We traveled more than one thousand five hundred miles up the Amazon and Ucayali Rivers.

As our boat draws only two feet of water, we were able to travel away up the headwaters of some of the tributaries of these larger rivers, and thus visit many tribes of Indians who never come out of their forest recesses.

It seemed a wonderful thing to me to be able to travel right into the wilds with such a degree of comfort. In the evening I would be able to rest in our wired cabin while clouds of mosquitoes and poisonous insects buzzed fiercely outside.

The Conibo and Shipibo Indians were happy to meet us. I had met these tribes in 1925, when they pleaded earnestly for some one to teach them about the true God. Their persistence won the admiration of all the white people along the river, who mentioned it to me. I am glad to say that I was able to leave my old faithful helper, Rufino, an Aymara Indian, among these people to begin gospel work for them.

By the time we were ready to make our return journey, the mission boat was known by all the people who live along these rivers. It was with difficulty that we proceeded on our journey home, because of the many canoe loads of people who came out to meet us, pleading that we stay with them to teach them the word of God.

At Contamana on the Ucayali we stopped to visit our thriving mission where Juan Ramos is in charge, the young man who accepted the message through our work for the Campa Indians at our Perené Mission. Here we have an organized church, and many more were ready for baptism. As we made ready for the baptism, I was called into the office of the head authority and told that I would not be allowed to baptize. We appealed our case to Iquitos, and here also the head authority forbade me to baptize any more people. When I explained to him that this was not against the law of the land, he shouted angrily,

"Who gave you authority to baptize?" I told him that my authority came from our Lord Jesus Christ and His church, I being an ordained minister.

"Well, go and see Jesus Christ about this," he exclaimed.

"I will do so," I answered.

There is such a general interest in the word of God throughout this whole

province that much opposition has been aroused.

Our courage in the Lord is good, for we know that this will work out for good and for the advancement of His work. Experiences like this give one opportunity to exercise faith, which I am happy to say God has given us.

I want to thank our people for their kind interest in this work, and for this boat which has paid for itself already. Remember us in your prayers. Our desire is that God will bless you all.

The Peruvian Mission

By L. D. MINNER

IN 1917 we came to Lima, Peru, and I took up the work as superintendent of the Peruvian Mission. The membership was small, consisting of only about two hundred members. We remained here seven and a half years,—our first period of service,—and were able to see considerable development. A number of churches were organized, and the membership grew from 200 to 600.

We went home on furlough in 1925, and when we returned to South America, we were asked to go to Bolivia, where I superintended the work. In March of this year I was called to accept the superintendency of the Inca Union Mission. It was like returning home to be back in Lima. I have enjoyed visiting many of the churches and groups of believers in the Peruvian Mission. The membership here has grown, and I meet many new faces in almost every place. There are now over a thousand Seventh-day Adventists in the Peruvian Mission.

During the last few years the city of Lima has undergone many changes.

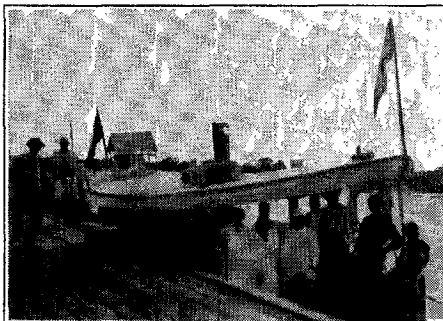
Many modern buildings and fine streets have been built, pavements have been put down in almost every part of the city, and there are great changes. Even when one goes into the country, he would hardly recognize Peru today as the same country it was only five or six years ago. Roads have been constructed in many places, and where we used to travel several days on horseback and at a large expense of effort and money, we can now go in a few hours by auto and at one third the expense. Perhaps the most notable change in all the country is in regard to the traffic facilities, and the methods used in agricultural work where it is conducted on an intensive scale. A few years ago practically all the land under cultivation was plowed by oxen, except on the large sugar plantations. Now tractors and modern methods are becoming general.

Commercial business is less prosperous in Peru today than it was a few years ago. There has been a tremendous influx of Chinese and Japanese into the country.

Collecting money for Harvest Gathering this year has been difficult. Business of every kind is at a low ebb, and people are loath to give away much, for they say they are not even making expenses. There no doubt have been as many offerings received, but the size of the respective offerings has affected materially the aggregate amount of money received.

Good Increase in Tithe

Notwithstanding the hard times through which Peru, together with the whole world, seems to be passing, there is a good increase in tithes. The of-



The mission boat, built for the use of Brother and Sister Stahl in working for Indians along the rivers of the Upper Amazon region.

ferings from our own people are larger than last year.

This interesting field has been going through a tremendous crisis during the last few months. The national spirit is running high, and the most radical publications are circulated; but there is on the part of the present government a seriousness that really inspires confidence. When American interests were threatened with violence, as in the case of the Cerro de Pasco copper mines, during the time

of the revolution, immediate and drastic measures were taken to safeguard American property and life.

The liberal attitude of the present government and the freeing of the public offices from the strong domination of the clergy, is a promise to us of better days for our work. We have suffered no inconvenience because of the change of government. On the contrary, we have felt greater liberty to go forward with our program of gospel work.

First Fruits From Mt. Roraima

By A. W. COTT

I AM glad to be able to report the advance of the message among the "Davis" Indians in this section of the field. The Lord is going before us in a marked way, and as we view the prospects for the future of the work here, our hearts are made glad, and we are encouraged to press on.

We have long looked forward to the time when we could report some baptized believers from Mt. Roraima. The Lord has heard the petitions that a fruitage might result from past efforts, and on Sabbath, Aug. 9, 1930, we had the privilege of baptizing nine candidates in the Wara River, not far from our mission station at Acurima. We trust that double this number will soon be added to these baptized believers, and still others at later periods.

The baptismal service was an impressive one, as the first Indian believers to receive this rite went down into the watery grave. The candidates were examined publicly in the church, at which time they covenanted to leave off their evil habits, and to live in the future in accordance with God's commandments. We have endeavored in time past to explain the true meaning and importance of the step which they have now taken.

Andre, the chief of the settlement of Acurima, is now a baptized believer. Until quite recently he had two wives, but he has solved this problem, and is now living alone with his original wife in a new hut which he is just completing. Before leaving the water, Andre made a confession of his past wicked life, but said that now all was changed, and that in the future he would be faithful. Shambai, a convert of Elder Davis's, as he rose from the water, pushed it away with his hand, telling Satan that he did not want him any more.

The story of Tonice, who also accepted the message under the labors of Brother Davis, is rather a sad one. He desired to be baptized, but was taken sick with a severe attack of ma-

laria, and in consequence was too weak to have a part in the baptismal service. As soon as we heard of his illness, we went to visit him in a neighboring village. Seeing his serious condition, we had him carried back with us to Acurima in a hammock that he might receive better medical care. Tonice, being an old man, failed to rally, and gradually becoming weaker, he died on August 18.

Suffering From Snake Bite

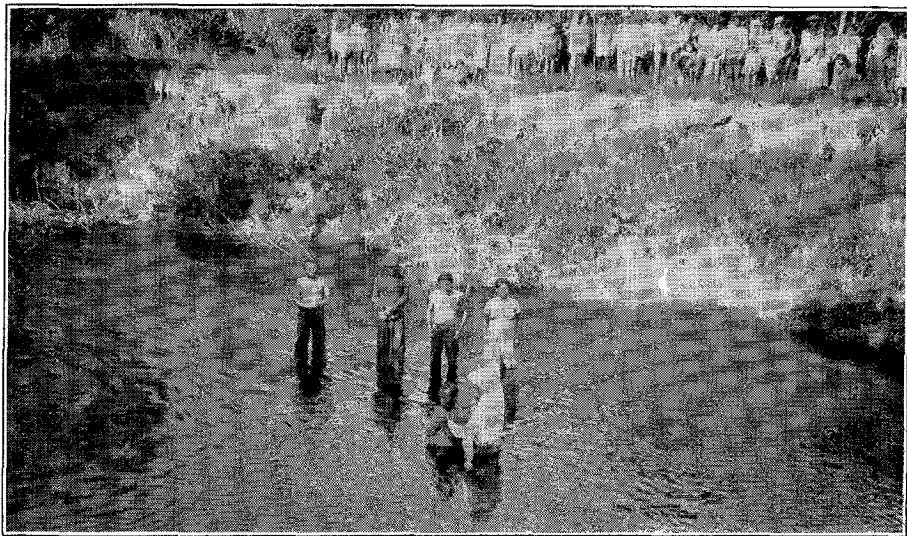
This man had the misfortune to lose a leg as a result of a snake bite when a boy. After this accident the condition of his leg grew worse, but there was no surgeon near to amputate the limb. Nature, however, came to his assistance, and taking its course, the injured leg eventually became dis-

He also remembered Elder Davis, and would mention his name, looking forward to the time when he would be able to greet him in the resurrection. He said he would leave his mortal body behind, and that Jesus would give him a new body, and also another leg in the place of the one that had been of so little use to him during the greater part of his life.

We are persuaded that Tonice will come forth with the vigor of eternal youth on that glad resurrection morning when the Master comes for His own; and not he alone, but a multitude of others, for the redeemed will be gathered from "every nation, and kindred, and tongue, and people."

During past weeks some of our people have been unable to meet with us on the Sabbath because of the swollen rivers, although Tonice managed in some way to cross the flooded Waileng River with his one leg in order to be present at Sabbath school. There is also an Indian woman, Eronica by name, who swam this river with her little girl on her back, so that she also could be present on the Sabbath. These people will sacrifice and undergo hardships in order to obtain a Sabbath blessing.

An urgent appeal for help has just reached us from an Indian chief of considerable influence, who controls a number of settlements several days' march to the northwest of Apoiper, our most remote mission station. So great is the desire of these people for

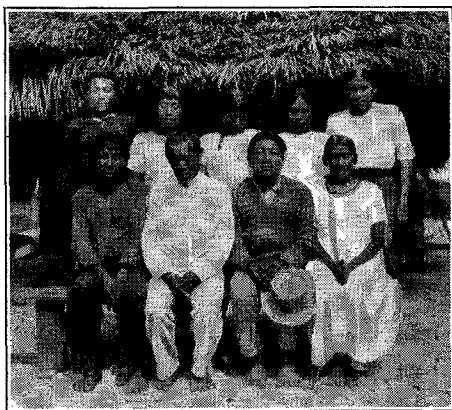


Baptism of Chief Andre in the Wara River, Acurima, Sabbath, Aug. 9, 1930

membered. This is only one instance of the suffering that these Indians must undergo, living, as they do, hundreds of miles from the nearest doctor.

I have every reason to believe that Tonice was faithful to the end, and the Indians say that during his last illness he prayed much. During my visits with him he would talk of his sufferings here, of the beauty of the message, of his desire to keep God's law, and of his hope of eternal life.

a missionary to help them that they have already started to build a large church. We must answer this call without delay, which will in turn bring us into contact with more remote tribes of Indians, including the Pichowaguk, whose huts are hidden among the trees of the dense forests. The Pichowaguk are feared by all the other tribes, for they are wild and quite uncivilized. I hope shortly to be able to report some work among



Our First Baptized Believers at Acurima

Left to right, back row: Warlingding, Theresa, Paula (Francisco's wife), Susan (Adam's wife), Adam. Front row: Sham-bai, Chief Andre, Francisco, Etoria.

these people who resent any efforts to civilize them.

Increase in Members

Some good work is being done by Brother and Sister Gonsalves in the Apongong district, and it has been a pleasure to meet the various companies of earnest people to be found in the four mission stations recently established in this area. Brother Steele also reports an interest in the districts that he has visited.

Whereas at the close of last year we

had some 200 nominal Sabbath keepers, we are now able to report over 1,000 who have promised to keep the Sabbath. There are at the present time ten Sabbath schools organized, with a membership of 900, while the number of churches, either built or building, has doubled.

Because of the lack of workers so urgently needed, we are compelled to leave scattered companies of Indians without help, and are unable to answer calls which come to us from other tribes that we are anxious to reach.

We pray that the light of God's word may quickly dispel the darkness that fear and superstition have so long cast about the lives of these aborigines, and that all the tribes with whom we are about to make contact will soon be partakers of the joy that the knowledge of a soon-coming Saviour brings to the believer. May the Lord of the harvest quickly send more reapers to gather in the ripening grain.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Mount Roraima Mission

[NOTE.—Letters have just come through from the Cottses at Mt. Roraima. I have inclosed a letter that he wishes me to send on to you. You will note that the work up there is expanding very rapidly, and we are perplexed to know where to get the money and the workers to care for the interests that are developing on every side.]

I am sending you a copy of Sister Cott's letter, in which she tells a little more of the story about the Indian chief Owka. It seems the Indian was shown in vision that he must not eat blood, and that an Englishman would come with big pictures to teach them. This has really happened since Brother Cott has used his stereopticon and the Picture Roll in his work with them.

I am also inclosing some pictures that he has requested that I send on to you. I trust you will not forget to remember us and the work at Roraima, for already we have come to the utmost limit of our means. The treasury of that mission is badly overdrawn, and we do not know where to turn for another dollar to strengthen the work in that field.—W. R. ELLIOTT.]

Pastor W. R. Elliott,
Box 221, Port of Spain.

DEAR ELDER ELLIOTT:

It is with joy that I am writing to you at this time, and yet there is a sad feeling in my heart that I will tell you of in a later paragraph.

The work in this scattered Indian field is growing in a marked way. Never before have I seen such an interest among these benighted Indians. I do wish I could find words with

which to tell you of the earnest pleas that came to our ears as we visited some twenty-eight villages during this last quarter. These visits include those made by the native workers, for Brother and Sister Gonsalves and Brother and Sister Steele have done faithful work.

I was very thankful for the privilege of visiting the Indians in the Grand Savannah at Apongong. There are a number of very earnest and sincere Sabbath school members over there who will soon be ready for baptism.

It is truly wonderful the way the Lord brought the message to these ignorant people about twenty-five years ago. Brother Gonsalves has of course told you quite a little about the prophet Owka. He was a true prophet and a great light for his people. The name "Owka," given to him by an angel while in vision, means "light."

As a boy he was always searching for the truth. When he grew older, he tried to live up to right principles. During one vision an angel told him that he was sinning because he had three wives. He at once put away two of them, although they were much provoked because he did it. There is much that I could tell you about his visions, but time will not permit. However, I must tell you about one of my experiences.

One day as I was having a parents' meeting, I was telling the Indians about preparing and eating clean food, and that they must not eat the blood of animals. Suddenly Madeline, the chief's wife, who is the granddaughter of Owka, exclaimed, "O, that is just what Owka used to tell us, and we don't eat the blood as our friends do."

Instructed by Vision on Hydrotherapy

Owka was instructed in his visions to give hot and cold water treatments to his sick friends, which he did. This is something that Indians never want to do, for they are very superstitious about using water when treating the sick, and do not even care to drink it when hot with fever.

Madeline said, "I am so happy that everything has come true that Owka prophesied, for he told us that English missionaries would come to us with very big pictures in my day, and truly it has happened."

It was a great pleasure for me to listen to Madeline as she told many details of the truth that the angel had given to Owka in his visions. The Indians still sing the songs that he taught them and which he said the angel gave him. Some of these songs have English words.

On our way home we passed through six villages. In four of these we have not yet organized Sabbath schools, but we hope to very soon. The Indians living in these villages just pleaded for help. One woman, as she bade us farewell, pressed my hand tightly and said in a most earnest tone, "O, come back quickly, for we want Jesus and God's word to be taught in our village."

The first time we passed through this village we asked if we could spend the night with them, and they said, "No." We finally persuaded them to allow us to remain over Sabbath, as it was then Friday afternoon. During the next two weeks one of our baptized believers, Brother Warling-



Tonice, a faithful convert of Elder Davis's, who lost his leg as the result of a snake bite when a boy.

ding, spent two Sabbaths with them and gave them the message, with the result that when we returned they greeted us in a most cordial way, and are now asking for a mission. These people also promised to help build a church at Chief Paulo's village, for they belong to him. My husband staked the church out for them the same day we passed through this place, for the chief is anxious to have us come and teach them.

The next day we passed through another village. The Indians of the village followed us some distance on the trail, and I shall never forget their last words. They said, "Do come back quickly, quickly, and teach us God's word. We want Jesus to stay with us. Please do not stay away from us so long this time."

In the last village we passed through on our way back to Acurima I just had to pull myself away from the women, for two of them held me so tightly that they even hurt my hands. They said, "We cannot let you go. Stay and teach us Jesus' songs and God's word." I had to promise them that we would come back very soon.

A Sabbath School Organized

We have a Sabbath school organized here, but have had very little time to spend with the Indians, and this is what makes my heart very sad. These people are dying out so quickly that when once we leave them we do not know whether we shall ever see them again. They had five funerals at Acurima while we were gone. They surely are sorely in need of continual help, for many of them know so little of the truth. Where are the workers to gather in these precious souls? We find ourselves overwhelmed with work, and often do not know which place to visit next, for they are all pleading for help.

We sincerely hope that the white family are on their way, and that they have had a medical training. We are anxiously looking forward to having you with us again, for there are a number of things I would like to have counsel on regarding the Sabbath school and young people's work.

Just before we reached the Acurima hill, Indians came out on the trail to meet us, and when we arrived we found that the whole village had gathered in front of the mission house, bringing us fruit and vegetables, and telling us how happy they were to see us, and that the next time we must not stay away so long. They were also asking where you were and when you were coming, for they are anxious to see you.

Our Sabbath School Quarterlies are always late in arriving, and often we

do not get them at all, so we have translated Sabbath school memory verses and arranged Sabbath school



Eronica and her little girl, Rebecca, who clung around her neck as she swam across the flooded Waileng River to attend our meetings on the Sabbath.

lessons for two quarters ahead on the life of Christ. We did this while we were with Brother and Sister Gonsalves, so that in every part of the field the Indians will be taught the same lesson. We also have a number of songs translated into the Indian lan-

guage, which give them the message, and which they can understand, for they cannot understand the English songs.

Your sister in the Lord's service,
(Signed) MRS. A. W. COTT.

MT. RORAIMA INDIAN MISSION October, 1930

Mission School Membership					Baptized Believers
1. Arobopo	36	69	68	31	--
2. Iabaru	34	57	61	--	--
3. Acurima	142	317	355	38	9
4. Apoiper	33	47	129	--	--
5. Apeeyauguper	--	31	28	--	--
6. Luaba	21	96	96	47	--
7. Coomaramaru	31	118	118	52	--
8. Kamarang	51	151	151	60	--
9. Kama	--	12	12	--	--
Totals	348	898	1,018	228	9
Home Departments	9	121			
Total			1,019		

[NOTE.—In the letter I have copied and am inclosing for you, you will see that Sister Cott confirms the story of the Indian prophet and his work in the Kamarang region. If you will look at the report, you will see the villages of Luaba, Coomaramaru, and Kamarang. The Indian prophet did his work in these villages and vicinity. Now note that by far the larger number preparing for baptism are from these three villages, showing that his work is still bearing fruit long after his death.—W. R. ELLIOTT.]

Heaven's Blessings in Guatemala

By J. C. THOMPSON

A LITTLE company of workers are laboring energetically in Guatemala to overcome prejudice and to win converts to this saving message. They are forced to forgo many of the comforts and blessings and even supposed necessities which are enjoyed by our people in the homeland and in other countries, but they are of good courage and joy, in spite of this. The difficulties are numerous and great. There is deep-seated ignorance, superstition, and intolerance. The Catholic Church controls and dominates. The people are very poor, for the most part. Our work has gone slowly, but God is blessing, and progress is being made.

Letter Reveals Progress

In a recent personal letter from the director of the mission, J. R. McWilliam, I quote the following:

"Our work is beginning to go forward at Sololá Indian Mission. It was my privilege to eat dinner with an Indian family while visiting there two Sabbaths ago. They are a very clean family, one of the finest families out there, owning their farm and working it together. The other Indians are calling them all sorts of

names because they are so friendly to us.

"Many of the white people are coming for treatments, and the whole department is stirred with the cures that are taking place. The Lord is going before us, and we hope to follow as closely as possible. It was my privilege to study with many of them while they waited to be treated, and some are interested in the things of God. Before, they were afraid of us, but now they see we are helping them, and more and more are coming. In one day more than 100 people visited the mission, so I am told. That is quite a change from what it was a few months ago.

"We had a fine baptismal service in Jalapa, where seven of those who promised to keep the Sabbath and serve the Lord when you were here, were buried with their Lord. My wife went with me, and we carried the little organ along. We had some fine meetings, with music, even by the river. The whole town heard about the meeting, and many came to the river to witness the scene. Likewise in Quezaltenango and San Antonio, where ten were baptized."



Conducted by Promise Kloss

Love's Beautiful Features

By A READER

MANY years ago two little girls, one eight or nine years old and the other a tiny tot just learning to lisp a few words, moved in a covered wagon with their parents to one of the high, dry sections of the Middle West. Pioneering on those plains, where the heat was intense in summer, and the icy winds of winter pierced through the warmest clothing to the very marrow of one's bones, and drouth and pests destroyed the crops, was not a task for the faint-hearted. It meant hard work, privation, and suffering. And added to these enemies was the great prairie fire which often swept across the country at a pace that would overtake the swiftest horse, destroying everything in its path. Each of these dreaded enemies put in some telling blows against the efforts of the father to provide a living and a comfortable home for his family, at some time during the early years of his stay there.

So the little girls grew up knowing what it meant to wear patched clothing and to go to bed at night with scarcely enough to eat. Many a wintry evening they shivered around the fire as the wind reached its icy fingers through the cracks in the old shell of a frame house which their father was able to build on his arrival in that inhospitable country.

One Girl Married a Poor Man

The elder of the girls married before the years of real prosperity came to her father, and settled down to make a home for her husband and rear a family. In the course of twelve years or so her brood became quite a large one. She loved each of the little ones dearly, and spent her time and energy ministering to their daily needs, and helping to provide for them the necessities of life. Money was scarce and hard to get, and it cost a good deal to feed so many hungry little mouths and clothe so many little bodies, so the strictest economy had to be observed. The little mother made all the clothes for her children by hand, did the housework, cared for a large flock of poultry, and raised a garden to help satisfy the ever-increasing appetites of her family.

From early morning until late at night she toiled away. Often before the day was done she would be so tired that she could hardly "drag one foot after the other." Sometimes her husband had to go far away from home to find work during the winter, so as to supplement the summer's small earnings from the farm. That left the whole burden of looking after the children to rest upon her small shoulders. But although the burdens were heavy, so heavy that sometimes it seemed her back would break beneath them, she could go about her tasks with a song in her heart, which often during the day found its way into her clear, ringing soprano voice. She was never so

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### Worship With the Children

BY NELLIE M. BUTLER

"I WISH I were in heaven now,"  
Said a little five-year-old,  
As the teacher told of Jesus  
And the city made of gold;  
Where the pearly gates are open,  
And where crystal rivers flow,  
Where the bright, unfolding flowers  
There upon the mountains grow.  
Then so smiling and so thoughtful  
Spoke another little lad,  
"I would give some flowers to Jesus."  
And another voice, so glad,  
Said, "I wish you please would tell us  
Stories all the afternoon."  
Oh, it seems the worship hour  
Passes quickly, ah, too soon!  
I am sure there is no other  
Time the teacher so enjoys,  
As these pleasant hours with her  
Happy little girls and boys.

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weighted with care that her voice could not ring out in hearty laughter with her children. When the shadows spread over her face, as they surely must under such circumstances, they soon fled away before the bright sunshine of her cheery smile.

The Other Married Money

The younger girl saw the hard lot of her sister, and decided that she would never marry a man who did not have money enough to keep her in comfort. And when she saw how children tie a mother down to the home, she declared, "I'll never have any of the little imps. I'm not going to be

tied down by them. I'm going to have my freedom. I will not have my house mussed up by a pack of noisy, good-for-nothing youngsters."

She did marry a man who could keep her in comparative luxury all her days, and she never had any children to interfere with her pleasures. Almost anything that heart could wish in the way of clothing, household comforts, etc., were hers for the asking. She came and went as she pleased. She was very popular in her neighborhood, and so was privileged to attend all the dances, parties, and socials held in her vicinity. Money was not spared in the use of aids to beauty. She tried always to look young and handsome. Her whole time and energy were spent in her own selfish interests and pleasures. The little mother of the large family had none of these so-called advantages and opportunities. Her life was one of strenuous toil and loving sacrifice.

Before me as I write are pictures of the two sisters, taken in their aging years. These pictures tell a story by themselves. The purposes of the two lives are stamped indelibly upon their faces. The elder woman has in her countenance and her bearing that matchless charm of youthful old age, the grace of self-sacrificing motherhood, the beauty of love, the loveliness of peace. The younger woman looks to be at least ten years her sister's senior. Although she is trying to look her best, there is in her countenance an expression of hardness, a look of longing for something never attained. Her face betrays the emptiness which comes of unfulfilled heart desires. There is not the slightest trace of that radiant peace and calm which beams upon her sister's face.

"Pretty is as pretty does." The one who lives for others will, no matter how homely the features, wear the beauty of love in ever-greater measure with the passing of the years, but no matter how beautiful the features, the one who lives for self will, with increasing age, impress more and more indelibly on the countenance the ugliness of selfishness.

The Real Home

By A. R. BELL

"HUSBANDS, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25.

Dearest, loveliest, in all the creation of God, is woman. Sister, mother, sweetheart, wife—these are sacred and endearing terms. A man may be very weary after a hard day's toil, but he has a tryst that night with the woman he loves. Will he keep the tryst? Of course he will. And he will consider every task, for her sake, a privilege. And it will be no make-believe. Down in his heart of hearts he will delight in service for her.

Ought that sort of thing to stop when that woman becomes his wife? No; married life should be a continual courtship. And when she becomes the mother of his children, then what? One writer has said, "It is hers to teach the little ones. The Queen of the home; never to have a slighting word."

To the wife the Scripture says, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Eph. 5:22-24.

And what kind of submission is this that is called for? It is a submission born of love. We yield submission to Christ because we love Him. To the husband, the Scripture says, "Nevertheless let every one of you in par-

ticular so love his wife even as himself." Verse 33. A heaven on earth! If we loved as we should, if we appreciated each other as we ought, what a heaven the home would be.

God uses woman to symbolize the church. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man

ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Verses 25-32.

And this story of love between husband and wife, in all its sacredness, is the story of the Saviour's love for His church. Christ has expended His love upon us. Nothing that love can do has been left undone. He brought us to His banqueting house, and His banner over us is love.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

The "Other Fellow"

THE game started when mother overheard Alice and Tommy discussing how fervently they disliked Johnny.

"He's a bad boy," Tommy said. "He comes over to play with me, and breaks my toys."

"Let's chase him home next time," volunteered Alice.

Right here mother stepped in. "Why, children," she said, "what makes you say such unkind things? You know Johnny is very fond of you both, and that he loves to come over. And I'm sure you'd miss him if he should stop coming. He is a bit rough, but if you asked him to be more careful, I think he would try.

He is a brave little fellow. You have both noticed it and told me about it. You cry sometimes when you hurt yourselves, but I've never seen Johnny whine or cry about anything. Have you? He's always smiling and always cheerful. I'm glad he comes to play with you, and I think it would be a fine thing, if you're talking about him, to think of all the nice things you can say of him and forget the bad ones. We all have faults, but it isn't kind to talk of them."

So it started. That was several years ago. Whenever Tommy and Alice talked about any one, they thought of the nice things to say. "If you can't say something pleasant,"

Why Apologize for Happiness?

THE other night I was invited to the house of a man who dwells in the domain of dollars. I was ill at ease, and I noticed that every one else in the company was.

The rugs were worth a king's ransom. One dreaded to walk across the floors after the host had exhibited his crass pride in them, for fear of leaving footprints behind. To sit in comfort in the priceless upholstery of the furniture was out of the question.

The minutes never dragged so deliberately. Somewhere, I was conscious of the golden tick of a costly clock, proudly proclaiming: "I-cost-a-lot, I-cost-a-lot!"

When we left, my companion said: "Wasn't that home beautiful?"

"Home!" I echoed, "why, that isn't a home; it's just a golden spider's web. It's got them, all right, and now it is sucking all the comfort out of their lives. You can tell that by their consciousness of what everything cost—in dollars!"

A few minutes later I was home. When I turned the latchkey and opened the door, two youngsters almost overwhelmed me in a rush and a babble of voices. They had learned a new "stunt."

Over the arm of the davenport they dived headfirst, feet flying, eyes dancing, shouting with happiness. I turned to hang up my coat, and stumbled over a pile of toys on the floor. In another corner there was a litter of paper dolls and some scissors.

Some of the furniture was scuffed, yes; on the wall there are some fingerprints; upstairs, the woodwork which we just had refinished at some expense, has some scratches; a few screens got poked out in summer, and the other day an active little hand slammed the storm door and broke out the glass, but—

A voice from under the reading lamp apologized: "I know the house looks a sight, but they were having such a good time I hesitated—"

"Yes," I interrupted, "why apologize for happiness? It looks comfortable to me—looks as if somebody lived here and had had a good time. That is enough for me."—*Better Homes and Gardens.*

mother counseled, "don't say anything."

The habit has grown. The two children really look for the pleasant side of every one, and it is a long time since they have said unfavorable things about any one, old or young, thoughtlessly or as a pastime. And since they are looking for pleasant things in people, they always find them, while every one remarks what sweet children they have grown to be.

This does not mean, however, that the attitude of critical-mindedness so necessary for personal growth and right choice of associates, has been neglected. Historical characters have been discussed freely, but always with charity and an attempt to get more than one point of view. This helps them to see their neighbors and friends in their true characters, and to say about them only those things which are worth saying.

Not long ago a new boy joined Tommy's class at school.

"He looks like a sissy!" growled one boy.

"Let's haze him a bit," suggested another.

"I think he looks all right," promptly offered Tommy. "He's just a regular fellow feeling terribly shy and lost here, and he's all dressed up 'cause they've just moved here and his mother wants him to make a good impression. Let's be nice to him and see."

They followed Tommy's advice, and found he was right. Charlie was a "regular fellow," and soon was a favorite. He was spared many unhappy moments owing to one mother's thoughtful method of training her children always to think the best of the other fellow.—*Ruth L. Frankel, in the Presbyterian of the South.*



What to Do for the Birds in Winter.

BY BESSIE L. PUTNAM

IN Norway people do not feel that they have finished their Christmas greetings until they have placed a sheaf of grain on the housetop for the birds. We may easily go one better by giving them a food table during the entire winter. They learn readily to depend upon us, and will suffer if forced to shift to some other way in the worst weather. A small allowance of suet is ample for some of our winter birds, and bread crumbs or waste grain will supply the many which do not care for the suet. Begin

as early as Thanksgiving, if you wish, or any time later that you are ready.

Have your feeding station where it can be conveniently seen from the living room. In this way you can get a lot of fun out of the small service given.

An enjoyable method is to make a perch across the window and a few inches below the top of it. Lower the window from the top and fasten three or four small tacks or hooks in the top of the sash. From each of these suspend a piece of suet tied around with a cord. The suet can be renewed as necessary without going out in the cold simply by lowering the window and fastening it from the inside. The birds are safe from cats, and all their movements can be easily watched.

Don't worry about how you are going to get the birds to come to your feast. They'll look after that, and you will be surprised to see how soon the first one will find it. You will be surprised again at how soon the word seems to be passed from one to another. With us the chickadee is usually the first to find the suet. It is the most friendly of all our winter birds, and very graceful in all its movements. It is easily recognized by its small size, black cap, and its little "dee-dee-dee."

The white-breasted nuthatch is another regular visitor. It is a little larger than the chickadee, and not quite so chubby. It has the same black, white, and gray coloring, which helps to conceal it in the snowy branches, but it has a slimmer head and a longer bill. It makes a sort of nasal *drree* noise as it hunts over a neighboring tree trunk for grubs. In this it does what you will not find any other bird doing,—it goes head downward quite as often as right side up. In this way it has two viewpoints of the same spot, and lucky is the grub which escapes its sharp eyes.

Both chickadee and nuthatch take a back seat when a woodpecker comes. They just fly to a near tree and wait until the perch is vacant. There are two woodpeckers common at the country feeding station. The downy is the smaller and the more friendly. It is black and white with barred wings, and a bright red spot on the back of the neck if it is a male. The female shows only black and white. It is interesting to watch how the downy uses its tail to brace itself while eating, after the manner of all woodpeckers.

When the hairy woodpecker comes, even the downy slides away. You can easily tell it by its larger size and more vehement pecking. Like the downy, only the male has the bright red on the nape of the neck.

The harsh calls of the blue jay are often heard, especially when a storm is in the air. There is a flash of color, and all the other birds yield place to the jay, which takes such big mouthfuls of suet that we wonder if there will be any left for the other birds. But it likes peanuts and all the smaller grains quite as well.

The tufted titmouse, a gray bird with a prominent crest, may be a new one to you. But there is almost always some special feature which makes it easy to recognize the different birds. The blue jay, cardinal, cedar bird, and tufted titmouse all have conspicuous crests, but one would never mistake any one of them for any of the others.

The cardinal male is a flaming red. Its mate is olive green with a dash of red on the beak, wings, and feet. It very rarely shows any interest in suet, but will eat freely of cracked corn or other small grain if it is scattered about the lawn.

Bobwhites are attracted also by the small grains. Fortunate you may count yourself if a covey of them happen to come to the yard. They will eat their fill, and then perhaps group themselves into a cluster and go to sleep just as they do in their native woods. In this circle each bird always has its head pointing outward. We have seen them take their places in it more than once, and always in the same way. As the circle nears completion the last ones back into their places. With the wise arrangement of nature that the heads all point outward, on the first disturbance the birds scatter in flight and are in part saved from gunshot.

Ring-necked pheasants will also partake of the feast of grain. The males are especially beautiful, with their iridescent plumage and white collars. In spring you may catch one of them in the act of crowing. The noise is a comical one, like that of a young rooster cut short in his first attempt to crow.

Each locality has its local birds. Try the experiment of placing food for them and rest assured that you will have interesting bird visitors, some, perhaps, that you did not know were residents. There are economic phases well worth considering, while feeding the birds may be made quite as entertaining to the grown-ups as to children.—*Our Dumb Animals.*

LET us keep together. A scattered army will never accomplish much. "What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death."—*"Testimonies," Vol. V, p. 394.*

The WORLD-WIDE FIELD

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 Work in Havana, Cuba

By F. W. MILLER

It makes our hearts glad to see how the Lord is going before His people here in Havana. Since the beginning of the work in 1906, until two years ago, we had only one organized church in this large city of nearly 600,000 people.

Since organizing our members for missionary work, we have been receiving many blessings from the Lord. Now we have three organized churches and six organized Sabbath schools. One of these schools is in the heart of the city, where we had never had any work. This is, in our opinion, a wonderful advance, because it offers an opportunity to the better class of people, which is very much needed in the mission field.

We are made happy in a special way when we take into consideration that four years ago, when I became the local pastor in this city, there were only 55 baptized members and 100 in the Sabbath schools. Today there are 126 baptized members, and 225 in the various Sabbath schools. More people were baptized in the past four years than were baptized during the first twenty years of our mission in this city.

One year ago I organized a few of our young men for active evangelism. Not being able to have a tent or a good-sized hall, we held our meetings every night in the open. The tropical rains disturbed us considerably during this time, but on we go in the open air until we can locate a suitable house for our meetings. During the past five months, even our Sabbath school and preaching service were held in the open air in this new location. Our Sabbath school has a membership of about forty-five, with an average offering of \$3 a Sabbath.

On Dec. 6, 1930, I baptized ten converts, five of them from our open-air effort. These united with a few older members, and on the same day our mission superintendent, A. A. Davis, organized the Luyano church. Through the faithful assistance of two of our young church members, Victorius Suarez and Eladio Ceballos, we have seen this new church come into existence. As we have labored

in the past, so we shall continue in the future. God is blessing us with church members who are carrying a portion of the responsibilities.

For several months during this present year, a few of the young people were selling 3,000 *El Centinela*s a month here in Havana. Now we have two young sisters, Altagracia and Magdalena Perez, who have a magazine route. Every month they sell from 600 to 1,300 papers. A godly influence is being felt already from the distribution of these truth-filled papers.

It was a special blessing for our oldest church here in Havana, when on the eighth of September, 1930, it was possible to open our first church school. Sister Helen Suche is our teacher. She has opened the school with the first six grades, and it is progressing nicely with an enrollment of twenty-seven children. There are good prospects that we may have an academy sometime.

A few weeks ago I made a visit to one of our companies of believers, and there was a member of the Sabbath school present who four years ago became possessed with unclean spirits. She asked me to offer prayer for her

one evening. As I did not know anything about her, for the missionary leader had not explained her case to me, we promised to make her a visit the next morning. The next day, as we entered her home, she told me that the spirits had told her, when we were a block or more away, that I would tell her the truth and who the spirits were. I proceeded to explain the state of the dead and spiritualism to her. When I read Revelation 12:4, and told her that the voices she heard were the voices of fallen angels, at once one of the spirits told her that they were fallen angels.

During four years this woman had not had a good night's rest. She was tossed to and fro in her bed. The spirits constantly told her that she must become a spiritualist for God. At the end of my study I told her that I was going to pray for her. We knelt in prayer, she praying first, and then I placed my hands on her and asked the Lord to do His will and manifest His power in her. From that night until now she has had perfect rest, and is free in the Lord. She with four others requested baptism, and on the following Sabbath they were buried with their Lord in the watery grave.

We praise the Lord for His mercy shown toward us here in Havana, Cuba.

A Remarkable Case of Healing

By MRS. VESTA J. FARNSWORTH

I MUST tell you of one of the most remarkable cases of healing that have come to our notice. We like to tell it because there is no credit due to us, but it shows what the faith of a simple-hearted woman will do when she seeks the Lord for herself.

Mr. Farnsworth was invited to attend the dedication of a small German church in Los Angeles where a little company had been organized. The brother in charge of the service asked Mr. Farnsworth to offer the dedicatory prayer, and as he was a stranger to the little congregation he told them briefly the story of how he had been healed five years ago.

There was a sister present who had a cancer, and was to undergo an operation the next day at the White Me-

morial Hospital. As we knelt to pray, this sister offered a silent prayer something like this:

"Dear Lord, Thou didst hear prayer for Brother Farnsworth and healed him of cancer. Now I am afflicted with it, and I ask Thee to heal me. I believe Thou *canst* do it, and that Thou *wilt*, and that I *am healed now*."

We rose from prayer; the sister told nobody of her petition, and the people went home.

The elder of the church and another brother thought they would go next morning to see if they could assist the sister in getting to the hospital for her operation. On their calling at the home, a girl answered the bell, and when the brethren inquired for her mother and how she was, the girl

replied that she was *well*. "May we see her?" they asked. "She is not here," was the reply. "Where is she?" "She has gone out in the street to sell Big Week books."

And true enough, they found the sister, who confirmed the girl's story. They inquired how and when she was healed, and she told the story as I have written it to you. Evidently no operation was needed, and the sister has continued to this day selling books, and so far as is known is perfectly well.

You will notice that nobody prayed but herself. Like the woman who said she would be healed if she could but touch the garment of Jesus, this soul in her simplicity prayed, believed, and was made whole.

The Testimonies say, 'Not all will be healed,' and it comes to pass that way. But even though not all will recover, it is still our privilege to make our requests known unto God, and in submission to His will, yield ourselves to live or not, with perfect confidence that He will do all things well.

California Sunday Closing Law Initiative and Results

By W. M. ADAMS

THE California barbers have for some time been agitating a Sunday closing law in their behalf. They were much encouraged in their last effort, at least, in securing more than enough signatures to place their proposed law, Proposition No. 26, on the 1930 November ballot. It is reported they secured 147,000 signatures, while a little less than 93,000 were required by law. The barbers felt so confident their bill would become law that some of them are reported to have said, "We barbers are going to get a law that will close all the shops on Sunday. It is Proposition No. 26." That would simply mean "allowing the barbers a day off each week for rest and recreation," declared the president of the California State Association of Journeymen Barbers.

Scope of the Barbers' Bill

The barbers' Sunday bill included more than the barbers, as will readily be seen by reading Section I: "It shall be unlawful for any person, firm, association, or corporation to conduct, carry on, or keep open for business on Sunday any store, barber shop, workshop, factory, or other place of business, or to perform or employ any labor on Sunday." "Provided, however," "this act shall not apply to works of charity or necessity or recreation," and "includes, not to the exclusion of any other work or business not herein enumerated." Then follows a list of eighteen exemptions covering some sixty-six specific acts.

Referring to this Sunday bill, the Redlands (Calif.) *Facts*, Oct. 25, 1930, says: "If the barbers intended their Sunday closing constitutional amendment to affect their practice only, they included a lot of territory in drafting it."

Others Supported the Measure

The barbers did not stand alone. A number of other unions supported the Sunday bill; and the church lead-

ers were quick to see gain toward a legal day of rest in this proposed law, hence quickly and strongly supported the measure.

On June 12, 1930, the executive secretary of the California Church Federation, sent an official letter to the pastors of California, urging them to support the bill. The letter reads in part: "It is a humanitarian measure rather than a purely religious one, but it is truly religious. . . . We heartily approve this measure itself as being so much clear gain toward a day of rest."

Mr. Earl C. Behrens, in the *San Francisco Chronicle*, Oct. 3, 1930, in a headline declares: "Lord's Day Alliance Held to Be Secretly Backing Measure." The *Tulare (Calif.) Advance Register*, Nov. 1, 1930, said: "The barbers gave birth to the law, and the intolerant wing of a prominent church federation or organization adopted it, and are now giving it much aid and support."

Plans to Defeat the Bill

It became evident that if Proposition No. 26 was defeated at the polls, the public must be aroused and educated. There was wide counsel sought, and after much prayer, broad plans were laid as follow:

To make personal contact with all the newspapers in California.

To prepare and publish a religious liberty document dealing with the Sunday closing law and the general principles of religious liberty.

To appeal to our people for a liberal offering, and to scatter the said document ("Does California Want a Sunday Blue Law?") over the entire State.

To use the broadcasting stations against the Sunday closing measure as far as practical.

By the hearty co-operation of all concerned, these plans were carried out to a remarkable degree.

Contacts With Newspapers

When this work was begun, we found but few of the editors were acquainted with the Sunday bill, and those who appeared to know something about the measure, thought it an innocent bill to help the poor struggling barbers. However, when the editors read the bill and saw its broad scope, they were surprised, and began writing editorials against it. We prepared an analysis of the proposed law and articles in mimeograph form against the bill, and left such matter with about 380 newspaper men. As a result, 356 came out editorially against Proposition No. 26; and so far as we are able to learn, only about twenty-four papers favored the bill.

Some of the prominent headlines were: "Dangerous Blue Law;" "Kill the Barbers' Bill;" "Entering Wedge for Sunday Laws;" "Barbers' Sunday Law Is a Relic of Old Puritan Days;" "Do Your Whiskers Grow on Sunday?" "The Pillory and Ducking Stool—And Still Blue Laws Threaten California."

Many of the newspaper comments were interesting and pointed:

"If the barbers can't agree to close on Sunday without a law, it proves on the face of it that some barbers want to stay open on Sundays."

"The American people, part of them at least, have seen in this law a 'lion in the cage,' and are going to vote 'No' on Proposition No. 26 on November 4."

"California cannot afford to flirt with blue laws of any sort. . . . Of all the twenty-six propositions on the November ballot, No. 26 is by far the worst. Kill this initiative measure with the same enthusiasm you would kill a rattlesnake."

"The most pathetic figure is a man who is all dressed up on Sunday and has no place to go. . . . Sunday closing is a great thing, if you can stand it."

"Vote 'No' twice on No. 26, the Sunday closing law."

"Let us keep the 'Sun' in Sunday by keeping blue laws out of California."

Radio Broadcasting

Through tactful and faithful efforts in making contact with influential men and firms, the radio broadcasting stations were used, and did effective service in educating the citizens against the Sunday closing law.

Strong articles were prepared and read over stations in Sacramento, San Francisco, Los Angeles, Fresno, San Diego, Stockton, and other places, covering the entire State of California.

About fourteen hours were used in this way. The free use of certain stations was offered as a contribution to the cause of liberty.

Religious Liberty Document

A four-page document, "Does California Want a Sunday Blue Law?" pages the size of the *Signs of the Times*, was carefully prepared by a committee, and published. The five local California conferences ordered a supply totaling 700,300 copies, and the *Liberty* magazine was also used.

Our churches were told the plans, and at a given time, just before election day, like a well-drilled army, they scattered this document all over the State. There was the most hearty, perfect co-operation on the part of workers and lay members, and the result was marvelous.

The Voters Decided It

If we are to be guided by the "No" vote, twice so expressed by the California citizenry, Sunday laws are not wanted in this State. In 1914, initiative Act No. 45, denominated, "One Day of Rest in Seven," prohibiting "the working for wages, or requiring or employing any person to work, more than six days or forty-eight

hours a week, the keeping open or operating certain places of business or selling property on Sunday," was submitted to the voters. The "Yes" vote was 290,679; and the "No" vote, 457,890. It was lost by 167,211 majority. Every one of California's fifty-eight counties gave a majority of votes against the measure.

In 1930 the Sunday closing law initiative measure No. 26 was submitted to the California voters at the regular November election. Again every county registered against the measure, only more so. The result was, "Yes," 214,533; and "No," 1,047,926—a majority of 833,393 votes against Sunday legislation, a record vote for liberty.

The hearty and efficient co-operation of our people in making possible this splendid victory is very much appreciated. At the same time we are thankful to our heavenly Father for holding the winds of persecution for a time, giving opportunity for His people to finish the work.

found a place in other parts of the city where people wanted a prayer meeting or Bible studies, she would make an appointment. Then after our day's work was over, we would fill the appointment.

In less than a year's time we were holding cottage meetings and Bible studies every night and Sabbath and Sunday afternoons.

This was a heavy program for us. I was working full time and sometimes Saturday nights and part of Sunday, with double pay for overtime. And with grandma and the boy in our home to care for, it was almost more than we could do. But God sustained us.

As a result of a little over a year's work in cottage meetings and Bible studies, which were no expense to the conference, when we left to come South there were several persons to be added to the little church.

Vicksburg, Miss.

Saved to Serve

In an isthmus town of Tehuantepec we have a lively Sabbath school. Some time ago a Zapotecan Indian, and his wife were visiting in that place. While there they heard of the third angel's message, believed it, and were both converted. But they were not satisfied to hide their new-found light under a bushel. Accordingly they both walked for seven days over mountains and across valleys, sleeping wherever night overtook them, the earth being their bed, the sky their covering.

You may ask why they suffered in this manner. It was to serve the ones they loved at home. They might have stayed in Tehuantepec and enjoyed life there, but that would not have brought the light of the gospel to their loved ones.

When our superintendent, J. B. Nelson, was passing through Oaxaca recently, he found not only these two faithful souls, but the municipal treasurer and thirteen others keeping the Sabbath as the result of the teaching of these two Indians, who were saved to serve. They told him of their plans. Now that they have warned their family, they hope to go to the surrounding villages and tell the people there of the soon coming of Christ. While fanaticism runs high in these parts, and it is not always safe to speak of religion, they have no fears of persecution. Pray that God may use them in a wonderful way.—Mrs. F. L. E. Ulmer, in the *Inter-American Messenger*, December, 1930.

JESUS said unto them, "Why are ye fearful, O ye of little faith?"

British Columbia

By E. M. CHAPMAN

Harvest Ingathering Experience: \$1,000 for Missions

BECAUSE of the urgent need, I resolved to do better this year than last. I made four Ingathering trips, at the same time visiting as many as possible of our isolated believers in the vicinity.

The first trip brought in \$99; the second, \$270; the third, \$405; and the last, \$227, totaling one dollar more than \$1,000.

Most of the offerings were small, none exceeding \$5. My goal for each day was \$30, which was nearly always reached, except in the Kootenay dis-

trict late in the fall, where the times were very hard and many families were being fed by the city. In one town 300 were in the bread line.

I had many happy experiences, and enjoyed a great treat in visiting our own people, and I trust my visit was as profitable to them as to me.

In all my travels I have been impressed with the willingness of the people to give in spite of the hard times, and am led to praise God, because I know it was not in me to achieve this success.

Working in the Shop to Pay Expenses

By F. C. BEE

ABOUT the beginning of the World War, my wife and I closed the farm home and moved into town so she could canvass and I work in the shop. We settled on the outskirts of the town, and our boy walked two and a half miles back to church school in the country.

We had read that we should know the spiritual standing of all our neighbors. As soon as we were settled, we invited our neighbors in one evening to have a sing. The room was full. We sang only gospel songs. At the close of the singing we had a few prayers, and asked how many would like to have a weekly prayer meeting

at our home or around at different homes. All seemed pleased, and these were continued while we remained there.

At these prayer meetings we did not take up our special doctrines, only subjects of mutual interest, asking different persons to lead at times. By tact and much prayer we held close to this program, and as different questions came up, we visited the homes of the people and held Bible studies with them, entirely distinct from the weekly prayer meetings.

During the day my wife was out canvassing in the city, selling our good books and papers. When she

The Latest Sunday Bill Hearing

By F. A. COFFIN

STANDING room was at a premium in the committee room Tuesday afternoon, January 13, when the District of Columbia Committee of the United States Senate staged a hearing on the barbers' Sunday bill for the District of Columbia, S. 2212. This hearing was held in one of the rooms of the United States Capitol, in Washington, D. C.

The chairman of the committee stated that he wished to consider this bill in one session, and that no further hearings would be held. Representatives of the Barbers' Union of the District of Columbia, and affiliated labor unions, were present, and gave their full support to the measure. A petition in favor of the bill was presented by them, signed, it was said, by 750 of the approximately 1,200 barbers in the District of Columbia. A sheaf of letters was also presented to the committee, written by United States Senators favorable to the bill, in response to an inquiry by the Barbers' Union.

This hearing was different from many others, in that no representatives of the Lord's Day Alliance, National Reform Association, or the ministerial associations gave any testimony. If they were there, they were silent, leaving the question entirely for the barbers to handle. This seemed to have a good effect upon the committee, although the only committeeman who openly expressed himself in favor of the bill was Senator Royal S. Copeland, of New York.

That this is not a religious bill, but a health and welfare measure, designed to give the barbers a chance to get into the fresh air with their children on Sunday, after having been obliged to breathe short hairs for six days, was the argument of the barbers. They said keen competition made it impossible for some barber shops to close unless all did so.

The argument was also made that this bill will increase employment, and thus help to relieve the labor surplus. Also, it was urged that Sunday closing laws are already on the statute books of forty-six States.

The question arose whether or not this bill would close beauty shops on Sunday, and the author of the bill remarked that it was intended to close them, as well as the barber shops.

The fact that the majority of the barbers themselves, who would seem to be most affected by this proposed legislation, are asking for it, evidently weighed heavily with the committee. Support is also being given by the

Central Labor Union, numbering, it was said, 67,000 residents of the District of Columbia, and the American Federation of Labor. The committeemen appeared to be impressed by the fact that some business men who were said to oppose the measure, and whose names were called, were absent, and that one said to be opposed was really in favor of the bill, and gave strong testimony for it.

The argument that hotel barber shops needed to remain open Sundays, was met with the statement that guests could be shaved in their rooms.

The arguments in opposition to the bill were that it is religious legislation, and therefore unconstitutional; also that it is class legislation. Among those who gave testimony in opposition were C. S. Longacre and M. C. Taft, of the Religious Liberty Association; John D. Bradley, of the Secular League; and several barbers. Among those who spoke in favor of the bill were W. C. Hushing, legislative representative of the American Federation of Labor; William Keeler, chairman of the legislative committee of the Central Labor Council, for the District of Columbia; C. J. Bovelio, president of the local barbers' union; Joseph Handlow, business agent of the local barbers' union; and three or four proprietors of barber shops.



Mrs. H. M. Colburn

The text of the proposed law, which, if passed, will commit Congress to religious legislation in violation of the First Amendment to the Federal Constitution, is as follows:

"In the Senate of the United States, October 30 (calendar day, November 21), 1929, Mr. Copeland introduced the following bill, which was read twice and referred to the Committee on the District of Columbia.

"A bill to provide for the closing of barber shops in the District of Columbia on Sunday.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful for any person to open or allow to be opened or carry on business in any barber shop or place where the business of shaving, hair cutting, shampooing, or the like shall be conducted on Sunday in the District of Columbia.

"Sec. 2. Any person or persons who shall violate the provisions of this Act upon conviction shall pay a fine of not exceeding \$20 or, in default thereof, be imprisoned not exceeding sixty days, and for a second offense shall be imprisoned not exceeding sixty days."

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.

MRS. H. M. COLBURN

Mrs. Gussie Colburn, née Field, was born in Woodlake, Mich., Dec. 25, 1887; and died in Lima, Peru, Nov. 5, 1930. From childhood she was an earnest, active Christian, dedicating her life to teaching. August 17, 1909, she was married to Harry M. Colburn, and with him entered school work in the Stuart Academy, where she taught for two years. They then returned to Emmanuel Missionary College, where she finished the advanced normal course. From that time until 1920, she with her husband taught in several of the academies of the Lake Union Conference. They were then called to the Inca Union Mission, where they were connected with school work in the Lake Titicaca Mission for seven years. After a furlough they returned to the same field, but soon were transferred to Lima, where Sister Colburn was employed as a teacher in the Lima Training School, until the time of her illness, in June, 1930. After a few weeks in the hospital she felt strong enough to resume her work, but was soon compelled to retire from active service.

All who have known Sister Colburn will appreciate the loss that her death has been to our work. Her loss as an instructor is keenly felt, but the greatest vacancy is in the spiritual life of the young people with whom she had contact. In the classroom and outside, her life was a powerful influence for good. Never downcast, always cheerful and optimistic, her ready sympathy and understanding of the problems of youth made her their wise counselor and one in whom they were ready to confide. She was never too busy to help or offer to do a favor, yet few lives are more fully occupied all the hours of the day than was hers. Deep will be the sorrow of many of the Indian boys and girls of the Lake Titicaca Mission who learned to love her. Just how much their lives have been molded by her work, only the register of heaven can reveal.

She left her aged mother on a bed of illness that ended a week later, when she also passed away. Her brother, Archie Field, of the Lake Titicaca Mission, was present at the time of her death. A sister resides in Michigan. Brother Colburn was absent in Ecuador when she died, and he, with their two sons, Harold and Vernon, remain to mourn their loss. She was buried in the British-American Cemetery at Bellavista. Deep was the sorrow, and many were the tears of teachers and students who accompanied her to the place of rest, yet their sorrow was mingled with the joyful assurance of meeting her at the day of Jesus' coming.

J. T. Thompson.

Adams.—Mrs. J. W. Adams died at Loma Linda, Calif., Nov. 30, 1930, at the ripe age of nearly eighty-two years. She was the mother of four well-known ministers, three of whom are laboring in the Pacific Union Conference, and one in the Philippine Islands. She leaves to mourn their loss her aged companion, Elder J. W. Adams; four sons, W. M. Adams, E. H. Adams, P. P. Adams, and Eldridge Adams; and one daughter, Miss Olive Adams, who has for years so cheerfully cared for her parents in their weakness. J. E. Fulton.

Powell.—Chester Eugene Powell was born in Oxford, Vt., Dec. 17, 1858; and died at Oakland, Calif., Dec. 6, 1930. He was baptized into the Seventh-day Adventist faith in 1877. After attending Battle Creek College and spending one season in a tent company with Elder Kellogg, he took up work in the Review and Herald office, continuing for five years. In the summer of 1884, he with his family came to California, where he served for twenty years as foreman of the bindery department of the Pacific Press. His wife and five children are left to mourn. T. L. Copeland.

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.

Edwin A. Strome, Galahad, Alberta, Canada. Continuous supply of *Signs* (English and German), *Watchman*, *Review*, *Youth's Instructor*, *Liberty*, *Sabbath School Worker*, also literature on the Holy Land.

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.

H. G. Bayliss, 644 Speed Ave., Victoria, British Columbia, Canada, desires constant supply of *Signs*, *Life and Health* (any date), and *Present Truth*, for free missionary work; and requests that those who receive the *Youth's Instructor* and can save the issues containing the new serial, "Experiences of David Dare in Bible Research," do so, and when it is complete, send them to him, and he will have them bound into book form and distributed to hospitals and sanitariums. He especially asks that they be kept clean.

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Elmer E. Kurtz, R. F. D. 1, Marietta, Ga. Old periodicals, such as *Review*, *Life and Health*, *Liberty*, *Signs*, etc. Can use any kind.

Joseph Gent, Route 4, Carbondale, Ill. Continuous supply of *Present Truth*, *Watchman*, *Signs*, and tracts for distribution.

Mrs. Emma B. Kincaid, 1133 W. 13th Ave., Denver, Colo. Copies of the tract, "From Cannibalism to Christianity," and any Spanish, Jewish, and English literature.

Mrs. V. M. Elmore, 535 S. McDonough St., Montgomery, Ala. Continuous supply of *Signs*, *Present Truth*, *Liberty*, *Instructor*, *Life and Health*, *Watchman*, and tracts for reading racks and distribution.

Mr. D. Mackintosh, Botwood, Newfoundland. Liberal supply of literature to give away in connection with an effort to be held. Clean copies of such books as "The Marked Bible," "The Other Side of Death," or any tracts, books, or papers with the message will be welcomed, especially *Present Truth*, *Review*, and *Signs*. Religious books and papers enter Newfoundland free of duty.

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., Feb. 24, 1931, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, President,
L. W. Graham, Secretary.

REQUESTS FOR PRAYER

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

A sister in Oregon desires prayer for the restoration of her health.

A Colorado sister requests prayer for healing from cancer.

A brother in Tennessee asks prayer for restoration to health.

A sister in California requests prayer for the healing of her husband.

A Florida sister asks prayer that Psalms 103: 3 may be fulfilled to her, so that she can spend her life in the Lord's work.

Prayer for relief from what seems to her to be an evil spirit that troubles her, is requested by a sister in New Brunswick.

A brother in Kentucky, who has given all that he had in money and strength to this message, requests prayer that he and his wife may be healed.

A mother in Oklahoma desires prayer that a son who is largely the support of the family may be healed and converted. This son, because of an accident, has had a limb amputated, and the wound is not healing properly.

CORRECTION

The beautiful poem, "Child of My Love," published in the *Review* of September 11, should have been credited to Mrs. T. Buckman, and not to Mrs. G. Buckman. Mrs. T. Buckman is one of our sisters living at Nottingham, England.

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 29, 1931 No. 5

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

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

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

A. L. HAM, superintendent of the Cantonese Mission, writes that they have had more baptisms this year than in any previous year, although the mission has been short of help.

PROFESSOR and Mrs. Lyle C. Wilcox and family sailed from Vancouver for Hongkong, January 3, on the S. S. "Empress of Asia." They are returning to South China, their former field of labor, Brother Wilcox having been called to the principalship of the Canton Intermediate School.

THE latest denominational paper to come to our table is No. 1, Vol. I, of *Field Gleanings*, the official paper of the Caribbean Union Conference, of which W. R. Elliott is president. The initial number is devoted to the cause of education, and presents in an interesting and able way the claims of Christian education, and the support which should be accorded the school in this union.

THE following is taken from a letter from Miss Edith McLachlin, one of the stenographers of the Far Eastern Division:

"Brother Fred Lee is in Hankow carrying on an evangelistic effort. Reports have come to us, stating that so many people are attending their meetings that they have been forced to have two lectures each evening. The first evening they were compelled to close the gates because of the throng waiting to get in. A thousand people had gathered together in one evening, and many inquirers are being visited. There were so many that they decided to leave the hall darkened on the outside, so that if people came in, they

would not come because they were following the multitude. That night about six hundred came in and quietly took their places. What a wonderful privilege this will be for the home missionary workers in following up the interest."

A LETTER from H. L. Wood, superintendent of the Alaska Mission, under date of Dec. 24, 1930, says:

"The work is progressing well in Alaska. Our tithe will be almost double what it was last year, and the same can be said of nearly all our offerings. Harvest Ingathering is over \$1,300 this year, as compared with \$739 last year and \$400 the year before.

"Our evangelistic campaign in Ketchikan is well attended, and many are interested. We broadcast every Sunday evening lecture over the radio, for which we are charged only \$5 an evening. Hundreds thus are hearing the truth for the first time."

Death of Elder C. H. Edwards

By telegram from his son, H. E. Edwards, from Niles, Mich., we learn of the death of Elder C. H. Edwards, occurring at Loma Linda, Calif., Sunday night, January 11. The direct cause was acute appendicitis. Brother Edwards spent a long life of faithful service in connection with this movement. He occupied various places of responsibility, and the Lord abundantly blessed his labors in both administrative and soul-saving work. We extend to his loved ones our sincere sympathy.

Evangelism in Canada

IN a recent letter from M. V. Campbell, president of the Ontario Conference, the following interesting data are given relative to the work in that field:

"You will be glad to know that Elder Cardey opened his effort last night in the Palace Theater in Hamilton, seating 2,300, and that every seat was taken and 300 people stood throughout the service. One hundred more were turned away by the police, as they considered the hall packed to capacity. The collection amounted to \$196. I am not sure how many names were turned in, but there must have been a large number. I collected the cards from one aisle and must have received somewhere around 60. If as many came from the other sections of the hall, I imagine he had about 800 names. This is the largest meeting which has ever been held in the union, 100 more being present than at his largest meeting in Massey Hall, Toronto. We are looking for big things from this effort, but the three workers who are connected with it will certainly have their hands full in looking after the interest.

"Elder Hubley opened his meeting in St. Thomas in the Masonic Temple last night, and more people came than there were seats to accommodate them, but they were able to bring in more chairs from

another hall in the same building, so none were compelled to stand.

"There were three other efforts which also started in the conference last night, but I have not yet received full details from the others. We have had very good weather for the opening of these efforts. On Sabbath we had special prayer throughout the conference that the weather might be good.

"We are breaking even financially this year, and I believe we shall reach our 60 cents. At least we lack only about \$20 at the present time of reaching it, but of course it is about time we closed our books. We will see that the remaining \$20 comes in before this is done."

The net results from the Toronto effort one year ago show sixty fully established additions to the church membership.

Southern Asia Division

THE Southern Asia Division council was opened on the night of Dec. 17, 1930, with addresses of welcome by A. W. Cormack and other speakers. The keynote was struck very emphatically by G. F. Enoch at the first morning devotional study on "Closer Union With Christ." There were about 400 in attendance. Elder Cormack, the president, gave a very interesting report, from which I quote the following paragraphs:

"Baptisms in 1929 were 333, and in 1930, 365, making a total for the two years of 698. This present year is the best year for baptisms in our whole history, except one. In the year 1926 we baptized twenty more than we did this year. We have eighty-four churches now, as against seventy-four two years ago. Reports from the field will tell of multiplying evidences of a breaking away that is taking place here and there throughout the field that confirms to us the promises of God's word.

"We will need in this meeting the peace and power of Jesus.—His peace to keep our hearts and minds now strain and stress, and His power for service.

"I talked with a Hindu gentleman recently who boasted of his Hinduism against Christianity. We were alone together in a railway carriage. Then I spoke to him of Christ as a personal Saviour, and his whole attitude seemed to change. He told me that in his boyhood he had been for a while in a Christian school. I asked him what he thought of Christ. He said, 'I'll tell you what I think of Him. For years I have kept in a drawer in my desk a picture of Jesus. I am kept very busy in my work, and often feel the strain. I become nervous and troubled. Then I go in alone to my desk, and take from the drawer the picture of Jesus, and I look at it and think of Him, and I pray that He will give me His peace and His power, and it helps me, and I go on with my work.'"

It is estimated that the division membership at the close of 1930 will be 3,286 as against 2,775 two years ago. We trust the plans laid at this council and the fresh emphasis that is being put on evangelism will give the advent message in Southern Asia a new impetus.

E. KOTZ.