

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

Takoma Park, Washington, D. C., February 5, 1931

No. 6

Red Cross Appeal

By J. L. McELHANY.

DURING and following the World War the people of the United States were called upon to contribute many millions of dollars for the relief of the hungry and needy populations of various foreign lands. This money was contributed cheerfully.

During the past year a large section of our own land has been visited by the most severe drouth ever known. As a result of this, hundreds of families in Arkansas, Oklahoma, Texas, and other States have suffered entire crop failures, and are now reduced to the direst straits.

The Red Cross is already in the field distributing food and clothing to thousands of needy sufferers. Without this assistance, actual starvation would come to many of our own fellow citizens in this land of plenty. In behalf of the Red Cross, President Hoover has appealed to the people of this country to contribute immediately a relief fund of ten million dollars. This money is to be gathered from all parts of the United States through the local Red Cross chapters.

Our brethren in Washington, who have given some study to this emergency, have asked me to extend, through the columns of the REVIEW AND HERALD, an appeal to our own people to respond to this call. The generous personal gifts of our members will help to swell this relief fund for the benefit of suffering humanity. All that is given to this worthy cause should be given through the local Red Cross chapters.

A New Year's Letter

Important Things to Be Stressed in Our Work During 1931

[EDITOR'S NOTE.—In common with other workers, we received recently a letter from C. H. Watson, president of the General Conference, in which he calls definite attention to some important matter which should be stressed in our work during the coming year. We believe that this letter has much of interest for our readers generally. We therefore take the liberty of publishing it in the columns of our church paper.]

DEAR BRETHREN:

As we step over into another year of service, it might be helpful to give serious thought to the facts of our work as they confront us. A glance back over the past year assures us that progress has been made, and much that is satisfactory has been accomplished. But it is not of these that I wish now to write. Rather it is of the features of the work that should have our special attention and effort during the coming year.

More than ever I am convinced that our prime business is to win souls to God. We are in the work for no other purpose. There is no other warrant for our existence as a people or for our service as workers. Would it not be well, then, to assure ourselves that this is the direct objective of our every undertaking? Indeed, the employment of strength and means in any enterprise, without a clear, definite, soul-winning objective, should in such times as these make us unwilling to continue our effort until we either know more certainly that it is not an integral part of God's work for this time, or see the way of the Holy Spirit's leading more clearly. The fact that with more men, more money, and more and better facilities, we are not now as fruitful in soul winning as we once were, should startle us.

Perhaps we have not understood this clearly. It may be that we have merely been counting heads and comparing grand totals with previous grand totals, and resting, assured by the comparative result. But this, as a means to measure success, is not to be relied upon. Figured on a percentage basis, we find that, notwithstanding the fact that we are now better equipped for success and more effectively organized for service, and operating with greatly increased facilities, we yet are less fruitful of soul winning per church member, or indeed per capita of workers, than we were in former years. It goes to show that the leaders in each conference and institution must do their utmost to increase the soul-winning efficiency of the in-

dividual workers and of each factor and facility under their direction.

There is a very real sense of disappointment in the hearts of those of our people who understand the comparative fruitlessness of some of the things we do, and more and more is the conviction growing that the work would be more fruitful if its leadership were more spiritual and its operation less mechanical. A more spiritual ministry of the word, and of the operation of the work would, I firmly believe, give us not only a greatly increased, but a more spiritual and a more devoted church membership.

Possible to Eliminate Many Troubles

It is possible that much that perplexes and distresses and even terrifies now, and which we have vainly tried to change and adjust, would be entirely eliminated were we but to labor with spiritual power in our day-to-day work. It is not new or better plans that contemplate changes and adjustment that are needed, but rather a spiritual work done well. For God's work is all spiritual, and only spiritual forces can enable us to reach its objectives, which are all spiritual.

Closely allied to a more spiritual ministry and service, is a more spiritual church. We cannot close our eyes to the fact of great need in our churches. A large number of our people are heart hungry for truth. They have definite heart longings for better things in their own lives, yet do not know the way to the Saviour for victory. They know the doctrines of the Bible, and are zealous for the forms of the truth, yet they are dissatisfied with the feebleness of their faith and the barrenness of their oftentimes merely formal experience. This is surely the time for the minister to "weep between the porch and the altar," and cry, "Spare Thy people, O Lord."

Particular attention should be given our young people at this time. Sometimes I think that we do not well understand this feature of our work in our own Adventist families. I am constantly hearing about "holding our young people." But I ask, How is it possible to hold that which we do not have? Many of the children of our Adventist parents have never been won to the truth. These must first be won before they can be held.

The problem of our children and youth is in reality much more evangelistic than pastoral. Can we not do more to win our youth? Is there no means at hand by which such of our young people can be won to the

Saviour? Their loss to the church is immeasurable, and yet we seem all but powerless to win so many of them. They live for so long at the very door of our church, and then when their lives, if devoted to the Master, could make the service of the church effective, they drift away into the world, without ever having become children of God or members of His church.

Cannot more be done this coming year that will be really effective in turning the hearts of our youth from the world to God? Could we not more helpfully work from the viewpoint that the question is rather that of winning than of "holding" them? And is it not for wisdom to do this that we need to pray, and for the burden to do this that we need, as leaders and ministers, to plead?

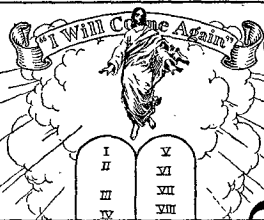
Education of Youth

And, too, the education and training of the children and youth of this denomination should have the anxious thought of all leaders at this time. It is the youth now in training for the service of tomorrow that will determine both the form and the power of the movement a few years hence. Should that, think you, be a matter of any present concern? If the training which is now given our young people is based on true principles and envisions true objectives, the movement will retain its God-given form. If their education leads to lives of faith and devotion to God, there will arise no question as to the power that shall continue to operate in all branches of the work. But if at this time there be permitted any wrong training or molding of the minds of our youth or children, it surely will be reflected disastrously through their influence upon the movement.

There is no place where clear, positive, spiritual leadership is more needed today than in our educational work, from the church school clear through to the college and medical college. Without question we must not rest until our educational work has reached and is conducted upon a high plane of intellectual and scholastic attainment, but we must be led in every effort to place it there by men whose hearts are set upon emphasizing the spiritual in all education, and whose idea of an educational work that will meet our requirements is one that places no standard above the spiritual. Secular efficiency must never become the highest at which we aim in education. It must never be accepted by us as the thing to which our most serious effort shall be given.

(Concluded on page 12)

The Advent Review and Sabbath Herald



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

Vol. 108, No. 6

Takoma Park, Washington, D. C., February 5, 1931

One Year, \$2.50

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

The Cry for Bread

THE present winter months are proving to be a time of acute want and distress on the part of many throughout the world. Bread lines are being formed in many of the great centers of population. The Red Cross and many similar local organizations are doing noble work in furnishing supplies to the poor and needy. A large amount of help is being extended in personal ways.

Surely we cannot shut our eyes to the needs of this character which exist around us. If there is one Christian duty above another emphasized in the Bible, it is the care of the poor and needy, the fatherless and widows.

First of all, every man, to the extent of his power and ability, should provide for his own. Declares the apostle Paul, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. While the church is exhorted to bear one another's burdens, the same apostle, and in the same connection, declares that every man shall bear his own burdens, and there is no conflict between these two statements. Gal. 6:2, 5. To the utmost extent of his power, every man should be self-supporting. Every man should support his own family. By thrift and perseverance and economy he should provide the necessary food and clothing and shelter for those for whom he is responsible. If he is unable to do this, then it is the privilege of the church to render assistance.

As we have already suggested, God has given to His church the solemn duty, as well as the blessed privilege, of ministering to the poor. The poor we have always with us, and they are a test of our professed love for God and for our neighbor. That love cannot be shown in words merely; it must be shown in definite, concrete acts, in supplying, as occasion demands, the necessities of life. This is emphasized by the apostle John:

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:16-18.

Next to the care of the members of the household of faith, those in our own local communities, whether saints or sinners, if in need of our help, should have a part in our ministry. We hope that there will be a liberal response to the appeals of the Red

Cross for funds to carry on the excellent work to which it is dedicated. And we believe it is proper for us to contribute to this fund as the Lord may lay upon our hearts the burden to do so.

May God make us generous in our bestowal of charity, and may He make us wise in that bestowal. We are not to minister to indigence or shiftlessness, but as far as possible we are to help the needy to help themselves. If we can find work for some one out of employment, it is far better than for us to contribute directly to his need. This latter course does not have an influence to destroy his independence or self-respect. May God make us faithful stewards of the means committed to us. F. M. W.

Sunday---Weighed and Wanting

Modern Apostasy Reveals That Sunday Fails to Meet the Need of Christianity

FROM time to time attention has been called to the alarming trend religiously in the world. We have endeavored to show that the very climax in the repudiation of the supernatural in religion is an attack upon any belief in God at all, for men have come to the end of the road in religion when they scout belief in a personal God. We wonder whether many of our people, living as they do more or less apart from the world in religious matters, actually sense the magnitude of the present-day apostasy. Of all the numerous signs of the times that should stir our people to an earnest preaching of our message to the world, none is more significant than the sign in the religious world,—that of the widespread turning away from the faith once delivered unto the saints.

For some months we have had lying before us a copy of the address delivered at the Fifth International Congregational Council, by the Moderator. The title of his address was, "The Recovery of Our Sense of God."

We want to give an extended quotation from this notable speech, for it is by the spokesman of a very large wing of the Christian church, and goes right to the heart of the problem of apostasy.

"It is the merest platitude," he declares in his opening sentence, "to say that these days of ours are extraordinarily hard days for the Christian church." He speaks of how "religion seems to be losing its hold over vast masses of mankind," and of how "this neglect of the church and decay of religion is a symptom of something deeper and more serious still." He follows immediately with the clear-cut declaration: "That deeper and more serious thing is this—the very existence of God is being challenged and denied." He recalls how in past centuries the church has been confronted with grave disputes and controversies, including the great fight for the freedom of the soul under Luther. Yet, relatively speaking, he considers these past fights in which the church has had to engage, as but

"affairs of 'outposts' and 'outworks' compared to the fight that is upon us today. The attack today is not upon the outworks, but upon the citadel itself. It is the existence of God that is being called in question."

God and Morals Closely Related

He goes on, then, to illustrate his point by citing the views of various present-day leaders of thought, and to show how the decline of belief in God has brought with it a corresponding decline in moral standards. We quote two paragraphs:

"Popular writers like H. G. Wells practically repudiate the idea of a personal God; Bernard Shaw talks about the 'life force,' others dissolve Him into 'the sum of all ideal values;' while others, like Bertrand Russell, deny Him altogether, and declare that 'the individual soul must struggle alone with what of courage it can command against the whole weight of a universe that cares nothing for its hopes and fears.' The teaching of the scientists, backed by certain of the new psychologists, who reduce God to a projection of the human mind, percolates through magazine and novel into the minds of the men and women of our day. It creates their intellectual atmosphere, and in that atmosphere, touched by what Mr. Walter Lippmann calls the 'acids of modernity,' belief in God, in the Christian God, has simply dissolved.

"And with the dissolving of the belief in God has come a challenge to the whole Christian ethic. Huxley and Tyndall, whatever may be said of their materialistic philosophy, were men of high ethical standards. I remember hearing Dr. Fairbairn describe John Morley (as he was then) as the best Christian in the Cabinet of which he was a member, though he was a professed agnostic and spelled the word 'God' always with a small 'g.' That was the peculiarity of the agnosticism of fifty years ago—while rejecting the Christian faith, it accepted and observed Christian ethics. But that position could not for long be maintained. Flowers will not grow if they have no root, and the Christian ethic has no compulsive authority apart from the Christian belief in God. This is the point Mr. Walter Lippmann stresses in his book, 'A Preface to Morals.' Men no longer believe in a sovereign God, a God who rules this world and who by the hand of Moses issued a moral code for His subjects, and therefore that moral code has lost its binding authority."—*The Congregationalist*, July 24, 1930.

Such is the appalling state of affairs today. The so-called Christian world is rapidly reverting to what is naught but paganism. For the "dissolving of the belief in God" has taken place in the minds of so-called Christian leaders in the church as well as in the minds of the intellectuals outside its doors. Modernist ministers, who are an increasing majority in the church, have been quick to follow where scientists and psychologists lead. With belief in God gone, belief in the binding claims of God's law vanishes; and when men let go of their belief in God's moral code, they sink into the depths of immorality.

Nor do they have any longing to be lifted up from their fallen state by God's plan of salvation. For men do not long to be saved from the transgression of a law which they do not believe has any binding force.

Thus out of disbelief in a personal God grows ultimately a repudiation of the whole plan of salvation. There is no meaning to this divine plan when belief in a personal God departs. Surely the Congregational Moderator is correct when he declares that the attack today is "upon the citadel" of Christianity. And when the leaders of great Christian churches surrender the citadel, there is no further step they can take in rebellion or apostasy from God.

With such a situation actually confronting us in the religious world, ought we not surely to see a fuller meaning than ever before in the second angel's message? And ought we not to see a larger significance in the distinctive message which Heaven has committed to us? God, foreseeing that in these last days the so-called Christian world would turn completely away from any belief in Him, divinely set in motion a message for this time which would have as its rallying cry the appeal to turn to the worship of a *personal* God—a God so personal and in such definite relationship to men that He is the one who created us in His image, the one before whose judgment bar we all must stand. For all this is compressed into the first angel's message. (Rev. 14: 6, 7.)

Relation of First to Second Angel

Personally, we see more significance than ever before in the immediate relationship of the message given by the second angel to the message given by the first. We see more significance than ever before in the Sabbath truth so distinctive of our message; and we are more persuaded than ever before that we have made no mistake as a people in giving to it primary emphasis in our preaching. For it is the divinely ordained purpose of the Sabbath truth to keep bright in men's memories the personal God described in the first angel's message, the God who made heaven and earth, the sea, and the fountains of water. The man whose religious beliefs are protected by the covering folds of the Sabbath truth, is proof against the "acids of modernity" that are "dissolving" the belief in God for a large majority of so-called Christian peoples. It is impossible for one to believe that God created man in His own image, that our great father Adam was created a son of God, without believing most vividly in a *personal* God. It was when ancient Israel forgot the Sab-

bath that they "forgot God." It was when ancient men turned to the worship of the creature rather than the Creator, when they "did not like to retain God in their knowledge," that they fell into appalling corruption. (See Romans 1.) If they had retained the Sabbath in their memory, they would have retained *God* in their memory; if they had remembered the institution which memorializes the presence and power of the Creator, they would never have turned to the worship of the creature. They banished God from their minds, and thus sank into gross immorality. We have the sequel today, as the quotation from this Congregational Moderator reveals.

Value of Emphasis on Decalogue

We are impressed with the appropriateness not only of the primary emphasis placed on the Sabbath, but also the emphasis given to God's holy law in our preaching. For if it be true that when men lose sight of God the moral law loses its authority, then when the great fact of God and His relationship to man is impressed upon hearts, the way is prepared for presenting the moral code as the unchangeable law of God Himself, written by His own finger. And when sinners are brought to realize that their lives fall far short of the great standard of morality established by a personal God, before whose tribunal we must all finally appear, they are ready to cry out, "What must I do to be saved?"

Thus the way is prepared for the presentation of the great plan of God's salvation from sin through Jesus Christ. Reality is given to the inspired declarations that Christ came to save us from sin,—the transgression of the law,—to live by faith in our hearts, that "the righteousness of the law might be fulfilled in us;" that our sins go beforehand to judgment; and that we are restored to membership in the household of God, returning to the happy state of sonship from which Adam fell.

We have waited until the present day to witness the full flowering of apostasy. And by the same token we have had to wait until today to discover the full import of what is perhaps our most distinctive truth, the Sabbath. In former days the woeful inadequacy of the Sunday institution in Christian worship, was not so apparent. Christian people might plausibly reason that in keeping holy the first day of the week they were memorializing the great truth of Christ's atoning work for us. And with great persuasiveness they might ask, as they often have done: "And what truth is more central to Christianity, or more

important to keep in mind, than Christ's atoning work?" But a fallacy resides in such reasoning, as must always reside in any reasoning which has as its logical end the setting up of some man-made institution in place of that given by God. Today that fallacy stands starkly revealed. We speak advisedly, but with certainty, when we affirm that there is one primary truth, without which the atonement loses its meaning, and that is the great truth of the existence and definite relationship to this world of a personal God, both as creator and sustainer of men's lives.

Salvation and Creation Related

We give divine value to the death of Christ by declaring that He is the Son of God. But those words lose their meaning if belief in a personal God has vanished. We teach the deity of Christ by affirming His pre-existence with the Father. But such words are meaningless if God the Father means nothing more to men's minds than merely a blind, impersonal force. We give significance to Christ's work by declaring that He is the "second Adam," who came to restore the dominion lost by the first Adam. But such words are but mummery if men have turned from belief in a personal God who made the first Adam and gave into his hands a dominion which he lost by his fall from the state of original creative perfection. Indeed, we declare that the great objective of Christ's sacrifice is to lift men up from their fallen state, making a *new* creation out of each man thus lifted up. But meaning is given to these words only when we keep in our memories the great truth of the *first* creation.

We repeat, in the days before the full flowering of modern apostasy in the church had taken place, the inadequacy of the Sunday institution as the basic symbol of our revealed Christian religion was not so evident. But today, with the very citadel attacked, with the very foundation of God and creation cut from under, the whole work of Christ on earth is left meaningless and empty. We declare that the reason is to be found in the undermining of those more primary truths of God and creation, and these truths are the ones memorialized by God's Sabbath institution.

Sound Forth the Cry, "Come Out"

Is it not high time that we see more fully the relationship of the Sabbath to the sacrifice of Christ? There are thousands of devout souls in the various denominations who are sad as they contemplate how the atoning work of Christ has been robbed of all meaning, and who long to see Christ

and His salvation exalted. Should we not appeal to these earnest children of God, whom He calls "My people," to "come out" onto the glorious platform of the Sabbath, not as a mere legal step, but as a testimony before the world that they believe in the glorious truths memorialized by the Sabbath? In thus presenting the Sabbath we lift it far above the quibble of "the seventh or one seventh," or the equally puerile objection, "It's Jewish."

How significant that the Sabbath was given to man at the very beginning of earth's history! For God had no sooner created Adam than He set apart—sanctified—the seventh day in honor of His creative work. If all the children of Adam through the long centuries had been obedient to that earliest of divine institutions, there would have been no pagans, no idolaters, no atheists in the world. Nor would there be today this modern denial of the existence of a personal God.

Ours is no new, strange, fantastic message to preach to men in these last hours of earth's history. Instead, the very heart of our whole preaching is symbolized by that oldest of divine institutions, the Sabbath. And the truths it memorializes are the very ones which give meaning to the divine plan of salvation. F. D. N.

Confused Thinking

THE word of the Lord spoken through the prophet Isaiah certainly has its lesson for our time:

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Isa. 29:11, 12.

At one of our conferences in New England years ago I met a good old lady of seventy who had just come into the truth. "I asked Dr. Blank," she said, "to explain to me about the Sabbath."

He was a learned man, known as a scholar. He replied, "Oh, things got twisted in the early days, and we are all mixed up, and do not know anything about the days, so we cannot keep the seventh day."

Then our sister went to another man for help. He was not so learned as the first man. In reply to her request for counsel, he said, "Yes, God blessed the seventh day in creation, but the world got all wrong—everything went wrong, and now we do not know."

"So," our sister said, "they tried to

make me think everything was all twisted up, and everything had all gone wrong, and there was no use of trying to keep the Sabbath day."

Yet all the time the Lord, the Creator of heaven and earth, was speaking to her heart, saying, "The seventh day is the Sabbath of the Lord thy God," and the happy lady was rejoicing in the truth.

W. A. S.

Our Books Are Known

THIRTY years ago, in one of the mission fields, I recall that some one raised a question as to whether in his colporteur service he should tell the people that the book was a Seventh-day Adventist book. Some one in the meeting spoke up and said, "You needn't tell it. The minute you begin to canvass in this region for a book on the prophecies, everybody will know it is a Seventh-day Adventist book."

It is fine that this reputation follows Seventh-day Adventists the world over. Our movement is founded on prophetic truth. Christ is the center of it all, but it is the Christ of the prophecies that is to be presented today; and all the world over it is coming to be recognized that there is a people in the world giving the message of the prophecies.

A sea captain, stopping at a port in Haiti, lent some books to a French official of the port. When next the captain met the official, the latter very much wished to talk. The official said, "These are Seventh-day Adventist books. You are a Seventh-day Adventist if you believe those books."

The man wanted the captain to bring him twenty more of those little volumes that we call the *World's Crisis Series* on his next voyage. The captain told our veteran ship missionary in New York City, Captain Johnson, how quickly that official in a foreign port recognized that those books were Seventh-day Adventist publications. W. A. S.

MANY indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ.—"Christ's Object Lessons," pp. 340, 341.

Contributed Articles

The End of the Wicked

By R. A. SALTON

OVER the river from the city of Perth, West Australia, there is a place where two roads meet, with a motor garage at the junction. The road to the right leads to Albany, on the shore of the great southern ocean; the left-hand road goes north, finally reaching the coast that skirts the Indian Ocean. The distance between the destinations of travelers along these roads is practically the width of the Australian continent.

There are living in the world two classes of people, the righteous and the wicked, who are traveling two different roads through life, each class bound for one of two destinations, and the distance between them is that which measures between time and eternity. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Every reader of these lines is traveling one of these two ways, and will arrive at one or the other of the two destinies set before the human race. While it is important and profitable to have "respect unto the recompense of the reward" (Heb. 11:26), as did Moses, it is to our present purpose to consider more particularly the end of the wicked.

Fate of Wicked Explained in the Bible

The question of the fate of the ungodly is one which is both asked and answered in God's Holy Word, and one that the Lord wants us to consider and understand, for He willeth not "that any should perish, but that all should come to repentance." 2 Peter 3:9. He exhorts us to "flee from the wrath to come" (1 Thess. 1:10; Matt. 3:7); to make our "calling and election sure." 2 Peter 1:10. As Paul puts it: "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. Peter asks the questions: "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sin-

ner appear?" 1 Peter 4:17, 18. From these scriptures it will be seen that the righteous will be saved, and their future will be eternal, without end; but the wicked will have an end. That which determines the destiny of each is the gospel of God, its acceptance or rejection. If the wicked are to come to an end, as this text teaches, they will be utterly destroyed, annihilated. Eternal torment would not be an end, for the wicked would have to be alive to suffer it. These two are opposites, the one a contradiction of the other. The Bible does not teach both these doctrines, for being God's word, it cannot contradict itself. The end of the wicked is death. They will receive the wages of sin; for sin earns death. Rom. 6:23. It is true that the righteous as well as the wicked suffer death, for death has been "passed upon all men." Rom. 5:12. But that which is the ultimate "wages of sin" is "the second death." Rev. 20:14; 21:8.

At the close of the thousand years which follow the second coming of Christ, all the wicked will come up in the second resurrection. Under the leadership of Satan they will encompass the Holy City, which descends from heaven to the earth at that time; then fire will come down from God out of heaven and devour them. Rev. 20:5-9. This fire will melt the earth and burn up all the works of sin and all the unsaved. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. This is what is called the "second death,"—a death from which there will be no resurrection.

The terms used in the Scripture with reference to the destiny of the unsaved, all infer annihilation,— "devoured" (Rev. 20:9), "burned up" (2 Peter 3:10), "perish" (2 Peter 3:9; John 3:16); their end is called "destruction" (Matt. 7:13; 2 Thess. 1:9), "cut off" (Ps. 37:9), "shall not be" (Ps. 37:10), "consume away" (Ps. 37:20).

Wicked Transformed to Ashes

The fire that burns up the wicked will utterly consume them. Note the

words of the prophecy of Malachi: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3. The psalmist says: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20. And again: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Verse 10.

All of these constitute the "everlasting punishment" of which our Saviour speaks in Matthew 25:46. The fire will be eternal in its results, not in its action; the fate of the wicked will be "eternal punishment," not everlasting punishing. Sodom and Gomorrah suffered "the vengeance of eternal fire," yet they are not still burning, but were brought to ashes. 2 Peter 2:6. It has been said that the Dead Sea rolls over the site of those wicked cities; the fire was eternal in its consequences.

The Meaning of "Forever"

Many think that because certain texts, such as Revelation 20:10 and 14:11, use the expression "tormented day and night forever and ever," the Bible teaches that the wicked will be everlastingly burning, suffering misery, pain, and agony for quadrillions of years, without any hope of relief from their torments. That kind of doctrine represents God as a monster; and creates atheists and infidels; it unbalances the mind, driving many to the lunatic asylums. It is not consistent with the character of the one who freely delivered up His only begotten Son as a sacrifice for the sins of a race of rebels, to keep the unsaved in torment for eternity because of the sins committed in life's brief span. The term "forever and ever" is limited according to that to which it is applied; when it applies to man and the things of this life, it means as long as life shall last, as in the case of Hannah giving Samuel to the work of God and the Hebrew servants who preferred to remain with their masters rather than accept their freedom. 1

Sam. 1:22, 28; Ex. 21:1-6. The fire that destroys the wicked will burn forever; that is, as long as there is something to burn; it will not be quenched; it will go out when the wicked have received the punishment due to their sins as meted out for them by the righteous judgment of God.

Infinitely greater than all the suffering the lost will be called upon to endure in the fires of the last day, will be all that they will lose, for they will "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9. The glories, the joys, the blessings, the privileges, of the eternal world will be something worth gaining.

In order that we might enjoy this blessed reward, the blood of God's Son was spilt on Calvary's cross in atoning sacrifice. Not to accept the merits of that sacrifice, is to make void the death of Christ so far as the individual is concerned, and to despise the outpouring of God's boundless love. Only those who through Jesus Christ have learned to hate sin here on earth, could enjoy the bliss of the future sinless state. If it were pos-

sible for an unregenerate soul to go into heaven, he would want to find the nearest way out, for he would be unhappy in the company of holy beings. Therefore, the final destruction of the ungodly will be the best thing for them, and will be really an expression of mercy and love to them, as well as of love to the redeemed and the unfallen. Their removal will rid the universe of sin for all eternity.

Not one soul need die the death of the sinner (Eze. 18:4, 20), none need suffer the punishment of the wicked, for Jesus Christ died as a ransom for all who will accept Him as their Saviour and Lord. All may be saved if they will. The call to eternal life is universal, it is for every one: "Whosoever will, let him take the water of life freely." Rev. 22:17. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Life and death are set before every one.

That every reader may choose life with Jesus Christ forevermore, and thus escape the doom of the wicked, is the prayer of the writer of these lines.

boat was but a little way from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" When they answered, "No," "He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

John recognized the stranger, and exclaimed to Peter, "It is the Lord." Peter was so elated and so glad that in his eagerness he cast himself into the water, and was soon standing by the side of his Master. The other disciples came in their boat, dragging the net with fishes. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

They were too much amazed to question whence came the fire and the food. "Jesus saith unto them, Bring of the fish which ye have now caught." Peter rushed for the net, which he had dropped, and helped his brethren drag it to the shore. After the work was done and the preparation made, Jesus bade the disciples come and dine. He broke the food, and divided it among them, and was known and acknowledged by all the seven. The miracle of feeding the five thousand on the mountain side was now brought to their minds; but a mysterious awe was upon them, and in silence they gazed upon the risen Saviour.

Vividly they recalled the scene beside the sea when Jesus had bidden them follow Him. They remembered how, at His command, they had launched out into the deep, and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work He had assigned them. Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success.

By the Sea Once More

By MRS. E. G. WHITE

JESUS had appointed to meet His disciples in Galilee; and soon after the Passover week was ended, they bent their steps thither. Their absence from Jerusalem during the feast, would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as He had directed.

Seven of the disciples were in company. They were clad in the humble garb of fishermen; they were poor in worldly goods, but rich in the knowledge and practice of the truth, which in the sight of Heaven gave them the highest rank as teachers. They had not been students in the schools of the prophets, but for three years they had been taught by the greatest Educator the world has ever known. Under His instruction they had become elevated, intelligent, and refined, agents through whom men might be led to a knowledge of the truth.

Much of the time of Christ's ministry had been passed near the Sea of Galilee. As the disciples gathered in a place where they were not likely to be disturbed, they found themselves surrounded by reminders of Jesus and His mighty works. On this sea, when their hearts were filled with terror,

and the fierce storm was hurrying them to destruction, Jesus had walked upon the billows to their rescue. Here the tempest had been hushed by His word. Within sight was the beach where above ten thousand persons had been fed from a few small loaves and fishes. Not far distant was Capernaum, the scene of so many miracles. As the disciples looked upon the scene, their minds were full of the words and deeds of their Saviour.

The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in His ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them.

All the while a lone watcher upon the shore followed them with His eye, while He Himself was unseen. At length the morning dawned. The

Another lesson Christ had to give, relating especially to Peter. Peter's denial of His Lord had been in shameful contrast to his former professions of loyalty. He had dishonored Christ, and had incurred the distrust of his brethren. They thought he would not be allowed to take his former position among them, and he himself felt that he had forfeited his trust. Before being called to take up again his apostolic work, he must before them all give evidence of his repentance. Without this, his sin, though repented of, might have destroyed his influence as a minister of Christ. The Saviour gave him opportunity to regain the confidence of his brethren, and, so far as possible, to remove the reproach he had brought upon the gospel.

Here is given a lesson for all Christ's followers. The gospel makes no compromise with evil. It cannot excuse sin. Secret sins are to be confessed in secret to God; but for open sin, open confession is required. The reproach of the disciple's sin is cast upon Christ. It causes Satan to triumph, and wavering souls to stumble. By giving proof of repentance, the disciple, so far as lies in his power, is to remove this reproach.

While Christ and the disciples were eating together by the seaside, the Saviour said to Peter, "Simon, son of Jonas, lovest thou Me more than these?" referring to his brethren. Peter had once declared, "Though all men shall be offended because of Thee, yet will I never be offended." But he now put a truer estimate upon himself. "Yea, Lord," he said, "Thou knowest that I love Thee." There is no vehement assurance that his love is greater than that of his brethren. He does not express his own opinion of his devotion. To Him who can read all the motives of the heart he appeals to judge as to his sincerity,— "Thou knowest that I love Thee." And Jesus bids him, "Feed My lambs."

Again Jesus applied the test to Peter, repeating His former words: "Simon, son of Jonas, lovest thou Me?" This time He did not ask Peter whether he loved Him better than did his brethren. The second response was like the first, free from extravagant assurance: "Yea, Lord; Thou knowest that I love Thee." Jesus said to him, "Feed My sheep." Once more the Saviour put the trying question: "Simon, son of Jonas, lovest thou Me?" Peter was grieved; he thought that Jesus doubted his love. He knew that his Lord had cause to distrust him, and with an aching heart he answered, "Lord, Thou knowest all things; Thou knowest that I love Thee." Again Jesus said to him, "Feed My sheep."

Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple.

Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to overthrow him. Just before the fall of Peter, Jesus had said to him, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." That time had now come, and the transformation in Peter was evident. The close, testing questions of the Lord had not called out one forward, self-sufficient reply; and because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock.

The first work that Christ intrusted to Peter on restoring him to the ministry was to feed the lambs. This was a work in which Peter had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to those who were young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ's service. Heretofore Peter had not been fitted to do this, or even to under-

stand its importance. But this was the work which Jesus now called upon him to do. For this work his own experience of suffering and repentance had prepared him.

Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock.

The Saviour's manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered. Just such love should the undershepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure. Peter was to deal with his flock as tenderly as Christ had dealt with him.

The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. "Lovest thou Me?" He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ

The Man With the Pierced Hand

BY CARRIE HENDRICKSON MULKEY

EACH day as we journey homeward in this dear old path of ours,
There are quiet resting places, here and there secluded bowers,
Where we meet the blessed Master, and drop for a time the load,
And simply talk with Jesus while we rest beside the road.
O the soothing touch of the Master, the One who can understand
And know when we're tired and weary, the Man with the pierced hand

He knows all about it, dear ones, for once in the long ago
His was the thorny pathway we travel here below;
He was weary and tired, children, as He trod this path for me;
I see the print of His footsteps on the shores of Galilee,
'Long the dusty road, in the busy mart, in the temple that crowned the hill.
Where Hunger stalks and Sorrow walks, I see His footsteps still,
Leading the wanderer to the fold, there to know and to understand
The tender touch of the Shepherd, the Man with the pierced hand.

And oft in the hush of the twilight, those feet with sandals shod
Climbed wearily, at the close of day, the mount to be with God.
And methinks the friendly olive spread its sheltering arms around
The fainting form of the Master as He knelt on the cold, damp ground.
On that lonely mount, to God above He prayed when the day was done,
For strength to tread the pathway that led to the cross beyond.
And He saw its gloomy shadow, and straight the pathway led
To its cruel outlines, clear and cold, a little way ahead.
And one sad day to Golgotha He came, the sinless Man,
For you and me, ah, He bore our shame, the Man with the pierced hand.

Battle Ground, Wash.

he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister is a failure.

Jesus walked alone with Peter, for there was something which He wished to communicate to him only. Before His death, Jesus had said to him, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterward." To this Peter had replied, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." When he said this, he little knew to what heights and depths Christ's feet would lead the way. Peter had failed when the test came, but again he was to have opportunity to prove his love for Christ. That he might be strengthened for the final test of his faith, the Saviour opened to him his future. He told him that after living a life of usefulness, when age was telling upon his strength, he would indeed follow his Lord. Jesus said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake He, signifying by what death he should glorify God."

Jesus thus made known to Peter the very manner of his death; He even foretold the stretching forth of his hands upon the cross. Again He bade His disciple, "Follow Me." Peter was not disheartened by the revelation. He felt willing to suffer any death for his Lord.

Heretofore Peter had known Christ after the flesh, as many know Him now; but he was no more to be thus limited. He knew Him no more as he had known Him in his association with Him in humanity. He had loved Him as a man, as a heaven-sent teacher; he now loved Him as God. He had been learning the lesson that to him Christ was all in all. Now he was prepared to share in his Lord's mission of sacrifice. When at last brought to the cross, he was, at his own request, crucified with his head downward. He thought it too great an honor to suffer in the same way as his Master did.

To Peter the words "Follow Me" were full of instruction. Not only for his death, but every step of his life, was the lesson given. Hitherto Peter had been inclined to act independently. He had tried to plan for the work of God, instead of waiting to follow out God's plan. But he could gain nothing by rushing on before

the Lord. Jesus bids him, "Follow Me." Do not run ahead of Me. Then you will not have the hosts of Satan to meet alone. Let Me go before you, and you will not be overcome by the enemy.

As Peter walked beside Jesus, he saw that John was following. A de-

He Leadeth Me

BY ETHEL MAUD BOYD

'Tis sweet to know that Jesus leadeth me
Along life's pathway as I onward go,
That day by day He holds my hand in His,
And helps me ever His own will to know.

How dark 'twould be without His presence near,

And His bright smile to shed its kindly ray.

I'd surely miss the trail without a guide,
So Jesus leadeth me, yes, all the way.

'Mid pleasures rare sometimes He leadeth me,

Where crystal waters peacefully do flow,
And happy song birds sing their merry lays

To fill my life with music here below.
Ah, yes, and lovely flowers deck my way,
And waft their fragrance on the morning air;

They whisper to me gently, soft and low,
" 'Tis Jesus leads thee mid these beauties fair."

And sometimes gloomy 'tis where He doth lead,

Through trials dark and fierce temptations sore,

When fear doth grip my heart, and I would yield

Were He not by my side forevermore.
'Tis thus the Master doth my gold refine,
That His fair image in my soul may be.
Ah, yes, through chill temptations dark and drear

To glorious victory He leadeth me.

And then to human woe He leadeth me,
Where sickness, pain, and sorrow are well known,

Where wealthy folk do wander to and fro
In quest of peace and joy which far have flown;

Where poverty and misery hold their sway,
And death would welcome be to end such woe;

'Tis joy to tread these paths of service true,

With Jesus still to lead me as I go.

sire came over him to know his future, and he "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me." Peter should have considered that his Lord would reveal to him all that it was best for him to know. It is the duty of every one to follow Christ, without undue anxiety as to the work assigned to others. In saying of John, "If I will that he tarry till I come," Jesus gave no assurance that this disciple should live until the Lord's second coming. He merely asserted His own supreme

power, and that even if He should will this to be so, it would in no way affect Peter's work. The future of both John and Peter was in the hands of their Lord. Obedience in following Him was the duty required of each.

How many today are like Peter. They are interested in the affairs of others, and anxious to know their duty, while they are in danger of neglecting their own. It is our work to look to Christ and follow Him. We shall see mistakes in the lives of others, and defects in their character. Humanity is encompassed with infirmity. But in Christ we shall find perfection. Beholding Him, we shall become transformed.

John lived to be very aged. He witnessed the destruction of Jerusalem, and the ruin of the stately temple,—a symbol of the final ruin of the world. To his latest days John closely followed his Lord. The burden of his testimony to the churches was, "Beloved, let us love one another;" "he that dwelleth in love, dwelleth in God, and God in him."

Peter had been restored to his apostleship, but the honor and authority he received from Christ had no given him supremacy over his brethren. This Christ had made plain when, in answer to Peter's question, "What shall this man do?" He had said, "What is that to thee? follow thou Me." Peter was not honored as the head of the church. The favor which Christ had shown him in forgiving his apostasy, and intrusting him with the feeding of the flock, and Peter's own faithfulness in following Christ, won for him the confidence of his brethren. He had much influence in the church. But the lesson which Christ had taught him by the Sea of Galilee Peter carried with him throughout his life. Writing by the Holy Spirit to the churches, he said:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—"The Desire of Ages," pp. 809-817.

❖ ❖ ❖

"The divine nature is perfection; and to be nearest to the divine nature is to be nearest to perfection."



The Sermon



"Cast Not Away Your Confidence"*

By N. Z. TOWN

TEXT: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37.

This we all recognize as a message to the people of God living in these last days, the people who are looking for the coming of the Lord. And this message exhorts God's people, "Cast not away therefore your confidence." In reading my Bible I have been impressed, as I am sure you have, with the way God has given special instruction, words of encouragement, of warning, of exhortation, to individuals and to His people, at particular times when such instruction is needed.

Not Following Fables

When the Lord called Moses, He assured him that He would be with him, would be with his mouth, would give him the help he needed to lead the children of Israel out of Egypt. But Moses so distrusted himself that the Lord finally had to appoint Aaron to do part of Moses' work. When Moses finished his work and the burden was laid upon Joshua, the Lord knew that for Joshua to lead that rebellious, murmuring, and complaining people, he would need to be a man of courage. So before Moses died, he gave a special message to Joshua, "Be strong and of a good courage." Then the Lord Himself said to Joshua, "Be thou strong and very courageous," and Joshua went in the strength of that instruction from the Lord, and the Lord prospered him as a leader to such an extent that when he was about to lay down the burden, he said, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed." Joshua 23:14. That was the testimony of the man of God just before he died.

At this time the Lord sees the dangers; He sees our tendencies. He knew before this scripture was written what the conditions would be in these last day. He knew the peculiar

temptations that would come to the people of God in these closing days of this message. It seems strange that any Seventh-day Adventist who knows this truth and has learned to love it, should lose confidence and give it up. But, sad to say, some are doing it.

Now we know this message is the truth. We are not tempted so much to give up the main features of our belief. When we hear a sermon or a talk presenting the prophecies of this message, our hearts are stirred and thrilled, and we thank God for the knowledge of this message, and that He has given us a part in it.

Rapidly Shaping Events

When we hear a talk on the signs of the times, we thank God, for we see clearly that these signs certainly foretell the Lord's soon coming. We are not tempted to reject these things right offhand, because we know, as Peter says, that "we have not followed cunningly devised fables."

We are told by the servant of the

The Riches of His Grace

BY MARTHA MILLER

THE riches of Thy grace are mine,
O Power divine;
Into my heart to shine,
And round my soul to twine.

For Thou hast washed my sins away,
A happier day
Is ever my abiding ray,
For Thou the price didst pay.

Thy goodness ever leadeth me
On bended knee;
Thy mercy makes me know and see
Lack of humility.

Thy loving-kindness draweth near,
To banish fear;
And mid the trials of the year
The voice of peace I hear.

Lord that "the agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, p. 11.

I do not need to tell you how that has been and is being fulfilled. Since the beginning of the World War, important events have been taking place one after another with surprising rapidity. I was in London, attending

a meeting in Battersea Hall, when England declared war upon Germany. The next morning I bought a copy of the *Daily Telegraph*. In an editorial, speaking of what had happened during the week, which had culminated in that declaration of war, the editor said:

"As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. . . .

"Practically within the compass of a single week we have had to watch the evolution of a crisis unparalleled in the memory of the present generation, perhaps in the history of the world. . . . It is this alarming violence, this remorseless haste, . . . which take away our breath and paralyze our thoughts."

That was written in reference to what led up to the World War, but I believe the way things have been taking place since, in the political world, in the social world, and in the religious world, should cause us to watch.

We went to bed one night not so long ago, and the next morning woke up and read that an agreement had been made between Italy and the Vatican. Now we know, and the workers in our Catholic fields especially know and are experiencing, what that means. It means that we shall have to do in troublous times what we should have done when times were better. They are meeting difficulty in Italy, they are meeting it in all Catholic countries in Europe, they are meeting it in South America; yet, thank God, notwithstanding these influences that affect our work, this truth is going to triumph.

Danger of Worldly Cares

In the twenty-first chapter of Luke and the thirty-fourth verse it says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." We are in danger of being so preoccupied with the things of this life, the things with which the world is occupied, that we become neglectful,—neglectful of Bible study, neglectful of secret prayer, taking little time to seek God. I know there are some families that have become neglectful in their family worship; and when we do these things, our con-

*Abstract of sermon delivered in Takoma Park, Md., Nov. 22, 1930.

science condemns us. Soon we become discouraged, and what follows that usually? What kind of people are they usually who begin to criticize and talk about their brethren? Are they those who are strong in their belief and in their faith, who are active in their service for God? Are those the ones who criticize? No!

In "Testimonies to Ministers," page 188, we read: "The success of our work depends upon our love to God and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be . . . power in our work for the salvation of men."

I thank God this morning for the confidence of my brethren. And I thank Him that He has given me confidence in my brethren. Never before in my experience have I had greater confidence in the leadership of this movement than I have today. Those of you who attended the Fall Council—I see there are a few here who were there—know what a wonderful Council we had, and there was not a man or woman there whose confidence was not strengthened to believe that God, in a special way, is leading this people. As Brother Watson says here in the first article of the REVIEW this week:

"More and more as the Council proceeded was it evident that in every part of the earth is our work being prospered. Indeed, it was pitiful at times to learn of unusual providences in fields afar, indicating positions of great need and of marvelous opportunity, and in face of which we were utterly helpless.

"Perhaps it was the recognition of such extreme helplessness that made this a more than ordinarily prayerful Council, and maybe it was the sense of personal need which possessed us that made this an unusually devotional Council."

God was there with us, and although actions were taken that will unfavorably affect especially mission fields, yet, friends, I believe we should still retain our confidence that God is not going to let this work go backward, but forward.

Consider the Reward

In connection with this text that I have read, "Cast not away therefore your confidence, which hath great recompense of reward," I believe it is a good thing to stop and think and meditate on the reward that God is to give us at the end of the race. I look forward to that with great anticipation, and here in Volume IX, page 287, I read:

"Let us be encouraged by the

thought that the Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Blessed are those servants who, when their Lord comes, shall be found watching.

"We are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."

There is a statement here, showing in what a wonderful way God is going to work for us in finishing this message. The Lord, it seems to me, takes

Recompense

BY MRS. E. M. JORDAN

"I will restore unto you the years that the locust hath eaten," Joel 2:25.

I THINK when oft we are denied

The thing for which we long the most,
When joys, for which our hearts have sighed,

Turn from us, and our hope is lost—

'Tis then that we may feel most sure
God is not dead, nor doth He sleep;
His presence still for us secure,

Though for our loss we fain would weep.

We thank Him for denial then,

Knowing He has some better gift
Close wrapped round with His loving care,
Making all life an upward lift.

In all, we thank Him for the love
That from beginning knows the end;
Fitting for life beyond, above.

He's our soul's helper, dearest friend!

When this brief life is in the past,

When done with all, life's lessons learned,

Then every joy for which we asked,

Life's treasures all, will be returned.

Then we shall thank Him for His grace,
And see our Saviour face to face.

special pains to encourage His people, and to keep us from giving up, from losing our confidence. He assures us of the success, the final triumph, of this message. In "Early Writings," page 238, is a description of the experiences of God's people back in 1844, in the time of the midnight cry, when the cry went out, "Behold, the Bridegroom cometh." The author says:

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints, and prepare them for the great work before them. The most talented

men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those intrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused."

In connection with that let us read just a word on pages 277, 278, speaking of the loud cry, the work of that other angel of Revelation 18:

"The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.' This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom."

Then farther on it says: "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry."

That was a wonderful experience back there, when they thought the Lord would come. They consecrated themselves to God. Every night they had the assurance, and were satisfied with the assurance, that every sin was forgiven, and that their Lord was coming; but He didn't come. This message is to go with greater power, and it must needs be with greater consecration. It will need that to finish this work. May we keep our eyes on our Saviour, and look forward with great anticipation to the day when this message will be finished, when the Saviour will come to receive His people. Some of you will remember reading Uriah Smith's description of what the saints will enjoy over there. It is a wonderful description of our reward. He says:

The home of the redeemed "has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there.

"We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; . . . we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin

and the curse can never more pollute us. O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these match-

less glories. Even so, come, Lord Jesus."

How many say "Amen" to that? How many say, "I will be there; through the grace of God I will be there."

A New Year's Letter

(Concluded from page 2)

Our educators should be assured of the sincere and sympathetic co-operation of every field leader and institutional manager as each endeavors to carry forward the great work that is his. No men in all the ranks of our laboring forces stand under heavier responsibilities than do those who give leadership to our educational work and determine our educational policies. Very much that concerns the future well-being of this movement is almost entirely in their hands, and nothing that we can do to help them to be true to their trust and successful in their most important work, should be withheld by us. Shall we not pledge them our sympathy, support, and prayerful co-operation during 1931?

The Distribution of Literature

And it may be that in all places we should give unusual thought and care during 1931 to the distribution of our literature. Of all the means that we have employed in our world field for the winning of souls, it is possible that none has contributed more successfully than the literature that has been circulated through the years. In face of the very depressed conditions that prevail in almost every country of earth, it will be advisable that our field leadership come closer to the men who are giving their lives to this feature of the service.

Financially, the literature work is self-supporting. Effectively, it is abundantly fruitful. Evangelically, it is wonderfully direct and effectual. And it is to be observed that the men and women who have been won to the movement by our literature are usually firm and substantial Seventh-day Adventists.

It surely must be an important part of the task and responsibility of each conference president to see that his field is being widely and efficiently served by this important soul-winning agency. In these hard times a great deal will depend for success in this branch of the service on the personal attitude of the conference president and field leader toward our book, tract, and periodical circulation. While drouth conditions, bad markets, widespread unemployment, and other adverse circumstances combine to

make the outlook forbidding, shall we not assure our hearts of divine help in every place and case of need? I sincerely believe that the success of God's work is far less dependent upon material prosperity than we are inclined to think. Notwithstanding all that the new year promises of difficulties, yet it is possible to make 1931 a year of truest success in literature distribution, and I pray that God will give us grace to plan and work courageously for a great ingathering of souls through the ministry of our literature.

Of course, at such a time as this we must plan for the financial features of our work with unusual care. All expenditure should be made to bear proper relation to income. Money should not be spent on plans and projects that are not clearly worth while. All expenditures of only speculative value should be eliminated, and every proper economy effected in operating. But after all this has been done, shall we not remember that by a more earnest devotion of our own lives to the work, and by a more spiritual leadership of the forces of the movement in what appears to all human foresight a hard year, we make it possible for the Lord to give us more than usual success?

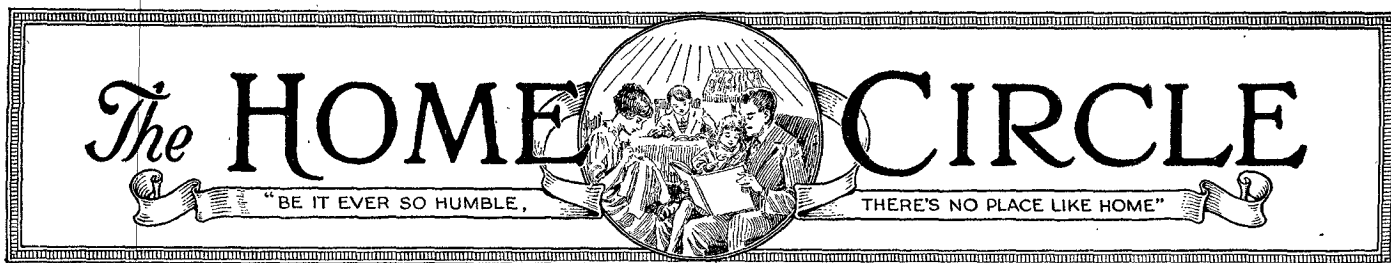
Have we not been taught by past experience that where conditions are most forbidding, the victories of the cause are often most emphatic and fruitful? Let us then carry with us into this new year of service and leadership an undefeated faith in God's ability to bring to success all that we attempt in His name. Pressing on to meet with courage every call and to fulfill every duty, we are abundantly assured of grace to win through to victory. In every place, then, and in all to which we put our hands, shall we not hold the winning of men's souls to be the real objective of all our effort during 1931?

For success in this one thing I shall pray every day that the Lord will bless you and keep you, that He will make His face to shine upon you, and be gracious unto you, that He will lift up His countenance upon you, and give you His peace.

With sincerest good wishes and brotherly greetings,

Yours in service,

C. H. WATSON.



"A Tale That Is Told"

By MRS. COLIE GUY

EVERYWHERE about us we are confronted with people who wish for that which is past and gone. They wish for years to come back; they wish they had done things differently; they wish they had lived a better, cleaner life. And so they wish a life-time away. The psalmist says, "We spend our years as a tale that is told."

Just what does he mean by that? A tale that is told is one that definitely belongs to the past. It is completed. The zest is gone. There is nothing of interest left to hold our attention. There is just a memory of some sort, good or bad.

Is your life like that? Does life hold nothing for you? How sad to live in a dead past, not one moment of which can be brought back! Such a mode of existence is devastating to the present. So often such people say to you, "Maybe you have never had anything to worry or weep over. If I had what you have,—loved ones, money, and everything,—I could be happy too." Some poet wrote this for us,

"If every man's eternal care
Were written on his brow,
How many would our pity share
Who raise our envy now?
The fatal secret, when revealed,
Of every aching breast,
Would prove that only while concealed
Their lot appeared the best."

—Metastasio.

No matter what the "fatal secret" may be that has thrown your life into reverse, you should put it behind you, and step out into the sunlight and happiness of today. The cares and sorrows of our yesterdays are a tale that is told; do not add to it by continued grieving.

A mother stood by the coffin which contained her only child, a daughter of sixteen. She was beautiful. She had been a delightful child, so clean-minded and promising. Here she lay, cold and silent, gone from a home of love and plenty. Her mother wept, and well she might. How otherwise could she unburden the aching void that possessed her? Bravely she faced a future without her. She had said as she went to sleep, "Mother, I'll see you over there." The dear mother might

have gone on for years, living a tale that was told. She might have spent her days wishing for time to turn backward so that she might have her girl back again. But she was not like those who have no hope. She lived for the day when they could meet over there, and she found a worthwhile, happy life in that anticipation.

A dear woman came to a period in her life when it seemed as if her existence was indeed a tale that had been told. Her husband had been unfaithful to her. Overwhelmed in her terrible sorrow, she felt that God had forsaken her. She had been given a stone for her bread. She was told she should forgive and forget, and help her husband to rebuild his life to a higher plane. So easily said, but so hard to do! For her the birds ceased to sing, music brought tears to her eyes, and happiness had departed. Her heart was leaden within her. She wished she might live life over again. Years were spent in a dead past before she finally saw the

light. She has forgiven the erring man who was led astray by an evil woman. She is helping him back to manliness and right living. Her one regret as regards the past is that she could not see the light sooner. Those fretful years were precious, and she wasted them in vain regretting.

No matter how old we are, some of life, if God wills, lies before us. If we are not happy today, when shall we be? When shall we stop regretting the sins, mistakes, and calamities of yesterday? Wishes and regrets will not change matters. We must answer for how we spend today. Today will soon be yesterday. How will it look in retrospect? Will it merely add another regret? Let it occasion no tears in the glad tomorrows, should they be given us.

Let us put away sighing, crying, and worrying. It is un-Christian. A life full of work and service has no time for regretting. Time is precious. Let us glorify God while we may. And then, when all of life is over, it may indeed be a tale that is told, but it will be a story of love, happiness, cheerfulness, and Christian living, and not one of useless regret.

Once on a Rainy Sabbath

By THELMA WELLMAN

"HURRAH! Aunt Ida is going to tell us some stories!" shouted ten-year-old Ted joyfully to the rest of the flock. They had all been sitting in dejected attitudes about the front room on this rainy day, but at the welcome suggestion of any diversion, the group of eager youngsters fairly flew across the room to surround the chair where Aunt Ida was ready for them.

"Now, Ted," she said, "you are too wiggly to sit on the arm of my chair. Suppose you sit on this cushion at my feet. Beth, you may perch here beside me, because I am going to talk about birds, and I like to watch your bright eyes sparkle with interest. I'll be glad to have you on the other arm, Mary Anne, to help keep the pictures going around. You're not forgotten, Billy," she promptly informed the baby, as he showed signs of tears at this unaccustomed neglect. "Here, hop up on my lap, honey. Are we all settled?"

"Please start quickly, Aunt Ida, or this Sabbath afternoon will be gone before you know it," urged Mary Anne.

"I'm going to try something different," responded their entertainer. "Today I'm going to tell you about how much like people some of our bird friends are. The game will be to see if you folks can guess who the bird is without seeing his picture. Afterward we will look at his picture to see whether or not my description was right."

Like a Jolly Fat Man

"The first bird reminds me of a jolly fat man. He always seems to be wearing his red vest and brown coat with a cheerful air. No matter what the weather, he always insists on warbling away on his tuneless song. I have never heard him complain; instead he goes right to work with that industrious yellow bill of his."

"I know," shrilled three voices.

"O Aunt Ida, I do think Billy knows who it is. Let's give him first chance," said Beth. "Baby, what bird is it that has a red vest and a brown coat, and pulls worms out of our lawn?"

"Robin Wedbwest," announced Billy triumphantly, after another second's thought.

"Here's his picture," continued the story-teller. "You can see how black his head and tail are. His collar is black and white above his red vest."

"See how he puffs his chest out in the picture, Aunt Ida. Do you suppose he is proud of himself?" asked Ted.

"Well, I have seen him standing very much on his dignity. Once as I was looking out of my window I saw one of these 'jolly fat men' pulling on a stubborn worm with all his might. Suddenly the worm broke in two, throwing Mr. Robin backward on his tail. He picked himself up quickly, cocked his head on one side, and looked down the hole with such an air of injured dignity that I burst out laughing. Evidently he doesn't take a joke very well, for he flew away quickly."

"Let's have the next one, please," teased Beth.

Like a Fussy Old Lady

"My second bird who acts like a human being is a little creature about five inches long. She has a brown coat with black trimming and a white blouse. Her tail sticks up like an exclamation point. She reminds me of a fussy old lady, because she never can keep still. There is always something to chatter about, and—"

"I know," Mary Anne exclaimed. "It's Jenny Wren herself."

"Here she is."

Like a Policeman

After all four of them had approved the description and the picture, Aunt Ida announced that she was going to talk about a bird policeman. "He has a uniform of blue. True, he doesn't have any brass buttons, but he does have black bars patched with white for decoration. He acts like a policeman as well as looking like one. If this sentinel sees you entering the woods, he at once lets all the other birds know about it, and you might as well go home again, for not another bird will appear. Don't you know him yet?"

Suddenly their aunt whipped out his picture.

"Why were we so stupid?" Ted exclaimed. "Why, it's the blue jay, of course. Does he really act that way, Aunt Ida?"

"Come out walking with me, young man, and you will see for yourself.

He is also called the bad boy among birds, because he loves to play tricks on the others and to bully them. He often calls out, 'Danger,' when there is really nothing to be afraid of. He is a loud-voiced, handsome rascal."

"Want to see 'nother picture," complained Billy, who was getting little out of the discussion.

Like a Prim, Nervous Lady

"In a minute, son. All of you have seen a nervous, prim lady walking down the street with every hair ex-



Just a Little

BY NELA RAY PULVER

A LITTLE house, a little yard,
A little garden fair.
A little brook goes singing by,
And flowers everywhere.

A little fire, a little book,
A little time to read,
A little corner all one's own
Make life worth while indeed.

A little heaven here on earth,
Where we may work and play;
A little love pervading all,
To cheer another's way.

actly in place, her suit brushed to the right degree, glancing fearfully about her as if she might get dirty. This kind of person makes me think of a bird we see commonly. Her gray feathers are always sleek and smooth, every one in its exact place. She eyes passers-by suspiciously, and walks about, nervously jerking her tail. If any one comes too close for her comfort, she calls out in a worried way, 'Meow.'"

"That's easy," chorused the three. "It's a catbird."

"I like my kitty," said Billy.

"This," Beth explained to him patiently, "is a bird who sounds like a kitty. Let's see if we can't find one soon."

"She doesn't have to reduce," observed Mary Anne. "Just see how slim and pretty she is, Ted."

The Shadowing Bird

"You've all heard of detectives who trail criminals," continued their aunt. "Well, there is a certain bird who never will come out in the open. He keeps to the bushes among the leaves.

He always knows that you are there, however, for he silently scuttles through the brush, shadowing you. To find him, just listen closely for a sound like a hen scratching for bugs in the leaves. If you are as silent as he is, you will be able to find this shadowy bird."

"Who can it be?" questioned Ted in a puzzled way.

"Possibly I'd better describe him for you. He wears black on his throat and breast. His sides are chestnut red, and he has white on his tail feathers. You can see the white when he flies from bush to bush. Sometimes he makes his comments on your appearance in a call that gives him his name."

"Guess we'll have to give up on that, Aunt Ida," they mourned.

"Here he is. Chewink! Chewink! Some people prefer to call him Towhee."

"He is a good-looking bird. Wonder why he should want to hide?" Mary Anne questioned.

But her query was not answered. A new voice spoke up just then, "Time for worship." Looking up, the group saw mother and daddy coming in from a visit to grandfather in the hospital.

"Oh, we've had such a good time we didn't know the afternoon could go so fast," exclaimed the girls enthusiastically.

"Didn't know birds could be so much like some people, mother," grunted Ted. "Is it still raining outside? I'd forgotten all about the weather."

"Want to tell mother 'bout the kitty bird," chirped Billy, waving the picture in his mother's face.

"Well, Ida," remarked daddy, with a merry twinkle in his eye, "I see you have them all bird-minded."

❖ ❖ ❖

Simple Treasures

BY VIOLA E. HOLLEY

"HERE is a dandelion, auntie," said my little nephew John.

"Thank you," I replied, and we walked on. I was to be his guest at school that day, and we were on our way to the building. I looked at the dandelion and wondered what I should do with it. If one of my own children had given it to me, I should have known what to do. But John was a child that I did not know well. We were just getting acquainted during the few days of my visit.

"I will wait and see," I thought as we walked on, and I carried the dandelion carefully.

As we neared the school, John discovered that I still had the flower, and said laughingly, "O auntie, you

still have that old dandelion. What did you keep it for?"

"Well," I said, "I like dandelions, and you gave it to me. It isn't often that any one gives me flowers, and when they do I like to keep them." So we laughed together.

Later, on our way home from school, he discovered that I still had the flower. Now it was fading and lay limp in my hand. We were about to enter the gate of his garden. "Perhaps we had better leave the dandelion here," I said. "It is warm in the house. It will be better on the cool ground."

"Yes," he agreed, and patted it as we laid it on the grass.

Our intimacy developed very rapidly. He showed me his playthings and told me about his little friends.

"John seems to have taken a great fancy to you," said his mother that evening. "He is an odd little chap. Sometimes he will be sociable and sometimes not. His aunt Emily has never been a favorite because in a sudden effort at neatness, one day, she burned up some of his treasures—horse chestnuts which he declared were his real horses."

The next day John and I sat on the floor together and cut out paper animals and made a little paper house. We played with them for some time. When we were told we were to go for a ride, I said, "We had better clear away our things." He helped to pick up every little scrap. The scissors and a picture book were put away. "Now these," I suggested, pointing to the house and some of the little animals, "you don't want these, do you?"

"Oh, but I do. I'm going to keep them, auntie," he said, adding, "just as you kept the dandelion yesterday."—*National Kindergarten Association.*

✻ ✻ ✻

Taking Stock

I FOLLOW a plan in connection with buying clothing for my family, which other mothers might appreciate. I keep a notebook labeled, "Stock Record," in which I enter all information regarding each purchase, including date of purchase, name of firm it was bought from, trade mark or name of article, size, for whom, style, material, and price. When I have to replace this article, I can determine how well it wore and whether I want to get the identical article again. If so, I know just where to go and what to call for. This eliminates a lot of guesswork, and if one has a budget, it is also a help in making up the budget.—*Children, the Magazine for Parents, January, 1929.*



Who do you suppose visited our garden this afternoon?

A crow! A big, black old fellow. He was up in the top of the willow tree, and screamed his saucy, "Caw, caw," at me, when I came into the garden. My! I was glad he didn't bring all his relatives with him, as he usually does, for they make such a racket. I'm sure you've heard them having one of their conventions in a big oak tree somewhere, and all talking at once.

Although what he said sounded like "Caw, caw, caw," I knew what he meant to say. He was telling me about how all his family had gone on their usual winter excursion to the Sunny South, and left him behind, and that he was hungry and cold.

So I went into the house and brought out a pan of scraps for him, which I set on the bridge over the pond, and then went to the garden house and sat down where he could not see me so plainly. Pretty soon he flew down, and my! what a meal he ate. He wasn't the least bit dainty or particular. He just gorged everything as it came.

When he had eaten up every scrap, he flew back to a high branch in the willow, and "Caw, caw"-ed his thanks, and kept on chattering. Of course I couldn't be really sure, but this is what I imagined he said to me:

"I'm glad you're not like some of the farmers I know. They don't like us crows at all. They put horrid old creatures in their gardens and cornfields to scare us away; but we soon learn that they don't hurt us, and then we go right in and help ourselves. Didn't we have some good times in old Farmer Brown's cornfield last summer? Caw, caw, caw!"

I couldn't help thinking that maybe I wouldn't like him quite so well either, if he stole from me that way.

"I have a cousin," he went on to say, "the fish crow, who lives near the water, and feeds on fish, and whatever else he can get out of the water. That's all right for him, but I don't care about getting wet. I'd rather find some bird's nest and enjoy an egg or two, or else catch a frog or a lizard, or even a young rabbit sometimes, when I'm hungry for something like that. Did you ever see me carry off an egg? I just drive my beak through it and fly off with it."

One of my friends told me how he carried off a duck egg in that fashion once.

Mr. Crow then flew over to the roof of the garden house. I thought he was going to leave me, but no, he had something more to say, as I imagined:

"You should have seen the nest we had last spring. It was not more than a mile from here, in a tall tree. One day when I was flying around, before I had hardly started to think about looking for a nesting place, I saw just the right sort of crotch high up in a tree. So Mrs. Crow and I soon had a handsome nest all built of sticks and grass and moss and horse-hair and wool. We raised four beautiful youngsters this season. You should have seen them."

And with that he flew proudly off, and I wondered if he was planning to make the journey south by himself.

As I was watching my crow in our garden, I was reminded of the story of Jim Crow, a clever crow living in Illinois, who can *really* talk. When he was a young bird, he was taken from the nest and made a pet, and soon began to talk. He was a very sociable fellow, and the neighbors all around used to look forward to his visits.

Soon after school began this year he decided to visit the boys and girls in the public school about two miles away. When he got there, he alighted on the ledge of one of the windows, and after inspecting the room full of children from his perch, he began to talk and laugh uproariously.

Of course the children giggled, and Jim laughed that much louder. So the teacher had to drive him from the window ledge. He took refuge in a near-by tree, where he continued to call and talk, apparently directing his remarks toward the schoolroom and the teacher. An hour or so later he flew away and returned to his home.

Jim was engaged this fall in helping with the corn husking. He would ride on the edge of the wagonbox and drive the team with his voice. When it was time for the wagon to be moved, Jim would call out to the team, "Get up." When the wagon had gone far enough, he would call out, "Whoa," in the most efficient manner.

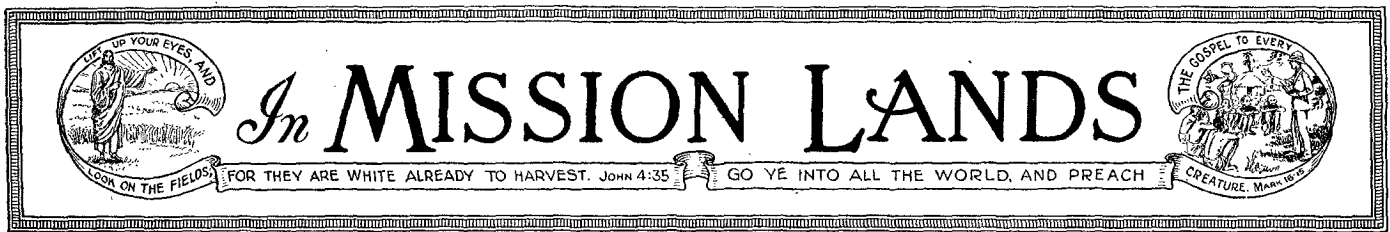
His master says, "Jim can drive the team in the cornfield just as well as I can."

So you see our crow friends are not stupid, if they are a nuisance sometimes.

COUSIN JOY.

✻ ✻ ✻

A KIND voice is a joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Elihu Burritt.*



The "Davis" Indians of North America

By H. L. WOOD

NEARLY every Seventh-day Adventist young person has read many interesting and appealing accounts of the "Davis" Indians of British Guiana, South America, but few readers of the REVIEW know that there are "Davis" Indians in British Columbia, North America.

Shortly after being called to act as president of the British Columbia Conference, the extreme western conference in the Western Canadian Union, I was looking through the conference file to acquaint myself with the history of the work in this interesting field, when I noticed in some old records of Sabbath school offerings from the Indian mission conducted by Elder Davis at Port Simpson on the north Pacific coast. Upon diligent search and inquiry from the older church members, I found that at one time Elder Davis, of South American fame, had, while cobbling shoes in Michigan, been the means of bringing the third angel's message to a stranger by the name of T. Astleford from Northwest Canada. After accepting the Sabbath truth, Mr. Astleford persuaded Elder Davis to go west and labor in the then new and wild country of the Pacific Northwest.

After two years of labor for the Tsimshian Indians, Elder Davis was called to South America, where he labored among the Indians of British Guiana for two months, and then died. He left the care of the new converts in British Columbia to others, who continued a short time, but soon the only worker was an Indian by the name of Henry Pierce. The story of Brother Pierce's conversion and miraculous escape from death, with the

picture of him and his family, appeared in the *Youth's Instructor* of Nov. 16, 1920. I procured a copy of this *Instructor*, and became so interested in the work that had been started among the Indians that I determined to learn why the work was dropped and nothing done to follow it up for so many years. No one knew whether there were any Indians still keeping the Sabbath.

I visited Brother Astleford, who now lives near Bella Coola, and learned that when Elder Davis was working among the Indians, a tribe, hearing of the good work he had begun among the Tsimshian Indians, begged him to send a Seventh-day Adventist teacher to start a school among them, which call has never been answered to this day. Brother Astleford's daughter is the wife of Alfred Fossey, and they are now missionaries in China.

I determined that I would make a trip into this territory, and see if there were any Sabbath keepers left; and being asked by the conference committee to visit the isolated companies and logging camps of the west coast, I arranged to go on farther to investigate the Indian work at the same time. Packing a duffel bag with my camera, binoculars, and sleeping bag, and taking a steamer trunk nearly full of books and Bibles, I was ready for the trip.

The Journey Begun

April 24, at 7:30 P. M., I left Vancouver on board the Union Steamship Company's S. S. "Cardena" en route to Port Simpson, where I arrived Friday at 4:15 P. M. As there

was no hotel, I was pleased to meet the superintendent of the hospital, Dr. Large, who informed me that the hospital would "fix me up." A Ford truck belonging to the hospital took my baggage. I was given a nice room overlooking the sea: I walked down town, inquired, and found where Brother Henry Pierce, our former Indian laborer, lived; but the gate was nailed shut, and I learned he was away with his family fishing on Work Channel, near where the old Seventh-day Adventist mission farm was formerly located.

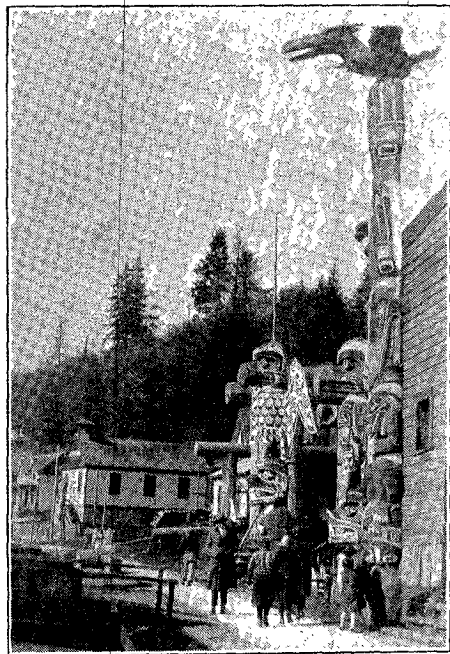
After supper, cooked by one of the nurses, my hostess, the head nurse, told me a fish packer was coming into the harbor on its way to Work Channel. I ran down to the dock, and the skipper was glad to take me along. An hour's run took us to his camp store. I was given the use of a rowboat, and rowed across the channel about a mile to visit Brother Henry Pierce. I stayed about one and one-half hours, or until dark. He, with his wife, daughter Grace, and grandson Henry, was living in a little fisherman's shack on the rocks, his gas boat being tied up in a little cove protected from heavy winds. He was surprised to see me, and seemed glad as well. We talked about the early history of our mission work. He surely loves the truth, and said he had never turned away from the Sabbath all through these many years, while waiting for a Seventh-day Adventist minister to come and see them. We all knelt in prayer, and Brother Pierce offered an earnest petition to God. I rowed back across the dark channel. The phosphorous glow in the salt water was new to me. But the love of God was glowing in my heart.

Brother Pierce said that many years ago there was an Indian who acted as



Left to right: (1) Sunset in British Columbia; photograph taken by H. L. Wood. (2) H. L. Wood with Henry Pierce and his family, the last survivors of the "Davis" Indians of Port Simpson; they are still asking for a teacher. (3) Fisherman's shack, home of Brother Pierce, on Work Channel, British Columbia.

interpreter for a Methodist minister, and as his sight was failing, the minister took him to San Francisco to have his eyes treated. While there, the Indian, walking on the street one Sunday morning, saw a man selling something from a wagon, and he wondered why he was selling on Sunday.



The Indians use totems as symbols for tribes. Here are a few typical ones in a village of the Northwest.

A preacher came out of a church that was just dismissed, and asked him why he was working on Sunday. The man picked up a Bible and read the fourth commandment, and the preacher was baffled and retired. The Indian never forgot the incident.

Upon returning to Victoria, he saw a gospel tent, and went in to ask the question, "Why do some Christians keep Saturday?" He was kindly told, and the minister gave him a copy of "Bible Readings," which he took home to Port Simpson. His eyes were so bad that he could not read the book, so he asked Henry Pierce, who was an educated Indian, to read it for him, to see if it was according to the Bible that we should keep the seventh day instead of the first.

The blind man began keeping the Sabbath at once, but Pierce did not do so until eight years later, when Elder Davis came and preached to them. Brother Pierce stated that he had kept the Sabbath ever since. He worked as a minister for about ten years, until one year after the war started, when he with other workers was laid off. He had received \$50 a month salary. The blind Indian and his wife both kept the Sabbath until their death.

Sabbath morning I rowed across the channel in a heavy wind, but it was not raining hard. Brother Pierce and the little boy were out to meet

me. They did not think I would attempt to cross, it being so rough. On arriving at the shack, I found all cleaned up and ready for Sabbath school, with three of our song books on the table. We sang many hymns to begin our Sabbath school,—"Give me the Bible," "Are you doers of the word?" etc. After prayer and the study of the lesson on the life of David, Sister Pierce asked that we might sing for closing, "Look for the waymarks." They said they first learned these songs from Elder Davis. They sang very well. After Sabbath school I gave them a Bible study on the plan of salvation and the redemption of man through Christ. They enjoyed it very much. The sun peeped through the rain clouds, and I took their pictures.

I visited with Brother Pierce Sunday, and in the evening hired a fisherman to take me to Port Simpson. The war had played havoc with this man's faith in Christianity. He had at one time studied to be a Methodist preacher, but at the declaration of war the sermons preached by his minister in favor of war and killing the Germans, sounded to him so ungodly and un-Christian that he turned from all religion. I had a good visit with him on his trolling boat while on the way to Port Simpson. I did not visit the old mission farm, as Brother Pierce said it had all grown up to brush and had reverted to the government for taxes.

Little Done for These Indians

These Indian believers were visited a few times after Elder Davis left for South America, and then the work was almost completely dropped and nearly forgotten. Although these Indians asked for help and one tribe in the interior made special request for a Seventh-day Adventist school to be opened among them, that call made over fifteen years ago has never been answered.

Great interest is shown in the "Davis" Indians of British Guiana, and a good work has been started for those natives of South America among whom Elder Davis labored for so short a time and then died. But little has been known and nothing has been done for the "Davis" Indians of north British Columbia, and it was to learn the history of this work and to find out if anything was left of it, that caused me to make this trip.

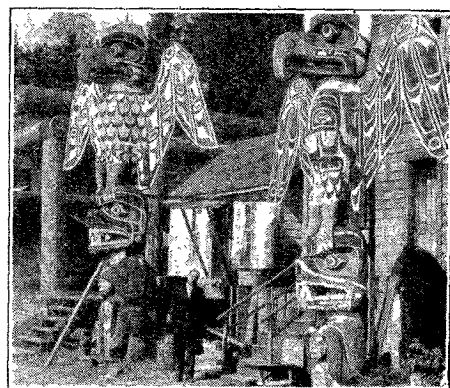
The north Pacific coast is the last frontier of North America, and here, protected by nature, are some of the most valuable natural resources in the world. Because the entire province is very mountainous, there are valuable water power sites on every side; and because of these mountains, man has

been slow to exploit the wealth of timber, also gold, silver, copper, zinc, lead, and other valuable metals. However, the salmon runs are decreasing each year in a marked manner.

The 22,377 Indians above ten years of age in the province are found largely on the Pacific coast, which can be reached by no other means than by boat. Several other missionary societies are working in this wealthy territory, and are doing an aggressive work. I believe that now is the time for us to enter this territory with the saving message for which these people have waited and prayed so long.

The only way work can be conducted in this territory of 3,000 miles of rugged coast, is by boat, as there is no other means of transportation. The Alaska and coast mail boats stop at only a few places, and a mission boat would be the only way of reaching these numerous Indian villages, fisheries, canneries, logging camps, pulp and paper mills, mining camps, from which so much wealth is taken to care for the material welfare of mankind.

As we had to wait one day in Port Simpson, I visited some of the older residents of the village, principally John Flewin, who knew the history of our work among the Indians. While Elder Davis was working for the Tsimshian Indians, they became very good friends. Mr. Flewin stated that he came to Port Simpson in 1888, being sent by the government to organize the territory. Mr. Duncan, an Anglican, came to Port Simpson in 1857; Thomas Crosby, a Methodist from Nanaimo, in 1873; and Elder



H. L. Wood Standing by Two Large Totems at Alert Bay, B. C.

Davis came in 1898, and stayed about two years.

Mr. Duncan moved his mission to Metlakatla to get his converts away from the Hudson Bay Company's influence. Then, having trouble with the bishop, he moved to Alaska, and settled on Annette Island. Henry Pierce worked until about fifteen years ago as a Seventh-day Adventist

missionary. Then he attended the Methodist Church, but they would not tolerate his Seventh-day Adventist theology or his faithful Sabbath keeping, so for several years past he has been acting as Bible teacher in an Indian church company called "Christian Band of Workers," which split off from the Salvation Army and the Methodist Church, and hold their services apart from them in their own building.

Must Follow Up Work

It was made very clear to me that all mission work for the Indians should be very carefully and closely followed up in order to be a lasting success. Sunday evening I attended a service in the united church, and heard a sermon by a talented Indian woman who preached on the "Downfall of Saul," reading in English and preaching in Tsimshian. The singing was in English, and was very good.

I especially enjoyed the fine pipe organ, which was played by Dr. Large, superintendent of the hospital.

Monday, while waiting for the boat, Dr. Large took me to Georgetown for a boat trip in his fine cruiser. It was very windy when we returned, and I had a taste of real waves, which I enjoyed as much as Dr. Large's little boy disliked them.

Tuesday morning we were up at daylight, which is early in the far north. We caught the steamer "Calata," and after an interesting trip of several days I was back at Vancouver again.

Nearly four years have passed since I made that trip to find and visit the original "Davis" Indians of the Pacific coast, and still there is no one to send, these dear people still wait. How long must they wait? You answer.

Ketchikan, Alaska.

blessed influence and fruitage is witnessed in all parts of the world.

God certainly made no mistake in that vision given to Sister E. G. White in the very beginning of this advent movement: "After coming out of vision I said to my husband [Elder James White], I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first [and it was a tiny affair]; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*"Life Sketches," p. 125.*

This was given in 1848. Behold what God has wrought since that time, when today we are publishing literature in upwards of 150 languages, and the annual circulation reaches almost five million dollars. Surely that "little paper at first" has become "streams of light" reaching "clear round the world." We are glad that these streams of light are penetrating the islands through our books and other literature, even in the islands of the Greater Antilles.

Eternity alone will reveal the fruitage of the circulation of our truth-laden literature. God bless our faithful army of colporteurs in all lands. Great surprises and eternal rewards await the faithful bookmen and bookwomen who have toiled so nobly and faithfully, oftentimes apparently unnoticed and without direct evidences of the fruitage of their arduous labors. But God has a faithful record of every canvass given, of every book sold, and of every influence that will go to make up a bountiful reward in the eternal kingdom.

❖ ❖ ❖

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher.*

Far-Reaching Influence of Our Literature

By A. R. OGDEN

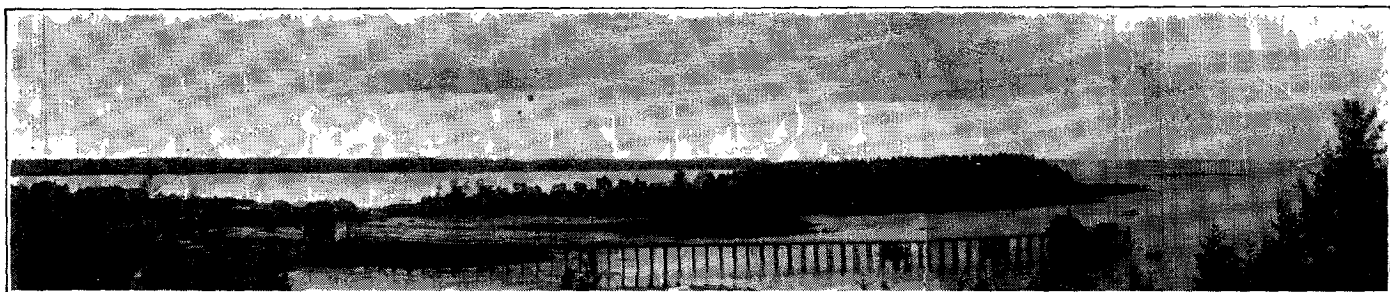
"AFTER these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. In commenting on this text, we have from the Spirit of prophecy the following: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Testimonies," Vol. VII, p. 140.*

The influence of our literature is well illustrated by an experience recently related to me by the superintendent of our Haitien Mission, J. A. de Caenel. After speaking of other interesting experiences they have been having in their field, he said:

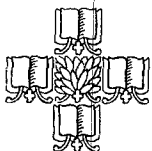
"A still greater manifestation took place in Port au Prince, the capital. In the magnificent Palace of Justice, hundreds of people were gathered for the opening of the sessions of the tribunal. The speaker, a young lawyer of talent and a very prominent figure in the affairs of the country,

mentioned in his speech a list of men and women who have been a blessing to humanity. Among names like Lincoln, Pasteur, and others, he cited the name of Mrs. E. G. White. When asked where he learned of Mrs. White, he said that he had read the book, 'The Great Controversy,' and others of her works. He also stated that in his speech he had used many of her statements, and was surprised that a woman could write such deep things. He believes that she was a God-sent messenger."

Truly in these closing days of earth's history God is causing people's attention to be brought to our literature and work in this manner whose attention would otherwise never be turned to the wonderful things of God and His truth. This experience has evidently grown out of the sale of "The Great Controversy" in the Haitien republic by F. D. Apollon, who has sold a large number of copies of this wonderful book during the past few months to people of all ranks of life in Port au Prince. This same

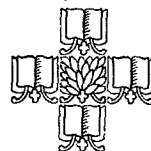


Panoramic view of Port Simpson, British Columbia, where the first work was done by Seventh-day Adventists among the natives of the north Pacific coast. Here is the home of the original "Davis" Indians. Since Elder Davis left for South America, years ago, these people have been left without help. Alaska is seen on the horizon.



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."



Evangelism in the Western Canadian Union Conference

By S. A. RUSKJER

YOUR letter of December 5 touches upon a vital point; namely, what is to come as a result of our action taken at the recent Fall Council with reference to a larger evangelism?

Well, you will see by the inclosed handbill that we are doing it right now [at Fort William, Ontario]. May I say first that some of the largest baptisms we have had in Western Canada, during the past two years at least, have been the result of efforts conducted by conference presidents and departmental secretaries. So we have been engaged in this important work of doing active evangelism. But we plan a *greater* evangelism, and I can state in a few lines what our plans are for such a forward move.

Right now our field missionary secretaries are putting in several weeks actually selling books, the leaders thus setting the example for colporteurs to follow. We plan that every conference president and departmental secretary shall so organize his work that some time may be set aside for field evangelism. We plan to recognize the fact that our conference treasurers are more than mere custodians of the funds, keepers of books, etc., but that they are business men who can attend

to much of the work otherwise looked after by the conference presidents. They can take care of many items of business management in connection with institutional work, minor board meeting, etc., thus relieving the presidents of many of these responsibilities, and leaving them free for real evangelism.

Cut Down Office Work

If conference presidents can minimize their office work and spend more time out in the field, we shall see greater results in the number of souls won to this message. And we are here in the world primarily to win souls, and not just to "serve tables." You will notice by the inclosed handbill that we are getting right at the heart of things by preaching the simple truths of the old-fashioned three-fold message.

We hope to baptize twelve or fourteen in about ten days from now. This theater effort is really for the purpose of binding off work that has been carried forward here in the past. The church members are all at work co-operating with us in the labor of soul saving. Elder Reiner, owing to a slight accident, cannot be with us for several days yet.

were having wonderful meetings, with about two hundred in attendance every day. He also said that the remarkable thing to him was that so many old men and old women had joined the baptismal class, and had shown their sincerity by giving up their drinking and smoking.

Last week we sent two of our older workers to see how they were getting along. Yesterday they returned, and I have never seen two more enthusiastic men. In the last few weeks the baptismal class has increased to ninety-six, and of these, ninety have come out of heathenism. One thing they stressed was, they felt that we should place a permanent worker there. I told them I did not know where we would find a man. Our head teacher replied, "How about me? I would just love to go and work for those people."

About eleven miles from the mission is a village whose people have been calling for a teacher for a number of years, but we have not been able to send one. For several months now one of the young men whose education is up to the first standard, has been going there to hold meetings on Sabbath. He leaves here Friday morning, spends Sabbath with these people, and returns to school on Sunday morning. As the result of his work there is a baptismal class of ten, and a Sabbath school with an average attendance of forty-eight.

In the same way, another has a class of seven; while still another is holding a class of thirty-three, about sixteen miles away. Beyond this is another large village whose people are calling for a teacher. It seems impossible at this time to send a paid worker to this place, and the only way they can receive help is for one of our lay members to shoulder the burden, and one has already asked for this privilege.

We thank the Lord for the way in which these lay members have been sharing the burdens with us, and for the fruit the Lord has given for their hire. I would that every one might feel that to him the Lord has given a definite part in this great closing message of mercy to a dying world. In "Christ's Object Lessons," pages 326, 327, are these words: "Each has his place in the eternal plan of heaven. . . . Not more surely is the place pre-

Activity of the Laymen

By I. B. BURTON

A YEAR ago we received that excellent laymen's missionary number of the REVIEW, and were greatly encouraged to read of what some of our faithful brethren and sisters are doing for the Lord in other parts of the world. The next week we received a report which in a special way encouraged our hearts. We wish to pass this report on to the readers of the [African Division] *Outlook*, with the hope, not only that it may be an encouragement, but also an incentive to our brethren and sisters everywhere to be faithful witnesses for the Lord wherever He has placed them in His great vineyard.

Several months ago a young man of this country who had accepted the message while working in the Congo,

came here to school. He had had very little education so far as the common school subjects are concerned, but he did know his Bible. After spending two or three months in school, he went to his home, about sixty miles away, for the holidays. We heard nothing of him for about a month, and then he came to report that he had been holding meetings at his home village, and that fifty-three had joined the baptismal class. With him were ten students whom he was bringing to school.

We felt that we should send some one to see just how things were, and therefore chose another young man to go back with him. Several days later some of our people met a man from that village who told them they

pared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Then, in "Testimonies," Volume IX, page 117: "The work of God in this earth can never be finished until the men and women comprising

our church membership rally to the work, and unite their efforts with those of ministers and church officers." Brethren and sisters, shall we not all come unitedly "to the help of the Lord against the mighty"?—*African Division Outlook*.

Fruits of Literature Distribution

Some Results From the Circulation of Our Pioneer Missionary Paper

By J. R. FERREN

I HAVE just received a letter from a very dear friend who has returned from sixteen years of service in a foreign land, and who at this moment doesn't know whether he will ever walk again. Referring to meeting a fellow patient in the treatment rooms at the sanitarium where he is, and a conversation about world conditions that led to the loan of one of our books, he says: "I can stand it to be disabled if that gives me opportunities for meeting men and getting the gospel to them." More and more this spirit will take possession of us.

It is with renewed confidence that we assure our people that the editors, writers, and all having to do with the preparation of the *Signs of the Times*, are heart and soul with you in this great forward movement of soul winning. We like frequently to look over copies of those first issues of the *Signs*, printed fifty-six years ago, and examine their large sacred pages of solid type. A small group of men and women toiled long and hard, pressing forward under the divine instruction and promise that theirs was the beginning of a work that would become world wide in its influence. Today, scarcely a day passes without a report from some remote spot of earth, verifying those predictions, as the *Signs* opens the truth to English-speaking people everywhere.

From Mandalay, Burma, an old sea captain, who has spent his life in the Anglican Church, writes that he has received a few copies of the *Signs of the Times*. "I am convinced," he says, "that Saturday, which is the Sabbath day, should be kept holy, and this is why I am writing you for spiritual advice." Then he tells something of the conditions he faces, and how he plans to meet them and keep holy the Sabbath day.

From Malacca, the oldest city of the Malay Peninsula, Roger Altman writes that "several are interested and are preparing for baptism, and much credit is due the *Signs of the Times*, for it has truly been an opening wedge." And from China, where highly educated young men (many of them educated in America) are direct-

ing affairs, O. B. Kuhn sends on the word that they are putting the *Signs of the Times* into the hands of these officials, and that it is proving of wonderful influence.

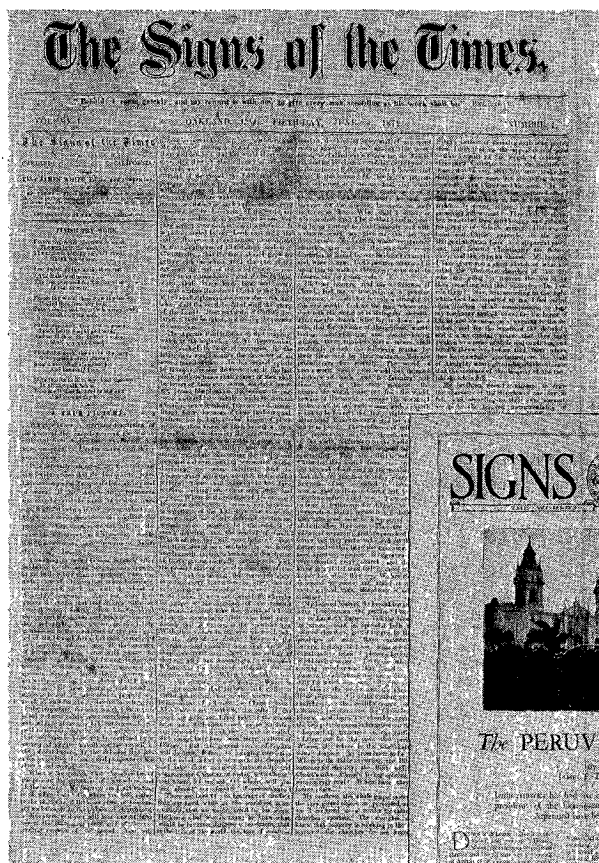
Quite as cheering is the constant evidence in the churches at home that the *Signs* is strengthening the hand of every worker and member using it. J. H. Roth, home missionary secretary of the Western Canadian Union, sends this word: "On July 20, 1930, one more who had read himself into the truth was baptized at Lacombe, Alberta. This brings their list of people who have accepted the truth through reading the *Signs of the Times*, up to thirty-nine,"—and all won by the inexpensive but effective missionary program given our churches in the early days of our work when the *Signs of the Times* and

other divinely given agencies were established. And you can be sure that these thirty-nine new believers thus won have become active in the same kind of endeavor for the salvation of their loved ones and friends.

"*Signs* sent for six months to E. L. S., Anthony, Fla., has resulted in a family of nine keeping the Sabbath." This is a short story, given us incidentally by E. R. Allen, but it means much. We are anxious for more details.

"I do not know how I came to have the sample copy, which I did not pay for. No doubt some worker in the field left it in my absence." This is from an appreciative letter from a lady in a Western city who had evidently found a *Signs* on her doorstep. She asked the price, and made some inquiries about Revelation 13. We replied, and in response came her subscription for a year. The interest was so manifest that we wrote the church missionary secretary about her. A Sabbath afternoon call was made, Bible studies were offered, and this encouraging report came from the missionary secretary:

"I have never seen any one more anxious to know and understand the teachings of the Bible. She said it would be the greatest joy of her life. She asked how much she would have to pay for the lessons; and when we



On the left is a picture of the first page of the first issue of the *Signs of the Times*, June 4, 1874.

Below is reproduced the cover of a current number.



Each issue of the *Signs* today carries the equivalent of more than eight sermons. During 1930 the *Signs* has gone into from 66,000 to 70,000 homes each week.

told her they would be free, she could hardly believe it. We are to start our studies next Friday evening. She said she could hardly wait for the time to come to begin the lessons."

From the rest of the letter we learn that this is an intelligent young woman, whose husband died two years ago. She has two small children. Her husband's father was a Methodist minister and his mother a Catholic. The Lord is impressing the heart of this young woman, who recognized in

the *Signs* the opportunity she had longed for to study the Scriptures.

So the story goes from week to week at the office of the *Signs*. We pray constantly that we may always regard these experiences as witnessing to the workings of the Holy Spirit, and be faithful in passing them on to our people to cheer their hearts and urge them on in their work for God. We are glad that the *Signs of the Times* can take a very large part in the great program of evangelism.

connected message fundamental to fill the Takoma Park church to overflowing twelve times each week.

Newspaper Evangelism

BY W. L. BURGAN

E. G. CROZIER, who is doing evangelistic work in the Arkansas Conference, has been having an unusually interesting time promoting the message in the city of Texarkana, that point in the Southwest where the States of Texas, Arkansas, and Kansas meet.

Brother Crozier has had to face ministerial opponents of different persuasions, whose attacks have not only been in their churches, but through the public press, and thus far he has had some encouraging results in souls saved for God's eternal kingdom as the outcome of the agitation.

Declaring in a recent letter that he gives more importance to newspaper advertising than to all other methods, he says he finds that if reports of his sermons are written according to newspaper ethics, the editors will gladly print them.

Thus far during his stay in Texarkana, thirty-four sermons have been delivered against him and the advent faith. "Articles have been written by many ministers in the papers," he says, "all of which, however, have had a tendency to lead people into a more thorough investigation of our church and doctrines. Our church is filled every night (we hold services four nights a week), and new converts are baptized and received into membership practically every Sabbath.

"If our opponents continue to oppose us, we are going to tear down our new church building and erect one twice as large. The newspaper agitation has done the work. For two months everything I have written has appeared in print free. More than one hundred persons have already been added to the church, and I have only a tent master and a Bible worker employed by the conference to assist me. The expense above workers' salaries has totaled \$350. Twenty-five strong men are now numbered among the converts, and already their tithe has more than paid the entire expense of the meeting. We give our newspaper publicity a large portion of the credit. I am strongly in favor of a more determined effort to capitalize our newspaper privileges."

A mighty forward movement could be accomplished if every evangelist met with similar success, and gave the same consideration to the proposition of having his message published in the newspapers—those agencies

The Takoma Park Home Bible Study League

By D. W. REAVIS

DURING 1929 the Takoma Park Home Bible Study League used 2,000 selected names secured from colporteurs. During 1930 and the present year 3,800 names are being used in its regular mailing list. Some of these are special names handed in by colporteurs, and some are names secured by members who made it their business to call upon the people, explaining what they proposed to do for them, and securing their promise to receive and read the literature the league would send to them. Still other names were supplied by members who definitely knew of the interest of those whose names they passed in. In addition to this regular list the league is at present using a special list of 2,458 names each week, making a total of 6,258 in all.

During 1929 this league, with a working force of less than one hundred people, sent a full series of *Present Truth* to 2,000 addresses. When the full series was completed, a questionnaire was sent to all of them. Up to the present time a total of 174 have responded to our questionnaire, with every question answered in the affirmative. Doing this work required an average expense of \$7.02 for each of the 174 affirming that they had accepted the message as taught in *Present Truth*—a remarkably low cost.

All the literature used by the league is prepared for mailing at the workers' meeting held in the basement of the church every Wednesday evening from seven to eight o'clock, and in the homes of those who cannot attend the workers' meeting. These home workers belong to what is known as the home correspondence band. They do their work at home. There are about fifty who do this work at home, and send their prepared literature to the workers' meeting Wednesday evening, to be added to the literature prepared at the workers' meeting.

Some of the young people deliver their papers in person from house to house. Others unite with the adults,

reporting their work on their young people's blanks. Nothing except camp meeting is allowed to interfere with the regularity of this Wednesday evening workers' meeting. There is no more excuse for not holding this meeting than there would be for an evangelist to fail to meet his appointment with a large congregation. This meeting is rigidly regular, as it should be.

Nearly all the members of the Takoma Park Home Bible Study League being engaged in institutional work and having but little opportunity to get out among the people, it is necessary for them to do most of their missionary work by correspondence, but they work in this way, as is evident



On the right, Brother Jackson, a new convert as a result of reading the *Signs*. On the left, H. D. Middleton, missionary leader.

by the large number of *Present Truth* they put out each week to a carefully selected list of names. If only one person reads each of these 6,458 papers, the league is systematically reaching enough people with some

which reach every class of humanity. It is to be hoped that the public press will be used everywhere to aid in the success of the new program of evangelism now being promoted throughout our ranks.

The Call to Evangelism Significant

By R. I. KEATE

I BELIEVE the call to evangelism that was passed as a resolution at the Autumn Council meeting at Omaha, was a very significant one. It is the plan designed of God for the finishing of His work. And to me the most significant part of it is that which applies to the lay members, for if I grasp God's program aright, the essential factor in finishing His work in the earth is a consecrated, aroused, trained, and working laity.

We are told, "The church of Christ has been organized on earth for missionary purposes."—*An Appeal*, p. 28. "It is an eternal law of Jehovah that he who accepts the truth the world needs is to make it his first work to proclaim this truth."—*Testimonies*, Vol. VII, p. 13. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, Vol. IX, p. 117. "Let the gospel message ring through our churches, summoning them to universal action."—*Id.*, Vol. VII, p. 14.

The action taken at Omaha seems to me to be doing exactly what this last quotation calls for,—summoning the church to "universal action,"—and is designed of God to bring about the great reformatory movement spoken of in "Testimonies," Volume IX, page 126, where Sister White says, "Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth." This is under the influence of the latter rain; it is the loud cry.

To use the language of Isaiah, the call of the hour is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." There must be oil in our lamps; they must be trimmed and burning; we must be using our talents to the glory of God. Only such will be among the faithful and wise servants, and only such a class will hear the "Well done" spoken when He comes.

to enlist a large number of our churches in a systematic use of literature during the winter and coming year, to be followed by Bible work and cottage meetings, and all other lines of work which contribute to this soul-winning success.

Divorced Action Ineffective

BY H. A. LUKENS

THE successful army is one whose leaders and soldiers in the ranks advance together in harmonious action against the enemy. For a long time in our ranks this very obvious truism was not understood by our people. The ministry almost single-handed attacked the strongholds of the enemy by means of public meetings. The results were excellent, but they were not nearly so great as would have been accomplished were the entire church working together harmoniously in advancing the message.

Because of this very apparent weakness, we must not now minimize the preaching of the message, but must seek to unite our great lay membership with public efforts where possible. Unquestionably this is the most effective means of saving souls.

Without an artillery bombardment it is almost impossible to advance upon the enemy. Without the effective advance of shock troops the bombardment would accomplish little. So let our lay membership, our noble army of colporteurs, and our faithful institutional workers, bombard the enemy with our tracts, books, and magazines, and with kindly influences and treatments for the sick; then let us unite in soul-saving public efforts, all our forces to go forward and occupy the trenches of the enemy, taking many prisoners from the battlements of sin.

IN James 3:13-17 we have contrasted the proud, bigoted ways of the worldly wise with the ways of those who receive the wisdom that comes from above. True wisdom is first "pure, then peaceable, gentle, and easy to be entreated, full of mercy," and contains not a bit of "hypocrisy." If we continue to ask and receive this wisdom, we shall excel in school, in the shop, in business, and shall be constantly protected from all the latter-day deceptions of our adversary. Christ, who has promised to abide with us always, even to the end of the world, is made unto us, not only "wisdom," but "righteousness, and sanctification, and redemption." 1 Cor. 1:30. Let us abide in Him, and trust in Him, and give all glory to Him.—*I. A. Crane.*

Chicago Conference Laymen Active

By R. E. HARTER

THE work of God in this earth is going to be finished. There is not a shadow or a hint of failure. God could send angels to visit every home; He could use radios on the corner of every street, but has rather chosen sinners saved by grace to do His work.

True religion according to James 1:27 is half visiting; the other half is to keep ourselves unspotted from the world. No method can take the place of the personal touch. If we would be a little more kind, a little more courteous, a little more sympathetic, there might be a hundred in the truth where now there is one. Coming close to the people in personal ministry will accomplish what preaching can never do.

That the work of our lay members is of great value and importance in soul winning is emphasized by the Spirit of prophecy, and illustrated in our experience in the Chicago Conference, where 113 persons have been baptized during the first three quarters of 1930, and eighteen more added to our membership by profession of faith. Of these 131 additions a large majority

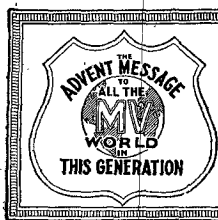
had been definitely and favorably influenced by the literature they had received at the hands of lay members.

Several of our churches have conducted systematic efforts, and nearly all have had a definite part in the distribution of nearly 200,000 copies of our publications, such as *Present Truth* and the *Signs of the Times*, besides the distribution of nearly 100,000 copies of the *Harvest Ingathering* paper.

Not alone in literature distribution have our lay members taken a definite part, but the interest found and developed by this personal work has led to their making 16,000 missionary visits and the holding of 4,000 Bible readings.

In this time of unemployment our members are watching for opportunities to help in their neighborhoods by the distribution of food and fuel and clothing. Our records show that food and fuel to the value of \$7,000 have been distributed by our members.

We are laying plans through revival efforts and institute instruction



YOUNG MEN AND



YOUNG WOMEN



The Doctor Who Stopped a Plague

By ARTHUR WALLACE

TOWARD the close of 1910 a fine young doctor, Arthur Jackson, left his home in England to take up missionary work in Mukden, the capital of Manchuria. It would have been hard to find a livelier or more likable young fellow anywhere than this twenty-six-year-old doctor. At school he was a general favorite with teachers and pupils, and very nearly set a record for prize winning in his studies. In athletics he was always to the front. He was one of the fastest runners in the whole school, an expert swimmer, an enthusiastic football player, and with it all so friendly that every boy who knew him seemed to feel that Arthur was his chum.

Arthur Jackson was only twenty-six when he set out for Mukden on Sept. 29, 1910. He had secured the degrees of bachelor of arts, bachelor of surgery, and doctor of tropical medicine. It so happened, however, that just as he approached Manchuria a deadly enemy was also drawing near. This was the pneumonic plague, a horribly infectious disease. Two Chinese carpenters, recent arrivals in Manchuria, had died of this plague on November 12. But before their death at least seven others had become infected. When the authorities learned of it, they sent a doctor to inspect the cases, but he found only one sick man, who died the next day. The other six had scattered to various places, carrying the deadly plague with them.

Plague Steals on Quietly

This pneumonic plague has often made its appearance in the East, and always has taken many victims. It is not easy to check, because it steals on so quietly that before its presence is recognized, its victims have moved in all directions and become its messengers. At first the patient has a headache with a generally tired feeling, but there is little cause for alarm in that. Then comes a cough and spitting of blood; later a general sleepiness; then death. Those who are close to the victim and breathe his breath, are almost certain to fall ill in a few days, and to fall ill means to die, for no one has been known to recover.

Diseases spread rapidly in the big

cities of the East. Cholera and many different kinds of fever thrive amid the terribly insanitary conditions of many Eastern cities. They come regularly, and as very little is ever done to combat them, they take a fearful toll of human life. Many of the people believe that these diseases are sent by the gods, so they ask, What is the use of fighting them? When the pneumonic plague broke out in 1910, the Chinese mandarin, at the head of affairs, was scornfully skeptical as to what the foreign doctors with their new-fangled ideas could do to check this plague, which he thought had

been decreed by Heaven, and it was only when the death toll became heavy that he stirred himself.

When Dr. Jackson arrived at Mukden in November, the plague had not reached the city, although it was raging all around. In the city of Harbin, not far away, the deaths numbered 200 a day, and in many other nearby cities it was raging almost unchecked. In one city the deaths in three months totaled 3,000; in another, 6,000, and in Harbin, 9,000.

Plague Breaks Out in Mukden

Soon the plague broke out in Mukden, and the worst was feared. Mukden is the capital of Manchuria, with a population of over 300,000. From January 2-12, fifteen deaths were reported in Mukden, and the strictest measures were at once taken. To Dr. Jackson was given the very important task of medical inspection. Every passenger on the trains had to be most carefully examined, and if found with the disease, he was immediately taken to the hospital.

If the disease was to be checked, two things became absolutely necessary. First, every single case must be reported. Second, all who had been in close contact with those who had taken the disease must be kept from meeting other people. To enforce these regulations became Dr. Jackson's task, and an exceedingly difficult one it proved to be. Personally the young doctor was a general favorite from the start. The natives are quick to read character, and although Dr. Jackson could not speak their language, his winning smile, his patience and good nature, completely won their hearts. No foreigner in Manchuria ever won the favor of the natives in such a short time as did Arthur Jackson.

Still the people were opposed to drastic measures. It seemed to them a terrible thing that a man's liberty should be interfered with. Surely a man could live as he pleased and die as he chose. Why should doctors send inspectors into their homes to take away the sick? Still less had they any right to interfere with those members of the family who had not yet taken the plague. These were for-

Obedience

By BERTHA STOTTELMYER

THE sunlight bathed the land with splendor;

The lake gave back the golden light,
While early breeze, with kisses tender,
As rosy morn came forth from night,
Brushed pearly dew off fragrant flowers;
And birds sang out their happy lay
From trees and shrubs and leafy bowers.
All smiling, nature hailed the day,
And woke from rest this world of ours.

Here with the Father's benediction
The Saviour stood beside the sea,
His very presence a prediction
Of better things that were to be.
And as the multitude pressed round Him,
He led them up the grassy slope.
The true Messiah, they had found Him.
It was His followers' fond hope;
And such this day they thought to crown Him.

There as He sat and taught them, saying,
"The poor in spirit shall be blessed;
The humble mourner who comes praying
Thus, in My kingdom shall find rest.
The pure, the good, the meek, the lowly,
Who seek for truth with all the heart,
E'en though they here receive no glory,
Through all the ages have a part
In God's great kingdom, grand and holy.

"Though men may teach My laws are void,
Because their lives are full of sin;
And truth with error is so alloyed,
The carnal heart is foul within;
Yet, truly, not one jot nor tittle
E'er from My holy law shall fail.
And they are counted very little
Who thus My ten commands assail.

"But they are reckoned great in heaven
Who do and teach My precepts ten;
To them, eternal life is given,
Who honor Me before all men."

eign ways of doing things, and so most of the natives opposed the rules, or at least disobeyed them, thus making the young doctor's work exceedingly trying.

Dr. Jackson and his helpers had to take every possible precaution to protect themselves. All on plague duty had to wear complete masks over their faces. Their long white robes were disinfected daily, and furthermore, they wore long rubber gloves and high waterproof boots. A dispensary was opened at the station, and no detail was overlooked. Just when Dr. Jackson had begun to think that Mukden might be spared the fearful scourge of the plague, a serious thing happened.

A Trainload of Possible Victims

The last trainload of coolies had left Mukden and every one heaved a great sigh of relief, for it was the going and coming of these passengers that carried the infection. But when the train had been on its journey eighteen hours, two coolies were found dead of the plague, and the railway authorities promptly ordered it back to Mukden. The passengers became panic-stricken, and several of them managed to escape, but others, to the number of nearly five hundred, were locked up in cars and sent back to Mukden.

What was to be done with this trainload of men, all of whom were possible plague cases? One thing was certain, —they must not be allowed to go free and spread the infection. Some kind of isolation was absolutely necessary. Dr. Jackson decided to act swiftly. The railway buildings could not be used, but there were a number of inns close to the station. Certainly they were not very clean nor comfortable, but the doctor decided to commandeer them, and fix them up in the best way possible. When the trainload of coolies arrived, it was bitterly cold, and the shivering wretches were glad to exchange the freezing trucks for fairly comfortable rooms and good meals. A company of soldiers saw that none escaped, and so commenced a hard fight to save the great city of Mukden from a terrible fate.

Dr. Jackson began a daily inspection of the entire isolation quarters. It was exceedingly trying work, enough to exhaust the energy of three ordinary men, but the doctor had, at least, the confidence of everybody. All who came in contact with Dr. Jackson during those awful days never forgot the example he gave of tireless patience, of brotherliness, and of tender feeling for the sufferers. In his book, "Thirty Years in Mukden," Dr. Christie writes: "All who came nearest to Dr. Jackson have be-

fore their inward vision for all time a fadeless memory of whole-hearted unselfishness and devotion."

It is certain that had it not been for the untiring energy and patient firmness of Dr. Jackson, the situation would have got completely out of hand, and the dreadful plague would have swept through the great city of Mukden, taking a fearful death toll, and from there spread throughout the whole of Manchuria. As it was, seventy died from Sunday to Thursday in the isolation hospital, and only the cheery kindness of the doctor prevented a panic.

He would allow none of his assistants, either doctors or nurses, to take any risks. If it was necessary to touch a dead man, he would attend to it, but would not allow others to do so. "Stand back there," he would say,

Then I Shall Know

BY HELEN MC COLLUM JOHNSTON

WHEN the loom of earth lies silent
And its shuttles cease to fly,
When my God unrolls life's fabric,
He'll explain the reason why
Threads dark-hued were interwove, as
Clouds that shine in yonder blue,
And I'll know and understand what
Seemed so hard was love most true.

Then I'll know and understand life's
Cruel loss that counted gain,
Why God's rainbow would appear when
Clouds had loosed their summer rain.
Then I'll know, and knowing learn why
In His plan that's all divine,
He allowed the rain like shadows
Fall upon this heart of mine.

When the loom at last lies silent
And its shuttles cease to fly,
When my God unrolls life's fabric,
He'll explain the reason why
No dark threads are visible as
God the Weaver's skillful hand
Made them cloth of purest gold, and
Then I'll know and understand.

"don't come near, it's risky, and there is no need for us all to run risks." Then after a terrific struggle, hard work began to tell, and slowly but surely the plague was beaten back. The death rate began to fall. One of the inns was pronounced clear, no case having occurred there for some time; and when the inmates were set free, they went frantic with joy. The government allowed each man to have a bath, a shave, and gave him new clothes and one dollar. There were no happier men in all Manchuria than those poor wretches who for many weary weeks had lived with death.

The Doctor Falls a Victim

Just when it was known that the plague had been conquered, Dr. Jack-

son's friends noticed that he looked tired, although he would not admit it. This was on Monday, January 23. The next evening, when his friend Dr. Young entered his room, Dr. Jackson said, "Look out, the spit has come." It was the fatal spit of bloody tint which Dr. Jackson knew so well. From that moment he would not allow any one to come near him, doing his utmost up till the very last to protect others. Both Dr. Christie and Dr. Young did their best for him, but there was no hope, and on Wednesday, January 25th, he died, little more than twenty-four hours after the disease had first shown itself.

His death made a profound impression upon all, and especially upon the Chinese, with whom he had become a great favorite. Here was a young man, on the threshold of a great career, who had died for them; they could never forget that.

The Chinese viceroy, who had been much opposed to foreigners, was anxious to have a public funeral, but this had to be refused in the interests of public health. However, he attended the funeral service, which was something quite new. The viceroy was asked to speak, and when he did so, all were astonished at his words. He was deeply moved, as were all who heard him. . . .

The viceroy gave \$10,000 for Dr. Jackson's family, and \$5,000 more for the new medical college where the doctor had intended to teach as soon as it was built. When Mrs. Jackson learned of this, she wrote back, asking that all the money be used for the college. Dr. Christie conveyed this message to the viceroy, who exclaimed: "What a mother! And what a son!"

Today there is a handsome medical college in Mukden from which graduates have gone out into all parts of Manchuria to help the suffering; and every graduate carries in his heart the fadeless memory of Arthur Jackson. In the hall of this college, facing the entrance, there is a tablet with this inscription:

IN MEMORY OF
ARTHUR FRAME JACKSON
B. A., M. B., B. C., D. T. M.,

Who came to Mukden to teach in this College, Believing that by serving China he might best serve God, and who laid down his life in that service

On January 25th, 1911,

Aged 26,

While striving to stay the advance of the Pneumonic Plague.

The Western half of this building is erected by

MRS. JACKSON, HIS MOTHER,
and

HIS EXCELLENCY HSI LIANG,
Viceroy of Manchuria.

—*"Blazing New Trails."* Doubleday, Doran & Co., Inc., New York.

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

A Pioneer's Testimony

WHITFORD COTTAGE, SANITARIUM
GROUNDS,
ORLANDO, FLORIDA.
Dec. 17, 1930.

To the members of the Sanitarium
Seventh-day Adventist Church,
Orlando, Florida, Greetings.

DEAR BRETHREN AND SISTERS:

I think of you often, and as often wish I might have the privilege of enjoying a personal visit with each one of you; but since I am denied that pleasure, all my inclinations are prompting me to write a few lines and call it a letter. During the past three years I have conducted about one hundred twenty-five meetings in my cottage, lying on my back in bed. The sweet Spirit of the Master was present in all our meetings. Hearts were made tender, confessions were made, victories were gained, and God was glorified.

It has been about five years since I have enjoyed the privilege and pleasure of meeting with you to worship God. My physical condition is such that I cannot hope to meet with you again; but I am looking forward with joyful anticipation to the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

When that long-looked-for day shall dawn, I hope to meet you, my friends, around the great white throne in the beautiful city of God. When we reach that happy heavenly place, inexpressible joy and gladness will take possession of our very beings, and sorrow and sighing will be a thing of the past.

"Here disease invades our frames,

We wither, droop, and die;
But there immortal youth shall bloom,
And bright shall beam each eye."

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

I am writing this December 17, 1930. In a few more days the old year will have passed into eternity.

At this season of the year it is customary to present our friends and loved ones with some little token of esteem and kind remembrance.

I have many friends whom I should like to remember with a New Year's gift, but my limited means will not permit me to purchase for them anything of special value.

I have a friend, however, a *special friend*, that must not be neglected. His name is Jesus. He is my Elder Brother. He sought me and bought me when I was on the downward road that leads to ruin and eternal death. He sacrificed ease, comfort, pleasure, and convenience, in order that He might bring me out of the degradation of sin and woe, and give me a fitness to live with Him in His heavenly kingdom.

One day when I was in great trouble and distress of mind, I heard His sweet, melodious voice speak to me, saying, "Brother Whitford, are you sad and lonely? Are you discouraged and weary because of the toils of the way?"

I quickly answered, "Yes, Lord, I am sick and tired of sin. I try to be good and do good, but I always fail. I am discouraged and weary of life."

Jesus replied in a sympathetic voice: "Come unto Me, Brother Whitford, and I will give you rest and happiness."

I stopped, looked, and listened. I responded to the call of the Saviour, and now I belong to Him. He has been more to me than any earthly friend can be. He is my best friend, and if any one is entitled to a New Year's gift from me, it is Jesus, the friend of sinners. After giving my heart to the Saviour, I sang this beautiful song:

I was once far away from the Saviour.
And as vile as a sinner could be:
I wondered if Christ, the Redeemer,
Could save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see,
And the thought filled my heart with sadness,
There's no help for a sinner like me.

And then in that dark, lonely hour,
A voice sweetly whispered to me,
Saying, "Christ, the Redeemer, has power
To save a poor sinner like Thee."

I listened, and lo, 'twas the Saviour
Who was speaking so kindly to me;
I cried, "I'm the chief of sinners,
O, save a poor sinner like me."

I then fully trusted in Jesus,
And, O, what a joy came to me!
My heart was filled with His praises.
For saving a sinner like me.

No longer in darkness I'm walking.
For the light is now shining on me:
And now unto others I'm telling
How He saved a poor sinner like me.

And when life's journey is over,
And I the dear Saviour shall see,
I'll praise Him forever and ever.
For saving a sinner like me.

Dear friends, God loves you and He loves me. He loves the world, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The joy of seeing souls saved from death and given a home in the kingdom of God, led the Saviour to sacrifice His life on Calvary's cruel cross.

Let us show our appreciation by giving Him our heart's best affections and the very best energy and strength of our lives, and some day in the very near future we shall hear the sweetest invitation that ever fell upon mortal ears, "Child, thy Father calls. Come home."

I hope to meet you in that joyful, happy, peaceful home.

CHARLES P. WHITFORD.

Commended to God's Care

BY P. E. WENSELL.

WHILE making a round in the mission, I awakened one morning to notice that the automobile in which I was to go to a distant place, was almost ready to leave. I quickly dressed and was just stepping out into the street when I heard a voice saying: "Before leaving, ask the Lord to bless and protect you on your journey."

I immediately recognized that in my hurry I had forgotten to make the most essential preparation. I stepped back into the room and knelt down, asking the Lord to bless and protect me.

We had not gone far when a truck with about a 600-kilogram load, struck our car and threw me out. The truck ran over my feet and one knee. It

was a miracle to me to find no bones broken.

When we again started on our way, I could not refrain from telling the driver of my experience before starting out that morning. It must surely

have been the voice of an angel who spoke to me before leaving the hotel, and who was aware of the danger before me. I praise the Lord that as in the days of old, so now He has a care for His children.

Terre Haute, Indiana

By CHARLES E. ALLEN

A LITTLE more than two years ago I began work in the Terre Haute district. The work was hindered somewhat because the church building had been neglected. The roof was in bad condition, and soon a large portion of the ceiling fell off. We rented a hall for our Sabbath services, and conducted the weekly prayer meeting in the homes of the people.

Since we could not get the hall for a series of meetings, we decided to try to win souls in other ways. First, we endeavored to encourage all to make a complete surrender to the Lord for service in whatever line of work He might indicate by His opening providences.

We asked each one to take up the line of work to which he seemed best adapted. All were encouraged to distribute *Present Truth* systematically. Some spent much time in the colporteur work. Several were asked to hold cottage meetings and give Bible studies. Some went twelve miles from home. As a result of the work in that vicinity, seventeen were baptized and a new church was organized.

A few gave simple treatments, and quietly and tactfully taught the truth. We did not baptize any one during the first year of our work here, but quite a number began to obey the message, and twenty-two were baptized on Nov. 2, 1929. To date fifty-five have been baptized and taken into the church. Others are keeping the

Sabbath and preparing for baptism.

It has been a real pleasure to work with our people of this district, and to rejoice with them as they have had the joy of seeing the fruit of their sacrificial efforts.

Brethren and sisters, let us not for-

ably bound together. In the first chapter of James we find those who look diligently into "the perfect law of liberty," and continue therein, described as visiting the fatherless and widows in their affliction. Again in the fifty-eighth chapter of Isaiah, those who turn away their feet from the Sabbath, from doing their pleasure on God's holy day, are commanded to deal their bread to the hungry, and bring the poor that are cast out to their houses.

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to con-



Converts at Terre Haute, Indiana, the Result of Personal Work of Church Members and Brother Allen

get that God is going to finish His work quickly. Rom. 9:28. Let us esteem others better than ourselves, and so relate ourselves to God that He may use us daily as He chooses.

sider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is the work of His own appointment."—*Id.*, p. 265.

Duty of the Church to Feed the Hungry

By A. E. HOLST

WITH the severe winter weather upon us in North America and other countries in the north temperate zone, our churches are surrounded by thousands of hungry sufferers. Husbands, fathers, and brothers have searched everywhere for employment, only to be disappointed, until they are weary and discouraged. Appeals for the hungry fill our papers and magazines.

"In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half starved. . . . From these abodes of wretchedness piteous

cries for food and clothing are sent out by many who know nothing about prayer."—*Testimonies*, Vol. VI, p. 275.

This is a time of opportunity and responsibility for the church, as we are told in the paragraph next to the reference given above:

"By our churches there is a work to be done of which many have little idea, a work as yet almost untouched. 'I was an hungered,' Christ says, 'and ye gave Me meat; . . . naked, and ye clothed Me.'"

It should not be overlooked that in the Scriptures, commandment keeping and helping the poor are inseparable.

Far Behind Our Duty

Indeed, we are far behind our duty in this line of work. Only here and there can a church be found that is really doing this work for the poor. We read therefore:

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery, and help those who cannot possibly help themselves. In doing this work

we have a favorable opportunity to set forth Christ the crucified one."—*Id.*, p. 276.

For many years we have been looking for something that would stir the inactive ones among us. This work of bringing relief to these starving thousands, we are told, is the very need that will stir their slumbering spirits.

"This is the recipe that Christ has prescribed for the faint-hearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help."—*Id.*, p. 266.

Further results promised as we carry out these instructions, are given on pages 267 and 268 of the same volume:

"As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven."

Practical Plan in Operation

Being stirred by these testimonies and the terrible conditions among the unemployed, our church at Huntington, W. Va., has made a beginning in the work described above. Dire needs locally had created a prejudice against foreign missions. While engaged in the Harvest Ingathering work, we were continually directed to cases in our own city that were in great need of help. To meet these needs and overcome prejudice, the church began gathering groceries and clothing from our own members as well as from others. To prevent our members from being solicited oftener than they can afford, the plan was devised of dividing the church into groups, and calling upon the groups in turn for groceries. In this way the church is really dealing its bread to the hungry. As these gifts of groceries were presented to the poor with a card from the church, many opportunities for prayer and Bible studies resulted.

It was not long till the work of the church began to attract attention. Favorable comments were heard on every side. A system for the relief of the poor entailing no overhead expense stands out in contrast these days. A large department store offered to furnish clothing to the needy families we found. A dairy offered

to deliver milk free to families we recommended. Those not of our faith have joined with us in the work, and prospects of a great movement rise before us as the winter continues.

This plan correlates well with the minister's work. When thus "going about doing good," he visits his members oftener than he probably otherwise would. As he solicits indifferent members for food for the hungry,

they show a new interest in the work of the church. By organizing interested families into groups for this work, they feel that they are working with the church, and are bound closer to the people of God.

May God impress our people over the entire world to seize the present opportunity to relieve suffering, win thousands of souls, and make the church "a praise in the earth."

Power of Gospel Literature

By R. E. BASCOM

WHENEVER we think of the "latter rain," we think of a marvelous manifestation of God's power; we think of Pentecost, when thousands were converted in a day; when God performed miracles in behalf of His gospel. From time to time we hear of the miraculous advancement of God's cause in various sections of the earth. However, most of us are prone to associate these manifestations with some distant field, and to think that this outpouring of the Holy Spirit, which constitutes the latter rain, is something that is to take place in the future. Often we fail to notice the marvelous power that attends God's work right here in the homeland.

While God manifests His power by advancing every branch of His work, yet it seems that these manifestations occur more often and are more pronounced in the literature work than in any other branch.

Every colporteur has experiences in which he can see the workings of the Holy Spirit. Some of these are so remarkable as to seem miraculous. I will quote but a few that have recently come to my attention from the colporteurs in the Tennessee River Conference.

Buys Without Exhibition

One colporteur says: "I missed a small house by mistake, and was down the road about one fourth of a mile when I saw a man coming on the run. When he overtook me, he said, 'I want one of those good books.' I offered to show it to him, but he replied, 'I know it is what I want, and I haven't time to look at it now. I have been wanting something to help me in my Bible study.'"

Another reports: "I canvassed a woman and four men for 'Daniel and the Revelation,' but they were not interested. I handed the woman a 'Bible Readings' prospectus to look through. As she looked at it, I offered a silent prayer that God would impress her. The result was that each of the five ordered a 'Bible Readings,' making a total of \$27.50 without an exhibit."

From still another we have this cheering word: "I showed a man 'Patriarchs and Prophets,' and he asked why it took up only such a small part of the Bible. I told him about the other books in the conflict series, and he ordered the entire set, and then introduced me to several of his friends and helped me to take their orders."

The Lord Intervenes

A student says: "I delivered a book to a man who gave me a check made out to him in payment. When I went to cash the check, I discovered that the man had failed to indorse it. Two days later, when I went back to get his indorsement, he said, 'I am so glad to see you. That is the best book I have seen.' As I started to leave, I saw a lady coming on the run. She asked breathlessly if I was the man with the books, and asked if I would sell her one. I handed her a book, and she was overjoyed to think she had been able to secure one of the precious volumes. Surely the Lord caused me not to notice that the man had failed to indorse the check when I first received it, otherwise I should never have met this woman who was seeking the truth."

In the last year four instances have been reported to me where our colporteurs have been seen in dreams before they came. I will quote but two.

Colporteurs Seen in Dreams

Brother Haubrich says: "One evening I was about to pass a house until the next morning, as it did not look like a very inviting place to spend the night, but I felt impressed to stop, and was invited to stay for the night. I spent a very enjoyable evening, and had worship with the family. The next morning I secured their order for eight different books, a Bible, and a year's subscription to the *Watchman*. As I left, the woman said, 'The Lord sent you here. Several nights ago I saw you in a dream sitting as you were last night reading and explaining the Bible to us. I recognized

you just as soon as you opened the Bible to read.'"

Brother Huddleston writes: "Thursday evening I canvassed a man and his wife, and when I was about half through the canvass, the man cut me off, saying, 'Wife, this is the very man with the book that I told you I saw about two weeks ago in my dream.' Of course he ordered the book, and paid some down, and then asked me to spend the night with them."

Books Save Souls

Almost every one who accepts this message is more or less influenced by our books, and often takes his stand as a direct result of reading our literature. One man writes: "I have read a number of your books, and am in full accord with everything they teach. I am keeping the Sabbath, and would like to throw in my lot with the Seventh-day Adventists."

A colporteur writes: "Three people to whom I have sold books have taken their stand, and several more will soon, I believe."

Another says: "I canvassed a lady

for 'Our Times,' and when she found that C. B. Haynes was the author, she asked to what church I belonged. When I replied, 'Seventh-day Adventist,' what was my surprise to hear her say, 'I suppose you and I are the only Seventh-day Adventists in this county.' I found that although she was a Presbyterian, she had been keeping the Sabbath for several years, and had learned all she knew from reading our literature, as she had never heard an Adventist preacher."

Progress of Our Work the Greatest Miracle

Practically the entire world has felt the financial depression, and those areas that were affected by the drouth have felt it in double measure. Tennessee is one of the latter. The past summer was the driest on record. Crops in many places were ruined. Despite these conditions, May, June, July, and August of this year were the highest in sales of any year in our work. Truly it is miraculous how God's work advances in the face of seemingly insurmountable obstacles. Certainly drops of the latter rain are falling.

The Week of Prayer at Canadian Junior College

By C. O. SMITH

GREAT spiritual refreshing came to our college during the Week of Prayer, December 6-13, 1930. A spirit of earnestness characterized the students and other members of the church from the first, and true to the promise, the Lord's Spirit was abundantly manifested in the meetings.

J. J. Reiswig, of the Bureau of Home Missions, spent the entire week with us, speaking twice daily, and filling the intervals between meetings with personal visits with those needing help and encouragement. The opening sermon of the series on Sabbath morning was a powerful appeal to the entire church to arouse and live in realization of the solemnity of the times that are upon us. The imminence of Christ's coming and our need of definite preparation for it was impressed vividly upon the minds and hearts of all. S. A. Ruskjer, our union conference president, spoke the previous evening, emphasizing the thought of God's willingness to bless every one. What each would receive, he showed, would be altogether dependent upon the individual's willingness, desire, and longing to receive.

The morning and evening meetings were well attended, many of the older members of the church coming in to participate with the students in the

blessings received. At the calls for entire consecration, the response was almost unanimous. Definite work of making wrongs right was entered upon, confessions of faults were made, and many victories over besetting sins were won. Truly, God was good to His people.

At the close of the week a baptismal class was formed. Several young people joined the class to study in preparation for the solemn rite, while others have since decided to join. Under the blessing of God, the efforts put forth by Elder Reiswig, assisted by the teachers and students, were fruitful in building up the spiritual life of the college. Students and teachers alike speak of the help received during this season of heart searching and prayer, and together we look forward courageously to the battles of the future.

✻ ✻ ✻

Maine

BY W. E. GERALD

THE work in east central Maine, in the towns of Dixmont and Troy, begun by O. D. Cardey and continued by Ernest Clark, has reached a successful development under M. E. Munger, who has recently come from Michigan to labor in the Pine Tree

State. Where a year ago there was only one lone family, now there are about twenty-five people enlisted under the banner of the threefold message.

A visit with this company during the Week of Prayer was one of the happiest experiences of my life. To one who, for more than twenty-five years, has trod the hills and dales of Maine in the literature ministry, and who has always regarded this locality as one of the barren spots in the field, this harvest of souls is nothing short of miraculous.

I could not help recalling the words of the gospel prophet: "Thou shalt break forth on the right hand and on the left." "I will even make a way in the wilderness, and rivers in the desert." And such devotion to the message I have seldom witnessed! Every night, after the chores are done and supper is eaten, those farmers would go in their cars over those hills to the place of meeting, sometimes a drive of five, ten, or twenty-five miles, and at whatever hour it was held the attendance was nearly 100 per cent.

The last Sabbath found the little schoolhouse well filled; and as we gave our last testimonies, the sweet Spirit of heaven rested upon us, and all hearts were melted together in the blessed hope. A large thank offering was taken at the close.

May the first love, that burns so brightly now, never be dimmed, is our prayer.

✻ ✻ ✻

THE baptism of sixty-five in the São Paulo Conference, Brazil, is reported in the December, 1930, *South American Bulletin*.

A NEW colored church of seventeen members was organized in Toledo, Ohio, Dec. 6, 1930.

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.

JOHN WESLEY SILER

John Wesley Siler was born in Martinsburg, W. Va., May 4, 1879; and died in Pittsburgh, Pa., July 7, 1930. In 1921 he was bereaved of his first wife, Laura B. Tabler, whom he had married in 1897. September 19, 1923, Brother Siler was united in marriage with Katherine Ruth Allen. During their short but happy marriage, one son, John Wesley, Jr., was born.

Besides his wife and son, he leaves to mourn, his aged parents, Mr. and Mrs. J. A. Siler, one brother and one sister, and three children by his former marriage: Arlington Siler, of Boston, Mass.; Mrs. Lois Ryder, of Cape May Court House, N. J.; and Maurice Siler, of Detroit, Mich.

At the age of twenty-seven he united with the Seventh-day Adventist church of Cumberland, Md., and for twenty-four years was a loyal soldier of the cross. From 1916 until the time of his death he acted in the capacity of field secretary in several conferences: North Carolina, Florida, Maryland, Virginia, and Pennsylvania. He was also an ardent Bible student and a devoted church worker, having filled the office of elder in several churches, and at the time of his death was an elder of the first Seventh-day Adventist church of Pittsburgh.

He filled his office nobly. He could smile for the children, grasp heartily the hand of the aged, and offer his deepest sympathy to those who were in distress. On the day of his death, after having offered his service to a sick brother in the church, he gathered his family for evening vespers before retiring for the night. In a few minutes he became violently ill, and after expressing the words, "I am ready to go," he died in the arms of his wife before medical skill could come to his aid.

The funeral service was conducted by W. M. Robbins, who was at that time president of the West Pennsylvania Conference, and assisted by the writer, who is pastor of the Pittsburgh First church. Brother Siler was buried in Shepherdstown cemetery, West Virginia.

G. S. Rapp.

Field.—Mrs. Rovilla M. Field was born at Colebrook, Ohio, Feb. 15, 1867; and died in Miraflores, Peru, Nov. 14, 1930. She began teaching public school when she was sixteen. With the exception of a few brief interruptions, she spent her life in teaching school and working for young people. She was married in 1886 to Samuel Howard Field, who was also a devoted Christian. They were the parents of two girls and a boy. Brother Field died in 1904, leaving the three children and their mother. She reared and educated her children, all of whom became foreign missionaries. She spent eight years with her children in the foreign mission field, and there she was laid to rest. She leaves one daughter, one son, and ten grandchildren to mourn.

L. D. Minner.

White.—Mrs. Carrie B. White, née Bailey, was born in Baltimore, Md., May 2, 1876; and died in Winchester, Va., Dec. 20, 1930. At the age of twenty-one she was employed to do stenographic work by the Foreign Mission Board of Seventh-day Adventists, whose headquarters were then in Philadelphia. She moved with the headquarters of the Foreign Mission Board to New York City, and from New York City to Battle Creek, Mich., and then came with the General Conference to Washington, D. C., remaining in the work altogether about seventeen years. She leaves her husband, three sons, a stepdaughter, two brothers, and one sister to mourn.

C. S. Longacre.

Ashton.—Mrs. Mary Ashton, née Sullivan, was born near London, England, while her mother and father were en route from their home in Kent County, Ireland, to the city of London, on Oct. 6, 1854; and died in Mount Vernon, Ohio, Dec. 20, 1930. In 1877 she was married to John Ashton, and to this union were born six children, all of whom are living and in the truth. Three of the boys are in the organized work. After the death of her husband, in 1904, for many years she conducted rural school work in the mountains of Tennessee near Goodlettsville. A real mother in Israel has fallen asleep in Jesus.

C. S. Longacre.

Blanchard.—Mrs. Virginia A. Blanchard, née Merriam, died in San Antonio, Tex., Dec. 17, 1930, at the age of seventy-nine years. She was editor of the *Youth's Instructor* when a young woman, and an associate of Elder and Mrs. James White. She will be remembered by many of the older members of the church. She is survived by four nieces and one nephew, Dr. H. E. Truex.

French.—Mrs. M. Margaret Dungan French was born in Somerset, Ky., Oct. 29, 1853; and died in Denver, Colo., Oct. 17, 1930. In 1875 she was married to Charles Simpson, and five children were born to this union. Mr. Simpson died in 1897, and in 1911 she was married to Charles M. French. She is survived by her husband, two children, and one sister.

Gilbert.—Mrs. Samantha Olive Gilbert, née McCullough, was born at Douds, Iowa, Oct. 22, 1850; and died at Huron, S. Dak., Dec. 15, 1930.

Ralph.—George W. Ralph died in Denver, Colo., June 15, 1930, in the eighty-eighth year of his age.

OXFORD

"THE WORLD'S BEST BIBLE"

At all Book and Bible Houses

OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

Cook.—Frank Albert Cook was born in Healdsburg, Calif., May 30, 1868; and died Dec. 1, 1930.

Carlton.—Mrs. Mary Catharine Carlton was born in Illinois, Oct. 12, 1859; and died Dec. 14, 1930.

Dolan.—Leo Gerald Dolan, of Paterson, N. J., died Nov. 20, 1930, in his forty-first year. His wife and two children survive.

Muir.—Mary Hamilton Muir was born near Edinburgh, Scotland, Oct. 19, 1842; and died in Santa Rosa, Calif., Dec. 4, 1930.

Hill.—Mrs. Anna Hill was born June 24, 1855; and died in Denver, Colo., Nov. 1, 1930. She is survived by two sons and one daughter.

Row.—Mrs. Mary M. Britton Row was born in Iowa, Oct. 4, 1853; and died in Loma Linda, Calif., Dec. 18, 1930. One son and four daughters survive.

Tatro.—George Tatro was born in St. Anne, Ill., Feb. 28, 1873; and died at Glendale, Calif., Aug. 27, 1930. He leaves his wife and three sons to mourn their loss.

Russell.—Mrs. Grace L. Russell was born in Tama County, Iowa, Oct. 16, 1863; and died in Denver, Colo., Nov. 6, 1930. She leaves three sisters and two brothers to mourn.

Haradsn.—Mrs. Sarah M. Haradsn was born in Pennsylvania, July 4, 1850; and died in Denver, Colo., Sept. 6, 1930. She is survived by her husband, one son, and two daughters.

Haines.—Mrs. Mary Ethel Meade Burton Haines was born in Michigan, in 1864; and died at Loma Linda, Calif., Dec. 3, 1930. Her husband and one adopted daughter are left to mourn.

Treganza.—Edward Treganza was born at Council Hill, Ill., in 1844; and died at Lemon Grove, Calif., Sept. 28, 1930. His wife, one son, and four granddaughters survive.

Pettis.—Henry Park Pettis was born in Pittsfield, Ill., Jan. 31, 1859; and died at Elsinore, Calif., Dec. 11, 1930. His wife, two sons, one daughter, and two brothers are left to mourn.

Manchester.—Samuel Guy Manchester was born at Jackson, Wis., July 12, 1862; and died at Westfield, Wis., Dec. 20, 1930. His wife, one daughter, two brothers, two sisters, and three grandchildren are left to mourn.

Brant.—Mrs. Catherine L. Brant, née Stone, was born at Hillsdale, Mich., Sept. 14, 1851; and died Dec. 20, 1930. She had been a faithful Seventh-day Adventist more than sixty years. Her husband and four children survive.

Knudson.—Ole E. Knudson was born in Trondheim, Norway, Feb. 23, 1843; and died at Laramie, Wyo., Oct. 27, 1930. He was a faithful Seventh-day Adventist for more than sixty years. He is survived by one son and two daughters.

Siegrist.—Mrs. Elizabeth Siegrist, née Barnettler, was born in Luzern, Switzerland, June 14, 1842; and died in Denver, Colo., Aug. 23, 1930. She is survived by four children, eighteen grandchildren, and five great-grandchildren.

Taber.—Mrs. Tamson Downs Taber, née Ricart, was born in Maine, Aug. 26, 1833; and died in Norwalk, Calif., Dec. 18, 1930. She had been a consistent member of the Norwalk Seventh-day Adventist church since its organization about 1885.

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.

✽ ✽ ✽

OAKWOOD JUNIOR COLLEGE CONSTITUENCY MEETING

Notice is hereby given that a meeting of the constituency of Oakwood Junior College is called for Monday, Feb. 16, 1931, at 10:30 a. m. in the college chapel on the Oakwood campus, Huntsville, Ala.

This constituency consists of the executive committees of the Southern, Southwestern, and Southeastern Union Conference colored departments, the members of the General Conference present, the college board, and the faculty of Oakwood Junior College.

N. S. Ashton, Chairman.
J. A. Tucker, Secretary.

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 FEBRUARY 5, 1931 No. 6

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

Appointments and Notices

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



Faith of Our Fathers

By MERLIN L. NEFF

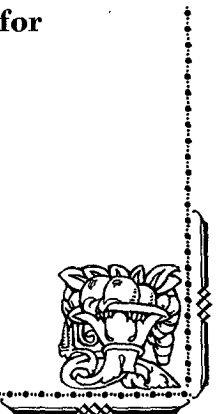
FOUR YOUNG MEN camping in the mountains of the West, join forces under the irresistible attraction of youth, and sitting about the camp fire waiting for supper to be prepared, begin to talk about the stars that shine in all their glory in that high altitude. Two of these young men had been brought up to reverence the Bible and to fulfill its requirements, and the other two had been educated in the sciences of the day, where evolution tries to find the reasons for things without God.

And so the friendship formed under such favorable circumstances develops into an investigation of divine truths as outlined in the Bible, which continues from time to time during the following years as the boys attend college. The influence of the godly young men makes itself gradually felt, until a change is wrought in the lives of the other two, and life holds forth its glorious challenge to prepare for God's service in the fields beyond.

TRUTH will always ultimately triumph, for it is clearly distinguished from the false and untrue; and this is a true story that is none the less interesting, but becomes more interesting because it actually happened. It is wonderful to find young men and women in these days of unbelief and indifference to religion, who honor God and are loyal and true to Him and His word in the face of the strongest temptation. A book that young men and women will appreciate. 128 pages, illustrated, with beautiful three-color cover. Price, only 25 cents (in Canada, 35 cents). Liberal discount to those who distribute.

Now Ready for
Delivery

Order of your Book and Bible House or of the
REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.



Will You be a 1931 Victim?

A book of statistics is interesting reading—FOR SOME ONE ELSE.

Some statistics, no matter how little regard you have for them, you cannot dodge. Vital statistics concern YOU.

Vital statistics, gathered with great care, will tell with great accuracy the number of people who in 1931 will die from heart disease, from cancer, from diabetes, and from all the other leading diseases. They will tell exactly your life expectancy.

YOU can beat "Old Man Statistics" if you wish, and add, say, eight or ten years, or even more to your life span.

Is that worth while? The article,

Making Vital Statistics Vital in the MARCH (1931) *Life and Health* WILL TELL YOU HOW

Other fine articles in this number are:

IS eight or ten years extra life worth having? Ask the one who is facing the call of the grim reaper?

NOW is the time to plan for that ten years or so of extra life. The secret is proper living.

LIFE AND HEALTH will help you, and others too, if you carry it to them.

Today is the best time to order a supply of the March issue. Cost, in lots of ten or more, 4 cents each.

(Yearly subscription, 75 cents)

IT'S THE BRAIN THAT COUNTS

By Charles Mayo, M. D., LL. D. An argument in favor of prohibition.

SOMETHING TO THINK ABOUT

By Roger W. Babson. The great dearth of spiritual health in the present generation.

DIET FOR ARTHRITIS

By George E. Cornforth. As usual, a fine recipe is given in Mr. Cornforth's article.

WHY USE RAW MILK?

By G. H. Heald, M. D. Dangers of contracting certain fevers by the use of raw milk are pointed out.

WHAT DO YOU LABEL YOUR CHILDREN?

By Belle Wood-Comstock, M. D. Suggestions in child training for the preadolescent age.

Order of your Book and Bible House



WASHINGTON, D. C., FEBRUARY 5, 1931

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS
A. G. DANIELS C. H. WATSON I. H. EVANS
O. MONTGOMERY W. H. BRANSON J. L. SHAW
C. K. MEYERS M. E. KERN E. KOTZ
J. L. MCELHANY E. E. ANDROSS L. H. CHRISTIAN
A. W. CORMACK C. B. HAYNES H. F. SCHUBERTH
A. V. OLSON H. W. MILLER F. GRIGGS
J. C. TURNER J. F. WRIGHT

CIRCULATION MANAGER L. W. GRAHAM

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

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

Death of Elder J. T. Boettcher

THE many friends of Elder J. T. Boettcher will deeply regret to learn of his death, which occurred at Glendale, Calif., January 15, 1931. Brother Boettcher has spent a long life of service in connection with this movement, doing faithful and efficient work, in both European and North American fields. He spent many years of earnest labor in Russia. For a number of years he was secretary of the German department of the General Conference. He brought to his work a spirit of consecration and of efficient labor, faithful in every position to which he was called. His death is a great loss to the cause to which he had given his life. We extend to his loved ones our sincere sympathy.

The Spirit of Evangelism

WRITING from Bakersfield, Calif., under date of January 13, B. L. Howe speaks thus of the rejoicing which the movement for greater evangelism has brought to him:

"My heart is greatly cheered by the Greater Evangelism department in recent REVIEWS. Surely God moved the hearts of our delegates at the Fall Council as the heart of one man to send forth this call. The clock of heaven has struck the hour for the fulfillment of the statement recorded on page 14 of Volume VII, in the paragraph beginning, 'Let the gospel message ring through our churches, summoning them to universal action,' and closing with the assurance, 'They will go forth.' And on page 126 of Volume IX, a view of the response on the part of the church is given. The prophet saw the pentecostal intercession, the genuine conversion, and hundreds and thousands went forth, visiting families and opening the Scriptures to them.

"How glad I am to be living at this time! The members of the church will arise and unite their efforts with those of

the ministers and church officers, and the work will be finished. The earth will be lightened with the glory of God, the world will be warned, and then we shall go home.

"Sing, O sing, ye heirs of glory,
Shout your triumph as you go;
Zion's gates will open for you,
You shall find an entrance through."

THE successful colporteur is always ready for an emergency. Here is an experience illustrating this alertness:

"At nine o'clock in the evening I came to a large resort. I was admitted to a spacious room where three women and three or four men were 'loafing.' The proprietor was called, and it was my lot to explain 'The Great Controversy' to the crowd. One woman ordered the book and paid me half. It was a long distance to the next home, so it seemed best to put up at the resort. I was ushered upstairs to a ward where there were several beds. The place was not very private, and I thought I was on the devil's territory, so read a long time, put my money under my sheet, and got ready for bed. At about eleven o'clock a Polish young fellow came up to go to bed. I canvassed him, securing an order. He didn't have any money, but promised to pay before time for me to leave. We went to sleep, and a miserable night it was. I felt rather watchful—slept with one eye open. There was a noise in the night, and I awoke to find this young man standing by my bed. He wanted to make his deposit, as he was leaving with a party of fishermen. It was three o'clock!"

Ways to Avoid Influenza

THE present influenza situation has prompted Surgeon-General Cumming, of the Public Health Service, to "emphasize anew public precautions and personal hygiene practices upon which its prevention depends."

"Go home and go to bed," was laid down as the "keynote rule" in its check and cure.

"Call the doctor," came next, but rules also were given in case the doctor could not come. They were:

"Remain in bed, eat a simple diet, take plenty of fluids, such as water, fruit juices, milk, bouillon, and hot soups at frequent intervals.

"Do not take any so-called cure. There is no specific cure."

This procedure, Dr. Cumming said, should prevent the influenza patient from becoming seriously ill.

Influenza itself, he emphasized, is not fatal; the pneumonia which often follows it is often fatal.

Rest was stressed as most important.

"Remain in bed until all symptoms have disappeared, and then, under the physician's advice, return very gradually to the usual physical activities, being sure to rest before becoming tired," was the surgeon-general's prescription.

For the able-bodied he prescribed:

Eight to ten hours' sleep every night, under warm covers with windows open.

Eat a moderate mixed diet, and drink six to eight glasses of pure water daily.

Wearing clothing warm enough to prevent chilling of body surfaces.

Avoid people with colds, especially those

sneezing or coughing, since contact with those just beginning to feel sick is more dangerous than with those ill enough to be confined in bed.

Keep out of crowds in closed places.

Avoid the use of common utensils.

Wash the hands frequently, and especially before eating.

Avoid the use of any "so-called preventives,—vaccines, serums, and advertised preventives. They seem to be of no value, and may be harmful in this disease."

Avoid alcohol and stimulants of all sorts.

Walk to work if possible, and keep in the open air as much as you can.—*The Associated Press.*

North American Colporteur Sales for 1930

DURING the past year the Lord has greatly blessed and prospered our colporteurs in the homeland. The sales, amounting to nearly a million and a quarter dollars, represent our literature in many homes. The sales show a decrease of less than six per cent as compared with the previous year. In these times people appreciate the helpful ministration of our colporteurs. If there ever was a time when men and women needed consecrated colporteurs calling at their homes, it is now. We need more praying men and women to assist our loyal army of colporteurs in bringing a message of cheer, hope, and comfort to the people.

Colporteur Sales for 1930

Atlantic	\$120,288.06
Columbia	236,990.04
Lake	160,079.03
Central	71,778.91
Northern	47,905.01
N. Pacific	55,628.70
Pacific	112,184.26
E. Canada	44,496.32
W. Canada	86,378.28
Southeastern	75,972.11
Southern	111,596.23
Southwestern	124,744.00

\$1,248,040.95

E. E. FRANKLIN

Money to Lend

•PERSONS having money to lend for use in the work, and not already invested in one of our institutions or conferences, are invited to write the General Conference. Address all such correspondence to J. L. Shaw, Treasurer, General Conference, Takoma Park, Washington, D. C.

ACCORDING to a recent announcement from the National Safety Council headquarters in Chicago, the year 1930 witnessed the death of 32,500 persons through automobile accidents, an increase of 4 per cent over the 1929 record.