

The Advent Sabbath Review and Herald

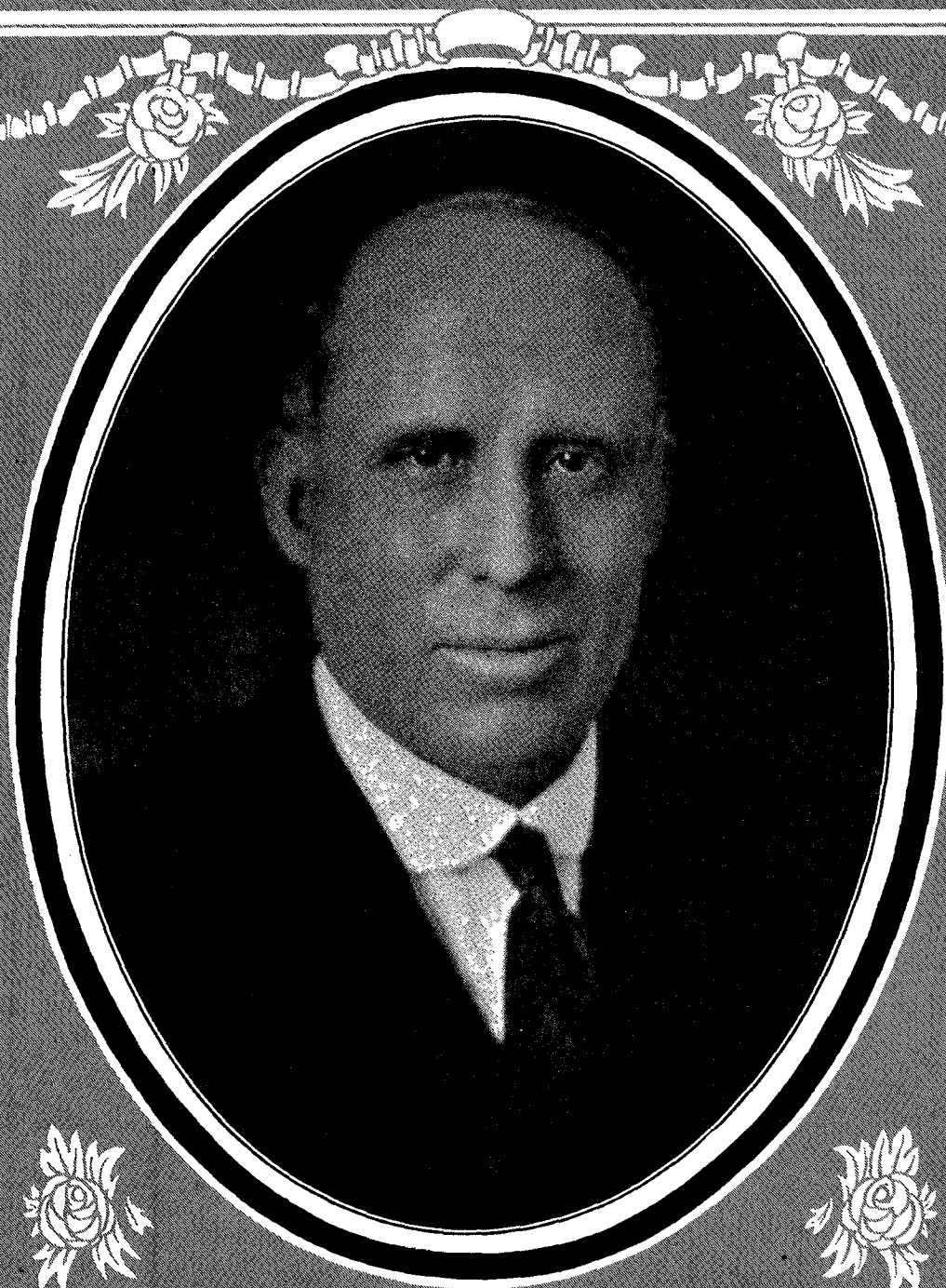
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

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No. 10



EDWIN R. PALMER
1869-1931

More Than "Exercising an Influence"

By C. E. WOOD

SEVENTH-DAY ADVENTISTS have long looked forward to the time when a great reformatory movement would be seen among God's people, and missionary inactivity would give place to earnest zeal in the Master's service. We have yearned for the day to come when this condition would become universal in the church, for it will mean the finishing of the work and the coming of Christ.

We are glad to report that this movement is developing in the Inter-American Division, and literally "hundreds and thousands" are "visiting families, and opening before them the word of God." It is true that the indications are more distinct in some of our mission fields than in others, but in every part of the division there is a remarkable response to the universal call to service.

J. A. de Caenel, superintendent of the Haitien Mission, recently visited the church at Limbé, which, as the result of the missionary efforts of its members, has grown so rapidly that it has been necessary to divide the church into two sections, the mother church retaining about 300 members and a new church being organized with 100 members. The morning of Brother de Caenel's visit he met a new convert at the meeting who lives so far from the church that it took him between three and four hours to walk the distance. This man had not yet been baptized, but he gave proof of his missionary zeal by bringing with him twenty people who had walked that long distance to attend the Sabbath services. This superintendent tells of an interest that has been created in another district by the efforts of the lay members of the church. A young worker was sent to follow up the interest, and ninety-two adults are reported keeping the Sabbath.

There are wonderful possibilities in this movement of the lay members because of the principle of multiplication. Each person won to the truth goes out to find his convert. The man who brought twenty to the church service as an evidence of his soul-winning activities, started a mighty, far-reaching wave of influence by his individual service. If each one of these twenty converts manifests the same zeal and has the same success in his missionary work, the church building at Limbé will very soon have to be enlarged or the membership subdivided again.

A. T. King tells of the progress of this movement among the lay mem-

bers in the British Guiana Conference. He says:

"Five or six months ago a Catholic woman in the Pomeroun district became dissatisfied with her Christian experience, and began looking for something more soul satisfying. She came in contact with our people out there, who led her to Brother James Carrington. After studying with her for some time, he baptized her, and others in his district. She lives about twenty-two miles from our nearest company, and as the river is the only highway and there was no way she could make the journey on Sabbath morning, she decided to organize a company in her own district in order to be able to meet with those of like

Life's Carmel

BY ROBERT HARE

THE lonely wanderer rested there beside
the Cherith brook,

All hidden away from men, and scenes
of human strife,

Down by the brook, in forest loveliness to
wait,

In silent schooling for his greater life!

Carmel stood out beyond, and vested with
a nation's eyes,

Demanded strength and power and faith
of holiest mold;

But Cherith falls between, and resting
there, his heart

Grew strong through burning days and
midnights cold!

Slowly the hours passed by, and length-
ened days, in changeless round,

Moved onward, while the shallowing
brook lessened its flow.

Both poverty and barrenness beside him
played

With taunting smile, that only told of
woe!

Dependent on the ravens! Where was
now the prophet's God?

And where His challenge to a world of
heathen wrong?

Could faith assert ethereal rights, and
spite of all,

Undaunted sing a mighty triumph
song?

Carmel was yet beyond, with but the
widow's loaf between;

O faith triumphant, let me catch thy
holy light!

A challenged God must answer every need
of thine,

Since all His ways are true, His plans
are right.

Despise not, then, the Cherith resting love
may ask of thee,

Where brooks run dry, and ravens only
offer bread.

Forgotten by the world, its honors fail,
stay on.

Some Carmel waits thy life. Be not
afraid!

faith. Her diligent labors have been rewarded, and already she has seventeen who have joined her in the Sabbath school and Bible study. We expect to have another church in that district soon."

Isolated Members Now Active

In speaking of a few isolated members who have for years lived on the Demerara River, Brother King says: "These isolated brethren have, during these many years, been merely exercising an influence, but now they have gone to work for souls. What is the result? We have now another Sabbath school on the Demerara, and will soon have a church there of twenty or twenty-five members." Another paragraph from his letter gives the following remarkable report: "The church at Stewartville, Guiana, will add 50 per cent to its membership this year as the result of the Christian living and personal work of the lay members of the church."

We are afraid there are other isolated members and churches that have been "merely exercising an influence," like the believers referred to in this report. It is certainly proper to exert the right kind of influence through a godly life, but the most successful way to win souls is by definite, consecrated, personal work.

Another encouraging feature of the work of the lay members in the Inter-American Division is the percentage of membership reporting missionary work. A number of fields have already passed the 100-per-cent mark, and one missionary has reached 150 per cent. This indicates that not only all the members of the churches in that mission are engaged in missionary endeavor and are reporting, but many of the young people who are not yet members of the church are also doing active work. Consecrated members of the baptismal classes report their missionary work, which makes possible a percentage of 150. When these high percentages become universal, we may know that we have reached the time when God will work mightily for and with His people in the finishing of the work.

Balboa, Canal Zone.

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THOSE who become weary with the work which God has committed to them, and place themselves in positions where they can not or will not work, will be accounted slothful servants. "To every man his work." Not one is excused.—"Testimonies," Vol. V, p. 184.



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Four Charges Against Seventh-day Adventists

An Examination of an Article That Appeared in the "Moody Bible Institute Monthly"

IN the "Practical and Perplexing Questions" department of the *Moody Bible Institute Monthly*, there appeared in November, 1930, the following item:

"SEVENTH-DAY ADVENTISM

"H. C. L., Chicago, Ill.

"Question.—Should Christians not keep the seventh day of the week instead of the first?

"Answer.—For answer to this question, which is frequently asked, we would refer our questioner to the booklet by C. E. Putnam, entitled, 'Sunday Observance or Sinai Seventh-day Sabbath Keeping.' But since this question is largely the result of persistent proselyting by the heretical sect known as the Seventh-day Adventists, we believe our readers should be familiar with their principle [principal?] heretical doctrines, which of themselves make this sect dangerous. We cull the following from 'Heresies Exposed,' compiled by W. C. Irvine: (1) Seventh-day Adventism denies the atoning sacrifice of Christ as the only means of man's salvation, and declares instead that Satan is our saviour, sin bearer, and vicarious substitute. (2) They teach that the Lord Jesus Christ inherited a sinful, fallen nature. (3) They believe in soul sleeping after death, and in conditional immortality. (4) The fourth general indictment is that they try to force the Christian back under the Sinaitic law, and so away from grace."

While, as a rule, it is probably profitless to take formal notice of charges that are leveled at the denomination, there are occasions when it is to the interest of the truth to make some reply. We believe this is one such instance, not only because of the seriousness of some of the charges, but because of their source. They were published in a conservative journal that has for years rightfully held a very high place in the religious field. We therefore wrote to the editor in chief in part as follows:

Our Letter to the Editor

"[The opening paragraph of our letter was a comment on an excellent

editorial on the thirteen-month calendar, that appeared in the same issue.] This brings me to the second point of my letter; namely, a comment on a contribution entitled, 'Seventh-day Adventism,' on page 135 of this November issue. I do not know who is responsible for the question and answer section of your journal, but evidently by his own statement he is basing his observations concerning us upon second-hand knowledge—some book that he has before him. I suppose it is quite profitless to attempt to discuss doctrinal differences, but surely, my dear brother, in the name of reasonable accuracy, to say nothing of Christian charity, your journal ought not to say that Seventh-day Adventists believe 'that Satan is our saviour, sin bearer, and vicarious substitute.' Such a statement is unspeakably false.

"We believe, with all evangelical Protestants, that there is no other name given under heaven whereby we must be saved than the name of Jesus Christ. We qualify this in no way. Not until the plan of salvation is completed and the righteous have been saved for eternity through the atoning work of Christ, does Satan enter into the picture. Our belief as to the relationship of Satan to our sins might perhaps be stated more or less exactly with the aid of an illustration:

"A group of men have been arrested, tried, and convicted of certain crimes. A heavy fine is imposed upon them. They are in a hopeless state, for they are penniless. But their hopelessness is changed to joy: a rich philanthropist offers to pay their fine. They accept and are freed. The case is apparently settled. But no; the court, continuing its investigations, discovers that a person of fiendish cunning has really dominated these poor men, and has seduced them into

their course of wrong doing. He is captured and judgment is meted out to him. He is made to pay a heavy fine—much heavier even than that from which the poor men have been freed by the gracious act of the philanthropist. For the court reasons that the fiend is doubly guilty.

"We all consider that the court has acted rightly. No one thinks for a moment that because the group of men have been freed, therefore the matter is necessarily closed. And because the fiend has to pay the penalty for the crimes of the group of men whose heavy fines have been paid by the philanthropist, no one feels that any reflection is being cast upon the gift of the rich man. The penalty that was to have been meted out to that group was completely paid by the gift, yet the fiend must finally suffer for the same crimes, because he was primarily responsible for them.

The Illustration Applied

"This, in vague outline, and with the handicaps of analogy, illustrates our view as to the relation of Satan to our sins. We are guilty before God. We are penniless and in a hopeless state, but Christ paid the price necessary to set us free—not with silver or gold, but with the price of His own precious blood. He is the philanthropist—the lover of man—in our illustration. The penalty for our sins is fully paid, for His gift is all-sufficient. He makes full and complete atonement for us. But the court of heaven determines that Satan, the archfiend, has been the real instigator of all sin, from the very day when he seduced our first mother, Eve. He is brought before the bar of justice, and indicted, not simply for his own sins, but for the primary responsibility for the sins of those who have been pardoned. It is as though our Advocate, having obtained our pardon, turns

prosecuting attorney against our fiendish adversary, causing to return upon his own head the mischief and woe into which the now pardoned and saved sinners had been drawn during their lives.

"Thus instead of viewing Satan in any sense as our saviour from sin, our doctrine makes most vivid the fact that he is the *author* of sin. Instead of viewing him as one who was 'made sin for us who knew no sin,' we view him as one who, being the primary instigator of all sin, is about to suffer the final judgments of God. To all Christian peoples we say: If this be heresy, make the most of it. We ask only that our view be stated correctly before attempting to make the most of it.

"Just how any one would ever have distorted this view so as to charge us with believing the opposite of what we believe, is difficult to understand. Perhaps the malicious charges under which Baptists had to suffer in former centuries may cast some light on the matter! I am perfectly willing to believe that the one who answered the question for your journal simply took the word of another writer—that explains why many gross charges are kept alive. And perhaps there is consolation in the thought that the charge is so hideous that any one who knows anything concerning us, our standards of life, and our missionary activities in the darkest corners of the earth, will give little credence to such an infamous libel.

The Second Charge

"As to the second charge, that we 'teach that the Lord Jesus Christ inherited a sinful, fallen nature,' I would say that the belief of Seventh-day Adventists is definitely set forth in Hebrews 2:14-18. We do not attempt, as did the theologians of the early Christian centuries, any fine-spun, metaphysical explanations of the mystery of how He who is very God became very man, and of how He could be both the Son of man and the Son of God at once. To the extent that such a Bible passage as this teaches the actual participation of Christ in our nature, we teach it. We prefer generally to present the matter exactly in the language of the Scripture. Why, then, should there be a charge worded as this one is, that would lead the reader to infer that somehow we degrade the Son of God? Surely we who are believers in the glorious personal advent of Christ in power, ought not to be the objects of any charge of degrading Him.

The Third Charge

"The third point, that we believe 'in soul sleeping after death, and in

conditional immortality,' is quite an accurate statement. We believe that God 'only hath immortality;' that it is a gift from God, through Christ, to those who accept salvation; that the bestowing of this gift awaits the final day of awards; that therefore those who die 'sleep in the dust of the earth' until the last great day, when 'all that are in the graves shall hear His voice, and shall come forth,' at which time—the time when 'the last trump' is sounded—'this mortal' shall 'put on immortality.'

The Fourth Charge

"The fourth charge, that we 'try to force the Christian back under the Sinaitic law, and so away from grace,' is almost as unqualified an inaccuracy as the first charge. We believe that

The Word of God

BY WILLIAM W. HOW

O word of God Incarnate,
O wisdom from on high,
O truth unchanged, unchanging,
O light of our dark sky!
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner,
Before God's host unfurled;
It shineth like a beacon
Above the darkling world.
It is the chart and compass,
That o'er life's surging sea,
Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O, make Thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old.
O, teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

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only through the grace of Christ are we saved. We preach this; we teach this; and we write this in all our books. We also believe in the binding claims of God's law, and in thus believing we are merely following the most orthodox of Protestant creeds. Our view as to the relation the decalogue should bear to the Christian is beautifully expressed in the Westminster Confession, in the thirty-nine articles of the Church of England, in the articles of the Methodist Church, and in fact, of virtually any of the standard creeds. I have just been

reading over these, and I don't believe we would have to change even a comma in order to find ourselves in complete agreement with them. Why, then, when we are able so unqualifiedly to subscribe to these classic Protestant declarations on the law of God, should we be charged with holding some view concerning the law that is 'heretical,' as this article in your journal declares? To be very specific, I am attaching a transcript from several of these creeds, whose statements on the law express our view perfectly.\* [See next page.]

"As all of us know, the one difference in our understanding of the law as contrasted with that of most denominations, is that we believe the phrase, 'the seventh day,' means the seventh day. Now if an opponent wishes to say we are heretical for thus understanding that phrase, then there might be some point to the charge. But why bring against us the charge of heresy because of our conception of God's law in general, when that conception coincides exactly with the historic Protestant position?

"Just why we who invoke only the grace of God to enable man to obey the command to keep holy the seventh day, should be charged as legalists; while the hosts of Sunday keepers who invoke the strong arm of the law in order to compel men to rest on the first day of the week, should claim to be the exponents of grace, is surely one of the strange contradictions in modern religion. Seventh-day Adventists have ever been vigorous opponents of approaching Sabbath rest from the legal standpoint, while Sunday-keeping preachers are the ones who have lobbied almost every legislative body in Christian lands into strong laws to protect Sunday!

"Don't you think the matter is being overdone just a little, Doctor, when we Seventh-day Adventists must not only suffer the constant strictures of a large majority of the Sunday-keeping ministry for our refusal to support their program of Sunday legislation, but at the same time have to meet the constant charge that we are legalists?

#### *Why the Difference?*

"Just what is there about preaching first-day sacredness from the fourth commandment—as Protestant denominations, in general, do—that allows them to bask in the warmth of grace; while the preaching of seventh-day sacredness from the same fourth commandment, consigns such preachers to the chill limbo of legalism? The explanation cannot possibly be found in the theory that we who preach seventh-day sacredness do so more sternly and rigorously than first-day



preachers. Even a cursory acquaintance with Protestant history reveals that Sunday sacredness has quite generally been proclaimed with a severity that frightened into conformity the majority, and thrust into jail the remainder. If today there is a certain relaxation of this severity, it surely does not reflect any fundamental difference of view toward the first day by *religious leaders*, for they bemoan the laxity that has crept in.

"Perhaps you will say that *you* personally do not believe in this view of first-day sacredness. But that is surely not the point. The charge is that we are a 'heretical sect,' which indicates clearly that we are being contrasted with the great body of Protestantism, and not with you per-

sonally. And the charge is that we are 'heretical,' partly because of our beliefs on the law in general, and the fourth precept in particular. Our question is: Wherein does the heresy lie? In our view of the law in general, that it is God's unchangeable code for all men in all ages? No, for we declare our complete harmony with the classic confessions of faith on this point. Is it because of our view on the fourth precept in particular? And if so, why, in view of the facts presented in the preceding paragraphs?

#### An Interesting Conversation

"A short time ago on a train I fell into conversation with a Baptist minister. He deplored the Modernist-Fundamentalist controversy that was

shattering his denomination. He observed that he judged every denomination was thus troubled, however. I replied that mine was not. He marvelled. No marvel, I said, the explanation is simple. No Seventh-day Adventist could possibly be an evolutionist, for we keep the seventh day of the weekly cycle as a memorial of the completion of God's creative work on the first week of time. We keep this day holy because 'in six days the Lord made heaven and earth, and rested the seventh day.' When we rest on the seventh day, we think of Him who rested on that day and blessed it. Ever remembering the Sabbath, we cannot forget creation. And ever believing in the Sabbath, we must ever believe in creation. We think, rather,

#### \*Appendix to Letter Addressed to the Editor of the "Moody Bible Institute Monthly," Under Date of Nov. 20, 1930

[The following paragraphs contain sections from various of the classic Protestant confessions of faith as touching the law of God. Additional statements might easily be produced, but we believe the following are sufficient to reveal what is the quite generally held view of historic Protestantism concerning the decalogue. We would call attention to three facts that stand out in these quotations:

1. That the decalogue is God's moral standard for Christians.

2. That a clear distinction is made between the decalogue and the ceremonial and other laws of ancient Israel.

3. That obedience to the decalogue is not to be construed as being contrary in any way to grace—that law and gospel are not in opposition one to the other, but that both belong together in the Christian life.

We would not say merely that we agree with this threefold belief concerning the law—this is our belief, and always has been our belief. If we were to draft a creed, we would be able to save ourselves any labor on the article touching the law—we could just incorporate the text from one of these confessions. Perhaps this may serve to make clear the thought that we are in harmony with historic Protestantism on the matter of the decalogue. If I knew any stronger way of expressing the thought, I would employ it. Then why should an indictment of us as a "heretical sect" include the charge that we "try to force the Christian back under the Sinaiic law, and so away from grace"? F. D. N.]

#### THE WESTMINSTER SHORTER CATECHISM

["This Catechism was prepared by the Westminster Assembly in 1647, and adopted by the General Assembly of the Church of Scotland, 1648; by the Presbyterian Synod of New York and Philadelphia, May, 1788; and by nearly all the Calvinistic Presbyterian and Congregational Churches of the English tongue. . . . It is more extensively used than any other Protestant catechism, except perhaps the Small Catechism of Luther and the Heidelberg Catechism."—Philip Schaff, "The Creeds of Christendom," Vol. III, p. 676. Harper & Bros., N. Y.]

Question 14.—What is sin?

Answer.—Sin is any want of conformity unto, or transgression of, the law of God.

Ques. 39.—What is the duty which God requireth of man?

Ans.—The duty which God requireth of man is obedience to His revealed will.

Ques. 40.—What did God at first reveal to man for the rule of his obedience?

Ans.—The rule which God at first revealed to man, for his obedience, was the moral law.

Ques. 41.—Wherein is the moral law summarily comprehended?

Ans.—The moral law is summarily comprehended in the ten commandments.

Ques. 42.—What is the sum of the ten commandments?

Ans.—The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Ques. 43.—What is the preface to the ten commandments?

Ans.—The preface to the ten commandments is in these words: I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Ques. 44.—What doth the preface to the ten commandments teach us?

Ans.—The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments.

#### THE WESTMINSTER CONFESSION OF FAITH

After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.—Chapter IV, Section II.

I. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in ten commandments, and written in two tables; the first four commandments containing our duty toward God, and the other six our duty to man.

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a cov-

enant of words: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it: the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

—Chapter XIX.

The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law. . . . All which were common also to believers under the law; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected.—Chapter XX, Section I.

#### THE THIRTY-NINE ARTICLES OF RELIGION OF THE CHURCH OF ENGLAND

##### Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.—Article VII.

#### THE METHODIST ARTICLES OF RELIGION A. D. 1784

["The Twenty-five Articles of Religion were drawn up by John Wesley for the American Methodists, and adopted at a conference in 1784. They underwent some changes, chiefly verbal. . . . They are a liberal and judicious abridgment of the Thirty-nine Articles of the Church of England."—Schaff, *id.*, p. 807.]

[Article VII of the Thirty-nine Articles is Article VI of the Methodist Articles. The wording is so nearly identical as to make unnecessary the repetition of it here.]

#### THE NEW HAMPSHIRE BAPTIST CONFESSION

["Widely accepted by the Baptists."—Schaff, *id.*, p. 742.]

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.—Section XIII.

#### THE CONFESSION OF THE WALDENSES

Finally, that we ought to receive the symbol of the apostles, the Lord's prayer, and the decalogue as fundamentals of our faith and our devotion.—Section XXXIII.

of Eden than of Sinai, when we keep the Sabbath.

"In the words of the 'great passage' you quote from James G. Murphy in your editorial on the thirteen-month calendar: 'He that observes the Sabbath aright holds the history of that which it celebrates to be authentic. He therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort, rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance.'

"The complete freedom from Modernism in the Seventh-day Adventist denomination, even in its colleges, is an eloquent commentary on these words. Yet behold this Sabbath doctrine, which is our strong bulwark against Modernism, proves to be part of the reason for a withering indictment of us by an outstanding Fundamentalist journal!

#### *Need of Caution in Stating Others' Views*

"But I must not continue this discussion farther. I had not intended to take it even this far. Surely the pitiable history of theological controversy which has been permeated by so much maliciousness and untruth, ought to put all of us on our guard when we endeavor to state the beliefs of another body of Christians; don't you think so? We are aware that we have certain definite points of difference with other bodies. Of these we are not ashamed, and certainly do not have any word of protest if some one

wishes to announce them from the housetops, and sees fit to describe such views as heresy. My protest is simply against putting into our mouths or our creed—though we have no creed—beliefs which we do not believe, never have believed, and never could make ourselves believe.

"I gladly repeat, in closing, that I do not charge that either you or the one who answers the questions in your journal, wittingly wrote such a gross distortion of our doctrines. In fact it is because I feel sure you did not, and that you are willing to correct misstatements, when you learn the facts, that I have written you thus. I ask for no special consideration. May free discussion of difference continue till the divine Spirit shall finally lead us all into further light. But I do ask that in the name of truth I be not charged with believing the unspeakable doctrine that Satan is my 'saviour' when, as a Seventh-day Adventist, and because I *am* a Seventh-day Adventist, I believe unreservedly that Christ alone can save me; or that I am traveling 'away from grace' when from even my meager experience my heart testifies that I live and grow in the Christian way only by the grace of God."

#### *The Editor Replies*

To this letter of ours the editor in chief replied very courteously, revealing a kindly Christian spirit. He explained that he was passing our letter on to the editor of the "Practical and Perplexing Questions" department, who would make some reply through the columns of the paper. This reply, entitled, "Fallacies of Seventh-day Adventism," appears in the February issue of the journal. We will examine this reply next week.

F. D. N.

## *Evils in the Church*

WE receive from time to time very interesting letters from the field, letters of Biblical exposition, of exhortation, of experience in missionary endeavor, of rejoicing in the Lord and in His goodness, of appreciation for the progress of the Lord's work through the world; and with all the rest, letters of criticism of conditions which exist. Many of these letters we place before the readers of the REVIEW in the form of articles and reports.

We do not as a rule publish the letters which come to us in the way of criticism. Oftentimes they seem to be actuated by personal animus against some brother or sister in the church, against some conference official, or the manner in which the work

is carried forward, not at all to the liking of the writer. We do not gain very much by criticism, nor would the readers of the REVIEW profit very much by reading criticisms of this character; because we are satisfied that we all hear more or less of this at first hand. In every conference and in every church there are those who feel cross and critical toward some individual.

There are evils in the church. These we greatly deplore, and in the fear of God we are doing the best we know from time to time to point out these evils in the columns of our church paper. We know that many of our faithful ministers are doing the same in their labors. And we believe that through the blessing of the Lord

many are helped and led to recover themselves from their evil ways. It is for every one of us, whatever position we occupy, to set ourselves resolutely and uncompromisingly against sin: first, against sin in our own lives, secondly, against sin in the church.

#### *Labor for the Erring*

The Master has given us inspired directions as to how we should labor for those in error. In the eighteenth chapter of Matthew we are told that when we see our brother going on in sin, we should go to him alone, and in the spirit of Christ endeavor to recover him from his error. Failing in this, we should take with us one or two others, in the hope that united counsel may prevail, that our erring brother, who would not listen to one, may be moved by the earnest, united labors of several. Of course, to all this labor should be added earnest prayer, not only at the time, but in our personal supplications.

If we fail of success the second time, then it is proper that the interests of the whole church should be enlisted in labor for the one who is in darkness. If this effort proves unavailing, and the sin is of a character to disgrace the church and bring discredit upon the cause of Christ, then the church is driven to the ultimate step of declaring that the one in error, by his own ungodly course, has separated himself from his brethren, and that he can no longer be considered a member of the church. We are satisfied that if this course were earnestly followed in the case of every one who wanders away from the fold, we should see many of these wanderers seeking a new experience in God.

While we recognize the evils that exist in the church, and by every means in our power should seek to stay the tide, let us not become obsessed with the thought that everything is going wrong, that God has forsaken His people, and that blindness has come over all Israel. We do not believe this. God today is leading a people through to the heavenly Canaan, and we know that He will not forsake Israel today any more than He forsook Israel back in the wilderness. Israel of old made many mistakes. How many times did sinners in the camp bring upon the church in the wilderness the displeasure of God as manifested in severe judgments. Aaron and Miriam raised the standard of revolt against God's chosen leadership. Korah, Dathan, and Abiram and two hundred fifty of the chief men of Israel headed a definite rebellion. Yet God went before Israel in the pillar of cloud by day and the pillar of fire by night. He marked the spirit of faithfulness

of those who were loyal and true. When the ten spies basely denied Him, He had regard for the loyalty and faithfulness of Caleb and Joshua.

#### *The Lord Knows His Own*

And so through all the history of the church there have been apostasies. Men and women have departed from God. They have basely denied the Lord of life, as did Peter with cursing and swearing. Some have sold Him to His enemies, as did Judas. Some have departed from the faith, as did Hymenæus and Philetus. But the apostle Paul declares that notwithstanding these apostasies, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

God is just as definitely leading a people in the world today. He knows His own. The loyal, humble, faithful ones are as precious in His sight as tried gold, and in the day of final accounts they will not be forgotten. We thank God that we see a great multitude in the church of this character. We see some who are worldly, who are selling their souls in their pursuit of pleasure. We see some members of the church who do not represent the Lord in their dress, in their eating and drinking. We see some carried away with the spirit of commercialism. Their one objective seems to be the accumulation of wealth. But on the other hand, wherever we go we see a class of earnest, godly men and women. They are pressing on into a newer and deeper experience from day to day in the Lord Jesus Christ. They are knowing more of the power of the gospel in their lives. They are gaining the victory over sin. They are becoming Christlike in their homes and in all their association with their fellow men.

#### *Two Classes in the Church*

The line of demarcation is being drawn in the church as never before. Two classes exist, and we judge that these two classes will exist in some measure until the coming of the Lord. The church as a whole will never be perfect. The wheat and the tares will grow together until the time of the harvest. But let this prove our personal confidence and rejoicing, that God knoweth them that are His. And the seal that we are the Lord's is found in this, that every one that nameth the name of Christ will depart from iniquity. Regardless of what others do, let us be true to the Lord. May we indeed be stirred to greater zeal by the indifference of others, to greater warmth and ardor by their coldness, to greater loyalty by their

spirit of treason and unfaithfulness.

When this spirit possesses our hearts, it will take out of us unkind criticism. Instead of criticizing the brother who is wandering away, we shall be driven to prayer, we shall be led to kindness; and who can tell how mighty our efforts, even though they are feeble, may prove in reclaiming the backslider? There is no power in us to change hearts, but God, of His abundance and in His great mercy, can take the feeble words we utter and the little acts we do, and make them mighty and powerful in winning souls, and in bringing back to a living Christian experience those who are growing cold and indifferent.

So let us rejoice in the Lord, even though darkness surrounds us. Let us look away from the gloom in the valley to the sunlight on the hilltop, and realize that God today is working out His great purpose among the children of men. By the sifting trials of the last day, character is being formed, decisions are being made, and while many are rejecting Christ, He is calling out of this last generation, at a time in the world when as never before men have forgotten God, a people who will stand pure and noble and loyal and true to welcome Him at His coming. May God grant that by His grace we shall be among this number.

F. M. W.

## *A Truth to Live or Die For*

THE advent movement is old enough now to have its veterans and pioneers in all parts of the earth.

Here at the Victoria camp meeting, at Geelong, I think I am meeting a larger number of Australian pioneers than at any other place. In this state the message first took its rise in Australia, and the people are joyous and full of faith in it. They have seen the fruitage foretold; and children and grandchildren of these early believers are bearing the burdens in home and mission fields.

This morning I met a tall son of one of the early members. He told me the story of his father's decision for the truth. "It would be a suicidal thing for me to keep the Sabbath," Father James said to M. C. Israel, who had been giving him studies.

"But would it not be better even to die for the truth here," replied Elder Israel, "than to continue in disobedience, and be shut out of the kingdom of heaven at last?"

"And my father agreed that it would be," the son, G. James, told me. "He took his stand, and it did not mean disaster or death either."

God has made ways for thousands of these believers as He "made the depths of the sea a way" in olden time. Father James sleeps in the blessed hope. One son is our Dr. W. H. James, of Warburton; another, the earnest member who just now told me of the beginning of this call to the family. Two of this son's sons we know well in the mission fields,—Edgar James, of China, and Ross James, of the South Sea Island missions. Other members are in different departments of the work.

There is nothing "suicidal" in trusting God and going forward by faith in the way of God's commandments. In olden times men and women of God counted it joy to suffer even death

for the truth of God, if need be. I like to recall the answer one of our pioneer believers in England gave when his mates said:

"A seaman can't keep the Sabbath; you will starve to death if you try to do it."

"Well, if I do starve to death for the Sabbath truth," said our Captain Sargent, "I shall not be the first man who has died for the truth of God."

And every time I meet our brother, now in hale old age, I think how God makes ways for His people still.

W. A. S.

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## *Only the Remnant People*

"No people but the Seventh-day Adventist people could do it," remarked W. G. Turner, president of the union the other day, as G. G. Stewart and L. J. Imrie, of the Victorian Conference, presented reports showing how the conference tithe and offerings had been keeping up to the normal this year (1930), in spite of the serious depression that causes anxiety and distress in business throughout the Australian Commonwealth.

"No people but ours could do it, or anything like it," Pastor Turner said. And he referred to statistics recently gathered by one of the union staff, indicating that our members in Australia are giving weekly about what members of other churches are giving yearly.

Thank God for this evidence of spiritual life and faith. And how we do need an all-wise and all-powerful Partner in our temporal business in times of depression! The system of tithes and offerings is the Lord's way of entering into partnership with His people.

W. A. S.

*Geelong, Victoria.*

# Contributed Articles

## *The Tabernacle and Its Services*

By MRS. E. G. WHITE

THE command was communicated to Moses while in the mount with God, "Let them make Me a sanctuary, that I may dwell among them" (Ex. 25:8); and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.

Chosen men were especially endowed by God with skill and wisdom for the construction of the sacred building. God Himself gave to Moses the plan for that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be "figures of the true," "patterns of things in the heavens" (Heb. 9:24, 23),—a miniature representation of the heavenly temple where Christ, our great high priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people.

For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take My offering" (Ex. 25:2), was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

All the people responded with one accord. "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments. And

they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord." Ex. 35:21, 22.

"And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found acacia wood for any work of the service, brought it.

"And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom, spun the goats' hair.

"And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

and the spice, and oil for the light, and for the anointing oil, and for the sweet incense." Ex. 35:23-28.

While the building of the sanctuary was in progress, the people, old and young,—men, women, and children,—continued to bring their offerings, until those in charge of the work found that they had enough, and even more than could be used. And Moses caused to be proclaimed throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Ex. 36:6.

The murmurings of the Israelites and the visitations of God's judgments because of their sins, are recorded as a warning to after generations. And their devotion, their zeal and liberality, are an example worthy of imitation. All who love the worship of God, and prize the blessing of His sacred presence, will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an offering of the very best that they possess. A house built for God should not be left in debt, for He is thereby dishonored. An amount sufficient to accomplish the work should be freely given, that the workmen may be able to say, as did the builders of the tabernacle, "Bring no more offerings."

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of "fine-twined linen, and blue, and purple, and scarlet, with cherubim of cunning work" (Ex. 26:1); the other three respectively were of goats' hair, rams' skins dyed red, and sealskins, so arranged as to afford complete protection.

### *Today*

BY ETHEL HOSKING

DEAR Lord, I thank Thee for today!  
I may not see tomorrow,  
And yesterdays are mine no more,  
With doles of joy and sorrow.

Today is what I make it, Lord,  
And O, be Thou my guide,  
And keep me in the narrow path,  
Close to Thy wounded side.

Today I'll prove Thy promises,  
Today I'll do Thy will,  
And speak the words Thou biddest me,  
Some aching void to fill.

Today I'll win a soul to Thee  
By patience and forbearing,  
And loving words to one who now  
Thy light and truth is spurning.

Today I'll do that kindly deed  
To help a poorer brother,  
Today forget the hasty words  
Once spoken by another.

Today, O Lord, today is mine,  
I'll use it just for Thee;  
And every thought I think, dear Lord,  
Shall be a thought for Thee.

My burdens I have cast on Thee,  
The past is gone for aye;  
"Beauty for ashes" Thou dost give,  
For I give Thee each today.



The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors,—blue, purple, and scarlet,—beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary, and who are ministering spirits to the people of God on earth.

The sacred tent was inclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this inclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without.

In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the free-will offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.

In the first apartment, or holy place, were the table of showbread, the candlestick, or lamp stand, and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon

this altar the priest was to burn incense every morning and evening, its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great day of atonement. The fire upon this altar was kindled by God Himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle.

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the

### *Wish*

BY NATHANIEL KRUM

JUST give me a glimpse of heaven's wealth,

Detach from the earth my soul,  
Forbid that the joys of this old world  
Should all of my thoughts control.

Just give me one look at Jesus Christ,  
One glance at His face so sweet;  
Destroy my trust in the strength of man,  
And ground it in Christ complete!

ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel.

The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Eze. 1:11) in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption.

Above the mercy seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the

one at the left to reveal disapproval or rejection.

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence,—all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption.

A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. "As the Lord had commanded, even so had they done it: and Moses blessed them." Ex. 39:43.

With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary, and descending, enveloped it, "and the glory of the Lord filled the tabernacle." Ex. 40:34. There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them.

By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham, the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi

for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were intrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered.

In accordance with their office, a special dress was appointed for the priests. "Thou shalt make holy garments for Aaron thy brother for glory and for beauty" (Ex. 23:2), was the divine direction to Moses. The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet, and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume.

Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God.

The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden

rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." Ex. 28:29. So Christ, the great high priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy, yet the Lord thinketh upon me." Ps. 40:17.

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the

Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, "Holiness to the Lord." Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.—"*Patriarchs and Prophets*," pp. 345-353.

(To be concluded)

## Yoke Making

By G. B. STARR

I AM fully persuaded that the people do not like the yokes I have made for them to wear. Some have given me credit for good intention; but the majority complain that the yokes do not fit; that they chafe and irritate them, and make them uncomfortable and unhappy.

So I have decided to go out of the yoke-making business. I have also decided to go a step farther and follow the advice of the Good Book, and "break every yoke" I ever did make, and so let all who have been oppressed by any of my yokes, "go free." Isa. 58:6.

But there is a Yoke Maker who invites us to try His make of yokes; and assures us that His "yoke is easy,"

and calculated to make heavy burdens light. They evidently fit well.

When a boy at Nazareth He doubtless learned to make yokes to carry two skins of water at a time from the village well to His home. So now He offers us yokes for all our many burdens,—burdens of our own and burdens in His blessed work.

His yokes lead to rest,—rest and joy in service, rest from our own manufactured burdens for ourselves and others.

I want to testify to all my dear brethren the joy I have experienced, and the rest, in going out of the yoke-making business. It seems like an advance step in Christian experience, a real rest.

## "Thy Sins Are Forgiven"

By S. E. URSIN

SOMETIMES our sins and failures crowd Jesus out. We cannot see anything but our sins. But we need not become discouraged. Hear God's message of love:

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee." Isa. 43:25; 44:22.

Here is another message of cheer from above: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage [people]? He retaineth not His anger forever, because He delighteth in mercy. He

will turn again. He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

Our God is a loving Father. He pities us from day to day, yes, and enjoys showing mercy unto us. He sent His Son to die for us. He wants to bear our burdens. He loves to take our sins away.

"From the dazzling seat of glory  
Came the Son of God to die.  
Freely gave Himself a ransom  
For a sinner such as I.

"I was weary, heavy laden.  
'Come to Me,' said He, 'and rest.'  
At His feet lay down thy burden,  
Lean upon thy Saviour's breast.

"When I trusted, simply trusted,  
Thrilled to life my dying soul.  
Praise His name, I love to tell it,  
Jesus Christ hath made me whole.

"Come to Jesus, come to Jesus,  
Weary sinner, hear the call.  
At His feet lay down thy burden,  
Let the Saviour bear it all."

"If we walk in the light, as He is  
in the light, we have fellowship one  
with another, and the blood of Jesus  
Christ His Son cleanseth us from all  
sin." 1 John 1:7.

What a precious thought! On Cal-  
vary's cross where Jesus shed His  
precious blood, there is forgiveness for  
all our sins. Behold Jesus on the  
cross! How He bore our burdens,  
His heart broken with sorrow!

"Come, sinner, behold what Jesus hath  
done,  
Behold how He suffered for thee.  
They crucified Him, God's innocent Son;  
Forsaken, He died on the tree.

"From heaven He came, He loved you,  
He died,  
Such love as His never was known.  
Behold on the cross your King crucified,  
To make you an heir to His throne.

"No pitying eye, a saving arm, none,  
He saw us and pitied us then.  
Alone in the fight, the victory He won,  
O praise Him, ye children of men.

"They crucified Him, and yet He forgave.  
'My Father, forgive them,' He cried.

What must He have borne the sinner to  
save,  
When under the burden He died!

"So what will you do with Jesus your  
King?  
Say, how will you meet Him at last?  
What plea in the day of wrath will you  
bring,  
When offers of mercy are past?

"They crucified Him, they crucified Him,  
They nailed Him to the tree.  
And so there He died, a King crucified,  
To save a poor sinner like me."

When our hearts are broken with  
sorrow because our sins are crushing  
us down, then let us look at Jesus,  
whose heart was broken for you and  
me, and He will make us whole. He  
loves us with an everlasting love.

"Though thy song hath not but sorrow,  
Like a bird whose breast is torn,  
Fly to Christ, nor wait the morrow,  
He has all thy sorrows borne.

"Though thy heart is crushed and broken,  
Like a storm-tossed ship at sea,  
Sinking, dying, Christ hath spoken:  
'It is I, look unto Me.'

"Look away beyond thy sadness,  
Up to Jesus turn thy gaze.  
Then thy song shall turn to gladness,  
Then thy tongue shall sound His praise.

"O ye broken hearts, look upward,  
Hear the angels' voices call,  
Lift your eyes to Calvary's Jesus,  
Broken-hearted there for all."

ought. Many of the rich draw a line  
of social distinction between them-  
selves and the poor, forgetting that  
riches in no way contribute to the  
character and that nobility of mind  
which makes men manly and women  
womanly. It is only the proud  
spirited and self-exalted who have  
respect of persons. But God "accept-  
eth not the persons of princes, nor  
regardeth the rich more than the  
poor; for they all are the work of  
His hands." Job 34:19. He de-  
scribes alike the dignified rich and  
the unconverted poor in the following  
terse language: "The whole head is  
sick, and the whole heart faint. From  
the sole of the foot even unto the  
head there is no soundness in it; but  
wounds, and bruises, and putrefying  
sores." Isa. 1:5, 6. What an offen-  
sive odor such a physical condition  
emits—almost unbearable. But it is  
the way heaven views the unregener-  
ated man, whether he be king or peas-  
ant, rich or poor. When the sores of  
sin are mollified by the ointment of  
divine grace, converted kings and  
peasants draw no lines of social dis-  
tinction. The unconverted who do,  
may not realize that heaven reverses  
their social order.

In the parable of the rich man  
and Lazarus, heaven favored the one  
whose sores the dogs licked, while the  
world praised and admired the man  
of wealth who fared sumptuously  
every day. But in the day of re-  
wards, the conditions are reversed.  
The rich man begs of his beggar.

The Lord is waiting to pour out  
His Holy Spirit with all power upon  
His people, but only those can be in-  
trusted with this most precious gift  
who are free from sin and submissive  
to the divine will. It is through faith,  
repentance, confession, and pardon of  
sin that we are brought into unity  
with Christ. This is accomplished  
through earnest, diligent prayer and  
the study of God's word. When this  
is done, we shall have an individual  
Pentecost, and will, through this  
Pentecostal agency, do faithful, effi-  
cient work in gathering with Christ  
for His kingly reign in the realms of  
immortal glory.

"When we bring our hearts into  
unity with Christ, and our lives into  
harmony with His work, the Spirit  
that fell on the disciples on the day  
of Pentecost will fall on us."—"Testi-  
monies," Vol. VIII, p. 246.

Bangalore, India.

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THE talents, however few, are to be  
put to use. The question that most  
concerns us is not, How much have  
I received? but, What am I doing  
with that which I have?—"Christ's  
Object Lessons," p. 329.

## Desire for Power and Love of Dominion

By E. HILLIARD

MAN was a noble specimen of the  
Creator's workmanship as he stood  
in Eden, a symmetrical, well-propor-  
tioned, sinless being, made in the  
image of his Maker. He was created  
a king, to hold supreme dominion over  
every living thing. While under the  
benign influence of his Creator, he  
was capable of just rulership. If he  
had not sinned, the earth would have  
been peopled with the righteous only.  
There would have been no disposition  
on the part of Adam to domineer,  
neither would his posterity have in-  
herited a disposition to exercise undue  
authority.

Adam was created a righteous mon-  
arch, and God never intended that he  
should be humiliated by sin. But by  
his disobedience he transmitted to his  
children a proud, rebellious spirit.  
But through the plan of redemption  
there is granted to the humble, peni-  
tent believer pardon for sin and  
power to keep from evil. This pro-  
vides for the restoration of the image  
of God in the soul; therefore all men  
are held responsible for continuing  
in sin.

God calls upon all men to repent,  
confess, and believe. Man's fallen na-

ture rebels against this. He does not  
like to take the blame that rightly be-  
longs to him. Adam blamed Eve for  
his disobedience, and Eve charged  
her failure upon the serpent. This  
disposition to exonerate self and  
blame others has caused more trouble  
than almost anything else in the  
world.

Man, in his self-righteousness,  
thirsts for spiritual power and do-  
minion. But whenever man has been  
in possession of absolute power, he has  
made his constituents feel his author-  
ity, sometimes in the most cruel man-  
ner. Such are blinded to their own  
sinful condition, and like James and  
John, they want to call down fire upon  
all who oppose them, or destroy them  
in some cruel way.

This spirit, born of a feeling of  
superiority, is common to all to a  
greater or less degree the world over,  
whether the people be civilized or un-  
civilized. It segregates the people into  
various social circles.

But notwithstanding our failures,  
mistakes, and shameful sins that  
should humble us in the very dust,  
there is a disposition within to think  
more highly of ourselves than we

# CHRISTIAN EDUCATION

## *The Church School*

*The Place the Church School Is Designed of God to Fill in the Life of the Home, the Church, and the Conference*

By O. MONTGOMERY

THE church school is designed of God to fill no secondary place in our educational system. We cannot over-emphasize this. To appreciate its value, we must recognize at once that it occupies a place of first importance. Its work is fundamental. We look upon the church school as the foundation of our whole educational structure. Not only do we believe this to be true in the organic relationship which it sustains to the academy and the college, caring as it does for the elementary grades in educational work, while the academy takes care of the academic grades, and the college the senior years of training, but we believe that the church school stands out in bold relief as the foundation of Christian education in its relationship to the character building of the individual pupil. It is on this thought that the greatest emphasis should be placed.

The highest purpose of education is the development of character. The highest purpose of Christian education is the development of Christian character. To bring the pupil into personal contact with Christ the Saviour; so to lead, instruct, and influence that true conversion will be found, and then so to develop the mind, so to influence the heart, that a true, noble, upright character will be formed, is of the greatest importance. Indeed, it is of far greater importance than is the passing of satisfactory grades in the various studies pursued. Though proper grading is desirable and necessary, and we would not lower the standard in this respect, yet we would emphasize the spiritual side of the Christian training of our children.

### *The Church School and the Home*

Originally the home was the school; the parent was the teacher. In our day the home cannot meet all the educational needs of the child. The parent cannot provide all its training. The educational training of the child has passed from the home to the school. The school therefore is in a very direct and intimate way supple-

menting the work of the home. The teacher becomes the assistant of the parent, doing for the child that which the parent should but cannot do. Thus the church school teacher is the associate or parent helper of every home in the church.

While this relationship is true with the teachers in all our schools, it is much more intimate and direct with the church school than with the academy or college. The students in our academies or colleges live in the school homes, and are for the school year far separated from the fireside of their respective homes. They are under the full charge and control of the faculties. The contact and direct influence of the school on the home of the student is far removed in most cases.

But with the church school this contact is most intimate. It is through the church school that the benefits of Christian education are brought closest to the homes of the people. The church school pupil is not removed from the parental roof. He is not separated from the hearth side of his childhood home. The home life is not interrupted. All the influences of father and mother are about him. All the privileges and blessings of the home circle are still his.

But there has come into his life another influence. The daily work of the classroom rapidly opens to his understanding a broader vision. A clearer comprehension of the larger things of life is unfolded to him day by day. New conceptions, new aspirations, new purposes, begin to take shape in his mind. The stimulus of student association, the inspiration of class recitation, are his. From the experiences of fellow pupils, he gains valuable lessons. The daily help and direction of an earnest Christian teacher exerts a very great influence on his life.

In the plastic years of childhood these influences are thrown about him, supplementing the ministry and influence of the home. The son or daughter of the household cannot withhold from the family circle the

mighty and blessed influences that are having such a great effect upon his or her own young life.

While only a limited number of hours each day are spent at school, yet the school life, with all its interests and powers for good, becomes a vital part of every hour of the home life. At family worship, during every meal-time, when about the daily chores, while at play, at the cozy fireside during the evening hour, when tumbling into bed, always, everywhere, the church school, with its molding, inspiring helpfulness, is felt in the home. The most precious heritage of the home, God's choicest gift to parents, is being trained, developed, molded in the school.

The hard-earned money, the careful savings of the household, are flowing to its support. And to many of our Seventh-day Adventist families this means most careful economy and real sacrifice. The financial support of the church school is not one of the smallest problems of the local church.

It is not our purpose to discuss the financial support of the church school, but in considering the place the church school is designed to fill in the home, we cannot overlook the direct benefit and blessing that come to the entire household through the economies and sacrifices laid upon it in the support of the church school.

And to what nobler purpose, to what higher or more worthy cause, can a part of the family budget be devoted than to the education of our children? This is primary. This is a responsibility of the first degree, a privilege of the highest order. It is one of the strong cords that bind the school to the home. It is the cord of love and loyal support that unites the spirit and life of the school with the spirit and life of the home. Every family budget should provide for the support of the church school, even as it should provide for the daily food and necessary clothing of each child. To every family in the church, the school is indeed "our school," the teacher is "our teacher."



*Place of the Church School in the Church*

The home is the bulwark of all social order. It is the foundation of our national life. The home is also the foundation of the church life. God's original plan was to make the home the church. There was no other church. The father was the priest; the home, the sanctuary. As the home is built up and strengthened, so the church is built up and grows in strength, beauty, and service. As the influence of the church is reflected in the home, so the influence of the home is reflected in the church. These factors that contribute to the spiritual life, the mental training, and the general development of the children of the household, are direct contributions to the building up and strengthening of the church.

As the pastor or elder is the shepherd of the flock, so the church school teacher is a shepherdess to assist the pastor in the care of the lambs of the flock; for if the lambs are not cared for, there will soon be no flock. The church school is the only branch of the church activity that brings to the children of the household of faith the ministry of the church during the five working days of the week. And the church school is the week-day ministry of the church to the children, fulfilling Christ's commission to Peter to feed the lambs. For the church to maintain such a service for its children makes it in the fullest and truest sense a church school. It is just as much a part of the church service as is the weekly prayer meeting, the Sabbath school, the Missionary Volunteer meetings, or the Sabbath preaching service.

It is therefore of prime importance that this branch of the ministry of the church receive the constant and helpful co-operation and fostering care of the pastor, as well as of each individual member. In the church school the children are receiving that development, that training, which will prepare them for service for God, and for church membership.

Fourteen is placed by some as the peak age of conversion, while others place it at fifteen, and some at sixteen years of age. Let us take fifteen. That means that there are as many who decide for Christ and are brought to conversion during the first fifteen years of life as there are during all the years of life following the fifteen-year point. Probably few conversions take place earlier than the age of six or seven. Therefore approximately one half of all conversions are crowded into eight or nine years of child life.

Connect with this the fact that fourteen is recognized as the standard

age for the completion of the elementary grades of education, and it is apparent that the peak age of conversion corresponds very nearly to the age of completion of the church school work.

As illustrative of this and emphasizing the importance of placing special emphasis on proper child training in Christian schools, we call attention to a report compiled in one of our conferences where of twelve hundred young people reported, it was found that a majority had been baptized just before the age of thirteen.

With so large a percentage of decisions made during the childhood and early adolescent period, it is clear that the strongest and best Christian training should be thrown about the child during those formative years. The church school is God's means of meeting this outstanding need of our children.

If it were possible to appraise or even estimate the value and influence for good to the church of the Sabbath school, the prayer meeting, the young people's meeting, or any of its other many activities, then would it be possible to know something of the great value of the church school to the church.

*Place of the Church School in the Conference*

As we consider this phase of our subject, there are three principal points we wish to emphasize:

First, the church school as a feeder to the academies and colleges. We have pointed out that the church school is the foundation of our whole educational structure. In no more forceful way is this seen than in its relationship to the conference academy as the principal contributing agency to its enrollment. Not only in the number of students who pass on from the church school to the academy, but also in the matter of the preparation of these students for academic work, in scholarship, in character building, in obedience and loyalty, and in spirituality, much has been accomplished.

In the church school many students receive their first impressions of the truth and work of God. There often the first ambitions find birth, and the first surrenders are made. Purposes formed in these tender years, many times, are never lost in after life.

It is to the academy that the conference should first look for its recruits. True, the young man usually will go on and complete the college work before taking up conference work, but after he enters college it may be too late to encourage him to look to conference work. In a majority of cases the decision is made in the academy, and the life work is

chosen or determined upon. The church school has been one of the chief factors in bringing the student on to this clear conviction and definite decision.

Second, let us notice the place and influence of the church school in the conference from the standpoint of the conference finance. Some would hardly consider a church school as a financial asset to the conference, especially in view of the great difficulty and perplexity in which some of our church schools find themselves over finance. But we believe the church school to be a direct and positive financial benefit to the conference.

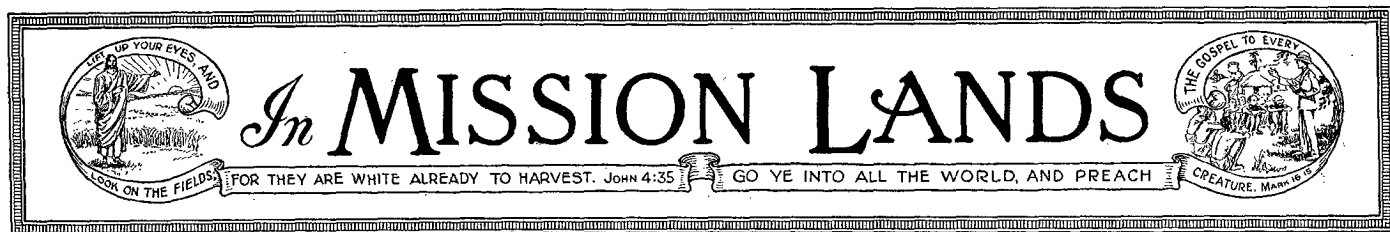
It has been our observation and experience that the family which is the most faithful in the support of the church school is equally faithful in the paying of tithe and in the giving of offerings. This is also true of the church that is maintaining a church school. Usually those churches that are blessed with good church schools are the strongest financial supporters of the conference in tithes and offerings, as well as in other lines of missionary work, as is demonstrated by the fact that our students in the church school, academy, and college are in the front rank in the Harvest Ingathering endeavor and other missionary activities.

Third, we must not forget the spiritual benefits that come to the conference through the church school. All that has been said with regard to the place and spiritual value of the church school as it relates to the home, can be applied to this phase of the theme with double emphasis.

It is a divine principle that any work undertaken for God to build up, strengthen, and enlarge His kingdom in the world, brings into the life of the individual or church its own reflex in spiritual blessing, power, and joy. Quite generally, we believe, the churches maintaining church schools are among the most spiritual and earnest in the conference. They are the most active along missionary lines. Truly, the church school occupies no secondary place in our educational work, and finds its place among the first-line activities of the church.

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We shall all find, by and by, that the most natural thing in the world for all wisdom to do is to sit at the feet of Christ, and ask for that which nothing else than prayer can compass. I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—*Abraham Lincoln.*



## Our Work in India---No. 1

By E. KOTZ

THE difference in climatic conditions from the brisk, snowy air in Switzerland to the well-known heat in Aden, southern Arabia, was quite noticeable, to say the least. Then after five days' journeying from Arabia, we arrived in Bombay one December morning at four o'clock. The landing formalities were soon over, and Elder and Mrs. A. W. Cormack and the writer bade farewell to some of our missionaries going on the same boat westward bound.

In the evening we arrived at Poona, the headquarters of the Southern Asia Division. On the following Sabbath we had a number of meetings with the Indian and European churches. Here for the first time I had an opportunity to see native musical instruments used in connection with Christian services. Such practice seems to lend emphasis to our conviction that the missionary in his work must make use of every available agency, however foreign it may look to him at first. It most certainly aids materially in making the gospel look less "foreign" to the new believers who accept the message.

We enjoyed a number of prayer meetings with the brethren, and their testimonies revealed an earnest Christian spirit in the hearts of the workers at Poona.



Roorkee Training School, India  
Upper: Tailoring Class. Lower: Faculty.

Our next visit took us to Mussoorie, where our European training school in the Himalayas is situated. On a new road our car took us up 7,000 feet. The drive along the edge of these terrific rocks and yawning precipices was no rest cure.

### Vincent Hill School

Vincent Hill School at Mussoorie has at present about 120 students, aged from six to twenty. Elder I. F. Blue, formerly president of the Northwest Union, and a staff of enthusiastic teachers are doing a fine work that is recognized even in the official government report on the school. The Sabbath meeting was blessed by the manifest presence of God's Spirit, and although more than twenty students had recently been baptized, quite a number of young people stood up at the close of the meeting to express their desire to become members of the church in the near future. Among these were also a Hindu Sikh and a promising young Mohammedan. This young man has expressed a desire to work for a scholarship during the vacation, and come back to the school, rather than to follow his father's plan and go to a technical college. Those who understand Mohammedanism will know what this means. We pray that the young man may be true to his noble purpose.

The climate in Mussoorie is cool and healthful. It seemed to the writer that the only drawback is the rocky condition of the land, that offers no opportunity for the students to do agricultural work. The transport of goods and all kinds of material so far up the hills, naturally is quite expensive. Notwithstanding all this, the school is prospering, and Elder Blue and the teachers are of good courage.

We trust that in due course of time many workers will go forth from this institution, who, through their familiarity with the languages and customs of India, will greatly strengthen our work.

### Training School at Roorkee

After leaving the European training school at Mussoorie, we paid a visit to our Indian Training School

at Roorkee. We had another drive 7,000 feet down into the plains. The road seems to consist of nothing but curves, flanked on one side by steep rocks, while on the other side there is nothing to prevent one from looking down thousands of feet to the plain. We passed many ox carts on the way down, and sometimes I felt that an ox cart was the safer for such roads.

Dusk was falling when we passed through the jungles at the foot of



Training School for Indian Workers at Roorkee, India

the Himalayas, the famous hunting grounds of the viceroy and rajahs. Tigers and leopards have often been seen on this road, but we did not meet any. However, we were not sorry, especially since we had a puncture and had to change tires in the dark. At Roorkee we were welcomed by Brother and Sister Steeves and Brother and Sister Pohlman.

After a late supper we went over to the church building, where the forty students gave us a real welcome ("tamasha" is the Indian expression). The whole place was decorated. As we approached the school buildings, rifle shots and the explosion of fire crackers were heard. The students had formed a double line, each standing holding a burning candle in his hand. Then we had a reception, and the Indian brethren made speeches of welcome. Here is the translation of the head teacher's address:

"WELCOME ADDRESS TO ELDER E. KOTZ, SECRETARY OF THE GENERAL CONFERENCE OF S. D. A., FROM THE TEACHERS OF THE TRAINING SCHOOL AT ROORKEE

"SIR,

"It is with profound joy and gladness that the students and teachers of the Roorkee Training School have assembled here to give you a welcome address. We are very happy indeed to welcome you tonight in this meet-

ing, which is a token of our esteem and love for you.

"We are happy and fortunate that the General Conference and Southern Asia Division are here in the persons of Elder E. Kotz and Elder A. W. Cormack. You will be happy, no doubt, Sir, to hear that the third angel's message has so gripped the hearts of the Hindustani people that they love it dearly. These students who are sitting in your presence are thankful for the support your country is giving that they may have an education.

"We teachers are also happy to meet you this evening, and are so glad and thankful that you are trying to uplift India, our country, and to free it from the bondage of heathenism and sin. We are thankful to America and to the General Conference that they have made provision, not only for spiritual food, but for temporal as well, for the youth of India, which is sometimes called the Gibraltar of heathenism.

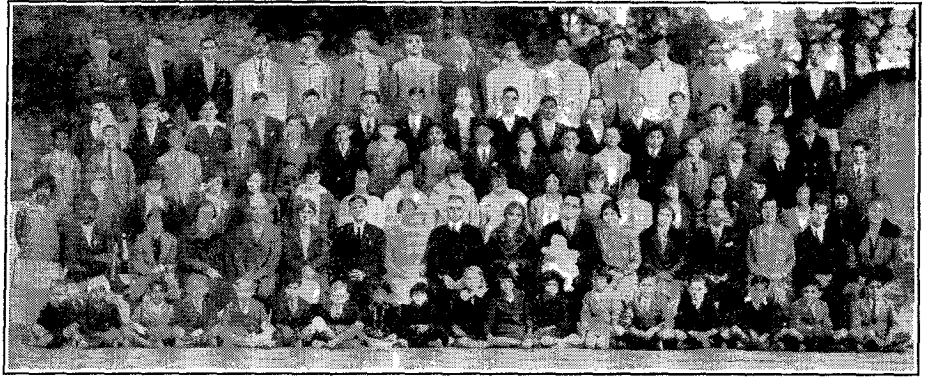
"We rejoice in the thought, Sir, that you have come as a delegate to the all-India conference of Seventh-day Adventists which is to be held at Poona. We are quite confident that the Lord will use you for His glory, and many may be strengthened and get spiritual food through your mediation.

"Again we pray that you will accept of our humble gathering here in your honor.

"We strongly request you to re-

member the Roorkee Training School before the General Conference brethren.

nursing the sick, or perhaps sewing, but it was her missionary investment. The years were telling on grandma



Teachers and Students in Vincent Hill School, Mussoorie, India, 1929

"In closing we send our greetings to the General Conference.

"We beg to remain, Sir,

"Yours obediently,

"THE TEACHERS OF THE ROORKEE  
TRAINING SCHOOL."

Elder Cormack and the writer responded to the address, and referred to Jesus, the light of the world, encouraging the young people to make Him their best friend.

Several meetings with the student body and the graduating class followed during the next days, and we left our missionaries at Roorkee with the deep impression that they are doing their best to train these young people of India to become efficient workers, not only on the school farm and in the workshops, but also in the vineyard of the Lord.

when at last she saw me graduated from the twelfth grade, but she sent me out as a church school teacher with the blessed influence of a Christian home fresh in my memory and the assurance of her prayers at the family altar.

I can still recall grandpa's prayer, "Hasten on this work until all the dark corners of the earth shall be lighted up by its glory," followed by grandma's petition, "Send forth more laborers into the great harvest fields."

Then came years which brought additional care, when grandpa's health was gone. She had managed to save a few hundred dollars, and this with the little house would take care of them at the last. But about two years ago the bank failed and left them penniless, but for the little that grandma could earn in a near-by canning factory. The winter was severe, and the struggle was almost too much.

The last of January, 1930, she laid grandpa to rest until Jesus comes, and within a week came the request from the Mission Board that she give her granddaughter to India. In replying she said, "They are asking for all that I have left, but I cannot say No when it is in answer to my prayers."

And so on July 9 she was standing at the station, waiting for the train that would carry her missionary investment away from her, doubtless for the last time in this world. But there was not one word of self-pity, no reference to the parting, no suggestion that there might be another mound on the hillside when I should return. O such bravery, such sacrificing, such love for her Saviour! Surely she must often have repeated to herself, "God so loved that He gave His only."

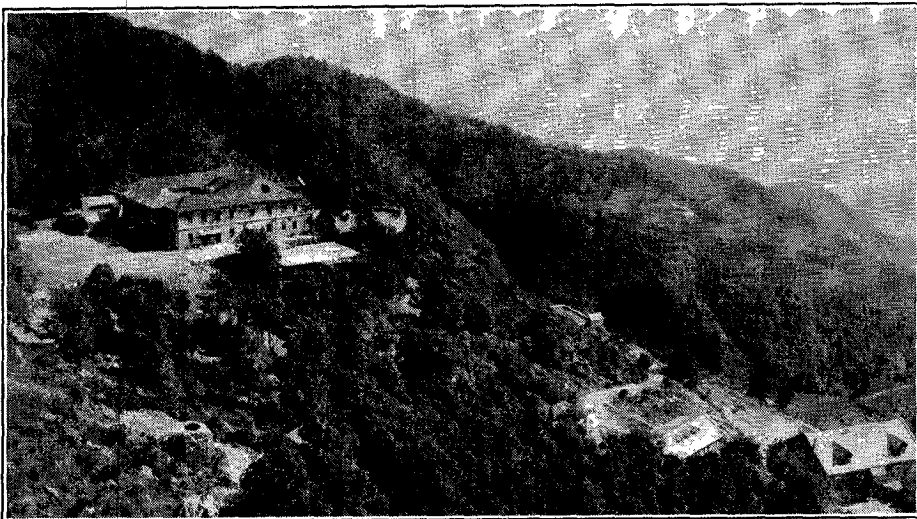
The train pulled in, good-bys were said, and then I turned to that noble soul. Not a tear, not a word. She just held me close as she had done in childhood days, and then I boarded the train. As it moved out of the station, I turned for one more look, and there she stood—smiling! That smile

## A Foreign Missionary by Proxy

By ELVA BABCOCK GARDNER

GRANDMA PLANK's hair was white when she took me, at the age of five, to be her missionary investment. It wasn't age entirely that had brought the silver threads. There had been years of hard toil and care and sor-

row. The daily bread was earned with her hands, and then there was a little girl needing shoes and clothes and food, besides the church school pledge, which meant twenty-five days of hard work over a cook stove, or



Vincent Hill School, Mussoorie, India

will never be erased from my memory. She had given all, and had done it willingly.

Back to the canning factory she went that night, an old woman, past eighty years of age, bent with age—and alone.

Now you understand what I mean

by a missionary by proxy. When the crowns are placed on the heads of the saints, some stars from India will shine in her crown. Yes, I must prove to be a very good missionary investment, for she so loved that she gave her all.

*Travancore, India.*

## Africa in Prophecy

By B. M. HEALD

OTHER great countries and empires have been and are in the limelight of prophecy; why not Africa? a country with 11,500,000 square miles in territory, 6,000 miles long and over 3,000 miles wide at its equatorial belt line, teeming with 140,000,000 people. The Congo alone, the heart of the country, is as large as Texas and all New England, with 20,000,000 people living within its borders.

God has said, "I will make mention of . . . Ethiopia." Ps. 87:4. Ethiopia is today Abyssinia, and Abyssinia is in Africa. So Africa is prophetically mentioned in the text. The psalmist further says: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. Egypt is in Africa.

Jesus was in Africa. As Mrs. Heald and I stood on the traditional spot near the Nile where Joseph and Mary cared for the child Jesus in Egypt, we read: "Take the young child and His mother, and flee into Egypt. . . . He took the young child and His mother by night, and departed into Egypt, . . . that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son."

The burden of the third angel's message in this country, its sole responsibility, is to put Jesus back into Africa. For this we sacrifice our sons and daughters, for this we make our offerings, for this we are laboring and giving this first quarter of 1931, that the Sabbath school offering for Africa may be the largest in our history.

From the writings of the Spirit of prophecy I read some of the most definite language ever penned by Mrs. E. G. White, portraying the providences of God in foreign lands: "In heathen Africa . . . and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth midst the darkness. . . . Even now they are appearing. . . . These faithful ones, 'blameless and harmless, the sons of God, without rebuke,' will 'shine as lights in the world.' The darker the night, the more brilliantly will they shine."—"Prophets and Kings," p. 189.

Africa is stretching forth her hands unto God. It is one of the most spectacular demonstrations of divine providence to see the onward march of the message in that benighted land. Think of it, a growth in the total number of Sabbath keepers south of the equator from thirteen thousand to twenty-six thousand in eight years.

### The Land of Tribes

Again, the Spirit of prophecy depicts a view of the conflict in the following words: "Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—"Testimonies," Vol. VIII, p. 41. Where is the land of tribes today? Where is the land of tongues? Africa! Africa has three thousand languages and dialects. The writer has spoken through twenty-three interpreters, but what are these compared to the thousands of languages, dialects, peoples, nations, kindreds, and tongues in Africa? There isn't a country in the world more ready for the third angel's message. The everlasting gospel that is to go to every nation, kindred, tongue, and people (Rev. 14:6), is finding a marvelous field in Africa.

Near the close of 1928, W. H. Branson, C. W. Curtis, and the writer were trekking through the Congo. Away up in the interior one night we gathered around an old heathen idol in the center of the village. This grotesque image stood about the height of a pulpit. Here we began to sing the songs of Zion. Those heathen had never heard the voice of the preacher. We sang on into the night. Then after a large audience had gathered, Elder Branson placed his Bible on the head of the old idol, and turning to psalm 115, read verses 5, 6, and 7. Placing his hand on the mouth of the idol, he said, "Can this mouth speak?" After waiting a long time for a negative answer, he placed his finger on the eyes of the idol, and asked if the eyes could see. Of course

they said, "No." He touched the ears, eyes, nose, mouth, hands, and feet of the idol, and as the people were profoundly impressed with the truth of the living word, he then read from Jeremiah: "The Lord is the true God, He is the living God, and an everlasting king. . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10-12.

### The Chief Cries Out

A large number of these wild people indicated that they wanted to know about the true God, and they pleaded for a mission to be established among them. Enchained by vicious habits and practices, these African people came to us that night. They fell down upon their faces and made supplication to us for a mission to be established among them. The old chief said, "It is God. It is God." Since then Elder and Sister R. P. Robinson have opened a mission in this district.

It is from Egypt and Ethiopia that they come. In Africa they fall down before the missionary, and beg for teachers and mission schools. It is over there where they are bound by chains of fetishism and superstition. Central Africa is an engraver of images and a maker of idols. Africa is a land of three thousand tongues and dialects. It is the chiefs and people of that Dark Continent who are saying, "Surely God is with thee." Yes, Africa fits the prophetic mold of Isaiah 45:14, 16, 20, 23.

If Africa is in prophecy, if we are the people of the Book, if "the Scripture, foreseeing that God would justify the heathen through faith" (Gal. 3:8), is true, then it follows that we must "preach the gospel in the regions beyond" (2 Cor. 10:16), and reveal His Son among the heathen in Africa. Gal. 1:16. Shall we not this quarter give as we have never given before to help put the Son back into Africa?

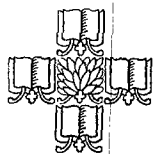
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### Nothing to Hold On To

It is related of an atheist who was dying, that he appeared very uncomfortable, very unhappy and frightened. Another atheist who stood at his bedside said to him: "Don't be afraid. Hold on, man, hold on to the last."

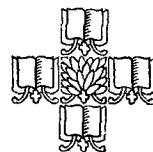
The dying man said: "That is what I want to do, but tell me what to hold on to?"—D. L. Moody.





# GREATER EVANGELISM

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



## The Public Press

### The Great Common Educator

By W. L. BURGAN

THERE is no agency that Seventh-day Adventists can use for the proclamation of the message that is so far-reaching as the public press. No human mind can thoroughly comprehend the magnitude of this agency in the way of reaching every class of humanity in the shortest possible time. Thoroughly organized in every department, with the utilization of every moment calculated with mathematical exactness, the public press is operated for the principal purpose of benefiting mankind, and so expertly is it done that the multitudes for whose service it works know that their favorite paper will be delivered as certainly as the clock hands move.

The vast majority of the millions of inhabitants of the United States depend entirely on the newspapers for information concerning current events. The rich man in his palace, after a day of activity in his office, finds repose in his drawing-room with his newspaper; the workingman gets as much joy from what he reads in the newspaper in his humble abode; the man or woman who has time to spend in the public library finds pleasure in perusing the pages of the public press from back home; the housewife breaks the monotony of her home duties by reading the paper while she is resting, and there are many who must delve into the contents of the paper while they are eating breakfast. Children are now being taught from the newspaper, and every college and academy has its newspaper files to which students go, both for information and for aid in their studies.

Millions upon millions of dollars have been invested in equipment, large salaries are being paid to highly trained reporters and editors, and untold wealth is being piled up for business enterprises whose leaders appreciate the value of advertising through the columns of the one medium that has rightly earned the name of the greatest common educator known to humanity.

The newspaper is rushed by automobile, railway express, airplane, and steamboat to distant points in many instances, where interested persons

have the privilege of reading it before the sun actually comes up. The owners have systematized their organization until it enlists in its service mail employees and others, in their determination to satisfy the wish of even the most humble person to see his paper on time. The newsboys are on the street corners of our large cities long before the people in general are out of their beds, barking in stentorian tones in their anxiety to sell the news of the day. The farmer has his favorite sheet brought to his door by way of the rural route, or by automobiles operated by the newspapers; and no matter where one may live, or how remotely he may be removed from the regular arteries of travel, his newspaper reaches him at regular intervals.

#### A Great Avenue for Gospel Publicity

With hundreds of employees working on a single newspaper in our large cities, and with hundreds of such establishments in operation in America alone, can we not see that here is an avenue that offers to us limitless possibilities to help in the accomplishment of our world-wide program of evangelization? No one can deny the fact that in this we have an aid whereby, if given its proper place in the plan of reaching every human being

#### Co-operation

BY B. M. GRANDY

THREE men determined a task to do;  
 One furnished the brawn,  
 One furnished the gold,  
 One furnished the brains,  
 To put it through.

Together they wrought, and a temple was born,  
 Dazzling in beauty, fair as the morn.

But a lovely dream without the brawn;  
 Minus brains, but a hovel mean.  
 United, the brains, the brawn, and the gold,  
 Lo, a temple that reigns a queen.

How strange that brains should the gold disdain,  
 Or gold the brawn despise;  
 Each needs the other a temple to build,  
 Else a dream or a hut the prize.

with the gospel, inestimable advancement may be made.

Did not God, looking down to our day, see these mighty agencies in operation, literally whirling off the message with almost lightning speed when He said through the psalmist: "The Lord gave the word: great was the company [margin, "army"] of those that published it"? There are many times more employees on the thousands of newspapers printed in America alone than we have members in our denomination. One newspaper plant in New York City has three thousand men and women in its employ. Untold thousands of complete newspapers are rolled off those marvelous presses every hour. That we as a people are to use them is evident from what the Lord's servant was shown long before many of us here today were old enough to engage in this sacred work.

In that enlightening chapter in "Gospel Workers," entitled, "The Field Is the World," we have most explicit instruction as to how faithfully and systematically we are to promote the advent message. Concerning the qualifications of workers, it says, on page 25: "The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. There is great need of men who can use the press to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people."

The very next paragraph has in substance the thought that everywhere the light of truth is to shine forth, that hearts may be awakened and converted, and why can we not believe that the utilization of the press will help us to carry this light everywhere?

#### Editors Will Print Our Articles

We Seventh-day Adventists who have taken upon us the burden of reaching every nation, kindred, tongue, and people with the everlasting gospel in this generation, surely ought to recognize that we have at our disposal the use of this most wonderful of all modern inventions, if we will assume the responsibility of preparing our own advertisements and our own news reports for publication. It has been proved beyond a doubt during the years we

have been promoting newspaper activities, that editors will print information favorable to our work and message. No one can say that the press is against us, for scores of our ministerial workers, together with a large number of our lay members, can testify that they find editors quite willing to give as favorable consideration to our contributions as to any other subject matter they print.

It is also a fact that we as a denomination have become so well known in different communities that newspaper reporters make regular telephone calls to the homes of workers and to our conference offices in their quest for news. Both reporters and editors in different places are now so well acquainted with our Biblical views, especially on the nation-wide subject of civil and religious liberty, that when issues arise they immediately seek our men for interviews. What an incalculable amount of good could be accomplished if every worker in our cause would appoint himself a committee of one to get acquainted with newspaper editors and reporters, and be ready either to submit something in writing on current topics or to have at his tongue's tip the appropriate comments to make when called upon over the telephone.

#### *Results From Newspaper Publicity*

As to actual results, it can be truthfully said that we have numerous workers who find that "it pays to advertise," for they believe that the same slogan which business enterprises use to make money for them, can be used to help in bringing souls to a knowledge and later to an acceptance of the advent message. A recent survey was made by the Press Bureau of the General Conference, and from sixteen workers making a report it was learned that 122 persons became definitely interested in the message between September 1, 1929, and September 1, 1930, who first read of it through the newspapers. These sixteen workers spent a total of \$2,080.60 for newspaper advertising in that time, which would be an average of \$16.63 spent per convert.

These workers also had a considerable amount of free publicity in the newspaper columns, where they were given the opportunity to explain the message. While a worker should utilize the advertising columns in order to attract his audience, he should give even more consideration to the writing of reports of his sermons for the free columns, endeavoring to make his articles literally sparkle with gems of the gospel. One man in Louisiana, in speaking of the way he uses the newspapers, says, "I have run some 'ads,' but reports of sermons cost me

nothing. I ran from 300 to 400 word articles during our tent effort."

One conference president, writing to the Press Bureau on January 11, 1931, said: "About once a month I address a letter to the workers, setting forth the things that I feel are of special importance and to which they should give special attention. After receiving your letter (in which the importance of every worker's using the newspapers was emphasized), I gave a prominent place in my letter to what you had to say."

A worker on the Pacific Coast, who never thinks of holding a tabernacle effort without utilizing both the advertising and the news columns, said concerning his activity in this respect, that since September 1, 1929, about fifty persons had become interested through this avenue, and that his expenses had been between \$700 and \$800. This man has baptized several hundred into the message in recent years. He heeds the injunction of the prophet who said, "Cry aloud, spare not, lift up thy voice like a trumpet." He sees no virtue in a lifeless message, but in one that will drive sinners to their knees, with the plea on their lips, "O God, what must I do to be saved?"

One worker on the Atlantic seaboard says that twenty-one became interested in his services through the newspaper work alone, and in answering the question, "Has the interest created through newspaper publicity paid for the time and money expended?" said, "Many times over." Another worker in the Pacific North-

### *Life's Sea*

BY E. J. URQUHART

I SAIL a storm-torn, wintry sea,  
Where threat'ning waves as mountains  
roll,

Where darkened skies spread over me,  
And doubts and fears assail my soul.

My human bark as flesh is frail;  
My course is on, the waters o'er,  
Into the teeth of biting gale;  
My goal, beyond the water's roar.

And yet the storm I cannot face,  
I can but tack before the gale,  
And slowly on the chart I trace  
A zigzag course as on I sail.

The days' yield little, and my care,  
My toil, my watchings, seem in vain.  
The stress, the burdens that I share,  
Bring only fears and tears and pain.

And yet I will not yield the race  
As long as yonder o'er the sea,  
Through storm and fog bank, I can trace  
The Star of hope hung out for me.

That friendly Star will lead me on  
Till wintry winds and waves are past;  
Till tears and fears and doubts are gone,  
And heaven's calm is reached at last.

west says he baptized fifty in a five months' effort, and of these, from ten to fifteen came in through newspaper work, his expense in advertising being \$250. A worker in the Central West says, "Ten have become interested in the message through publicity," and his financial expense was "nothing." Another worker in the Missouri River section says he won four through newspaper publicity without expense. One worker in an Eastern State says: "I spent all of last fall and winter in campaign work. Newspaper work pays. I advertise meetings and give sermons, and find the papers cover a greater field than any other agency." A chaplain in a sanitarium says, "I have been well pleased with this method of reaching the people, and have used it to good advantage."

Every branch of our fast-growing work has newspaper value connected with it. Workers' meetings in which representatives from different churches gather have news connected with them. We are told by the Lord's servant to "agitate, agitate, agitate," and again to "educate, educate, educate." The Bible says, "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

We have lay members in our churches, young men and women especially, who should be encouraged to get acquainted with newspaper publicity. The young people's meetings, their rallies in particular, should be reported; also Sabbath school, home missionary, and colporteurs' conventions. Every time a visiting worker comes to a church, announcements should be printed in the newspapers; our conference president is always a subject of news wherever he speaks, as are our departmental leaders. Our message is thrilling to us. What must it be to those who have never heard it, or even read about it?

With our pens, pencils, and typewriters, together with ourselves, consecrated to God, with a new life coming from the Source of all life and taking possession of us, may we not go from town to town, from city to city, and from country to country, giving the message of present truth from the platform and through the press with mighty power? (See "Gospel Workers," p. 27.)

By following implicitly the instruction that has been given through the Bible and the Spirit of prophecy, our task is not an impossible one, but spurred on until it takes full possession of us, we shall some day join the ranks of the triumphant and say with all the redeemed, "Heaven is cheap enough at any cost."

## Missionary Zeal in Haiti

By J. A. DE CAENEL

THE missionary zeal of our Haitien believers is a demonstration of their appreciation of what the message has done for them. As most of them came out of the darkest superstition mixed with Catholicism, they experience a change which makes them happy and fervent Christians.

The story of what our people are doing in Haiti is hard to tell to our brethren in more favored countries, for they are unable to understand the situation which confronts us. Week after week, souls are freed from the bonds of the devil by prayer, and then they take out from under the floors of their houses all kinds of utensils used in devil worship. Drunkards and smokers are delivered from their evil habits through the efforts of lowly members of the church, who have a way of giving the message to their neighbors that is both convincing and practical.

The people here are so fully convinced that only Adventists have a message that can save people from their vices and devil worship, that many who are longing for deliverance are sent to our lay members for help. Many a soul has been miraculously delivered from sickness and evil spirits by the humble prayer of a fervent but illiterate lay member. If I were asked how many souls have been brought into the church through the labors of the laity, I should have to say honestly that fifty-seven, if not more, of our new members are in this truth as the direct result of the laymen's work.

Two years ago, our church in the capital city had a membership of seventy-five or eighty believers. Today the membership totals almost 350, practically all having been brought in by the laity. The worker who is stationed there is kept busy instructing new converts. For several months, now, this worker has been conducting an effort in another city, but the members have not ceased their activity, so that we have at present seventy-one candidates for baptism, and more than thirty persons have already been baptized this year.

In Limbé, where we have no worker, the young people, and especially the young women, have worked loyally. Twenty-one were baptized a few months ago, and today a class of more than fifty candidates awaits this sacred rite.

Only last week we received a letter signed by four men living in a town where we have no church. They asked us to come and organize a Sabbath

school. There are about thirty interested ones who have a small meeting place already prepared for the services. This is the result of the missionary work of lay members living fifteen or twenty miles from that place. I expect to go there this week-end to organize a Sabbath school.

Away out in the bay of Port au Prince is the island of Gonaive. Other religious bodies have been established there for many years, but for lack of workers or funds, our mission has never been able to send any one to start our work. A member of our St. Marc church went there to do business, and he gave the message to those whom he met. Soon a family accepted the truth, but for two years they were the only Adventists on the island. The mother of that family finally sent her boy to find an Adventist worker to whom she could give her tithes which she had saved for two years. Several months later three persons from that island were baptized in St. Marc. This month (December, 1930) three more will be baptized, and yet they have never had a visit from a worker. Two weeks ago the Lord put it into the heart of a well-educated lay member of the Port au Prince church to move to this island, and without help from the mission, start a church school and establish a Sabbath school. We are sure the Lord will bless that brother, and that soon we shall have a good company there as the result.

One of our church members writes us of the following experience:

### My Shepherd Guide

BY THOMAS E. HIRST

I HAVE a Leader—God,  
I know His shepherd rod:  
He leads through years of strife,  
Through darkening nights of life;  
Sometimes by fairest streams,  
Where warmest sunlight beams;  
Sometimes in thirst I'm led,  
On bitter trials fed.

Sometimes by ways of pain  
He calls on me by name;  
Through valleys often dark  
Still He the way doth mark;  
Perhaps in those dark haunts  
I hear low-echoed taunts  
Of foes who, in their lust,  
Would rob me of my trust.

Still on and on I go,  
With falt'ring step and slow;  
But I am safely led;  
He maketh all my bed.  
So step by step I'll go,  
For He my way doth know;  
I shall not fear nor stray,  
He leadeth all the way.

"Some time ago I went out to do Harvest Ingathering in a village five miles distant from Limbé. The sun went down while I was on the road, and I had to find shelter for the night. My first request for hospitality was refused, and I was going to stay under a tree, when I seemed to hear a voice telling me to take courage. I then directed my steps toward a house some distance away. On arriving, I asked to be permitted to spend the night under a beautiful mango tree in the yard. To my surprise, they asked me in and gave me a warm welcome. Soon, turning the conversation, I spoke of our work, and explained our message, which they received gladly. Today there are five persons, including the man and his wife who received me, who are ready for baptism in that place. Truly the real goal of the Harvest Ingathering campaign is not money, but souls saved for God's glory."

We are happy to have in this country a company of believers so well disposed. With such an army of missionaries, we feel confident that the message will soon reach every corner of this republic, and that many more will be snatched from the enemy to rejoice in the full salvation of our Lord Jesus Christ.

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### The Fruits of Evangelism

AN Illinois colporteur reports: "While canvassing I found a sick man who was tired of life and wanted to die. I studied with him and he accepted the truth. He is utterly helpless on his bed, yet he talks to every one about the hope he now has. He interested his sister in the truth, and now she is keeping the Sabbath. As a result of canvassing in his home, there are now at least four persons keeping the Sabbath, and I am holding Bible studies each week with at least twenty people."

AFTER attending meetings held at Gillette, Wyo., a boy of sixteen was called upon to write a theme on "Creation" at the high school. He used Johnson's "Bible Doctrines" in preparing his subject, and received special commendation, though the theme was so at variance with the ideas of the professor and his class. This young man and his mother and sister have practically accepted the truth, and he plans to attend Campion Academy next year.

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"LET us act like children of God, who are looking to Him for counsel, ready to work out His plans wherever presented."



Conducted by Promise Kloss

## Like Father Like Son

\* \* \*

JOHNNY was a nincompoop. His father often told him so. (As a matter of fact, nincompoop was not the word his father used; but the word he did use was so much worse that I, who am somewhat squeamish about titles, do not care to repeat it.) Now nincompoop, of course, means fool; not a hard-headed, forthright sort of fool, but a silly, simpering, sickening caricature of God's image that nobody wants to be nor to be called. But Johnny was called that very often, and by his own father.

The reason, in his father's mind, for calling Johnny that was that he was that. Of course that's not a very good reason, if the reason exists, for publication of the fact. There are times, in any man's judgment, when it is not advisable to tell another person to his face just what he is. For instance, when a bandit pokes his gun into your middle and commands you to put up your hands and submit to search and seizure, it is not an opportune time to tell him that he is a low-down criminal who ought to be hanged. For he has a gun that, in the excitement caused by your epithets, might go off and put a hole through you. But of course Johnny had no gun—not yet; and it seemed quite safe to his father to browbeat his small son, belaboring and besmirching him with ill-sounding names and often emphasizing them with blows and beatings.

### Father and Sister Combine Against Him

Times when Johnny was subjected to such ordeals were, for instance, when his sister, who had been often teased by her father and others, set to tormenting her brother Johnny, a procedure in which she felt fairly safe so long as her father was about; for he usually reacted to the law of sex compensation, and took her part in any resulting quarrel. According to precedent, Johnny "flew mad," and started in on his sister with angry retorts and heavy blows. Then father jumped from his chair, calling Johnny a nincompoop, or whatever it was, as well as several other things,

and with slaps and kicks and beatings reduced Johnny to howling incontinency and black but inarticulate hatred. I don't blame you if you refuse to believe this; but with a shrinking in my flesh and spirit I am recording what actually occurred.

Some time later Johnny had an upset of mind, which was common enough with him. He lost his temper, and said some sharp things which were neither polite nor politic. His father had censured him many times for losing his temper, but it never seemed to do Johnny any good. Perhaps the reason was manifest in his father's present action. He mimicked Johnny, and made faces at him, and mocked his tempestuous attitude until, after a few minutes, Johnny, beside himself with rage, came back at his father and called him a nincompoop, or whatever it was. Then his father resorted to sterner measures, and Johnny got another beating.

I don't like to tell you this, nor to admit that it was in a home where the parents make some profession of religion. The mother, indeed, had no part in these affairs, nor did she approve of the father's attitude and action, whatever her faults may have

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Always

BY THEO. G. WEIS

A little sunshine always follows rain,
And merriment the mourner's train;
A smile will brighten cheeks where tears
did flow,
And God sends flowers after snow.

The meadow parched with desert sun
today
Was sea-breeze cooled yesterday;
The changing dusk that distances us from
friends,
Will vanish when the journey ends.

Joy's rainbow always hides in clouds,
And blessings come in spite of doubts;
The song that's sweetest often grows in
pain,
And victory always has her slain.

So laugh, for sorrow always has its part,
And, passing, leaves a pain-scarred heart;
When too long seems the trail we chose
to roam,
There comes the turn that leads us home.

been. But, poor woman, it seemed that she could say nothing or do nothing that would help matters; for interference, she realized, would be oil on the flame of her husband's passion, and deliver Johnny only from the fire of parental persecution to the possibly worse hell of childish out-lawry. And as for private remonstrance, she had long ago learned that that was only leaping headlong into a furnace heated seven times hotter than before.

Conversion the Only Solution

The fact is, though the mother but dimly realizes it, that the only possible solution to this awful drama of making hell of home, this tragedy of a parent delivering his children into the arms of a devouring Moloch of ungoverned passion—the only possible solution is for that father to become converted.

I know that you who read this will think it inconceivable that a man professing to be a Christian, a man who perhaps is very ready to argue doctrinal points with the neighbors, who even holds a ritualistic sort of family worship, can actually descend to the ignominy of cursing and savagely beating his own child. Some of you will not believe in the authenticity of such a picture. I would to God I had no reason to know it to be true! But many and many a time the evidence of its truth has been brought to me. I do not believe there are any more of this kind of father in our church than in other churches; I like to think there are comparatively fewer. I do believe there are fewer in the church than in the world outside. But the harrowing fact is too well established that there are some such parents among us. And there are still more parents who, shuddering at this recital, are nevertheless in lesser degree behaving in a similar way toward their children, and scarcely knowing it!

No Accident

This travesty of parental government is not accidental. "The curse

causeless shall not come." Prov. 26:2. Johnny's father, in his childhood, was just such a boy as is Johnny today. Probably his parents were at fault, and maybe their parents, and so on back for numberless generations. Or the passion may have had a more immediate origin. But Johnny's father grew up passionate, unreasonable, without self-control, subject to ungoverned rages. The same attitude in others was particularly obnoxious to him, because it conflicted with his own comfort and desire. But the only way he knew to meet their passion was to oppose to it his own ungoverned passion. And now that he has a little son who cannot successfully fight him, with consummate cowardice he gives free vent to this terrible temper of his. If he ever had a religious experience, a "conversion" in his youth, he never got hold of the great idea that conversion means the changing of one's nature, and that the thing in his nature he most needed to have changed was this hateful thing of his ungoverned passion. Perhaps he did for a little time realize this and strive for mastery. But he never got within his soul that cleansing, compelling power of righteousness which is in Jesus Christ. Lacking it, he sought compensation in rigid legalism, a mental attitude which comported in a way with his lifelong experience of passionate will.

In other words, Johnny as a child is going over exactly the same ground his father went over, and is headed for the same experience his father is having, and for the same treatment of his children-to-be as is now being accorded him by his father. Where, O Lord, is the end of this? Only in damnation and despairing death. I know a father so lost in this state of ungovernable passion that it amounts practically to demon possession. It frequently becomes what the courts or the lawyers or their psychiatric experts in some murder cases declare to be "temporary insanity," which is perhaps admissible as a modern term describing a demoniac.

The case is no better if this father never had any religious experience. He is just as bad, perhaps worse, in his treatment of his child, and the results are just as terrible and just as chargeable to him. He has the same great need for deliverance.

There is just one remedy, and that is for such a father to realize his awful condition, and to cast himself at the feet of Jesus, as the demoniac of Gadara did, and pray for deliverance. Christ will give help in the degree needed. He does not usurp the will nor carry an impotent man upon His

shoulders. He gives power where it is sincerely asked for. He tells the impotent man to take up his bed and walk; He bids the healed demoniac go home and show the great things God has done for him. But not all the blind and the lame and the impotent and the demon-possessed in Jesus' time were healed. They who refused to recognize their condition or to cast themselves upon the mercy of the Healer, had no relief. Today only those who realize what fearful wrong they are doing to their children by harsh, unjust, and cruel behavior, and who will wring their hearts in self-abasement at the feet of Christ, will be healed.

There is healing in Jesus. They

who receive His pardon and power will be given the sweetness and love and tender compassion of His life, the ministry of the life of the heavenly Father. They will be to their children what God is to them. More and more they will grow into the image of the perfect Christ. More and more they will make home the mirror of heaven, and they will succeed in making over their children in the image of Christ which they have set before them.

"But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6.

Time for One More Task

[The story of the accomplishment of this busy mother, as told by Linda Lindstrom in the *International Journal of Religious Education*, may prove an inspiration to some Seventh-day Adventist mother who is "working to the very limit of her strength," but whose heart is burdened for her own and other boys and girls.]

MRS. WITHROW had just returned from a month's work in vacation schools when the superintendent of the Glendale Sunday school met her and asked, "Will you teach a class of sophomores next year?"

One Sunday to rest before she took up this task, in addition to running a home unaided,—a home where there were two children and many guests. Could she do it, in addition to all the sewing, all the entertaining, all the correspondence which her summer work entailed? She had thought it necessary to have *one* morning a week to relax. She had thought she was working to the very limit of her strength. Yet perhaps Professor James was correct when he said we all live far below our possibilities.

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### Forever Young

I THOUGHT when the leaves were falling  
By quiet woodland ways,  
That life was like the seasons,  
And lonesome autumn days

Must follow youth's bright summer,  
And 'neath their pomp of gold  
The heart must sit in sadness  
Because it groweth old.

Then he whose love I lean on  
Smiled down into my eyes,  
And though the leaves were falling,  
I saw the summer skies.

He kissed me, and the blossoms  
Of summertime came back.  
Dear heart, if love be with us,  
What can the seasons lack?

—Eben E. Reeford.

Perhaps what she thought was the fatigue line was not physical weariness but emotional. Perhaps it was not less work, but more enthusiasm, new interests, she needed. There were her own two daughters. They must have spiritual help, they must have a stimulating Sunday school class; if she would not make the sacrifice to be the kind of teacher she knew they needed, who would? True, her own girls were not old enough to be in this class, but other girls were just as precious. Some other girl's mother would be teaching her daughters. Thus she reasoned, and said, "Yes."

### Typical Girls

They were typical suburban girls, sophisticated, busy, very busy in a high school which sought to fill every need in their lives except the spiritual, busy, in homes which were well supplied with material things.

Mrs. Withrow had been accustomed to teaching girls who were ready to respond to one who showed an interest in them. These girls were different. Their attitude was, "We come here on Sunday morning as a matter of duty or habit, but you are nothing to us. Our lives are complete without our Sunday school teacher."

The social line was drawn very plainly through the class. There were two distinct social "sets." One "set" frankly went to the superintendent and asked to be transferred to a class where they thought they would feel more "at home." The superintendent said, "Wait a month; if at the end of that time you still want a change, come to me again."

Mrs. Withrow knew of their request, but said nothing to the girls. She called a class meeting at her home, organized, making sure both "sets" were represented on committees and

in the offices. The class chose a name and a project. They decided to take charge of the opening service of worship some Sunday morning. Their theme was "friendship." They dramatized the story of Ruth and Naomi, read "The House by the Side of the Road," and as a result of faithful practice in everything, even in the reading of the brief Scripture, put so much expression into it all that many eyes were dim with tears before the service was over.

This project completed, the class was asked to choose another. They visited a hospital, carrying fruit and other necessities.

Nothing more was heard of the request to divide the class.

The girls were invited regularly to the teacher's home for play, work, and worship. Even these carefully planned visits did not afford sufficient opportunity for "personal contacts." Still the girls seemed "distant" with their teacher. Only time could bring the spirit of friendliness that Mrs. Withrow felt was necessary to the best teaching. When there was sickness in their homes, she sent flowers; if it was the mother ill, a bit of home cooking made the pupil remember her teacher was thinking of her. She remembered their birthdays. She went walking with them on Sunday afternoon, taking her own daughters along. She called at their homes, phoning first and making the call very brief.

The lesson! Oh, certainly she taught it the very best she could, beginning the study Sunday afternoon and making notes as illustrations or thoughts suggested themselves through the week. She found the girls liked discussion best, and she linked up the lesson with their school work wherever possible.

#### *The Results*

What have been the visible results in less than a year? *First*, two of the girls have united with the church; several others were already members. *Second*, the class is very regular in attendance. *Third*, occasionally now the girls linger to talk with their teacher, and when a practice at her home was suggested, said, "Oh, goody! we love to go to your home!" *Fourth*, the teacher has come closely enough in touch with some of the mothers to realize their problems and be a help in solving them. One mother said, "My daughter is sharing the home duties cheerfully now, and I think you deserve some of the credit." *Fifth*, one of the girls told a friend, "No one will ever know how fast I was sliding down hill before Mrs. Withrow took hold of me." Now she is studying to teach a class of her own next

autumn. *Sixth*, when asked one Sunday to write prayers, the apparently flippant girls wrote such prayers as this: "Dear God in heaven, please help me to live a more truthful life. Make me realize more than ever your sacrifice for me."

This teacher does not look upon her task as merely one of teaching Bible facts on Sunday. She looks upon it as a task in the "sharing of life" with these girls. Her goal is leading pupils to Jesus, and helping them to grow into Christian citizens. Only as she sees evidence of changed lives does she feel she is succeeding. Girls can talk glibly. They revel in moral platitudes. Only as a teacher is in close touch with their everyday acts can she know whether they are substituting expressions about right living for the actual growth in character.

Has it been easy for Mrs. Withrow to carry these fifteen girls on her heart in addition to her numerous responsibilities elsewhere? I answer, Is any worth-while task easy?



#### *The Children's Garden*

MARCH has come, children, and with it the March wind, of course. But there are things that come with March that are signs of spring. Wonder if you could guess. Robins? O surely, robins, and I know the children in the Southland see many of them this month. But there is another bird that comes in March—the swallow.

The little boys and girls of Mace-

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

#### *To the Purple Martin*

You purple pilots of the sky,  
With speed so deft and airy!  
'Tis folly then to question why  
You're like unto a fairy;

On shapely wings the bright sun gleams,  
As in the sky still mounting  
To reach the very clouds it seems,  
Where vision fails from counting.

At will, they sail out o'er the lake,  
Now, dart along the river,  
'Tis naught for them such risk to take  
Where tallest aspens quiver.

Like feathered arrows from on high  
Though strongest winds are blowing,  
They seem to drop from out the sky  
When to their houses going.

Oh, purple pilots of the sky,  
With twittering sounds of glee,  
Each morn I hear them passing by  
It seems they're calling me.

—Eugene Knips.

donia watch for the first swallow, just as we do for the first robin. And how they do like to see the first of March come, for then their mothers get down for them the old swallow that grandfather has carved out of wood, and dressed in their bright-colored clothes they carry it from house to house, singing a song about "the swallow comes and with it spring." And what a lot of fun they have!

Did you know that purple martins belong to the swallow family? I am sure many of you have put up a house for the martins, and watched them carry sticks and dried grass to furnish it properly. We all like these birds, because they are so clean in their habits and have such nice manners and happy dispositions.

Swallows of various kinds live in North America, Europe, and Asia in our summertime, and travel to India, Africa, and South America during our winter. They are sturdy little travelers, but many of them are lost in storms at sea, captured by sea gulls, or blinded and confused by beacon lights. Still God cares for the swallows as well as the sparrows, and thousands of them make safe journeys year after year.

This family of birds get their food as they fly. Their mouths are sticky little traps, and they fly with them open, catching all sorts of insects in their swift darts here and there. Swallows are almost never still, except at night, and the only time they touch their dainty feet to the ground is when they are getting little balls of mud to make their nests.

They like unusual places for nesting, and you will often run across a swallow's nest in a most unexpected place, such as a clothespin bag or a coat pocket. After choosing the location for the nest, Mr. and Mrs. Swallow will gather a few twigs for a foundation, and then with their mud plaster will make a neat little half-saucer nest. This they line with downy feathers. One pair of swallows were such good housekeepers that they carefully picked out only white feathers for their nest.

More than any other bird family, swallows are dependent on man for protection and for nesting places. And they are such good company. We are told by a bird lover that the jolly little swallows enjoy play more than other birds. Sometimes they seem to be playing cross-tag, and having such a good time at it. So let's get better acquainted with the swallows, and treat them kindly, and we will be well repaid by their friendliness and by fewer mosquito bites.

Cousin Joy.

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## The Resthaven Sanitarium

By LLEWELLYN A. WILCOX

THIS is an unsolicited testimonial from one whose privilege it has been to spend a few days here recently. It is the kind of place that makes each visitor its voluntary and enthusiastic advertiser.

This is not one of our larger sanitariums, nor one of our older ones. But I do no injustice to any of the others when I say that none other I have visited is so beautifully situated. The Resthaven Sanitarium is on Vancouver Island, British Columbia, about twenty miles from the city of Victoria. It may be reached by boat by a wonderful scenic voyage from either Seattle in Washington or the city of Vancouver on the Canadian mainland, in just a few hours' time. This sea trip alone is delightfully worth while.

To the average American the city of Vancouver seems quaint, like a bit of old England dropped down on this continent. But you are none the less charmed with it—its stately homes and gardens, its public and private parks, marine drives, and houses of parliament. I was told it is the residing place of many affluent retired Britishers—army officers, capitalists, and old gentry from the mother country. Over fifty multimillionaires are said to live here, and in its banks is reputed to be stored the greatest wealth per capita of any city on the North American continent. Yet prices here are on a par with those elsewhere.

Many from this aristocracy are among the clientele of our sanitarium at Resthaven. Its friends are rich and poor alike, titled and obscure. For this there is a reason, not far to seek when you have been there. For one thing, there is the courteous and efficient management of J. M. A. LeMarquand, who has done much to build up the present patronage. The last year, in spite of the depression, has been the best in the institution's history. With a capacity for something over forty patients, the sanitarium had done (up to the time of this writing) an average of \$4,000 a month business, a gain of about \$3,000 over last year.

The medical superintendent, Dr. Samuel Leiske, is also kept busy with a great many outcalls, and enjoys a very fine reputation as a physician.

Not behind our other institutions in the furnishings of its rooms or its up-to-date scientific equipment, is Resthaven. Built for a private sanitarium, it was used during the World War by the government as a hospital for returned soldiers. It became an Adventist institution upon its purchase by one of our brethren, who received his first patient Dec. 31, 1921. In 1922 it was turned over to the Western Canadian Union Conference.

I was much impressed, while being conducted through the institution, with the spirit pervading the place. The Lord is blessing T. S. Bowett in his work as chaplain. But I was chiefly impressed with the endowment which God Himself has granted the Resthaven Sanitarium. It should be easy to get well there. The sanita-

rium being on an island, during high tide its magnificent windows, spacious verandas, lawns, and walks overlooking on every side the waters of a peaceful bay dotted with other islands, one feels he is indeed in the land of poetry and romance. Boats are available, and a sanitarium motor launch makes frequent trips for the entertainment of the guests among these neighboring islands. I have seen the full moon from the sanitarium parlor, rising far out to sea, and leaving its wake of shimmering glory across the sleeping water. And through the night, while its glamorous whiteness lay upon a dewy world, the call of loon and sea gull has echoed across the lagoon. And I have drifted into gentle slumber, thinking, Surely here is peace, here is tranquillity, here is God. Here is a haven of rest, not for body alone, but for soul, in the arms of nature and nature's God.

For invigorating, pine-scented air, for appetite, for relaxation, for sleep, for worn and ragged nerves, for reasonable rates and kindly treatment, our people would do well to go to Resthaven.

## A Time for Action

By E. F. HACKMAN

THE article which appeared in the REVIEW of January 1, entitled, "Helping the Poor and Needy in Rochester, N. Y.," explained the organization and working policy of the Seventh-day Adventist Welfare Society in Rochester. Since the publication of this article, many requests have been received from pastors and departmental secretaries for information regarding the organization of such work in other cities, and it is evident that our churches are alive to the situation and are anxious to have a part in the welfare work. In fact, there are a number of churches which at this time are helping in a very definite way to relieve the suffering around them.

A few weeks ago it was my privilege to visit our little church in Huntington, W. Va. Under the supervision of the energetic pastor, connection had already been established between the church members and the Family Welfare Bureau of that city, and aid was

being given to four or five families each week. In company with the pastor, I visited those in charge of the Community Chest Fund, and leaders in other phases of city welfare work, and as a result the work assigned to our church was developed on a much broader scale. A recent letter from the pastor tells how marvelously the Lord has blessed the work carried on in Huntington, and we give the following quotations from his letter as a matter of general interest to all:

### Excerpts From Letter

"Hearing of the work being done by the Rochester (N. Y.) church, we proposed to the Family Welfare Bureau of Huntington that we be allowed to assist in the work of gathering clothing, and that we open a depot for supplies in the center of town. The idea pleased the officials of the bureau, and they arranged to give us a large storeroom, free of charge, with heat provided. They gave us four or five splendid write-ups in the newspaper, and this started our work off in fine shape. Business houses contributed lumber, curtains, racks, and the various things we

needed for handling the work, and now we have everything neatly arranged, with signs in place reading, 'The Seventh-day Adventist Welfare Association. Open Thursdays from 9 A. M. to 5 P. M.' Another sign reads, 'Call at Family Welfare Bureau for Admittance Card.'

"The front of the storeroom is curtained off as a waiting room and office. On the table are two spike files and a supply of questionnaires. Here the secretary of the Dorcas Society interviews applicants, listing the articles of clothing needed by the various members of the family. The articles needed are then collected from the storeroom, and the package handed to the applicant, accompanied by a copy of *Present Truth*.

"On our opening day we had a thousand articles of clothing on hand, and a supply of groceries. During the two weeks we have been carrying on this work, we have given aid to 44 families, placed 347 articles of clothing, distributed groceries amounting to \$44.25, given \$11 in cash, paid gas bills to the sum of \$5, and provided work to the amount of \$1. The report shows that we still have 600 articles of clothing on hand, \$10 worth of groceries, and \$4 cash. On Mondays and Wednesdays we go from home to home and find out what people have to give for the welfare work, making a list of the items, and the articles are collected by men with automobiles.

"On Sabbath afternoon an interesting case came to our attention. The mother of one of our church members, who had not been favorable to Seventh-day Adventists, had sought help for a needy family from other sources, but without success, and when her appeal to us was met in a satisfactory way, her prejudice began to melt away. We found the family reported to us in dire need. One of the children had recently died, and the other children gave signs of disease resulting from an impoverished diet. I visited a near-by dairy in the interests of this family, and it agreed to furnish a bottle of milk each day for a month without any charge. We took a box of food to the home, and arranged to supply the clothing needed from the storehouse.

"The opportunities in this work are beyond our imagination. Wherever we go in the city, we can get almost anything we ask for, now that the church is taking hold of this relief work. The papers call on us regularly for news items, not only of the welfare work, but of the church work. People give expression to their gratitude for the help we render, and we see indications that the Spirit of the Lord is working upon hearts. Many confess that they are not Christians, and desire to learn what it means to live the Christ life."

#### *Help for the Blind*

The latest word to reach us is that the Christian Record Publishing Association, of College View, Nebraska, which prints our literature for the blind, has organized what is known as the "Christian Record Benevolent Association," and is providing food and clothing for needy blind people. An appeal was made to the subscribers of the *Record* to send in clothing, and the response was so great that Elder and Mrs. D. D. Rees, who are in charge of the work, are kept busy sending supplies to needy cases.

Surely the blessing of the Lord is attending this effort in behalf of the blind.

#### *Special Committee Chosen*

The General Conference Minority Committee has been giving special thought to the welfare work in our churches, and recently appointed a committee, with J. L. McElhany as chairman, to give careful study to plans for a broader relief work. We believe the time has come when we as a people should take our rightful place in public welfare work. Years ago the servant of the Lord gave indorsement to this kind of effort, by stating: "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."—"*Testimonies*," Vol. VI, p. 276. We dare not hold back longer. The present economic crisis presents a challenge as well as a wonderful opportunity to go forward.

Pastors of churches who desire information or suggestion regarding the organization and operation of welfare work, will be furnished with the best material available by writing to the General Conference Home Missionary Department, Takoma Park, D. C.

## *Baltimore, Maryland, No. 1 Church*

By A. J. CLARK

THE records of the First Seventh-day Adventist church of Baltimore for the year 1930 and the plans for 1931 are encouraging indeed.

During 1930, seventeen were baptized and united with the church. A spirit of enthusiasm and real co-operation is manifested by the entire membership. The church is divided into bands for missionary work. More than 300 homes are visited each week with *Present Truth*, and already there are a number of interested families. Three persons have recently taken their stand for the truth. A large Bible workers' class has been organized, which is to meet each Sabbath afternoon to study Bible doctrines.

The members desire to fit themselves to give Bible readings and hold cottage meetings.

The church made the General Conference goal of \$10 per member in the Harvest Ingathering, and went \$59 over. The tithe has shown a marked increase the last three months. At the same time the church has paid over \$500 on its debt on the school building, a beautiful structure with three large schoolrooms and a library. Nearly \$1,000 of the indebtedness was paid off last year.

All are of good courage, and hope to see many accept this message as a result of the efforts being put forth.

## *U. S. Senate Passes Sunday Closing Barber Bill*

By C. S. LONGACRE

THE United States Senate, at its night session on February 10, unanimously passed the Sunday closing barber's bill, entitled S. 6077, introduced by Senator Copeland of New York, and which reads as follows:

#### *"A BILL*

"Providing for the closing of barber shops on Sunday in the District of Columbia.

"WHEREAS, In the District of Columbia persons engaged in the occupation of barbering are required to work seven days a week in order to meet competition and conform to custom; and

"WHEREAS, The health of such persons is endangered and often impaired by the working conditions peculiar to their occupation; and

"WHEREAS, The protection of the health of such persons will tend to protect the health of the general public by guarding against

the spread of infectious disease; therefore,

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That hereafter in the District of Columbia it shall be unlawful (a) for any person to maintain on Sunday any establishment wherein the occupation or trade of barbering or hair dressing (including the cutting or singeing of hair, shaving, shampooing, massaging, or manicuring) is pursued, or (b) for any person to pursue such occupation or trade on Sunday in any such establishment; but nothing in this Act shall be construed to apply to persons who actually refrain from the practice of such occupation or trade on Saturday solely because of religious beliefs. Any person violating any of the provisions of



this Act shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be punished by a fine not in excess of \$20 or by imprisonment for not more than sixty days, or both."

#### *Discussion in the Senate*

The above bill contained an exemption for those "who actually refrain from the practice of such occupation or trade on Saturday solely because of religious belief." This exemption clause, however, was stricken from the bill by the Senate. Senator Blease, of South Carolina, objected to the granting of this exemption to those who observe Saturday as their Sabbath, and Senator Copeland consented to the elimination of this exemption. Both Senators Vandenberg of Michigan and Shortridge of California at first objected to the passage of this bill when it came up for consideration on the unanimous consent calendar. Senator Copeland pleaded with them to withdraw their objections, which they did later on in the discussion on the floor of the Senate, after Senator Copeland did some personal work with these men.

#### *Senator Shortridge's Query*

During the discussion Senator Shortridge stated that he did not quite understand the nature of Senator Blease's motion to eliminate the exemption clause for those who closed their shops on Saturday because of religious belief. According to the *Congressional Record*, Senator Blease replied as follows:

"Mr. President, I will be glad to state to the Senator from California that the bill in its original form provided that those barbers who do not work on Saturday might open their shops on the Sabbath. That seemed to me to be punishing a man who believes in Jesus Christ, and I said I could not support a bill that would do that. My amendment strikes that provision out, and leaves the bill to apply to all alike."

Senator Shortridge: "Does it recognize religious freedom?"

Senator Blease: "As it is now, it does, but it did not do so previously."

Senator Shortridge: "If it recognizes religious freedom and recognizes the right of men to work on Sunday who perhaps because of their religious faith do not labor on Saturday, for example, I am satisfied."

Senator Blease: "The bill as amended applies to all people. A barber can go to a man's house and shave him, or he can go to his hotel and shave him, but the barber shops cannot be kept open to the public generally."

Senator Shortridge: "Well, I am still more confused."

Senator Copeland: "I understand the objection has been withdrawn."

The President, pro tempore: "The objection is withdrawn."

"The bill was ordered to be engrossed for a third reading, read the third time, and passed."

Senator Blease approved striking out the exemption favoring those who rest on Saturday, for the reason that it seemed to him "to be punishing a man who believes in Jesus Christ." As the bill now stands, it does in actuality punish those who rest on Saturday, whether they believe in Jesus Christ or not. It places those people on an inequality before the law. The bill itself and the discussion clearly show that it is a religious measure, and that it affects the religious rights of certain sects adversely, and grants special favors to other sects whose religious faith the bill seeks to protect.

#### *Report of the Legislative Council*

Senator Copeland requested the Legislative Council to draw up a statement as to the constitutionality of S. 6077, if enacted into law. The Legislative Council presented a very lengthy report, known as Report 1520, which accompanied the Sunday closing bill when presented to Congress.

In the first paragraph of this report it is stated in justification of the constitutionality of this Sunday bill, that "the power conferred upon Congress by the Constitution (Art. I, Sec. 8, par. 19) 'to exercise exclusive legislation in all cases whatsoever,' over the seat of the National Government, has been construed to give to the Congress the power to exercise absolute authority and control over the District of Columbia for every purpose of government, national or local. With respect to the latter consideration, the Congress may exercise within the District of Columbia all legislative powers that the legislature of the State might exercise within the State."

While this is true so far as the Constitution grants powers to Congress concerning legislative matters pertaining to strictly civil functions is concerned, the Constitution itself places a limitation upon the legislative powers of Congress in the First Amendment, stating expressly that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Here is a case over which Congress has no power or authority to pass a law. Congress does not have "the power to exercise absolute authority

and control" over religious matters, but only over purely civil matters.

#### *Religious Nature Revealed*

The discussion of the above bill before the Senate, in the elimination of the exemption clause in behalf of those who observe another day than Sunday as holy time and for religious reasons, leaves no doubt as to the religious nature of this compulsory Sunday observance measure. This proposed law aims to establish a particular religious day upon which it requires all barbers to rest, irrespective of what their religious belief and practice may be, and therefore interferes to that extent with "the free exercise" of religion.

This proposed law also is in violation of the provisions of the Fourteenth Amendment, in that it is distinctly a law which does "abridge the privileges or immunities of citizens of the United States," and deprives them "of life, liberty," and "property without due process of law," and denies to those who observe another day than Sunday "the equal protection of the laws."

Some State legislatures can establish a religion by law. In fact some of the States maintained established religion by law for more than fifty years after this Republic was founded. But Congress is prohibited by its Constitution from exercising similar legislative powers. Congress cannot exercise the same legislative powers over the District of Columbia or over the United States as some of the States are allowed to do under their State constitutions.

The Legislative Council further states in its Report: "If S. 6077 is to be sustained, it must be as an exercise of the police power. The Supreme Court has sustained the power of the States to enact Sunday observance laws of general application as a legitimate exercise of the police power of the State."

#### *Congress Not Governed by State Constitutions*

This is true. But it is also true that the United States Supreme Court has never yet upheld the right to enact Sunday observance laws of general application as a legitimate exercise of the police power of the United States. We challenge the Legislative Council to cite a single case in which this was done. The Supreme Court of the United States allows the States the exercise of certain powers that it absolutely denies to the Congress of the United States. The Supreme Court of the United States allows the State legislatures to exercise such powers as the State constitutions grant, but Congress is not governed by the State constitutions,

and therefore the Supreme Court does not allow Congress to exercise the same powers as the State legislatures grant under the police powers of the State.

Even the State supreme courts have in many cases denied to the State legislatures the right to enact compulsory Sunday observance laws of general application as a legitimate exercise of the police power of the State.

#### *Class Legislation*

There is a vast difference in the exercise of the police power of the State in the various States. Some of the State supreme courts have held that the singling out of barber shops to the exclusion of other occupations, and prohibiting them alone from operation on Sunday, is clearly class legislation, and therefore unconstitutional and void.

If Congress is to exercise the police power of the States in this matter, which State will it choose to follow as a model? The Legislative Council has erred in that it grants to Congress the same legislative powers to enact Sunday observance laws of gen-

eral application as a legitimate exercise of the police power of the State, when the Constitution of the United States expressly denies such powers to Congress under the provisions of the First and Fourteenth Amendments. Later on we will print this report of the Legislative Council of the United States Senate in full.

The bill S. 6077 is a substitute bill for S. 2212 upon which a hearing was conducted. This substitute bill passed the Senate, and is now pending before the House District Committee, of which Hon. F. H. Zihlman is chairman. We have demanded hearings on this bill before the House District Committee, but the prospects of defeating the bill are very slim. It looks now as if this bill will be enacted into a law before Congress closes on March 4. We ask our people to pray for us and to help us all they can. May the God of heaven wake us up to the solemn times in which we live. We should now work as we have never worked before to educate and warn the people of what is coming. Remember Religious Liberty Day, March 7, and do your duty.

Wen-bo. "Wen" stands for learning, and "bo" for waves—learning as abundant as the waves of the sea.

Upon their acceptance of the gospel, Christian converts invariably take a new name distinctive of their individual religious experience. A few typical names are: "Ai-gwang," love light; "Djen-gwang," true light; "Ai-djen," love truth; "Deh-djen," obtained truth; "Shou-dao," received doctrine; "Shwen-dao," obey doctrine; "Dao-seng," doctrine born; "Tien-deh," heavenly virtue; "Tien-fuh," heavenly blessing; "Deh-en," obtained grace.

#### *"Obtained Victory"*

We are acquainted with a man whose family name is Li. When he was converted, he took the name of "Deh-sheng," obtained victory. After a long, hard struggle with the world, the devil, and the flesh, he at last, by the help of God, gained the victory over his besetments, sins, and evil habits. He triumphed over many difficulties, temptations, and unfavorable circumstances, and escaped from the corruption of heathenism, idolatry, and superstition.

The other day two brothers who are studying the gospel, asked us to give them Christian names. "Why, certainly," we replied on first thought, "we will gladly give you appropriate Christian names. When we have made the selection, we will tell you." But thinking it over later, we concluded that we were unable sincerely to give these grown-up men suitable Christian names, for these new names, in order to be consistent with their individual religious experience, must come from within themselves.

And so it is with that new name which the Saviour gives to each one of His true followers. Rev. 2:17. That name is born of spiritual experience through acquaintanceship with the Lord Jesus Christ, whose grace, operating upon the believer's heart, transforms him into the image of God. That name represents the character formed through the co-operation of the human with the divine in the work of overcoming, and of preparation for the eternal kingdom.

## *The Psychology of Chinese Proper Names*

By O. B. KUHN

ALL Chinese proper names, whether of places or persons, have a definite meaning, and they are descriptive of location and surroundings, or of character and disposition. Often personal names, like those of the ancient Hebrews, have a prophetic significance, and express desire, hope, and ambition.

When the Nationalist armies, victorious in war, succeeded in driving out the enemy militarists and capturing Peking (north capital), the Nationalist government, when peace and quiet were established in the north in 1928, changed Peking's name to "Pei-ping" (north tranquil). This plainly revealed that Peking was no longer the capital of the nation, and there was now no opposition or trouble there against the southern government.

Also the name of the province where Peking is situated, Chihli, meaning to control, was changed to Ho-pe (river, north), thus showing that it now has no governing significance. The new name merely indicates its geographical location north of the Yellow River. The Province of Honan means "river, south," indicating its position south of the Yellow River. Nearly all the provinces of China are named according to their geographical location. Thus Shantung and Shansi—"Shan" means mountain, "tung" is east and "si" is west—mountain east and

mountain west. The same is true of cities. For example, Shanghai is near the ocean; hence its name, "shang" meaning upon, and "hai," sea.

Persons always retain their surnames, or family name, but at certain periods of their development, or during some new experience, or at some crisis in their life, they will take a new given name that is descriptive, explanatory, or prophetic of the person's character, personality, or calling. A child is given a childhood name expressing parental pride, joy, or affection. When he starts to school, he receives a name in harmony with some idea of schooling. When he graduates, he takes a name that indicates his professional employment. We know one man who, upon the commencement of his career as principal of an academy, assumed the name

## *Visiting the Wounded in Brazil With the Gospels*

A FRIEND of the Bible and of the Bible Society, concerned about recent incidents in Brazil, sent a special contribution with a request "for distributing Gospels to men wounded in the revolution in Brazil, especially those under Gen. Miguel Costa and Gen. Juarez Tavora." General Costa sent grateful thanks through Dr. Tucker

to the donor. The colporteurs who made the distribution have given the following report:

"We visited the hospital of the second military region located at Cambuçy. The doctor in charge received us very cordially. We explained our mission. He said that on account of the very serious condition of some of

the men, it would not be convenient for us to see them. He called three nurses and gave instructions that the distribution of the little Gospels be made among those who were not so seriously ill. When we told the doctor that a Christian lady in the United States and the American Bible Society were interested in giving these Gospels to the men, he showed great interest in having us see that the booklets were placed in the hands of the men indicated. We distributed 160 Gospels.

"We visited the hospital near the Luz station. The doctor in charge, when told of our desire to visit the men, at first said that without an order from Gen. Miguel Costa he could not let us in. When he learned from one of the nurses the nature of our mission, he very gladly gave permission for the distribution of the Gospels among the men. We gave out 200 copies.

"Again: At one place we did not find any one seriously wounded, but gave to the men who were there 200 copies. At the hospital camp near Lapa, we distributed 250 Gospels and gave a Bible to a soldier who was very anxious to have a copy. All the soldiers who received Gospels thanked us heartily, and promised to read them."

A ministerial student, residing for reasons of health in a region where large numbers of tuberculosis cases are gathered, writing of his work among them, says: "In a sanatorium here I sold six New Testaments and distributed a few Gospels. Later, one of the poor inmates, having no money with which to buy, wrote me a note expressing a deep desire to read the entire Bible. I gave him a copy. He is now reading it with interest, and leads it to others in the sanatorium to read. At present I am forbidden to walk around; but as soon as the doctor gives me permission, I will visit the many boarding houses and other places where there are sick people in this region."—*Bible Society Record*.

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### Gains in the South

In spite of the hard times of the summer of 1930, the colporteur work in the South shows gains over 1929. The Alabama Conference reports a \$5,000 gain. I. O. Wallace, field secretary in Kentucky, writes: "Our outlook for Kentucky is bright for 1931. Our sales are continuing to pick up, and some very fine records are now being made. We expect, by the increased colporteur force to be added, to have an increase of at least 10 per cent in 1931." R. E. Bascom, field missionary secretary for the Tennessee River Conference, says that the

prospects are he will have twice as many colporteurs in 1931 as he had during the past year.

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### Panama City, Florida

BY ALLEN WALKER

We began our meetings in this little sea coast city on Sunday evening, July 13, in a 40 x 60 khaki tent. Associated with the writer were J. C. Baldwin and Miss Kathleen Meyer. Both did very faithful service.

The meetings were well attended, and continued without a break for nearly three months. Near the close of the campaign a centrally located and valuable lot was given to us by a Mr. and Mrs. Crosby. Because of the good location and environment we decided to erect a brick and stucco building. At this writing (January 5) the building is almost ready for occupancy, and so far is free from debt.

It has been a pleasure to solicit funds from the merchants, bankers, and professional men. This is a very depressing time to undertake to build a church, but those solicited have cheerfully given of their means to assist us. We have not organized as yet, but feel sure of a strong church here to hold up the light of truth until Jesus comes.

## 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." "[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.

### ELDER EDWIN R. PALMER

Edwin R. Palmer was born at West Charleston, Vt., March 22, 1869. His eventful life of nearly sixty-two years came to a close in Takoma Park, Md., Feb. 12, 1931.

Edwin gave his life to God in early youth, and united with the Seventh-day Adventist Church, of which his parents were members. This strengthened his purpose to make the most of that life for God. Accordingly, he entered the South Lancaster Academy to prepare himself for active labor. Here, after several years of earnest study, broken at one time by an interim of two years which he spent in the colporteur work, he was graduated in a class of nine. Mrs. Alice Maynard-Bourdeau, Mrs. P. F. Bicknell, Charles Keniston, Dr. Sanford Edwards, and Elders J. W. Mace, E. E. Farnsworth, and W. R. Andrews, were his classmates.

Upon the completion of his school work, he returned to the colporteur field, and was chosen leader of this department in the State of Vermont. June 1, 1893, he was married to Miss Eva Maynard. Four children, two boys and two girls, were the fruit of this union. The following year Brother Palmer was called to the secretary-treasuryship of the Oklahoma Conference and Tract Society, also to the work of field agent.

By this time his outstanding leadership had become so fully recognized that he and his com-

panion were called to connect with the work in Australia, and April 6, 1895, they sailed for that field. Here he not only had charge of the colporteur work, but for two years acted as manager of the book and periodical departments of the Echo Publishing Company.

In 1899, answering an earnest call from the Avondale school for assistance, Brother Palmer accepted the position of principal and manager of this institution. In this place, as in all other positions he had filled, the special blessing of the Lord attended his labor.

In 1901, upon the recommendation of the General Conference, he returned to the United States, and was appointed general agent for our literature work for the world field. This required his attendance at numerous institutes and general gatherings in this country, and a visit in 1902 to the European field, where he rendered most acceptable service.

A short period after his return witnessed the death of his wife, and following her decease the health of Brother Palmer was seriously impaired, so much so that it became necessary for him to seek the dry climate of Arizona, where for some months he made a heroic struggle against disease and laid the foundation for a return to better health.

December 31, 1903, he was married to Mrs. Cora E. Hutchins, the widow of Elder Frank J. Hutchins, who fell at his post of duty in the Bay Island mission field, and is buried in Panama.

In 1904 Brother and Sister Palmer moved from Phoenix to San Diego, Calif., and for about one year were connected with the Paradise Valley Sanitarium, Brother Palmer acting as manager of this institution. His service here marked a special experience in his life. It was in the pioneer days, and he witnessed the direct leadings of God in the securing of the water supply and other facilities greatly contributing to the future success of the institution. Following his connection with the sanitarium, Brother Palmer spent two years at Mountain View, Calif., a part of this time engaged in the relief work, promoting the book, "Ministry of Healing."

The year 1907 brought Brother Palmer and his wife to Takoma Park, where he became secretary of the Publishing Department of the General Conference, a position he held for about eleven years. This period witnessed a wonderful advance in the extension of our publishing work throughout the world, and the operation of the department, as never before, was placed upon a strong, substantial basis, a foundation upon which it has stood unmoved through all the succeeding years.

During much of this time Brother Palmer's labors were divided between the field and the office. He attended a large number of general gatherings and institutes in North America, and spent the summer of 1911 in Europe, where he attended thirteen general meetings in different countries.

In recognition of his call to holy service, April 25, 1908, Brother Palmer, with M. E. Kern, was ordained to the work of the gospel ministry.

In the year 1912 there was extended to Brother Palmer an earnest request to take the general management of the Review and Herald Publishing Association. It was felt that his broad experience in connection with our publishing interests would be of material aid at this particular juncture in the work of the institution. After careful and prayerful consideration, he accepted the call, anticipating at the time that after two or three years he would resume his connection with one of our schools, in the work of teaching, which he dearly loved. But his management of the publishing institution proved so efficient that he was prevailed upon to continue in his position. This he did for nearly nineteen years.

During this period his work and that of his business associates was particularly trying. Especially was this true during the war and the months of depression immediately following. That the institution during his long term of service was enabled to show year by year a substantial profit, attests the wisdom of the plans followed and the careful executive management which stood at its head. During Brother Palmer's years of management the heavy debt of the institution was entirely wiped out and substantial reserves created. A large addition, nearly duplicating the floor space of the institution, was added. New and improved equipment was provided in practically every department. Thousands of dollars were contributed to the extension of the world-wide publishing work.

In addition to these material gains, the spirit and morale of the family of workers were continually raised. In his ability to secure enthusiastic co-operation on the part of his associates, was found much of the success which attended the labors of our brother through the years. Endowed with a keen, analytical mind, with a spirit of sincere consecration to the service of his Master, with a compelling conviction which led him to act upon that which he believed, his leadership proved an inspiration to all his associates. He was conservative without being re-

actionary, progressive without wild enthusiasm. Possessed of a saving sense of humor, he was able through the years to deal with many trying and difficult problems of discipline, and at the same time maintain most cordial relations with those who were involved. His chapel talks, apt with illustrations, were models of sane, practical advice in relation not only to the work of the institution, but to many of the everyday problems of life.

The last two years witnessed a slowly growing depletion of his physical powers. He forced himself to attend to the duties of his office and to the general supervision of his work many times when perhaps he should have been in bed. It was this devotion to duty which led him to come to his office for a number of days even after he was attacked with the beginnings of the disease which eventually culminated in his death.

He met death bravely and heroically, even as he had lived and labored. All that loving hands could do in competent, devoted service, physicians and efficient nurses and the loving association of wife and children, did to tide him over the crisis and bring him back to life and health, but he fought a losing battle. His untimely death was the sad result. And yet, in the spiritual realm it was a victorious struggle, because it proved the strength of the anchor which had held him calm and steady through all the years. His Christian hope and faith stood the strain. He resigned himself to the love and wisdom of Him who never errs, and who doeth all things well.

Two nights before he died, when he was advised by the physician of the extreme gravity of his case, he called his loved ones around his bed, and like the patriarch Jacob, gave to each a parting charge, counseling them as to their temporal affairs, charging them to be true and faithful to the Master in whose loving service he had engaged through all the years.

We know that the memory of these solemn admonitions will never fade, and we too, who have been his associates in labor, will ever be incited by his faithfulness and godly example to greater earnestness in the cause of Christ.

Funeral services were held in the Takoma Park church Sabbath, February 14. A very large congregation attended. There were present of the mourners, his wife, Mrs. Cora E. Palmer; his four children, Pansy E. Palmer, of Takoma Park; Delmer M. Palmer, of Washington, D. C.; Mrs. X. P. Walton, of Union Springs, N. Y.; and Clarence E. Palmer, of Takoma Park, and other more distant relatives. His sister, Mrs. Carrie A. Boyd, of Takoma Park, was not well enough to attend the services. Elders C. H. Watson, W. W. Prescott, B. F. Bryan, M. E. Kern, A. W. Truman, and the writer led out in conducting the funeral services. Interment was in Rock Creek Cemetery.

F. M. Wilcox.

#### Resolution by the General Conference Committee

At the meeting of the General Conference Committee, Feb. 16, 1931, the following resolution of appreciation and sympathy was passed:

"With sorrow we record the death on February 12 of another one of our fellow members of the General Conference Committee, Elder E. R. Palmer, the third of our immediate circle of workers to fall within a month. Elder Palmer's keen, analytical mind, his courage of conviction, his wide range of knowledge of denominational work and procedure, and his absolute loyalty to the principles of the advent message, made him a most valuable counselor. We shall greatly miss him. While it is difficult to understand why he should be taken from us at this time, we humbly submit to the overruling providence of God. And we assure Sister Palmer, the children, and other relatives of our deepest sympathy in this great sorrow."

#### ELDER J. McAVOY

On Wednesday morning, January 14, the whole community around Stanborough Park was shocked by the sudden death of J. McAvoy in his sixty-third year. Brother McAvoy had celebrated the ordinances in the Park church on Sabbath, January 3, and following this had been recommended by the doctor to rest so as to guard against the possibility of phlebitis. Every one hoped and prayed for his recovery, and he himself thought he was making good progress and requested to be taken back to his home from the sanitarium, where all was being done for him that medical and nursing skill could do. Early in the morning of the 14th he rang his bell for the nurse, who very quickly got in touch with the doctor and Mrs. McAvoy, both arriving just before our brother passed away.

Brother McAvoy had given nearly forty years of his life to this cause, and to have him pass away like this seems more than we can understand. For years he gave his best to the colporteur work; then as Bible worker and minister he was faithful wherever he labored. During the last ten years he was connected with the work

at Stanborough Park as preceptor and teacher in the college, chaplain of the Sanitarium, and pastor of two churches.

Brother McAvoy took the keenest interest in every phase of our work, was always in close touch with needy church members, ever ready to help the discouraged and to counsel with the erring. He feared neither friend nor foe in matters he thought right, and was always on hand to help the weak. He was a man of God, loyal and true, and a lover of the young people. He loved the children, too, and was loved by them in return. In the sanitarium he not only acted as counselor and teacher to the young workers, but was respected and loved by the patients and guests for his kind Christian attention.

Married thirty-five years ago, he has left his dear companion of those years lonely, and bereft of her stay and his loving comradeship. Our hearts go out to her in loving sympathy; and our prayers are that she may be sustained and comforted by the God of all comfort.

The funeral service held in the Park church will long be remembered by all who were present. Nearly 500 people attended, and then all walked to the Garston Cemetery, where we laid him to rest till his Saviour comes. Our hearts are sad, yet we rejoice in the hope of the resurrection, knowing that our brother and companion, so full of good Christian deeds, so loyal to the truth, so faithful in service, will hear the voice of Jesus calling him from his dusty bed to unite with all the faithful in meeting the Lord in the air, and to join in that grand union in which there will be no parting.

We who sorrow must renew our earnest consecration to God and to the work, endeavoring as best we can to fill up the gap left in our ranks by the removal of Brother McAvoy. That God may cheer all hearts so sadly bereaved, and enable us all who mourn to rededicate our strength and talents to the finishing of the work, is our earnest prayer.

W. H. Meredith.

#### GOOD-BY, DEAR HEART

By Thomas E. Hirst

Good-by, dear heart, a little while,  
Then no more tears, instead a smile  
Will greet thee as we meet again  
Beyond this earthly vale of pain.

Good-by, dear heart, yet not good-by.  
Forget we cannot, should we try.  
Our hearts and thine were one in love;  
Again they shall be joined above.

Good-by, dear heart, sleep for today.  
Without thee skies will be so gray,  
And yet 'tis but a span of time  
Before we enter years divine.

Good-by, dear heart: Farewell? Oh, no,  
The parting makes our love but grow.  
Go rest in peace, in sleep to lie  
Until God's day. Good-by, good-by.

Hunt.—Ada Covert Hunt was born at St. Clair, Mich., Aug. 18, 1855; and died at Loma Linda, Calif., Feb. 4, 1931. Orphaned when a young child, she never knew the blessings and comforts of a father's and mother's care.

In 1877 J. O. Corliss held a series of meetings at Birmingham, Mich., at which time Sister Hunt with her husband, Charles G. Hunt, accepted the truth, and became charter members of the Birmingham church. Brother Hunt preceded his wife in death four years. All their children—three sons and three daughters—are still living: Lyra H. George and Lena M. Hardt, of Loma Linda, Calif.; Winnie P. Hoen, of Berrien Springs, Mich.; Harry R. Hunt, of Lincoln, Del.; Guy M. Hunt, of Battle Creek, Mich.; and Charles Glen Hunt, of St. Paul, Minn. There are also thirteen grandchildren and two great-grandchildren, besides many other relatives and friends both in this country and in Central America, where she spent fourteen years as matron and preceptress in the mission school of Guatemala and Honduras.

Mother Hunt's life was always devoted to service for others. The many years spent in faithful labor in the mission field were among the happiest of her life, and since coming home she has earnestly longed for health and strength to return to Central America, where she has a host of boys and girls who always affectionately call her "Grandma."

The last five years of her life were happily spent at Loma Linda, in the homes of her two daughters, Dr. Lyra George and Mrs. Lena Hardt.

B. M. March.

Butterfield.—Leslie J. Butterfield was born in Brooklyn, Vt., May 9, 1856; and died at Mosto, Calif., Jan. 2, 1931. He leaves his wife, one son, C. L. Butterfield, for many years superintendent of our work in Korea and now president of the North Carolina Conference, one sister, and four grandchildren.

Johnson.—Ole Andreas Johnson was born in Vik, Norway, March 12, 1857; and died in Oregon, Jan. 6, 1931.

Leer.—Mrs. Sadie Fannie Leer was born in Palmyra, Mo., Jan. 12, 1858; and died in Glendale, Calif., Jan. 21, 1931.

King.—Mrs. Anna Lucretia King, née Burwell, was born in Pantou, Vt., Sept. 16, 1844; and died in Santa Cruz, Calif., Jan. 11, 1931.

Shuter.—Mrs. Clara Belle Shuter, née Hewitt, was born in Cedar City, Mich., March 24, 1876; and died in Seattle, Wash., Jan. 16, 1931.

Hubbard.—Elias Henry Hubbard was born in Barbaboo, Wis., Feb. 3, 1851; and died in Oregon, Jan. 17, 1931. His wife is left to mourn.

Dreear.—Nicholas Dreear was born Dec. 14, 1843; and died in Maryland, Jan. 15, 1931. His wife, three sons, and two daughters are left to mourn.

Malone.—Mrs. Emily F. E. Malone died in Philadelphia, Pa., Jan. 17, 1931. Her husband, one son, one daughter, and a granddaughter are left to mourn.

Buck.—Mrs. Mary E. Buck was born in Saginaw, Mich., Jan. 19, 1847; and died in Oakland, Calif., Jan. 8, 1931. Three sons and one daughter are left to mourn.

Moore.—Mrs. Susan N. Moore was born in Mulenburg, in 1851; and died in Wilkes Barre, Pa., Jan. 27, 1931. One son, one brother, and a granddaughter survive.

Starr.—Donald Everett Starr, infant son of Mr. and Mrs. Glee R. Starr, was born Feb. 8, 1930; and died in Nebraska, Feb. 7, 1931. His parents and brother mourn.

Sindemood.—Jonathan F. Sindemood was born in Ohio in 1849; and died in San Diego, Calif., Nov. 28, 1930. His wife, two sons, three daughters, and one stepdaughter mourn their loss.

Wood.—Mrs. Rose Jane Wood was born in Bandon, Oreg., Jan. 6, 1876; and was killed in an automobile accident in Oregon, Dec. 31, 1930. She leaves to mourn her husband and one son.

Long.—Mrs. Naomi B. Long was born in Newtown, Ohio, June 20, 1855; and died in Cincinnati, Ohio, Jan. 11, 1931. She leaves one son and several grandchildren to mourn their loss.

Root.—Mrs. Jerusha Alice Root, née Locke, was born in Salem Center, Ind., July 19, 1865; and died in Wright, Mich., Jan. 25, 1931. She leaves her husband and four children to mourn.

Berry.—Mrs. Myrtle Berry, née Tompkins, was born in Todd County, Minnesota, July 5, 1896; and died in Portland, Oreg., Jan. 14, 1931. She leaves her husband and three small children to mourn.

Dix.—Mrs. Golda Vernon Dix née Austin, was born in Greenville, Tenn., Dec. 26, 1894; and died in St. Louis, Mo., Jan. 21, 1931. Five children, her father and mother, and two brothers are left to mourn.

McKay.—Mrs. Barbara McKay, née Cogill, was born in Caithness Shire, Scotland, Oct. 17, 1863; and died near Hanford, Calif., Jan. 16, 1931. She is survived by her husband, three sons, and five daughters.

Workman.—Mrs. Eva N. Workman, née Leeson, was born in Madison, Ind., Jan. 28, 1864; and died in Los Angeles, Calif., Jan. 14, 1931. Her husband, three sons, three daughters, and six grandchildren are left to mourn.

Bohannan.—Mrs. Lena Bohannan was born in Madison County, Arkansas, May 9, 1892; and died at Santa Ana, Calif., Jan. 24, 1931. She leaves her husband, four children, her father, three brothers, and three sisters to mourn.

Hutson.—Mrs. Lillian Emma Hutson, née Pierce, was born in Hood River County, Oregon, March 18, 1887; and died in Hood River, Oreg., Jan. 16, 1931. Her husband, three sons, one daughter, two brothers, and one sister mourn their loss.

Wells.—Wayne Wells was born near Downey, Calif., Nov. 16, 1902; and died at Los Angeles, Calif., Jan. 12, 1931. He was graduated from Pacific Union College in 1928, and had completed two years of the medical course at the College of Medical Evangelists.

McFadzen.—Ruth McFadzen was born in Fairfield, Maine, May 10, 1913; and died at Lewiston, Maine, Jan. 26, 1931. She was a senior student at Pine Tree Academy, and a leader among her associates. Her father, mother, brothers, and sisters mourn their loss.



**Hill.**—Mrs. F. A. Hill died in Waterloo, Iowa, Jan. 30, 1931, at the age of ninety-one years.

**Fulton.**—F. C. Fulton died in San Diego, Calif., Sept. 19, 1930, at the age of sixty years.

**Leist.**—John F. Leist was born in Ohio, Jan. 8, 1888; and died in Chicago, Ill., Jan. 18, 1931.

**Hiner.**—Franklin Hiner was born in Ohio, Nov. 25, 1853; and died at La Fayette, Ind., Jan. 25, 1931.

**Lind.**—Matilda Carolina Lind was born in Sweden, June 23, 1846; and died in California, Feb. 7, 1931.

**Arnold.**—Jacob Arnold was born in Illinois, Sept. 15, 1864; and died in Loma Linda, Calif., Jan. 11, 1931.

**Axton.**—Mrs. A. Axton was born in Joplin, Mo., May 8, 1886; and died at Kansas City, Mo., Jan. 15, 1931.

**Miller.**—Mrs. Anna Miller was born in Germany, Oct. 9, 1853; and died in Cincinnati, Ohio, Jan. 23, 1931. Two daughters and three sons are left to mourn.

**Sheridan.**—Mrs. Thomas A. Sheridan was born in New Brunswick, Canada, Nov. 12, 1859; and died in Cincinnati, Ohio, Sept. 6, 1930. Her husband, one son, and three daughters mourn.

**Blake.**—Mrs. Laura S. H. Blake was born in Denmark, July 20, 1864; and died in Philadelphia, Pa., Jan. 16, 1931. She was a charter member of the North Philadelphia church. Two sons and two grandchildren survive her.

**Swain.**—William James Swain was born in Wisconsin, June 6, 1866; and died at Sacramento, Calif., Feb. 7, 1931. He is survived by his wife, two sons, two brothers, three sisters, three grandchildren, four stepchildren, and ten stepgrandchildren.

**Wearner.**—Carl A. Wearner died in Denver, Colo., Jan. 14, 1931, at the age of seventy-three years. His aged companion, three sons, and two daughters are left to mourn. Two of the sons are workers, one acting as a pastor in Michigan, and the other as chaplain in the St. Helena Sanitarium, having previously spent many years in China. Another son is a medical student. One daughter is a missionary in India.

**Sanderson.**—Dr. Mary Sanderson closed a life of service Sabbath, Jan. 10, 1931. She was born Sept. 24, 1863, and attended the Amherst High School. She was graduated in medicine at Ann Arbor, Mich., in 1893. Dr. Sanderson practiced medicine in Worcester, Mass., and Los Angeles, Calif., opening the Nauheim Sanitarium, Springfield, Mass., in 1900. In 1916 she returned to Amherst, and opened the Range View Sanitarium. She was laid to rest in Amherst, Mass., to await the Life-giver when He shall appear. Service was conducted by Elder Ernest Branson and the writer. Irvin M. Martin.

**Gilliland.**—Oren Edward Gilliland fell asleep at the Mountain Sanitarium, Fletcher, N. C., Jan. 14, 1931, at the age of forty-four years. May 6, 1905, he was united in marriage with Miss Mamie Miller, of Greer, S. C., and during practically all their married life he has been connected with the mountain rural school work. He was associated with Elder D. T. Shireman; and later with M. H. Johnson in his school for orphan children at Baker Mountain, N. C. When he died, he was connected with this kind of work at Fletcher. The funeral service was conducted by the writer, and he was buried in Hendersonville, N. C. R. I. Keate.

**Jobst.**—Miss Lucinda Sheldon Jobst was born at Aurora, Ind., Feb. 18, 1892; and died at Moncton, New Brunswick, Canada, Jan. 5, 1931. For many years she was engaged in office and Bible work for the Alabama Conference. In 1925 she moved to Grand Island, Nebr., where she continued in conference work as assistant secretary-treasurer. In December, 1930, she was transferred to the Maritime Conference at Moncton. On her way to Canada she stopped at Aurora for a short visit with old friends, and soon after reaching her new post of duty, succumbed to a disease which had troubled her for several years. One brother remains to mourn his loss.

D. F. Roth.

**Lovell.**—Mrs. A. I. Lovell, née Jensen, was born in Green Bay, Wis., June 20, 1869; and died at College View, Nebr., Jan. 22, 1931. She was reared a Seventh-day Adventist, and was baptized by Elder O. A. Johnson, becoming a member of one of the oldest Seventh-day Adventist churches in Wisconsin. After receiving training in the Milwaukee Bible Training School and in Battle Creek College, she gave ten years of earnest service to the Bible work. She then took the nurses' training course in the Battle Creek Sanitarium, and at its close was married to A. I. Lovell in 1898. At the invitation of the

Wisconsin Conference, she and her husband opened at Superior one of the first treatment rooms conducted by the Adventists. Later she assisted her husband in his medical course and in his subsequent medical experience. She served as superintendent of nurses in the sanitariums at Graysville, Tenn., and Madison, Wis. In the latter institution she also acted as Bible teacher. Her health was impaired as the result of her heavy responsibilities in this institution, and the family moved to College View, Nebr., where she helped the doctor as office assistant, and helped her son through his course in dentistry. Her husband, one son, and one sister are left to mourn. B. L. House.

## Appointments and Notices

### PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represent, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

C. V. Achenbach, Calle Torres, 34, Ponce, Porto Rico. Continuous supply of papers and tracts for free distribution.

E. M. Lobsinger, 130 Highview Ave., Jackson, Tenn. Continuous supply of denominational literature for two reading racks.

Mrs. Myrtle Lafollette, Lane, Kans. Signs, Liberty, Life and Health, Watchman, Life Boat, and Little Friend for reading rack.

Mrs. George Snively, Mission Hill, S. Dak., wishes to thank those who have been sending literature, and requests that no more be sent.

D. P. Edwards, Route 5, Greenville, S. C., desires denominational papers, small books, and tracts, for general distribution and reading racks.

Augustus Sanders, Route 3, Carlisle, Ind. Denominational publications and small books for reading racks and other missionary distribution.

Mrs. Lois Ward, 928 N. Pilgrim St., Stockton, Calif., would like copies of the Signs, Watchman, Life and Health, Youth's Instructor, and Present Truth.

H. P. Lawson, Spring Garden, Albert Town P. O., Jamaica, British West Indies, desires a continuous supply of literature for free distribution.

Mrs. C. G. Meyer, 206 S. Joachim St., Mobile, Ala. Signs, Watchman, Present Truth, Instructor, and Little Friend, for free reading rack distribution.

John J. Noble, 10 Fairleigh Ave., Oshawa, Ontario, Canada, who is doing colporteur work, desires copies of the Signs and other papers for missionary work.

Ewing T. Rossin, 1711 Arctic Ave., Atlantic City, N. J. Continuous supply of old but clean copies of Present Truth, Youth's Instructor, and Our Little Friend.

Mrs. S. M. Lieby, S. 14th and Logan Ave., Lafayette, Ind. Unlimited supply of denominational papers, tracts, and small books, for rack filling and systematic distribution in house-to-house work.

O. A. Munroe, Box 88, Moncton, New Brunswick, Canada, would much appreciate a large club of Signs of twenty-five or thirty copies, or several small clubs, for use in conducting an effort in Moncton.

Miss Ethel Ellis, 1318 East Okmulgee, Muskogee, Okla. Continuous and unlimited supply of Signs, Life and Health, Watchman, Youth's Instructor, Our Little Friend, Liberty, Present Truth, and Review and Herald for missionary work in the government hospital and for reading racks.

Ben Garrett, Jamestown, Tenn., writes that all his Seventh-day Adventist books were destroyed when his home burned in January, and he would be glad to correspond with any one who would care to lend or sell such literature at a reduced price.

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

F. F. Oster, Roudaki Ave., No. 8, Teheran, Persia, and his associated workers, are planning to open reading rooms in several places in connection with their work, and would be pleased to receive for this purpose, English denominational periodicals and books that are in good condition. Printed matter up to 4 pounds 6 ounces, can be sent to Persia for one cent each 2 ounces. The limit of weight for single volumes is 6 pounds 9 ounces. The dimensions should be not greater than 18 inches in any direction.

### PRAYER FOR HEALING

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

A sister in Connecticut desires prayer for the healing of her son, who is suffering from a nervous ailment.

A Michigan sister requests prayer for relief from severe pain in her eyes, teeth, and head, for which there is no apparent cause.

### SASKATCHEWAN CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a special session of the members of the Saskatchewan Conference of Seventh-day Adventists is called to meet at Saskatoon, February 25, 1931, at 9 a. m.

O. Ziprick, Pres.  
F. T. Balmer, Sec.

### COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, San Bernardino Co., Calif., Monday, March 16, 1931, at 10 a. m. The object of the meeting will be to elect eight members of the Board of Trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

A. G. Daniels, Pres.  
S. S. Merrill, Sec.

## 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 MARCH 5, 1931 No. 10

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

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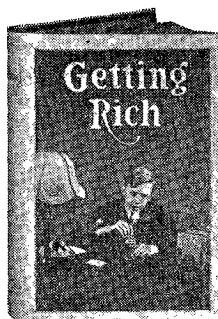
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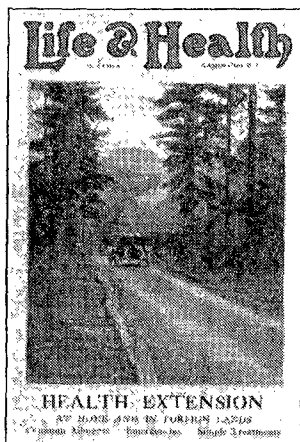
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when sickness is everywhere and people are wondering who will be next,

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"I went out a few hours Sunday afternoon. I took an order for four WORLD'S CRISIS books and a subscription for *Life and Health*. I believe it was the desire for the health magazine that gave me the order.

"Monday I took two orders for Big Four, World's Crisis, and a half leather 'Bible Readings.' With each order I got a subscription for *Life and Health*. With each of these four orders it seemed to be the *Life and Health* magazine that created the desire."

(Signed) A COLPORTEUR.

"*Life and Health* has been a help, not only to me, but also to the people into whose homes I have put it. It has helped considerably to make possible the three scholarships I have earned for college."

(Signed) A COLLEGE STUDENT.

"I surely believe in the combination plan. I have said that I would not take an order without it. I believe I have placed about 400 subscriptions for *Life and Health* in the homes of the people of this section during the year 1930. Without an exception, these homes praise the magazine and enjoy it and are receiving help from it."

(Signed) AN OLD FIELD SECRETARY.

"Just last week one sister in her colporteur report said she was canvassing for 'Return of Jesus,' and the prospect told her that he did not want to order the book. But when he was shown the magazine, *Life and Health*, he was impressed with it, and gave her an order just for the privilege of having *Life and Health* come to his home."

(Signed) A FIELD SECRETARY.

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WASHINGTON, D. C., MARCH 5, 1931

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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.

L. V. FINSTER sailed from San Francisco for Balboa, February 7, having accepted a call to the presidency of the Leeward Islands Conference, in the Caribbean Union. Elder and Mrs. Finster have been for many years connected with the work in the Far East, first in the Philippines and later in China. Mrs. Finster is remaining in California for a time before going to the new field.

WRITING under date of January 17 from Mukden, Manchuria, R. M. Cosentine speaks of the work in that field as follows:

"The work is going forward here. New interests are developing from time to time, and we are finding it hard, with our limited forces, to foster them all properly and give the established centers the supervision they need. We are sorry the budget was cut, but we shall do our best with what we have, and try to stretch the dollars a little farther and get our income from native tithes and offerings. The situation is ever and always the same—more and more laborers are needed to harvest the whitening fields."

SENDING a report regarding the progress of the work in his field for publication in our church paper, A. R. Ogden, superintendent of the Antillean Union Mission, says this appreciative word regarding the REVIEW:

"Surely the REVIEW does become better and better all the time. I have now read it from week to week for about forty-four years, scarcely if ever failing to see an issue of our greatly valued and appreciated church paper. Certainly every Seventh-day Adventist who desires to keep abreast of the times and intelligently in touch with the rapid advance of this great message, must have the REVIEW in order to do this. And I am glad for the privilege of contributing a little from time to time regarding the progress of the message in the mission field that has been assigned us. The work truly marches tri-

umphantly forward in all lands. But of course we know and see the work that lies closest to us."

SENDING a report to the REVIEW of the interesting work he is doing in connection with the Kenya Mission of East Africa, W. W. Armstrong, the superintendent, says in a personal letter:

"The past year has been a very busy one. With one exception, all the stations in my field are manned with workers young both in years and in experience. This has put considerable extra burden and responsibility upon me. The field, too, has grown so large that one needs much faith and courage in the battle. Yet we have many experiences that bring joy and make us feel that the work in which we are engaged is the best in the world.

"I have not been very well. In Africa I have much trouble with my nose and ears. It is a kind of hay fever which, to say the least, is tiring. However, we are both thankful that we have been spared this last year the sickness that we had in former days, such as fever and dysentery. We really have much to be thankful for, and indeed we are.

"Since coming back we have had a nice bungalow built of concrete. As this is the first permanent home we have had in our ten years' stay out here, you will realize how glad we are to have a cozy home. I did all the woodwork connected with it. Mrs. Armstrong is an expert gardener, and has made some very pretty flower beds, which bring such cheer in Africa. My specialty has been lawns and fruit trees. We hope for fruit in a few years' time."

L. L. CAVINESS, of the Southern European Division, who is returning from a trip to Africa in the interests of Sabbath school and educational work, writes from Constantine, Algeria, under date of February 3:

"I have stopped over on my way from Tunis to Algiers. Here the Methodists have a good church of 150 to 200 members, with a boys' home and a girls' home for the Arabs. As yet we have nothing. We should open work soon here at Constantine. The Methodists are having to recall three missionaries this year on account of lack of funds, one from Tunis, one from Constantine, and one from Algiers. I leave here tonight to be in Algiers tomorrow for the North African Union committee meeting."

### A Refreshing Suggestion

N. Z. TOWN, of the Austral Union, writes to the General Conference office under date of January 13:

"Here is an item that cheered our hearts when we were studying our budgets for the year 1931, and planning how we might adjust ourselves here in the Austral Union to the 6-per-cent cut. It was a painful process for the leaders to have to readjust their budgets on the new basis. However, they did it cheerfully, and Brother Walter Schubert, president of the Chile Conference, cheered our hearts by telling us that before he started for the union committee meeting the Chile Conference committee had discussed the ques-

tion of their budget for 1931, and had voted to ask the union to cut their appropriation for 1931 10 per cent instead of 6 per cent.

"You can easily imagine that this came like a breath of cool, fresh air. This suggestion from Chile was accepted, and it was agreed that the 4 per cent, the difference between 6 per cent and 10 per cent, be given to the Chillán Training School to help it in its urgent needs. Not only did Chile make this request for a 10-per-cent cut, but Brother Schubert also told us that they had a good increase in tithe, and that they had been able to accumulate a fund of about \$950, which they will use in carrying on evangelistic efforts during this year.

"It does one's heart good to see the willingness of the leaders in these fields to co-operate with the General Conference in every way possible, and even go beyond what they are asked to do in some cases.

"The presidents and superintendents have all returned to their fields with good courage, determined that 1931 shall be one of the best years yet in the Austral Union."

### In Northern Europe

OUR committee has asked me to spend midwinter this year in northern Norway, Sweden, and Finland. I am to visit our churches and study mission problems among the thousands of Laplanders and others. In Norway we now have 365 members north of the arctic circle; in Sweden, too, and Finland, there are not a few. Hammerfest, where I now write, is the most northern city on earth. It is much farther north than any settlement in Alaska. The country is entirely bare—not a tree. In fact, the most northern forest, just a few struggling birch trees, is near Hammerfest. It is needless to say that the climate is cold and hard to endure. In visiting today a new kind of boarding school near here, used in these northern climes, I was out in a raging blizzard climbing over the stony hills in the dark. The sun does not shine here for more than two months. At Christmas the Sabbath begins at noon on Friday; today it begins at 12:47, and ends on Saturday at the same hour.

But if nature seems stern, the people are warm-hearted, contented, and simple. Hammerfest is a city of some 3,300 inhabitants. We have a good active church here of forty-eight members, with a nice church building which some friends in sunny Southern California helped us get. Our brethren up here in the frozen North send greetings to the advent family down over the whole earth. They love this message, and are very faithful.

I have one or two meetings each day in crowded places, and feel happy to be here. I am glad I was born in cold Minnesota, and began my work in the cause up north on the Canadian border.

L. H. CHRISTIAN.