

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 17

A Letter to the "Review" Family

From MRS. MARTHA D. AMADON

[NOTE.—The older readers of the REVIEW particularly will be interested in the following letter which we have just received from Sister Martha D. Amadon, widow of George W. Amadon, of St. Joseph, Mich. Sister Amadon is the daughter of John Byington, the first president of the General Conference of Seventh-day Adventists, from May 21, 1863, to May 17, 1865. Brother Amadon was one of the workers in the Review and Herald office when the paper was published in Rochester, N. Y., and from there went with the paper to Battle Creek, Mich., where for long years he was foreman of the type room, and he and his good wife were leading officers and members of the Battle Creek church. We thank God that our sister's hope is still bright, and we pray that her life may be spared even until the coming of the Lord. On page 25 is found a picture of Sister Amadon.]

To the members of the REVIEW family, who are looking for the coming of the Lord Jesus, Greeting on my ninety-seventh birthday, March 28, 1931.

Just one hundred years ago, William Miller started preaching the first angel's message of Revelation 14, and through the mercy of God my life has nearly spanned this long, momentous period of time. Why it has thus been spared, only my heavenly Father knows. I grew up hearing much about the coming of the great day of the Lord, because our community in northern New York was stirred by the lectures of William Miller; and although only ten years old, I well remember that memorable day, October 22, 1844. My father, John Byington, did not identify himself with those who were so emphatically setting the day for Christ to come; but he was seriously affected by the lectures on this subject, and there had been a great many of them given in St. Lawrence County, where we lived. About that time an unusual display of the northern lights occurred, and all had an effect to stir my childish mind.

During the morning of October 22 I went out into the garden to pick sweet corn for dinner, and

looking up through the tall stalks, I gave the sky a careful search for some sign or evidence of the great event. But the heavens were as gray as my mother's shawl, from one end of the firmament to the other. When I ventured to the house, my father was sitting in his chair, tilted against the wainscoting, so seriously absorbed that he did not speak. This I shall always remember. He had just passed his forty-sixth birthday.

This winter my daughter has been reading to me the biography of William Miller, and I have been deeply impressed with his work and life. In twelve years he gave three thousand two hundred lectures on the coming of Christ. Like John the Baptist, who heralded the first advent of Jesus, William Miller proclaimed the second advent of the Son of God to my generation. In speaking of his experience on the tenth day of the seventh month, he says: "We expected every moment the heavens would open and reveal to us the dear Saviour with all His shining hosts. . . O, blissful day! How solemn, yet how interesting! I hope to see another day like this, and literally realize what I then expected." His prayer will be granted, for the "angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—"Early Writings," p. 258.

What a day that will be for him and for all those who are faithful! His experience has been left us for an example of patience, perseverance, and sweet submission under severe trial.

I have read the REVIEW for seventy-five years and more. I remember the very first copy that was printed. God has wonderfully blessed and prospered this precious paper.

BIBLE QUESTIONS ANSWERED

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

By CALVIN B. BOLLMAN

The Seventh Day

What do you think of the so-called argument urged by some against the weekly Sabbath, that we are still living in the seventh or last day of creation week?

W. L.

We cannot do better in answering this question than to quote as follows from "All About the Bible," by Sidney Collett, pages 262 and 263:

"The argument about the seventh day being a long period, continuing until now, will certainly not bear the test of Scripture, for the following reasons:

"As to there being no mention of the 'close' of the seventh day, I would remind my readers that the expression, 'The evening and the morning,' etc., used in connection with the six days, describes, not the close of any of the days, but rather the commencement; for the true light of day did not begin until evening, night, and morning were passed. And the most ardent supporter of the period theory would scarcely deny that the seventh day had its evening and morning, just as the other days had, although it is not specifically stated.

"In all probability, the expression 'evening and morning,' etc., was used merely to mark the division between those early days in the world's history which witnessed such important events. Those events being completed on the sixth day, it was only necessary, when the seventh day came, for us to be told that God had finished His mighty work and rested. No such important event occurred on the days subsequent to the seventh, and hence no such dividing line between it and the day following was necessary. It is sufficient that we are told it was 'the seventh day.' Gen. 2:3. So this argument cannot apply."

Matthew 7:6

Will you please give me some light upon the scripture found in Matthew 7:6, especially the clause, "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you"?

D. N.

As answer to the above query, we would refer our reader to the following from "Mount of Blessing," page 186:

"Jesus here refers to a class who have no desire to escape from the slavery of sin. By indulgence in the corrupt and vile, their natures have become so degraded that they cling to the evil, and will not be separated from it. The servants of Christ should not allow themselves to be hindered by those who would make the gospel only a matter of contention and ridicule.

"But the Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truths of heaven. To publicans and harlots His words were the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the gospel, who became Paul, the devoted minister of Christ. Beneath an appearance of hatred and contempt, even beneath crime and degradation, may be hidden a soul that the grace of Christ will rescue, to shine as a jewel in the Redeemer's crown."

Call No Man Father

Please explain 2 Kings 2:12 and 13:14, compared with Matthew 23:9.

F. G. N.

We cannot understand that the words of Matthew 23:9 were ever intended by our Lord to forbid the use of the endearing term "father" in addressing one's own natural father, or as a respectful salutation to some elderly person. The designation "father" is freely used in both the Old and the New Testament in this sense, that is, as sometimes meaning the natural father of the person so addressing him, or as an elderly person. It is doubtless so used in 2 Kings 2:12.

The term "father" as applied to Elijah by his servant Elisha, who had been treated as a son by the aged prophet who is now being taken from him, is a term of affection. There is in the Scriptures no word against such use of the endearing word "father."

But how different was the meaning and intent of that word against which Christ warns in Matthew 23:9. In

his comment on this text, Dr. Adam Clarke shows that the Saviour was rebuking the custom of the Jews of attributing to their rabbis, and especially to the head of the Sanhedrin, authority which belonged only to God. The whole system of the Papacy is built upon the same false use of the term "father" against which the Saviour warned His followers.

The fifth precept of the decalogue commands that proper respect be shown to fathers and mothers by their children. Paul in Ephesians 6:2 calls attention to the fact that this is "the first commandment with promise." In Mark 7:10 is recorded our Saviour's stinging rebuke of the Jews for making of none effect by their traditions the commandment which enjoins the showing of proper respect for father and mother.

On Tithing

Am I required to pay tithe on eggs, milk, and butter that my family use day by day? I know that what I sell I ought to and do tithe honestly. But what we use for ourselves I am not quite clear about.

T. M. S.

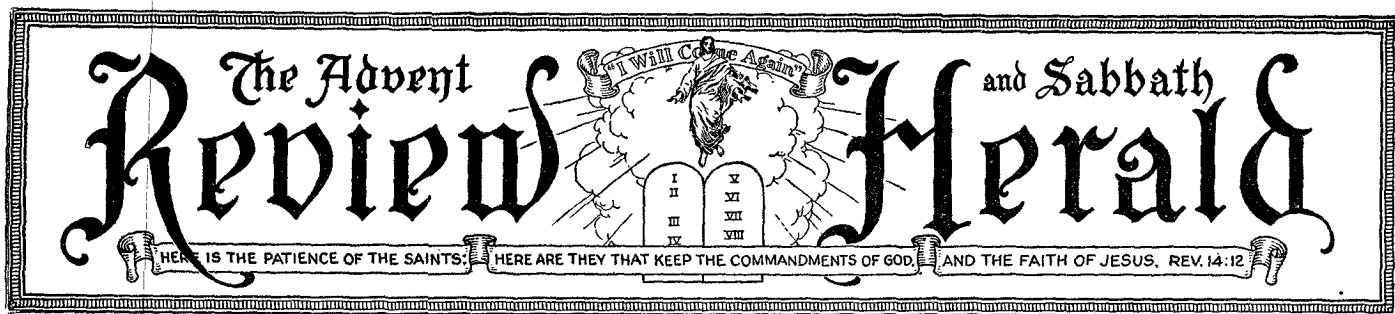
An account should be kept of the expense of producing eggs, milk, butter, etc., and tithe should be paid on the net profit. There should be no charge made for the work of producing these things, but for the feed, etc., bought, and for labor hired, if any. The eggs, milk, and butter used in the home should be credited up at the price you would pay if buying them in the open market. The tithe would be one tenth of the net profit.

"Once in Grace, Always in Grace"

Does the Bible teach that a man who is saved today cannot be lost tomorrow?

L. K.

No, the Bible does not teach the doctrine of "once in grace, always in grace," but quite the contrary. Read the account of the conversion of Saul, the first king of Israel, as the story is told in 1 Samuel 10:6, 9, and contrast it with the account of his rejection, as related in 1 Samuel 15:23, 28; and of his hopeless death, recorded in 1 Samuel 31:1-6. (See also Matt. 24:13; Rev. 2:10; 3:11.)



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A Tried Stone; a Sure Foundation

By F. A. COFFIN

"THE Bible, I say, the Bible only, is the religion of Protestants!" This well-known statement by Chillingworth tells in few words the ground upon which all true Protestants stand. The famous Protest of the Princes at Spire embodied this thought. They planted their feet, not upon the Bible and tradition, but firmly upon the Bible and the Bible only, as the all-sufficient guide of faith and practice. While others might build their spiritual houses upon the shifting sands of tradition, they determined, like the wise man of Christ's parable, to build upon the solid, immovable rock.

Time has shown that they made no mistake. The rains have descended, the floods have come, the winds of false doctrine have blown, shattering the faith of those less firmly grounded. But the faith of those who have built upon the word of God has weathered every storm.

At such a time as this, when ominous signs declare that troublous times are just ahead, it behooves us to know of a certainty just what we believe and why we believe it. Seventh-day Adventists are rightly known as Bible students, but we wonder, in these busy days of rush and bustle, whether we as a people give the time and thought to diligent Bible study that was our custom a score of years or more ago. It is still our privilege to prove all things by the Bible, holding fast that which is good. And we shall need this well-grounded faith in the trying times just ahead.

For "if in this life only we have hope in Christ, we are of all men most miserable." If there is no hope beyond this present world of pain and sorrow; if, indeed, all we have prayed for, and hoped for, and longed for, is a myth, a fable, a mere phantom of the imagination, we certainly have

reason for discouragement and despair. But if the Christian's hope is a blessed reality, if in deed and in truth Jesus is soon coming to raise the righteous dead to never-ending life, and to put an end to sin with all its terrors, then truly we may lift up our heads and rejoice. It is of the utmost importance, therefore, that we know our Bible, that we know the sacred words for ourselves, and that we have the evidence in our own hearts and lives of their truth and verity.

Even John the Baptist Needed Aid to Faith

Even so good a man as John the Baptist, when imprisoned in a lonely dungeon cell, needed the testimony of Jesus' blessed life for the strengthening of his faith. When John sent messengers to Jesus to ask Him, "Art Thou He that should come, or do we look for another?" the Saviour made John's disciples witnesses of His teaching and miracles, and then sent them back with the commission to tell John the things they had seen and heard. There could be no better testimony to the Saviour's divine character than His divine works. His gentle spirit, His words of com-

fort and helpfulness to the people, the healing of all their diseases, so that they left His presence sound in both mind and body,—these were evidences of His Messiahship which would quiet doubts and establish faith. John was familiar with the Scriptures, and he knew they foretold for the Messiah just such a ministry of love.

So with the Bible; the best evidence that it is indeed the word of God to man is to be found, not so much in what men say about it as in the Bible itself. What does the Book say? What is its teaching? What effect does this teaching have upon the lives of those who accept it? Does it make the world a better place in which to live? Does it lead to purity of heart and integrity of life? Does it indeed make bad men good? Are its utterances true? Can we rely upon its history and its prophecy as well as upon its moral teaching? Do we find evidences in the world that the Bible gives authentic historical facts, and that all its prophetic utterances are true?

Only God can know the future, and he to whom God shall reveal it. In the Bible the world's long, sad history is charted. Much of it was written down centuries in advance. Hundreds of events long future were foretold and have since come to pass, and many more are written down which are yet to take place. No word has failed in all that divine Book. And no word written therein will ever fail. The Bible is no fable; it is no fairy story. It is, indeed and in truth, the word of life. A man need not be a scholar to tell for himself whether or not the Bible is truly God's word. Evidence of this fact is abundant. The word of prophecy is sure. It will never fail, for in the prophetic word God Himself has spoken.

Resignation to His Will

BY EDITH SMITH CASEBEER

If sometime at the close of day,
Some busy day,
His voice should call, should gently call
From tasks away,
Should bid me lay me down to rest
When sinks the sun in purpling west,
Then should I say, "Amen, Amen!
It is His will."

'Twould be to me like rest at night,
At quiet night;
For that same Voice would sweetly call
At morning light.
Again to work I would arise
Through glorious angel-clouded skies,
So glad to know that I could serve,
Could serve Him still.

Faith Established on the Bible

Upon the Bible, therefore, let our faith be established. These are days when every wind of false teaching is blowing. In the popular churches the pure doctrines of the Bible are often perverted. The periodical literature and the books of the day are permeated with evolution. Scientists, so called, often take it for granted that the evolution theory is settled. The popular textbooks of the schools, from the lowest grades to the highest, are saturated with this pernicious theory; for if evolution is true, the Bible is false. In the higher institutions of learning, faith in the Bible is undermined, and in many of the theological colleges where young men are studying to be preachers, the truths of the Bible are lightly esteemed. Higher criticism often takes the place of sound doctrine. As expressed in "Education," page 227:

"Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of 'higher criticism,' in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives."

That this spirit of "dissecting, conjecturing, reconstructing," should ever be found among those professing to believe this message, would seem remarkable, and yet we read in "Early Writings," page 259, of some who will step off the platform of this message for the purpose of examining the foundations. Beginning on page 258, we read these words:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'

"I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others

commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier.

"Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."

Our Message Rests on the Bible

The foundation of God stands sure. This message is established upon God's word. It is built "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. 2:20.

Jesus' instruction to His disciples was to "preach the kingdom of God;" and Paul's exhortation to Timothy was to "preach the word." Said Je-

hoshaphat to Judah, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

With the sword of the Spirit, the word of God, new conquests are to be made for the gospel. With ever-increasing power this gospel of the kingdom is to be preached in all the world; and when God's people have completed their task, the end will come. That none should be turned aside from this great work, God has forewarned us:

"When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that He may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, He rebukes, He chastens; but it is only that

A Little While

Dedicated to the Bereaved Throughout the Field

By MRS. MARY VALLIANT-NOWLIN

A LITTLE while in this world of sorrow,
A little while to watch and weep and pray;

Then the coming of the great tomorrow,
When God's own hand shall wipe our tears away.

Only a little while, then the dawning,
The fleeing of night's shadows and its gloom,
And the glorious resurrection morning
Shall burst upon us in eternal bloom.

A little while, and the dead awaking
Shall be restored forever to our love;
Then shouts of joy and the glad hand-shaking,
And the welcome to our Father's house above.

Be still, sad hearts, hasteneth the meeting,
O measure not till then, by time or mile;
Jesus said, just let our pulse keep beating
To His promise, "Only a little while."

A little while, and we shall know the meaning
Of all the trials that so grieve us here,
Find for every cloud a silver lining,
And see the rainbow in every tear.

O, thank God, soon ends the day of grieving,
And then the summit of Mt. Pisgah's crest,
Where the lonesome journey we'll be leaving
For the homeland, when tired feet shall rest.

Father of us all, hasten the glory
Of the day when our wandering shall be o'er,
And we shall reach the land of ancient story,
Where sorrow and partings shall be no more.

Come, O glad resurrection! All too long
Have worn pilgrims waited the triumph song;
O death, O grave, where is thy victory?
No longer of death holden, earth and sea
Have given up their dead. Now life is here,
No funeral train will evermore appear;
Tears will no more fall o'er some quiet heap.
The dead, awakened from their dreamless sleep,
Shout the glory of Christ, their conquering King,
The Lord, who died that with Him He might bring
The dead, and open every moss-grown grave
That they might die no more. Mighty to save!

To know Him in His sorrow is to know
His resurrection power. Even so.
Even so, O sorrowing Son of God,
And weary feet that earth's dark paths have trod;
Over the rent tomb of Joseph now roll
Pæans of gladness. Hushed is the toll
Of sorrowful bells, and the mourners' wail.
O life and immortality, all hail!

He may restore and approve at last."
—*"The Remnant Church Not Babylon,"* p. 32.

To Build, Not Destroy

To this people has been committed the work of repairing the breach. We are not to tear down, but to build. We are not to undermine faith in God's blessed word, but instead we are to repair that which the enemy of souls has laid waste. We are not to launch our bolts against the Spirit of prophecy, but rather to find therein an expression of God's love for us. In the Testimonies of His Spirit is to be found evidence that God is still leading, guiding, directing, reproving, and comforting His church. Through the years since this movement began, God has been preparing a people to stand in the great day of the Lord. We make a sad mistake when we criticize the means which He has used to accomplish His purpose.

The great subject of the sanctuary, which turns our thoughts heavenward, so that by faith we see Jesus ministering in our behalf before the Father; the subject of the 2300 days, which reveals the time when the investigative judgment began in the holy of holies, indicating that the threefold message of Revelation 14 is now due to the world—these truths are vital and important. They are

present truth for this very time. And we may be sure that those who seek to undermine confidence in these great truths are not doing the work of God. The threefold message is due the world at this very time. It began in weakness, but it will close in power. It began with a little light, but it will close in a blaze of glory.

God has committed His truth to men, but this work is not the work of mere men. Though to men are committed heavenly truths, the work is of God. God's hand is in this movement. God's power is in this message. God Himself has set His hand to the finishing of this work, and no matter what man may do to weaken confidence and overthrow faith, the message and the people of the message are to triumph.

This gospel of the kingdom is preparing a people to stand upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. This building, fitly framed together, groweth, as it were, into a holy temple of the Lord. It is founded upon the Rock. Let us stand firm, then, in faith and confidence and hope. Let us hold fast that which we have, that no man take our crown. Let us give heed to the doctrine, lay hold upon the promises, and refuse to surrender that faith which is the title deed of our heavenly inheritance.

ministers of the state church were forced to acknowledge that the hand of God was in the movement.

It was God's will that the tidings of the Saviour's coming should be given in the Scandinavian countries; and when the voices of His servants were silenced, He put His Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes that, with shouts of triumph and the waving of palm branches, heralded Him as the Son of David, the jealous Pharisees called upon Him to silence them; but Jesus answered that all this was in fulfillment of prophecy, and if these should hold their peace, the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and waving their branches of palm, they cried, "Hosanna to the Son of David!" Matt. 21:8-16. When the Pharisees, sorely displeased, said unto Him, "Hearest Thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" As God wrought through children at the time of Christ's first advent, so He wrought through them in giving the message of His second advent. God's word must be fulfilled, that the proclamation of the Saviour's coming should be given to all peoples, tongues, and nations.

To William Miller and his collaborators it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to Him; for the hour of His judgment is come."

The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844, took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in pro-

A Great Religious Awakening

(Concluded)

By MRS. E. G. WHITE

IN Scandinavia also the advent message was proclaimed, and a widespread interest was kindled. Many were roused from their careless security, to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the state church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested.

The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Sav-

our, and were trying to live in obedience to God's holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture, "Fear God, and give glory to Him; for the hour of His judgment is come." They reproved the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to come.

The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even

claiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backsliding, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the

conversion of their relatives or neighbors.

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while His servants explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to His truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in

My Offering

BY LOUISE C. KLEUSER

My stubborn will refuses Thee
To choose the world's allure;
My foolish ways are bent to slight
Thy altars sweet and pure.

But loving pleas, in wooing tones,
Call to me night and day;
I glimpse the depths of Calvary's woes,
And give myself away.

A trembling soul—this off'ring, Lord,
Is all my hands can bring;
Accept this deep affection pure,
I proffer to my King.

And stoop to whisper to my soul,
Thou hast forgiven all;
Inspire its chilly recesses
With warmth from heaven's call.

breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God was felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest.

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works

would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels, that His professed people had so little love for Him that they did not desire His appearing.

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36, 3. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet, after He had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the *day* nor the *hour* of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says; "blessed is that servant, whom his Lord when He cometh shall find so doing." Matt. 24:42, 46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." But he adds, to those who have given heed

to the Saviour's warning, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming. But those who desired only an excuse to reject the truth closed their ears to this explanation; and the words, "No man knoweth the day nor the hour," continued to be echoed by the bold scoffer, and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of heaven themselves, and those who were entering in, they hindered. The blood of these souls will be required at their hand.

The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy; and wherever the people were not controlled by the influence of the clergy, wherever they would search the word of God for themselves, the advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet, "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:5.

Angels of God were watching with the deepest interest the result of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. But there were many who had not yet been tested in regard to the advent truth. Many were misled by husbands, wives, parents, or children,

and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God.

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their deathbeds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes" [as had been reported]; but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,—characters cleansed from sin by the atoning blood of Christ. Would that there was still with the professed people of God the same spirit of heart searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord, and press their petitions at the mercy seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the

grace so richly provided by our Redeemer.

God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ."

The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: He was testing the hearts of those who professed to be waiting for His appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan.—"*The Great Controversy*," pp. 418-427.

The Law of God

The First Commandment

By T. H. JEYS

"THOU shalt have no other gods before Me."

Eight short words suffice to express principles as high as the heavens, as broad as the universe, as long as eternity. Men may legitimately have varied interests, pleasures, activities. They may delve deep into history, science, art. They are privileged to travel, study, explore. It is proper to produce, manufacture, transport. Different tastes may be pleased, one by society, another by solitude. Work and play, profit and pleasure, are all proper if in their exercise and enjoyment none is permitted to become a ruling passion. First place is reserved by Him who gives the ability to exercise and to enjoy any of them. None of these must stand between the Crea-

tor and His creature. The Giver must outshine the gifts.

Let this commandment be understood and accepted in its bigness, its fullness, and instantly all problems of duty, all questions of policy, all uncertainties of procedure, all propositions of expediency, approach a solution. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," is but the creature's acquiescence to the Creator's legitimate claim to first place in the plans and activities of His child. Does his appetite crave some dainty morsel? His first reaction to the desire will be, "Will this proposed pleasure honor Him? Is it according to His expressed or implied wishes? Will the pleasure I experience be also

pleasing to Him? Shall I, in the promised enjoyment, also be in harmony with heavenly principles?" If these questions can be answered in the affirmative, then the pleasure is legitimate, and may safely be practiced.

All questions in regard to business activities, every social relationship, every detail of personal practice, private or public, must come for its test. That party for social intercourse and pleasure, that stylish garment, that costly array, that ring on the finger, that flippant tone, that slang phrase, that spending of means for pleasure, the gala day, the theater, the lilt of the popular song, the jazz of the radio, the automobile, with all its uses and abuses,—each, all, and many others unmentioned must be measured by that unerring standard so succinctly stated in eight Anglo-Saxon words, "Thou shalt have no other gods before Me."

But the law of God is not merely prohibitive, it is also protective. The inhibition is the negative phase of the law. But there is the positive and very blessed assurance of favor. Jehovah pledges the troth of a ruler to His loyal subject, that no strong one shall come in to bind me for a slave until my King is first defeated. True, I was in slavery, but my God set me free. I was in jeopardy, but He rushed to my rescue. I was sick, but He healed me. I had hired myself out to a citizen of a poverty-stricken country, and had been sent out as a swineherd. I was hungry, but my employer didn't so much as offer me a few of the carob pods supplied for the hogs. He cared for me only as he could use my service to enrich himself. But when I came to myself, arose and went to my Father, He saw me coming a great way off, ran to meet me, threw about me the rich mantle of His own righteousness, placed once more on my work-hardened hand the ring of family relationship, and said to me, "You shall serve Me, and not that tyrant out in the far country who cares nothing for you. No more shall he order you around and ignore your need for food. Your days of service to him are ended. You are My son. You were dead, but are alive. Henceforth thou shalt have no other gods before Me."

Christian, does this sound to you like the tinklings of sweetest music? Does it give you a sense of security and rest? Is there in it the sweet assurance that the days of your darkness are ended? Are you glad that when the prince of this world cometh he will have no mortgage on you? Jehovah says of you, as once rang out on Jordan's bank, "This is My

beloved Son, in whom I am well pleased." Will He be able to make good His manifesto, and so protect you from every fiery dart shot at you by your erstwhile master and tormentor? Are you glad that the "god of

this world" is not your God? Are you glad that when Jehovah speaks, it is done? that when He commands, it stands fast? Are you glad that our Father says, "Thou shalt have no other gods before Me"?

Genuine Repentance

By G. W. WELLS

INSPIRATION teaches that the goodness of God leads us to repentance. No one will ever truly repent and turn away from the path of evil unless he is led to see the exceeding sinfulness of sin. Only as the blessed Lord reveals the infinite and wondrous love of God, can the sinner be brought to see sin in its sinfulness, and be led into harmony with heaven and true holiness.

We should keep in mind that real repentance includes heartfelt sorrow for sin. It means a complete turning away from it. And then, through the power of the Spirit, there is a definite change in the life. The old sinful ways are forsaken, and new and better ways are followed.

It is not sufficient to lament the suffering caused by sin, nor to mourn over the consequences of past mistakes. This is not evidence of true repentance. There is to be a mighty heart cry against sin itself. Sin is a tremendous evil. It is a loathsome disease, preying upon the life, paralyzing the affections, perverting the ways, corrupting the thoughts, separating its victims from the life of God, and driving the soul to despair and utter ruin.

Sin is more than transgression or acts of disobedience. It is a hateful nature, disloyal to heaven and hating God. It is not merely what we do that should concern us, but what we are. Only in the light of Calvary can we ever understand the exceeding sinfulness of sin, see our great peril, or appreciate the infinite value that God has placed upon every soul.

Whenever we turn our thoughts to Christ as He hung on the cross, and meditate upon that tragic event, we are more and more convinced of the terribleness of the nature of sin. No man ever suffered more unjustly than did our Lord. On the cross He was surrounded by every form of human weakness, ingratitude, insult, and infernal wickedness. Men were led on by the spirits of devils. The mental anguish and bodily pain they caused the blessed Lord to endure, were beyond description, culminating in the most cruel and ignominious death known. Through the hatefulness of sin, with its deceiving and paralyzing power, His own disciples were led to

forsake Him, the rulers to condemn Him, rude soldiers to mock Him, and the furious and heartless mob to cry, "Crucify Him." A satanic frenzy was manifesting itself through sinful nature.

Only as we catch a clear vision of the holy Son of God can we have a keen sense of our own unworthiness and feel the need of repentance. It is the Lord who makes us penitent. He opens the way for us to share in the gracious forgiveness He so freely offers. Genuine repentance lies beyond the reach of our own power to experience. The Lord, by His Spirit, arouses enmity against sin in the natural heart. Only by faith in the power and goodness of God is enmity against sin and the sinful nature created in the heart.

We must come to Christ because we see Him as our only Saviour. He alone can bring deliverance, and enable us truly to repent. Forgiveness and repentance come from Christ. No heart can ever enjoy the one or experience the other where Jesus has not been at work. But wherever the Spirit of Christ works upon the heart, there will be found genuine repentance, and an unseen but holy influence which quickens the conscience, transforms the heart, and thus amends the outward life. The external performance will accord with the internal purity. No repentance is genuine that does not work reformation. It was Zacchæus who said, "If I have taken anything from any man by false accusation, I restore him fourfold."

Christ is the source of every right impulse. He leads us to repentance. He can break every shackle and set the captive free. Thank God, He can also bind us to Himself with links of divine power that all the forces of evil cannot break. Oh, it is He that God has "exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Let us bless His name forever.

God's beauty, truth, right, power, are continually pressing for entrance into all souls in the universe, and as much enters as each soul will allow. —Samuel Longfellow.

EDITORIAL

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

Farthest South

IN the Far North our work reaches within the arctic circle. Equally we would be working within the antarctic circle if there were habitable lands so far south. We touched the farthest south in the New World Hemisphere when the representatives of the message formed a church at Punta Arenas, on the Strait of Magellan, and when the trail-blazing colporteur entered Tierra del Fuego. Here we are holding a camp meeting in Christchurch, in the South Island of New Zealand, the southernmost habitable land of the Old World Hemisphere.

Punta Arenas, Cape Town, and South New Zealand draw our own southernmost missionary circle, paralleling the antarctic circle itself.

"I will say to the north, Give up; and to the south, Keep not back," says the Lord; "bring My sons from far, and My daughters from the ends of the earth." Isa. 43: 6.

It is a prophecy of the gathering call in the last days, and I see it fulfilling here at the South New Zealand conference session. Christchurch is the farthest south I ever touched. And our work runs hundreds of miles farther south. When S. L. Patching, president of this conference, put up a map on which the companies and isolated believers were marked, it was a cheering view we saw. This South Island is being dotted over with jets of light. There is a point of light even in Stewart Island, a remote grazing and fishing outpost, off the south coast. It is good to feel that a sturdy, faithful, and ever-increasing body of believers is being raised up in South New Zealand to keep the picket line of lights glowing in this southernmost outpost of the Old World.

Geographically, New Zealand belongs to the Old World Hemisphere. But how new it really is. The fact continually challenges me with surprise as I look over this beautiful city of Christchurch. It looks like one of the old towns of England set down here on the Canterbury Plains. It is the most English of towns; and one has a feeling at first that it has been here for generations. Yet during our meeting a civic ceremony was held dedicating a Pilgrim Spring me-

morial at the fountain beside which the first settlers pitched their camp just over eighty years ago.

When our work began, in 1844, there were no European colonists in the southern part of the island—only a few groups of traders and whaling camps before that. Now fine towns and villages and farming districts cover the island; and here this growing body of believers are keeping the

watch in this southernmost conference outpost of the hemisphere, and standing strongly by the missionary advance in the vast island fields to the northward.

Many years ago the Spirit of prophecy called us to "belt the world" with this advent movement. The progress of the message is every year drawing closer the shining circles of light over our map of the world that God so loved.

W. A. S.

Christchurch, New Zealand.

Be a Christian Where You Are

THE followers of Christ are widely scattered among the nations of men. Some are in great centers of population, others live in smaller towns and villages, still others in country districts, and some are living in the fastnesses of the mountains, even amid desert wastes. Some are connected with the great systems of passenger traffic, and spend their lives among men and women who are moving to and fro upon the land and upon the sea. And sad to say, some are within prison walls, suffering for the sake of the Master whose cause they have espoused.

It is God's design that every one, wherever he may go, whatever may be his environment or social position, should be a Christian, should represent in his life the character of Christ. And we have found from our own personal experience that it is even easier to live a Christian life in some of the more isolated places than it is in the midst of great city centers; as a member of some little, struggling country church, than it is when connected with some large institutional church.

When the editor accepted Christ as his Saviour, his home was in the country. He was the only Seventh-day Adventist boy attending the country school. Among his associates he found little in the way of sympathy for his religious aspirations and hopes. He well remembers the jibes and scoffs he met from his schoolmates the day after his baptism. But this very opposition drove him to his Saviour for sympathy and support, and strengthened his moral fiber rather than weakened it. As a member of a little church of fifteen, he felt that it was

incumbent upon him to do his part, to bear burdens in the church, to hold up its standards.

Later, when he became connected with a great institutional church, he found it easy to throw off this sense of individual responsibility. He felt there were so many to do the work in the church and the Sabbath school, that he could take a vacation. It was easy to drift with the tide, to fall in with the careless, indifferent class. And it was only by the grace of Christ and by the missionary efforts of some who had learned in their own experience to breast the current, that he was kept from yielding to this downward pressure.

And this has been the experience of thousands. As we have visited different parts of the field from time to time, we have had many say to us, "If we only lived in Takoma Park and could have the advantages enjoyed by our people there, how greatly we would appreciate it, and how much easier it would be to live for Christ." And we know of some who have come to Takoma Park, and to others of our large churches, with that hope and desire; and sad to say, too many of them have grown careless and indifferent, and have lost their bright experience which they brought with them.

Christianity Opposed to Centralization

The very spirit of Christianity is opposed to centralization. Self-centered interests are worldly interests, selfish interests. They gather to themselves. The gospel of Christ gives, diffuses, and spreads abroad. When the church in Jerusalem of old became self-centered, God permitted persecu-

tion to come, and the record is that they were scattered everywhere, diffusing a knowledge of the gospel which in their selfish centralization they had failed to give.

A sister suggested to us some time ago, what a delightful thing it would be if Seventh-day Adventists could all colonize, could all go to some one place, and there form a great community, with common interests and objectives. But we said to her, "That would thwart the very purpose of this message. God designs that it shall go to all the world, and for that reason He has scattered His people among the nations of men, designing that each in his own place shall live for Christ, making his home a center of missionary influence."

It is for this very reason that the Spirit of prophecy has warned us again and again against centralization, against building up great church interests in one place, to the neglect of others. It was not God's design that there should be one great center, but many centers in different places. It was not His design that all the conferences and institutions should centralize in one locality, but that they should be in different places, where each would form a nucleus for this message. That same counsel has advised that our brethren and sisters should move out of the great city centers; should go into the country and secure farms where they could educate their children among the scenes of nature, and where they could be lights in new places.

We believe that sometime we are going to see this counsel followed more fully than it has yet been. We have wondered a great many times, as we have looked at the large aggregation of Sabbath keepers, like Takoma Park, College View, Battle Creek, Mountain View, Glendale, and many other places we might mention, if God had called them all to these centers. We cannot believe that He has. Some, we recognize, are connected with the organized work in these places, and their presence is necessary. Some have moved into such centers in order to educate their children; and we have no criticism of that. But unfortunately, there are scores and scores who, after their objective has thus been attained, have found the association so pleasant that they have settled down to remain, apparently the rest of their lives.

And not only that, but because of this influx into some of our centers, many smaller churches have been weakened. Brethren and sisters who bore burdens of definite responsibility have left our small churches and moved to the great city centers, and

their brethren and sisters have been left to struggle on alone without their help. We cannot believe that this is in the order of God.

"What Doest Thou Here?"

To many of our Sabbath keepers in these great centers, God will speak in days to come, and say to them, as He said to Elijah of old, "What doest thou here? Why have you left the work I committed to you? Why have you left the flock of which I gave you charge? Why have you come to this great center, where your assistance was not needed, and left the more isolated places without a light bearer?"

We pray that the Spirit of God may send this message home to the hearts of many of His children today. They surely need to consider these principles, and whether or not they are standing in the path of duty. We recognize that it is an individual responsibility and an individual accountability. We cannot determine the question for any other person in the world. Each person, in the fear of God, must determine it for himself.

Be a Missionary Where You Are

The Master not only wants us to represent Him wherever we may live, but he wants us to be soul winners. Indeed, if we are Christians, we will be missionaries, because a Christian life is a missionary life. There is no sermon which can be preached so powerful in its influence upon the hearts of men as the sermon of a Christian life. We are to be living epistles, known and read of all men. And if you are not a Christian in your home, in your neighborhood, you cannot be a missionary. You may try to be, but your effort will prove an utter failure. You may distribute tracts and missionary papers, and you may talk the gospel message to your neighbors, but it will fall upon deaf ears. They judge the doctrines you preach by the life you live. And it is right that they should do that. Because, if the everlasting gospel does not make of us better men and better women, what argument have we for carrying it to our fellow men? If a Seventh-day Adventist is not a better Christian than the nominal professor of the world, how can he, with any courage or confidence, take to others the message of the Lord's soon coming, or teach them of the binding obligations of the law of God?

If in the fear of God you are endeavoring to live the Christ life, if you know what the victory of Christ is in your own experience, if you know that God for Christ's sake has forgiven your sins, and is saving you from the power of sin; then you may go to others with confidence, and tell

them what Christ has done for your soul. You may declare to them that what He has done for you, He will do for them; and as they look at your life, they will see attestation of your teaching.

Let us resolve that through the grace which Christ imparts, and the wisdom which He will give, wherever we may live we will represent in our lives the character of the blessed Master, and wherever we may live or whatever may be our environment, we will seek to win men to Christ the Lord.

F. M. W.

Spiritual Gifts

WE have been asked what Scriptural reasons we have for believing that spiritual gifts were placed in the church for all time.

The gospel commission itself implies this; but let us read it as found in Mark 16:15-20:

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Was the gospel commission given for all time? Yes, verily; then, too, spiritual gifts should be found in the church until the work of the gospel shall be fully accomplished.

In 1 Corinthians 12:28 we read: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

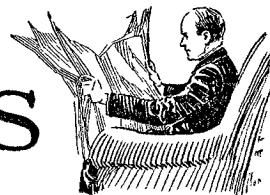
As all these were set in the church by the Lord Himself, must we not believe that they are all still for the church? This conclusion seems to be inevitable.

C. P. B.

AN idle word may be seemingly harmless in its utterance, but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes, and blacken more fair names than one.—*Charles A. Dickey.*



Comments on CURRENT EVENTS



EARTHQUAKES MULTIPLY. On the 31st day of March, as all of us learned from the newspapers, there occurred a very severe earthquake shock in Nicaragua, completely demolishing Managua, the capital of that country. As each day goes by, the estimate of deaths grows until it has now become clearly evident that this Nicaraguan convulsion must be placed in the list of great earthquakes.

At the time of this catastrophe the Associated Press published a list of notable quakes from the year 1906 down to and including the New Zealand earthquake of February 3, 1931. The list totals twenty-seven. Adding the Nicaragua earthquake gives us a total of twenty-eight in twenty-five years' time. Since the beginning of the twentieth century, there has been a total of thirty great earthquakes. The significance of these figures becomes apparent when attention is called to the fact that from the twelfth to the seventeenth century there was an average of less than one great earthquake in a century. In the eighteenth century there were six; in the nineteenth, twelve. And behold, with less than a third of the twentieth gone, we have already had thirty mighty upheavals.

Said Christ, in speaking of the phenomena that would be signs of the end, "There shall be famines, and pestilences, and earthquakes, in divers places."

OVERHEAD EXPENSE. Occasionally some well-meaning soul expresses the thought that he would really give more to the cause if he could be sure that no part of what he gave was deducted for running the machinery of the denomination. Now it is true that if any individual wishes to have a certain specified contribution go exclusively for some particular purpose, this can always be done. Conference treasurers are careful to carry out definite requests. But a fallacy resides in this sort of remark about denominational machinery, a fallacy of which those who offer the criticism are doubtless unaware.

Machinery in religious work ought surely to need no more defense than machinery in any other kind of work. Organization, with all that word nec-

essarily implies of a certain number of wheels within wheels, is just as necessary in carrying on the great program in the earth for God as for mammon. We do not cease to be human beings because we become servants and ministers of the Lord. Nor do we cease to need any of the fundamental features of an efficient organization that characterize worldly business simply because we are now in the business of the Lord. There is an inspired declaration to the effect that the children of this world are wiser in their generation than the children of light. This would surely apply with full force were we who

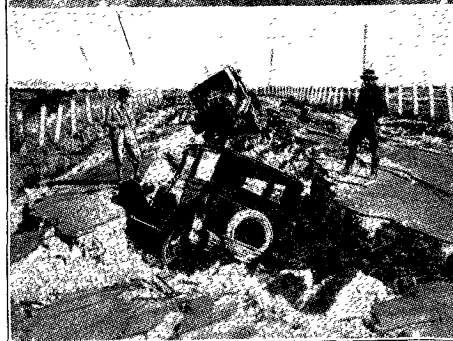
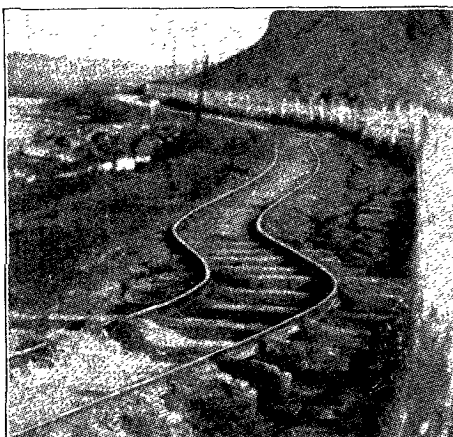
Personally, we feel much more satisfaction and assurance in contributing our gifts when we know that all along the line these gifts travel, there are men composing an efficient organization who, from their careful study of the whole world problem, know best how to prorate our gifts so that they will bring the best returns. Even though the deductions from our gifts in order to maintain such an organization might be heavy,—which they are not,—we would still rather contribute through a channel whose path was marked out by those who had studied the whole problem through. We would thus feel protected against possibly wasting all our gifts on some project which, though sincerely promoted by some earnest soul, might be barren of any possibilities for the kingdom. Just such things have happened before. The best insurance against them is organization.

These remarks are prompted by an editorial paragraph in the *Watchman Examiner* (March 12, 1931). We quote it in full:

"We hear much these days about 'overhead' expenses; so much, indeed, that those who give their time and ability to running organizations are looked on by the unthinking part of the community as men and women who are robbing those to whom these organizations should minister. Of course, we are opposed to the 'overhead' that eats up a disproportionate part of an organization's income. But nothing runs itself, and men and women are entitled to a fair support. Trustees should see to it that there is not more 'overhead' than necessary.

"The *Rotarian* quotes two interesting letters sent to social agencies. The first is as follows: 'Please find inclosed my check for \$50. I want it all to go direct to the poor, with nothing deducted for overhead.' The other was of a different kind. It inclosed a check and said: 'I want it all used for "overhead." I am not interested in helping people in their trouble. I want to help 'em out of it, and I know it takes a lot of time and skill to do that. To my mind "overhead" and "head work" mean the same thing. You need plenty of it in any line, or you just muddle along getting nowhere.'"

F. D. N.

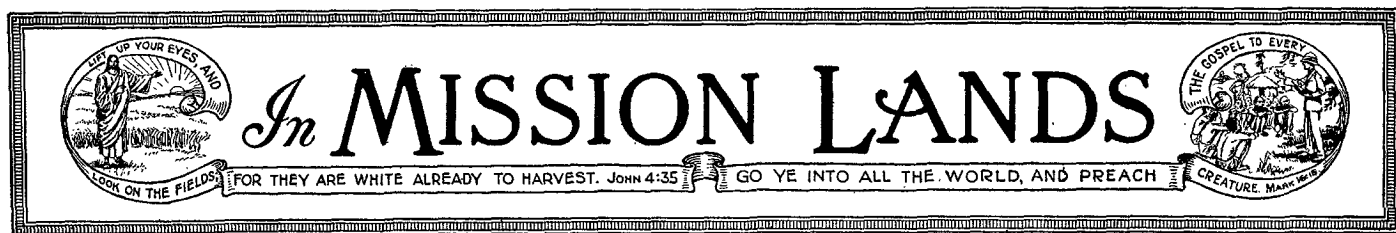


Illus. Lond. News

Results of the Earthquake in Napier, New Zealand. Note the twisted rails.

are engaged in the Lord's business to fail to employ for the success of that business certain basic principles of organization that the world so successfully uses.

The Lord works no miracles to solve such problems and direct such plans as we, His servants, ought to be able to cope with by the use of such good judgment as He has given us and such good plans of organization as are in operation all about us.



An Overzealous Policeman

By E. W. POHLMAN

As we approached the public meeting place of a large village in India some weeks ago, an Indian police officer met us. We had heard that this village had been the scene of excitement a few days previously, due to the agitation in Indian political affairs. We knew also that the public meeting hall, toward which we were going, had been the center of the former disturbance. But the village evangelist had advertised among the people that we would come, so it was our duty to appear. It soon became evident, however, that the officer had come to give us formal welcome on behalf of the villagers.

We then spent some time visiting the people's homes, answering questions about everything concerning ourselves, and explaining why we could not eat in the home of every one in the village. Then, as the appointed hour for the meeting had already passed, we thought it was time for our service.

Policeman Brings in Congregation

Accompanied by the uniformed friend, we made our way back through the narrow streets of the bazaar to the meeting place. We felt that it was time to begin, but the policeman said it was too early; we should sit down and exercise a little Oriental patience, while he went out to gather in more attendants. It was not long until we were surprised to see the policeman return to the gate of the inclosure leading a surprised and slightly frightened villager by the hand. The officer told him to sit down, and wait for the meeting to begin. The man protested, saying he had not yet eaten his supper. I immediately began to explain that the villager should not be made to stay against his desire, but the policeman smilingly assured us there was no real reason for the man's leaving. Then telling the man that he was in need of a good religious meeting, he set off in search of others.

For about half an hour the policeman continued to bring the villagers in, one or two or three at a time. We soon began to sing. This is always a good way to prepare the atmos-

phere of the gathering for the message of the evening. It seems that the singers in India always appreciate the words of their peculiar hymns. Some evangelists do most of their village public work through singing songs of the gospel story. To add to the interest in the music of this particular evening, one of the visitors rendered a few pieces of Indian music on the mouth-harp. This was much appreciated.

Value of Pictures and Stories

After the representative of the government had finished his good work of gathering the men together, we began to tell a story from the Picture Roll. Our friends in the homeland little realize the practical missionary work they are doing when they faithfully preserve and send the Picture Rolls to the mission fields. The people in the villages are greatly affected by a well-told story illustrated by the Picture Roll. The Indian brethren themselves are very clever at story-telling. It takes a well-trained missionary to surpass in this art an Indian brother whose heart is burdened to give the gospel message.

After the story was finished, an-

other song added variety and interest to the meeting. At this point, some, thinking perhaps that the meeting was finished, arose and started out. But the policeman soon gave them to understand that the meeting was not over. During the service, one man began a casual conversation with a friend over some irrelevant point. The friend in uniform was quick to explain that he had brought the people together, not to visit, but to hear the message presented.

The service was resumed by a beautifully presented lesson on "Love," given by one of the Indian workers. The subject was received with much interest, and the declaration of Christ as the only Saviour brought forth a very friendly comment.

Before the close of the meeting, some of the leading men of the village spoke briefly in thanks to the visitors, and assured us that the message would be remembered.

The interest in Christianity among these village folk has grown, and some are purchasing Bibles and requesting regular Bible lessons. It is with great interest and hope that we watch developments in this village. Among our friends who greet us when we visit is the policeman, with his red turban and happy smile. Let us pray that the Lord of the harvest will find fruitage from the seed sown here.

Our Work in Burma

By E. KOTZ

AFTER the council meeting at Poona the writer spent a few hours in Bombay, securing his return passage and attending to other business matters, and then boarded the train with some of the other brethren, for Calcutta.

The Indian railway system seems to be efficiently organized to take care of the masses that are constantly traveling. The station buildings are very comfortable, and cover immense areas. Yet they are usually crowded to their utmost capacity.

On the day of our departure there were some serious troubles in Bombay. Taxicabs were held up and the occupants, even Europeans, were forced to walk. All this was an effort on the part of the Mohammedans to bring about a general strike in connection with the death of Mohammed

Ali in London, who, we learn here, is to be buried in the Mosque of Omar at Jerusalem. Some taxicabs were stoned, and traffic was brought to a standstill.

Thirty-six hours of travel brought us safely to Calcutta. We took the steamer for Rangoon, Burma, where we arrived four days later. At Rangoon we have a very nice English church, and G. W. Pettit is leading out in a successful evangelistic effort. The membership of the English church at Rangoon is about sixty, and that of the vernacular, twenty-five.

The trip from Rangoon to Kamaung, our Karen mission, proved to be quite interesting. At five o'clock in the morning we stopped at a lonely station somewhere upcountry, and had

hardly rolled up our beds and put on a few clothes, when the train moved on, without a sign of warning. We had to pick up our belongings hastily, and jump out. Brother Phillips was the last to leave the compartment. I was happy to see him land safely on terra firma without injury. After some negotiations we hired a small bus, and at daybreak we arrived at a river. We had to wait until the ferryboat owner put a rope across the river, and then he brought us safely to the other side.

The coolness of the night soon gave way to the Indian "winter" heat, which we felt intensely every time our car stopped. After a few hours we had to change busses at a village called Paan.

Greeted on the Road by Christians

We had an early native rice lunch at an Indian eating place, and proceeded on our journey in another bus. After several hours' ride on the dusty road, some men waved their hands and stopped the car. To our joy we found they were some of our people from Kamamaung, and had come with H. Baird in the mission launch to meet us. Soon we had our luggage transferred to the motor boat, and after a four-hour trip up the Salween River we arrived at Kamamaung, where Brother and Sister E. B. Hare (now on furlough in America) and

Brother and Sister Baird live. The mission is beautifully situated on the river, in a grove of coconut palms and huge mango trees. Sister Baird gave us a hearty welcome, and many Karen Christians shook hands with us.

The Burmese people look different from the Indians. They are of Mongolian type, and look very clean in their white jackets and long skirts that reach to their feet. The women often wear their black hair wound like a turban, or crown, on their heads, and usually ornament it with flowers.

While we had supper, a brass band, somewhere at the mission, played some of our hymns. It was a real treat to listen to them, and a tribute, not only to the musical abilities of the Burmese people, but also to Brother Hare's constant and very successful efforts in training.

What a wonderful change has Christianity wrought in the midst of the heathen surroundings in Burma!

At Kamamaung

We spent many happy and busy hours in Kamamaung, discussing mission problems with the workers and Christians, privately and in meeting. Many good testimonies were heard, and the consecration service gave evidence that the Spirit of the Lord works in Burma just the same as in

other parts of the great world field.

Most earnestly we discussed with the workers the possibilities of making the work self-supporting and more fruitful. Before we left, twelve were buried with Jesus in the waters of the Salween River. What a joy to know that when the "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11), there will be many of the Burmese people among them who came from the East to sing redemption's story!

Up the River to Conference

After a short stay in Rangoon, Elder Phillips and I took one of the small but very comfortable river boats on Friday afternoon to go up the river to visit our brethren gathered for the annual meeting of the Irrawaddy Delta Mission at Myaungmya. It was a lovely trip up the Irrawaddy River. The huge Shwe Dagon Pagoda, a landmark of Rangoon, 400 feet high, and completely covered with gold, could be seen in the light of the sinking sun for a long time. A heavy fog fell during the early part of the night, and compelled the captain to cast anchor. It was not until eight o'clock in the morning that we could proceed. The country seemed to be very fertile, and looked like a garden. We were sorry to miss the Sabbath morning meetings at Myaungmya, since we did not arrive till after noon, but we tried to improve the time on the boat as well as we could by studying the Bible.

Brother and Sister A. J. Sargent are busy in Myaungmya.

Sister Phillips, R. A. Beckner, S. A. Q. Parry, and Brother and Sister J. L. Christian were there for the meeting. Sabbath afternoon we had the ordinances, and later ordained Brother Christian, principal of the Meiktila Training School, for the ministry.

The conference was not attended as fully as the brethren had expected, owing, as they explained, to the rebellion in Burma. Although we did not see the least sign of it, we understand that the Karen people prefer not to leave their abodes at such a time.

Sunday we had three meetings with our believers. It was an encouraging sight to see so large a number of old and solemn-looking Burmans taking such an active part in the Bible studies. In all these meetings we made it a special point to hold before our workers and believers the goal of self-supporting mission stations, such goal to be reached by rigid economy and greater faithfulness and consci-



Upper: Northeast India Union Workers.
Lower: Northwest India Union Workers.

entiousness in the paying of tithes and offerings.

Monday, the 19th, I was scheduled to speak in the Rangoon English church. The Rangoon papers had previously given quite a friendly write-up of our council in Poona. In fact, for the first time in the history of our work, Bombay papers had telegraphed items concerning our gathering to the press in Burma.

The church in Rangoon was filled to its capacity, about 250 people listening to the message of the evening, entitled, "A Sure Sign of the End."

More About the New Zealand Earthquake

By M. E. KERN

A. H. PIPER, secretary of the Australasian Union Conference, writes concerning the earthquake which visited the Hawkes Bay region of north New Zealand some weeks ago. He says:

"With T. W. Hammond I visited the area three or four days after the earthquake occurred. We felt that we ought to go among our people and learn for ourselves just what their condition was. Really, it was pitiful to see the devastation wrought by the earthquake. Napier was a deserted and desolate city. The night we spent there, after having retired and before going to sleep, I counted no less than eight earthquake shocks, one of them being quite severe; and then, on waking in the morning, but before rising, I counted five more. The place shook occasionally for days, and it is still shaking.

"We greatly regret having to report that Sister J. Hookings, the wife of our respected and venerable Brother J. Hookings, secretary of the Sabbath school department of the North New Zealand Conference, was among those who perished in the disaster. She was shopping with her married daughter, and they were caught in the falling ruins. Both bodies were burned by the subsequent fire. The only means of identification was a key which her husband knew she had, and which corresponded with one in his possession.

"Three of our young people were hurt. Miss Zena Mintoff (who, by the way, had charge of the young people's missionary store at the North New Zealand camp meeting held at Palmerston, North) was with her father in Napier, sitting in his car, when the shake came. The car was filled with débris. The girl's shoulder blade was cracked, and it seemed impossible for her to move. Then another shake came, upward as it were, from the bowels of the earth, and lifted

May those of our people whose faithfulness and sacrifices have made it possible to build the Rangoon church, rejoice in the fact that Christ is being preached right in the shadow of the great Shwe Dagon Pagoda. While this tower was erected in honor of Buddha, who does not offer struggling humanity any power outside their own, our Burmese believers are glad to worship Him who was dead, but is alive, the Christ of whom Paul declares triumphantly, "I can do all things through Christ which strengtheneth me."

the car from among the ruins, and threw it out into the middle of the street, where Sister Mintoff was able to extricate herself, and thus her life was saved. Grace Tasker, a nurse, was slightly injured in a hospital where at least fourteen of the nurses lost their lives. One young man, Glen Plowman, was hurt while

escaping from the technical school, where about twenty boys lost their lives. So far as we could ascertain, this is the total casualty list affecting our own people."

He also speaks of the miraculous escape of Dr. Eric Caro, who was in his dental rooms treating a boy when the shake came. Amid the falling bricks and plaster, he escaped with but threepence in his pocket, his loose money being in the safe, together with his account books, all of which were lost.

Elder Piper also passes to the General Conference Committee a vote of thanks from the Australasian Division committee for their prompt expressions of sympathy for the North New Zealand Conference and the emergency appropriation of \$1,000 which was sent.

The Adventist people all round the world are one people, and we all suffer together when disaster befalls any. And together we look forward to the day when this old earth shall give place to a "new earth, wherein dwelleth righteousness."

The Inca Union Meeting

By CARLYLE B. HAYNES

PRECEDED by a short educational, Missionary Volunteer, and Sabbath school convention, the annual meeting of the Inca Union committee was held at the headquarters at Miraflores, Lima, Peru, beginning February 24.

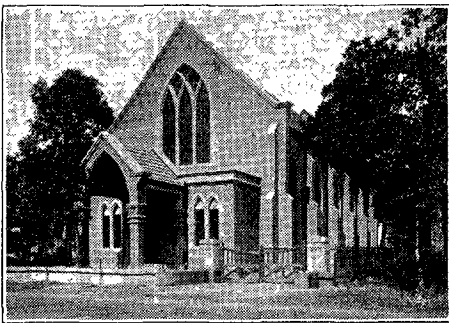
This meeting was attended by the directors of the local missions in this territory: Francisco Brouchy of Bolivia, J. T. Thompson of Peru, J. D. Replogle of Ecuador, R. J. Roy of Lake Titicaca; by the union departmental secretaries, H. B. Lundquist and P. R. Tabuenca; the union super-

representatives from the South American Division, N. P. Neilsen, C. L. Bauer, J. L. Brown, and A. W. Peterson; and the writer. F. A. Stahl, of the Amazon Mission of Peru, was prevented, because of difficulties of travel, from being present.

The most encouraging reports of progress of any meeting in South America were heard at this gathering. Notwithstanding the unsettled conditions prevailing in the territory of the Inca Union, and the determined opposition of enemies of the truth, the cause of God is steadily advancing. Persecution only serves to advance it more rapidly.

Two of the governments in the territory of the union, Bolivia and Peru, have recently been overthrown by revolution. Additional upheavals broke out in Peru during the time we were together in Lima. Unsettled conditions prevail everywhere. But these things have not stopped the work of God.

The schools in Peru, threatened by presidential decree a year and a half ago, are still carrying forward their work. The president who made the decree is in prison. The archbishop who instigated the decree, is a fugitive from justice, under grave charges of financial corruption. The foreign priests, who were determined to crush our work, are themselves under a cloud of suspicion, with threats be-



The New Church in Rangoon, Burma

intendent, L. D. Minner; the union secretary-treasurer, H. M. Colburn; the union cashier, B. L. Thompson; the educational secretaries of the Lake Titicaca and Bolivia Missions, C. H. Baker and Leon Replogle; the director of the Lima Training School, E. U. Ayars; the treasurer of the Peruvian Mission, V. L. Gambetta; four rep-

ing made in some quarters to expell them from the country.

Greatest Interest Ever Known

The cause of God meanwhile is advancing more rapidly than ever. Never in our history in these countries have we known an interest more widespread and eager. The attempts to destroy our work have not only reacted against their instigators, but also served to create an unusual interest in this message. Everywhere we hear of new Sabbath keepers, even before workers can get to them, raised up by the faithful testimony of believers in the churches.

The Juliaca training school for Indian teachers is again open, after being closed for two years because of the refusal to grant it a license. It now has more than one hundred students in attendance. A new training school for teachers has become necessary in Bolivia, where about one hundred prospective teachers have crowded in for this training. The training school in Lima has a larger enrollment than ever; and the more than one hundred primary schools in

the Bolivia and Lake Titicaca Missions are in a flourishing condition, being entirely self-supporting.

During the closing days of the meeting a counter revolution against the provisional president broke out. Exciting rumors flew about. The port of Callao was closed, and then reopened. Soldiers in large numbers began to move about here and there. A state of siege was declared. A revolt in Callao resulted in many deaths, one stray bullet killing an American citizen. The port of Mollendo was closed, necessitating a change of plans for the general workers who were to visit Juliaca and Puno.

Amid these unsettled, perilous conditions our meeting came to an end. Whatever they may portend for the cause, we know that God's hand is at work to bring His message to its culmination, seeking out, even in the midst of turmoil and confusion, those who are honest in heart. The wrath of man is made to praise Him, and notwithstanding all that His enemies can do, He is bringing His purposes to completion. His eternal day is hurrying on apace.

trader. Her father also was there, and this friend of the mission paid the father £5 and took the woman as his wife. That was in harmony with native custom, and was quite all right.

As soon as he reached our mission at Malua Bay, however, the natives in the heathen village from which this girl originally came, demanded that she be returned to them. They objected to one of their women being on the mission. The man gave them also £5 to pacify them. A week later they came down again, and said they wanted the woman. While this man and his wife were away in the garden, Big Nambus men stole their little child, about twelve months old, and ran away with him. They took him up to their heathen village and said, "Now we will get the woman."

A few days later they again came down and took the woman while she was out working, and carried her off. She went along with them the nine miles, and gave no trouble; she knew she was going to her child. That night when every one was asleep, she took her little boy and ran for her life. Instead of running down to the coast, she went a long way around, traveling fifteen miles with her child. Had she come straight back, she would have been killed, and her husband also. When she came to us, we said, "Do not stay here; go to Atchin, where Pastor Parker is," and there she went. Hearing that they were trying to get him too, her husband had to leave everything he possessed and flee.

While the Tinambet men were on the way down to shoot the mission boys at Malua Bay, the believers there held a prayer meeting. These heathen men came to the man's house, and were angry to find that he had gone. They entered his house, and seized his books. During the years of his service he had accumulated some big boxes of goods, and many calicoes, and £7 in money. They robbed him of all these. When he came to Aore and told me this story, he said, "Well, master, I have lost everything, but my heart is glad because I still have my life and my loved ones, and above all, I still have Jesus. They have taken everything from me; they can have it. I want to stay on the mission. I want the fashion of the mission, and when Jesus comes I want to go with Him to heaven."—*The Missionary Leader*.

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"CHRISTIAN faith is not natural, it is supernatural, and comes only through the possession of the Holy Spirit."

Christian Literature in Mission Lands

By E. E. FRANKLIN

THE power of the printed page as an evangelizing agency in heathen lands has not yet been fully realized. That it is not a substitute for the missionary is obvious. The personal factor, the living voice, can never be replaced. It carries its own influence. But the printed page has many advantages. It can be read and reread and pondered over; it can reach a vastly greater congregation than is to be found within a temple; it can accompany the hospital patient to

his home; it can penetrate the most secluded harem and zenana; it can travel forth as the pioneer where the climate is deadly, the population sparse, and where conditions are unfriendly and hostile. There is no place too hard for literature to reach.

The printed page alone is the ubiquitous missionary. In evangelizing by means of literature, we are following the Great Exemplar, who chose as the medium of revelation a Book as well as a church.

Would We Be as Cheerful?

By W. O. BROAD

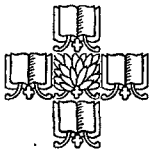
WE are known throughout the New Hebrides as "The Sabbath Mission." Any one can go to the other missions and not have to give up anything, but the Seventh-day Adventist mission is different. The natives know that when they join us they have to give up many things dear to the native heart. They have to give up pigs—and the pig is everything; also their pipe, native grog, etc.

A native man who had been on Malekula, went to work on a plantation. Our school boys came in touch with him two years ago, and while on the plantation he gave up his pigs and his pipe. Swine's flesh forms a

large part of the native dietary. Pigs are plentiful, and it costs the trader nothing to provide this form of meat. But this man heard what the school-boys had to say about it, and gave up its use.

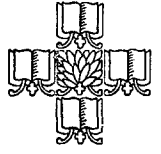
The French are very liberal with drink, and give it to the natives quite freely; but this man would have nothing more to do with it. He had nine months yet to work to finish his time, and was looking forward to going to our mission on Malua Bay.

While away he had married a woman belonging to one of the Big Nambus villages. She had run away as a girl, and had been working for a



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."



Newspaper Evangelism in South America

By C. P. CRAGER

THAT foreign-language newspapers will print favorable reports of sermons on the advent message as readily as do the newspapers of North America, has been demonstrated on different occasions beyond the question of doubt. During an effort that continued for eight weeks in the city of Paraná, Argentina, with a population of about 45,000, we had 100-percent success in getting articles published in the three daily Spanish papers printed in that city. These papers have an extensive circulation, not only reaching practically every person living in the city, but going to the suburbs and other sections, and it was the pleasure of members of the company to hear encouraging reports from well-to-do business men who said they were reading the reports with much interest.

The publication of these reports also aided in bringing interested persons to the meetings, some of whom were eventually baptized into the faith. Even when the testing truths were presented, the editors continued to appreciate the reports prepared by us, most of which averaged a column in length. For North Americans to prepare sermons for presentation in the Spanish language, required concentrated thinking in itself, and to prepare synopses of these sermons in writing was an added requirement; yet when we realized the far-reaching influence of the press for good, especially for the sowing of gospel seed in the hearts of every class from the ordinary people to the educated classes, many of whom we could never expect to reach in any other way, we rejoiced that we could render this kind of service for the advancement of the kingdom of God in the hearts of mankind.

Among our converts was a prominent lawyer who had been studying the message before we really began our effort and had begun to keep the Sabbath, and so anxious did he become to teach the message to his associates that we agreed to allow him to preach a sermon on the seventh-day Sabbath before he was baptized. We made no mistake in allowing him to speak, and the announcement that

he would tell why he observed the seventh day awakened unusual interest, both from the general public and from the newspapers. The crowd that heard him was large, and the newspapers gladly gave a liberal amount of their space for the presentation of his views.

Possessing the humility of a child, he went to his office, and delved deeply into the subject in preparation for his remarks. There we found him, and in an earnest season of prayer we together sought God for wisdom that he might present the message with power and conviction. When he called for a vote at the conclusion as to whether or not his audience believed he had presented the Biblical truth that the seventh day is the Sabbath of the Lord, every one,

with the exception of one lone member of a nominal Protestant persuasion, stood in acknowledgment of his claim. This brother is now assisting in preaching the message on Sunday evenings in the church with good results. The papers are also helping him to spread the gospel through their columns.

On my recent trip to Central America I found the newspaper editors willing to print messages on our faith. There are many in this world who want to know what Seventh-day Adventists believe, and the editors should be supplied with well-written articles on the message in order that a forward movement may be accomplished. The press is doing its part toward helping us, and every worker, as well as qualified lay members, should consider it a wonderful privilege to submit the truth in written form through this avenue that reaches every class of humanity.

Evangelism in Kansas

By R. L. BOOTHBY

As we have finished our evangelistic campaigns in Kansas, and are beginning a series of campaigns in central California, it may be of interest to our readers to know how God blessed our work in the Sunflower State.

We baptized a total of 510. From Jan. 5, 1930, to Feb. 1, 1931, we baptized 187. These people were all put into a baptismal class and thoroughly instructed in the various points of the message.

One lady gave a valuable diamond toward the building of the new church in Topeka. We sold it for \$450, and thus it made a very substantial gift to the building fund.

The new converts are all taught to be faithful tithe payers. In Topeka, as a result of the campaign, the tithe for the first year increased almost \$4,000, and even during this financial depression it has shown a decided increase over what it was before the new members were added to the church.

The scores of letters we are constantly receiving from these new believers, telling of the great joy they find in this message, pay the laborer a thousandfold for all the toil and sacrifice expended to win them. One

letter received today from a fine young couple who were baptized in one of our campaigns, reads:

"We think what a grand and glorious thing it was that you were called to Girard and we were called from Michigan. O, this new truth in Jesus is truly the most wonderful, inspiring, and glorious thing that has come into our lives! We long to serve Him. Our aim is now to be ready always when God calls us to serve Him."

Large Attendance

Our meetings were well attended. We had from 500 to 4,000 people at our services Sunday evenings—determined, of course, by the size of the city and of the campaign. In our Topeka campaign we baptized nearly 150, and 122 in Wichita. Several more are preparing for baptism, and are being followed up by other workers.

We did not have sufficient time to get the full results of our last tabernacle campaign, as we had been transferred to our new field in California some time before the meetings were brought to a close; but we baptized 35. F. C. Clark is completing the work, and several more will be added.

This last series of meetings was held without one dollar of expense to the conference, with the exception of the writer's regular salary.

It is interesting to see how the new converts have become leaders in church work. Some are elders, some deacons, some Sabbath school superintendents, and some hold various other offices. Several have been out selling our literature. One has become a church school teacher, another is head of the engineering department in Union College, and another is in charge of a mechanical department in the Hinsdale Sanitarium.

We love the people of Kansas, and leave behind hundreds of warm friends whom we shall never forget; we look forward to meeting them in the land where there will be no more

parting. We take up our work in California with new devotion, and with a determination to win more souls than ever before, and to present them even more perfect to our Father in heaven, who is the one who reaches out, in His infinite mercy, and saves the poor lost men and women of this world.

Mention should be made of the faithful work done by my wife, who takes an active part in all these meetings, and of Maud Tegler and Frances McCormick, the Bible workers. We owe much to the sacrificing and constant efforts of our Bible workers. This is one of the important features of every campaign. R. C. Davis in Topeka, and E. A. Pender in Wichita, gave valuable help in the music. Each one did his part faithfully.

Evangelistic Colporteur Work

By MRS. D. P. WALDO

[During a colporteurs' institute held in January in New York City, I met Brother and Sister D. P. Waldo, who have been engaged in evangelistic colporteur work in the Atlantic Union for some years. They have carried on their work faithfully, and we rejoice in the success of their labors. We know their experience will encourage others. E. E. FRANKLIN.]

FOUR years ago we came to Kingston, N. Y., to do colporteur work. At that time there was just one Seventh-day Adventist here. We felt a burden to see a church raised up in this city, as we found many honest-hearted people with whom we placed our book, "Bible Readings." Soon it was well known, and the people were stirred as they read the "green book," as some called it. We began holding services in our home, and a little Sabbath school was organized, which grew until we had as many as thirty attending. This continued for a year and a half, when in answer to our many prayers and urgent appeals, the conference sent some workers, and a tabernacle was built for an evangelistic effort. The work developed until now we have an organized church of thirty members. During these four years we have delivered 1,603 of our large subscription books.

Recently we attended a colporteurs' institute in New York City, and as we gazed up at some of those tall buildings, we were reminded of our books and their far-reaching results. This caused me to wonder just how far the books we have sold would reach in a material as well as a spiritual way, therefore I figured out that these 1,603 books placed end on end would measure 1,202 feet, or higher than the

Chrysler Building of seventy-seven stories, which is 1,046 feet high, or the Empire State Building, which is the tallest building in the world, 1,248 feet.

We are happy to know that the Lord has used us in placing these books here where Satan has tried in so many ways to stop our work. We are still laboring in and around Kingston, and hope to place many more books here. We are doing resident colporteur work, and many have bought books of us the second time. In some cases we have sold as many as seven of our large books to one person.

Many Large Books Sold

Mr. Waldo has been in the colporteur work sixteen years, and I have been in it fourteen years. We haven't all our records, but what we do have show that we have delivered, 3,642 of our large books. These, if laid flat, one above another, would make a pile fifty-two feet higher than the Washington Monument, which is 555 feet high. We make these comparisons only to show how the Lord has used us in His service, and we hope the effects will reach far more in a spiritual way and that many souls will be saved in the kingdom as a result.

A letter I received recently says, "You will be surprised to hear from me, but I have never forgotten you, and I never shall. Through the book you sold me, I have accepted the truth, and am now a colporteur myself."

One man was so impressed with the book that when I went back he bought another one, and wanted to have prayer to thank God for the beautiful message they contain. I

said, "Do you believe it?" He answered, "I believe every word in those books."

I was quite depressed one day as nearly every one had been warned against us by a minister who had borrowed a book to show in his pulpit. I was about ready to give up in that section, but decided to go to one more house. There I found an earnest woman who ordered seven of our large books, amounting to \$52.50, and she paid me \$20 as a deposit.

One day while walking on the street, a lady came rushing toward me, and after embracing me, said, "You don't remember me, and I don't wonder, because I look so different. I am the one you prayed for the day you sold a book to my brother. I was so ill no one thought I would live, but I began to get better from the time you prayed." We have made many friends in Kingston, and rejoice to see our prayers answered and a church of our faith as a memorial. We believe others will join us soon. Much opposition, of course, had to be met, and Satan tried in many ways to hinder our work, but the dear Lord overrules in all things, and we are reminded that it is not in freedom from trial, but in the midst of it that the Christian church has grown and the banner of truth been unfurled. We are happy to have a part in the Lord's work.

Fruit of Evangelism

NINE were recently baptized at Erie, Pa.

SIX were recently baptized at Richmond, Va.

FOURTEEN have been baptized in Berrien Springs, Mich.

ELEVEN baptisms are reported in the Connellsville, Pa., district.

SIXTY have been baptized in Johannesburg, and twelve at Wynberg, South Africa.

As a result of the Onaway (Mich.) effort, twenty-five members have been added to the church there.

A CHURCH of forty members has been raised up in Beaumont, Tex., and they have a fine new church building.

A CHURCH of twenty-one members has been organized in Smith Center, Kans. A good church has been built, and will be dedicated in a few weeks, with every dollar paid.

As a direct result of the Bible Auditorium effort in South Africa, sixty-eight new members have already been added to the peninsula churches, and another baptism will be held soon.



Conducted by Promise Kloss

Gold Star Mothers

By ELVA ZACHRISON

THIS article is dedicated, not to the mothers whose sons have fallen on the battlefields of France, but to the mothers whose sons and daughters have fallen on the battlefields of the truth of God in the earth. Far up in the interior of one of our largest mission fields there are today two freshly dug graves. All the horror and anguish of the tragedy that occasioned those graves no one will ever know. And the tears and heartaches of those who sadly laid their loved ones away, only the Father above can ever understand.

But to the mother hearts, thousands of miles from the scene of the tragedy, there comes the greatest measure of sorrow. For mother love, you know, is the strongest love in the world; and only those who love most, can suffer most. Without a shadow of a doubt, they themselves would willingly and gladly have laid down their own lives that their loved ones might have been spared. "Greater love hath no man than this, that a man lay down his life for his friends." And mother love is the closest parallel to the unfathomable love of God that this old world can offer.

It is because of the all-sufficient adequacy of a love that far transcends all human love that mothers and fathers give their sons and daughters to the mission field. It is because of the sustaining grace and power of the Friend of the ages that they can bid them farewell, perhaps never to see them again upon this earth. It is the heroic self-sacrifice that holy consecration to God breathes into the soul, that causes them to encourage their loved ones to stay by their post of duty through war, famine, and pestilence.

Not only on the far-flung battle line of the mission fields "over there" do these sons and daughters of the gold star mothers labor for God. There are many of them over here. Heroes in obscurity, the mothers go about their daily toil, unnoticed and unapplauded by the world; but God sees more than man sees. And in the record books of heaven their faith

and courage and love and self-sacrifice are written down. "Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart."—"The Desire of Ages," p. 356. "Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."—"Ministry of Healing," p. 377.

There is a great work yet to be done in the earth. "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Many a lad of today, growing up as did Daniel in his

Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—"Education," p. 262. What a wonderful privilege it is to give your best to the conquering forces of the King of kings!

Gold star mothers, may God bless you! For your heart's "full measure of devotion" may He do for you "exceeding abundantly above all" that you can ask or think. For your priceless gift of love may He reward you ten thousandfold in this earth, flooding your souls with the fullness of His matchless love. And in "the land that is fairer than day" restore to you, clothed in immortality, that which you have committed unto Him.

Elma, Washington.

The Boy Problem

By CLARE LITTLE-PATTISON

Nor all parents are blessed with twins. When I say blessed, I mean all that the word implies.

There are twins frequently born in this Eastern country where we are living, but few that live to be more

than a few days old. One almost invariably dies. But white twins! They were different. So for a few days a special guard had to be stationed at the hospital door to keep out the crowd that wanted to have a look at our twin sons.

Most of these Eastern people consider a boy a great blessing; but two boys! What good fortune! Surely the special favor of the gods was upon us. But they would not live, never! They had known of many twins, and one always died before it was many months old. It was too bad, they said, but we could not expect anything different. Then followed stories that were both weird and interesting, especially to the mother, as one twin was rather weakly, and there was some question whether he could survive or not. But he did survive, much to the astonishment of the natives, and today both of them are rosy-cheeked, husky lads of seven.

The experiences of babyhood and young childhood would fill a book, so I shall mention only that during the first months it was no uncommon sight to see father pacing the floor with a baby screaming with colic, until the wee small hours of the morning, while

A Little Thing

A GOOD-BY kiss is a little thing,
With your hand on the door to go;
But it takes a venom out of the sting
Of a thoughtless word or cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of day;
And it smooths the furrows plowed by
care,
The lines on the forehead you once called
fair
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through the heart,
I find,
For love is tender, and love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and
less,
Till 'tis bitter and hard to live.

—Andrew Lang.

mother was doing likewise with the other, stopping betimes to give fomentations, peppermint tea, and all the other known remedies, but with no beneficial results. Or perchance only one seemed to have an attack. Father would begin his evening stroll, encouraged that only one had it this time, and hoping that it would soon quiet down, so that he and poor tired mother could get some sleep. After a couple of hours, quiet would reign, and father, noiselessly preparing for bed, would be suddenly startled by a lusty shout from the other twin, and the nightly stroll would be finished about four o'clock in the morning.

Some have the idea that because twins look alike, they are alike in disposition. But this is far from true in the case of these boys. They are as different as if they were not even related. That does not mean that they do not love each other devotedly, or that they are not one in heart and mind. It is seldom that they have any disagreement, and if anything does arise between them, it is soon settled, and they go off with their arms around each other. If one suffers pain or punishment, the other suffers with him, and they often cry together over one or the other's misfortune.

It is a known fact that the things one sacrifices for and puts the most effort into, are considered the most valuable. And so these boys are wonderful treasures given us by God to mold and fashion after the divine pattern. Every mother knows that even one boy in the house makes added work in many ways. And there are problems to meet in training boys that one does not have in training girls. How can we train our boys so they will grow up to be pure, truthful men, useful in the world and workers in the great cause we all love?

I could not, and would not, presume to give a solution to the problem, but I will give a few observations from my own experience.

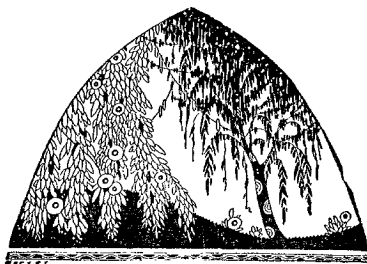
What I am about to say may sound strange to some, but I believe that the food we give our boys has more to do with their management and control than might be thought. It is a fact well-known among scientists and medical men that certain foods contain properties that have different effects on the system. So one of the first duties of the mother is to study and select the proper diet for her baby, not only in babyhood, but also in young childhood. The conclusions we came to had to be altered somewhat to meet the needs of each baby. Not all children can be fed the same diet. But with reasonable sense and care, the twins came through babyhood healthy, happy youngsters, not having con-

tracted any of the diseases of young childhood, other than a slight cold or two.

But do not think that in the tropics there are no diseases. There are various kinds prevalent every day in the year. At the age of seven they have had but one disease, measles. That was contracted in the United States, while we were on furlough. Their lives have been spent in the tropics. We believe that if we do all we can to help them build a strong resistance to disease, God will do the rest. A healthy child is not naturally cross and ill-tempered. So these boys are jolly, good-natured fellows, with, we think, a normal degree of good sense and mentality.

A Special Play Room

But one may ask, "What do you do about the litter and dirt and noise that boys make? How do you manage to keep the house in order? and how do you keep them out of mischief?" One suggestion goes far in answering these questions,—have a



All Nature Sings

BY NELA RAY PULVER

SOMETIMES 'tis a grand hallelujah,
More often a simpler lay,
Or maybe the murmuring music
That sometimes is heard while we pray.

Of times 'tis the sweet benediction
That always follows a prayer,
The notes rising higher and clearer;
But sometimes the trumpet's loud blare,

When the storm in its fury is blowing,
And the breakers dash with a boom
On the crags at the foot of the mountain,
And the lightning pierces the gloom.

For then 'tis like martial music,
And we hear the drum's muffled beat,
And one almost envisions an army,
It sounds like the marching of feet.

But again in the cool of the evening,
At the close of a long, weary day,
The sounds that we hear are entrancing,
They soothe our tired feelings away.

Just listen, you surely can hear them,
The soft, mingled voices of night;
And feel the caress of the zephyr,
That it leaves in its musical flight.

Oh, the beautiful music of nature,
We may hear as it plays o'er and o'er
On the various musical instruments,
Surrounding our own cottage door.

For our Father, the all-wise Creator,
Gave this music to act as a leaven,
To draw our hearts nearer to His heart,
And fit and prepare us for heaven.

place, a room if possible, the boys can claim as their own. In this room have a large closet with shelves (I emphasize the "large"), or a cupboard. This is kept especially for their toys and playthings. The room should be large enough to enable them to run their trains and toy tractors and so forth. Then teach them to keep everything, when not in use, in that closet. Their tricycles, wagons, etc., are of course too large for the closet, so why not let them have a garage of their own? Nothing pleases a boy better. It may be a large dry goods box, placed in daddy's garage or elsewhere. If the father has time, he can help the boys build a small garage out of boxes. They delight to use tools, and in this way they learn to do many other things.

Do not be astonished at the contents of this cupboard or closet, and above all do not complain or scold. You will find broken electric light fixtures, bolts, screws, nails, wire, tin cans, bottles, old faucets, rope, pieces of broken furniture, old tires, and many indescribables, but never mind. They are his treasures; he values them highly. He spent many hours getting them together, and will spend other hours playing with them. Teach him, however, that he is responsible for his things, and must put them in place when they are not in use.

If you find cans of polliwogs or some half-hatched caterpillars or other creatures on his bedroom window sill, don't be horrified. He is learning valuable lessons. Make his room cheerful with substantial, bright-colored curtains and dresser scarfs and a few "hardy" cushions. I have found that my boys appreciate and use an unbreakable rattan couch more than any other piece of furniture. The one we have is of split rattan, and needs no cover. After a run on their scooters or some other strenuous exercise, they find utter enjoyment in resting on this couch, with no fear of soiling or marring it; and a wrestling match on it is enjoyed twofold.

When a child is old enough, he should have some regular daily duties. These small duties can be given at a very early age, about as soon as he can walk. His responsibility can be increased as he grows older. If a boy is kept occupied, most of the trying discipline will not be needed.

Above everything else, be a companion to your boy. Do not get so grown up and dignified that you cannot enjoy his games with him. Read good stories that he can comprehend. Tell him stories to the best of your ability. If he shows an interest in study, help him early to read in a simple reader that he can understand.

Be sure it has plenty of pictures to illustrate the story. Never be too busy to answer his questions. If he does not get the answer from you, he will go to some one else, who perhaps is not qualified to give the correct and proper answer.

Be sympathetic with him in his trials and troubles, but do not make a baby of him. Teach him to bear all the little hurts like a man. Let him feel that you are his very best friend and playmate, and as he grows older you need have no fear that he will go astray.

Cebu, Cebu, P. I.

Punishment—Wise or Otherwise

BY LENORA BAILEY

JOAN was having a delightful time entertaining her cousins, Elizabeth and Ben, and two little neighbors, Louise and Jimmy.

The five children had played games, eaten a light lunch, and now were resting in the shade of the plum trees.

"O dear, look at the spots on my dress!" said Louise.

"Will your mother spank you?" asked Elizabeth.

"No-o-o, I don't think so."

"Course she won't spank you unless she gets mad with you 'cause she will have to wash the dress," remarked Jimmy.

"My daddy doesn't whip me unless he catches me doing something bad," volunteered Ben, "so I try to keep him from finding out what I do."

"My father spanked me yesterday 'cause I took some of his tools for Roy and Peter. I don't think he should be so mean. He had a lot of tools, and I know he couldn't want to use those I took," was Jimmy's contribution.

"Oh, but he punished you so you'd remember not to take what didn't belong to you," explained Joan.

"Aw, no, he didn't! He did it just 'cause he wanted the tools all for himself. When I get as big as he is, I'll use them all I want to, and I bet he won't whip me."

"Mother got mad and spanked me because I didn't know she wanted me to watch the baby and he pulled a knife off the cabinet and cut his finger," said Louise thoughtfully.

"Well," said Elizabeth, "mother spanked me last week for losing her umbrella, and I had never touched it. She found it in the rack where she had put it herself."

"Mother hardly ever spansks me," said the little hostess, "and then it is just to make me remember not to do the bad things again. She hates to do it, too."

"I tell you my mother doesn't hate to," interrupted Jimmy. "She just gets mad and takes her spite out on me over just anything."

"We both cry when my mother has to spank me. We don't either of us like it. But it makes me remember not to do the things she tells me are wrong," continued Joan.

All were silent for a few minutes, thinking the thoughts of little people about the unfairness of adults, perhaps.

"Let's play tag some more!" suddenly exclaimed Elizabeth. "You are it, Jimmy," and away they went, childish philosophy forgotten for the moment.

Of the five, only one had any mentally wholesome idea of the value of punishment.—*Issued by the National Kindergarten Association.*



"SPRING-o'-the-year!" "Spring-o'-the-year!"

Who is this reminding us again that spring is here? No one but the chubby meadow lark. What a beautiful, whistled song he has! He leaves no one

Boy and Lark

Who taught you to sing,
My sweet pretty birds?
Who tuned your beautiful throats?
You make all the woods
And the valley to ring,
You bring the first news
Of the earliest spring,
With your loud and silvery notes.

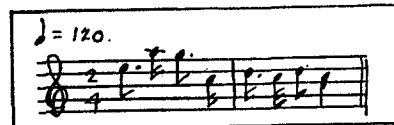
"It was God," said a lark,
As he rose from the earth;
"He gives us the good we enjoy:
He painted our wings,
He gave us our voice,
He finds us our food,
He bids us rejoice—
Good morning, my beautiful boy!"

—*Lydia H. Sigourney.*

in doubt as to whether or not he welcomes the springtime.

I wonder if we can find him. He is a little hard to see sometimes, as he always turns his back to a person. It is streaked with black, brown, and gray, and the wise little bird seems to know that his back is so nearly the same color as the branches on which he perches, or the grass and weeds where he builds his nest, that if he just keeps his back turned, he won't be seen.

There he is—on that cherry tree! If we hadn't been sitting clear back in the corner, almost out of sight, he would never have come so near. Per-

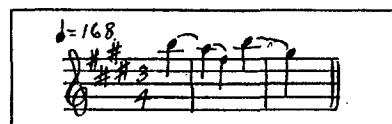


THE WESTERN MEADOWLARK

haps if we are very still, he will turn this way to sing. There! See the large black crescent on his yellow breast! When he flies we will be able to see the white feathers in his short tail. He has a way of flying all his own. First he flaps his wings vigorously, then sails like a kite, and flaps and sails again. He likes to sing so well that he sings even while he is flying.

Of all our bird friends none is more lovable than the meadow lark. He is pretty, sings sweetly, has a pleasant disposition, and is one of our most valuable birds. Insects are about three fourths of his diet. Some one has figured that each meadow lark is worth at least a dollar a year to the farmer, for his work in destroying grasshoppers alone. And of course he eats millions of other insects.

The Western meadow lark looks and acts like the Eastern bird in general, but he has a more beautiful and varied song. Frank M. Chapman, a bird lover, says: "The Eastern bird plays

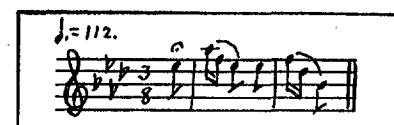


ITS EASTERN COUSIN

the fife, but the Western uses the flute, and its bubbling grace notes are easily distinguishable from the straight whistling of its Eastern cousin." Here are the songs of the Eastern and Western meadow larks. Get mother to play them for you,—or perhaps you can do it yourself; then you will be able to tell something about how they sound. The man who wrote down these bird songs, heard a meadow lark in Mississippi, who seemed to have taken something from the Western bird's song and made up one of his own.

Wouldn't it be fun to find a meadow lark's nest with four white eggs speckled with brown? But you would have to have sharp eyes, for Mrs. Meadow Lark knows so well how to hide it. She builds it of grasses, under the leaves of some large plant or weed, and when she is sitting on the nest, it is almost impossible to see her.

Who will be the first to see a meadow lark or recognize his song?
COUSIN JOY.



THE MISSISSIPPI MEADOWLARK



YOUNG MEN AND



YOUNG WOMEN



Some Things I Have Learned in the Mission Field

By FRANCES LIGHT

IN writing of the things I have learned in the mission field, I wish to mention a few general principles which are essential to a happy, helpful mission experience. Of course a knowledge of the language is absolutely necessary on the part of all workers, including their families. A wife can be a great help to her husband, and will be more highly respected if she, too, learns and uses the language of the country. One of the easiest ways of learning the language is by constant contact with the people and the use of a good grammar. "Talking like a native" is not necessarily a mark of honor for the missionary, for the natives misuse their own language, as do a good many Americans.

One must be friendly with the people in order to win them. In some places it may be necessary to live in compounds; but where possible it is much better for the foreign families to live in different parts of the city. It may not be so convenient, but it will bring them into contact with more people.

The more we bring ourselves to eat foods native to the country, the more influence we will have. If we are always longing for the foods we had at home, or saying, "Oh, if I could only have some of those good peaches we had back in the States!" we make ourselves odious. I admit that I haven't learned to eat green bananas and other fruits and native plants, but I do my best, and find it interesting to try new things. The less we talk of the "States," the better we will be liked.

The Value of Kerosene Cans

If a missionary has the ability to accommodate himself to any circumstances, he will find life in a mission field very interesting, and will be able to make more friends. I am thankful I had a certain training in this before I came here. Some time ago a poem was written about the kerosene boxes and their use in a mission field. I can now understand what the writer meant. I, too, have learned to use the kerosene boxes and the tin containers

in which oil is imported. One can cut the top off a five-gallon can, pound down the rough edges, put two holes in opposite edges near the top, and insert a handle with a nail in each end extending out a quarter of an inch. This makes a removable handle so one can use the can for boiling clothing or carrying water, which is sometimes necessary in these countries.

Two of these cans with the tops cut out, placed in the original wooden box and incased in a larger box with sawdust packing and a tight cover, make a good ice box. From experience I can say that it keeps the ice better than many refrigerators. Of course, one must make an outlet for the water, but the whole outfit costs less than \$5, and is very useful.

I never was blessed with a talent for drawing or lettering, but I have learned from a tried missionary that one can cut out letters from the Picture Roll (another use for the Picture Roll) or numbers from calendars, and make any kind of announcement, device, motto, or chart, and have it look as if it were really printed. It takes a little practice, but the results are far better than I could do, and know-

ing that others are in the same predicament, I pass on the innovation, although it isn't my own discovery.

Learn How to Repair Things

One ought to know how to make simple repairs, and even girls might do well to take a few lessons in carpentry, electricity, paper hanging, and painting, as well as in the feminine arts, such as cooking and sewing. I find my knowledge of these things saves not only dollars and cents, but the bother of having perhaps an inexperienced person do the work.

We are all liable to make mistakes, but God blesses the mission work in spite of our errors. If one has the foundation of a good Christian experience before going to a mission field, his experience will broaden and deepen; but if he has not learned to trust the Lord, come what may, living in a mission field will make very little, if any, change in his life. I have learned to trust my Saviour more fully, and have had the privilege of entering into the toils and reward of seeing souls converted to God. I think I have never been happier in my life than during the last six weeks when helping with an evangelistic effort and seeing persons accept the truth. I pray that God may keep all the missionaries faithful, as well as those who are holding the ropes in the homeland.

Costa Rica, Central America.

The Movie Menace

Are the Movies Helping or Hindering Our Children?

By C. L. PADDOCK

A LITTLE fellow of only nine years, a regular attendant at the movies, who came from a good home, attended an excellent school, and went to Sunday school every week, wrote an essay on how to be a hero. "Every spare time you have got, lift up heavy rocks, learn to throw spears and lassos, and also learn to ride a horse or a pony. Learn how to duel with swords and guns."

At home, at school, and in Sunday school this boy had been taught to do many things, but his ideal of a hero he got in the movies. The heroes of the Bible and of history were pushed into the background because he had only heard about them, but the heroes

of the movies he had actually seen in action, good looking, well dressed, bold, daring, and brave. The little fellow had been thrilled through and through when his hero got into trouble with a crowd of crooks, and single handed, "cleaned up on the crowd." The statement of Judge Miriam Van Waters, Ph. D., of the Los Angeles Juvenile Court, is all too true: "It is useless for the church to preach chastity on Sunday if 'Cleopatra' is being shown on Monday at the neighborhood theater."

What the Children Like

One little five-year-old, while watching a thrilling picture, shouted out:

"O goody, we are going to have a murder!" A boy of fourteen said, "I liked especially the fighting and torturing." "I like it where guys get killed with dynamite," testified a boy of sixteen. From a thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband, and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him." What appealed most to a sixteen-year-old girl was "those pictures with hot love-making in them; they make girls and boys sitting together get up and walk out, and go off somewhere."

A boy who had already become delinquent, adds his testimony: "Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies." One lad wrote: "It makes you nuts to see so many movies. Just don't know what you are doing when you see the movies so often. They make you want things you haven't got—and you take them."

These responses from the children came as a result of an inquiry by Mrs. Alice Miller Mitchell into the movie experiences of 10,052 children.

What Is Shown in the Movies?

The Child Welfare Committee of the League of Nations in one year analyzed 250 films, and this is a record of their findings:

"Ninety-seven murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc.

"The city of Chicago is not noted for its virtue or chastity, yet in one year the censors of that city eliminated from 788 pictures the following: 1,811 scenes of assault with guns with intent to kill, 175 scenes of assault with knives with intent to kill, 129 scenes of assault with other weapons, 231 scenes of hanging, 173 scenes of horror, 757 scenes of attacks on women for immoral purposes, 929 scenes of nudity and seminudity, 31 scenes of jail breaking."

In the year 1928 Chicago censors made 6,470 eliminations from films. In four years, New York censors saw fit to clip from films 4,825 scenes as "tending to incite to crime, and 3,763 as indecent or obscene, or immoral, or tending to corrupt morals." If we could see the films which did pass the censors, it is not likely we would accuse them of being prudish or narrow-minded. Dr. Fred Eastman, writing in the *Christian Herald*, declares: "The movies are so occupied with crime and sex stuff and are so saturating the minds of children the world over with social sewage, that they

have become a menace to the mental and moral life of the coming generation."

A Potent Factor

Two of the most potent factors in molding public opinion today are the moving picture and the printing press. We cannot estimate the influence of the movies, but we do have some idea of their hellish work when we think of the fact that 250,000,000 attend them each week, and it is estimated that half this number are children, boys and girls in their tender years, the time in life when impressions are most lasting. What can the harvest be when 125,000,000 boys and girls each week are fed on this moral filth, muck, crime, murder, high life, jazz, and sensuality, which is presented to them as real life? In the larger cities the films are censored, and even then many of them are full of muck and filth. But in the districts where there are no censors, what may be expected?

A national committee in the United States reviewed 216 pictures during a six-month period, and reported that only thirty-nine pictures out of the 216 were fit for children under fifteen. And of the whole lot only ninety-one were thought fit for adults of intelligence.

One of the most important studies made thus far of the movie habits of children shows that children usually attend the theater alone, so choose for themselves just what pictures they will see. Of 10,000 children studied, only 1.6 per cent had any advice from their parents as to what shows they should attend. From the glaring, indecent advertising of the billboards and in the papers, the child of tender age chooses the show which promises the most excitement.

Every Child Has a Hero

Every boy and girl has a hero or heroine. Youth is an age of ideals. How important that during the period of adolescence they should have high and noble ideals! Is it any wonder that the boy smokes when his movie hero always appears with a cigarette in his hand or mouth? It is reported that tobacco interests pay some actors \$1,000 a week to appear always in the movies smoking a cigarette. How can a girl who attends the movies have any idea of virtue, the sacredness of her person, the purity of love, or the seriousness of life, when these things are made a joke and a travesty on the screen?

When their favorite actor spends money freely, evades the law, elopes with another man's wife, robs a bank, fools his employer, lives recklessly and loosely, and it all comes out lovely in

the end, what can you expect of the boys who sit under such influence hour after hour each week?

Clifford Gray Trombly spent six years investigating the movies, and at the end of that time he says, "I am condemning the 30 or 40 per cent of the pictures which I regard as salacious, immoral, suggestive, and harmful in their influence as constituting a greater menace to Christian ideals of purity and marriage and the home than anything else I have known."

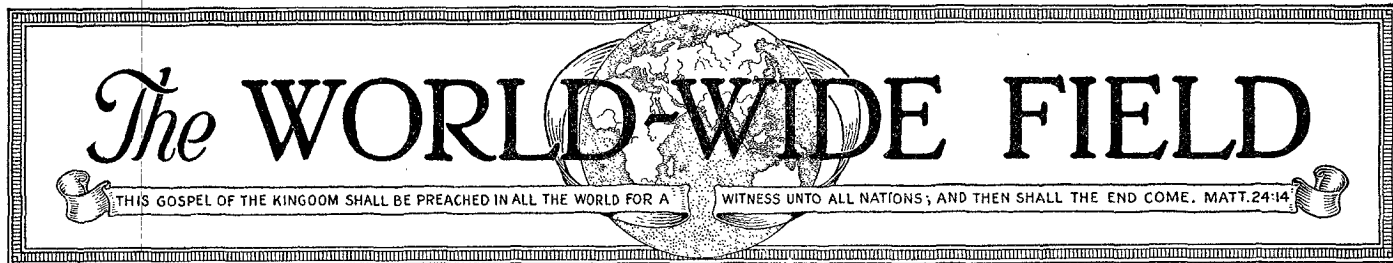
Origin of Movies

The movies were born in the slums, and the stamp of the slums is still on them. The men who introduced them were the small cloak-and-suit merchants. They would rent some vacant building and install a cheap movie to catch the pennies of the poor workingmen who were without recreation. Here were shown the cowboy and the Indians. The control of the moving picture industry is to this day largely in the hands of the men who began the business in the city slums. Four large corporations today produce most of the pictures shown, and they have a monopoly on the business. Being shrewd and farsighted, they bought up the theaters in all North America, and owning the theaters, they can now dictate as to what shall be shown in them. This is especially true of the large centers.

In the smaller towns and villages they also have a strangle hold on the small theaters which are privately owned. They sell their films on the block plan; that is, in order to get what he wants, the owner or manager of a theater must buy other films which he does not want. He may have to buy as high as eighty films in a block. There may be twenty films in the block which would pass the censor, but in order to get the twenty, the theater owner must buy the other sixty films, which may be unfit. He has to buy all the films or nothing.

With the producers there is only one thought in mind—money. The dollars they must have, even at the sacrifice of the souls of millions of boys and girls, and even adults. So this fourth largest industry in the world goes on unchecked, and from the "cesspools of Hollywood" come yearly about 800 plays, many of which are salacious, filthy, immoral, degrading, and debauching.

The moving picture can be a wonderful blessing, and we would not say that all pictures are bad. And we would not want to condemn every one who is in the movie business; that would be unfair. But we do wish to warn our readers who are parents, of the evils of the movies upon our boys and girls.



The Reform Calendar Issue

By C. S. LONGACRE

THE proposed universal calendar will be given definite consideration and be shaped into form by the International Conference of Communication and Transit, which will be convened by the League of Nations this coming May. At that time all the reports of the national calendar committees and all the communications of the various organizations regarding calendar revision, will be received and referred to a special committee. This special committee, composed of delegates and representatives of the various governments, will consider these reports and formulate a specific calendar scheme for universal use. This particular calendar scheme will then be submitted to an International Conference, which is to be convened in October, 1931, for the purpose of adopting a universal calendar. Whatever calendar is adopted by this International Conference will then be submitted to the various governments for ratification.

Calendar Question to the Fore

Those who read in last week's REVIEW the petition in regard to calendar revision adopted by the General Conference Committee and forwarded to the League of Nations, will be fully informed as to the importance of this calendar issue and what is involved in it. There is no question but that this calendar issue will come more definitely to the front in the near future, after this International Conference begins its work of revision, than it has ever in the past. The general public knows little of what is happening or of what is involved in this issue. Most people do not have any idea what a blank-day calendar would mean to them, or how it would affect their religious customs.

Circulate Literature Now

Now is the time for us to circulate the literature which has been prepared on this subject. No. 113 of *Present Truth* entitled, "The Skip-a-Day Calendar," and the book, "The Story of a Lost Day," have each an important message which ought to be placed in as many hands and homes as possible.

This calendar question is an inter-

national issue, and affects every person in the world. A world-wide campaign of education and public enlightenment should be inaugurated; and since this excellent literature has been prepared on this subject, we as a people should make good use of it, while the whole world, through its delegated authorities, is considering the adoption of a universal calendar.

A God-given Opportunity

This is a God-given opportunity to make the Sabbath more fully known, since the blank-day calendar plan is a direct attack on the perpetuity and sanctity of God's holy day. The Lord allows these opportunities to come to His people so they may arise and let their light shine out in the darkness that threatens to cover the people. At such a time as this we may be able to arouse interest by letting the world know what is contemplated by the nations, and how it will affect all re-

ligious days and customs. After their interest is awakened, it will not be difficult to get them to purchase our literature upon this subject, which explains the whole calendar scheme and what is involved in the blank-day principle.

May the Spirit of God impress upon the minds of our own people the importance and the gravity of the situation before us, as well as the providential opportunity for proclaiming the Sabbath that has come to us in this international calendar issue which is now engaging the attention of the civilized nations of the world. It is for us to give the message to all men, so that they may be left without excuse if they set aside the law of the Most High and trample His Sabbath underfoot.

When the nations contemplate making void the law of God, it is time for us to work. Let us embrace this unparalleled opportunity, and give the light and truth upon this subject to the world. It may mean the salvation of many precious souls.

What Our Work Among Foreigners Is Accomplishing

By M. N. CAMPBELL

To date we have 360 foreign-language churches and 18,000 baptized foreign-language believers in North America.

From 1925 to 1930 there were added to our foreign-language churches 7,425 new members, as follows:

Germans	3,046
Spanish	1,010
Swedes	827
Danes and Norwegians	619
French	504
Russians and Ukrainians	530
Italians	180
Portuguese	128
Other nationalities	581

During the year 1930, 1,320 foreigners were brought into the truth and added to our churches, eighty-eight foreign-language workers bringing in from five to ninety persons each.

The clock has evidently struck the hour for God's special opening providences in behalf of these long-neglected people. There are groups of foreign-language people living near some of our churches who have never

heard of this message except what they have gleaned from Harvest Gathering papers left with them in return for their gifts to missions. Many of these people are very devout. They are anxiously praying for light to shine upon their pathway, and God's Spirit is impressing them to reach out after something better and more spiritual than what they have. Some of them have been given dreams, preparing them for the visit of a colporteur. Others have been led by a voice to read the Bible and obey the fourth commandment.

Recently two Italian Protestant ministers in the East have taken their stand with us, with every prospect that a number of their former associates will come with them.

One German minister, F. F. Schwindt, reports having brought ninety-two Germans into the truth in 1930, and W. B. Ochs reports ninety-three brought in from a three weeks' effort in February.

The following is a list of the for-

eigners brought into the truth by some of our workers during 1930:

A. M. Baybarz.....	24	O. J. Dahl.....	15
A. Catalano.....	14	L. Halswick.....	15
M. S. Kretzky.....	17	L. Johnson.....	15
J. Vitano.....	20	A. E. Johnson.....	27
Carl Becker.....	17	A. O. Lund.....	20
P. G. Broeckel.....	29	C. Meleen.....	23
G. P. Gaede.....	48	A. G. Wearnar.....	34
B. E. Miller.....	14	A. W. Wennerberg.....	29
J. D. Neufeld.....	29	Wesley Ammundsen.....	23
E. H. Oswald.....	15	H. D. Casebeer.....	20
B. A. Reile.....	18	W. H. Ferguson.....	18
S. A. Reile.....	14	A. Fernandez.....	17
D. F. Roth.....	16	L. H. Lopez.....	15
F. F. Schwindt.....	92	C. S. Nicolas.....	24
D. G. Werner.....	14	M. Serna.....	24
O. Ziprick.....	37	William Steele.....	14
J. C. Michalenko.....	21	J. Fortier.....	18
P. G. Yakovenko.....	22	L. F. Passebois.....	25
A. G. Christensen.....	19	E. M. Sears.....	49

This shows that these people are susceptible to the influence of the message when it is brought to them by word of mouth and printed page.

Will you lend a hand? During the Foreign Literature Week will you not join with others in your church in securing a supply of foreign literature—books, tracts, *Present Truth*; or preferably take a club of foreign-language papers and place them in the hands of foreign-speaking people for a year, and see what happens? Try it.

so I read it. I read every one that came after that, and then I got a Bible. Now I am looking forward to being baptized."

This letter was just received from Louisiana:

"A year ago, while in New Orleans, I went to one of your meetings. You gave me a paper [*Les Signes des Temps*]. I read it over and over. Then the priest told me to burn it, which I did. Then I was very sorry, and my conscience hurt me very much. A few weeks ago I received another paper and 'Vers Jesus' and the 'Tresor Meconnu.' I am so glad for these books. I have secured a Bible, and now I see the Roman Catholic Church is wrong. Come to see me as soon as you can. I would like to join the true church of Jesus!"

A Challenge to Service

Conditions in the world and the millions of foreigners on our shores are a mighty challenge to service. The Lord Jesus Christ is now calling for an army of men who will place their lives so unreservedly at His disposal that whatever He would have them do and whenever He calls, they will gladly lift their faces toward Him and say, "Yes, Master, I am at your service."

The Foreign Periodical Week, May 2-9, 1931, is the call to service in behalf of the foreigners on our shore.

Look at a picture from the life of that noble servant of God, Philip. In the midst of his arduous duties, when he was undoubtedly far from the barren wastes and sandy stretches of the wearisome desert, we are told that the angel of the Lord spoke to Him, saying: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza." Acts 8:26. Undoubtedly this door of opportunity opened very unexpectedly before the eyes of Philip. What did he do? Did he stop and say, "Master, I am not traveling in a southerly direction. The desert has no attraction for me. I do not care to go to Gaza. I do not care for these foreigners"? No, this was not the spirit of the man. We are told that "he arose and went."

That his obedience to the call created an open door scarcely needs to be stated. How wonderfully he was used of God in leading the Ethiopian out into the unspeakable joy of a real Christian experience!

Every church that has in its territory foreign-speaking people, should have a club of foreign magazines to use among these people. A yearly subscription to the *French Signs* is 35 cents, 25 cents in clubs of five or more. Order them through your Book and Bible House.

It Pays to Circulate Foreign Literature

By LOUIS HALSWICK

A LIBERAL use of foreign literature in connection with our efforts is certainly a great help in winning souls.

One woman came to our tent meetings. After getting acquainted, she told us that she kept the seventh-day Sabbath, and stated that she wished to meet with other Sabbath keepers. Upon our inquiry she told us that some one had left a Norwegian tract in her mail box. The tract presented the Sabbath question, and after reading it several times she decided to keep the Bible Sabbath. Norwegian was the only language that she could read.

There are thousands of others like this woman who can read only some foreign language. The foreign and English churches would see good results if they would scatter literature among these thousands in the languages they can read.

At another time some one sold "The

Marked Bible" in Norwegian to a man. The result was that the man came to a hall effort that we were conducting, accepted the truth, and today is a trusted member in our denomination.

At still another time one of our sisters handed out some Norwegian *Sendebuds* to a man. This man accepted the truth, and the last time I saw him, he was attending a colporteurs' institute, preparing for the canvassing work.

One Sunday morning a man was sitting on a park bench, discouraged and tired of life. Some one stepped up and handed him a *Sendebud* and some programs for our tent meetings. That night he attended our meeting. Later I invited him to my home, we had prayer together, and he gave his heart to God. Two weeks later his sister also gave her heart to God.

Yes, it certainly pays to scatter foreign literature—liberally.

Foreign Periodical Week, May 2-9, 1931

By L. F. PASSEBOIS

SOME interesting figures are available regarding the French population in this country. When the writer inquired of the New Bedford (Mass.) Chamber of Commerce regarding the French population, the figures given were as follows:

French from France.....	745
French from Canada.....	9,861

Arriving in the city of New Bedford, I bought a French newspaper, and found their estimate of the French population to be 4,000. Upon inquiring about the discrepancy between the two figures, I found that the French people who were born in this country have preserved their language by attending the French schools, but had reported themselves as Americans, thus not appearing in the census as of foreign origin. This is true of every city in New England.

How shall we reach these millions of French-speaking people in the

United States and Canada? Foreign Periodical Week is partly the answer. Our foreign magazines are powerful instruments in bringing foreign-speaking people into the truth, if used by our people. The *French Signs* has but a small circulation, yet every little while we receive letters from some French Roman Catholic who has become interested through reading the *Signs*. A French Protestant minister sends these lines:

"Your article on the coming of the Lord in *Les Signes des Temps* was brought to my notice by one of my church members, and I enjoyed it so much that I used the same for my sermon last Sunday."

A Roman Catholic, who has since accepted this truth, said: "The first five numbers of your *French Signs* went into the stove. Then the picture on one of them took my attention. I just could not throw it into the fire,

"What Are They Among So Many?"

By J. A. STEVENS

THUS questioned Andrew, Simon Peter's brother, when the Lord would feed 5,000 men, besides women and children, with a boy's five barley loaves and two small fishes.

The Lord often accomplishes great results from very small beginnings. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Gideon and his company vanquished a mighty host; Jonathan and his armor-bearer put the Philistines to flight after David had slain Goliath of Gath with a stone flung from a sling. The gospel dispensation was started with a helpless babe in a stable, and when Pentecost was fully come, only 120 believers were present to receive the Spirit's endowment for service. And still the gospel was given to the Roman world before the death of the first apostles.

It is even so in the work of God in this last generation. The work of the remnant church began with just a few faithful pioneers. God has marvelously blessed His work, so that today it is spread all through the world-wide harvest field, and represents 400 or more languages. One of the contributing factors in the extension of our work has been the Missions Extension Big Week plan, which has been instrumental in erecting or helping 350 institutions and projects, including publishing, medical, and educational work.

It does not seem possible that \$1,650,000 could do so much, neither did it seem to Andrew that 5,000 men, besides women and children, could be fed with five loaves and two fishes. One item in the 1931 Big Week budget calls for just \$487 to provide equipment for five dispensaries in the Zambesi Union in Africa. What a meager investment for such a crying need! Multiplied thousands to be ministered to with such a small sum, and such wonderful returns in results! The sick are healed by the hundred, and many of them find healing for their souls. Just take a glimpse into one such dispensary.

A Dispensary in Action

"It certainly was very noisy, for some were whooping, some coughing, some groaning, others crying, some chattering, others laughing and telling the others to be quiet. You see it was the children's turn to be fomented. During the evening treatments, another sight comes into view. All the little folks with whooping cough line up for inhalations. The

empty fruit and butter tins all come into use at this hour. 'Me next!' 'Me, nurse!' 'Mine now!' 'Ah, this is mine!' and soon all receive their tin, and the room is full of little mounds covered up with fomentation cloths and towels, while they inhale their medicine. Presently all the little black faces emerge from underneath, wet with steam and perspiration. They then dry off, and while cooling, the next lot take their turn, till about thirty are finished.

"The natives think that antiphlogistine is the most wonderful medicine of all. 'If I hadn't had that hot paint put on me, I would have died,' says one. 'That paint is the strongest medicine of all,' declares another, and so on. Such are the expressions one hears while working among them."

Then the nurse says: "At present we are busy giving more than 100 treatments a day. Our record day was 163 treatments. During the last three months we have given 4,447 treatments and 2,603 doses of medicine." And she explains these treatments as consisting of treating sore

eyes and ears, ulcers, sores, wounds, as well as whooping cough, pneumonia, etc.

Just \$20,532.39 is allotted to medical missionary items in this year's Big Week budget. Actually nearly \$50,000 was requested to meet real needs in mission lands. In fact, the total requests amounted to just a few thousand dollars less than \$300,000. Even after these requests had been drastically cut, the total still stood at \$219,469.31, every dollar of which represented a crying need. But we have a "depression." Money is not so plentiful, apparently, for God's work, so the budget had to be slashed some more, and at last it has been sent to the world field asking for \$152,240.

We must not do less than this. "We cannot abridge our task without denying our Master." Every believer surely will respond to this Big Week appeal and do a loyal part. The people of your neighborhood need the message contained in the Big Week books and other literature to be sold to them. The mission fields desperately need the money you will turn into the Big Week fund. It may be little; but God blesses all the littles, and makes them much in doing a great work.

Selling Bibles in Rumania

Some Experiences of Colporteur Johann Malischevsky

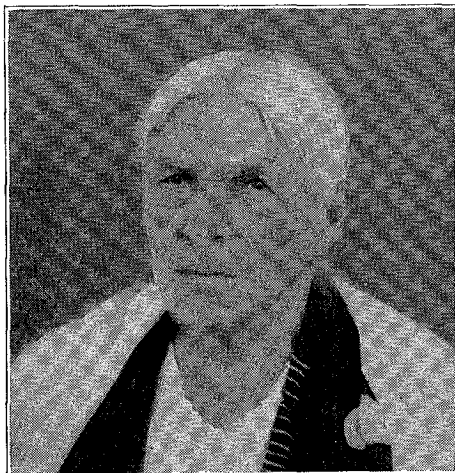
THIS plain, unvarnished tale of a colporteur's experiences in Rumania we print as it came into our hands, except for a little verbal pruning. Presumably it has been translated from the original Rumanian. It was never intended for publication, but is simply one of the customary reports sent in periodically by the society's colporteurs.

"Last winter I came to the city of R. It was a Fair day, and there was over thirty degrees of frost. I offered the people in the Fair my

books for sale, but none wanted to buy. I therefore went into the next village, but because of the cold I could reach the village only toward the evening. The people sat in their houses and warmed themselves, but none wanted to buy anything from me. In the meanwhile it had grown dark. Night came on. Wherever I came and asked the people for a room to pass the night, I was pushed away with the words that there was no place. Quite late in the night I was able to find a friendly reception with an old couple who had no children, only a servant girl.

"On the next day the people did not wish to let me go away, as there was a cold of forty degrees and a terrible storm. I could, however, not wait longer, and as I left I wanted gladly to pay the people, but they did not accept any money. I gave the servant girl a Rumanian New Testament and went on my way. Because of the cold and the great storm I could reach the other village with very great difficulty. It looked to me as if I was going to freeze. There with God's help I sold fifty-seven copies, worth 1,640 lei.

"At that time it was no easy matter to return home, because the rail-



Mrs. Martha D. Amadon, Whose Letter Appears on the First Page of This Issue

way lines were so much covered with snow that the trains could run very seldom, and one had to wait all day long at the station for the next train.

"An Adventist Book"

"In the following week I continued to work again, but I did not dare to go far, because the trains remained fixed in snow, and a good many people and cattle that were being transported were frozen on the way.

"On another occasion I came to a Rumanian village, and as usual I announced myself at the public office. The secretary and another clerk bought each a New Testament, and sent me into the next room so that the cashier might also buy something. This gentleman bought a New Testament, but after having looked well through it, he fell into a rage, and said it was an Adventist book. He went with it to the first two gentlemen and showed it to them. But the gentlemen told him that he might very well keep the book, because it was good.

"I went away, and in the street I met a man whom I asked if he desired to buy a Bible. He wanted to buy a Bible, but did not have any money with him. 'Come with me to my house,' he said. I went to his house and showed him the book, and he bought a New Testament. I showed them also the booklet, 'Mary Jones.' The lady began to read in it, and I waited till she was through with reading it. When she finished she said to her husband that he should buy a whole Bible also. He was willing to do so, but they had not enough money. The man gave me 100 lei, and told me to leave the Bible with him, and that, after having gone round in the village, I should return to them to sleep for the night. I did so, and on the next day, when I was going away, he gave me the rest of the money.

"I went to the church, for it was a Rumanian holyday, and waited till the people came out. I sold a few New Testaments and two Bibles before the church. I could have sold more if the priest, who was a great opponent of God's word, had not hindered the people from buying. He asserted that the Bible was a Seventh-day Adventist book, and whosoever read it would perish, as had happened already in the case of many.

"As I could no longer sell my books in this village, I went away and came to another place.

"I came to an institution for preparing teachers. It was already evening. I met the director in the yard, and requested him to permit me to sell my books to the students. I told him that the people did not wish to

buy my books, owing to the scarcity of money, but that they spent money for useless things. For example, I related to him that I talked with a Jew with whom I spent a night, and who told me of a very fine wedding being held in the neighborhood. I expressed the opinion that the bridegroom who married must be very rich. But the host contradicted me, and said that the man in question was very poor, and that he worked as a servant with a gentleman farmer. He had borrowed from the Jew glasses of brandy to the value of 6,000 lei. When one proposes to such people that they should buy a Bible, they start telling you that they have no money. That is what I told the director of the school.

"Thereupon he led me to an old lady, whom he instructed to call the teacher and direct him to lead me from one classroom into another. The lady herself bought a Rumanian New Testament, and I went with the teacher through all the classes.

"In this manner I sold all the books that I had with me, and having slept overnight in the institute, went away on the next day, returning home with an empty bag, and thanking God that He had helped me again in such a way to sell my books.

Trouble With the Authorities

"I once came on a holyday to a village. All the people were in the church till the service was over. As the people came out of the church, I offered them my Bibles for sale.

"A man took a Bible, looked through it carefully, and said I must take my books and go to the Adventists, who were sure to buy all of them.

"I told him that the Bible was for all men, and not only for Adventists. But the man took the Bible and went with it to the priest in the church, in order to show him the Bible. A little later he came out and said, 'If the Bibles are not stamped by the Holy Synod, they are not good.' I could therefore sell very little at that church, and proceeded farther through the village.

"This little village possesses three churches and three priests, namely, the Low, the Middle, and the High, but only one public office. I was well acquainted with the priest of the Low church, who had several times bought Bibles from me and who also recommended my Bibles to the people. The priest of the Middle church had, however, provoked the local magistrate against me, and as I met him in the street, he stopped me and wanted to see my documents of identity. I produced my certificate, attesting that I was a colporteur, but

he required a document attesting that I had obtained the approbation and the permission of the consistory for the year 1929. If I did not produce this document, all my books would be confiscated. I argued with him, and said I had direct from the Ministry the relative permission to sell the books, and if he wanted to seize my books, he must have for this purpose an order from the administrative authorities themselves.

"Thereupon he held and kept my certificate of colportage, wrote something on a piece of paper, gave it to a man, and sent me with him to the gendarmerie. Before we arrived at the gendarmerie, I requested the man to take me first to the priest. It is self-evident that I meant the priest with whom I was acquainted. Having arrived there, I told all these happenings to the priest, and he was greatly astonished that they should arrest me for this reason.

"He went with me to the gendarmerie, and after a long conversation with the chief, the latter sent a gendarme with a letter to the magistrate. This official was engaged, and gendarme and servants had to look for him quite a long time before they found him. He had to give me confirmation in writing that I was free. Naturally, I had to pay the messengers that looked for the magistrate. My liberation cost 370 lei. The priest testified as a witness that he had checked the books that were found or that might be found with me, and that he could recommend them to every man.

"On another occasion I came to a village of the name of Ciahoreni Jud. Falticeni. On the way I met the priest, who asked me at once what it was that I carried so heavily. I told him that I carried Bibles and Testaments, and that maybe he, too, might need a Bible or a New Testament. He said that he had no money with him. He wanted, however, to look at the Bible. He turned over the leaves and said, 'The Bible is Protestant,' and added that the people who take to reading the Bible run away from the church and go away to the other sects, that is to say, they are led into error. Specially the Old Testament they should never read. I objected that there was nothing in the Old Testament concerning Protestantism.

"The priest felt a little off ground, and he said to me, 'Those who want to buy Bibles from you should come to me with them first.'

"I went into the village, but could not sell in all the village anything but a single Rumanian New Testament for 35 lei.

"I came to the same village again after two weeks, and was able to sell ten New Testaments, a few portions, and a large Bible. Besides, five large Bibles were ordered from me.

"Thus does God's word recommend itself by itself alone among the people." We can do nothing against the truth, but for it.—*British and Foreign Bible Society Record.*

Newspaper Publicity

By W. L. BURGAN

EVANGELISTS and laymen have this winter and spring found newspaper publicity a valuable asset in helping to attract the attention of the public to the advent message.

H. A. Lukens, president of the British Columbia Conference, believes in writing for the public press at every opportunity. The most recent report from him says: "I am at present conducting an evangelistic effort in a theater in New Westminster, a suburb of Vancouver, and am having three reports a week published in the local paper here, averaging from six to twelve inches each in length. Our only advertising has been through the newspapers and show cards in windows. We have an excellent attendance, due entirely to this kind of publicity."

A. D. Bohn, pastor of the Englewood church in Chicago, says he has been successful several times in getting news items published in leading newspapers in that city.

M. R. Coon, who is conducting an evangelistic effort in Stroudsburg, Pa., says his newspaper publicity helped to pack the first floor of the theater at his opening meeting.

Hugh W. Williams, pastor of the English church in Milwaukee, Wis., who is using the newspapers to attract both believers and unbelievers to his evangelistic services, says: "We have advertised so that our own people will not think they have heard the subject before. Our church has been packed to the limit at practically every meeting."

One lay member in Pittsburgh, Pa., says: "We have been able to get articles in the *Pittsburgh Press* nearly every week." Among recent contributions to this paper, which has a circulation of 192,991 copies, literally reaching a multitude of people, was one on the significance of the drouth situation, which the editor entitled, "In Hard Times Men Need God," and another defending prohibition.

cessfully by these workers and the Indian mission workers who are associated with them as village teachers and evangelists.

It was our privilege to visit two of these village schools, and to spend a day with Brother Simpson in meeting the believers and those who have lately become Christians, as well as to visit many non-Christian villagers. It was an interesting day. Elder N. Z. Town and I visited this same village two years ago, and spoke under the same tree in front of one of the native homes, under which the meeting was held on this occasion.

Friday night and Sabbath a general meeting was held at Hapur. The workers, with their wives, came in from the various parts of the district, so that we had an excellent meeting with a large attendance. One very interesting and inspiring experience in connection with this meeting, was the examination and baptism of seven Indian believers. Some of these men have been under instruction for a period of three, four, and five years, and have been living consistent Christian lives for more than a year.

Intelligent Answers by Candidates

I was greatly interested and impressed as I listened, through an interpreter, to Elder A. H. Williams examining these candidates, and to note the clear, intelligent answers each man gave to the practical questions asked. All seemed to understand the definite difference between Christianity and Hinduism, and to appreciate what the Lord had done for them in delivering them from the bondage of sin and the slavery of idol worship, and bringing them into a life of faith and trust in the Lord Jesus Christ as their Redeemer from sin.

At Hapur we have a fine brick church that will seat probably 300 people. Just outside of this church, in the compound, is a cement tank which has been built for baptismal purposes. The entire congregation gathered around this tank as Elder Williams led these seven candidates into the water and baptized them in the name of the Lord Jesus Christ.

There were several other candidates, perhaps a total of thirty or more, but it was felt that the others were not yet ready to take this important step, but should continue longer under instruction before being baptized. We were glad to see this definite fruitage of the truth, and to find the workers of this field abounding in courage and confidence and faith in the saving power of the Lord Jesus Christ.

It means much to these people to forsake Hinduism and Mohammedanism, and take their stand for the Lord Jesus. Two of the distinctive features

A Visit to Hapur, India

By O. MONTGOMERY

LEAVING the Punjab Tuesday night, and stopping for a few hours in Agra to visit the famous Taj Mahal, our party arrived in Hapur Wednesday night. R. L. Kimble met us in Delhi with the auto, so that instead of arriving in Hapur by train at 2:30 in the morning, we were there at 10:30 in the evening. We were entertained in the home of Elder and Mrs. Kimble, and spent three days visiting the school, the village work, and attending the general meeting for the workers and believers of the Central Agra and North Agra Mission fields.

The girls' school, which for some years was conducted in the city of Lucknow, in connection with the union headquarters, was two years ago moved to Hapur. The boys' school at Hapur, which up to that time had been a primary school, was then united with the training school at Roorkee, thus making it possible to convert the Hapur institution into a permanent home for the girls' school of the United Provinces. Mrs. Kimble is in charge of the school, and is assisted by Miss West, who is a graduate of our Vincent Hill school and

college, and an Indian sister, both of whom are doing very successful work. There are twenty-five girls in this school. They certainly are bright, fine-appearing girls, and are doing well in their school work.

Hapur is developing in a small way the industrial idea in connection with this girls' school, manufacturing peanut butter, which is disposed of in the city of Lucknow, through the union office, to good profit to the school. They also have a sewing department. Thus the girls are engaged in useful pursuits in connection with their educational work. In addition to this they do all the work of preparing their own food and caring for the dormitory.

Elder Kimble is in charge of six outstations and various villages, to which he is devoting his entire time. Brother and Sister P. K. Simpson are also stationed at Hapur, occupying the other bungalow on the property. Brother Simpson has several outschools, and about the same number of villages as Elder Kimble. Thus the village evangelistic work is being carried forward aggressively and suc-

that mark the final and absolute separation of a Hindu from his former beliefs, customs, and associations, as he turns his face toward Christianity, accepting the Lord Jesus as his personal Saviour, are, first, the cutting off of the "choti," the symbol of the god Siva, which is a little tuft of hair that is allowed to grow in the center of the crown of the head, and which is believed by the Hindu to be the means by which the spirit of the dead, at the time of cremation, will be caught up to the spirit world; and, second, the partaking of food with Christian people.

Shorn of Hindu Symbol

On the same afternoon that we were in the village meeting with these new believers who are looking forward to baptism, it was our privilege to see some twenty or more of these men

voluntarily request that the tuft of hair, referred to above as the "choti," be cut from off their heads. To accept of Christianity means real trial of faith, and many times persecution and affliction, for many of these people are dependent upon Hindu landowners who refuse to give them employment when they become Christians or allow them to work on their land, which in many cases means practical starvation for them and their families. However, we believe there are many precious jewels among these people whom the Lord is reaching with His Holy Spirit and for whom the brethren are ministering and laboring.

We greatly enjoyed our stay at Hapur, and pray God's choicest blessing to be upon that center and the villages around, where our faithful ministers are laboring.

Far Eastern Division Union Meetings

By FREDERICK GRIGGS

THE new Far Eastern Division of the General Conference contains four union missions; namely, Chosen, Japan, Philippine, and Malayan. A meeting for the transaction of the business of each union is held every two years. The biennial meeting of the Chosen Union was held at Seoul, January 7-17, and of the Japan Union at Tokio, January 20-31. We were much favored in having W. H. Branson and W. H. Williams, of the General Conference, with us at these meetings. They were also attended by J. H. McEachern, the secretary of the home missionary and publishing departments of the division; W. P. Bradley, secretary of the Missionary Volunteer and educational departments; Mrs. Frederick Griggs, of the Sabbath school department; Eugene Woesner, secretary-treasurer; and the writer. It was thought necessary, in getting the work of the new division under way, to have a full representation of the division staff at these meetings, that there might be a mutual acquaintance of the workers of the division and the unions, and an understanding of their problems.

Both these meetings were characterized by devotion and consecration. The workers, native and foreign, had prepared their hearts for the presence and working of the Holy Spirit, which was manifest throughout.

The cut in the appropriation by the General Conference presented serious problems. The adjustments of the budgets to meet this loss of mission funds required a change in the work of a number of employees of each mission. Some who have been engaged in

ministerial work took up self-supporting work, such as canvassing. In some instances salaries were reduced. These changes, however, did not bring a feeling of discouragement, but rather, the faith of the workers in the certainty of this great second advent message caused them to rally to greater endeavor and accomplishment.

Plans for a great forward movement were laid. The colporteur force of each union was increased, and a larger output of our literature was planned.

New Church Dedicated

The meetings of the Chosen Union were held in a new church. This takes the place of the worship room formerly used in the Signs of the Times Publishing House, which was destroyed by fire about a year ago. This new church is a substantial brick structure, a real credit to our cause. It was dedicated on the last Sabbath of the meeting. The dedication service was followed by one of the best consecration services that I have attended in the Far East. During the week the new press building also had been dedicated, with appropriate addresses and prayer. This building, too, is a good representation of our work—a well-built, well-equipped printing plant. The union office, which was also destroyed by fire, has been rebuilt. These worth-while new buildings were a source of joy to all our people attending the meeting.

A plan was also laid for an addition to the sanitarium in Tokio. The present building, which is little more than a year old, is already too small for the patronage of the institution.

During the past year money has been raised through Harvest Ingathering and the generous contributions of our people, for this addition. This new medical work is proving a great blessing, not only to our own members, but as a means of acquainting other people with our faith. It is proving to be "the right arm of the message" in opening new channels of work.

Altogether, these two meetings have been spiritual feasts to our workers. On the last Sabbath of each meeting an offering for missions was taken. More than 1,600 yen was given in cash and pledges at Seoul, and over 1,000 yen at Tokio. But in addition to this 1,000 yen for missions, more than 1,000 yen was also given for evangelistic work in Tokio. We look for a very rapid advance of our message in these great lands.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

ELDER M. H. BROWN

Marvin Herrick Brown was born in Le Roy, N. Y., Dec. 30, 1844; and died in Searcy, Ark., March 19, 1931. His parents were Adventists, having accepted the views of William Miller. Oct. 28, 1868, he was married to Martha A. Porter. This union, lasting nearly sixty years, was broken by the death of Mrs. Brown, Jan. 15, 1928. Three children were born to them, all of whom survive: Elder G. M. Brown, of Searcy, Ark.; Mrs. Lucy Taylor-Whitney, of Pacific Union College, California; and Mrs. J. B. Greenwood, of Oakland, Calif.; also six grandchildren and ten great-grandchildren.

Elder Brown accepted the views of Seventh-day Adventists through reading and Bible study in 1871. In 1876 he began preaching the message, and was ordained at Wellsville, N. Y., by Elder James White in 1879. For about twelve years Elder Brown labored in New York, during the latter part of this period serving as president of the conference. While thus laboring, he induced a number of young men to enter the ministry, who afterward became prominent in the denomination as editors and conference officers.

While acting as president of the Wisconsin Conference in 1892, he was crippled for life by a railroad accident, which incapacitated him for the large amount of traveling required of a conference president. In 1893 he was elected secretary of the International Sabbath School Association and editor of the *Sabbath School Worker*, and moved to Oakland, Calif., where the office of the association was then located. When the Sabbath School Association became a department of the General Conference in 1901, he remained in California, serving as secretary of the conference, and laboring in other lines of conference work until 1908, when he moved to North Carolina.

While in North Carolina he served two terms as secretary of the conference. He moved to Arkansas in 1914, for the benefit of Mrs. Brown's health. His public labors ceased as the infirmities of age increased, but his mind remained active, and he continued to love Bible study and to write on Bible themes till a few days before his death. Funeral services were conducted by J. A. Roberts and G. C. Jenks, and

he was laid beside his wife in Oakwood Cemetery at Searcy, Ark., to sleep till the Life-giver shall come.
George M. Brown.

Bailey.—Mrs. Mary E. Bailey was born in Philadelphia, Pa., Oct. 15, 1864; and died in Palmyra, N. J., Feb. 26, 1931. She is survived by her husband, one son, three daughters, and eleven grandchildren.

Broussard.—Solomon Broussard died near Hope Villa, La., Feb. 12, 1931, aged eighty years. One of the first Seventh-day Adventists in the State, he served for many years as elder of the church in Hobart, La.

Kesling.—Mrs. Lottie Kesling, née Milburn, was born Nov. 30, 1865; and died near Silvermine, Mo., at the age of sixty-five years. She is survived by her husband, one daughter, one son, one sister, and one brother.

Newby.—Mrs. Martha Newby was born in Scott County, Iowa, June 11, 1869; and died in Redlands, Calif., March 4, 1931. She had been an Adventist thirty-five years. Five brothers and three sisters survive.

Bowen.—Mrs. Jennie W. Bowen, née Cheney, was born at Dundee, Ill., Sept. 24, 1859; and died in Falls City, Nebr., Jan. 15, 1931. She leaves to mourn her death one daughter, one son, two brothers, and six grandchildren.

Pesha.—Mrs. Elsie M. Pesha, née Busk, was born in Battle Creek, Mich., Nov. 27, 1877; and died at Shelby, Mich., Dec. 7, 1930. Her husband, an aged father, one son, one daughter, two brothers, and two grandchildren remain to mourn.

Ohlinger.—Albert George Ohlinger was born at Dimondale, Mich., Nov. 22, 1874; and died at Belding, Mich., Dec. 9, 1930. He was local elder of the Belding church. Having lost his own family, he lived with his aged mother, who feels keenly the loss of her son.

Baumgartner.—Henry Baumgartner was born in Carbon County, Pennsylvania, July 27, 1861; and died in Allentown, Pa., Feb. 26, 1931. A faithful Seventh-day Adventist for thirty-seven years, he served as elder in Emaus and Allentown and on the conference committee. His wife, three sons, and two daughters survive.

Hare.—Thomas Edward Hare was born in Iowa, May 22, 1853; and died near Cutler, Calif., Jan. 5, 1931. He was a faithful, active Seventh-day Adventist for more than sixty years. He leaves to mourn his wife; one son, Elder C. T. Hare; two daughters, Mrs. C. E. Wileman and Miss Virginia Hare; four grandchildren; two brothers, Doctors J. D. and G. A. Hare; and one sister, Mrs. A. N. Loper.

Giles.—Mrs. Evangeline Bell Giles, daughter of Prof. G. H. Bell, one of the first teachers in Battle Creek College, and author of several textbooks on English, was born at Lisbon, Mich., Sept. 13, 1857; and died in Battle Creek, Mich., Feb. 27, 1931. Mrs. Giles was for several years editor of the *Youth's Instructor*, and for many years engaged in editing and other literary work in various lines. In 1882 she was married to Charles H. Giles, who survives her. She is also survived by her sister, Mrs. Junia Bell Florer, of Dallas, Texas, and by four nieces.

Clarke.—Frederick Samuel Clarke was born near Bowling Green, Ohio, May 30, 1861; and died March 4, 1931. He came to Michigan when he was a young man, and became a district leader in the old Michigan Conference, and endeared himself to the hearts of the people in the districts where he worked.

In 1897 he was united in marriage with Miss Mary Evans, a sister of Elder I. H. Evans.

For years he had been a member of the conference committees in the West and North Michigan Conferences. He was a man of good judgment and excellent Christian experience.

He was laid to rest in the family lot in the Carson City Cemetery. He leaves his wife, one son, two daughters, an aged brother, and a host of friends.
S. E. Wight.

Cady.—Iva Fowler Cady was born in Elroy, Wis., June 20, 1867; and died in Glendale, Calif., Feb. 22, 1931. When just a young woman, at the age of seventeen, Iva was converted and became a member of the Seventh-day Adventist Church. Later she attended Battle Creek College.

After working as a colporteur and Bible worker, she was united in marriage, in December, 1888, to Elder B. J. Cady, who died four years ago. After a few years of labor together in ministerial lines, in 1893 Mrs. Cady with her husband started on a foreign missionary career, going out on the second trip of the ship "Pitcairn," and settling in the Society Islands, where they labored for about eighteen years. Sister Cady was secretary-treasurer for the mission, and for a number of years was editor and proof reader of the Tahitian paper. She acted as mother and teacher to many of the

island young people, to whom she was greatly endeared. She was a quiet, thoughtful, kind worker, and is known to a large circle of friends both at home and abroad.

Sister Cady was laid to rest in beautiful Forest Lawn Cemetery beside her husband to await the call of the Life-giver. Together they had labored, and now as tired workers they rest together for a little time until the resurrection morning.
J. E. Fulton.

Syphers.—Mrs. Beulah Syphers was born at Muskegon, Mich., March 10, 1890; and died at Jackson, Mich., March 2, 1931. In 1913 she married N. J. Syphers, to which union five children were born.

Bratcher.—Mrs. Evelyn Bratcher was born in Terra Ceia, Fla., April 8, 1899; and died at Elwood Park, Fla., March 3, 1931. Her husband and three children are left to mourn.

McLay.—Mrs. Rosetta Hillier McLay was born in Nova Scotia in 1836; and died in Rock Island, Ill., Feb. 8, 1931. Two daughters survive, besides other children and grandchildren.

Ruckle.—Edward H. Ruckle was born in Grand Rapids, Mich., Oct. 26, 1887; and died in Baldwin Park, Calif., March 3, 1931. His wife and twelve children survive him.

Coppedge.—John Coppedge was born in Louisville, N. C., May 3, 1872; and died in Richmond, Va., March 12, 1931. His wife, six children, and nine grandchildren mourn.

Quinn.—Philip S. Quinn, brother of the late R. D. Quinn, was born in Mankato, Minn., Sept. 8, 1864; and died in Sellers, La., Feb. 12, 1931. His sister is left to mourn.

Lindstrom.—Mrs. Marie Lindstrom, née Roos, was born in Finland, March 18, 1877; and died at Naselle, Wash., March 8, 1931. Her husband and six children survive.

Curry.—John William Curry was born at Steubenville, Ohio, April 10, 1882; and died at Takoma Park, Md., Feb. 28, 1931. His wife and daughter mourn.

Hagman.—Martin Hagman was born in Madelap, Sweden, Nov. 22, 1853; and died in Tacoma, Wash., March 2, 1931. His wife and daughter are left to mourn.

Irving.—Mrs. Ella Kellogg Irving died at Coal City, Ill., March 14, 1931. She is survived by her husband, Dr. J. M. Irving, and one son.

Trainor.—Mrs. Elizabeth Hahn Trainor was born in East Weissport, Pa.; and died in Allentown, Pa., Feb. 3, 1931, aged seventy-three years.

Fishback.—Mrs. Sarah Fishback was born in Spring Prairie, Wis., Dec. 16, 1842; and died in Northfield, Minn., March 5, 1931.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. D. A. Fitch, 1434 E. California Ave., Glendale, Calif., is prepared to give addresses from foreign fields to which even large accumulations of used literature, and especially the *Review*, may be sent, where it will be distributed to needy churches and used by the members as material for doing home missionary work. She also has in hand several hundred addresses of worthy members who are not able to finance their own subscriptions, but would gladly make excellent use of current numbers of the *Review* when it can reasonably be spared from the homes of the readers. The postage is but ½ cent per ounce, unless the weight is more than 4 lbs. 6 oz. In asking for these addresses, inclose a stamped and self-addressed envelope or a postal card for reply.

Mrs. Alma Cox, Panola, Ky. Denominational literature for distribution.

J. C. Aust, Ringgold, Ga. Little Friend and *Instructor* for missionary Sunday school.

Mrs. H. G. Bogar, R. 1, Box 50, Rapid River, Mich. Denominational literature for missionary work by Young People's Society.

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

Mrs. Lillie Rogers, R. F. D. A., Box 178, Bascom, Fla. Continuous and unlimited supply of Signs, Present Truth, Watchman, Review, Life and Health, and any denominational tracts or books for missionary purposes.

Mr. C. R. Cannada, 1505 Grand Ave., Jackson, Miss., desires copies of all our periodicals for missionary work.

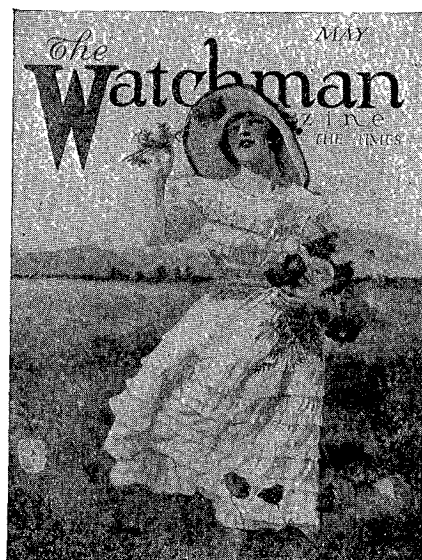
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Life and Health and the Watchman are both co-operating with the Big Week program again this year. These periodicals have proved to be a greater help each succeeding year in raising Big Week funds.

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L. L. Skinner.

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VOL. 108 APRIL 23, 1931 No. 17

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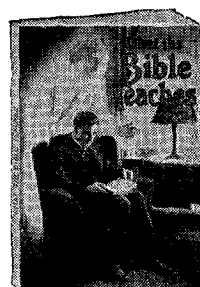
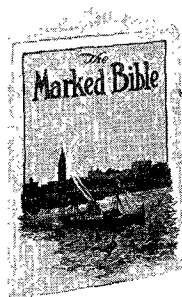
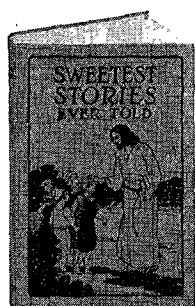
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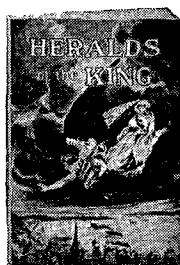
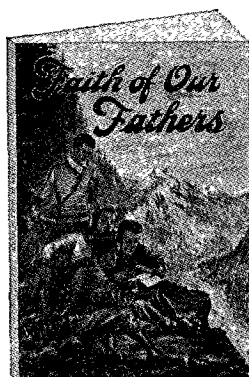
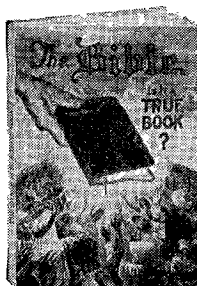
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Faith of Our Fathers

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A true story of four young men who were led to discuss the Bible and whether it is true or not. The story is very interesting, but not so important as the truths that come to the surface in the Bible study, truths that changed the lives and ambitions of two of the young men.

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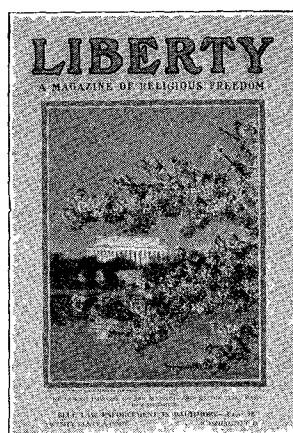
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

Foreign Translation Fund

SABBATH, May 2, is the day for taking the collection in all our churches in North America for the Foreign Translation Fund.

Money is greatly needed to aid in translating literature into the languages of the foreigners among us.

Read the articles in this issue from M. N. Campbell, L. F. Passebois, and L. Halswick.

WRITING en route from Java to Manila, under date of March 10, W. H. Branson sends a report of the Malayan meeting, which had just closed, and says:

"Brother Williams and I are together. We have just been attending the union session in Java, a report of which will follow. Brother Griggs is reporting for Japan and Korea. We are having excellent meetings all along the way. Prospects in the new Far East are bright. I expect to be home about April 23."

A Young Man Finds Christ

SOME one sold or gave a "Great Controversy" to a shoemaker in Antigua a number of years ago. One day a young merchant was talking to this shoemaker about the Reformation, and the shoemaker told him that he had a book entitled "The Great Controversy" which told all about the Reformation. The shoemaker gladly lent the book to the young merchant. He not only read it, but made a careful study of it, and was convinced that the message it contained was truth.

After attending a few Sunday night meetings held by C. G. Van Putten, the young merchant decided to be-

come a Seventh-day Adventist. Besides having a little place of business which he operated with the help of his brother, he was in the employ of a large Catholic firm. Feeling that it was useless to ask his stanch Catholic employers for the Sabbath off, he tendered his resignation.

His employers called him and said: "Why are you leaving our employ? We have been very well satisfied with your work. With a raise in wages, would you consider remaining with us?"

The young man told them that he had become a Seventh-day Adventist, and could no longer work on the Sabbath, which was their busiest day, and it was for this reason that he was resigning. His employers conferred together and called him again. "If we give you the Sabbath off, would you be willing to work for us the other days?" they asked. Our brother is working for them yet.

But the story does not end here. Before accepting the message, this young man was one of the leaders in the Anglican church. The dean and the bishop called him to their homes, and tried to show him his "error," but so thoroughly had he acquainted himself with the message of "The Great Controversy" that he was able to show the fallacy of their arguments. His father, also enraged, brought him opposing literature to read, but this only grounded him more firmly in the truth. He is a promising young man, and what he has done has stirred the whole city.

M. E. LOWRY.

"Thou Shalt Call His Name Jesus"

RECENTLY G. F. Jones spoke at our General Conference worship hour. He dwelt especially on the way he met the raw heathen peoples of the Solomons, New Hebrides, and other islands of the Pacific. After gathering the villagers, which he usually did by a judicious distribution of salt, he would ask how many knew the name of their chief. Every one would yell it out. Then the name of the chief's father. They would again call it out. A very few remembered the name of the great-grandfather, but back of that all were silent.

Then Brother Jones would show his superior knowledge by naming the patriarchs back to Adam, the first man. He would then ask them to repeat "Adam," and they would be enthusiastically vocal in doing so. But to the question, "Who made Adam?" all were again silent.

Reverently he would explain that

Jesus made Adam, as well as all the things about them, such as yams, sweet potatoes, pigs, fish, and trees. In an altogether different tone they would repeat the name of Jesus. Brother Jones said this name never failed to bring a hush upon the people. They were impressed and awed by it. Then he could tell of the letter Jesus had sent to them in His Book.

As I caught the picture of those wild, head-hunting, gesticulating savages subdued by the name of Jesus, my mind ran to that wonderful promise to the colporteur, "No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near to soften and subdue hearts."

"No word of man can ever tell
How sweet the name I love so well;
O, let its praises ever swell,
O. praise the name of Jesus!"

"Jesus," O how sweet the name!
'Jesus,' ev'ry day the same;
'Jesus' let all saints proclaim
Its worthy praise forever."

H. H. HALL.

Baptism in Berlin, Germany

It was to me a beautiful sight to see forty-seven people standing on the platform around the baptistry waiting quietly for the moment to come when they should be buried with their Lord in the watery grave, to come forth "born again," the recipients of His Holy Spirit, resurrected unto the new spiritual life. The aged were there, the middle-aged, and the youth. Fifteen of the candidates were men, thirty-two were women. Everything passed off quietly and in perfect order.

One naturally reflects upon the conditions under which he received the rite of baptism himself when witnessing such a solemn scene. It is my conviction that the church of the living God is now entering upon such a time of trouble as we have not yet seen, and that these newly baptized Christians need the prayers of God's people everywhere.

GUY DALL.

To Workers Only

ANY English-reading evangelistic worker in regular conference employ who does not receive the *Ministry*, is earnestly invited to communicate with his conference president. It is desired that every such laborer shall have access to this special journal, and arrangement has been made with all conferences to this end. Some have apparently been missed, and this means is taken of making contact with the occasional exception.

THE MINISTERIAL ASSOCIATION.