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THE FIELD IS THE WORLD

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The Same Spirit of Sacrifice

BY I. F. BLUE

As we come from India again after another period of service, and mingle with our people here in America, we are glad to see the same good spirit in the message and the same warmth and zeal for the truth that have always characterized Seventh-day Adventists. It is a wonderful truth that God has given us, and it warms our hearts to feel again the heart pulse of this people beating with the same rhythm as of old.

We have been especially impressed with the spirit of sacrifice that is shown in so many ways. Evidences of financial depression are on every hand, and we can see that it means much more to our people to give now than has been the case sometimes in the past; but no one has mentioned to us that he feels we are doing too much or giving too much as a people. It makes us proud to be members of such a movement when we see a motto in a church that reads, "No Retreat in Missions."

This is the impression we have as we come in contact with our people in the churches. It takes more than a mental attitude toward spiritual things to look at the work of God in that way; it takes a real conversion.

The work seems to have gone slowly in India, but there are evidences of sure progress, and we are thankful to God for that. With such support as our people give to the work and such earnest prayers as we have heard since we have been here, there can but be success in every line. In some places in the great world field the harvest may be more plentiful than in others, but the word of God brings forth fruit, even if it be but thirtyfold.

BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

Zechariah 11:10

Does Zechariah 11:10 teach that God actually broke His covenant with Israel, and if He did, was the abrogation of the moral law of ten commandments involved? S. T.

To explain fully the meaning of verse 10 of this chapter, it is necessary, first of all, to understand that this refers to both the houses of Israel, that is, to both divisions of the kingdom, not alone the ten tribes which revolted after the death of Solomon, but to Judah as well, which remained loyal to the house of David.

In many ways both houses of Israel, both the northern and the southern kingdom, had broken their covenant with God. However, the Lord had not utterly cast them off. The reader will recall that soon after the revolt of the ten tribes, as the story is told in 1 Kings 12, Jeroboam, their king, fearing that if his people went to Jerusalem to worship they would presently give again their political allegiance to the house of David, made two calves, "and he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan." 1 Kings 12: 26-33.

This occurred about 975 B. C. In 720 B. C., the northern kingdom was defeated by the Syrians, and the people were carried away by the victors to a captivity from which they never returned, and hence are to this day spoken of as the ten lost tribes.

Judah, the southern kingdom, was similarly carried into captivity by the Babylonians (606 B. C.), an exile which lasted seventy years, or until about 536 B. C. Nevertheless, these words were spoken not only of the last king of Judah, but of his kingdom as well:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21: 25-27.

Now both the houses of Israel, that

is, both the northern and the southern kingdom, having by apostasy and rebellion broken their covenant with God, not once, but repeatedly, the Lord, in turn, gave them, through His prophet, the solemn notice recorded in Zechariah 11: 6-14, that He on His part was released from His covenant, which was as recorded in Exodus 19: 5, 6:

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine: and ye shall be unto Me a kingdom of priests, and a holy nation."

But the formal canceling of the covenant, as described in the eleventh chapter of Zechariah, did not change in any way the moral law, nor release the Jews from obligation to keep that law; this we know, for in Matthew 5: 17, 18, we have, in the words of our Saviour Himself, this declaration concerning the law:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

And in Romans 3: 19 is this all-comprehensive declaration by the great apostle to the Gentiles:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Those who teach that the law was the covenant, and that therefore Zechariah 11: 10 teaches the abolition of the moral law, thereby repudiate the positive testimony of both Matthew 5: 17, 18, and Romans 3: 19. There is absolutely no escape from these two scriptures, except by denial of their authority; and such denial is denial of Christ and of the Holy Spirit.

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"Poor in Spirit"

What is the meaning of "poor in spirit" in Matthew 5: 3? D. W.

To be poor in spirit is to realize that we have in ourselves nothing to recommend us to God; to know, as expressed in Isaiah 64: 6, that we are

all "as an unclean thing, and all our righteousnesses are as filthy rags."

The prophet was speaking, not for himself alone, but for the people of whom he was one; hence the use of the plural pronoun "we;" but to be truly poor in spirit means that you and I, reader, shall each for himself, you for yourself and I for myself, realize our own poverty of soul, and therefore our utter dependence upon the merit of Him who died that sinners such as we are by nature might live.

The same thought is well expressed on page 456 of "Testimonies to Ministers," where in answer to the question, "What is justification by faith?" we read: "It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."

To feel that right down in the soul, and to realize it as true of oneself, is to be poor in spirit. The Pharisee of Luke 18: 11-14 was proud in spirit, but the publican mentioned in the same scripture was poor in spirit, and of him the Saviour Himself said, "I tell you, this man went down to his house justified rather than the other."

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"All These Died in Faith"

Please explain Hebrews 11: 13. Enoch is mentioned in verse 5, but he did not die, being translated. How are we to understand the statement of verse 13? W. X.

Evidently the statement of verse 12, "These all died in faith," refers to those mentioned with Abraham, namely, Isaac, Jacob, and Sarah. It cannot be all-inclusive, for not all the descendants of Abraham died in faith. Very many of them fell in the wilderness, victims of unbelief. That this is so is evident when we consider Hebrews 3: 7-11:

"The Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swore in My wrath, They shall not enter into My rest."

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Those living in town lost all, and if the quake had been at night, scarcely

a life would have been saved. Many speak of God's mercy in keeping it from happening in the night. Every one is living outdoors. We sleep out on the ground too, for the earth has not settled yet. It doesn't seem as if I ever want to sleep in a house again. I said, "We sleep," but very few sleep, I imagine. If one drops off, he starts up again, thinking he is going through another earthquake.

But we surely have much to be thankful for. The folks behind us, just renouncing Catholicism, came into our fenced grounds with Bible in hand, and started to read at random. I directed them to psalm 46, which surely is meant for a time like this.

Husband Away

I could not get into communication with Corinto, and was informed that it also had fallen, and Leon too. With the railroad and other communications broken, landslides, etc., you can imagine the length of the day for me—waiting for my husband. Though I was sure the Lord would keep him, yet the prospect was that he could not get back for days. But about 9:30 at night I heard his distant whistle, getting nearer; and you can imagine how glad we were. He and others had had a hard time getting any one to bring them anywhere near, but finally succeeded, and had walked the last six miles. Ellis had felt the shocks in Corinto, but not severely, and did not know the seriousness of the situation in Managua till part way back. Hazel had prayed fervently for his return, and now, with that prayer answered, she is sure the Lord will hear our prayers for water. The pumps are broken, and the mountain side is split to the crater lake. There is no clean water anywhere, but as long as we can manage to have a fire, we will boil the little we can get.

Our garden will burn up if rain doesn't come soon, but it helps us now. The Marines have given out some food, and the government portioned out two rolls and a bunch of bananas to each of our families yesterday. We have flour, rice, ten potatoes, and oranges on hand, and our chickens are laying; but their feed is almost gone.

We thank the Lord for His care, but surely the work is nearly done. The native worker and his family are in Diriamba, or they might have been killed; the walls of their home at the mission are down. The German family came out here. An interested family came out who say the papers I gave them the day before saved their lives,—*Signs*, and *Life and Health*; he stayed in to read, instead of going out as planned.

Even if we lose our place entirely and all we put into it, it has been worth getting, for even if we could have kept our health in the city till now, which was unlikely, we might all have been killed. I stepped back into the house a few times that day, quickly, between shakes, to take out a few necessary articles, and later on some mattresses. Some said they had it on authority that we too must leave our place soon, because the water from Lake Managua and the crater lakes all about us, would join and flood the whole place,—a prospect which did not add to the general cheer. But I think it was only a rumor.

Nothing matters but being ready ourselves and working for the souls that still remain. We surely are entering the time of trouble, if not already way in.

April 5, 1931.

The shock was Tuesday morning, and this is Sunday, and the shakes have not stopped yet; we had three this morning. Mr. Howard spent several hours bracing up our foundation so the house is safe for us, but we only began to occupy it Friday, living outdoors most of the time, and are still sleeping out, for the earth feels too unsettled and rumbling. It is easy to realize what "waxing old" means.

We do appreciate our place in the country; it has given shelter to many families. The cities are no place for Adventists to live in who believe the prophecies. We know this experience will be duplicated elsewhere, and will be still more terrible in cities where there are skyscrapers.

All Workers Safe

All our workers are safe, also all our members and believers, though we could not be sure about them till yesterday. Some have gone to other cities, but all that could gather together did so on our grounds yesterday for Sabbath school and meeting. It was a solemn time, but we were all thankful to see each other. Some had had miraculous escapes,—in fact all had. Our lame sister was in her back room when the shock came. The walls fell, so she could not go forward, and only by crawling carefully underneath the wreckage could she reach the back patio, and from there through neighbors' rooms that were not so badly piled up, to the street. The miracle is that the falling walls did not kill her,—she had been lying down,—for they just missed meeting by a few inches over her, enough to give her breathing room. She was praying and singing. She has saved only three plates and a gourd from her possessions.

Yesterday we took her and a couple

of others back to where they are staying by the lake or in open spaces, and got a better view of the remains of the city. It is terrible. One man we passed was carrying a shovel and had his head tied up. He owned three houses and a store, worth \$40,000, the work of eighteen hard years, and has lost all. He had a bad gash in his head, but was trying to hunt through the debris to see if anything of value remained.

Two men came to our gate after dark last night to ask if we were Adventists. They had moved out to an open space opposite us, and seeing us apparently in some kind of meeting on the lawn yesterday, had inquired about us. They want to study with us and know the Bible and what these things mean, so we have arranged for studies to begin this afternoon.

Managua has been a hard field. Though the city is in ruins, there are thousands of people camping outdoors and in patios, who have nothing to do but think, and we believe that, even if the city does not build up and the capital is changed, our place should be here for a while, to sow the seeds of truth in what seems softened ground.

Decisions for the Sabbath

One interested family who came to our place for refuge, decided Friday night to keep the Sabbath; and though they have gone to another city (he is a bank employee and had his orders to go there and help them get started anew), yet we are praying he may have the courage of his convictions, and stand true, even if it means losing his position. He also had a dream showing the end of the world, and fears if he does not now obey his convictions, he will have no other opportunity.

Times are terrible here, but we believe the Lord has had a hand in it all for the advancement of His work; though, as far as goals are concerned, we can hardly hope to reach them this year. But we do hope for souls.

Mr. Howard spent a good part of the second day helping to carry the wounded where they wanted to go. We now hear there are 3,000 officially reported dead, and at least another thousand still under the ruins. Men are shoveling for them all the time. We hope plenty of good water will soon be available, for it will lessen the danger of pestilence. In this hot climate the stench is awful in places.

It seems strange to be living here so near a city that is no more,—no shops, nothing but ruins. But we got three barrels of water yesterday from an engine that went by to supply people. The track goes past our place, as well as the highway. That will help

all the families out here. Though there is a great strain on the other cities, some food will be coming in again shortly.

Earthquake Localized

I thought all of Nicaragua had been destroyed, but it seems the capital and its surroundings bore the brunt. We hardly dare look ahead, things are so unsettled, and there is so much banditry and shooting, but we are glad it is before June and not after, for the Marines are still here, and are helping out wonderfully. We are thankful for them. They have also given us food. We appreciate our garden, but many things in it are not matured yet, and now without water will be lost. But we have some carrots and beets and a little more that help supply vitamins. Seventeen of our papayas dropped to the ground, but only a few are large enough to ripen in the sun.

We thank God continually for being so good to us and sparing to us

so much, when even the richest people lost all. We have been clearing up the wreckage in our house, scooping out broken glass and dishes, etc., which were mixed up with scrambled eggs, milk, foodstuffs, clothing, towels, books, and everything else all over the floors, with kerosene, tipped-over trunks, and shelves, etc.—all a medley. Our piano and table, with a small portable Victrola, were moved over the floor, but without smashing. The chapel organ and benches have been salvaged and brought out here, also all the other things belonging to the mission workers, at least the most of them. Mr. Howard has been able to repair the organ.

Rains are due to begin the middle of May, and we hope we can find cover for our things by that time. Our unfinished house is too tiny for any one but ourselves, but we are glad for so much ground.

We long for the new earth and for the work to be finished.

dences of a sudden and marked declension in nearly all the churches of the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon, by both the press and the pulpit.

At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used, and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never, till the last communion, had he administered the ordinance without receiving more or less into the church. But now there are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufacture, there is an increase of worldly-mindedness. *Thus it is with all the denominations.*"—*Congregational Journal*, May 23, 1844.

In the month of February of the same year, Professor Finney of Oberlin College, said: "We have had the fact before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. . . . Very extensively, church members are becoming devotees of fashion,—join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. . . . But we need not expand this painful subject. Suffice it that the evidence, thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and He has withdrawn Himself from them."

And a writer in the *Religious Telescope* testified: "We have never witnessed such a general declension of religion as at the present. Truly, the church should awake, and search into the cause of this affliction; for as an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or, Is the door of mercy closed?'"

Such a condition never exists without cause in the church itself. The

A Warning Rejected

By MRS. E. G. WHITE

IN preaching the doctrine of the second advent, William Miller and his associates had labored with the sole purpose of arousing men to a preparation for the judgment. They had sought to awaken professors of religion to the true hope of the church, and to their need of a deeper Christian experience; and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline."

"In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches."—*Memoirs of*

William Miller," by Sylvester Bliss, p. 328.

As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they saw the testimony of God's word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word, they could not regard as constituting the church of Christ, "the pillar and ground of the truth." Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.

About this time a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evi-

spiritual darkness which falls upon nations, upon churches and individuals, is due, not to an arbitrary withdrawal of the succors of divine grace on the part of God, but to neglect or rejection of divine light on the part of men. A striking illustration of this truth is presented in the history of the Jewish people in the time of Christ. By their devotion to the world and forgetfulness of God and His word, their understanding had become darkened, their hearts earthly and sensual. Thus they were in ignorance concerning Messiah's advent, and in their pride and unbelief they rejected the Redeemer. God did not even then cut off the Jewish nation from a knowledge of, or a participation in, the blessings of salvation. But those who rejected the truth lost all desire for the gift of Heaven. They had "put darkness for light, and light for darkness," until the light which was in them became darkness; and how great was that darkness!

It suits the policy of Satan, that men should retain the forms of religion, if but the spirit of vital godliness is lacking. After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them. The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold His death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence, the people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven.

Wherever the cause exists, the same results will follow. He who deliberately stifles his conviction of duty because it interferes with his inclinations, will finally lose the power to distinguish between truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold, and estrangement and dissension enter. Church members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence.

The first angel's message of Revelation 14, announcing the hour of

God's judgment, and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world, and to arouse them to see their true condition of worldliness and backsliding. In this message, God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord, and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved."

If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes, "the unity of the Spirit in the bond of peace." "There is," he says, "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:3-5.

Such were the blessed results experienced by those who accepted the advent message. They came from dif-

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### The Ransom

BY J. B. THAYER

As a lamb, which is so innocent,  
To the slaughter I was led,  
And there upon a cruel cross  
My blood for you was shed.

I saw there was no other one  
Who could a ransom give,  
And pay the awful debt of death  
And let the sinner live.

I asked My loving Father then  
If He would let Me die,  
That you from death might be made free,  
And dwell with Me on high.

So I was smitten of My God,  
And suffered in your place,  
To bear your awful penalty,  
That you might share My grace.

I was tempted in all ways,  
The same as you must be;  
That I might understand just how  
To sympathize with thee.

Now when you find the way is hard,  
And suffer wrongfully,  
Remember that in all of this  
Likewise I shared with thee.

I overcame in your behalf,  
And gained the victory.  
I conquered e'en the power of death,  
And set you ever free.

ferent denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shivered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. If this doctrine did this for the few who did receive it, it would have done the same for all, if all had received it.

But the churches generally did not accept the warning. Their ministers, who, as "watchmen unto the house of Israel," should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth, either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's word was met with the inquiry, "Have any of the rulers or of the Pharisees believed?" And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed, and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be "put out of the synagogue." The message which God had sent for the testing and purification of the church, revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth.

In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844.—"The Great Controversy," pp. 429-434.

(To be concluded)

## The Law of God

### The Second Commandment

By T. H. JEYS

"THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

A deep-seated reason exists for every requirement of the royal law. If we do not see the reason, so much the worse for our powers of sight. None of our Lord's laws are arbitrary. He has never spoken merely to exercise authority. It is quite true that man in his limited ability may not understand all the reasons. With the psalmist we may properly say, "Thy commandment is exceeding broad."

No man at any time has ever seen the undimmed glory of the great God. Eye hath not seen, nor ear heard, nor has the widest stretch of human imagination succeeded in picturing the infinite greatness of Him whom men vainly try to describe or represent. How useless, then, to attempt to form something with human hands that could represent the unapproachable glory!

"To whom then will ye liken God? or what likeness will ye compare unto Him?" When men attempt by similitude to describe God, they only succeed in degrading their own and others' ideals. When some image is made and looked upon with worshipful intent, it belittles the worshippers' thoughts to the range of human skill in representation. They cease to think of God as infinite, because He has been depicted by human hands, and is represented as within the range of man's own conceptions.

As attempts are made to represent God by pictures, images, etc., the mind of man unconsciously lowers and fits itself to the lowered concepts suggested by such representations. Little by little the human thought adjusts itself to the downward inclination, until eventually the man comes to think of God as "altogether such a one" as himself. The claim of Rome that pictures or images of Jesus or the virgin Mary are aids to devotion, is misleading and mischievous. The commandment forbids it.

It is ever the disposition of the

human heart to be influenced by the external, the superficial, the transient. Even Israel called for the ark on the shoulders of the wicked Hophni and Phinehas. They thought more of the visible ark than of the invisible God whose law the priests had violated. The Philistines who captured it were likewise slow to understand the true significance of their victory. They were accustomed to thinking of Dagon, their own god. Later, Uzzah obtusely exhibited his irreverence and absence of any high conception of the majesty and awfulness of Him whose sacred ark he was transporting. The men of Bethshemesh likewise were guilty of lack of reverence. Familiarity with heathen customs had dimmed their perceptions, and bred the contempt that is so obnoxious to the holy God.

#### *Sabbath Should Remind of God*

It is for the interest of the people that they should know the true God. No inventions of their own are to be in evidence in perpetuating that knowledge. They may imagine that pictures and images will help them, but God knows the better means, and has made provision. His Sabbath is

the means of His own appointment. Eze. 20:12. Satan, deceiver that he is, slyly substitutes something else, and men foolishly imagine they are making progress, while in fact they are plunging deeper into darkness.

Jehovah is a jealous God, not for Himself, for no mistakes men could make could in any way affect the Infinite One, but He is jealous for His people. He desires for them prosperity, progress, power. "O that thou hadst hearkened to My commandments! then had thy peace been as a river," He cries to backsliding men.

He visits the iniquity of the fathers upon the children—not the punishment, you will observe. There's a difference. Sin is really the terrible thing, not merely its results. God's salvation is from sin itself, not merely its consequences. It is said of Jesus, "He shall save His people from their sins." But, too, He shows mercy to thousands of these poor sinners who, recognizing the dreadfulness of sin, abandon it, turning to Him and keeping His commandments.

"Showing mercy!" What a wonderful attribute is here suggested! These same sin-besotted children, with a legacy of sin as their hereditary portion, are received, cleansed, justified, sanctified. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

## Can We Trust Jesus?

By THOMAS E. HIRST

HUMAN nature is not naturally trustful, contrary to all we read in the newspapers about the trusting public and how it so readily gives its cash to the various stock promoters. That is gullibility, not trust.

But human nature, which so readily confides its treasures to the schemes of fortune hunters, finds greater difficulty in believing the promises of God. It is only when the human heart has been surrendered to God and the old human nature (which is nothing more nor less than our carnal nature by another name) is brought into subjection to the higher nature of the Spirit, that we learn to trust God. Before that time we do not understand what it means to have an abiding trust in our Lord.

And as we surrender to God, the first trust in Him comes into our hearts; but often we do not learn the truth of abiding trust until we have hard experiences in life. We fear and are troubled by the thoughts of the future; our hearts too often respond to the grim specter of doubt, and we give way to our surmisings

as to what will happen if certain things work out as we are afraid they will.

To trust God is to confide in Him. We lay our plans at His feet; we tell Him our desires and our plans, and then, having confided in Him what we want to do, we ask Him what He wants us to do.

To trust God is to receive from Him. We are to believe that He does care about us, and that He is interested in every detail of our physical life, as well as in the growth of our spiritual life. When we have this kind of trust, we shall really believe that God is guiding our lives, overruling plans in our behalf, and giving to us a constant ministry of loving care. So whether the fullness of our living is a feast of abundance or a crust of bread and water, all comes from Him and is of Him.

To trust God is to abide in Him. When our hopes are dashed to the ground, when the material things of life are swept away from us by disaster, when sickness weakens our frame, when the angel of death knocks at our door, what matter

these if we are abiding in Him? He doeth all things well, and the lessons are to teach us to abide in Him through all the ways of life.

To trust God is to possess Him. We belong to God. He has redeemed us with a great price, and wants us to believe that this is true. But the science of salvation is more than a study of what God has redeemed us from. It is also a study of what God has redeemed us for. The great secret of the abiding Christian life is not learned fully until we have taken all that God would have us receive,

until we have learned the lesson of abiding trust, to confide in Him fully and wholly. And in doing this we open the door of our heart, and Christ enters into His possession, and we become so fully identified with Him that He actually lives in us by His Spirit. This is indeed the glory of trust. This is the fullness of the Christian life, for in possessing Christ, we possess all. The profession so often reiterated by our lips becomes our blessed possession. Blessed steps of trust, which lead us to higher, holier practices of faith.

## Advancement

By M. E. KERN

A RATHER interesting item came to me the other day from Dr. F. C. Klopfenstein, of Boulder, Colo.:

"In reviewing our old secretaries' reports of the Boulder Sabbath school, our secretary found a report of your visiting our Sabbath school in 1907, and that you had spoken of ways of increasing our offerings to missions at that time. The total offerings to missions for that year were around \$300. Last year our total offerings were around \$3,200. Of course, the membership has increased some, but through the years our people have learned to give for the growing work."

It is true that our people have learned to give through the years. Their support of foreign missions is a marvel in the eyes of others. And yet we know in our hearts that God's people still waste much of the Lord's money in needless expenditure and self-indulgence, and that we have

more advancement to make in self-denial and real sacrifice. Let every individual say, "Lord, is it I?"

This item from a church I visited twenty-four years ago and the statement about their present gifts to missions, set me to thinking along another line. We have greatly increased our gifts to missions during these years. Have we made a corresponding advance in spirituality? If we had, where would our work be today?

"Above and beyond all your gifts," the Lord says, "I want *you*." Yes, it is *persons* through whom the Holy Spirit works to save other persons. Money will purchase food for the workers, and pay their transportation to the field, but it is through the consecrated faculties of individual lives that God must do His glorious work in bringing the living Christ into the lives of others.

Would it not be a good thing to set a goal for spiritual advancement?

## "Tempus Fugit"---Time Flies

By W. R. ELLIOTT

How swiftly do the wheels of time go round! Many years ago, when I was a small boy, our teacher would often enter the schoolroom, and smiling and bowing to us all, would exclaim, "*Tempus fugit, tempus fugit!*" We were always pleased to have him enter with smiles, and hear him utter those words, but otherwise they meant little to me then. It is different now. With the passing of the years, the little Latin phrase has come to mean much more to me than it did in my childhood. Then birthdays were too far apart, now they are much too close together. Then I looked forward to them with great pleasure, but it is different now. Then I looked upon gray hairs, tottering steps, and wrinkles as things that belonged to old age, but never to youth, and I was young. Now not many more birthdays will pass until my hair will

be gray, my steps will grow feeble, and my face will reveal the traces of old age. I am growing old—I, who was once a rollicking boy.

How quickly pass the years! How short is life! How important are the years God gives us here! How earnestly should we strive to make the most of them, so that when this life is gone, we may enter into the life eternal that measures with the life of God. There the passing of the golden years of eternity will make no difference, for we shall never grow old, nor exhaust the measureless periods of God's time.

"The gift of God is eternal life through Jesus Christ our Lord." "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The wisest investment one can make in this world is to invest in the life to come. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" A man may amass millions, but if he has neglected to invest in the things eternal, he is a poor man. "The things which are seen are temporal; but the things which are not seen are eternal." Moses turned from earthly glory and a throne, for the riches of Christ. Abraham sojourned in the Land of Promise, as in a strange country; for he looked for a city which hath foundations, whose builder and maker is God. An innumerable host of others confessed that they were strangers and pilgrims here, for they desired a better country. How rich they are in the things eternal!

### The Words of One in Vision

One who was permitted to behold the eternal world in vision, wrote of it as follows: "After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me! I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me." "Sometimes I think I can stay here no longer, all things of earth look so dreary. . . . O that I had wings like a dove, then would I fly away and be at rest."—"*Early Writings*," p. 20.

"*Tempus fugit, tempus fugit!*" But what matters it if time does fly? The Christian, young or old, knows that the passing of the years, however swiftly they may fly, is but hastening the coming of the brighter years ahead—the eternal years. Life, even here, has much of joy and satisfaction: but upon the horizon of this world hang heavy clouds, and already the muttering thunders of the coming storm are heard. So may time's years fly swiftly, may the birthdays crowd upon each other, and may the eternal day soon dawn, for it is then that we shall truly begin to live. Then there will be no feebleness, no tottering steps, no decay of the physical powers. Then "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Nearer is my soul's salvation,  
Spent the night, the day at hand;  
Keep me in my lowly station,  
Watching for Thee till I stand,  
O my Saviour,  
In Thy bright and promised land."

Hasten on, O glorious day!



# 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.

## *Refused to Be Depressed*

We are told in the Scripture of the tree that does not see "when heat cometh."

I saw such a living tree of undaunted faith at both of the New Zealand camp meetings, as the believers faced the call of the mission fields each last Sabbath afternoon. In all the Australasian meetings the last Sabbath afternoon is a praise service of giving for missions. It is invariably one of the happiest meetings of all the camp.

In the North Island camp the believers surprised me. The daily papers were full of comments on the financial depression. It was no mere matter of psychology. Many a family at the camp had to reckon with it as a real condition. But when A. H. Piper and T. W. Hammond, union secretary and treasurer, set the needs of our expanding missions before these brethren and sisters, they refused to consider depressed conditions, and rolled up a record gift for missions—higher than last year, when times were normal. I had said in my mind that it would be remarkably good if they made it £500, but they ran beyond £800 (more than \$4,000).

Again I saw it at Christchurch, at the meeting for the South New Zealand Conference. This is a much smaller conference. By this time the conditions in the business world had become even more serious, and in the meantime the earthquake in the North Island had added to the general perplexities. But at the call of God's cause these believers lifted the gifts on that happy Sabbath afternoon beyond £700 (above \$3,500).

I thought of that Scriptural description of the fruitfulness of faith and trust in hard times: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jer. 17: 7, 8.

Here, in one of the "uttermost parts of the earth," measured from old Jerusalem, this threefold message is bringing forth the fruitage of a faith that does not shrink. Like the tree of the scripture, it is rooted deep, by waters that never fail in time of drouth.

W. A. S.

## *New Light*

### *Preaching Which Discredits Vital Truth*

God has new light to reveal to His church. We cannot conceive for a moment that we have penetrated to the depth of His revelation. There is an infinity in the word of God. We may see a blessed and profound truth in that word today; as we continue our study, we may see more on the morrow. Christ told His disciples that He had many things to say to them, but they were not able to bear them then. They could not comprehend the fullness of the truth that He desired to reveal, but He gave to His church the Holy Spirit, and He declared that that Spirit should guide His church into all truth. John 16: 12, 13.

But in this process of unfolding, no new light will be discovered which contradicts the light already revealed, or which leads one to discredit the

truth that he has followed through the years. God cannot deny Himself. Truth is eternal; God is love; He is infinite in wisdom and in power; the Bible is the revelation of His will to the human family; Jesus Christ is the Saviour of all men; by repentance and faith in His atoning sacrifice, men find salvation,—these are truths applicable to every age. They have always been true; they will be true as long as time shall last. And no light which will come to the church of God will ever deny these great fundamentals.

There are certain fundamental truths which constitute the foundation of this movement in which we are engaged. Some of them are general truths which have always been applicable; others are special truths—present truth for this day and

generation. No new light which will ever come to the church will set aside or invalidate these truths which from the beginning have constituted both the foundation and the superstructure of the second advent movement.

So let us beware of any man who comes preaching any theory or doctrine or so-called "new light" which sets aside or minimizes the integrity of the law of God, the binding obligations of the Sabbath, the imminence of Christ's return, the plan of salvation as taught in the sanctuary service and in the ministry of Christ. Through the years we have seen some who have done this, but it was soon demonstrated that they were men without a message. They ran for a season, they created a little excitement, but the end thereof was leanness of soul for those who bore the message and for those who received it.

Speaking of revival messages, we still believe with all our heart that those great truths which made us Seventh-day Adventists will keep us Seventh-day Adventists. And we know no message so revivalistic in its character as the message of the Lord's soon coming, and the appeal which that message makes, as expressed in the words of Scripture, for a preparation of heart and life to meet Him when He comes.

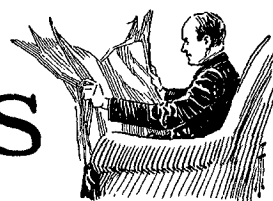
Let us preach Christ, His saving power in the life, His soon coming to consummate the plan of salvation; but let us preach this, not as a religious philosophy, not as a beautiful idealism merely, but concretely and practically, in a way that appeals to the hearts of men and women, with application to the practical problems of life which they must meet. This appeal will transform their lives. This kind of revival preaching will be lasting in its effect, and will bring forth fruit unto eternal life.

F. M. W.

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 2, 3.



## Comments on CURRENT EVENTS



**PROFITLESS SPENDING.** The *Christian Observer* is authority for the following impressive figures as to annual expenditure in the United States alone, for certain things which prove of no blessing or help to the purchaser, but rather the contrary:

"Over \$1,000,000,000 spent for cigarettes. . . .

"Over \$275,000,000 for perfumery and face paint, and over \$650,000,000 for jewelry, and \$700,000,000 for candy.

"Over \$1,000,000,000 for theaters and movies.

"Over \$90,000,000 for chewing gum.

"Nearly \$1,000,000,000 for ice cream and soft drinks."

This gives us the staggering total of \$4,715,000,000 for these few items. A number of other equally useless or harmful things might be added to this total. But without adding any other items, we have in these figures before us a sum of money equivalent to almost \$40 for every man, woman, and child in America. Compare with this the annual amount represented by the goal of 60 cents a week for missions, that is, \$31.20.

When God brought us out of darkness into His marvelous light, giving to us a new conception of what is worth while in living, both in dress and in diet, as well as in what might be known more technically as doctrines, He thereby opened the way for us to give liberally of our means for His work. It is stimulating to think that at one and the same time we have been freed from evil practices and useless expenditures, and have been provided with resources for the advancement of the kingdom.

Let us thank God for the privilege of giving to His cause the money that we no longer waste on body-and-soul-destroying habits.

**FINANCIER APPRAISES EUROPE.** A few weeks ago we noted in these columns an analysis of European conditions by the Babson Statistical Organization, one of the leading organizations of its kind. We wish again to quote a few words from a statement issued on March 16 under the title, "Real Issues in Europe." The opening sentences declare:

"Behind all the political and economic troubles which are disturbing Europe today, the stage is being set for a gigantic conflict. The old nationalistic ambitions,

which made Europe an armed camp in 1914, are gradually breaking down. In their place are new alignments based upon economic loyalties which are replacing the older national and racial barriers. Three basic principles are at stake. The struggle will be for the survival of the fittest of these three systems,—Capitalism, Communism, or Fascism."

This statement coincides with that made by various other world observers today. It is significant how under one form or another the desires and passions of fallen humanity work toward conflict. Oftentimes war has been chiefly the result of a desire for power, or even merely the culmination of some ancient blood feud between races. Right now, as this quotation indicates, the stage is being set for a gigantic conflict, but with just a little different reason in the background. But whether the reason be economic or political or what not, the important fact is that mankind ever tends toward war, strife, and destruction. The prophet was right when he declared, "There is no peace, saith the Lord, unto the wicked."

Let us not be lulled to sleep by any pleasing announcement of disarmament conferences. For while the forces which precipitated the World War may be temporarily neutralized by peace pacts, other forces equally conducive to conflict are gaining headway.

In the closing paragraph of this Babson report, the statement is made that the three economic forces now contending in Europe are so hopelessly at variance with one another that "consequently we must look for a bitter struggle as the situation develops. The outlook is anything but hopeful."

Betimes, as we have read such dark forecasts from one after another of authoritative sources, we have wondered how long it would be until such declarations would change from forecasts into actualities. Of course no answer can be given on this point. The question that should concern us is, Are we capitalizing to the very greatest degree possible these days of apparent calm?

Even as these lines are written, there comes the word that the long-smoldering fires of revolt in Spain have burst into flame, and that a

republic has been declared. What this upheaval will contribute to the complex problem of Europe remains, of course, to be seen.

The Revelation tells us that the winds of strife are to be held back till the servants of God are sealed in their foreheads. The sealing work thus precedes the final conflict. Are we so yielding ourselves to God now, today, that we are being sealed for eternity? And if so, are we in turn so laboring that the sealing message for these last days is being brought to others who know it not? These are the kind of questions to ask ourselves whenever we read the dark forecasts on world conditions.

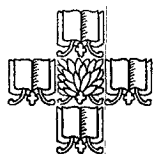
**LEAGUE CALENDAR PLANS.** In the section devoted to "The League of Nations," in the *Current History* magazine for April, 1931, is found this paragraph:

"The date of the Fourth General Conference on Communications and Transit has been set for Oct. 26, 1931. On the agenda the matter of most interest to the United States is that of calendar reform, presumably by adoption of either the plan for a calendar of thirteen months, each consisting of exactly four weeks, or a calendar of twelve months, dividing the year into four exactly equal quarters of ninety-one days each. An anonymous gift of \$10,000 has been accepted for the preparatory work on the reform of the calendar."

This news item speaks for itself. The fact that "an anonymous gift of \$10,000" has been accepted for the work of this conference on calendar reform, is just one more proof of the strength of the interests that are fostering calendar revision. By the most conservative estimate, a good many tens of thousands of dollars have already been spent by certain rich advocates of revision who have flooded the whole country with their literature, and who have paid the expenses of men to lecture on the subject, not only in America, but in other lands.

As to what action will be taken at this conference in October, no one can say as yet. Our time should be spent, not in speculating on what action this League of Nations conference may take, but rather in deciding what action our conferences, our churches, our individual selves, will take in capitalizing this issue for proclaiming the Sabbath truth.

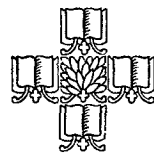
F. D. N.



# 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."



## Roanoke, Virginia

By G. H. CLARK

Just three years ago I came to Roanoke to canvass. At that time, the church here had ten members, and they were nearly discouraged; but we all went to work together, and God has richly blessed us.

During these three years, tens of thousands of copies of our papers, tracts, magazines, and books have been distributed by our members and by colporteurs. Meetings and Bible studies have been held in the jail, private homes, and elsewhere. Treatments have been given, and other lines of missionary work done. Some results have been realized, for which we praise God. However, we have not baptized any during this time.

Believing that the time was ripe for a special effort, the Potomac Conference committee asked R. S. Lindsay to conduct an effort, which was opened in the Market Auditorium on March 15, with about 500 in attendance. The attendance has never fallen below that number, and on Sunday nights it has been about 900. Many are present an hour and some even two hours before the time for the services to begin.

On the first night one of the local ministers here spoke against us over the radio. He has spoken against us many times, which has extensively advertised our work and saved us a large sum of money in making known our meetings and doctrines.

Roanoke has never been stirred as it is today. These great congregations listen with rapt attention as Brother Lindsay gives them, with no uncertain sound, the solemn messages from the Bible. Elder Lindsay was ill one night, and I took the service, and never did I speak to such an interested and receptive congregation.

We have no music director, but throw upon the screen the old-time hymns, and hundreds of voices unite in praising God.

About 700 different families have signed cards, expressing their desire for literature on the subjects presented. We have ordered 20,000 copies of *Present Truth* to be used in this campaign.

Our two Bible workers are hastening to these families as rapidly as possible. Wherever they go, they find

interested persons who are anxious to receive Bible studies and to know more about the truth. Today we could use six Bible workers if we had them.

### Many Telephone Calls

My telephone rings many times during the day, and sometimes late at night, with calls from persons who wish to know about the services and the subjects to be presented. Questions far beyond Elder Lindsay's time to answer are lying on the table. Hundreds and hundreds of our Crisis books are eagerly taken before the services open.

Up to the present time about seventy have signed the covenant cards to keep the Sabbath, and Elder Lindsay says that this is only the beginning of the harvest. Our Sabbath school and church attendance before this effort began averaged about twenty-five, but last Sabbath there were fifty-one at Sabbath school, and 110 at the preaching service.

Elder Lindsay preached for two weeks on the second coming of Christ, and has preached one week on the Sabbath question, which will be continued another week. Last night he spoke on the "Mark of the Beast." Marvelous interest and great solemnity were manifested by the people. Several new ones signed the covenant.

From the rich in their mansions, from the business men in their stores,

from the farmers in their homes, from the mechanics at their benches, and even from the colored people, who read the sermons in the newspapers, come the questions "What is truth?" "Which is the right Sabbath?" In stores, banks, shops, markets, street cars, on the sidewalk,—everywhere and by all classes,—the truth as proclaimed by Seventh-day Adventists is being discussed by the people.

People are saying, "This is wonderful; this is marvelous." Elder Lindsay says he never saw a more widespread interest, and never had such large audiences during the week. Our Bible workers say they never met so many interested ones, people so desirous to know the truth, as they find here. We planned for a five-week effort, but will have to run longer, probably, as the interest is increasing every day.

It is unnecessary for me to say that the faithful few who have stood loyal and true during these preparatory days, are very much encouraged and very happy. I wish to express to our brethren and sisters who have sent us literature in the past, our sincere thanks for their part in this glorious harvest.

I have endeavored to set forth the true situation that exists in conservative Virginia. I have not exaggerated in the least, but have come far short of telling you all that is taking place here. As I view the situation, I can only say, "What hath God wrought!" and "Praise God, from whom all blessings flow."

## Among the Churches

By M. E. OLSEN

It has been a source of encouragement to me, while visiting some of our leading churches in the East Pennsylvania, East Michigan, and Greater New York Conferences, to note the growing interest in lay evangelism. In Drums, Tomaqua, and Wilkes-Barre, East Pennsylvania, under the care of Miss Jessie Weiss, the members responded heartily to the call to evening study and service. R. B. Clapp, formerly home missionary secretary of the Carolina Conference, put me in touch with some of his forward-looking members in Reading and Wade, and J. C. Holland rendered efficient help in Scranton.

In Detroit, Pontiac, and Saginaw it was my privilege to co-operate with S. T. Shadel, the home missionary secretary of the union, and R. R. Brooks, the East Michigan home missionary secretary, in conducting some home missionary institutes. L. E. Christman, of the General Conference, rendered valuable service in connection with the institute in Detroit. The church elders and other officers and workers in attendance at these institutes manifested a deep interest in our course for church officers, and also in the various Bible courses.

I was able to visit St. Charles, Mich., where one of our earliest Ad-

ventist churches was built, and is still standing and in good repair. The young people of this church have recently conducted a series of meetings in an adjoining town. The interest has been good, and Bible readings are now being held with special inquirers. One backsliding brother was reclaimed in the course of this effort, and has been rebaptized. These young people manifested a deep interest in the home study plans, and several requested copies of our catalogue.

In New York City our young people are awaking to a sense of their responsibilities, and are definitely organizing for study and work in the conducting of street meetings and the giving of Bible studies in the homes of the people. Members of the two Swedish churches were very responsive to the call to the home study program. Out of a total membership of 160, about forty enrolled for our course in the preparation and conducting of Bible studies. The pastor, A. O. Lund, is planning to meet with the student group in New York, and also with the one in Brooklyn, and give the members the benefit of his wide experience in evangelism. We have faithful students also in other churches of the Greater New York

Conference, and some of them are already engaged in lay evangelistic work, while others are continuing their studies in the academy.

The basic idea of this correspondence work, namely, the giving of one's spare moments and evenings to supervised Bible study, in order to acquire skill in soul winning, is a vital feature of the active Christian life; and it is especially encouraging to note that men and women already heavily loaded with work, are enrolling for a correspondence course, because they feel that lay evangelism is the great need of the hour, and other things are of secondary importance. After all, the ordering of our lives is with God, and He can give us time and strength to do what is most essential.

All worth-while study is the outgrowth of prayer, and without prayer nothing of lasting value can be accomplished. The word of the Lord to Zerubbabel is most applicable today: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." The church members whose hearts yearn for souls and who deeply feel their insufficiency, will somehow find time for study, because they will be given divine wisdom for the ordering of their daily tasks.

Many more homes are open to us than we can possibly visit. Names come in constantly, and many are asking for more literature and pastoral visits. The literature we have is eagerly sought for and studied by those who attend.

## *Evangelism in the Baltic Union*

BY T. T. BABIENCO

ALL our workers received with great joy the call to greater evangelism from the General Conference. We are all heartily in accord with the plan. Last year we passed a recommendation in our union committee that our workers who receive their pay from the tithe must work for the salvation of souls, no matter what kind of work they are engaged in. We suggested that all the conference offices be closed at three o'clock, so as to give opportunity for all in the office to do Bible work. And it was quite successful. Every worker in the office had won some souls at the end of the year.

We do not have an easy field in which to work. The enemy is pressing hard from all sides, but the Lord has given us victory, and more than 400 were gathered into the fold last year. The Harvest Ingathering went up 100 per cent in two years. The offerings are much larger than they were before, and the spirit is good. We are all of good courage, and every one is preaching the gospel.

I am holding a series of meetings in our church building in the city of Reval, Estonia. The attendance is very good. I am preaching in the Russian language, and it is translated into the Estonian. We have good hope. The meetings will last four and a half months.

## *Fruits of Evangelism*

F. W. OLIVER, who is holding an evangelistic effort in Freewater, Oreg., has already baptized forty converts. Two of the newspapers are very friendly, as illustrated by the reports of his sermons they are printing. Front-page space has been given to some of the information.

TEN were baptized a short time ago at Sawtelle, Calif., making a total of 103 in all, as a result of the effort conducted in that place.

RECENTLY, at Chico, Calif., there were eight baptized, seven from one family,—the father, mother, and five children.

At the first baptism resulting from the Hot Springs, Ark., effort, forty-six were baptized.

## *With Our Union President in an Evangelistic Effort*

By MRS. E. J. WESTMAN

THE brethren in Western Canada are glad that their union president, Elder S. A. Ruskjer, can spend two months in an evangelistic effort. He is working in Regina, the capital city of Saskatchewan, which has a population of from 70,000 to 80,000. An effort has never been held there before.

The place of meeting is the ground floor of an apartment store 48 x 125 feet in size, and has a seating capacity of about 700. We have held thirteen meetings to date (March 16), and the total attendance has been 7,575, making an average of 583 a night. On Sunday night, March 15, about 900 people came out to hear the sermon. Seats were crowded together as much as possible, and all available standing room was taken, and yet it is estimated that 300 or 400 were turned away because there was not room for them. Perhaps more were turned away than worshiped in any one other church in the city.

Notwithstanding the financial depression that has come to Regina, the total offerings have amounted to \$210, a little more than \$16 each night.

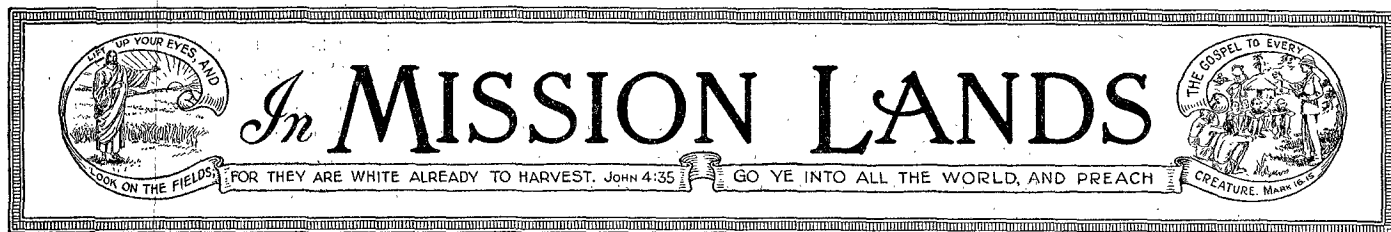
It has been somewhat difficult to obtain publicity in the local news-

papers, but we are gradually breaking through, because we have the crowds with us. One of the papers has given us free space every day lately, but the other one has been more reluctant.

The rugged old fundamentals of the message are being presented by Elder Ruskjer in all their clearness. He uses beautifully hand-painted charts to illustrate each lecture. The hearers show that they are right with us by their friendly and spiritual attitude. This is plainly shown by their pleasant faces and encouraging remarks when Elder Ruskjer shakes hands with them as they leave the hall.

A few minutes are spent each evening answering questions that have been placed in the question box. These questions cover a large scope, and reveal an earnest desire to know more about the fundamentals of the message.

Elder Ruskjer is assisted by E. J. Westman, the Saskatchewan Conference home missionary secretary, and his wife; N. Oancea, our Rumanian worker in this city; and O. B. Gerhart, the music director, who leads a choir of thirty voices.



## Soul Winning in San Jose, Costa Rica

By FRANCES LIGHT

ON January 25, 1931, a series of meetings was begun for the Spanish in San José, Costa Rica. N. W. Dunn, the pastor of the San José church, and Prof. G. W. Chapman from our academy here, alternated in the speaking. Mrs. Chapman, the matron of the academy, who is a graduate nurse, demonstrated practically the health principles of the message. A ladies' choir, led by Prof. Juan Porras, furnished the music.

The series of studies has now closed, and we give God all the glory for results obtained. The workers gathered each evening before the meeting for prayer and consecration. We feel that the effort would have been a complete failure had not the workers been united in their consecration.

The attendance never was very large,—an average of thirty-five or forty besides the church members. About 50 per cent of these are really

interested, and some fifteen have begun to keep the Sabbath. Some are suffering persecution, but are determined to follow the light. One woman, the mother of a young Protestant minister, is in deep trouble, because her son ridiculed her and left home for a time. She has faith to believe that God can touch even his heart. Another woman, who was doing some work for another mission, was relieved of her work because she came to our meetings. A man and his wife came, and have promised to keep the Sabbath. They also had their work taken from them.

It means a great deal to step out when one must lose his work in these times of stress, but we know that God has something better for these dear people. The first Sabbath after the close of the effort, more than twenty visitors attended the Sabbath school. Pray for the work in Costa Rica.

## With Our Native Workers in the Solomons

By G. PEACOCK

WOULD you like to picture your native worker in his daily routine in the Solomon Islands Mission field?

The teacher rises at 5:30, and calls all the village to morning worship at sunrise. As this place is so near the equator, there is little variation in the time of sunrise, it usually being about 5:45.

"How is worship conducted?" you ask. First a hymn is sung. The Solomon Island people have natural musical ability. On some well-established missions they can sing practically every hymn in "Christ in Song," and yet they have never had an organ to lead their singing, and in some places very little help from a white worker. They understand the scale and time, and sing all the parts.

At morning worship several are called upon to read the Morning Watch verse aloud in English, and then one who is able is asked to translate it into the vernacular and expound it. Some enlarge upon it more than others, according to their ability.

When you are reading your Morning Watch verse, remember that more

than 3,000 in the Solomons are studying the same verse each morning. With the exception of the primitive stations, nearly all the people have an English Bible of their own and a copy of "Christ in song." It is the custom for all who can read to bring their Bibles to all meetings, and they follow the speaker closely, turning to every text as soon as it is mentioned.

Each morning time is also given to studying a portion of the Sabbath school lesson. Every quarter more than a thousand Sabbath school members in the Solomons have a perfect record in both attendance and daily study. Morning worship concludes with a season of prayer, in which a number take part, and another hymn is sung.

### Mission School Routine

The missionary in charge of a station is always the school-teacher. School is held three hours a day for all in the village who wish to attend. Some married women with families, and men of fifty or sixty years of age, are to be seen in school with the younger ones, doing their best

to learn. The Bible is the textbook for reading.

Every one who attends day school is required to work three hours a day for the mission as a tuition fee. This work the teacher supervises. The work consists of gardening, each for himself, under mission supervision, so that all the students will be fed; keeping their school and church buildings in repair; making paths, and cleaning and beautifying the mission station generally. Many of our mission stations present pretty pictures, with their white coral paths bordered by bright-colored crotons and hibiscus. The native teacher must be prepared to turn his hand to many other kinds of work. Many of the young men are able to make their own clothes, and one has done good work as the village dressmaker for the women.

At sunset all the village people gather for evening worship. On our well-established missions a blackboard may be seen on the side of the church, giving a list of the names of those who are to take morning and evening worship during that week. Week by week the list is put up. This is excellent training for those taking part, giving them experience in expounding Scripture.

In the established places there are any number of people who can conduct a very helpful worship. The one leading out in the evening selects a text and gives an original talk on it. A visitor who is not acquainted with the people would be more than surprised by their helpful talks and the clear way in which they set forth our doctrines. This work in their home churches, together with their foreign mission work (for work among other tribes and new languages is "foreign" to them), has given great stability to our work in the Solomons.

The majority of our native missionaries receive £1 a month. In some cases much of this is given back to the mission. They are all very particular about the tithe, and liberal in their offerings to the cause of God.

We thank God for the strong corps of native workers He has raised up in this field. We are hoping that we shall be able to maintain and add to this number, through the liberality of our brethren and sisters in the homeland.



## On Mauritius Island

By R. T. E. COLTHURST

It was in 1924 that the writer connected with the work on Mauritius Island. In 1928, when the European Division was divided, Mauritius, with Madagascar, became a part of the mission territory belonging to the Southern European Division. The past six years have been a period of continuous growth and advancement, giving cause for much gratitude to our heavenly Father. We are made sad to record that during this time one of our brethren in the faith was laid to rest, having paid for his faith with his life. Brother Sangarail found a martyr's grave, and rests from his labors.

"Lengthen thy cords, and strengthen thy stakes," is the Lord's command. So while working for souls we realize that a convert should be able to teach others the things he himself recognizes as light unto his own path, and thus lead them to serve their Saviour in newness of spirit. The advancement made is due largely to the hearty co-operation of the Mauritian brethren all over the island, in every effort and activity in which they were called upon to help.

At the end of two years four new companies had been formed in villages far apart. Except where the converts belong to the property-owning classes, it is difficult to form churches whose numbers show steady growth, for the populace are in great measure wage earners, and are apt to remove to some new district too far from other believers to be able to meet together. Although this somewhat retards growth in numbers, it has its compensations, for when the members are carefully taught before baptism, they carry the

message far and wide, often awakening interests which call for evangelistic services to be held in these new places.

### *Different Kind of Natives*

Mauritius is unlike most island mission fields in that it has no natives, in the general understanding of this term. The island has native Mauritians, as France has native Frenchmen. Mauritius owes its population to the French, as many a family claims its ancestors among French naval men, government employees, planters, and even French buccaneers, forming a population similar to the Spanish, Italian, and Portuguese peoples of Southern Europe, with their large dark eyes, and rich olive or brown skin. They are therefore an educated people, having produced men of letters, of science, of art, and given to the world generals, surgeons, poets, engineers, and the like.

The island, placed as it is within the tropics, has by reason of its seagirt boundaries, a remarkably even temperature. Because of the variety of its habitable altitudes, choice of climates and conditions of life, it produces a variety of vegetation which adds materially to the charm with which it captivates those who dwell on its shores. Mountain peaks rising to some three thousand feet form a chain along the western coast from south to north. A lesser chain crosses the island at its center, forming high plateaus on which wild deer and other animals roam. The valleys are broad and open, beautiful with their waving fields of grain. Sugar cane is grown quite extensively, producing a livelihood for a majority of the people.

The island is crossed by excellent paved roads, coursing their way even up over the highlands of the center. An excellent railroad system also serves the need of factories and travelers. The dwellings are extremely picturesque, with their glassed-in verandas and ferneries, lawns and dwarf bamboo hedges.

Among the last reports received before leaving on my furlough, the Sabbath school department listed more than 800 names, and the actual church membership stood at about 300. Our book sales have nearly trebled during the past six years, in spite of strong opposition. Seven students were encouraged to seek training in our training school in South India, and are giving satisfaction there as faithful workers.

At Rodriguez, through the persevering efforts of E. Michel, a small company was raised up, seven or eight having been baptized.

In local work many lent their co-operation, among the most active being Brother Gentil, who with his car weekly served the Lord in some isolated spot, taking spiritual food to scattered members. Also good service was rendered by H. Appassamy and his wife, now in Madagascar.

In the colporteur field mention should be made of the service rendered by our blind brother, W. Noel. He travels with his brother on a double cycle of his own invention, and has not only sold, but given away much literature, especially when the work began; thus much seed was sown for later reaping.

To these workers, as well as the hearty co-operation of our young people and others, is due much of the credit for the excellent development of the Lord's work in Mauritius.



Company of Believers at Rose-Belle, Mauritius Island, Indian Ocean

# The HOME CIRCLE

"BE IT EVER SO HUMBLE."

THERE'S NO PLACE LIKE HOME"

## The Art of Cooking

By MATTIE WADE ROW

I CAN almost hear my stalwart father calling, "Mattie, O Mattie, hurry and get up! You will have to cook breakfast this morning; mamma is sick."

Slowly I would creep out of bed, rubbing my eyes, and feeling my way into the living room, to find a crackling fire burning in the big fireplace. Here the heavy winter clothing was put on piece by piece. How very hard for a little drowsy head to bend over and find the holes to put the shoe laces through. And the shoe tops seemed—oh, so high!

But after everything was on and I had "backed up" to big brother to get my dress buttoned, I was off to the kitchen, where the cookstove was already hot, and the water in the big iron teakettle was singing a cheery good morning. Mush could be made right away, and put on the back of the stove, while other articles of the—then thought-to-be—wholesome food were prepared for a family of eight and a hired hand or two.

Laboriously the heavy teakettle was lifted and the black iron pot filled over half full of boiling water. A generous pinch of salt was added. A pan of home-ground corn meal was brought, and little fingers sprinkled it into the boiling water, stopping the stirring occasionally to be sure that the water was still boiling.

The scene has changed. The little girl who "cooked breakfast for mamma" has a home and family of her own. And as cooking is my hobby, it is my desire to do it in a really scientific way, for has not the third angel's message come to us, with its glorious health reform? And now instead of seeing how well I can roast a leg of lamb, or holding to the cherished reputation of being a most excellent coffee maker, it is my ambition to learn how to cook the healthful way, and to understand "home dietetics." As our conference sponsors just such a course, why not avail myself of the golden opportunity of studying in this way?

My name is now enrolled, and I am looking forward not only to helping my own family to glorify God in our

bodies, which are His, but to helping others learn the value of hygienic foods and how to prepare them.

### A Study of Cereals

I am making a real study of cereals. Heretofore they have always been taken as a matter of course, but now—what food elements do they contain? What should be served with them to make a balanced dish? and just how should they be cooked? These and other similar questions are uppermost in my mind.

Home-ground corn meal can be had, so why not "Golden Grains With Dates" for breakfast? Formerly we

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### Are All the Children Home?

BY R. HARE

THE twilight deepens, day is done,  
And sunset glories leave the west;  
The wood grows silent and apace  
The song birds seek their nest.  
Yes! day is done, perhaps thy toil,  
Since now the night has come.  
But are your birdlings all at rest?  
Are all the children home?

Perhaps behind the gloom there lies  
A tempest deep and wild;  
Some storm-born spirit might destroy  
Thy wandering, helpless child!  
But darker than the gloom of night  
When thoughtless footsteps roam,  
The paths of wickedness are spread—  
Are all the children home?

What hand can shield them but thine own?  
What lips should whisper love so sweet?  
What heart like thine could so inspire  
With hopes to make complete?  
Then art thou living for the hour?  
Sunlight has left your dome!  
Gather thy treasures ere too late—  
Are all the children home?

The night has come! O kingdom child,  
Born for hope's destiny;  
But of thy flock, thy beauteous flock,  
Are they all safe with thee?  
All safe! What of the erring one  
Whose footsteps distant roam  
Out in the darkness? God of heaven!  
Are all the children home?

Great Father, when the trumpet's blast  
Rings from the upper skies,  
And when from out the silent dust  
The dead in Christ shall rise,  
Wilt Thou, in mercy to us all,  
When earth's last night has come,  
From crimsoned sea and river plain,  
Gather Thy children home?

would have called it just plain mush. But there is an advantage in tempting the palate with a nice title for our dishes.

This time a shining double boiler is put on a modern gas range, water is measured, not "guessed at," and put into the inner cup, while the outer container is partially filled and placed over a separate burner to heat slowly, so as to be just boiling when the other portion is put in place. The nice yellow corn meal is carefully laid out, the salt is accurately measured with a real measuring spoon, not "pinched," and with a batter whip at hand, all is ready.

Presently the water is bubbling vigorously, the ingredients are added in exact routine, the inner cup is put in the outer one, and the boiler placed over the simmerer while the dates are prepared. They are washed, pitted, cut up, and folded into the cereal and left one hour. During this time other things are prepared for breakfast, and the table made ready.

What a surprise! "Corn meal mush all dressed up this morning!" No, mother informs them it is "Golden Grains." For did she not learn the new way, and had she not sung "Golden grains, how fast they flow" all through the preparation of breakfast?

A delighted little family partake of a hitherto not altogether palatable dish, with a genuine relish. "And next time what?" can be read right in their faces. Mother is continuing her study, you know.

It is winter, and father, sonny-boy, and the rest need fuel food as well as muscle and tissue builders, so oatmeal with apples is chosen. We do not feel that the family budget will allow of real cream, so we use whole milk, which has been carefully sterilized.

### Recipes Carefully Followed

A recipe in the textbook is selected and carefully followed, noting that the water in the inner boiler should be hot, not boiling, and that oats require long cooking so as to render the starch soluble and to soften the cellulose.

While the oats cook, apples are brought from the cellar, washed and cored, using just the right technique; for did I not once cut my hand se-

verely while coring apples the wrong way? After the apples are pared, they are dropped into boiling sirup, and cooked until tender, then carefully lifted out onto serving dishes. The task of filling the cavities of the apples with the oats seems like trying to put a big foot into a little shoe. Imagine big, husky sonny-boy eating only the amount of oats one can put into the hole where an apple core used to be! So some is piled right over the top of the pretty pink apple. And sonny-boy eats—shall I tell on him?—two helpings; and so does father. Of course mother must be the example, so is content with only one, but is happy to see her work turn out such a success.

## On Equal Footing

"I NEED a yard and a half for my apron, and about half a yard more," said the customer. The young woman at the counter had a most attractive face, and as she was tying the package, a little girl came up and looked at the pretty cloth with shining eyes. She smiled up at the clerk, "That's for mine, too," she said, with satisfaction.

"Oh, so you're going to have an apron. Well, what are you going to do, wash dolly's clothes?" The child nodded, and they went out.

And when the mother's apron was made, with its gay rickrack border, an identical apron, with a rickrack border, was made for the little girl.

"Anne!" The little girl came running. "I've finished our aprons!" said her mother.

Anne proudly viewed herself in hers, standing on a chair so as to see better.

Later, when her mother wanted an errand done, happy little legs flew to do it.

"I don't see how you get your child to do so many things. Mine want to play all day, and their play gives me extra cleaning to do," a neighbor said.

"Well, Anne would get lonely playing by herself, and being an only child, she would naturally have to do this a great deal, as I can't spare the time to play with her, you see. But we are together nearly all the time, and if you will listen and watch, I'll show you how Anne plays."

First there were the dishes. Anne dried those while her mother washed them, and they chatted or sang together as they worked. It was not really work to either of them. A little stool was provided for Anne to climb on to reach the shelves, and it was always a day of celebration when she could reach a higher shelf.

### "Eating for Strength"

The next time it will be rice, not the polished, highly refined variety, but real natural rice, with all the valuable elements left on its outer coverings.

This will be served with stewed raisins, with their rich iron and sugar, or carbohydrate, content. Sonny-boy must be strong, you know, for he wants to be a real musician, and that takes lots of hard practice. Father wants to give the institution that he serves his best, so he too must keep his body strong.

And thus it goes. We all need the healthful hygienic foods, properly prepared, to accomplish our aim in life.

She had her little broom, and they raced to see who would finish first with satisfying results.

"I take indoors, and she takes outside," explained the mother as Anne disappeared with her broom. "She has the porch, the steps, and the front walk. Then she cuts flowers while I empty the vases and fill them. That keeps her out, and busy, too.

"Here is our corner for sewing." There stood two pretty workboxes, side by side, Anne's—just as if she were truly grown up. It gave her pride to own something that was as important as her mother's—a work-

box that didn't have to be put away. "And when I make my child clothes, she makes her child some." Anne's child was a large, beautiful doll that slept in a little bed beside Anne's own.

"Don't you hate to have the toys cluttered around, though?"

"Anne's things aren't cluttered. She keeps them in order, and is just as nice about cleaning up as anybody could be. She loves her doll, so why shouldn't she have her where she likes?"

And after Anne had stood on the other side of the pretty grown-up beds to help make them up, her mother reciprocated by standing on the other side of the doll's bed to help make that up.

"Anne is a darling. I know, of course, that she should have more companionship with children. They can do things for her that I cannot do. For all-round development one must associate with one's peers. I want her to know more children as we live here longer. But," and the mother shook her head, "she couldn't have much more fun than now. We're friends, best friends, and we work together; and then we take a day off now and then and play together,—just romp and picnic, and go out in the woods and discover treasures. In fact, instead of making her old, I believe our companionship just keeps me young."—*Rebecca Dunlap, in "Training Little Children."*

## Sparing the Rod

The young mother came into the room and dropped into a chair.

"Is she asleep?" asked the grandmother softly.

"Yes, at last. I'm trembling all over, mother. I always do after one of her tantrums."

The house seemed strangely quiet after the angry screams of the spoiled child. For an hour the mother had been trying to pacify her.

"How long has this been going on?" asked the older woman.

"She never acted so in her life. I don't know what got into her. She has fits of temper when she is thwarted, and they have been growing worse for some time, but I never saw her like this before."

"She had never had these tantrums at my last visit."

"No; only lately. You see, when she was sick last winter, she had to be humored a good deal; and when she finally got better, I couldn't bear to discipline her. I'm afraid she is getting spoiled, but when you have come so near losing a child, it's terribly

hard to be severe. I thought it all out those weeks when I didn't know whether she would ever get well. It seemed to me that if I once got her back, I would let her have everything she wanted."

The other shook her head.

"But, mother, when she grows up, I want her to look back on her childhood as a happy one. I want her to remember me as—" she choked, still a little hysterical from the scene just passed.

"Ah, there's the trouble!" said her mother. She put down her work and took off her glasses, leaning back in her chair. "Evelyn," she continued, "tell me, do you remember your father as a stern man?"

"Stern? Father?" Evelyn stared at her mother. Then she fell to thinking a moment, and went on: "I remember that I always obeyed him, but it was more because I couldn't bear to hurt his feelings than because he was stern."

A little flicker of pain crossed her mother's face, as if she winced.

"Let me tell you something," she said, "something I never said before to any one. There was a time in your life, Evelyn, when I almost hated your father on your account."

"Mother!"

"I was jealous. He had a quiet authority that you always respected; he was severe if he must be, and I often thought unnecessarily so. Once he punished you for accidentally breaking a vase, when it was not your fault at all. We had a scene over it—he and I. But that was not the time I mean." She paused a moment and continued: "I was easy with you—gave in rather than have trouble, and let you have your way because I couldn't bear to deny you. It was bad for you; it was spoiling you. But I didn't see it then. I only realized after a while that you loved your father better than you did me."

"Mother!" cried Evelyn again.

"Yes, you did. If you have forgotten it, I am glad. But you said so, with the terrible frankness of children who don't know what it is to give pain. It was one rainy day when you and a little playmate were having a game indoors. She asked you which you loved better, and you said, 'Papa.' She asked you why, and you tried to explain, in your lisping way: 'Cause he's good—an' strong.'

"It was like a blow in the face to me. I felt stunned at first, and then this blind, unreasoning jealousy took possession of me. It lasted for weeks—months. I did not tell your father, but I watched him with you, and after a while I began to think. He was not a strong man physically, but rather frail. I saw that what you had meant, in your childish mind, was that he was unselfish, just, and

firm. Where I was indulgent to save myself trouble, he was strict because it was better for you. Children are quick to perceive the difference, and what underlies it. Your baby instinct taught you that he had strength of character, and I had not.

"It took me years to offset the mischief I had done, but I used his methods as far as I could, and I never learned, until you began to obey me, how far you had got out of my control. Don't feel bad over that, dear. It's all past now, and the experience was good for every one of us."

"Mother," she said tenderly, "you don't think—"

"No, dear, no. But remember this: The child will always love best the parent who—well, the parent who is 'good and strong.'"—*Katherine Brooks.*

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### Let Him Paint It

As a matter of economy, we furnished the twelve-year-old boy's room with unpainted furniture. He is delighted, and for the first time takes a really keen interest in his room. In about six months, when the pieces will begin to look soiled, he is to paint them any color he wishes, and already he is calling at hardware stores for color cards. He sent for some samples of enamel, and begged to paint the knobs of the drawers a shade which he originated by mixing, and calls "rosy orange." We consented, on condition that the work be done perfectly, and he will be happily occupied for some time to come. Probably these knobs will undergo as many changes as a chameleon.—*Children, the Magazine for Parents.*

### An Awful Awakening

IN a town in Switzerland a few years ago, some workmen going early to work, walking along the street, saw a white figure on the top of a high house. What was it? A lady in her nightdress; and she was sitting looking down, quite happy, smiling in perfect security. She was a somnambulist. She had risen in her sleep without any one in the house knowing it, and had taken her station, and was pleasantly looking about, and no doubt dreaming—dreaming pleasant dreams.

They didn't know what they could do to save her from her peril. Just as they were talking together, the sun rose. A bright beam fell upon her eyes. She waked and saw where she was, gazed one moment around, and then fell headlong—killed on the spot. It was an awful awakening!

Fellow sinner, if you are out of Christ, and the day of His coming overtakes you—oh, what if the first beam of that bright day be the first moment of your awakening, and it is too late!—*D. L. Moody.*



MAYBE you have heard daddy or mother read from the newspapers how some of the old buildings along Pennsylvania Avenue in Washington, D. C., are being torn down to build new Government buildings and make parks so the capital city of our great nation will be more beautiful.

The other day the men were wrecking an old theater, when a cable used in the wrecking struck a tree that was near. Just then an anxious squirrel on the opposite side of the street, dashed across between the cars and trucks, not even noticing the crowds of people. Quickly she scrambled up the tree and into a hole about nine feet from the ground.

In a moment she was out again with a tiny squirrel in her mouth, and back she went across the street where she put her baby in a bird house in a park tree. By this time people were following her, to see what she would do. But she loved her babies so much that she forgot to be afraid. As soon as Johnny was safe in the bird house, she hurried right back after Mary, thus crossing the busy street four times, before she had her children out of danger.

Father Squirrel didn't seem to be anywhere around. Do you suppose he had any trouble finding his new home?  
COUSIN JOY.

### Wood Folk

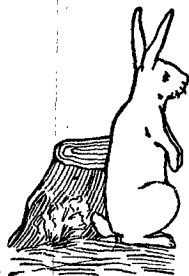
BY ELEANOR HALBROOK ZIMMERMAN

THE little furred people that live in the wood  
Are friendly, so friendly, if you are real good.  
If you sit near a tree trunk as still as a stone,  
And ever so quietly, being alone,

Make never a motion, make never a sound,  
But sit there as still as a root on the ground;  
Then don't be surprised, if at last you should see  
A rabbit hop by, or a squirrel in a tree,

Or even a woodmouse, that timid small man  
Who slips through the grass just as fast as he can!  
Yes, little furred people that live in the wood  
Are friendly, so friendly, if you are real good!

—Our Dumb Animals.





## With Christ in Lonely Labrador

By ARCHER WALLACE

ONE June day in 1892 a little vessel named the "Albert" left the harbor of Great Yarmouth, England, and set her course straight westward. On board that little craft was a young doctor named Wilfred Thomason Grenfell, sent out by the Deep Sea Mission to work among the fishermen on the bleak and lonely coast of Labrador.

His father was schoolmaster in a little fishing village not far south of Liverpool, and as a boy Wilfred grew to love the sea. Soon he learned to row a boat and swim, until he was almost as much at home in the water as on land. Then occasionally he was allowed to go out to sea with the fishermen, and spend all night, sometimes longer, with them as they toiled at their fishing. He loved adventure, and he had plenty of chances to have fun among the marshes and on the river Dee, which flowed past his home.

Wilfred was attracted to the village doctor. He had seen him setting out in all kinds of weather, often undertaking long and troublesome journeys, in order to relieve pain and restore health. The more he saw of this man, the more he respected and admired him, and so Wilfred Grenfell decided to be a doctor. After attending college and graduating, he worked for some time among the North Sea fishermen, where he gained valuable experience; and when a doctor was needed for the work on Labrador, he was eager to go. Every one who knew him felt that he was the right man for the place.

Labrador is a peninsula stretching along the northeast Atlantic coast from Cape Charles in the south to Cape Chidley in the extreme north, a distance of nearly seven hundred miles. It is anything but an inviting coast; even in summertime it looks bleak and barren. The author and traveler, Dillon Wallace, who has covered the peninsula more than once, says that there is not one beaten road in all the land. There is no single strip of sandy beach in all the seven hundred miles. There are no green fields, no grassy bank, and only the hardy vegetables can be made to grow there.

When Dr. Grenfell first went to Labrador in 1892, there were nearly twenty-five thousand Newfoundland fishermen who were there catching cod, for off the Labrador coast is the finest cod-fishing ground in the world. For years these men had left their homes to fish off Labrador, and yet there was not a single doctor to help them, nor was there one on the whole coast. Hundreds upon hundreds of men who were taken sick must have suffered and died just for lack of medical or surgical aid.

### "Liveyeres"

In addition to these Newfoundland fishermen, who visited the coast for about three months each summer, there were the people who lived on the Labrador coast all the year. These people are called "liveyeres," meaning people who "live here." These people, who are either whites or half-breeds, have their homes at the head of bays in winter, where they do much trapping; in the summer they visit the coast and fish. Strictly speaking, none of these people live inland. The interior is a vast and almost unexplored and uninhabited wilderness, bleak, barren, and inhospitable. In addition to the "liveyeres," there are wandering Indians known as "Montagnais," and to the far north are Eskimos.

The arrival of the "Albert" among the vessels of the fishing fleet aroused much curiosity. Vessels of traders were often seen, for these men competed with one another for the fishermen's catch. But this little vessel with the blue flag was quite different, and her anchor chains had scarcely dropped before little boats were pulling toward her from a score of vessels.

The news spread like wildfire that this was a hospital ship with an English doctor on board who was willing, in fact anxious, to help every one he could, and that he would not take any money for his services or for his medicine. He had been sent to them by the Deep Sea Mission. The news seemed almost too good to be true. Previous to this there had been a mail boat with a doctor aboard, which made

a few trips during the summertime, but about all the doctor could do was to make a very hurried visit and leave a bottle of medicine. Dr. Grenfell meant to do something very different. He would live among the people, going from harbor to harbor and from home to home. The king himself could not have been more welcome, and he was sorely needed.

### A Steady Stream of Patients

That first day in 1892 was a busy time for the doctor. All day long people came to see him. It seemed to him that there must be sick people on board every schooner in the harbor. The next day was much the same, only by this time the "liveyeres" on shore had heard about this good messenger, and some brought their sick to the "Albert," while others pleaded with him to visit those at home who could not be moved. Some of these people were seriously ill with dangerous and painful diseases. The ailments of others were trivial. Sometimes a tooth had to be extracted or perhaps a limb had to be amputated. In every case the doctor did all that lay in his power, and did it without price, which to these poor people was a great boon.

Then the "Albert" sailed north. There are a great many natural harbors on the Newfoundland coast. Many of them are hidden away behind islands or some miles up deep bays, where the fury of the ocean is not felt.

The doctor determined to visit as many of these little coves and harbors as he possibly could, for he knew there must be many sufferers who never had any medical attention. So north he sailed on his mission of mercy and good cheer. Everywhere he went he found those who badly needed him, and in every place he was more than welcome. There were no idle days that summer for the doctor; there was no busier man on the Labrador coast, nor anywhere else, than he; and when the season was over, he found that he had treated no less than nine hundred patients. Sometimes he was so exhausted he could scarcely keep going, but in his heart he knew genuine happiness, that feeling which always comes to those who help others.



### Great Need of a Hospital

Sometimes Dr. Grenfell visited people who needed more than medicine or a surgical operation. They needed constant care, nourishing food, and skillful nursing for several weeks or months. Never before had the doctor witnessed such distressing scenes, and his heart ached to help the people who so bravely faced terrible hardships and had so few of the comforts, or even the necessities, of life.

One day in October, when the snow was on the ground, Dr. Grenfell visited a home where the husband had recently died, leaving a woman and several little children to face a Labrador winter with no provisions. He did what he could for them, and there and then made up his mind to go to England and raise funds to build two hospitals and an orphanage to take care of the sufferers on Labrador.

A Newfoundland merchant, Mr. W. B. Grieve, heard of the doctor's ambition, and presented the mission with a building at Battle Harbor, which was to be fitted up as a hospital. This greatly encouraged Dr. Grenfell, and he set out for England to get sufficient money to equip his hospitals properly, and to secure the services of doctors and nurses who would help him in his work. He was successful in stirring up interest in England, and when the Job Brothers, of St. John's, Newfoundland, offered to erect a second hospital building at Indian Harbor, two hundred miles north of Battle Harbor, it seemed as if his happiness was complete.

### First Hospital in Labrador

There was no prouder or happier man anywhere than Dr. Grenfell when the hospital at Battle Harbor was open to receive patients. It was the first hospital to be built on that bleak coast of seven hundred miles, a home of mercy, to relieve suffering and nurse back to health those who so badly needed care and attention.

The doctor had brought back from England a little boat, the "Princess May," which was specially adapted to meet the needs of his work on the coast. In this little craft he visited almost the whole coast, making himself better acquainted with its coves and harbors, its danger spots and safety zones, and getting so well acquainted with the people that he understood their needs perfectly. Although not a clergyman, Dr. Grenfell believed in helping people in both body and soul; so he held religious services regularly, both along the coast for the "liveyeres," and among the fishermen who visited in the summer. Besides this, he clothed the poor as far as lay within his power, and relieved their distress.

One day Dr. Grenfell was told of a family living on a lonely spot on the Labrador coast, who were in great distress and needed the attention of a doctor. He went at once to the cove where the little building that served as a home stood. He was surprised that no one came to offer welcome as the boat approached. He and a shipmate went ashore. Still no one appeared, nor was any smoke issuing out of the chimney. He thought that there could be no one at home, but he lifted the latch and entered.

A sight met his eyes which moved his heart. Upon a bed lay the mother, quite dead. The father, who was a trapper, lay upon the floor, so ill that he could not move; in fact, he died that night. In the corner were five frightened little children, huddled together. Dr. Grenfell and his crew buried the man and woman, and then took the five little children on board the ship. An uncle, living on the coast, took one child, two others were sent to a farm in New England, the other two Dr. Grenfell took to one of his hospitals.

### Orphanage Opened

It was this sad incident, and a number of others of a similar nature, that led Dr. Grenfell to try to raise money for an orphanage at St. Anthony, where these helpless little folks could be taken care of. The doctor just had to do something, for he was constantly having to take into his hospitals chil-

dren who had been left without any one to provide for them. As Dillon Wallace says, the doctor was getting to be like the old lady who lived in a shoe and had so many children she didn't know what to do.

Dr. Grenfell's desire for a children's home was realized through the generosity of friends who saw the great need and came to his assistance. He got the brilliant idea that children of the United States, Canada, and Great Britain would be glad to assist in the erection and maintenance of the building, and he has not been disappointed. Now in addition to the fine hospitals, there is a splendidly equipped orphanage, where during the past few years hundreds of little folks have had loving care, who might have had to suffer untold misery had there been no such refuge for them.

Labrador remains a bleak and lonely coast. It is still lashed by the fury of Atlantic gales. But life for hundreds of folks in that land has been made brighter than it was years ago. Sick folks do not have to languish in hopeless misery as they did, nor do helpless little children there suffer untold misery, as was once the case. Tremendous changes for the better have taken place, and if there is one man to whom, more than to any other, credit for all this improvement should be given, that man is Dr. Wilfred T. Grenfell.—*"Blazing New Trails," Doubleday, Doran and Company, Inc., New York.*

## Dealing With an Inattentive Clerk

ONE afternoon a clergyman found himself in the neighborhood of a very large hardware store, and remembering a number of articles of which he had need, entered. The clerks were probably busy, and doubtless inattentive. He waited a few minutes, and no one took notice of him. Instead of going out in vexation, or rebuking them, he stepped to a shifting ladder on one side, and mounting it, took from a box several articles he desired, and placed them on the counter; then rolling the ladder along a little, he ascended again and got other articles, depositing them as before. This he repeated.

When getting them together, he sought, and at length secured, the attention of one of the clerks, who came forward, no doubt a little ashamed of the treatment the stranger had received, and evidently in no very agreeable mood.

"I want these articles. How much will they be?"

"Two dollars and a half" (very groutily).

"Well, you may send them to the

Rev. M. D. Babcock, 14 East Thirty-seventh Street. And, now, what is your name?"

CLERK (sulky and apprehensive): "Bradley."

"And what is your first name?"

(Unwillingly, slowly) "Charles."

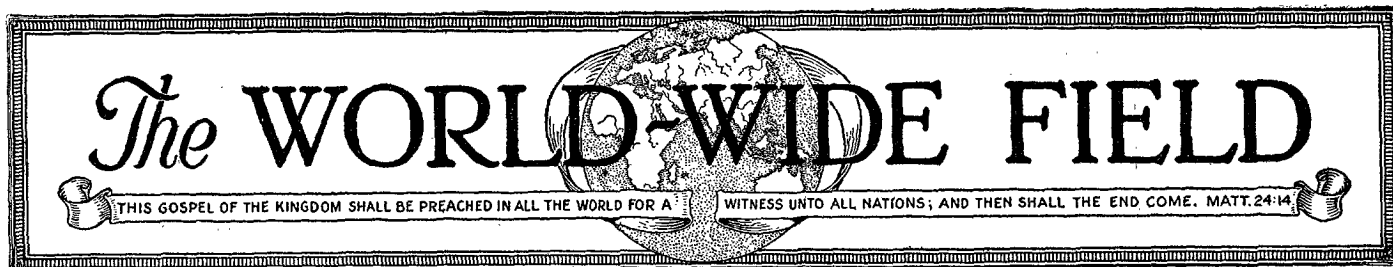
"May I ask you one other question, Do you go to church?"

"No, I'm not a churchgoer."

Dr. Babcock, putting his hand pleasantly on the clerk's shoulder, and with enthusiasm said, "Now, Charlie, I want you to come down to my church, Fifth Avenue and Thirty-seventh Street, next Sunday. I shall preach, and I shall be real glad to see you. I shall have an eye out for you."

The next Sunday Charlie came, with one or two of his friends, and the Sunday after that every clerk in the establishment came, and continued to come from that time.

But for love which "is not easily provoked," and which "seeketh not her own," such a result could not have been possible.—*"Taking Men Alive."*



## Colporteur Institutes in California

By C. E. WEAKS

DURING the month of January it was my privilege to be present at institutes for our colporteurs in the California, Southern California, and Central California Conferences. Having worked in this field some years ago as union field missionary secretary, it seemed like getting back home to join the workers here. The Pacific Union Conference has a strong line-up of earnest, consecrated, enthusiastic field secretaries, who are working hard to build up this department, and God is blessing them.

Emanuel Remsen, the union field secretary, and his associates had worked hard preparing for these institutes, and we were happy to see so large an attendance. The one held in Glendale for the Southern California Conference was especially well attended, from fifty to seventy-five being with us during the entire ten days of the meeting. While many of these will not be able to enter the field as regular colporteurs, their presence with us from day to day showed their deep interest in this literature ministry. Our people recognize this department of our work as one of the greatest that God has provided for the giving of this message quickly to the world, and it cheers the hearts of our colporteurs to know that they have a large place in the hearts and prayers of our members.

Last evening I was looking over a few of the reports that came in last week from colporteurs in the Southern California Conference. Surely these reports give us reason for gratitude. The following are a few of the figures showing sales for the week: \$80, \$80, \$80, \$118, \$125, \$148, \$150, \$204. Surely such figures prove that God stands ready, even in these days of co-called depression, to bless the faithful colporteur as he goes forth to give the message contained in our books and periodicals. "Forward With Increasing Success" should ever be our watchword, despite outward conditions. Though everything else goes to pieces, this message is to triumph gloriously.

But far beyond the success represented by dollars, is the success represented by souls won through the lit-

erature ministry. The institute held in Fresno, Calif., was the smallest of the three, but we learned that through the little company of colporteurs in that field, nineteen accepted the truth during 1930.

One of the most inspiring meetings during these institutes was held on a Sabbath, in Oakland, when the colporteurs told of their soul-winning experiences. One sister, a widow who is working among the Portuguese, told of a deep interest which had been aroused in her territory. One time a group of more than twenty kept her up most of the night studying the Bible with them.

Another sister, also a widow, re-

cently had the privilege of seeing five baptized whom she had found in her work. Twelve more are deeply interested. One brother has a goal of twenty-five souls to be won during 1931. He has won ten during the last ten months.

Here in Los Angeles, from which place I am writing this report, the daily experience of our colporteurs is the finding of persons who are looking and longing for light and truth and comfort.

Surely there are thousands of our people whom the Lord is calling to enter this house-to-house ministry with our message-filled literature now while the times are so favorable. If God is calling you, do not delay, but come and join us in this work which is so rich with blessing.

## Health Education Courses at Washington Missionary College

By KATHRYN L. JENSEN, R. N.

In the year 1927 the General Conference Medical Department came to the conclusion that if health educational courses were to be fostered in our schools, and trained health workers adequately equipped for health and Bible work in our conferences, we must develop a center where instructors and field workers could be technically qualified as teachers of nursing and health.

Realizing that a thorough, organized course in disease and its causes is fundamental in the preparation of this type of teacher and field worker, we voted that only graduate nurses whose academic and professional training was complete, should be eligible for the professional diploma issued by the college at the completion of one year of a prescribed course, and only students meeting the regular college requirements for graduation should be eligible for the bachelor of science degree. The department sought to secure mature students unqualifiedly recommended by their nursing schools, or those who gave evidence through experience that they had ability and talent that could be developed by college work.

Fortunately, Washington Missionary College is on the same campus

with the Washington Sanitarium, so that recommended graduate nurses who might lack required credits in the basic nursing course, could make up these subjects at the Sanitarium School of Nursing while taking their college work. Several nurses have taken advantage of this opportunity to round out an incomplete basic course.

That the course is meeting a distinct need is evidenced by the fact that every student who has attended and received her degree is today holding a responsible position in our work. One is acting as a college instructor, one as supervising instructor in a school of nursing, another is teaching supervisor in a foreign nursing school, two are teaching supervisors in nursing schools in the homeland. A still larger number who completed one year of work are serving the conference fields either at home or abroad.

Two graduate nurses came from foreign fields, and after benefitting by this instruction, returned to their respective countries—Africa and South America—to serve as union conference field nurses.

During the four years of this course there has been a total attendance of sixty graduate nurses, enrolled in one

or more subjects. Of the twenty-two enrolled this last year, three will receive the bachelor of science degree, majoring in nursing, and three will be eligible for the professional diploma.

These graduate nurses, in addition to the regular college requirements in English, history, and science, are required to complete specified advanced courses in their major field, such as public health, teaching methods, nursing and health administration, and pastoral training. Actual practice and observation in health work, public speaking, and Bible work is provided through the field department of the sanitarium, and in the college theological department.

The Washington Sanitarium offers similar opportunity for practice to students who look forward to teaching and supervision in sanitariums, while a well-established college health department gives opportunity for study and observation of health educational service in a college.

Two graduate nurses, who in addition to holding a college degree, have had extensive experience and advanced training in their field, teach

and direct the work of the department. This type of instructor for the department also provides the school with technically qualified teachers for all health courses in the college. These instructors teach the home hygiene and child health courses in the home economics and normal departments, the academy and college physiology courses in the science department, and the health principles and social problems classes in the theological department.

#### *Large Prospects*

It is hoped that the department will serve a still larger group of college students in the future. When definite requirement is made of all college students to take courses in health principles and physical education, and when the future wives and mothers in college are required to present satisfactory credits in nutrition and child health before receiving a college degree, we believe the home economics and this pioneer department at Washington Missionary College will be completely fulfilling their mission and unitedly serving a major need in this denomination.

they were furnishing first-class accommodations if they were obliged to put twenty patients in twelve rooms. There are eight beds in cottages for contagious diseases.

The operating room of the sanitarium is equipped with modern instruments and up-to-date electrical equipment for use in operations. The physiotherapy department is equipped with the latest models of ultra-violet and infra-red lamps, Morse lamps, high frequency, etc.; also a first-class Victor X-ray machine.

During the year 1930 there were 367 patients, an average of thirty a month. The doctors performed 176 operations, the heaviest month being October, when they performed twenty-eight operations. They have a total of forty-five employees in the institution.

In the early days, most of those who came to the sanitarium for medical attention were agricultural colonists in the province, but since the institution has been fitted up with X-ray and other up-to-date equipment, many of the best people, not only of the province and of the capital city of Paraná but from other parts of the republic, have come for treatment.

The doctors obtained their X-ray outfit in a rather unique way. Being short of funds, they went out among the people and sold X-ray treatments, taking advance payments for the same. It was not long until they had \$12,000 Argentine currency. This gave them a good start, and their patronage has kept up well ever since the equipment came. We are glad to have the River Plate Sanitarium here in the Austral Union.

## *The River Plate Sanitarium*

By N. Z. TOWN

A VISIT to this institution could not help but call to mind some of the early experiences of Dr. R. H. Habenicht, when he began medical work in this field. I still have a picture in my mind of a little room about 8 x 10 feet, with a rough brick floor, with no furniture except one or two chairs, and with tin cans as about the only utensils the doctor had to work with, besides the instruments he brought with him. But the Lord blessed him even with that meager equipment, and later he had the satisfaction of seeing a small sanitarium erected.

For years Dr. Habenicht and Dr. G. B. Replogle carried on together in this institution, the fame of which spread not only throughout the province in which it is located, but to other parts of Argentina. When Dr. Habenicht was obliged to leave, Dr. C. E. Westphal, who had taken his medical course in Chile, took charge. He is still in charge, and Dr. Replogle is still with him.

In the beginning, on the hill where the sanitarium and school stand, there was not a tree or shrub in sight. Now there are beautiful flower gardens and fine eucalyptus and other trees, streets have been laid out, and there has grown up quite a good-sized village in the vicinity.

The sanitarium is employing six graduate nurses, and there are thir-

teen student nurses who will be graduated this year. Three of these have completed the sixth year in the college and two have taken the normal course. The second year nurses' class numbers five, and the first year seven.

The sanitarium has twelve rooms with twenty beds to accommodate first-class patients, and seventeen rooms with forty-seven beds for second-class. Our sanitariums in the homeland would hardly consider that

## *Newspaper Reporting in Various Countries*

By G. W. WELLS

THAT newspaper editors in other countries than the United States will print favorable reports about our message and our denominational activities, becomes increasingly evident. I found new proof of this in connection with my recent trip to the islands of Jamaica, Barbados, Trinidad, and British Guiana.

In connection with our general meetings, when conference workers were present from practically every place where we have a center, our brethren found no difficulty in interesting editors in accounts of the meetings.

Men from our own gatherings were appointed to supply reports of the daily sessions to the papers, whose editors gave a liberal amount of space

for such write-ups. One report alone in a daily of Kingston, Jamaica, occupied practically four columns of space, a considerable amount of the message concerning the second coming of Christ being given. There was also an article about our medical work, and something concerning the inventive genius of man as a sign that the end is hastening on.

The reports were full of substantial facts, which ought to enlighten many concerning our work and our faith who may never be reached in any other way.

In connection with the meetings in Kingston, a deputation, headed by H. J. Edmed, president of the Jamaica Conference, visited Governor Stubbs, and presented him with an

address of loyalty to the king of England, in which the principles of civil and religious liberty so clearly enunciated by the late Queen Victoria, were included. The account of this visit, together with a copy of the address, occupied practically a column of space in one of the daily papers of the city.

Governor Stubbs was so impressed

with the address that he said he would forward it to the king. This kind of publicity helps our cause, and wherever Adventists gather for church conventions, local conference conventions, or missionary assemblies, the public press may be made a valuable asset, especially when persons connected with our work write the reports.

icate their lives to the finishing of the work of God.

One of the great problems confronting our leaders at this juncture is not so much to find efficient leaders in the homeland to send into these fields, as to provide adequate facilities to train the boys and girls growing up in the homes of our native believers to carry on the work. However, there will always be a demand for our own consecrated youth to go into mission lands as pioneers and leaders.

## Labors in Ohio

By W. W. EASTMAN

UPON request of the General Conference and in response to a call from Ohio, the writer spent the last two weeks of December, 1930, visiting churches in that conference. Since then eight more weeks have been spent among the churches by request of the Ohio Conference, four weeks of which were given to the Dayton church.

I have greatly enjoyed these labors. Apparently in every place my efforts were appreciated by the believers, which always cheers the heart of the laborer. This was particularly true of the Dayton brethren and sisters. In past years this church has experienced severe trials as the result of Satan's attacks, bringing division and schism, heartache and discouragement to many. Our effort among them was to bring hope and courage to all, calling attention to the special truths for our time and the call of God to repentance, and the importance of forsaking sin and seeking unity of action in extending the light of truth to those who know it not.

Four public meetings were held each week, besides group meetings in private homes and many personal visits. Much freedom was experienced in the presentation of the word of God, which was witnessed to by the power of the Holy Spirit.

No advertising was resorted to except as news concerning the meetings

was "noised abroad" by those attending, yet it was frequently stated that the attendance was the largest in the memory of those present. The attendance held up well to the last, notwithstanding the inclement weather.

Several group meetings were held wholly for unbelievers, where an interest had been aroused by missionary endeavor, with the result that some took their stand for the Sabbath truth.

With such interest and eagerness to listen to the word as was manifest on the part of both believers and unbelievers, one cannot but be impressed with the thought that it is the day of God's power, and that His people are being made willing. Surely "it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

It is true that the world in general, including many of our former brethren, are becoming so absorbed in business and pleasure and the perplexities of life that all interest in spiritual things is being lost; but there are many sincere and earnest ones, and if we will "arise and shine," these will be drawn to the light.

By those who are watching, the evidences of a soon-returning Lord are seen to be multiplying rapidly. Shall we not lift up our heads and rejoice because our "redemption draweth nigh"?

## A Mighty Evangelizing Agency

By L. E. CHRISTMAN

SINCE September 15, 1874, when Elder J. N. Andrews, our first missionary, sailed from Boston to pioneer the message in Europe, hundreds of young men and women, trained in our schools, have responded to the appeals of the Mission Board to dedicate their lives to the accomplishment of the divine purpose in the far corners of the earth. In these years thousands of dollars have been invested in pioneering the message in South America, Africa, China, India, Japan, and the isles of the sea. The message has advanced so rapidly and grown to

such proportions that approximately \$5,000,000 annually is passed on to the world field. Since the first budget was passed by the Mission Board to finance the work of that first missionary, the message has entered approximately 400 languages and dialects, constituting the vocabulary of the third angel's message.

Several of our large division fields have doubled in membership in the last ten years. As long as probation's doors remain open and time lasts, appeals will continue to come from the world field for efficient leaders to ded-

### Education in South America

Ten years ago it was the writer's privilege to land on the shores of the South American continent. At that time the membership of this division was approximately 10,000, scattered throughout the entire continent. Among 10,000 believers the number of church schools could be counted on the fingers of one hand. Our youth were compelled to secure their education in the schools of the government, controlled largely by Catholic influence. It was very difficult under these circumstances to save our young people to the message and to prepare them for leadership in the cause of God among their people. The leaders of our work in that field recognized that one of the outstanding needs was to establish educational institutions so that the boys and girls could be trained for work among their people.

The missionary and his family are sent out from the homeland. On arriving in a strange country it is first necessary for that prospective missionary to acquire a new language. It is recognized that his success depends entirely upon his ability to work for the people in their own language. He must readjust his entire life's program, learning to live, sleep, eat, and travel under different conditions than those to which he has been accustomed.

It is quite generally felt that the missionary's first year in a foreign field is of small value, because he must spend this time in becoming acquainted with the language, with the new and perhaps strange customs, and with the people. Perhaps at the close of that first year, due to climatic conditions, his health breaks down and it is necessary for him to return to the homeland. Several thousand dollars have been invested to prepare this worker for service, and due to his return, it is an entire loss to the field. Hence, it is felt on the part of some that the outstanding need at the present time is to establish our schools for the training of native leadership, to work in a country and language which is theirs, and amid customs with which they are familiar.

### Purpose of Mission Extension

The Missions Extension plan, born into the denomination ten years ago, came into existence for the purpose of providing necessary means to establish and equip our various institutions. In these ten years, through the humble efforts of our workers and laity at home, over \$1,650,000 has come in through this plan, and approximately 350 projects—schools, sanitariums, and publishing houses—have been benefited. In a period of ten years, partially through the help provided by the Missions Extension Fund, the membership of the South American Division has not only doubled, but at the close of 1927, according to reports from that field, they had 92 foreign workers and 692 native workers. Academies and junior colleges have been established in various sections of the continent. The most promising boys and girls to be found in the homes of our people are trained in these schools. On completion of their course of study they are sent out in our churches to establish church schools, and at the present time the large majority of our churches in the South American continent are enjoying church school privileges. The boys and girls, instead of receiving their education in schools of the government, are thus trained by Christian teachers and inspired to prepare for work among their own people.

In recent years an excellent class of native workers has been trained in our academies and junior colleges. Practically the entire personnel of

workers in the Inca Union, comprising Bolivia, Peru, and Ecuador, are natives who have received their training in these schools established and equipped largely through the Missions Extension plan. While I have referred largely to the accomplishments of the Missions Extension Fund in South America, yet the same program is being followed in all our division fields, with equal results.

Of all the missionary activities in this movement, the Missions Extension effort, or the Big Week campaign, is one of the mightiest soul-winning agencies. It is one of the strongest agencies for the establishment of our institutions, the training of native leadership, and for the rapid advancement of the cause of God in all the world. As we engage in this effort, our own souls are watered through contact with needy men and women; a seed is sown, which, if properly cultivated, may spring up and bring forth fruit for the kingdom of God.

Due to the financial crisis which has swept practically the entire world in the past year, we are making an unusual appeal to our workers and people to put forth earnest efforts to make this the most successful, outstanding Missions Extension effort ever conducted in the history of the denomination. We are living in unusual times, and God expects His people to accomplish the unusual. "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, Vol. IX, p. 47.

This was aiming at the very heart of our work in Peru. If teachers could not be trained and supplied for service, our whole school system would ultimately be compelled to stop functioning. Consequently we asked you to pray. And you prayed. And God heard. The answer was not long in coming.

Our primary schools in Peru, in spite of the decree, were not closed, but they passed through a period of severe trial. Again and again enemies tried to close them. Failing in this, they adopted more severe measures. One school building was burned. At another place the school effects and personal equipment were stolen. Nevertheless the schools continued their work.

Upon counsel from sources high in authority and influence, the Juliaca training school was reopened in December, 1930, after being closed two and a half years. There is an enrollment of 120 already, most of whom are teachers, and all of whom are prospective workers.

Sixty teachers are already employed in the primary schools of this mission. These schools are all self-supporting, and have an enrollment of more than 3,000 pupils. With Juliaca again in operation, we shall soon be able to increase the number of these primary schools, and greatly enlarge the number of those being reached with this message.

We thank you for your prayers, and ask that you continue to pray. The enemies of this cause in Peru are not destroyed. Every effort is being made by them to regain control. Should they do so, their wrath will blaze forth against God's people and work. We ask you to pray that the wrath of man may continue to be made to praise Him, and that even in the midst of it His work may go forward triumphantly.

The present faculty at Juliaca is as follows: C. H. Baker, temporary director, Mrs. C. H. Baker, A. A. Alva, F. G. Ruiz, Mrs. F. G. Ruiz, and Pedro Quispe, an Indian teacher.

## Reopening of the Juliaca Training School

By CARLYLE B. HAYNES

AROUND the world believers have been praying for the reopening of the Colegio Adventista del Titicaca, at Juliaca, Peru. They will rejoice to know that it is again in operation. This is our school for the training of Indian teachers for the scores of smaller schools that we maintain among the Aymara and Quichua Indians of Peru, chiefly around Lake Titicaca. It also trains evangelists to labor among these people, where we already have more than 6,000 members. The Juliaca school has had as many as 350 students enrolled in one year, making it the largest school, so far as attendance is concerned, we operate in South America.

It was closed in May, 1928, as the result of a refusal on the part of the minister of education to allow it to be operated. This seems to have been the first step in that bitter campaign which culminated, on June 29, 1929, in the presidential decree prohibiting

any teaching in any school in Peru, public or private, out of harmony with the religion of the state, a decree that was aimed avowedly at destroying all Seventh-day Adventist schools. Following this a direct order to keep the Juliaca school closed was issued by the minister of education.

## Unoccupied Fields Opening Up

By E. E. FRANKLIN

THERE is not much territory in the world that is unoccupied by Seventh-day Adventist missionaries. There are only a few small countries that as yet we have not entered with mission stations, but even these countries are fast being entered with the printed page.

The threefold message is carried by colporteurs to and fro across the Gobi Desert in Mongolia. The printed

page is entering Tibet, Arabia, great stretches of territory in Africa, and unknown regions in the heart of South America. This literature is being borne by pioneer colporteurs along the waterways of the Amazon and up its mighty tributaries where there are fields as yet untrodden by the living messenger of the gospel.

On the bleak coast of Labrador, the colporteurs, with their boats, have



landed, and have pioneered the way with literature. North, east, south, and west the books are going out. In fact, it would be difficult today to find a large field unoccupied by the printed word. Until the closed doors open, and the material and spiritual resources of the church enable the preacher to enter, we can provide literature and send it forth to explain

the Bible and its way of salvation. This is the least, and at present the greatest, thing we can do in opening up the way.

It is our earnest and sustained prayer that God may still continue to guide our Mission Board in planning to increase the production and distribution of gospel literature in mission fields.

## Salvador Mission

By L. H. OLSON

SALVADOR has the smallest territory of any republic in Central America, being smaller than the State of New Jersey, but several other sister countries have far less population. The country is intensively cultivated to provide for this dense population, and several crops each year can be harvested from the rich soil. The principal product is coffee, and only two countries in the Americas export a greater quantity each year.

The small territory, dense population, and good railways and highways greatly facilitate the carrying of this message to the million and a half people. Many of these have heard the truth for several years, as it has been carried by the faithful colporteur or the living minister. While the results of the seed sowing have not been so rapid as in some places, yet a good, substantial membership has been gathered in. Our workers and members are laboring earnestly to finish the work, and as an immediate result of the labors put forth, twenty-five

were baptized during the year 1930, bringing the total membership up to 238. Several groups in different parts of the field are awaiting further instruction as soon as a worker can be sent to them.

We have not been exempt from the general depression, but as we went forth by faith in the Harvest Ingathering, \$50.95 more than our \$1,000 goal was received. The Sabbath schools, with a membership of about 300, have given a total of \$755.59 during the last year. The tithe amounted to \$1,718.35, a decrease of \$228.35 over 1929. Our colporteurs have been working steadily, and \$3,479 worth of truth-filled literature has been left in the homes of the people with the hope that it will bring an early harvest.

Our workers are few in number, but they face the future with courage. We solicit your prayers that there may be an outpouring of the Holy Spirit in this small field that will result in a rich harvest of souls.

## Our Arabic Literature

By W. K. ISING

THE growing interest in world affairs and the widening circle of the reading public in Arabic fields, make it imperative that we give special attention to the production and circulation of Arabic literature in connection with our mission work, for this is, in our opinion, the most effective means of reaching the masses with our message. There are several obstacles in the way, however, and it is a question how we can best overcome them and accomplish our aim.

One of the difficulties is that 93 per cent of our whole population of thirty million are Mohammedans, and experience has shown that we ought to prepare special literature adapted to their mentality, as they are opposed to reading literature that is specifically Christian. Recently a man came running after our colporteur, returning the book he had bought, and saying with a frown that it was "Christian."

The production of such literature is not an easy task, as it requires a num-

ber of qualities on the part of the author that are difficult to find. We must systematically train persons for this purpose. It is also extremely difficult to get into Moslem homes. In Egypt, furthermore, especially in the larger cities, where the work must be done, houses as a rule have a *boab* (doorkeeper), who jealously watches the stairway day and night. And even if a colporteur succeeds in reaching the first floor, he will find it extremely difficult to canvass women; and if he does reach them, they seldom have money when the men are away.

Another handicap is our small constituency and the ingrained aversion of promising young men to enter the canvassing work, which, in the eyes of the people, is the very last job a person would think of choosing. It still takes some education to get away from this mistaken conception. We have had a number who tried it for a time and then gave it up. But we hope that gradually we shall get a few

who will stick to it and prove to the others that it can be done. We are not losing courage, but it takes time and much patience. We now have a few men at work, and gradually we shall make more headway in our sales, and thus give an impetus to production, which will call for larger editions and will establish the work on a better financial basis.

### Four Books Used

A good beginning has been made. At present there are four books available: "Steps to Christ," "His Glorious Appearing," "The Bible Made Plain," and "The Sure Word of Prophecy." "The World's Hope," printed by the Pacific Press, which was a good seller, is unfortunately out of print, and we are preparing something on present issues to take its place. Besides, we have a few tracts on different subjects, some of which are more than a score of years old and need rejuvenating in contents and appearance. A month ago a new publication came off the press. It is Prof. McCready Price's little tract, "Why I Am Not an Evolutionist," with a few illustrations. Evolution is rampant here in all higher schools of learning, and, as I am informed, there is practically nothing in circulation refuting the theory; hence this tract meets a real need.

We are now engaged in translating a manuscript compiled from "Health and Longevity," by Dr. A. C. Selmon, which, with a number of illustrations, should give us a book in Arabic of some 300 pages. It will be ready for sale the latter part of this year, it is hoped. The Hamburg Publishing House has very kindly undertaken to meet the expense of this publication, for which we are grateful indeed.

The last two years we have also published a Harvest Ingathering paper of twenty pages, including a cover similar to those in other languages. The last campaign was especially hard because of economic conditions, and it took considerable time and energy to reach the \$1,125 collected, a little short of our goal.

We were glad to be able to supply, for the first time, the North African Union Mission with 1,000 copies of the paper, and the Honduras Mission, Central America, with 300 copies, for their work among the Arabic-speaking people of their fields. This we regard as a good omen for the future, and we appreciate and solicit such practical co-operation as will help to increase the circulation of our Arabic literature. Much can be done in this respect wherever the Arabic language is understood. Many thousands of natives from these countries have emigrated to North and South America

and other lands. There is no doubt that these people would be happy to buy literature in their mother tongue, and through their influence sow the seed of truth in their home countries. All avenues must be used to promote the spread of the message in these fields that are so hard to work, and where it takes almost superhuman effort to arouse the people from their spiritual lethargy.

The Sabbath School Lesson Quarterly has been issued for a number of years for use among our church members. Because of the small edition, the cost is about three times the price of the English quarterly. But our native brethren are glad to have them. It gives us great pleasure to send a little consignment every quarter to the Syrian church at North Creek, N. Y. Doubtless there are

others who would like to avail themselves of such facilities. For the next Week of Prayer we hope to get out for the first time a printed résumé of the readings in Arabic.

#### *Signs of Progress in Literature Work*

There are signs of progress in our literature work. C. H. C. Rieckmann, the missionary field secretary of the union, with a capable native brother, is now in Egypt, trying out the subscription plan, with prospectuses of our Arabic and foreign literature. This is something entirely new in these countries; but thus far, during the first two months of this year, it gives promise of good results, so we hope to climb far above the \$666 worth of sales last year. Plans will have to be laid to enlist the active co-operation of every worker in the field.

*Beyrouth, Syria.*

efforts, and are encouraged to expect still greater things from them in the future.

About 75 per cent of the money we consumed in the field during the year was granted to us as appropriations by the Central European Division, and that was a great help in forwarding the interest of the cause. We are certainly glad for the opportunity to thank our true-hearted members for the liberality they have shown in their support of missionary operations here.

The Sabbath school attempts to instruct its pupils in Biblical truth. As many in this part of the world cannot read, the Sabbath school is of special value to them, for it gives them an opportunity so to learn the truth that they can witness to it among their neighbors. Our Sabbath school members are very willing to give regularly of their means through the Sabbath school treasury, and are exceptionally wide-awake in developing an interest in the Thirteenth Sabbath Offering, which is generally double that of the other Sabbaths. The Sabbath school therefore not only increases a knowledge of the Scriptures, but acts its part in the spread of the gospel throughout the entire world. There are 2,837 Sabbath school members, belonging to eighty Sabbath schools, who enjoyed the blessings of the study and gave 12,689.04 florins in offerings. We regard this, under the circumstances, as a very good showing, and it encourages us to put forth further effort to build up the Sabbath school work.

#### *Educational Work*

Our union takes great interest in developing and educating the native people so they may become active evangelistic and colporteur agencies, and we expect to receive from our mission school a large number of trained workers for the mission field. In the union school at Tjimindi near Bandoeng we have made a small but very promising beginning. Our enrollment during the first year was eighteen, and of these, ten were able successfully to finish their school. The needs of the field were so great that we had to take three out of the school during the year to help us in the different branches of the cause.

Our teachers love their work, and are skillful in preparing their pupils for future evangelistic and colporteur activity. Ten new pupils have announced their intention to connect with the school the coming year. We are very sorry that we have no suitable housing facilities to enable us to receive young women into the school, and as yet we do not have the means

## *Netherlands East Indies Union Mission*

*By B. OHME*

THE year 1930 is past. In regard to our work we would say, "If God be for us, who can be against us?" We have experienced the truthfulness of this statement in our missionary operations during the year, for in spite of the hindrances, progress has been made everywhere, and in all departments of the work of God there have been evidences of His blessing. We thank Him for this. We are also very grateful that our fellow workers and believers have been protected from serious harm.

I had the pleasure of visiting every field in the union except Minahasa, and of finding our coworkers and brethren happy in the truth. Attending the General Conference in San Francisco made it impossible for me to visit the brethren at Minahasa; but attending the Conference enabled me, on my return, to report the wonderful progress of the work of God.

January 1, 1930, there were sixty-one churches and 1,972 baptized members in our union. During the year we received 458 by baptism and vote, and 138 came to us by letter, making a total of 596 received. We lost by death and apostasy, 165; by letter to other fields, 208, or 373 in all, leaving us (Dec. 31, 1930) a net gain of 223, with a membership of 2,195 distributed among seventy-one churches.

We are thankful to God for these newly won souls. It is our daily prayer that they may remain true witnesses for Him unto the end.

During the year we had in our employ sixty-nine evangelical workers, forty-five colporteurs, fifty-three teachers in our church schools, and nine office employees. We are very

sorry that because of sickness we had to lose H. Eelsing and family, as they returned to the homeland for recuperation; and Brother D. S. Kime left us on furlough, taking his children with him for their further education.

We are thankful for the freedom we have had in carrying on our missionary operations, although, according to the law, we still have to secure special permission for each gospel worker when he enters a new field of labor. In some cases this permission has not yet been granted us, but by the help of our brethren who already live in these districts we hope soon to receive the freedom necessary to give the message of Revelation 14: 6-12, which is to go to every nation, kindred, tongue, and people.

#### *Literature Work*

The sale of our literature goes hand in hand with the evangelistic efforts of our ministry; forty-five colporteurs, now and then assisted by our ministers and church members, have enabled us to sell literature in nine languages and amounting to 65,582.58 florins. By this means many have become acquainted with present truth. This is 12,800 florins more than we sold during 1929. We are sorry, however, that of the 60,000,000 living in our union field, only about 5 per cent are able to read and write.

Our brethren paid a tithe of 56,999.37 florins, and their missionary offerings, including the Harvest Gathering and Big Week, amounted to 26,745.67 florins. We certainly appreciate the co-operation our true-hearted members have shown in these

required to provide such room. May the Holy Spirit lead our teachers, that they may so train our pupils as to make them a real blessing in this field.

During the year we have made good progress in our sixteen church schools. We have had an enrollment of 1,979, with fifty-three men and women teachers. Since it has been possible for us to secure properly qualified teachers within our own ranks, these schools are making good progress. However, the demands are increasing. Apart from the kindergarten instruction, the pupils are divided into seven classes. On the Sabbath the children are very happy to attend the Sabbath school. In the future we shall give attention to such pupils as have finished our church schools and have become members of the Missionary Volunteer Society. May God give us wisdom to meet the problems of the new year in the best way.

One of the most important questions we have to solve is that of medical missionary work. We have been

trying to get a midwife for Palembang, but as yet no one with the Holland state qualifications has been secured. We are hoping to be able to find some one in the near future so that this call may be answered. Sister Wortman has given two hours' instruction a week in first aid, paying special attention to bandaging. We think our pupils will be able to make use of this in their work later on. Although we have not been able to do what we desired to do during the past year in the medical missionary department, yet we are looking hopefully to the future. The information we have been able to secure has caused us to enlarge our vision with reference to the possibilities of the medical missionary work.

There is still much to be done for the Saviour before the prayer, "Thy kingdom come," can be fulfilled. We intend to go joyfully on laboring for the Master, and do not desire to be influenced by the worldly spirit of today, as we have the assurance that He will be with us "even unto the end of the world." Matt. 28:20.

faith. Baptism meant something to me then, and its significance has grown through the years.

In our rush to gain converts to the faith, I wonder if we are not neglecting our younger boys and girls. They are old enough to understand the importance of baptism, and I believe the gospel call includes them. We ought to be holding more of the old-fashioned revival meetings for boys and girls. Our goals are all right. We need all the "Junior activities," but nothing can take the place of a genuine revival effort for our young people. We should make earnest appeals to each boy and girl to give himself and herself to Jesus, to go forward in baptism and join the church. Many of them are waiting to have some one suggest baptism to them. There is a large field of endeavor among our young people.

"Children of eight, ten, or twelve years, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children, and are not as personal as they should be. Golden opportunities to impress the minds of children frequently pass unimproved."—*"Testimonies," Vol. I, p. 400.*

#### *Arresting Figures*

One union conference in North America reports, from a religious statistical survey, that two fifths of their young people between the ages of fifteen and twenty-five, connected with Adventist homes, are not members of the church. A cross section of reasonably accurate statistics of North America indicates that only 41 per cent of those below twenty-five years of age are baptized. These are startling figures. When we realize that the peak age for conversion is around fourteen and fifteen years of age, and dwindles as one grows older, how necessary it is that as a people we put forth special revival efforts for the boys and girls of junior age. Unless we win them then, the prospect is not so favorable later on.

In "Testimonies," Volume VI, page 105, we read: "In our work for the children the object should be not merely to educate and entertain them, but to work for their conversion. We should ask the blessing of God on the seed sown, and the conviction of the Holy Spirit will take hold of even the little ones. If we exercise faith in

## *The Christian Home Day "Review"*

By HARRIETT H. LAREMORE

AFTER our evening meal is over at the beginning of the Sabbath, I settle down to my customary perusal of the REVIEW AND HERALD, a pleasure anticipated from the time of its arrival. And although I was unable to attend the Christian Home Day service at the church (I am a member of the home study department), I found most comforting and helpful the number of the REVIEW AND HERALD devoted to the subject.

It had been a hard week; one of those times I think of as a kind of stone wall, spiritually, and which a dear sister in Christ, of my acquaintance, characterizes as her "Red Sea;" one of those experiences in which one keeps on clinging to the Rock of Ages, yet is prone to forget that "underneath are the everlasting arms."

But most wonderfully, as I read, light seemed to illumine the pages of

the publication I held, and from the One "in whom all fullness dwells" and who is able to supply, in such infinite variety, all our needs, came comfort and understanding peace.

Although the title, Christian Home Day, may have brought something of sadness to families where some members are out of the fold, or where a solitary believer in a family must bear jesting and even persecution from the rest, yet what wonderful possibilities, as a home missionary entering wedge, the Christian Home Day number of the REVIEW holds.

My own copy is being circulated among families in the community in which I live, and is receiving such careful, considerate treatment that I am hoping its usefulness will not end here in "my small corner," but may extend to a far-away Eastern State where I am longing to send it.

## *The Conversion and Baptism of Juniors*

By J. K. JONES

JESUS said to His disciples, "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." Mark 16:15, 16.

In the plan of God, baptism is considered one of the important ordinances of the gospel message. It not only commemorates the burial and res-

urrection of our Lord, but is an outward sign to the world that the old man of sin is dead and buried, and a new life in Christ has begun. The writer well remembers the time of his baptism at the age of nearly fifteen years, when at one of our camp meetings a large baptismal service took place, witnessed from the shores of the pond by hundreds not of our

God, we shall be enabled to lead them to the Lamb of God that taketh away the sin of the world."

I appeal to all our ministers, church officers, and Missionary Volunteer Societies to invite the juniors to join baptismal classes, where they can be made acquainted with conversion, the principles of the truth, and baptism. Are not our boys and girls here in America worth as much as those in foreign lands? We could greatly increase our baptisms here in the United States if we would work harder for the conversion and baptism of the juniors in the church school, the church, and the Sabbath school. I fear we are too much afraid of baptizing them too young.

Personally, I feel that we have lost much by hesitating regarding the matter of the proper age for baptism. There is no precise age to govern us. When a child really gives evidence by his life and deportment that he

is a true Christian, he should be baptized. Some are farther advanced spiritually at a much younger age than others, so there can be no arbitrary age limit. The experience of the child, his home life, the experience of his parents, etc., are all factors that should govern in the matter of baptism, rather than merely the age.

Of course, no one advocates baptizing children who do not sense the meaning of sin and the plan of salvation. Our firm belief is, however, that the junior age should be the harvest age for baptisms. We are losing much by being so greatly concerned over winning converts from the outside, whereas by a more united and persistent effort of a revival and personal nature among our own boys and girls, many of them could be persuaded to give themselves to God and go forward in baptism. Let us not pass by these juniors any longer.

which will encourage a desire and a longing for a holy life. Christ, our example, has said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Are we striving to reach that perfection? If so, then we *must* lay aside every weight; and one sin that does so easily beset us is the indulgence in reading that which is of no value; nay, it is positively harmful, not only to the spiritual but to the physical nature.

#### *Nervous Collapses Due to Bad Reading*

Many a nervous wreck, and even inmates of insane asylums, could lay their misfortunes, in part if not wholly, to this indulgence. Just now we are facing an abundance of evidence that the coming of Jesus is very near, and *who knows*, even when in the best of health, that the end of all things *for him* may not be near, even at the door? Then what would we desire our record to be? or what kind of character would we have?

We are fighting a battle in which we need every help we can obtain. God's word, with its plain instruction and encouraging promises; the writings of Mrs. E. G. White and others on our message; our papers and magazines, filled with interesting and helpful articles, all afford such instruction as will lead us to daily victory. How thankful we should be for this reading matter!

In the writings of Mrs. White we find a mine of intellectual and spiritual wealth, a light that shines upon the promises of God, making them clear and plain. What could be more encouraging to the busy housewife and mother, whose daily work seems of so little value, than this statement? "The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished."—*"Testimonies," Vol. II, pp. 510, 511.*

O, let us appreciate and appropriate these wonderful gems of truth, and feed our minds with that which is real food!

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

## *Cottage Meetings in Rochester, N. Y.*

By MRS. CLARA G. O'HARE

SINCE we came to live in Rochester, we have encouraged systematic work with *Present Truth*, in house-to-house distribution, and mailing the *Signs of the Times* to a list of names. The help our Dorcas Society has rendered needy families has made openings in some families, and as a result of these various efforts we are conducting more cottage meetings than at any previous time.

Among my readers was a Jew about fifty years of age, who has now taken his stand with us. His son, a young man of sixteen, is also studying the truth. They will be the first Jewish people in the Rochester church. One of our sisters took advantage of her opportunity, as the man called there from time to time on business. Then she opened her home for cottage meetings for the benefit of her husband

and this man, and invited me to give the studies. Her husband is very favorable to the truth, and I have hopes for him also. The Jew is already keeping the Sabbath and planning for baptism.

Two years ago, during Big Week, I came in contact with a lady, and later made a few personal visits and sent her literature. This developed into an opening for studies. She is now planning to be baptized. She has read "Steps to Christ" through three times, and has also read "Origin and Progress of Seventh-day Adventists," and is now reading "Heralds of the Morning." She has also read copies of the *REVIEW*, *Life and Health*, and *Our Little Friend*, which I have taken to her children.

It gives one courage in this work to find those who rejoice in the truth.

## *Mental Food*

By JESSIE F. SANDERS

IN our books and papers we have, as Seventh-day Adventists, a wealth of reading matter that is of incalculable value. Do we need to turn to worldly reading for entertainment? Detective stories, novels of romance, magazine articles, are all entertaining, and will help one to pass many an idle hour, but just what is gained thereby?

A taste for these stories and a desire for our denominational works cannot occupy the same mind; we must choose either one or the other, and to one who has indulged more or

less this craving for fiction, the fight will be severe, and sometimes a long one.

I know it from experience, for more than once have I spent almost the entire night that I might finish reading some intensely interesting novel. Then the popular magazines of the day are such a temptation; perhaps some may say, "Temptation! Why, aren't they perfectly proper?"

I have found that if I want to encourage and foster a love for our good books, I must let these magazines alone, and give my spare time to that

## Helderberg College

BY W. COWPER

BUILT on the slopes of Helderberg Mountain, thirty miles from Cape Town, Helderberg College, true to its name, is a light upon a hill.

A long time ago, when the Dutch ruled the Cape, this mountain was discovered. They could see it from across False Bay, and as it glistened and shone in the sun, it was given the name of Helderberg, which in English means "the bright or shining mountain."

It is from this mountain that Helderberg College gets its name, and truly as we review the work that the student body has accomplished in the surrounding district, it has been a "bright" and "shining" light. In the three short years that the school has been established, two little companies of believers in this message have been raised up, due to the work of the Bible and personal workers' band, under the leadership of W. Staples. One of these companies, which numbers more than twenty, meets each Sabbath at Somerset West, about four miles from the college. The other meeting, which is held at the Strand, three miles farther on, numbers about ten. Thus already around the feet of Helderberg are other lights springing up which will make it glow with a glory greater than the sun. Members of the Bible and personal workers' band conduct the Sabbath school and preaching service at both of these places. The natives on the surrounding farms are not neglected, and each Sabbath two or three meetings are held for them. It does one's heart good to see them coming and listening so quietly to the simple gospel stories.

The correspondence band, under the leadership of Mr. Bell, sends out 600 copies of the *Signs* every month. These are followed by letters, and interesting are the results.

The mission band and prayer band meetings are all well attended, many of the young people being in all the bands, as they do not wish to miss any work for others.

The Young People's Missionary Volunteer Society as a group are an earnest and consecrated band. Numbering about eighty members, they lead the African Division in missionary work accomplished. As a result the school has been blessed in turn, and there has come a corresponding growth in Christian life and experience.

At every meeting we uphold the dual aim before the young people, "To save from sin and guide in service" the great army of young people with whom we come in contact.

As a result of the last tent effort for the colored people of Baltimore, Md., a new church of fifteen members in the eastern part of the city has been organized, seven have been added to the old church, and ten more are keeping the Sabbath and awaiting baptism.

SINCE the first of the year, sixteen have been baptized in Phoenix, Ariz.

## 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."

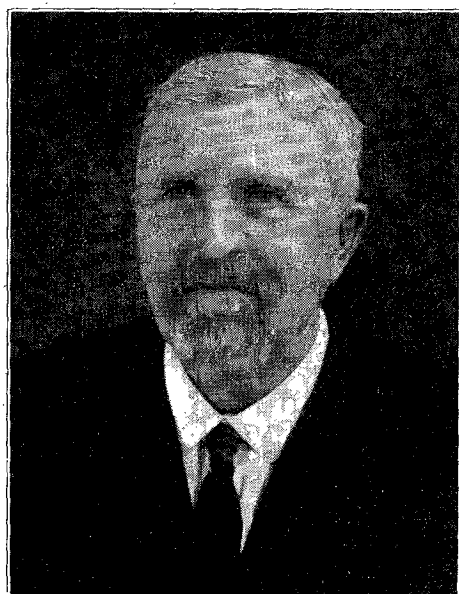
We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases 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 E. G. OLSEN

Edward Gunder Olsen was born in Jefferson County, Wisconsin, in 1856; and died at Mason City, Iowa, March 18, 1931. While he was a very small boy, his parents accepted the Sabbath truth from reading the Bible. At first they knew of no others keeping the Sabbath.

At thirteen years of age Edward was baptized. As a young man he attended Battle Creek College. In the year 1879, when twenty-three years of age, he entered the gospel ministry. His parents wished him to stay at home to care for them and tend the farm, as they had already given three sons to the gospel ministry, the eldest being O. A. Olsen. But he felt he had a very clear call from God to preach the gospel, and they gave him up. He labored first in his home State. In 1881 he was ordained, and soon after was sent to Iowa, where he worked until called to Europe in 1884 to help Elder J. G. Mattison in Norway.

He was married to Elizabeth Hanson, Dec. 25, 1883, and four children were born to this union. After seven years in Norway and Denmark, he and his family came back to the States, living most of the time in Iowa. At one time he was president of the Iowa Conference. In 1919 he was called to be pastor of the Sioux Falls (S. Dak.) church, and had five churches and four companies under his charge. After five years he was asked to labor in and around Hot Springs, S. Dak. In the fall of 1928 he



E. G. Olsen

moved to Greeley, Colo., so as to live close to his eldest daughter, but found the altitude too high, so they moved to the old home in Oakland, Wis., spending four months in encouraging the believers there and in near-by churches. While there he also helped remodel the oldest Scandinavian church in the denomination. In May, 1930, he moved to Forest City, and has labored among the churches, especially among the Scandinavians.

He was always a tireless worker, never sparing himself, and keenly felt the burden of souls. It grieved his heart much when he saw God's people slack and careless. He was a man of prayer, and whenever his friends came to see him in his last brief illness, he would say, "Let us pray." His last words were: "I have a good God. He knows all about it." After his more than fifty years of active service for the Master, the Lord saw fit to let him rest until the resurrection morning.

He leaves to mourn his wife, three children, four grandchildren, one sister, two brothers, many nephews and nieces, and a host of friends. Many friends from the Iowa churches attended the funeral, and he was laid to rest beside his son David in Forest City, at whose grave he had spent many hours in prayer. The funeral was conducted in the Swedish Baptist church at Forest City, as our own church was too small. The writer officiated, assisted by Elder A. G. Christiansen. C. F. McVagh.

Smith.—Mrs. Seythia Jane Smith, née Matheny, was born in Putnam County, Tennessee, Sept. 10, 1858; and died at Nashville, Tenn., March 22, 1931. She taught in public and church schools for thirty-six years. She was a real mother in Israel, for having been twice left a widow, she reared five children, six step-children, and one grandchild.

Hensley.—Mrs. Helena C. Hensley, née Rawson, was born at Worcester, Mass., Jan. 26, 1848; and died at Pasadena, Calif., March 16, 1931. She spent many years in missionary work for the Spanish people in Los Angeles and Long Beach, Calif., also in Old Mexico, working with her brother, Elder H. L. Rawson.

Moshier.—Mrs. Julia E. Moshier was born in Ireland, March 20, 1842; and died in Battle Creek, Mich., March 23, 1931. She accepted the message about sixty years ago, being one of the pioneers. She is survived by one daughter, Dr. Bertha E. Moshier, a member of the medical staff of the Battle Creek Sanitarium.

Wooley.—Mrs. Clara V. Wooley, née Riley, was born in Proctorville, Ohio, July 15, 1872; and died at Columbus, Ohio, March 26, 1931. In 1898 she was married to William Wooley. To this union were born two daughters and one son, who survive; also one sister, and two brothers.

Alexander.—Mrs. Annie E. Alexander, née Dingee, was born at Coudersport, Pa., Aug. 31, 1869; and died at Niles, Mich., Feb. 24, 1931. She sleeps beside her first husband, I. Newton Rhoads, at Mt. Pleasant, Iowa.

Hannah.—James Hannah died at Harvey Station, New Brunswick, March 14, 1931, leaving five sons, three daughters, four brothers, and two sisters to mourn. He spent two years in the colporteur work in Ohio.

Hess.—Mrs. Anna Ottilie Hess, née Scheffel, was born in Germany, June 10, 1899; and died at Dinuba, Calif., March 3, 1931. Her husband, a little daughter, and her mother are left to mourn.

Osgood.—Miles D. Osgood was born in Jerusalem, N. Y.; and died at his home in Jackson, Mich., March 20, 1931. He accepted the third angel's message many years ago, and remained faithful.

Miller.—Mrs. Effie M. Miller, née Edwards, was born in Columbus, Ohio, Oct. 29, 1878; and died at the same place, March 21, 1931. She is survived by her husband and her mother.

Matthews.—Mrs. Emeline Matthews, née Howland, was born in Oakland County, Mich., May 18, 1886; and died near Bliss, Mich., March 18, 1931. She leaves four children to mourn.

Liebman.—Mrs. Sadie Liebman, née Snow, was born in Christian County, Illinois, June 15, 1857; and died in Hutchinson, Kans., March 14, 1931. Her husband and two children remain.

McNeilus.—Norma Rebecca McNeilus, daughter of Mr. and Mrs. George McNeilus, was born at Clarion, Iowa, Sept. 10, 1926; and died at the same place, March 30, 1931.

Hogg.—Mrs. Sarah Isabelle Hogg, née West, was born Oct. 22, 1861; and died at La Grande, Oreg., March 21, 1931. Her husband, five sons, and five daughters survive her.



Fay.—Mrs. Elizabeth Fay was born Sept. 1, 1860; and died March 18, 1931.

Bickerstaff.—H. F. Bickerstaff died in El Reno, Okla., Feb. 17, 1931, at nearly eighty years of age.

Davis.—Rice Davis was born in Illinois, in 1852; and died at Newberg, Oreg., March 19, 1931.

Pitcher.—Mrs. Delia E. Pitcher was born in Ohio in 1846; and died in Portland, Oreg., March 11, 1931.

Andrus.—George O. Andrus was born in London, Ontario; and died in El Reno, Okla., March 15, 1931.

Butler.—Luther Butler was born in Minnesota, April 6, 1870; and died at Lowell, Mich., March 17, 1931.

Shryter.—A. P. Shryter was born in South Bend, Ind., Oct. 15, 1841; and died at Laredo, Texas, Dec. 17, 1930.

Hicks.—Frank Arthur Hicks was born near Harpster, Ill., April 17, 1888; and died at Gibson City, Ill., March 14, 1931.

Meyer.—Mrs. Flora Belle Meyer was born in Mishawaka, Ind., July 15, 1867; and died in Barrington, Ill., Feb. 27, 1931.

Warner.—Clarinda J. Baker Warner was born at Princeton, Ky., March 25, 1852; and died at Conde, S. Dak., March 31, 1931.

Walker.—Mrs. Mary E. Walker was born near Des Moines, Iowa, Oct. 31, 1843; and died in Portland, Oreg., March 15, 1931.

Norton.—Mrs. Lizzie Norton, née Cogswell, was born in Ontario, Canada, July 2, 1852; and died in Tuscola, Mich., Feb. 24, 1931.

Babcock.—Delmar O. Babcock was born in Jackson Center, Ohio, Sept. 16, 1880; and died in Battle Creek, Mich., March 8, 1931.

Towne.—Mrs. Ellen M. Towne, née Clark, was born in Jackson, Iowa, Feb. 3, 1847; and died at Albuquerque, N. Mex., Feb. 26, 1931.

Baldwin.—Mrs. Sarah Baldwin was born in North Carolina, March 13, 1855; and died in Colorado Springs, Colo., March 22, 1931.

Pines.—Mrs. Amanda Jane Pines, née Haynes, was born near Mount Carroll, Ill., Nov. 3, 1849; and died in Nevada, Iowa, March 22, 1931.

Jensen.—Mrs. Minnie Jensen, née DeVinney, was born at Tekamah, Nebr., March 26, 1875; and died at Nevada, Iowa, March 26, 1931.

Juhl.—Mrs. Esther Loretta Juhl, née Van-Dorn, was born at Rodney, Iowa, Dec. 25, 1893; and died at Nevada, Iowa, March 11, 1931.

Vaughn.—Mrs. Dora E. Vaughn, of Century, Fla., was born in July, 1857; and died March 21, 1931. She is survived by eight children.

Oldham.—Mrs. Jane Elizabeth Oldham, née Crane, was born in Musselfork, Mo., in 1851; and died in Hot Springs, Ark., March 18, 1931.

Lohman.—Dorothy Laverna Lohman, daughter of Mr. and Mrs. Dan G. Lohman, was born Feb. 6, 1925; and died in Denver, Colo., March 27, 1931.

Bridges.—Mary Elizabeth Bridges was born in Sequatchie County, Tennessee, April 7, 1843; and died near Laurelwood Academy in Oregon, March 22, 1931.

Doyle.—Albert Thomas Doyle was born in Nova Scotia, April 22, 1849; and died near Union, Oreg., Feb. 19, 1931. His wife and three children survive.

Roth.—Mrs. Lillian Grube Roth died at Allentown, Pa., March 22, 1931, at the age of twenty-six years, leaving three children, her mother, brothers, and sisters.

Oberholtzer.—Mrs. Elizabeth A. Oberholtzer, née Weaver, was born in Juniata County, Pennsylvania; and died in Pennsylvania, March 16, 1931, at the age of sixty-two years. Her husband and nine children survive.

Holmes.—Carrie Holmes was born in Armstrong County, Pennsylvania; and died in Los Angeles, Calif., Feb. 7, 1931. For a number of years Sister Holmes was connected with the rescue mission work in Chicago and other cities.

McCormick.—Mrs. Maturia Jane McCormick, née Howard, was born in Barnesville, Ohio, July 6, 1862; and died in Pasadena, Calif., Feb. 1, 1931. She was engaged in portepour work for a number of years. One daughter is left to mourn.

## Appointments and Notices

### PUBLICATIONS WANTED

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

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

W. E. Daglish, 108 Emeline St., Santa Cruz, Calif., desires Seventh-day Adventist papers and magazines for missionary work.

J. W. Ratliff, Stephens, Ky. Present Truth, Life and Health, Signs, Watchman, Little Friend, and tracts for free distribution.

Mrs. A. H. Koenig, Care El Reposo Sanitarium, Florence, Ala., desires copies of denominational literature for free distribution.

M. M. Jackson, 615 Walnut St., St. Louis, Mo. A continuous supply of denominational Chinese, Greek, and Hebrew publications.

Mrs. E. Dwyer, 558 Williams St., Oakland, Calif. Can use thousands of papers for mailing to people in the United States, Hawaii, Philippine Islands, and Canada.

Mary Bayersdoerfer, 1509 Oak St., Murphysboro, Ill., wishes to thank those who have sent papers, and desires them continued for her use in the railroad station and jail.

Mrs. Estella M. Haresign, 62 E. Seneca St., Oswego, N. Y. Continuous supply of Present Truth, Signs of the Times, and Italian literature, to be used by the church for systematic distribution.

Mrs. Alice Stevens, 1127 E. Main St., Puyallup, Wash., wishes Review and Herald, Little Friend, Youth's Instructor, Signs of the Times, and tracts for reading rack and to hand out to neighbors.

Mac E. Avery, R. F. D. 4, Charlotte, Mich. For reading racks and general distribution: Signs, Watchman, Instructor, Present Truth, Life and Health, Liberty, Life Boat, Little Friend, tracts, and books.

Miss E. V. Craig, 507 N. Oak St., Normal, Ill., thanks those who have sent literature for distribution, and can use a larger and continuous supply of all denominational publications and small books and tracts.

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

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.

### PRAYER FOR HEALING

Prayer for healing is requested by a sister in Montana.

Prayer is requested for a sister in Michigan who suffers severely with asthma.

A mother in Oklahoma asks prayer for the healing of her daughter of nervous troubles.

A sister in Montana wishes prayer for the mental and physical healing of her sister.

A sister in Virginia desires prayer for healing from spells of overwhelming depression, from which she has suffered since the death of her husband.

A widowed mother in Ohio desires prayer for her two sons and a daughter, who are in very poor health, conditions aggravated by bad habits, that they may be healed and converted.

A sister in New York desires prayer for the healing of a wound that refuses to heal since a serious operation.

An Alabama sister requests prayer that her father, who is completely paralyzed, may be sufficiently healed to have an opportunity to hear this truth.

An Illinois sister requests prayer that her mother may be healed of a difficulty that causes severe suffering, and her eyesight restored; and that she herself may be healed of rheumatism.

A request signed "A heartbroken sister" reads as follows: "I request prayers for my dear husband, who I believe is possessed of an evil spirit, for he has changed almost overnight from a kind, loving husband, ever thoughtful of his family, to one so cruel that I fear our home will soon be broken up."

### ADDRESSES WANTED

Any one knowing the whereabouts of either Mr. or Mrs. Harry Spicer, last known to be somewhere in Texas, please notify E. C. Anderson, Gettysburg, S. Dak., Box 504.

Mrs. Minnie B. Kraft, R. F. D. 1, Box 558, Edgewater, Colo., is desirous of securing the address of Wesley Blandin, originally of Edwards, N. Y. When about five years of age, he was a member of the Haskell Home in Battle Creek. The settlement of an estate is dependent upon knowledge of his whereabouts.

### FLORIDA CONFERENCE

Notice is hereby given that the first biennial (which will be the thirty-sixth) session of the Florida Conference of Seventh-day Adventists, will be held on the Forest Lake Academy grounds, near Orlando, Fla., May 14-24, 1931. There will be an election of officers and such other business will be transacted as may properly come before the delegates at this session of the conference.

A. S. Booth, Pres.  
J. I. Cassell, Sec.

### FLORIDA CONFERENCE ASSOCIATION

Notice is hereby given that the regular biennial session of the Florida Conference Association of Seventh-day Adventists, Incorporated, will be held in connection with the Florida Conference camp meeting May 14-24, 1931, on the Forest Lake Academy grounds, near Orlando, Fla. There will be an election of officers and a board of trustees, and the transaction of such other business as may properly come before the delegates.

A. S. Booth, Chairman.  
J. I. Cassell, Sec.

### CANADIAN WATCHMAN PRESS ANNUAL MEETING

Notice is hereby given that the first meeting of the seventh annual session of the constituent members of the Canadian Watchman Press is called to meet at 8:30 p. m., May 9, 1931, at the Oshawa Missionary College chapel, near Oshawa, Ontario. The object of the meeting is to elect trustees and to transact such other business as may properly come before the meeting.

W. C. Moffett, Pres.  
C. G. Maracle, Sec.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 108 APRIL 30, 1931 No. 18

Review and Herald Publishing Association  
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# When a Boy Needs a Friend

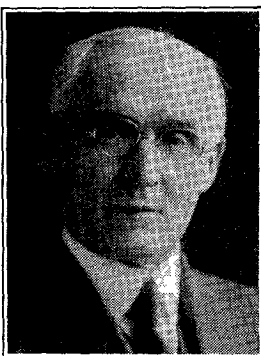
The all-important FIRST STEPS, first tastes, and first impressions taken in childhood and youth are longest remembered, and oftentimes determine, either for good or for bad, the entire course of our lives. Many a criminal, when facing the gallows, has bitterly regretted that decisive FIRST STEP in his course of wrong.

With a realization of the momentous results of a FIRST STEP in the wrong direction, the *No-Tobacco Instructor* acts as a bulwark against the forces of evil which pull so powerfully upon our boys and girls in the wrong direction.

With pages full of valuable information regarding the disastrous effects of tobacco, with facts and figures from men and women who write with authority and convincing sincerity, the *No-Tobacco Instructor* presents an opportunity to every parent, pastor, and friend of boys and girls, to place in their hands these enlightening facts and greatly needed instruction.

Do you know a boy (or girl) who is taking the FIRST STEP in the wrong direction? He needs a friend. Give him a copy of the *No-Tobacco Instructor*. You may save his body from sickness and his soul from perdition.

Note the accompanying excerpts from letters by Dr. D. H. Kress and Elder C. L. Bond.



© U. & U., N. Y.

Daniel H. Kress, M. D.  
Neurologist, Washington  
Sanitarium and Hospital

## HIS FIRST SMOKE

"To distribute widely the information contained in this special *No-Tobacco Instructor* I consider to be the most important, most timely work before ministers of the gospel, physicians, educators, and parents at this time, with the hope of counteracting as far as possible the subtle and insidious efforts that have been and are being put forth by the tobacco interests to make of our boys and girls slaves to a habit which is degrading and ruinous of their health and their moral and spiritual life.

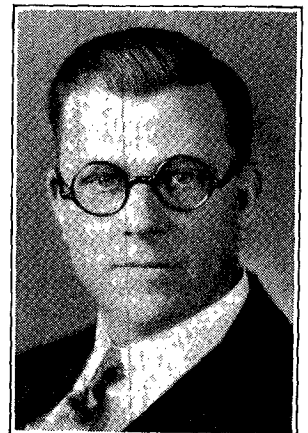
D. H. KRESS."

"Your special *No-Tobacco Number* of the *Youth's Instructor* is one of the finest documents that we have ever had, and deserves a wide circulation. It is edited in a style that will appeal to tobacco users, and I am sure will result in leading many to break with this awful habit. We are encouraging our young people everywhere to circulate it freely among their neighbors and friends. When we take into account that the tobacco companies are spending millions of dollars annually to increase the sale of this destructive weed, surely we as Christians should be as energetic and zealous in our efforts to warn those about us of its dangers.

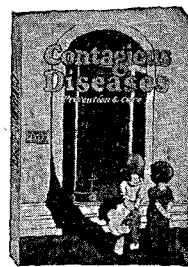
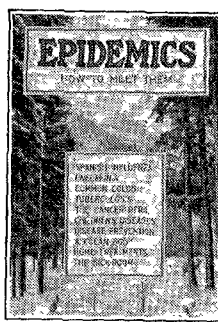
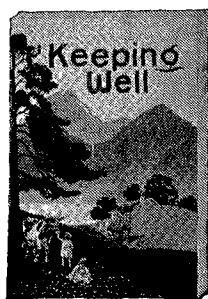
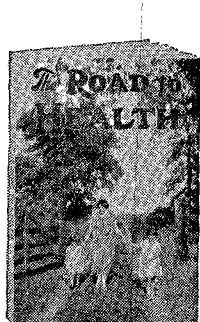
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WASHINGTON, D. C., APRIL 30, 1931

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

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

We read with interest the last number of the *Missionary Worker*, the organ of the British Union Conference. It contains a description of the new property secured in North England, the proposed new site of the school which has been carried on at Stanborough Park, Watford. The estate recently purchased contains a large manor house and other buildings, affording a very fine equipment for the opening of the school. We hope to present a photograph of the institution in the near future.

MR. AND MRS. ROBERT H. MARTIN, of Spokane, Wash., whose daughter, Mrs. Victoria M. Miller, met such a tragic death recently in China, as we have already mentioned in the REVIEW, write us of their great appreciation of the many letters of love and sympathy which they have received from friends in different parts of the United States and Canada. These bereaved parents, while burdened with their terrible sorrow, are finding comfort in the Lord, and are looking forward to the day of glad reunion at the coming of Christ.

### From the African Division

SENDING a report of the work in his field to the REVIEW under date of January 26, J. F. Wright, of the African Division, writes as follows:

"Our workers are looking forward to 1931 as a year of greater evangelism in the African Division, and from the way our union committees are planning their work, I am sure we shall not be disappointed in this respect. I trust that what I shall be able to send on at an early date will prove an inspiration to other divisions.

"Surely God has been very good to us during the year 1930, and we have much for which to feel thankful. Then, too, as our division committee recently laid plans for the year 1931, I know that the Lord is going to continue to bless the efforts of our workers throughout the entire division.

"I have now had the opportunity of sitting with three of our union committees. Even though budgets have been cut, there has not been a single note of discouragement sounded, and everywhere I found a spirit of loyalty and unity manifest. I have never known a better spirit of co-operation and unity to prevail in the division than seems to be manifest at present. I look to the future with courage and confidence in the leadership of God."

### A Text From the History of Ancient Israel

WE found this statement recently in our reading. The book, "The Education of Ancient Israel," by Dr. Swift, of the Department of Education in the University of California, contains the following statement:

"Despite the fact that the great cultural heritage of Greece and of Hellenized Rome was at their very doors, the faithful Jews not only remained indifferent to the physical, esthetic, and intellectual interests of their pagan conquerors, but studiously excluded them from their schools and from their ambitions. Narrow as this may seem, it is doubtful whether any other course would have saved the Jews from paganism, amalgamation, and oblivion."

This statement is well worth the study of every Seventh-day Adventist. In the same way as God sought to save ancient Israel from the pagan philosophies of their conquerors, so He is seeking to save the remnant church from the paganism of modern philosophy at the present time.

F. M. W.

### Missionary Sailings

M. C. WARREN, returning from furlough to his work in West China, sailed from San Francisco, March 24, on the S. S. "Taiya Maru."

Miss Mary Brewer, of Southern California, sailed from San Francisco, April 16, on the S. S. "Tatsuta Maru." Miss Brewer has been appointed to take charge of a girls' school at Chichoki, in northwest India.

Mr. and Mrs. C. L. Torrey and little son sailed from San Francisco, April 16, on the S. S. "Tatsuta Maru," returning to India from furlough.

### How I Found Jesus

My home is on the outskirts of Mecca, Turkey. I am the mother of seven children, and the Lord has blessed me wonderfully, in that none is afflicted and all are bright and intelligent children. The two eldest are not at home. The eldest at home is eleven years.

I have been a reader of the REVIEW AND HERALD and *Present Truth* for almost a year. My neighbor, Mrs. Mary Price, brought some papers to my home last summer to read, and since then I have been reading the Bible, and this winter I found my Saviour in my little home. Our home has changed. We have a Christian home now. The little children say their prayers at night and morning.

I was sick several weeks ago. I had a high fever, and we hadn't the means to buy medicine, so I opened the Bible and asked the Lord to make me well and direct me to a chapter in the Bible that would tell me what to do. I opened the Bible to the 119th psalm. While I read, it seemed as if the Lord was right before me. I felt afraid to take my eyes from the words for fear the joy would leave me, so I read and cried. Here are some of the verses that touched me:

"Blessed are they that keep His testimonies, and that seek Him with the whole heart." Verse 2.

"Deal bountifully with Thy servant, that I may live, and keep Thy word." Verse 17.

"I will run the way of Thy commandments, when Thou shalt enlarge my heart." Verse 32.

"Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart." Verse 34.

"This is my comfort in my affliction: for Thy word hath quickened me." Verse 50.

"Before I was afflicted I went astray: but now have I kept Thy word." Verse 67.

Then one day I felt that I must go out and tell some one about Jesus. I prayed to God to send some one to me, to let me show my light. About an hour later my prayer must have been answered, for one of my near neighbors and his wife came over. It was the first time they had ever been to call on us. We talked about the Bible, and I told them of the wonderful thing about Christ's coming.

I ask the prayers of the good people that I may always keep His statutes, and that God may guide us in the paths of truth for His name's sake.

This little account may be a help to others who are in the dark as I was.

MRS. METZING.