

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 24

The Burden

"O GOD," I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"

And the Thorn-crowned and Patient One
Replied, "*They thronged Me too; I too have seen.*"

"Thy other children go at will," I said,
Protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried"—

He turned and looked at me: "*But I have died.*"

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One Divine;
He turned and looked at me: "*But they are Mine.*"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bondsslave be
To Thy least, weakest, vilest ones;
I would no more be free."

He smiled and said, "*It is to Me.*"

—Lucy Rider Meyer.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

The First Church

Who established the first Christian church? Why is it spoken of as catholic?

F. L. M.

The first definition of the word "catholic" is, "1. Pertaining to the whole Christian church." The second definition is, "2. Pertaining to the Church of Rome," or, in other words, to the Roman Catholic Church.

By many the Christian church is said to have been established on the day of Pentecost. (See Acts 2.) But in reality there has been only one true church, namely, the true people of God in all ages from Eden to the end of the world.

Our word "church" comes from the Greek *ek*, meaning out, and *kalein*, to call. And so the true church is made up of all whom God in all ages has called out of the world to be His peculiar people. In his defense before the Sanhedrin (Acts 7:38), Stephen referred to "the church in the wilderness." And in Matthew 21:33-41, in His parable of the wicked husbandmen, Jesus, without using the word "church," described God's called-out people as a vineyard, something as in Psalms 80:8, where the psalmist sings: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it."

Observe in this parable that the vineyard is not destroyed, but is taken from the self-seeking, wicked husbandmen, and given to other husbandmen. And that is exactly what happened. Just before His crucifixion, as recorded in Luke 19:41, 42, Jesus wept over Jerusalem, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

And on the day of Pentecost (Acts 2) the care of the church (God's people) was, under the administration of the Spirit, taken from the wicked husbandmen, and given to the apostles. Under the new administration, "there were added unto them [that is, unto God's people, His called-out, His church] about three thousand souls." And that the good work continued we know, for in verse 47 we read: "The Lord added to them day by day those that were saved."

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"THE truth shall make you free."

The Gamble Theory

Will you please give a clear statement of the Gamble theory?

L. M. T.

It is difficult to give a clear statement of a theory that is not itself clear, and that is in very truth without any foundation in fact.

Mr. Gamble's theory was that the Hebrew week was not the free running week that almost the whole world has had for many centuries, but that it was in fact dependent upon certain feasts and fasts observed by the Jews upon certain days. The only evidence in favor of Mr. Gamble's theory is his unsupported statement; every Jewish rabbi denies it; astronomy disproves it; history challenges the theory. The Encyclopedia Britannica, art. "Calendar," p. 988, 11th edition, says this:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, . . . it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability."

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Isaiah 4:1

Has this scripture been fulfilled, or is it still future?

A. D. I.

It is generally understood that this is a figurative description of conditions that would prevail in Israel because of wars in which so many of the men would be killed that there would be a large preponderance of women. We are not to seek for mathematical exactness in such matters of Biblical prophecy.

We would not be understood as seeking to find the fulfillment of this prophecy in the War of 1914-1918, but it is true, nevertheless, that in several of the countries of Europe the women greatly outnumber the men, because millions of men lost their lives in that titanic struggle. This is a condition that may be repeated in the great war that even now threatens the world.

Souls Under the Altar

Please explain Revelation 6:9-11.

E. B.

In the scripture referred to, we read these words: "When He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The seven seals are so many epochs in the history of the church, that is, of God's true people. The verses in question describe what follows that period of bitter persecution known as the 1260 years of papal supremacy. During a considerable part of that long period, as explained in verse 8, power was given to the Papacy to "kill with sword, and with hunger, and with death, and with the beasts of the earth."

But the coming of the Reformation in the sixteenth century gave pause to the persecution; and then it was seen that many who had been put to death as criminals were really saints of God. They were dead; but just as Abel's blood, in Genesis 4:10, was said to cry unto God from the ground, so in this text in Revelation 6 the souls of these martyrs are represented as crying out to God for vengeance upon their murderers. But God's people cherish no spirit of revenge.

And inasmuch as they died regarded by the world as unworthy to live, and as in the light of the Reformation it is seen that they were true Christians, it is said that white robes were given to every one of them. Their characters were vindicated, but the time had not come for them to live again; they were to rest a little season, that is, until the Lord should come, and then with those who since the Reformation have given their lives for the sake of the truth, or who may yet make the supreme sacrifice for their faith, they all together will enter upon their reward.

The Advent Review and Sabbath Herald

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

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The Coming of the Lord*

By W. H. BRANSON

OUR opening text tonight will be found in Zephaniah 1:14: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."

I believe this text of Scripture applies in a very definite way to this hour,—that no truth could be said to be present truth more truly than can this wonderful announcement that is here made to us in the Scriptures. The great day of the Lord is near. I would to God that in the beginning of this Spring Council the truthfulness of this statement may burn its way into all our hearts, that somehow we may be led to appreciate the nearness of the coming of Jesus, the imminence of that great event toward which the patriarchs and prophets of all ages have looked. It would help us, it seems to me, in all our efforts. It would influence us in all our plans. It would change, perhaps, many things that we otherwise would do in our Council, and our whole work would tend toward the one great objective,—that of finishing the unfinished task in the little time that remains.

Enoch, the seventh from Adam, prophesied concerning this coming event. David sang of it when he said, "I shall be satisfied, when I awake, with Thy likeness." Paul wrote about it and called it the "blessed hope." Surely we know from experience that Paul designated it rightly. It is a blessed hope. It is the hope that has inspired the advent people from the inception of their work. It has caused them to sacrifice above every other people who have ever lived, to send the everlasting gospel to the ends of the earth, to every nation, tongue, and people. It has inspired them to great zeal and activity in the cause of God. It has held them

to their task when others have given up the faith and gone back into the world. It is the "blessed hope" that has made these people what they are, that has developed this church, which has become the marvel of the nations because of what God has accomplished through such a small people in so short a time.

Advent Described by John

John saw the coming of Jesus. The heavens were opened, and God gave to His servant a view of just how it would be when Jesus came. He saw Him riding forth as King of kings and Lord of lords, leading the armies of heaven. He was clothed in white raiment, His face shining like the sun when it shineth in its strength. And after picturing it all and telling us how the redeemed will be gathered into the kingdom of God and be delivered from all their sorrows and their troubles and their fears, he closed his book of inspiration by saying, "Even so, come, Lord Jesus." It seems to be the breathing of the very passion of his soul when he utters those words of appeal to Jesus to come, "Even so, come, Lord Jesus."

Somehow, I believe those words express the longing of every man and woman here at the opening of this Spring Council tonight. O that Jesus might come, that these sad experiences, some of which have been related tonight by our chairman, these sad partings, the troubles and disappointments of earth, might be over, that the saints of God might be delivered from a world that is still filled with violence and iniquity.

This is the message that gave rise to the advent movement of which we are representatives. Eighty-seven years ago, when this particular movement began, growing out of that great movement known to us as the first angel's message, it was "the blessed hope" of the soon coming of our Lord

that inspired our early pioneers to undertake a world task. In their poverty and with their small numbers, and with no special training for the task, they conceived of the possibility of going out and warning a world in one generation of time that the coming of the Lord was at the door. And these pioneers proclaimed this message with great power. They persuaded men wherever they went that Jesus was coming, that He was coming soon, that His coming was even at the door.

Preached by Faith

But, brethren, as those pioneers preached about the coming of Jesus, they had to present their message largely as a matter of faith. Only a portion of the great, broad, rugged outlines of Bible prophecy had been fulfilled. Very little of the detail of the fulfillment of prophecy that was to mark the last generation had actually taken place in their day. When they went out and proclaimed from the prophetic word that certain events were to take place in the near future as omens of the rapid approach of the day of the Lord, they were laughed to scorn. The other religionists of that day made light of their message and mocked their preaching when they said, "The world is getting ready for war, we are going to see war. Armageddon is coming." The pioneers proclaimed it right in the midst of the greatest peace-and-safety cry that had ever been heard in the world, and the people mocked and ridiculed them, declaring they were "calamity howlers."

But those warnings have proved true. The greatest cataclysm that has ever come to this world since the days of the flood, began to sweep over the nations in 1914.

Since the war we have had peace, but the nations tell us that the peace we have is worse than the war itself. Actually "there is no peace." Na-

* Abstract of a sermon at the Spring Council, Takoma Park, April 29, 1931.

tions are not literally striving one with another, but in actual fact the conditions we find in the world today, during this lull in the storm, cause men's hearts to fear and quake more than did the war itself when it was raging.

The papal power has largely been restored. The deadly wound has to a great degree been healed, and once more the world is wondering after the beast. As we look out over the world, we see a great tidal wave of hatred. The nations truly are angry, and in every land, wherever one may travel, he will find the people arming for Armageddon. Crime is stalking in the streets of the cities of civilized lands. Human life is as cheap today in civilized countries as it was in the jungles of the head-hunters a hundred years ago.

Moral Laxity

The home has been broken down. The standards of morality that even the world recognized twenty-five or fifty years ago have been abandoned, and what was at that time considered to be the rankest sin, is today quite largely condoned, if not lauded as virtue. We have come to a time when professed Christendom has turned its back upon God; when the Christian church has repudiated Christ, its leader and founder; when Christ has been reduced to the stature of a mere man, and once more Judas has betrayed His Master with a kiss. Men profess to be His followers, but at the same time take away from Him the glory of His deity and His omnipotence.

There are earthquakes and famines and pestilences in divers places. Knowledge has increased throughout the whole land, perhaps more during the last generation than in all previous time, yet evil men and seducers are waxing worse and worse, deceiving and being deceived. The vast majority of the people of the earth have turned away their ears from the truth, and have turned to the fables of infidelity and Modernism.

The love of many is waxing cold. We are living in a time when men are lovers of their own selves, when they are covetous, boasters, proud, blasphemers; when children are disobedient to their parents; when men are unthankful and unholy; when they are without natural affection; when the people of the world love pleasure, and are rushing madly after it, rather than loving God. And while some have a form of godliness, yet we find very little of the power of the religion of Jesus Christ manifested in their lives.

The gospel of the kingdom is being proclaimed today in four hundred of

the leading tongues of earth, which brings this message into the languages of more than ninety per cent of the inhabitants of the world. And the ambassadors of this message are to be found today in nearly every country and in almost every island field of the world, proclaiming to men that

Who Will Be Able?

BY MARY VALLIANT-NOWLIN

THE prophet declared: "The temple of God

Was opened in heaven. Therein was seen

The ark of His testament." Follow-

ing next,

Voices and thunderings which had not been

The awful glory of the ten-word text, The solemn meaning of the written word.

A mighty angel flying in midheaven

Loud cried, like the thunders of Sinai,

"Fear God, give glory to Him, for the hour

Of His judgment is come." No wor-

ship deny

Him who made heaven and earth by His power;

Let praise and glory and worship be given.

Eighty-six long years have passed by since then,

When the books were opened and the judgment set,

Those government ledgers by angels brought

Where the Ancient of days and the Son had met,

For the hour had come by the prophet taught,—

The hour of the blotting away of sin.

Now with solemn, searching scrutiny,

The Maker of all must review our deeds,

Written in records so faithfully kept;

But for us, therein, no merit pleads.

What angels have written while we have slept

Must forever decide our destiny.

For the Judge is weighing each secret thought

Every misspent moment and idle word,

Whatever the soul's fair temple has marred,

Whatever unholy passion has stirred,

Or its pure white columns of faith has scarred,

Into the judgment will surely be brought,

With every work and every secret thing,

Whether it be evil or whether right;

The books we read, the friends we choose,

Whatever engages our thought or sight,

We shall be winner or we shall lose

When all to the judgment the Lord shall bring.

Who will be able to stand in that day,

When the plumbline of truth lays bare the heart,

Things brought to light that are now hid from view;

Each seen as he is who trades in the mart,

Whether trading the false or trading the true,

Who'll stand when the veil is taken away?

Will it be I, friend, will it be you?

Jesus is coming and that we face the great day of the Lord.

Watchman, What of the Night?

I believe that we can read with assurance these verses in Isaiah 21; and reckon that the reply of the watchman on the walls of Zion refers to this hour: "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." Verses 11, 12. O brethren of the advent message, *the morning cometh*, the day of the Lord is near; *it is near!* the eternal day of God that will usher the saints into His kingdom; the day of eternity is about to dawn! The day that will bring immortality and eternal life, the day that will bring with it the wiping away of all tears from off the faces of God's people, that will close up the work, that will put an end to sin, that will usher in the everlasting kingdom of our God which shall be given to the people of the saints of the Most High, and shall never be taken from them—that day is about to dawn. "The morning cometh." O, it ought to be to us a blessed hope. [Voices: Amen!]

But it is also the night. To those who are unready, to those who have spurned the offers of God's grace, who have rejected the truth that He sent to them to be a savor of life, the dawning of the morning will be the gathering of the shades of an eternal night. "The morning cometh, *and also the night.*"

And while we ought to be looking forward with great anticipation to the hour when the morning shall dawn, we ought also to be spurred on in our efforts to save the lost, by the knowledge of the fact that to those who are not ready, the morning will be a night. They will be lost forever unless through our importunity and our efforts under God we have been able to save them through the preaching of God's last message to a lost world.

Now, as we stand down here eighty-seven years this side of the beginning of the message, having witnessed the fulfillment of practically every sign that God has given, and having seen it all work out exactly in harmony with the blue print, I want to ask you, Is this any time for us to become discouraged? Is this an hour for the advent people to lose their hope, and to say, After all, perhaps we have been too zealous; after all, perhaps we have stressed the point too strongly; after all, it may be that we shall be disappointed?

No Time for Questioning

Is it a time for that? Strange to say, we hear it in some quarters. The

most astonishing thing, I think, we have witnessed in connection with this advent movement, is the fact that in this day, when there is every evidence that the end is at hand, when every promise of God concerning the signs has been fulfilled, and there is no ground whatever left for doubt, some are losing their grip on the message and going back into the world. I want to read for our encouragement these words from the lips of the Master in Luke 21:28: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Brethren, I ask you, have these things *begun* to come to pass? O, they have almost all come to pass! When the Master was speaking to His church of which we constitute the remnant, He said, "When these things *begin* to come to pass," when you see the first evidences that the prophecy is being fulfilled, "then look up, and lift up your heads." Take courage, "for your redemption draweth nigh." O, then, how much courage we ought to have in this hour of the world's history, when practically all these things have come to pass, and when we stand as it were watching breathlessly for the last great event, the actual appearing of our Lord Jesus in the clouds of heaven. Brethren of the message, let us take courage.

I believe that in the 1931 Spring Council we ought to go about our task of planning for the work of this year with the greatest degree of courage the advent people have ever had. Why shouldn't we be of good courage? True, time has drawn out a little longer than we expected. We thought we would be in the kingdom before this; but as surely as God is true, He will finish the work in the time He has allotted for it. As truly as God is God, He will not disappoint His people. He will not fulfill all these great outlines of prophecy, with their hundreds of details, and then fail in the fulfillment of the last great event.

Jesus Is Coming

Jesus is coming. "The day of the Lord is near; it is near and hasteth greatly." O that we might believe it, that it might become a burning, living truth in our souls as we enter into this council meeting. Brethren, the one great and uppermost desire of every heart ought to be, first of all, to know that we are individually ready for that great event; and second only to that should be the great desire to go out and save from the wreckage that is coming upon the world the men and women who are longing and praying for light.

"As it was in the days of Noe," said Jesus, "so shall it be also in the

days of the Son of man. They did eat, they drank, they married wives, they were given in marriage"—building and buying and selling. They were seeking after pleasure. They were thinking of everything but a flood. That occupied the least of their thoughts. And the result was that they knew not until the flood came and took them all away. Even thus shall it be in the day when the Son of man is revealed.

The reason it seems so hard for us to visualize the coming of Jesus as something that can actually happen in our day, is the fact that we live in a work-a-day world where everything goes on one day much as it did the day before; where all things continue as they were from the beginning, as the scoffers were to say in the last days. Even the advent people are in great danger of letting

My Jesus

BY I. H. EVANS

CHRIST is my rock, my fortress strong,
My tower of strength is He;
My refuge in the hour of storm
On life's dark, restless sea.

Christ is my Saviour from myself,
Redeemer from my sins;
When my strength fails and faith gives
o'er,
His mighty strength begins.

Christ is my only hope of heaven;
My trust is all in Him;
He is the comfort of my soul,
My prayer, my psalm, my hymn.

Christ is my joy, my all in all,
Alpha, Omega, He;
Eternal ages shall be mine
His glorious face to see.

their hearts be overcharged with surfeiting and drunkenness and the cares of this life, so that day shall overtake them unawares.

Jesus will come as an overwhelming surprise to the nations of the earth. Though they have been warned of it, and though the advent message has rung out throughout all the tribes, yet those who have turned a deaf ear to the message will be surprised. It will come upon them as a thief in the night. They will expect it the least of all things, and it will come suddenly, as a destruction from the Almighty, and they will be lost.

The Day Will Surely Come

One of these days, and that before we have grown much older, the announcement will be made that a peculiar phenomenon has been seen in the heavens. The heavens will roll back as a scroll when it is rolled together, and a little cloud about the size of a man's hand will be seen

approaching the earth. The people will be aroused from sleep, and will go out to see this strange sight. Every eye will be upturned to the open heavens to see the approaching cloud. As it draws nearer and nearer, the earth begins to tremble and shake, the mountains begin to fall, the islands are moved out of their places, the great buildings of earth, in which men have prided themselves, crumble to the ground. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Face to Face With God

Brethren and sisters, in that day we shall have to stand before our Lord and see Him face to face. I suppose we cannot understand fully what that means. Men have not been able to look into the face of God and live. When the priests of Israel ministered in the sanctuary, there was a veil that shielded them from the glory of the Shekinah, lest they die as they came into the presence of God. When Israel gathered around Mt. Sinai and God came down on the mountain and spoke His law, His person was veiled from the gaze of Israel by the smoke that covered the mountain, lest the glory of God should break forth upon them and they should perish. When the Son of God came to dwell among men, He veiled His glory and His divinity by human flesh, in order that He might approach near unto sinful men.

But when Jesus comes the second time, as King of kings and Lord of lords, His glory will be unveiled. Men and women must stand in the presence of the effulgent glory of God and see Him face to face. And we are told by the servant of the Lord that when we look into His face, His eyes will be as flames of fire that will penetrate the very inmost recesses of the human heart. Each man's heart will be opened before him as an open book, and men will see their whole life spread out before them. Every sin that is unconfessed and unforgiven will come up before them as a mighty mountain to crush them.

O brethren, we must see Him face to face. The world must stand in the presence of God and meet their Lord over His broken law. But not only is it true of the world, it is true of you and me. I must see Him face to face. O, I want to be able in that day to stand unafraid, to look up into His face and upon His lovely countenance, and say, "Lo, this is my God, I have waited for Him; I shall be glad and rejoice in His salvation." I can think of no greater pleasure, no greater joy, that could come to

the human heart than that,—to stand before Him and be unabashed and unafraid. It is with confidence that the saints will look into His face, and see there, not one who desires to destroy them, but their Friend and Elder Brother. They will cry out, "Abba, Father; it is the Lord, He will save us!"

O that that blessed hope might be planted anew tonight in every Adventist heart. [Voices: Amen.] O that that blessed hope might dominate this Spring Council, might dominate the work of every committee, might influence every plan that we shall lay for the finishing of our unfinished task. For, brethren, we do face an unfinished task, even at this late hour. But I am glad to know that the Lord of glory, who has given us this message and who has promised that it will be fulfilled in a specified time, is Himself working among the nations

to prepare them for the finishing of the work.

I thank God for the glorious prospect that is before this people in the finishing of their work. The Spirit of God is falling not only upon the church, but in a special way it is falling upon the nations who are gasping for the breath of life, standing on the very verge of the kingdom, waiting to be gathered in. God help us in this late hour to quit ourselves like men, and go out to finish the work. O, may He help us to work in this Spring Council in such a way that it may become a new milestone in the finishing of the work of God in the earth, that Jesus may quickly come. I am sure that the longing of every heart in this council is expressed tonight by the words of John, when he said, "Even so, come, Lord Jesus."

Let us pray that He may come quickly.

and which must be fulfilled before the Lord could appear to give reward to His servants.

Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"—not to the earth, but—"to the Ancient of days, and they brought Him near before Him." Dan. 7:13.

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Mal. 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him *there*. They expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thess. 1:8.

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been

In the Holy of Holies

By MRS. E. G. WHITE

THE subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus, after the terrible night of their anguish and disappointment, were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried, "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory."

Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary

be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the *event* to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message,

Our Fullness

BY KATHLEEN DAVIS

THE Holy Spirit, gift supreme,
Brings all blessings in its train;
If faith accepts Christ's righteous scheme,
We will not ask in vain.

It is the more abundant life,
Which Jesus came to give;
It lendeth peace for inward strife,
Sweet grace each day to live.

The Comforter doth e'er abide
Among these needed blessings,
And waits to crown the eventide
With heavenly caressings.

What greater could our Father do,
What other gift could send,
Than Comforter to pilot through
Life's voyage to the end?

Kent, Wash.

accomplished, the followers of Christ will be ready for His appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:4. Then the church which our Lord at His coming is to receive to Himself will be "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. Then she will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Mal. 3:5. Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events.

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844, the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed,—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear, and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the Bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and

representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Rev. 19:9. If *guests*, they cannot be represented also as the *bride*. Christ, as stated by

the prophet Daniel, will receive from the Ancient of days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Dan. 7:14; Rev. 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matt. 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.—"*The Great Controversy*," pp. 483-487.

(To be concluded)

The Law of God The Eighth Commandment

By T. H. JEYS

"Thou shalt not steal."

Heaven recognizes and protects the rights of ownership. To possess, to have and to hold, to enjoy the privileges and pleasures of property, are legitimate exercises of human relationship. To ignore these rights or violate their provisions is to put oneself outside the accepted conditions recognized as making human associations pleasant, possible, or tolerable. To go counter to their demands is to make society not only unpleasant and unsafe for the owner, but also eventually for the offender.

The thief is a living example of the mistaken supposition that something can be obtained for nothing. If he steals money, it is with the shortsighted expectation that he can find some one who legitimately owns some commodity which he desires to possess. He hopes that the owner will be willing to exchange this commodity for the ill-gotten money. He further hopes that other men will respect the rights of property, so that, having possessed himself of the desired thing, he may be immune from the selfsame program he himself practiced in order to have the coveted article.

He may flatter himself that now he

has succeeded in obtaining something for nothing. But he is fooled. He at once begins to pay. His days are filled with uncertainty, his nights with anxiety. His eye becomes shifty and evasive. His self-respect is lost. Suspicion and suspense make him their sport. In the most casual and innocent circumstance he sees dread and disaster.

Conscious himself of crime, he reads accusation in every condition. The sound slumber of integrity and innocence becomes a disturbed and painful nightmare, haunting his waking as well his sleeping dreams. He flees his friends, for he fears them. Their gestures toward kindness he interprets to be plans for his incrimination. He starts at every sound. The breezes whisper to him of treachery. He is reaping his crop. He is paying. But it is such a transaction as does not discharge the debt. Tomorrow will find him in no wise eased from the weight of yesterday. He is paying very dearly, and he will continue to pay. Thus he will waste his years, his consciousness of probity, his trust in his fellow beings, his joy of living. And all this he must ever endure, even though he succeed in evading the hand of Justice, who would grasp his throat and inexorably hiss in his ear, "Pay me that thou owest."

It may be retorted that eventually he will become hardened, so that all these things cease to disturb him. If that be true, so much more dreadful the situation, for in such a case we find the victim of an incurable malady indifferent to his desperate condition. Added to his deplorable state is the hopelessness of any improvement.

We must not fail to note that the wish, or hope, or expectation of get-

Be With Us, Lord

BY INEZ BRASIER

Be with us, Lord, this Sabbath eve.

In quietness we walk apart
And in communion, heart with heart,
Find peace with Thee, nor sadly grieve.

Here, Lord, our paths oft hidden be.

The lengthened task, the darkened ways,
The fret and jar of our swift days,
All call to rest apart with Thee.

The twilight falls. With joy we kneel

And lift our hearts to Thee, our Guest,
A foretaste of that Sabbath rest
Where we shall spend eternity.

ting something for nothing, to possess without rendering an equivalent, to realize value without making an investment, is the germ out of which springs every variety of dishonesty. Many a man who imagines himself to be above reproach, and who would violently repudiate any suggestion of lack of integrity, will complacently plan, and if possible bring to a successful issue, some scheme to overreach, and gain for himself an advantage which will leave the better end of the bargain in his own hand. With much astonishment, coupled possibly with virtuous indignation, he resents the suggestion that he is a violator of the commandment which says, "Thou shalt not steal."

A Far-reaching Principle

Nor does the principle of the precept stop with the consideration of tangible property, whether it be classified as personal property or real estate. Human rights are wider than can be bounded by statutory law. They are wider and deeper than the limits defined by enactment. Their invasion cannot always be described in legal terms. No lawyer's phrase can describe the rightful claim of a person to the good will and kind attitude of his fellow human beings. And yet the claim is a very real and tangible one, and the violation of its legitimate claims is just as much an invasion of property rights as the theft of a horse or a plow. Shakespeare has truly and forcefully said:

"Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

The principle of this commandment, which, though very short, is in fact very high and wide and deep and broad, reaches far out into the thoughts and intents of the heart. The world at large has a rightful claim on my best endeavor, my highest talent, my most earnest effort. If I withhold from my fellow creatures all or any portion of this service, I have become a thief and a robber. Paul recognized this far-reaching principle when he declared that he was a debtor to the Jews and to the Greeks, to the wise and to the unwise.

When Jesus laid down His life for me, He placed on me a load of real debt which can be discharged only by an entire surrender of all my powers to His service. The psalmist, recognizing the obligation, cried out, "O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid: Thou hast loosed

my bonds." Ps. 116:16. What right had he to use his own powers in his own service?

My body, soul, and spirit are all the property of Him who loved me and gave Himself for me. "Thou shalt not steal" forever bars me from using His property other than as He may direct. The tithe of my income is His. He lays definite claim to it. "Will a man rob God?" He inquires. "Whose I am, and whom I serve," said the great apostle to the Gentiles. Thus all through the pages of Holy Writ is plainly shown that all we

have and are and ever hope to be is His.

And so, as I contemplate the bigness of this little commandment, I cry out to Him who is the builder and owner of all, "O God, keep me from being a thief. Write this blessed law in my heart. Make me honest with myself, my fellow men, and with Thee." And then, floating down to me, like the tinklings of sweetest song, come the words, now no more regarded as a prohibition, but as an enabling promise, "Thou shalt not steal."

Object Lessons

By EDWARD J. URQUHART

Lot "pitched his tent toward Sodom." There followed an alliance with the world, familiarity with sin, the corruption of his household, the destruction of most of his children, the loss of his wife, and sorrow and regret for himself.

Moses "was content to dwell with the man" in Midian. And in Egypt, —that Egypt that Moses had fled,—more rigorous grew the rule of the taskmasters, more complete the degradation of God's people, more sure the triumph of the enemy, and more hopeless the lot of Israel; and the gathering of God's people was delayed for forty years.

The children of Israel stood at Kadesh-barnea, on the very border of the Promised Land. They might have passed in to claim all its wealth, know all its joys, secure all its peace and happiness; but they doubted, murmured, rebelled, and fell before their enemies. Then they were turned back into the wilderness to wander for forty years, to suffer and toil and die.

Now "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Many a Seventh-day Adventist today is pitching his tent toward Sodom. The cities are more attractive than they were in the days of Lot. Their welcoming gates stand wider open than in the days of Sodom. More and more worldly alliances are entangling God's people; and the children and youth are being claimed as captives of sin and wrong doing. Yet with it all the fires of destruction burn nearer, and retribution awaits in the offing, and judgment is at the door.

Too many, like Moses, are content with the present and what it gives. Peace and plenty, pleasant associations, pleasing occupations, good homes, family cares and responsibilities, the call of ease, the path of least resistance, hopes chilled, pas-

sions cooled, fear of opposition, and faith weakened by inaction,—all of these things hold God's people, as Moses was held in Midian. And the gathering waits, the time is overdue, and we seem unconcerned, content to dwell in Midian, content with things as they are.

On the Borders of the Promised Land

We are on the borders of the Promised Land, just as verily as was Israel at Kadesh-barnea, and we are just about as indifferent as to its occupation. Must we, too, continue on in the wilderness? must we, too, leave our lifeless bodies by the way, through lack of faith? Isn't it about time to review the past of this second exodus, and sensing God's leadership thus far, determine to trust Him implicitly, and move forward to the possession of the land?

Too long have we lived in Sodom, too long have we been content with Midian, too often have we turned back at Kadesh-barnea. It is time to flee from Sodom, it is time to forsake Midian, it is time to rally the forces of the Lord to march over the borders into the Promised Land.

Brethren, we have reached a crisis, and "you know what this crisis means. You know it is high time to awaken; for salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here; so let us drop the deeds of darkness, and put on the armor of the light." Rom. 13:11, 12, Moffatt's translation.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Turn the back on Sodom, hasten from Midian, march out of Kadesh-barnea. The Promised Land lies before us. God is our leader, triumph is certain, and everlasting peace is sure. The time is ripe, the hour has struck. Forward, march!

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.

The Outlook and the Uplook

The Outlook Is Dark

CONDITIONS in the world around us are far from reassuring. They afford little in the way of comfort or hope for the future. Look where we will, we see unrest and disquietude.

In the political world revolution in many countries is the order of the day. Peru, Brazil, and Argentina, by these processes, have recently set aside their heads of government and chosen new ones. Spain has resolved itself from a monarchy into a republic. The fires of revolution still burn in China. And the elements of disorder exist to a less degree in nearly every country in the world.

Economic distress exists everywhere. The world probably never witnessed such widespread depression in business as exists today. And this depression, with the consequent unemployment which follows in its wake, are potent factors in the creation of political unrest. The present economic conditions in the world create rivalry among the nations of the earth. Every country is reaching out for new markets, for an extension of its mercantile trade. This rivalry, in turn, creates jealousy and animosity, and the result is further preparations for war and increased taxation for the support of war and naval armaments.

Conditions in the physical world are constant reminders of the uncertainty of life. The great disasters wrought in recent months by earthquakes, storms, tidal waves, famine, and pestilence, fill the hearts of men with a nameless dread. The very earth upon which we live is growing more and more unstable.

Lowered and lowering standards of society, the increasing disregard of the marriage relation,—these evil influences strike at the very foundation of the social order.

Conditions, from the purely human viewpoint, are not reassuring; but these very conditions are portentous—they are prophetic of coming events of great significance. The conditions we see around us, according to the prophecies of divine revelation, clearly indicate that we are living in the closing days of earth's history.

It was these very days and these very things of which we have spoken to which the Saviour referred when He said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." The sequel of this fear is indicated in the following words: "The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

The Uplook Is Bright

But while the outlook around us is dark and forbidding, thank God there is another picture. The uplook is bright. God still lives; He still has His hand upon the helm; He keeps an account with the nations, as well as with men. The earth is His, for He made it. He has commanded His angels to hold the winds of war that they should not blow until His work is accomplished. In spite of famine, He still gives fruitful seasons. In spite of economic disasters, He still provides food and shelter and raiment. He says to the tempestuous sea, "Hitherto shalt thou come, but no further." He stays the ravages of the plague. These elements in the earth beneath, in the sea, in the air we breathe, are His agents, to do His will. He permits no judgment to come upon the human family but what He designs for their good. He is still a God of infinite power, of infinite wisdom, and of infinite love. His ear is still open to the cry of His children, and while His voice may be heard in the tempest roar, He speaks to us as well in the gentle zephyrs. The sunshine, the flowers, the songs of birds, still show forth His love to the human family.

Let Us Be Thankful

How thankful we should be that we have such an infinite God! How greatly we should rejoice in His mighty power! All of His infinite power, all of His infinite wisdom, and all of His infinite love are enlisted for the good of His children. In His

power He can do for them what He will; in His infinite wisdom He can make no mistakes; and His infinite love will enlist that power according to His infinite wisdom. Trusting Him, we may find in the midst of life's turmoil, peace and rest; we may find in the midst of earth's sorrow, joy and peace. We may not know what waits on the future, but God knows, and He is our truest and dearest friend. Let us believe His promises, and take them as meant for us individually.

It was in such a time in ancient Israel that these words of life were spoken: "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity." But in that time this was the word of the Lord to His children: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." And the record is: "When they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them."

And as we turn to God and seek Him with all our hearts, He will be found of us. We may trust Him for every need. He will provide us food and shelter and raiment, as He sees will be for our highest good. He will give us health and strength for service as we shall obey His laws, and as He sees will prove of value to us here and a preparation for the life to come.

Let us not spend too much time in contemplating the outlook; let us spend much time in meditating upon the uplook.

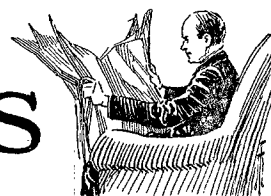
F. M. W.

"HEAVEN always responds to the call of a soul. It is pledged to do so, and will fulfill the promise. So the prayers which are ascending daily are as sure to be answered as the truth is sure that God's throne is eternal. Angels are rearranging circumstances and environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender."



Comments on

CURRENT EVENTS



DECLINE OF DOCTRINE. When a man more than one hundred years old dies, it is news. When a journal more than a century old expires, it is perhaps even more important news. But when the death of such a journal indicates the decline of some factor in religion for which that journal stood, it is not only interesting but ominous news.

For more than one hundred years, the Methodist Church has published a bimonthly magazine devoted directly to consideration of theology. It seems that interest in the purpose of the journal has dwindled away almost to the vanishing point, if shrinkage in circulation is a true indicator. In the place of this journal devoted so directly to theology and doctrines, is to come forth a new quarterly entitled, "Religion." From responsible sources it is learned that this journal will reflect the opinions of many men in many communions and will appeal to a nondenominational constituency. The distinctive doctrines and beliefs on which the edifice of Methodism has been reared are thus pushed to one side as nonessential.

If this were a lone instance, it might not be so significant, but it is simply one more straw indicating which way the winds of religion are blowing these days. It was only a year or so ago that one of the last remaining scholarly, conservative quarterlies, dealing with the great doctrines and dogmas on which the Christian church rests, came to its untimely death. The religious world today seems little concerned with fundamental beliefs. In fact, it is rather considered old-fashioned to have a pronounced conviction on any doctrine. Religious leaders in general have moved over to the viewpoint that the solution of social problems is a good substitute for certainty as to denominational doctrine.

But this is a case of confusing the fruits with the roots. Christianity has always had strong doctrinal roots, sure and unquestioning belief in certain great spiritual and moral verities. From the roots of such beliefs has sprung the towering tree, Christianity, which has brought forth so much fruit in the form of loving service to a needy world. The great doc-

trinal roots of Christianity, which reveal our true relation to God and our fellow men, are the explanation for the fruits of love toward those in suffering, sorrow, and need.

The devil has brought a most successful delusion against men in promoting the idea that we need not concern ourselves with the great reasons for our belief, that we need not give study to the Scriptures from which doctrine has always been obtained, that, indeed, so long as we are busy in one good work or another, it really matters not what we believe.

Almost the whole world has today been led astray by this subtle delusion. The pendulum has swung from the extreme of rigorous creeds that formerly so rigidly encased each denomination, over to the extreme of throwing overboard all creeds. For churches to be so bound by a creed that they were unwilling to examine

religious bodies, as such, are dying today from the roots up because they have severed their connection with that which brought them into existence and has given distinctiveness and meaning to them through the years,—the doctrines. And the reason why doctrines have been almost wholly discounted, if not discarded, is because the Book from which doctrines are drawn and on which they must rely for their authority, has been increasingly discarded.

Of course it is true that doctrines, as such, can save no man, for above and beyond any mere knowledge of truth must come the conviction of God's Spirit. A mere knowledge of the doctrine of the nature of man, for example, will never save any one; but how rich is our understanding of the greatness of Christ's ministry for us when we realize that man is truly mortal, and that only through Christ is there any hope of life.

Right in our own Seventh-day Adventist ranks, at times, the thought is expressed that we put too much emphasis on doctrine, that we ought to present the spiritual side of Christianity instead. Doubtless those who make this suggestion mean well, but we are afraid of the possibilities that reside in such remarks. Clear-cut doctrinal beliefs set this advent movement apart from all other movements, and a never-ceasing insistence upon those clear-cut doctrines is necessary to retain the distinction. We willingly grant that there is always the danger that a doctrine may be preached apart from the spirit, but the remedy is not to be found in eliminating the doctrine, but rather in presenting it in the true spiritual setting. It is lack of clear religious thinking that causes an individual to speak of the dry bones of doctrine, as though to make light of their importance. True, a skeleton of and by itself may not be an appealing object, but how distressing a sight would mankind present in the absence of this bony framework. The jellyfish is a symbol neither of beauty nor of ruggedness. Let us ever thank God for the symmetrical interlocking of doctrines that has given shape and meaning to this advent movement.

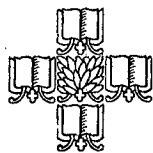
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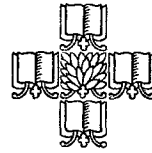
King Alfonso of Spain being greeted by the erstwhile ambassador to England, as he landed at Dover, en route to London.

a new truth, was certainly not an ideal state. But there was this redeeming quality, that men knew exactly what they believed and why they believed it. Today the majority in the Protestant churches, leaders and laity alike, would scarcely recognize a clearly formulated doctrine if they met it in broad daylight. There is only one result that can come from such a state of affairs, the same result that would come if the roots of a tree were cut off. The great re-



GREATER EVANGELISM

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



Evangelism at Nineveh, Kentucky

By M. R. GARRETT

THE preaching of the gospel to ancient Nineveh was not without fruit. Jonah bore the message and God gave the increase. The record shows that the city repented in sackcloth and ashes, from the king on his throne down to the humblest subject. In like manner, Nineveh, Ky., is yielding to the gospel.

Nineveh is not a churchgoing community, except on the part of a few. From the first night of our series of meetings, and throughout the effort, our attendance has been unusually large. Men who have never been known to attend religious services listened reverently to the gospel message, with the result that several have accepted this present truth.

One elderly man, steeped in sin, soaked in alcohol, and saturated with nicotine, broke away from his vile

habits, and came down the aisle, following his son and daughter, and with nine others dedicated himself to God and His truth. True, we love to see any one accept this message, but somehow it thrills our hearts and confirms our faith in the transforming power of the gospel as we see men like this surrender to the Lord Jesus.

At a ceremony witnessed by a large number of friends and relatives and several conference workers, it was the privilege of the writer to bury sixteen with their Lord in baptism at Frankfort, Ky., April 25, as a result of the meetings at Nineveh. A second baptismal class of four or five is being formed, and we hope they too will soon be ready for the ordinance. We thank God that His word still brings repentance and reformation, as it did in Nineveh of old.

Lay Evangelism How Hindrances Helped

By J. A. STEVENS

THE whole world is struggling against unfavorable economic conditions, and on every hand that word "depression" has come to be a familiar sound. We read of hundreds of bank failures, of appalling losses in nearly every class of business, and of a state of unemployment which borders on revolution. But the soul-saving efforts of Seventh-day Adventist lay members reveal wonderful progress everywhere.

The annual summary of home missionary activity throughout the world field has just been tabulated, and the figures for 1930 tell a thrilling story of triumph. The missionary forces are composed of 126,828 men and women whose souls are on fire with love for God and zeal in proclaiming His message of truth to the inhabitants of the world, and the combined efforts, as nearly as can be expressed in figures, indicate the following results:

The dissemination of literature covers 12,000,000 periodicals and nearly 4,000,000 tracts—a seed sowing which is sure to produce a bountiful harvest. Practically 4,000,000 hours were

spent in personal relief service—Christian help work. This is equivalent to the efforts of 1,600 people working eight hours a day for every working day during the entire year. This service involved the expenditure of a quarter of a million dollars for food and fuel supplied to the needy, and 740,227 articles of clothing distributed to worthy cases. Ministration to the sick involved 442,971 treatments or similar methods of relief.

The grand total of Bible readings or cottage meetings conducted by the lay members was 1,660,573, showing a remarkable increase of more than half a million over the previous year. The labor of more than 1,500 conference Bible workers would be required to conduct as many Bible studies as were conducted by the lay members of the church last year. A vigorous wave of missionary endeavor has been constantly flooding the post offices of the world, for 389,990 missionary letters have been written, to which replies have been received totaling 155,307. It is beyond the scope of human power to estimate the results attending this mighty wielding of the pen in the

hands of consecrated, Spirit-filled writers.

The basis upon which all missionary activity is founded requires faith for results. The commission to the missionary workers is, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11: 6, 1. But a goodly harvest from gospel seed sowing is always in sight, for the sower many times reaps the harvest of his predecessor, while preparing a harvest for his successor; and often he has the joy of seeing immediate fruitage of his own labors.

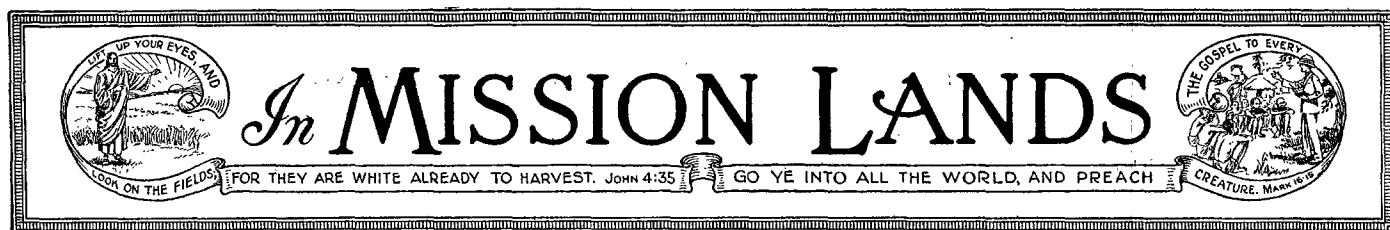
The number of souls won during the year 1930, as the result of the missionary activities of the church, is 9,432. This means a gain of 1,325 over the record of the previous year, and a closer analysis would indicate that, on an average, each day of the year more than twenty-five persons were led to Christ and to unite with His people. Such is truly a most encouraging fruitage, and indicates the great latent potentialities for soul winning to be found in all our churches in every land.

One very significant development in missionary progress during the past year is the growing list of churches that have put into successful operation the fifteen-minute church missionary service. In North America, 40 per cent of all churches are observing this weekly missionary plan, and in other parts of the world this feature is coming to be more and more recognized for its value as a continuous reminder of soul-winning activities.

Like an electric spark, the call to evangelism is penetrating the ranks of our church membership, and there is a ready response on the part of the laity to consecrate their lives to the indwelling of the living Christ as they hear the Master's call, "Go work today in My vineyard." May the volume of service during the year 1931 exceed all previous years in extent and results.

❖ ❖ ❖

SEVENTY-SIX have been baptized to date as fruit of the Oakland (Calif.) effort.



Mongolia Opening Its Doors

By OTTO CHRISTENSEN

MONGOLIA is one of the last fields to be entered in earth's great harvest field, and by the time this is read we shall have spied out the land and four Russian brethren will have moved into Mongolia and begun active work. Already, as a result of their winter's stay here in Kalgan, China, waiting for warmer weather, three or four Mongolians are requesting baptism, and looking forward to it in the early summer.

These Russian brethren have studied the language for about three years, and are now conducting services in it, and have been for some time. The language is very difficult because of the limited amount of help one can get in learning it, plus the ordinary difficulties of language study. Some good help, however, is obtainable in the Russian language. We arrived here on the borders of this great field on the night of January 22. The difficulties have been great, for we are in a Chinese town, but do not know the Chinese, and must also study the Mongolian; but we thank God for giving us this opportunity, and for opening the way for His truth even in this hard field.

Many missions have tried and failed in the battle against Lamaism. Out of all the efforts put forth by various missionaries, less than 200 have been baptized into Christianity. The only Protestant mission working now has been here for twenty years. However, we believe there is nothing too hard for this message under God's direction. Jesus is soon coming, and this field must be worked quickly.

"How shall we do it?" has been our question. Here are these people, roaming about, never staying long in one place, controlled by lamas, and resentful of any other religion. There are no cities, no railroads, no mail service, no wire service; and we are hundreds of miles from a railroad, with nothing but meat and milk for a missionary to live on, unless he transports his food by camel or mule, or possibly by car. How would you answer the question?

God's Answer

Here is God's answer, and that is what I want to tell our REVIEW read-

ers, that you may share a missionary's thrills and feel that God is calling you on to greater sacrifice for Him.

About three weeks ago six men from the Mongolian prince for this district attended the services conducted by the Russians, expecting to find me there. I was sick, and thus absent, but was told their request by the Russian brethren as best they could communicate it with their limited knowledge of English and ours of Mongolian. These men were also present at the next week's service, but I was gone to Peiping. Yesterday a Chinese brother who speaks English arrived, and with him as interpreter I called on the secretary to the prince to learn his request.

We are invited to establish a school in the center of his district and to teach our doctrines there. They will give us our choice of the land in any amount needed for our school purposes. They will also give us all the material for building the school. We are simply to do the constructing, and then to manage it afterward as we

would any mission school. They will furnish us with more than 100 pupils, and as many more as we can handle, the school to be conducted on our Christian principles.

He said they did not care to give to the other mission already working there, as his people did not like their work and its results. They had heard our doctrines, and believed them to be the truth, and the prince said he wanted the Mongolians to be taught the truth.

Surely God goes before and opens the way as soon as we are ready. Yes, and before we are ready sometimes. We praise His name for it. This, of course, will require some money, and we are now perplexed as to whether it will be granted at our division spring council. If we get it here, some other place must suffer. We are having a special Week of Sacrifice in April in this union to make up our cut for this year. May God move His people, either by prosperity or adversity, to give of their means just as He moves upon the heathen mind in opening the way. May the prayers of God's sincere people ascend for this great field, with its 6,000,000 souls, just now being entered.

Our Work at Chikamba Mission, Central Africa

By H. J. MOOLMAN

OUR work began at Chikamba Mission, Belgian Congo, Central Africa, in 1924. Because this mission is among heathen of the lowest type, it has had a very hard struggle. But the work has been growing, though very slowly. Many of the natives stay only a little while. Because of their lazy, care-free life, they are not very fond of work. In their villages the women do all the work, while the men sit in community places and drink, eat, and talk. Consequently when they come to us and find they have to do manual labor, they get tired and go back to their villages. We are glad to say, however, that a few have gained the victory, and are baptized members of our church and in good standing.

Our work received a very hard blow a little while ago when a terrific storm blew our fine church building down to the foundation. Fortunately, no

lives were lost. The natives are very superstitious, and they immediately said that there were evil spirits on the mission, giving that as the reason why our church building blew down. We put up a temporary mud-and-pole building in which to hold worship and school. Since then the natives have been coming again, asking for admission. Those present have a good spirit. We are having a hard struggle to keep heathen influences out.

In December we had our first Week of Prayer in the history of this mission. The Lord came very near to us. About seventy natives were present every day during the meetings. We could feel God's Spirit working with us. During the meetings we upheld the cross and Christ's suffering. We also held before them continually the everlasting gospel to be preached to the whole world, at the same time showing them the power of His word

by pointing to those who are following Him.

The first Sabbath I explained the Annual Offering, and listed the many blessings we are enjoying through God's mercy, and showing the little we do for Him in return. When the Annual Offering envelopes were handed out, a little boy who is a member of the baptismal class, put up quite a plea, saying he had no francs. I told him if he would come to me during the week, I would give him work and pay him, but he did not come. The following Sabbath when the offering was to be taken up, this little boy did not come to church, but he sent his offering, which amounted to about two and a half cents. Before the eleven o'clock service I collected all the envelopes and counted the money. We could hardly believe our eyes when we found the offering amounted to about \$9. Considering that the average wage per week is only 21 cents, the offering was marvelous, and showed that God's presence is with our work.

This was also the thirteenth Sabbath, and we had an excellent offering of almost \$2 for the Sabbath school.

Racial Differences

Our hearts were made glad as we saw this wonderful response from these raw heathen. Christ is changing their hearts. At the present time we have four village schools. A little while ago one of the village school-teachers told us that there were a few boys in his school who were ready to come to the main station. I did not think they would really come because of the racial difference between the two tribes, but I told the teacher to send them along. A few days ago six of these boys came, and asked to be enrolled in the school here on the main station. They are very fine boys, considering that they come from a heathen village where they seldom see a white man.

This incident reminds me of the articles we sometimes read in the *Youth's Instructor* of young people who are determined to get to our schools. These boys are the first fruits from our village schools; and we are glad to see that some of these people are coming out of heathenism into the light of the gospel.

We have just organized a Christian Soldier band. The purpose of this band is to hold meetings in near-by villages. Every Sabbath afternoon is spent in holding meetings. We use the Picture Rolls, which attract much attention. We find this a good way to spend Sabbath afternoons, and the boys have taken a great interest in it.

My wife and I are happy in our

work here in the wilds of Central Africa. Thus far the Lord has kept us in good health, for which we are very thankful. We have had many direct answers to prayer, and Jesus

is very dear to us. Our one aim is, the gospel to all the world.

Brethren and sisters in the world field, we ask you to remember the work in this great Congo field.

Does It Pay?

By N. P. NEILSEN

OUR missionaries who go to foreign fields with this message must say farewell to their relatives and friends in the homeland. Many times they must say good-by to their fathers and mothers, never to see them again in this life. Often they must leave the comforts of civilization behind to go to some far-away corner of the earth, where the blessings of civilization are unknown. They go to the disease-infested jungles of earth, to the extreme altitudes of the mountain plateaus, to the sun-scorching, swampy lowlands of the tropics. The Lord of the harvest never told His disciples to search out the pleasant spots of earth. This message cannot stop

our winter clothing to keep us warm.

But missionaries must not only leave their homeland; often they must leave their homes in the mission fields, and be gone away from their families for weeks and months. As we sat around the table that Sabbath evening, I thought; Here I am in the highlands of Bolivia, while Mrs. Neilsen is in Brazil. Elder Minner is with us, but his family is in the republic of Peru; Brother Peterson is here, but his family is in Argentina; and Brother C. L. Bauer is also here, while his family is in the States. We were in Bolivia while our families were in four different countries. Do we love our families less than others do, that



The School Family at Colegio Adventista del Titicaca

The training school for Indian teachers and evangelists in Peru, which has recently been reopened. Faculty on front row, seated, left to right: Agustin Alva, Felipe Ruiz, C. H. Baker, Mrs. C. H. Baker, H. B. Lundquist, Pedro Quispe.

where civilization stops, nor where conveniences happen to cease. If so, then it could never be carried to all the tribes of earth. This message must go beyond civilization, beyond all modern comforts, even into the darkest corners of the globe.

But does it pay? Is it worth while to leave all behind to give this message? This question came to my mind again as we sat around a missionary's table one Friday evening up on the highlands of the Andes in Bolivia. We were not on a pleasure trip nor a mountain hike, although we were in the mountains, more than 13,000 feet above sea level. We were there on business for our King. Not having other fuel, llama droppings were used for heating the room, and we put on

we are away from them so much of the time; or is it because this message must be given to the ends of the earth? Does it pay to sacrifice in this way?

Yes, we were surrounded by thousands and tens of thousands of Indians, living in these high altitudes in abject poverty and ignorance. We must bring the message to them; and hundreds, yes, thousands have already accepted this blessed truth, and today they are rejoicing in it. They have learned to sing the songs of Zion, and have found that which cheers their hearts under the hardships and privations of life. Does it pay? Let the souls who are saved answer the question for you if there are doubts in your mind; and eternity will re-echo their answer, "Yes, it pays."



Conducted by Promise Kloss

The Dress of Christian Women

By NELL E. MEAD

"To what church do you belong?"

"I am a Seventh-day Adventist."

"Oh, yes, Seventh-day Adventist."

I knew many of those people very well when I was quite a young man. I must say, though, that I think you folks do not believe as you once did. I remember quite well their plainness of dress. My mother told me one time that she could tell a Seventh-day Adventist wherever she met one by her modest way of dressing; but I have noticed everywhere I meet them today that there is little difference between them and the non-professor. About the only way I can know to what church they belong is by being told."

Such was the conversation that took place on a train on the Western Maryland Railroad some months ago. Is the above accusation true, or did this gentleman exaggerate? In the experience of many I fear it is all too true. Our standards of modesty in dress are just as high as when they were first given to us. They have not been lowered in the least degree, but we, as God's professed followers, have not come up to these standards.

As I study the Scriptures, my mind goes back to the days of Adam and Eve in the garden, and their first clothing, which was glory and honor. Heb. 2:7. After they sinned, they turned their eyes immediately upon themselves. Their first thought was how to hide their naked bodies. After their conversation with God (Gen. 3:8-11), He clothed them with coats of skins. From this we see that man's first clothing was a badge of his shame. Clothing of any kind is a reminder of sin, and came into this world as a result of sin. Adam and Eve would never have been naked if they had not sinned. God says (Gen. 3:21) that He "clothed" them. Webster says to clothe means to "cover with clothes." If God thought it best that man should be clothed, or covered with clothes, at that time, does He not think the same today?

God said He "clothed" Adam and Eve. He placed a protection over them. Have you thrown aside that

protection that He placed over you?

Today we see women with their faces scarlet with rouge, their lips reddened with lip stick, their eyebrows black with pencil, or perhaps almost entirely plucked out. Did you ever stop to think where these styles came from? The Bible tells us of one notorious woman who followed them in her day. (See 2 Kings 9:30.) Jezebel, the wife of Ahab, heard that Jehu was coming. She painted her face (or eyes, as the margin says), and sat in the window. Think of this wicked woman Jezebel trying to make herself attractive to Jehu by painting her face! Jeremiah says, in speaking of the wicked: "Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." Jer. 4:30.

It has been well spoken that the outer adornment is an index to the heart. For what purpose does one bedeck herself with ornaments as described by the prophet? Is it not to "make thyself fair," to attract some attention, to win the admiration of lovers? But Jeremiah plainly states, "In vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life."

We need only to pick up the first daily paper that comes to hand to find that this is true. Assault, vice, murder, and hundreds of other crimes that we read of can very readily be traced in the experience of many to the present indecent and immodest style of woman's dress. Sad to say, some of these things have crept in among the people of God. Isaiah gives us a long list of sins that the daughters of Zion (members of the church) are doing. (See Isaiah 3:16-24.)

In Deuteronomy 22:5 we read a plain statement that sexes should be different in their style of dress; but what do we see today? On every hand we see women and girls dressed like men and patterning after them

in many ways. God says this is an abomination.

We see God's professed people wearing rings, bracelets, chains, and almost everything in the line of jewelry. When Christ comes in the clouds of heaven, all we shall see that adorns His hands will be the nail prints where He bore the cross for you and me; and on His head will be the scars where He wore the crown of thorns. If Christ wore the thorns, should we wear the roses?

Some feel it a duty to wear the wedding ring to show to the world that they are true to the marriage vow. In "Special Testimonies to Ministers," No. 3, page 6, we read:

"We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. . . . Not one penny should be spent for a circlet of gold to testify that we are married."

The Lord told the children of Israel to put off their ornaments, that He might know what to do with them. Ex. 33:5. He is saying the same thing to us, for we read in Romans 15:4, "Whatsoever things were written aforetime were written for our admonition and learning." Can we, in the face of all this instruction, take our stand on the side of the world, and say that it is right to do away with part of the clothing that God gave us in the beginning? And is it right to follow the example of the most wicked woman mentioned in the Scriptures by painting our faces and decking ourselves with ornaments of gold and jewelry and costly apparel? Or shall we start out anew, and follow Paul's instruction to Timothy when he said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works"? 1 Tim. 2:9, 10.

Let us never forget that we are known and read of all men (2 Cor. 3:2), and that the outward adornment is the index to the heart.

Studies in Practical Economy---No. 5

By J. W. HIRLINGER

Worldly Magazines and Newspapers

In these eventful days God's people need to keep abreast of the times. They should read and understand the signs of the times. They should know what is taking place in the world, and what these things mean. The best source of information in regard to world events, their trend and their meaning, I find to be in the *REVIEW AND HERALD*, the *Signs of the Times*, the *Watchman*, *Liberty*, and *Life and Health*. In these clear-cut news mediums I find the chaff eliminated. The events of the day are boiled down and placed in their true setting.

Our editors are quick, keen-minded men, who scan the worldly papers and magazines, and pass on to their readers only that which is worth while, placing the world events with prophecy, and giving them their true setting. When we read our own papers and magazines, we are spared time and the danger of seeing the obscene, of reading the immorally suggestive, which has its debasing influence upon the minds of the readers, especially the young, plastic minds. In this connection, I quote the following from "The Acts of the Apostles," page 518:

"Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness. 'Gird up the loins of your mind,' Peter wrote, 'be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.'"

Cannot Afford Denominational Papers

Some say they cannot afford to take the *REVIEW*, *Signs*, *Watchman*, and our other papers, while at the same time their tables are laden with fiction, worldly magazines, papers, etc. In "Testimonies," Volume V, pages 517-519, we read:

"It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses, and thus destroy their relish for the word of God. . . . There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading, as the drunkard has to control his appetite for intoxicating drink. . . .

"The special effort of ministers, and

of workers all through our ranks, for this time should be to turn away the attention of the youth from all exciting stories, to the sure word of prophecy. The attention of every soul striving for eternal life should center upon the Bible."

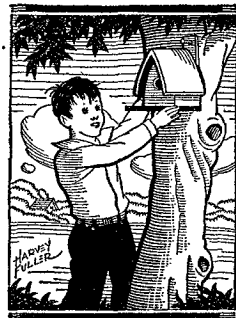
How can ministers, workers, and parents turn the attention of our youth from "all exciting stories" while papers and magazines filled with these mentally intoxicating, bloodcurdling stories are being delivered to our homes daily? In this way many, too many, are placing temptation before themselves and before their children. If our children yield to the temptation, and become poisoned and lost through these mediums, who will be responsible?

The Best-Informed People

Some may say, "I must be informed." My observations are these: The best-informed people in our ranks today are those who take and read the papers and magazines published by our own people. This is more nearly true than of those who read

Don't Snub a Boy

DON'T snub a boy because he wears shabby clothes. When Bell, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.



Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of

his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lesson. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one, not alone because some day he may outstrip you in the race of life, but because it is not kind nor right nor Christian.—*Selected.*

the worldly publications to the neglect of our own. Again, shall we be informed from worldly sources at the peril of our children's souls and possibly of our own?

The *REVIEW*, *Liberty*, *Life and Health*, *Present Truth*, *Youth's Instructor*, *Signs*, and *Watchman* give a wide variety and cover a broad field, and all of them together cost less than any common daily and Sunday paper for a single year.

Check up on yourself and on your children, and see whether more time is spent on our own periodicals or on worldly papers and magazines. Which are read first? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. Many parents are lamenting the fact that their children are losing their interest in the word of God and in the Testimonies. They seem to want to read nothing but newspapers, magazines, and fiction, they say. What kind of reading matter do we place before them? The servant of the Lord says: "It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses," and through these "destroy their relish for the word of God." What percent of the common, daily reading is really profitable? Shall we continue the stumblingblocks? or shall we remove them? Read Zephaniah 1:2, 3: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked." We may remove the stumblingblocks, and be saved. If we do not remove the stumblingblocks, God will remove them for us, and He will also remove us with them. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." 1 Cor. 8:9.

Ten Cents a Day

Ten cents a day doesn't seem to be very much, but if 300,000 people save only 10 cents a day, it means ten million nine hundred and fifty thousand dollars saved in a year. How much such an amount would mean to the cause of God during the coming year! Is \$11,000,000 worthy of our consideration? We have been "saved to serve."

May the Lord help each one of His dear people to save the dimes and nickels, that they may be used of God to save the millions who are perishing, "having no hope, and without God in the world." "Nothing that would serve the purpose of any should be allowed to go to waste." Check up and see how much you can save in 1931.



A Day With Farag Abdalla

By WILLARD PRICE

Down in Egypt! The stars draw a veil over their faces. The swift-flowing Nile changes from black to silver. A faint flush of rose in the east foretells the coming of the Egyptian sun. There is a clear call from the minaret. The village of Beni Mazar stirs in its sleep. Dogs bark, roosters crow, donkeys bray. White clouds of egrets drift through the palm trees. Street criers begin to chant. Water carriers fill their goatskins at the river's brink. Soon the streets, empty a few moments ago, swarm with turbaned figures. On every hand is heard the salutation, "May your day be happy!"

Where death is always standing at one's elbow, where polygamy is common, where divorce may be performed merely by repeating the three words, "I divorce you," where education is almost beyond reach, where fanaticism and fear take the place of spiritual forces,—there is good reason for the plaintive morning greeting, "May your day be happy!"

Who will make it happy?

Here is a man who knows. "In this little book," he calls to the passers-by, "is the story of Him who brings joy and peace." The speaker holds in his hand a New Testament printed in Arabic. On the ground before him are spread his wares—Gospels, Testaments, Bibles. This picturesque character, in blue bur-noose and white turban, who looks as if he himself had stepped out of a Bible story, is a colporteur of the American Bible Society. His name is Farag Abdalla. His mission is to help bring to the men and women of these poor villages the abundant life.

We found him at sunrise, already at work. We had come from Cairo, the agency secretary of the American Bible Society and the American layman who was interested to see what happens in the ordinary day's work of a colporteur in a far land. The secretary explained to Farag that we expected to follow him all day.

"I shall be most happy in your company," replied Farag, "provided I may proceed as usual. I have much to do this day."

He was assured that it was exactly

the usual day's work that we wished to see, and that there would be no interference with his plans.

"Then, let us go to the market," he said. He gathered up his books, untethered a little donkey, placed his books in the panniers, climbed to the saddle, and set off down the winding street.

He did not go far. At the first group of children he stopped. They were busy with a game, and disposed to pay no attention to him. He called to them, asking if they would like to hear a story. Thus he touched the Achilles' heel of childhood, and they immediately gathered about him, and listened with rapt attention as he related the story of the boy Jesus. They were unwilling to let him go, and agreed only when he promised to let them have a little book containing the whole story. He gave them Gospels, since they had no money to pay for them. One child pressed upon him a little crust, thus exchanging her daily bread for the bread of life. He blessed her with a smile and kind words, then ate the bread as reverently as if he had received it from the communion table.

On he went down the street, calling, "Anybody want to buy a book that tells about man from the time of creation—about our prophets, Abraham,

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

God Keeps His Own

I do not know whether my future lies
Through calm or storm!
Whether the way is strewn with broken
ties,
Or friendships warm.

This much I know: Whate'er the pathway
trod,
All else unknown,
I shall be guided safely on, for God
Will keep His own.

Clouds may obscure the sky, and drench-
ing rain
Wear channels deep;
And haggard want, with all her bitter
train,
Make angels weep.

And those I love the best, beneath the sod
May sleep alone;
But through it all I shall be led, for God
Will keep His own.

—S. K. B.

Isaac, Jacob—all down to the time of Joseph?" And then, referring to the New Testament, "Here's a book that tells about our Lord and what He taught and did."

Every ten feet or so the donkey must stop. Donkey-like, he was quite willing to do so, and remained as still as a graven image while his master, using the saddle as a pulpit, discussed the Scriptures with fruit sellers, grocers, hardware merchants, postal clerks, students, peasants, camel drivers. Some scorned the books. Some took, examined, and disdainfully returned them. Some, unable to read, pretended to do so, holding the page upside down. One frankly said, "I cannot read, but my boy goes to school, and he can read it to me." Another said a neighbor would read to him. One was about to buy, when he caught sight of the Coptic priest, and fearing his censure, protested loudly that he would not think of reading such a book. Now and then a well-dressed sheikh would pause, listen, argue, and probably buy. On the whole, a surprising number of books were sold and a most lively interest displayed.

At last, the market! What a crowd! What vocal tumult! Each vender seemed to be trying to outyell his neighbor. The cobblers, the iron-mongers, the bakers, the barbers, the tattooers, the sellers of sugar cane, chickens, cheese, skins, eggs, cattle, buffaloes, sheep, flutes, pottery, medicines, fortunes, charms for camels' necks,—all proclaimed their services at the top of their lungs. How could a gentle colporteur make his message heard?

Into the mass rode Farag, the donkey placidly nosing his way through the milling crowd and accepting with equanimity the buffets from elbows and shoulders of excited bargainers. Farag held up a Gospel. He did not speak—he could not have been heard. He trusted the little book to speak for itself. It did. There was a sudden hush. Immediately the Gospel had made itself the center of attention.

Then voices broke out again, but now they concerned the Book: "It's

the 'Jesus Book'!" "Drive him out!" "We'll teach him to come here!" "Pull him off his donkey!"

No sooner said than done. Farag was dragged to the ground, matuled and punched. Gospels were taken from the saddlebags and flung into the air.

"Shall we go in to help him?" the American asked.

"Farag is in no danger. But if foreigners began mixing in, there might be a real riot," was the reply of experience.

Farag did not strike back. The injustice of the situation quickly appealed to the crowd. There were cries of "Let him go," "Never mind him." A powerful sheikh pushed back the tormentors, saying, "If you would all read that book, you would be better off." Three men picked up Farag and planted him on his donkey's back. Many of the scattered Gospels were returned to him, but not before they had been curiously examined.

"This is ridiculous," said one, reading the inscription on the title page. "It says here, 'The Book of the New Covenant of Our Lord and Saviour Jesus Christ.' How is He my Saviour? Can He save my arms or legs or anything?"

The crowd guffawed. Then Farag began to speak. He told of the Saviour, and His love for those whom He had come to save. For half an hour he spoke, while business stood still in that part of the market. More important business was in hand. When he had finished, there was a demand for books. Thirty Gospels, twenty Psalms, and a New Testament were sold. Questioners would hardly let Farag go, but he finally departed, taking the good will of the crowd with him.

After a simple luncheon of sun-bread and buffalo milk at the home of the Christian pastor, Farag led the way once more, this time going through the residential part of the town, visiting the homes. Because of harem custom, the women who responded to his knock did not admit him. Standing in the doorway with children clustering around, they listened to his story and frequently bought books.

At one house a fine-looking Arab gentleman opened the door. When he learned the colporteur's errand, he was much interested. "Let us talk about it," he said, inviting Farag and his American friends to enter. Tea and cakes were served. There was a spirited and intelligent discussion. Then, "Permit me to bring my family together, so that you may read to us all."

On an upstairs veranda of this spacious home the family assembled—three generations. To a curious Arab melody, Farag sang selections from the 103d psalm. The family, although not familiar with the words, joined in the chant. Then Farag read from the Gospel of St. John. Frequently he paused to make vivid comments, applying the story to the life of modern Egypt. Even the smallest children were charmed by his personality and paid close attention. Then all stood and the Bible man led in prayer.

The sheikh was profuse in his thanks. This was not his first contact with Christianity, and he had become persuaded that it was his way of life. He now bought many books. Then he asked how he might establish a

proper place of worship in the vicinity. Farag and the Bible Society's agency secretary talked with him long and earnestly.

They had already sold books. Why did they wait? Because these men of the Book do not limit themselves to the sale of Scriptures, however important a service that might be. They regard the germination of new churches as distinctly a part of their task.

Farag has started many churches during his thirty-five years of service. We journeyed on to see one of his latest achievements—a church of twenty-five members, about to call a pastor. In the meantime Farag preaches there. We visited another meeting place, not yet organized. There, also, Farag preaches.

At the little village of Daquf, in the almost horizontal rays of the setting sun, Farag held an open-air service. Then he took us across the brook to a small place of worship, and, laying his hand affectionately upon the worn door, he told us the story of this little church:

A robber chief stole a Bible from the colporteur. No Moslem could read it to him. Finally one said, "There's a Copt who can read it."

"Here, read this," throwing it into the Copt's lap.

"Oh, no, I can't."

"Why not?"

"The Coptic priest would excommunicate me."

The robber brandished his club. "Well, choose: if you read it, the priest will excommunicate you; if you don't, I'll kill you."

The Copt read. The robber was interested. Later he came in contact with evangelists and missionaries, and was converted. He called together his robber band. "I've always dealt squarely with you. Don't be afraid I'll squeal on you. But from now on I don't know you, and you don't know me."

He became a devoted Christian elder, and helped to build this church.

Night. We traveled back to Cairo. It seemed as if we had seen a lifetime in a day. Farag had not only sold sixty Psalms, fifty Gospels, two Bibles, and a New Testament, but through his ministration and the medium of his rich, Christian personality he had touched thousands of lives. Who could estimate the harvest of that one day's work? And when we realize that there are around the world more than three hundred devoted colporteurs of the American Bible Society giving their lives to such work, we catch a vision of what is being done by the men of the Book.—*The Bible Society Record*.



Structure or Scaffolding?

BY MARGARET W. LOCKE

STRUCTURE and scaffolding, both were there,—

A wonderful edifice, great and fair,
And the scaffolding, rough and rude and bare.

Without that scaffold the building grand
Would never have had the workman's hand;

'Twas needed, yet when the work was done,

The scaffold was waste—destroyed and gone.

Structure and scaffolding, both are here,
The living temple our God doth rear;
And the scaffolding—they who work through fear.

And when the temple is all complete,
The scaffold will lay at the Workman's feet;

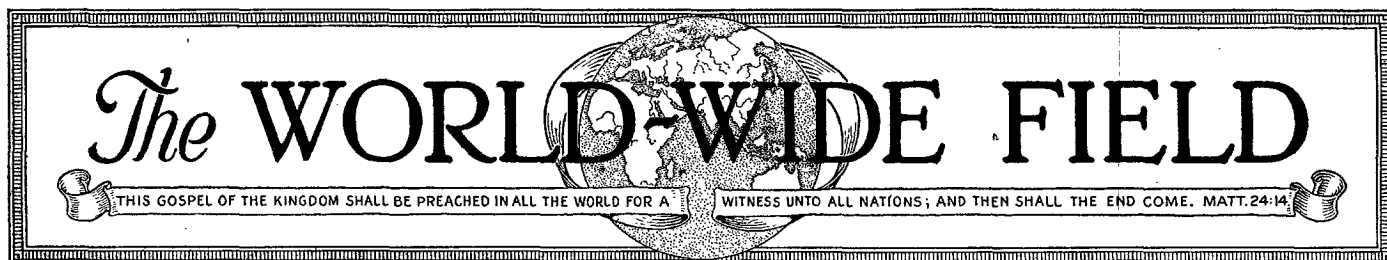
'Twill be gathered together and cast away

To be burned in that soon-coming day.

Structure or scaffolding—which am I?
The temple grand of the Lord on high,
Or scaffolding, soon, so soon to die?

One or the other we all must be,
For we're building now for eternity;
And the living temple is almost done.
Structure or scaffold, my soul, which one?

Coeur d'Alene, Idaho.



Among Our Missions in India

By O. MONTGOMERY

A Visit to Lucknow

LEAVING Hapur Saturday night, we arrived in Lucknow on Sunday morning, where we spent the day at the Northwest India Union Mission headquarters. In the afternoon we drove out to the suburbs of the city to visit the dispensary work conducted by Sister R. E. Loasby. Brother Loasby is the educational and Missionary Volunteer secretary of the Northwest India Union, and superintendent of the Central Agra Mission. So he is connected with the union office in Lucknow, while his wife gives practically her entire time to the dispensary work, which has prospered under her efficient care. Hundreds of patients are treated each month, and many homes are blessed by her ministry. Sunday night we had the privilege of speaking to the church and our workers in Lucknow.

At Gopalganj

When we arrived at Gopalganj a general meeting for the entire East Bengal Mission was in progress. All the workers and their wives and many believers were gathered for the occasion. We spent a day and a half with them, speaking several times.

We have a boarding school at Gopalganj, and were interested in visiting the different departments of the work at this important station. This mission was established and the work in East Bengal built up by Elder and Mrs. L. G. Mookerjee several years ago. For some years Brother Mookerjee has been separated from this mission, carrying responsibility in other parts of the union. For the past three years he has been at the head of the union training school at Ranchi. They are both very happy to be connected again with the work at Gopalganj, and to take up anew the responsibility of ministering to the people of this district, which they love so dearly.

At Calcutta

Leaving Gopalganj, we next visited Calcutta. It was our privilege to meet with our people in their beautiful new church, which is proving to be of untold blessing to the work

in that important city. G. A. Hamilton has been in charge of the English work in Calcutta for nine years. H. M. Peak has been his assistant for the last two years. The Lord is richly blessing the labors of these brethren, and there is a strong, flourishing church and a good church school under the direction of Miss Rose Meister.

During the last two years Brother and Sister G. T. Dickenson have also been in Calcutta. They are devoting their entire time to work for the Hindu people, and are finding their way into the hearts and confidence of some of the best Hindu people in the city.

At Narsapur and Nuzvid

Leaving Calcutta en route for Narsapur, we were surprised and greatly pleased to have Dr. and Mrs. G. A. Nelson meet us at the railway junction, and so we drove the last forty-five miles of our journey to the mission station at Narsapur.

Dr. Nelson has charge of the Narsapur Hospital that was built and operated by Dr. Clark for some years. Just at the present time Dr. and Mrs. C. F. Schilling, of Gopalganj, are spending a little time with Dr. Nelson, waiting for the completion of their hospital in the East Bengal field. A dispensary has been opened by the hospital management in the center of Narsapur, which is proving to be very successful, and which, it is believed, will be a good feeder to the hospital.

The Narsapur Hospital and Training School are about three miles out of Narsapur on one of the large canals. Dr. Nelson is doing excellent work, and we believe there is a good future for the medical work at this center.

Brother and Sister C. A. Schutt are also settled at Narsapur, having charge of the training school there.

Wednesday morning Dr. and Mrs. Nelson took us by auto to Nuzvid, a distance of about 120 miles, where we arrived near noon. Nuzvid is the headquarters of the Telugu Mission field. T. R. Flaiz and his family reside there. Nuzvid, however, is

known to our people through the hospital work conducted there. It is the Nuzvid Hospital that was given us by the zamindar of Telaprole. Dr. Coyne was in charge of this hospital for six years, being our first physician there. Associated with him for several years was Dr. Emma Hughes. Dr. Clark is now in charge. Dr. Hughes is still associated with the work.

It was my privilege to visit this hospital two years ago when Dr. Coyne was still in the field. It was very inspiring to see the many improvements that have been made during the last two years. A church has been built, other buildings have been added, a wall has been put up around the bungalow of Dr. Hughes, thus separating it from the hospital compound. But the most important improvement is the new operating room which was recently completed. It is modern and up to date, and I think is the best operating room I have seen in any of our mission hospitals.

We are glad to see the work at Nuzvid and Narsapur growing strong, and the influence of these centers reaching out in every direction.

The Work at Bobbili

While it was not our privilege to visit Bobbili, yet we are glad to report that following the general meeting at Poona, Drs. Sidney and Claire Brownsberger proceeded to Bobbili and opened hospital work there in a temporary building given by the rajah for that purpose while the permanent hospital building is being erected.

At Bangalore

The next Sabbath we spent at Bangalore, the headquarters of the South India Union, where we had the privilege of meeting our workers and believers. Our stay there was very brief. Arriving Saturday night, we left Monday morning for Madras, where we spoke that night to a full house.

At Colombo

We spent two days in Colombo, where we were entertained in the hospitable home of H. A. Hansen.

G. F. Enoch had arranged for a meeting in the new tabernacle in which he has been holding a series of public meetings. This tabernacle was erected on a piece of rented

ground in a very favorable section of the city, where Brother Enoch is conducting his city effort and where the Colombo church holds its Sabbath services. The meeting was well advertised, and as a result the place was full to overflowing.

Brother Enoch has a good interest in the city, and several are in the valley of decision. He feels that the meeting just referred to will prove to be a blessing to his interest, and we are hoping and praying that the Lord will give him a good harvest of souls in that city.

The Tamil Training School at Nazareth

Elder and Mrs. E. D. Willmott are in charge of the training school at Nazareth. At the time of our visit they were just on the eve of leaving for the States on their furlough. H. Christensen, superintendent of the South India Union Mission, joined us at Nazareth, and also H. W. Carter, superintendent of the Tamil Mission. On Friday afternoon we were given a reception by the workers and students. We were escorted to the teacher's desk in the school-room, and after speeches of welcome, to which we replied, the brethren and sisters came forward to shake hands with us, and as they did so, each left a lime or a lemon in our hands. They also presented us with a bunch of bananas, and other food.

We were told that one of the most impressive ways of showing the cordiality of their welcome is to present a lemon or lime. I received about eighteen of them, and Mrs. Montgomery about the same number.

We had a good time while we were there. Meetings were held on Friday night and the Sabbath. Several believers had come in from a distance to attend the meetings, among them quite a number of new believers, so that the meeting was an important one, and the Lord's blessing was with us as we united in worship with these earnest, devoted brethren and sisters.

At the Malayalam Mission

Trivandrum is the headquarters of our Malayalam Mission. H. G. Woodward is the superintendent. While our stay in this field was brief, Brother Woodward had planned to make the most of the day that we were with him. We had three good meetings in different places. One meeting was at Adventpuram, about twenty miles from Trivandrum, where we have a good church and day school. We visited this place two years ago, upon our former trip through India. We were glad to meet our believers and workers here again, and to see their earnestness and devotion.

In the afternoon we met with two

new churches whose members have been won from Hinduism during the last two years. Each of these churches has built a little place of worship; the mud walls being four or five feet high. The roofs, made of palm leaves on a substantial framework, are set some distance above the top of the walls, thus giving light and ventilation in the open space all around the building. While these places are very primitive, yet they are clean and neat, and show every evidence of being well cared for. These people are very earnest and devout in their new-found faith, and are rejoicing in the gospel of the Lord Jesus.

In one of these new companies there are about forty who have come out of Hinduism and taken their stand fully for the Lord. In the other church there are forty-five or fifty members, most of whom have come straight from Hinduism.

It was an inspiration to meet these people. They are not of the outcaste stratum of society, but all are caste Hindus. Most of these people work for large Hindu landowners and live on their land. The first little church that we visited was built on land owned by a wealthy Hindu. It has been a real test to these new believers to take their stand for Christianity, for they have been notified by the men for whom they work that they will not be employed any longer on the land, and they must move out of the houses in which they live, and they must also move the church from the land on which it stands. But so far every one of them has remained true to his baptismal vows.

One of the most earnest appeals we had on our visit to South India was an appeal for funds to build a little church of their own, and for land which would provide them with a burial place for their dead. The burial of the dead is one of the greatest problems these new believers face, for they can find no place of burial in case of death, because of the prejudice against Christians; and, of course, they do not wish to dispose of their dead after the Hindu custom, since they have become Christians.

As we met with these dear people and ministered to them the word of God, we were profoundly impressed with the demonstration of God's grace and power which clearly indicates that straight evangelism in the cities and villages will bring results in India as well as in other countries.

At Madras

It is two nights and a day by express from Trivandrum to Madras. The South India Union committee

were holding their meeting in the city of Madras so that it might be possible for Elder Cormack and me to meet with them on our way to Poona. We spent the entire day with the committee, studying their problems and counseling with them as they arranged for their work in the coming months. Brother Christensen, the superintendent, with his staff of workers, is laboring earnestly and untiringly for the advancement of the work in that field. It is a large union, embracing several language areas, and God is abundantly blessing in the different phases of the work.

The Kanarese

I must not close this report of our trip in the South India Union Mission without making mention of the work among the Kanarese. This is a new work, established in the native section of the city of Bangalore. Elder and Mrs. A. E. Rawson are the first of our missionaries to take up the study of the Kanarese language. They arrived in India three years ago, and were just completing their first year of language study when we were here two years ago. They are very enthusiastic and earnest workers, and the Lord is blessing in a signal manner their labors of love among these people. They have between forty-five and fifty members in a new church.

Sister Rawson, with the help of one of their new converts, who is an experienced teacher, is conducting a day school. We had the privilege of speaking to this company of believers on Sabbath afternoon, and were impressed with their earnest and devout spirit. They are a fine class of people. Some of them are superior, being from among the high caste.

There are twelve or fifteen young people who are in the upper standards of school work, and who, by accepting the truth and not being willing to attend classes on the Sabbath, find themselves deprived of further school privileges. This is emphasizing strongly in the hearts of Brother and Sister Rawson the need of a small boarding school where advanced work can be given to take care of those who have already accepted the truth. This experience is a demonstration of what some of the brethren in India feel to be the right basis on which to establish a boarding training school,—the building up of a constituency in the truth that will create a demand for such a training school for the young people who have taken their stand for the message.

At Poona

We arrived at Poona February 20, and were booked to sail from Bombay

for South Africa Wednesday morning, the 25th, so we had a little time in which to make our preparations for the trip, but most of our time at Poona was taken up in committee work and counseling with the division officers.

The trip around India was a very strenuous one. The program from beginning to end was heavy. The entire schedule, however, was so carefully planned and timed that while we had no spare time anywhere, yet we did not miss a train connection or

an appointment on the way around. We also spoke several times in extra meetings that were not originally planned for.

We have only a good report of the work in India, and feel that it has been a wonderful privilege to be associated with the workers in that field, to become more fully acquainted with their problems and difficulties, and to share with them something of the joys of the Lord in seeing the work advance and souls won to the truth.

Newspaper Publicity

By W. L. BURGAN

DURING the last winter S. A. Ruskjer, president of the Western Canadian Union Conference, and W. C. Moffett, president of the Eastern Canadian Union Conference, have held evangelistic efforts, and are still seeing the results from their ministry.

In each effort, the one by Elder Ruskjer in the city of Regina, capital of Saskatchewan, and the other by Elder Moffett in Montreal, the largest city of Canada, considerable free space was secured in the newspapers for the presentation of the advent message. During the series held by Elder Ruskjer, a total of 702 inches was printed in the news columns free of charge. Before coming to Takoma Park to attend the Spring Council of the General Conference Committee, Elder Ruskjer had baptized forty-eight new believers, and is confident that a church of at least 100 members will be the reward of the efforts put forth by him and his

associates. More than \$600 was secured in free-will offerings, mostly in nickels, dimes, and quarters, and the conference contributed the same amount more to help in meeting the expense of the effort.

Elder Moffett held his meetings in the Windsor Hotel, one of the finest hostelrys in all North America. In a city of more than one million population, with its giant walls of sin in varied forms bidding defiance to a humble servant of God, Elder Moffett decided that the best place to be secured was none too good for the proclamation of the gospel, and found a large number of honest-hearted persons who were anxious to learn the way to eternal life. He began at the very start to form the acquaintance of newspaper editors, and found them willing to print his reports. An encouraging interest has been aroused, as witnessed by the fact that a goodly number are studying for baptism.

stucco structure. It is furnished with comfortable seats and a nice rostrum and pulpit. The total cost of the lot, building, and furnishings was \$4,081.61. Elder Cope supervised the construction, but the completion of the building at such a low cost was accomplished by the willing service of a number of the members, who not only gave of their time, but of their money. One brother and his wife gave by far the larger part of the cost.

Already one baptismal service has been held at Rocky Ford this year, when eleven were baptized; and another is planned for in the next few weeks.

The writer greatly enjoyed meeting with the brethren and sisters of Rocky Ford on this occasion of their dedication services, and I feel certain that if the members of the church there will keep their hearts pure and their all upon the altar, others in that community will take their stand with them upon the commandments of God and the faith of Jesus.

Quite a number of our people attended the services from surrounding churches, also a number of our isolated people.

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Gleanings From the Field

SIXTEEN persons were recently baptized in the Austral Union, South America.

At the Hamilton church in New South Wales, seven persons were baptized recently.

THIRTEEN were baptized recently and united with the Martinsburg (W. Va.) church.

THROUGH the efforts of lay members, six were baptized at Medellin, Colombia, South America. Ten others have been recently baptized in that district.

THE following is taken from a letter written by F. Charpiot, associate home missionary secretary for the Southern European Division: "While attending a colporteur institute in Milan, some weeks ago, a young girl, who is now a successful colporteur, told us how she had been brought into the truth. About five years ago her mother bought a copy of 'Our Day' and studied the book carefully. Two years ago a worker who was selling books for the Big Week found this family, and now several of them have been baptized, and this girl has entered the Lord's work. This is one more evidence that Big Week is not only a means of finding money to build up God's work, but also of finding souls for the kingdom."

The Work in Colorado

By J. F. PIPER

FOURTEEN church and hall evangelistic efforts have been held by the workers in Colorado during the last winter and spring, and souls have been won to the truth in every place. In Denver, the workers used a large hall at Sixth and Broadway which would accommodate about 1,200 people. The meetings were well attended by the public, also by our own people. Twelve have already been baptized as a result of this effort, and a larger class for baptism is now being instructed, and will quite likely receive this rite sometime in May. Seventeen were baptized at Campion Academy at the close of the spring Week of Prayer. Six other groups are being prepared for baptism in as many other places, as the result of meetings held. So the work is advancing in this field, for which we thank God.

New Church Dedicated at Rocky Ford

The week-end of April 18 is a pleasant memory in the minds of those who had the privilege of attending the dedicatory services at Rocky Ford. Eight meetings, including the Sabbath school, were held, beginning Friday night and closing Sunday night. Sabbath morning a consecration service was held, in which practically the whole audience stood in a reconsecration to God. A number with whom Elder and Mrs. L. Cope have been laboring made their surrender, and these no doubt will be baptized by Elder Cope before our camp meeting, which will be held in June.

The new church will accommodate 200 people, and was dedicated free from debt. The building is complete, and is a neat, well finished, modest

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.

Bowles.—James Bowles was born in Franklin County, Indiana, May 28, 1839; and died at Sedro Woolley, Wash., April 9, 1931.

Graham.—Elmer Sylvester Graham was born in Boone County, Iowa, Dec. 20, 1871; and died at Meadow Glade, Wash., May 4, 1931.

Willard.—Louisa B. Willard was born near Freiberg, Germany, March 28, 1848; and died in Los Angeles, Calif., May 1, 1931.

Paterson.—Mrs. John R. Paterson was born in Halifax, Nova Scotia, April 1, 1856; and died at Burt, N. Y., March 20, 1931.

Hilbish.—Mrs. Mary Ann Hilbish, née Knauer, was born in Chester County, Pennsylvania, June 12, 1851; and died in Fremont, Ind., May 8, 1931.

Endicott.—Merle Lee Endicott was born in Arcadia, Kans., Sept. 19, 1896; and died in Cragmor, Colo., April 28, 1931. He is survived by his wife and two children and his parents.

Meeker.—Mrs. Anise Elizabeth Meeker, née Reed, was born in Ontario, Canada, Nov. 12, 1860; and died at Mount Morris, Ill., March 30, 1931. She is survived by four sons and two daughters.

MRS. DALLAS R. WHITE

Vera White, née Mosebar, was born Feb. 5, 1901; and died at Yunnanfu, China, March 15, 1931. Mrs. White was the daughter of Mr. and Mrs. Frank Mosebar, of Orchards, Wash. She was educated in our schools, graduating from Auburn Academy in its first class in 1920. She entered the St. Helena Sanitarium in California the same fall, and was graduated from the nurses' class there in 1923. She remained at the sanitarium as dietitian until 1925. On February 3 of this year she was united in marriage with Dallas R. White, of Dallas, Tex., who was also a graduate nurse from the St. Helena Sanitarium. After their marriage he entered Walla Walla College and finished his academic work, after which they spent one year in the ministerial work in the Upper Columbia Conference.

In December, 1926, Mr. and Mrs. White answered the call of the Foreign Mission Board for work in China. They were located at Nanking for the purpose of studying the language, and were at this place during the disturbance which occurred there in 1927. Because of this trouble they were moved to Shanghai, where they finished their language work, and in April, 1928, they with Mr. and Mrs. Claude Miller, located for mission work in Yunnanfu, Western China.

Two children were born to Mr. and Mrs. White,—Ardyth Marie, aged three years, and Lorena Jean, aged one year.

Besides her parents there are left to mourn two brothers, George, of Orchards, Wash.; and Edward, of Brownville, Oreg.; and one sister, Louisa Middleton, of Loma Linda, Calif.

A memorial service was conducted at the church in Meadow Glade, Oreg., where Mrs. White's parents live. I. J. Woodman.

MRS. CLAUDE B. MILLER

Victoria Marion Miller, née Martin, was born March 30, 1901, in New York City. She attended Seventh-day Adventist schools from childhood, and joined the Seventh-day Adventist Church at the age of twelve years. She moved with her family to Wilmington, Del.; thence, to Takoma Park, D. C.; to Paterson, N. J.; and to Spokane, Wash., where her parents, Elder and Mrs. R. H. Martin, now reside. Her first position in the organized work was as stenographer in the Montana Conference office at Bozeman, Mont., when seventeen years old. She spent two years in the same capacity at the Loma Linda Sanitarium, Calif. Later she worked in the Upper Columbia Conference office for a year and a half.

February 10, 1927, she was married to C. B. Miller. Six months later these young people answered the call of the China Division, and sailed for Shanghai during the troublous times in China, and there joined the workers of the West China Union, where, after a day of fasting and prayer, the Lord miraculously opened the way for all the West China Union workers to go back to their stations, and at the same time Elder and Mrs. Miller went to Yunnanfu as the first permanently located missionaries in that station, and were a little later joined by Elder and Mrs. D. R. White. This group of workers labored together courageously, and the Lord blessed their labors for three years in the province of Yunnan.

Early in 1931 Brethren Miller and White were called to Talifu, over three hundred miles from their home, with no other mode of travel than on foot. During their absence, on March 15, their wives were both murdered while in their bed asleep.

While we as parents in the homeland feel our loss very keenly, our hearts go out in loving sympathy to the bereaved husbands in that far-off, out-of-the-way place, and our prayer is that God will sustain them in this great

trial, and enable them to press forward with the work, and thus hasten on that glad day when we shall all meet again. Victoria was a conscientious, praying girl all her life, and we are confident that we shall meet her in the resurrection morning, if we are faithful.

The sorrowing father and mother, one brother, and a loving husband are left to mourn. Sabbath, March 21, a memorial service was conducted by R. A. Smithwick, assisted by W. C. Thompson and W. McCully in the Spokane church, which was filled to capacity with sympathizing brethren and friends.

We as parents humbly bow in submission to the will of our heavenly Father, and re-consecrate ourselves to His service for the remaining few years He may grant us in this life, sorry we are not younger to go out to Yunnanfu to help finish the work so nobly begun and at such a great sacrifice. May the Lord hasten on the glad day when such experiences will be in the past, and there will be "no more death, neither sorrow, nor crying."

Robert H. and Alice F. Martin.

OUR FALLEN COWORKERS

On the night of March 15, 1931, Mrs. Victoria Martin-Miller and Mrs. Vera Mosebar-White, of the West China Union Mission, met death at the hand of an assassin while asleep in bed at their Yunnanfu home. At the time, their husbands, Claude B. Miller and Dallas R. White, were absent from the mission headquarters on a long itinerating trip among the tribes people of northwestern Yunnan, in the Tali district. The men had already been away for two months, and had started back, having closed their labors with the baptism of five believers, including four from the Ming Chia Miao, a new addition to our denominational list of tribes and peoples. While en route they learned they must hasten on to Yunnanfu. They made the last nine stages, usually requiring nine days of travel, in less than four days, and upon reaching the city, March 22, they learned of that which had occurred nearly a week before.

Friends in Yunnanfu had done all that thoughtful, loving care could suggest, in preparation for the funeral services, which were conducted by the Reverend Hicks of the Methodist Mission, on Thursday, March 26. Men and women of many nationalities came with condolence, flowers, or other tokens of sympathetic helpfulness. Catholic priests and nuns were present. Interment was in the foreign cemetery in Yunnanfu.

The two children of Brother White, miraculously unharmed, have been cared for by Mr. and Mrs. Parker of the Y. M. C. A. The American consul, Mr. Stevens, has shown our brethren many, many kindnesses throughout this time of severest trial. In fact, the entire community, both native and foreign, have done all within their power to comfort and assist.

Both Sister Miller and Sister White had been enjoying a very precious Christian experience, and their thoughts seemed to run largely along the line of bringing to many a knowledge of saving truth. They had already been getting out into districts round about, visiting with the women and helping them both physically and spiritually; and they had been planning to visit soon some tribal villages across the great lake lying south of the city. Brother and Sister Miller were to have gone two or three weeks thereafter; and when the tribes people came to conduct them back to their villages and found that our sisters had been slain, their grief was pitiful. Brother Miller volunteered to go back with them to their mountain homes, in the hope of leading them into a full knowledge of saving gospel truth.

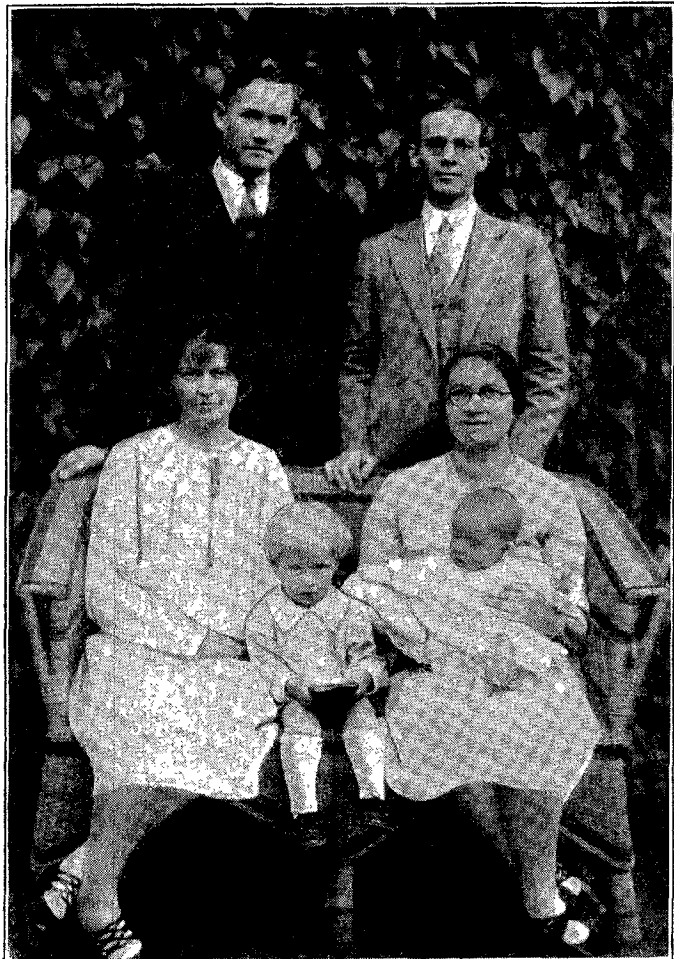
Almost from the day of landing in Yunnanfu, Brother and Sister White had conducted a dispensary, and many contacts had been made through the hundreds of patients treated by these faithful medical missionaries. A total of over 3,000 were treated during 1930.

In the Scripture it is declared that the works of those that rest from their labors do follow them. This is especially true of our sisters, who bore on their hearts a constant burden in behalf of the unwarned, and who spared not themselves in an effort to do what they could to win souls for the kingdom. Their labors will never cease; the Lord of the harvest will in mercy bring gain out of seeming loss, and will speak to the hearts of those who learned to love these missionaries of grace who gave to the uttermost in pioneering the way among the tribal peoples of the province of Yunnan.

Brethren Miller and White, in response to a telegram of inquiry recently sent them from the China Division headquarters, requesting that they wire us their future plans in order that we might co-operate with them in any way within our power, have telegraphed back to us as their answer, "Staying On."

M. C. Warren.
C. C. Crisler.

Shanghai, April 26, 1931.



Mr. and Mrs. C. B. Miller (left); Mr. and Mrs. D. R. White and Their Two Children (right).

Appointments and Notices

CAMP MEETINGS FOR 1931

Atlantic Union

| | |
|--|----------------|
| N. New England, Cold Spring Park, Rochester, N. H. | June 19-28 |
| S. New England, South Lancaster, Mass. | June 26-July 5 |
| New York, Union Springs | July 3-12 |

Central Union

| | |
|---------------------------------|------------|
| Inter-Mountain, Delta | June 16-21 |
| Colorado, Overland Park, Denver | June 19-28 |
| Wyoming, Casper | June 25-28 |
| Nebraska, Shelton | Aug. 13-23 |
| Missouri, Clinton | Aug. 20-29 |
| Kansas | |

Columbia Union

| | |
|---|-----------------|
| Potomac, Takoma Park, Md. | June 11-21 |
| West Virginia | June 18-28 |
| Ohio, Mount Vernon | June 25-July 5 |
| E. Pennsylvania, Wescoesville, near Allentown | July 2-12 |
| New Jersey, Deaf Mute School ground, Trenton | July 9-19 |
| W. Pennsylvania, Fair Grounds, Indiana | July 16-26 |
| Chesapeake | Aug. 27-Sept. 6 |

Eastern Canadian

| | |
|----------------------|----------------|
| Ontario, Oshawa | June 26-July 5 |
| Maritime, Memramcook | Sept. 10-20 |

Lake Union

| | |
|-----------------------|---------------------------|
| Indiana, Cicero | June 4-14 |
| Wisconsin, Portage | June 11-21 |
| E. Michigan, Holly | June 18-28 |
| W. Michigan, Hastings | June 25-July 5 |
| Illinois | (No camp meeting planned) |

Northern Union

| | |
|-----------------------------------|----------------|
| South Dakota, Fair Grounds, Huron | June 11-20 |
| North Dakota, Valley City | June 18-28 |
| Minnesota, Anoka | June 25-July 5 |
| Iowa, Nevada | Aug. 20-30 |

North Pacific Union

| | |
|------------------------------------|----------------|
| Idaho, Boise | June 4-14 |
| Upper Columbia, Walla Walla, Wash. | June 12-21 |
| S. Oregon, Roseburg | July 31-Aug. 8 |
| Oregon, Gladstone Park | Aug. 4-16 |
| Washington, Auburn | Aug. 7-16 |
| Montana, Missoula | Aug. 20-30 |

Pacific Union

| | |
|-----------------------------|----------------|
| Arizona, Phoenix | May 29-June 6 |
| Cal. California, Fresno | May 29-June 7 |
| N. California, Lodi | June 4-14 |
| S. E. California, Arlington | June 4-14 |
| S. California, Pomona | June 11-21 |
| California, Oakland | June 25-July 5 |
| Nevada-Utah, Lake Tahoe | July 2-12 |

Southeastern Union

| | |
|-------------------------------|------------|
| Florida, Orlando | May 14-24 |
| Cumberland, Graysville, Tenn. | Aug. 6-16 |
| Carolina | Aug. 13-23 |
| Georgia, Atlanta | Aug. 20-30 |

Colored

| | |
|-------------------|------------|
| Florida, Orlando | May 14-24 |
| Cumberland | Aug. 13-23 |
| Carolina, Atlanta | Aug. 20-30 |

Southern Union

| | |
|----------------------------|-----------------|
| Louisiana-Mississippi | Aug. 7-15 |
| Tennessee River, Nashville | Aug. 14-22 |
| Kentucky, Crestwood | Aug. 20-30 |
| Alabama, Clanton | Aug. 28-Sept. 5 |

Colored

| | |
|-------------------------|------------|
| Kentucky, Louisville | Aug. 20-30 |
| Union, Huntsville, Ala. | Sept. 4-12 |

Southwestern Union

| | |
|-----------------------|----------------|
| Arkansas | July 16-26 |
| S. Texas, San Antonio | July 23-Aug. 2 |
| N. Texas | July 30-Aug. 9 |
| Texico | Aug. 6-16 |
| Oklahoma, Guthrie | Aug. 13-23 |

Western Canadian

| | |
|-----------------------------------|----------------|
| Manitoba, Winnipeg | June 26-July 5 |
| Saskatchewan, Saskatoon | July 3-12 |
| Alberta, College Heights, Lacombe | July 10-19 |
| British Columbia, Kelowna | July 16-21 |

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 repre-

sents, 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.

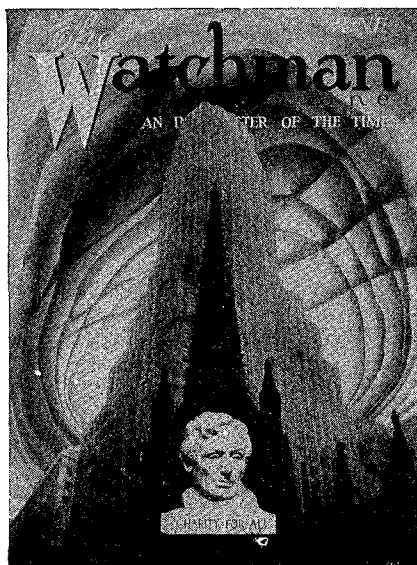
Katherine Fries, 3736 Bryson Drive, Inglewood, Calif., requests literature for missionary work.

C. H. Stanleys, Soldiers' Home, Tilton, N. H., desires denominational publications for missionary work.

Florence Sherman Standish, of New York City, thanks those who have sent literature, but she is moving west, and will not have use for more until she gets acquainted with conditions in her new home.

Mrs. L. J. Schlörff, R. F. D. 1, Box 23, Spring Hill, Ala., thanks those who have sent her literature, and desires a continuous supply of Youth's Instructor, Little Friend, Life and Health, Liberty, Signs, Present Truth, and Life Boat.

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



THE DIVORCE MILL

Reno, the divorce capital of the United States, is now having its leadership challenged by the enactment of lax divorce laws in other States. To meet this competition Reno is reducing the period of residence required, and the "Divorce Mill Grinds Faster."

In the June Watchman, just out, B. Vincent Tibbets, our evangelist in Reno, writes on the problem of divorce as he has seen it solved in Reno during his stay there and how this same problem is met in the Bible.

There are a score of other timely, truth-filled articles in the June Watchman, which make it worthy of the most earnest support of every Seventh-day Adventist. Why not try selling some during these comfortable summer days? You can engage in no better missionary work. In lots of ten or more the Watchman is only ten cents a copy. Order from your book and Bible house.

L. L. Skinner.

CHANGE OF HAITIEN HEADQUARTERS

We take pleasure in announcing that a part of the Haitien Mission staff has moved to Port au Prince, Haiti, where the mission headquarters will be established. The new address for the superintendent, J. A. de Caenel, for the Sabbath school secretary, Miss H. L. Roth, and for the field missionary secretary, F. D. Apollon, is Box A-55, Port au Prince, Haiti.

The secretary-treasurer, A. Orville Dunn, the Haitien Tract Society, and the secretary of the home missionary and Missionary Volunteer departments, M. N. Isaac, will have their office

until the first of December, 1931, as heretofore, Box 28, Cape Haitien. After this date the whole mission staff will be settled in Port au Prince.

All correspondence addressed to J. A. de Caenel, G. G. Roth, H. L. Roth, F. D. Apollon, and A. L. Dorcé, should be sent now direct to Box A-55, Port au Prince, Haiti.

J. A. de Caenel.

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NORTHERN NEW ENGLAND CONFERENCE

Notice is hereby given that the regular biennial session of the Northern New England Conference of Seventh-day Adventists, Inc., will be held in connection with the Northern New England Conference camp meeting, June 19-29, 1931, on the grounds of Cold Spring Park, Rochester, N. H. On Tuesday, June 23, at 10 o'clock a. m., there will be held an election of officers and a board of trustees, and such other business will be transacted as may properly come before the delegates.

Frank D. Wells, Chairman,
Victor H. Hanscom, Sec.

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INTER-MOUNTAIN CONFERENCE

The next regular biennial session of the Inter-Mountain Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Delta, Colo., June 16-21. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this time. The first meeting will be held at 10 a. m., June 17, 1931.

B. M. Grandy, Pres.
Claire Winingar, Sec.

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COLORADO CONFERENCE

The second biennial session of the Colorado Conference will be held at Overland Park, Denver, Colo., in connection with the forty-fourth annual camp meeting, June 19-28, 1931. The first meeting will be at 9:30 a. m., June 21. Each church is entitled to one delegate for the organization and one for each fifteen members or fraction thereof. This meeting is called for the purpose of electing its officers, and to transact such business as may be necessary to carry on its work.

J. F. Piper, Pres.
W. F. Field, Sec.

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COLORADO CONFERENCE ASSOCIATION

A meeting of the Seventh-day Adventist Association of Colorado is called to meet at Overland Park, Denver, Colo., Monday, June 22, at 9:30 a. m., for the purpose of electing officers and the transaction of such other business as may be required. This meeting will be held in connection with the second biennial session of the Colorado Conference and the forty-fourth annual camp meeting. The delegates to this meeting are the delegates of the Colorado Conference, and should present themselves with proper credentials to the secretary of the Conference on arrival on the grounds, to be seated as delegates.

J. F. Piper, Pres.
W. F. Field, 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 JUNE 11, 1931 No. 24

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WASHINGTON, D. C., JUNE 11, 1931

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CIRCULATION MANAGER CLARENCE LAWRY

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 regret to learn of the death of Dr. A. N. Loper, which occurred at Los Angeles, Calif., May 2. Dr. Loper was connected with various denominational institutions through the years. He was a competent and efficient physician and an earnest Christian worker. His loss will be keenly felt. We extend to his wife and daughters and other grieving relatives our sincere sympathy.

Laboring Amid Persecution

J. J. STRAHLE, of the Northern European Division, writes under date of May 7:

"Recently, while in Poland, I was greatly impressed with the zeal and activity on the part of the brethren there. Our brethren are suffering persecution, and many of them are being arrested and imprisoned. Nearly every week some of our colporteurs are beaten or imprisoned, yet their ardor for the work of God is not diminished, for they keep right on working, taking the truth to others. The report has come to us just lately that quite a number of our lay members were arrested during the Big Week effort, and some of them are still behind prison bars because they were distributing our truth-filled literature."

If You Were a Missionary

JUST suppose you were a foreign missionary who had given up friends and home comforts and conveniences, and were working hard to spread a knowledge of the gospel in a heathen land. Suppose you were beginning to reap the fruits of your labor and souls were being saved for the kingdom of God. How would you feel if word came to you that because of a shortage of mission funds you must give up your work and return to the homeland, leaving to ravel out the work you had built up?

Just suppose you were a mission director, with a growing work in the midst of heathen darkness. Suppose the work of ministering to the spiritual and physical needs of the people was greater than you and your fellow workers could compass, and you were sadly in need of more help. Suppose that year after year you

had been compelled, because of lack of funds, to tell visiting chiefs you could not send teachers into their districts, but that perhaps this could be done the next year. Suppose that just when it seemed imperative that more help be given you, and you were hoping to be able to answer some of these appeals from outlying districts, you should receive word that because of a falling off in the mission offerings at home, appropriations had been cut, and as a result you would have to let some of your workers go and curtail your work. Can you imagine the disappointment and discouragement such an experience would be to you?

These are real experiences, and not imaginary ones. Our missionaries and mission directors are having to meet just such situations this year, because of reduced appropriations. Unless the gifts to missions on the part of our people in the home field are increased, appropriations will have to be reduced further, and more workers will have to come home. On behalf of our missionaries who are laboring so hard and so faithfully, and with such success, we appeal to our churches to make the coming Midsummer Offering, Sabbath, July 18, a most liberal one. We want our missionaries to keep

Remember the MIDSUMMER OFFERING Sabbath, July 18

GOAL

\$100,000 to help keep our missionaries in the field.

The present serious decrease in mission funds creates a real crisis for our mission work.

at their work, and we want their work to enlarge, and not diminish. Let us pray and work and give, that this may be so.

H. H. COBBAN,

Assistant Treasurer.

"Staying On"

WE published in last week's REVIEW a letter from Brother Claude B. Miller. We are pleased to add in this connection the following quotation from a personal letter from Brother Dallas R. White to brethren of the Mission Board:

"Your kind joint letter of sympathy and condolence came as Brother Miller and I and my little daughter Ardyth were at breakfast. I want to thank you brethren for your sympathetic, personal interest. The load lightens up a bit when these many letters come from our brethren on the committees, telling us how they feel with us, pray for us, and promise their sympathetic co-operation. It means much to us on this far-flung battle line, holding up the standard of the Master.

"The committee wired, asking our plans. We wired back, 'Staying on.' We have no plans other than the work. Of course it's hard to be housekeeper and mother, and keep all the little things up that it takes a woman to do; but it will be by the counsel of our brethren if we leave 'our corner.' We'd be, oh, so happy if the committee could find it possible to send another family to us, and thus there would be some one to mother my two little babies, one and three years old. They need no school privileges yet, only a little mothering, just kindly care.

"Right now, little Jean is with the

Parkers, a Y. M. C. A. family. Mrs. Parker takes a wonderfully motherly care of her. Ardyth, just past three, is with her daddy, and a great comfort too, when things want to break. Bless their little hearts! As yet we have had no word from the loved ones in the homeland. It takes the mail from four and one-half to six weeks to reach us from the States. It has been so hard to write and tell Father and Mother Mosebar that the lovely girl they gave me six years ago has gone to her rest. She was a loving wife and a kind mother. She was my companion and a respected counselor.

"It is the facing of the future with that feeling of aloneness that seems so crushing. She has been saved much suffering and hardship, and I feel confident from her last letter that she is waiting the call from the Life-giver on that bright morning. O to be found faithful until then, and meet her in glory, is my prayer."

An Urgent Unanswered Call

BEFORE me is an earnest plea from our lone missionary family in Siam for the doctor who was promised, but whom we seem to be unable to send for lack of means. There are a few factors which make this case very perplexing:

1. *The People's Need.*—There are 700,000 people in the vicinity of Ubon, and only one lone government doctor, locally trained. The needs of these people are indescribably great. Moffat's saying, that a medical mission is a mission and a half, is especially true in Buddhist lands. It seems to us absolutely necessary to send a medical missionary if we are to get a real foothold in Siam.

2. *Government Expectation.*—One mission approached the government for the privilege of opening medical work in Ubon "in the near future," and has received written permission. The doctor sent to the Far East for this work was transferred to another field for health reasons, and a depleted treasury has prevented sending another. A commission consisting of several doctors and engineers has just completed an economic survey of this section where our missionary family is located, and the commission has urged us to occupy the territory with all speed. They went so far as to urge the governor to give us every assistance in getting started.

3. *Safety of Our Missionaries.*—The missionary writes: "Before we left America, the brethren promised us a doctor who could be here for our protection. However, we are not sorry we came, but only sorry that we have to be here alone." It is far from ideal to leave a family alone in such a field, with no efficient medical help within reach.

4. *The Door Wide Open.*—The one other missionary society in this part of Siam does not believe in medical work, so the way is wide open for us to enter with this wonderful method of introducing the gospel to heathen people. But there is evidence that others who can, will occupy the opening, if we do not.

I wish that all our people were near enough to these urgent calls to feel their pressure. There is the urgent call; we have trained, consecrated doctors who can go; but—evidently the Far Eastern Division hasn't the budget. Truly "the harvest is great, but the laborers are few."

M. E. KERN, Asso. Sec.,
General Conference.