

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

Takoma Park, Washington, D. C., July 2, 1931

No. 27

Homeward Bound

By THOMAS E. HIRST

I HAVE stood a wanderer on a foreign shore, a runaway, far from home and native land, and, like the prodigal son of the parable, hungry, homeless, and ragged, soiled with the filth of sin, and vermin-infested from contact with the unclean things of life.

A band began playing music that arrested my attention and quickened my pulse. I looked up, and there by the dock a great ship lay, from which floated strains of the old familiar songs of my childhood days. On the stern of the vessel a flag fluttered to the breeze, and my eyes filled with tears as I saw the emblem of my native land.

There was a momentary pause. I wondered, and then suddenly the band began to play the national anthem of my beloved country. At the masthead of the steamer a long pennant was unrolled, and slowly stretched out to its full length as it felt the pull of the morning breeze. A great shout went up from the sailors, and I knew that they were going home. Oh, my heart broke then, and my eyes were suffused with tears as I sobbed away my disillusion and heartache, and I resolved to go home.

Beloved, we are going home. We have been wanderers; we have been cast away on a foreign shore, but our eyes have seen the flag of our native land once more, our ears have heard the melody of angel songs, and the music of celestial choirs is ringing in our hearts the glad tidings that we are homeward bound.

The gospel ship
ward pennant, the
from the dock, we
homeward, beloved.



has raised the home-
lines have been cast
are sailing—sailing
We are going home!

Heart-to-Heart Talks With Our Readers

By THE EDITOR

WE have thought for some time that we would like to open a column in our church paper where we could talk over some questions in a heart-to-heart way with our readers,—questions relating to their own personal experiences, to family problems, to church relations, etc. We hoped that this would bring us into closer personal touch with some who needed help. We begin these talks in this number.

The question we wish to consider first is one relating to personal Christian experience. We put the question to each one of our readers: What is your experience in the Lord? Do you know that you are accepted of Him? Are you rejoicing in the blessed fact of sins forgiven? Do you know every day that Christ accepts you as His child? This is your privilege.

You inquire, "How may I know that my sins are forgiven?" If you have complied with the conditions of forgiveness, then you may know, on the strength and authority of God's word, that He has pardoned your sins. Here is the blessed promise: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Having met the conditions, you may believe that this promise is meant for you. Rejoice in it. Hold up your head and rejoice that you have been delivered from the prison house of sin, that your name is written in the book of life, that God counts you His child.

Have you thought of the large number of young men and women who this summer will be engaged in the sale of our literature? In this country alone more than 600 have gone out from our schools to sell our books and papers. Some of them are doing this work for the first time. They will have many trials and difficulties. We hope they will be given a welcome in many homes, but we know that other homes will be closed against them. They will receive in some instances harsh words and meet with unkind treatment. Some of them, particularly those working in country districts, will have no certain dwelling place; they will seek lodging wherever night overtakes them.

In some sections of the country the present financial situation will make sales very difficult. These boys and girls of ours will meet many dark and trying hours. Will you not assist them? If they are working in your

city and neighborhood, invite them to your home. Hold them up before the Lord in prayer. Pray that He will make them brave and strong, developing in them manly and womanly virtues which will enable them to do efficient work for Him in coming days. Pray that He will give them success, first, for the sake of the truth-filled literature which they carry and the salvation it may bring to others; and, secondly, that they may earn means for continuing their school work.

Pray not only for these boys and girls from our schools, but for the faithful army of colporteurs who nobly and loyally, day after day and week after week, are seeking to give to others the knowledge of God's message for this time.

Are you living a Christian life in your home? Perhaps you never realized that this is the hardest place in all the world for you to live the Christ life. In the home, you know, we act our own natural selves. The members of our family are too loyal of heart and too proud of spirit to reveal to the neighbors the weakness of father or mother, and knowing this we live our lives and speak without restraint.

What is your life in the home? What words do you speak? Is your life one of Christian dignity, of purity, of kindness? Are your words those of love and peace and good will? Do you criticize your brethren, your neighbors, your wife, your children?

If you are not a Christian in your home, you are not a Christian anywhere. You may make a profession as high as heaven; you may be the elder of your church, the president of your conference; you may preach eloquent sermons and pass in the community as a man of God; but the Lord looks not upon the outward appearance, He looks at the heart, He looks at the home life, He looks at you just as you are. His eye pierces every hypocritical disguise, and He takes account of the motives and purposes that actuate the life. Let us realize this, and let us seek to be, in our homes and in the inner consciousness of our own lives, just what we profess to be, just what God would have us to be.

I wonder if you have been reading during the last few weeks the articles on economy in the Home Department? Brother Hirlinger has made some excellent suggestions whereby the high

cost of living may be reduced, and we live just as comfortably while at the same time we live more economically.

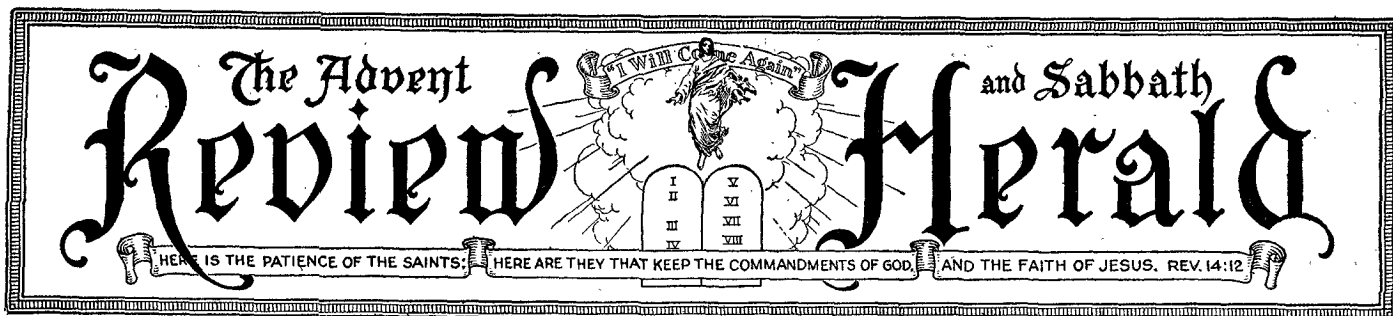
There is no denying that we have grown extravagant during the last few years. We are living on a higher plane than did our fathers. The luxuries of yesterday have come to be the necessities of today.

I look back and see how my father and mother lived a few years ago. The nine children of us ate very frugal fare: the ordinary vegetables grown in most of our gardens, and bread made from wheat which we had ground in the neighboring mill. We used but few pastry goods. The amount of sugar that we purchased at the country grocery store was small. Candy was a rare treat. Our home was warmed by a wood fire and lighted by tallow candles or kerosene lamps. And in all this we lived no differently than scores of families around us, and we were just as happy as, if not happier than, those who have all the conveniences of the modern dwelling house and the large variety of food products to be found in grocery stores and bakeries and confectioneries of the present time.

The call today is back to the simple life, to a binding about of our wants. Returning to this plane of living, we shall not feel as do others the pinch of hard times and low wages, nor shall we be compelled, as others who live more luxuriously, to reduce our gifts to the needy work of God. Let us economize, not that we may selfishly hoard, but that we may dispense to those in need, and may carry the gospel to earth's remotest bounds.

Did you ever consider that one of the greatest sins in the church is that of unkind criticism? It exists in almost every church, and shall we say in almost every home? The question we wish to press home upon your heart is, Does it exist in your life? There is great power in the tongue, for good or for evil. We may speak strong words of life and hope, upbuilding in their influence, or we may utter words that cause pain and sorrow and even death. Which words are you speaking? Do you want God to judge you with the same narrow judgment with which you judge others?

Mercy is one of the most beautiful attributes of God's character. He treats the offender better than he deserves. Otherwise there would be no hope for you and me. Shall we not seek to exercise this spirit toward others, even those who have wronged us? We do well always to bear in mind the prayer Jesus taught us, "Forgive us our debts as we forgive our debtors."



Vol. 108, No. 27

Takoma Park, Washington, D. C., July 2, 1931

One Year, \$2.50

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

Protestant Ministers Reply to Calendar Questionnaire

In Four Parts—Part II

Relation of Voting to Belief in Creation

It ought to be a source of encouragement to all our people who have so faithfully circulated our calendar literature, to know that it has really made a very definite impression, even to the point of necessitating a change in procedure by the heavily financed calendar-revision interests. We should never allow ourselves to be discouraged by the thought that because we are small in numbers and are on the opposite side from organizations which have almost unlimited wealth and influence, we are therefore helpless. The fallacy of such a feeling has been revealed before in struggles for religious liberty, and it is perhaps more clearly than ever revealed by this present situation. There is something even more powerful than money and influence—there is the truth. And when we have the truth, the evidence, on our side, we need not fear to go forth. We ought to remind ourselves betimes that when we are on the side of truth, of what is taught in the Bible, we are on the side of God, and God is not dependent on numbers.

A Remarkable Fact

The Calendar Committee has made frequent disparaging reference to the insignificant minority of Christian bodies who oppose calendar reform. Here is a remarkable thing. The committee declares us negligible in numbers and influence. At the same time the committee explains that over a period of years it has sent its calendar revision literature into every corner of the country and has had its lecturers presenting the subject from the platform throughout the whole land. Yet the insignificant minority in opposition create a protest out of all proportion to their numbers, and sufficient to deflect the committee from its original program! We believe that this rather remarkable sit-

uation would tempt an unprejudiced onlooker to conclude that perhaps the minority really have a good case, and need only to give their views publicity in order to gather support beyond their own circle, despite the fact that the public was first made acquainted with the opposite view of the question.

These heartening facts should not cause us to feel proud, nor to conclude that we of ourselves have done some great thing. The success is due to the truth of the message we have had to bring to the public. Let us thank God for a knowledge of that truth.

To Keep the Record Straight

The Calendar Committee in this Supplementary Report endeavors to heighten the effect of the questionnaire figures by stating repeatedly that these returns from the Sunday-keeping bodies "refute the claims of the Sabbatarian spokesmen that the Protestant denominations in general share their objections with regard to the seventh-day sequence."—Page 40.

This is not an accurate statement. If for no other reason than to keep the record straight, attention should be called to the statements made in this journal, "the general church paper of the Seventh-day Adventists," in the issue of Feb. 28, 1929. These statements are taken from an article entitled, "The Relation of Sunday-Keeping Denominations to the Proposed Calendar Plan," being Part V of an extended series of articles on the question, which series was placed in the hands of the Calendar Committee.

In the particular article referred to, the views of the Roman Catholic Church, and of the Greek Catholic Church, are given verbatim, and also the views of the Federation of the Swiss Protestant Churches. Then

follows this paragraph regarding the attitude of religious bodies on the continent:

"Apart from these we have quoted, the replies of the Protestant Christian bodies make no comment whatever on the question of the blank day, and reveal no particular antipathy to general reform of the calendar. And, let us repeat, all of these religious organizations had clearly before them the statement of the League committee, that it intended to use as its basis for calendar reform the findings of the astronomers' committee, which had voted in favor of a blank day."

Then follows a discussion of the views of religious bodies in the United States, particularly as revealed in connection with the public hearings on the House of Representatives bill on the calling of an International Conference for Calendar Revision, and this comment is made:

"But at the hearings no Sunday keeper was present to protest against tampering with the weekly cycle, which is so indispensable to a correct record of the Sabbath days. That was left wholly to seventh-day Sabbath keepers—Jews, Seventh Day Baptists, and Seventh-day Adventists. Not only did no representative of a Sunday-keeping denomination appear, but on the contrary the Federal Council of Churches sent a letter to the committee, explaining that the council was not really concerned with the question of calendar revision."

Still farther on in this article this statement is made:

"Just what the Sunday-keeping churches in general, and the Sunday-law reformers in particular, would do in the event of the proposed change, is a little hard to foretell, though it seems reasonable to conclude that they would accept the new arrangement of the week and adapt their religious worship to it."

In the booklet, "The Story of a Lost Day," published early in 1930, which booklet received sufficient consideration by the National Calendar Committee to cause them to send out a statement concerning it in connection

with their questionnaire to the clergy, is found a whole chapter commenting on the failure of the Sunday-keeping ministry to protest against calendar revision. We quote a few lines from this chapter:

"And what has been the attitude of the ministers who represent the Sunday-keeping denominations? Have they made concerted objection to this blank-day scheme? The answer is briefly, No. And this despite the fact that they received a specific invitation to express their views on the whole subject of the proposed calendar revision. . . .

"We are therefore forced to conclude that the Sunday-keeping churches would be perfectly willing to accept the proposed calendar and to adapt their religious worship to it. Indeed, some, including prominent Sunday-law reformers, have frankly admitted, in personal interviews, that they would be wholly agreeable to the proposed change."—Pages 89, 90.

View Modified by New Evidence

The chief error in these statements is that they paint the picture a little darker than the questionnaire returns would warrant. However, during recent months we have been led to modify somewhat our viewpoint as to the probable attitude of all first-day Protestant churches toward a blank-day calendar, on account of some vigorous editorials that have been appearing in certain very influential, conservative religious journals, such as the *Sunday School Times* and the *Moody Monthly*. This somewhat modified viewpoint is set forth in the petition sent to the League of Nations last March. (This petition, with an appendix giving excerpts from these various journals, was printed in the *REVIEW* of April 16, 1931.)

We, in common with others, have felt that such opposition as would arise against revision would come largely from the conservative Fundamentalist wing of Christendom, from those who still had regard for the authority of the Bible records and the ancient creeds and practices of the church. We have liked to believe that this group in Christendom are still a vital factor, but it has been impossible to know exactly how strong this element still is, or whether the Modernist viewpoint has become wholly dominant. Hence this accounts for any degree of difference in the predictions by Sabbatarians as to the measure of opposition that Sunday-keeping churches would give.

Hard to Understand

For example, it would be very difficult to understand how any one could support the blank-day idea who really bases his conception of Sunday sacredness on the statement of the Westminster Confession of Faith, which is probably the classic statement on the matter for Sunday-keeping Protestant

bodies; for the Westminster Confession declares in part:

"As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so in His word, by a positive, moral, and perpetual commandment, binding all men in all ages, He both particularly appointed one day in seven for a Sabbath, to be kept holy unto Him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in turn is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath."

We repeat, it would be hard to understand how any one could accept this statement from the Westminster Confession and at the same time accept the blank-day principle. But confessions of faith, and the like, are at a great discount today. We hate to think that all regard for divine commands or Bible records has gone from the churches. We have feared all along that the Modernist trend is engulfing the whole religious world. Nevertheless we in the Seventh-day Adventist church—we are not qualified to speak for other Sabbatarians—have in varying degrees hoped against hope that there would be found a sufficient number of Fundamentalist-minded church leaders in the Sunday-keeping bodies to protest, and thus prove our contention that the proposed calendar revision logically and doctrinally affects Sunday as definitely as it does the Sabbath.

Creation the Cleavage Point

The Calendar Committee's report admits freely and with some enthusiasm this very fact, when it states that the line of cleavage in this questionnaire was the difference of attitude toward the Bible account of creation. We quote:

"The Committee's inquiry clearly discloses that the religious opposition to a fixed calendar embodying the year-day principle comes almost entirely from those few who cling to the Old Testament account of creation as literally true. They affirm that the world was actually created in six days of twenty-four hours each, and that on the seventh day 'Jehovah rested from His works.' On this story and upon the fourth commandment, according to Exodus 20, which cites this story as the reason for keeping the seventh day, they rest their claim that the weekly cycle was 'ordained by God at the beginning of time.' . . .

"Whether Sunday observers or Saturday observers, they insist in common that the Mosaic command delivered to the Jews: 'Six days shalt thou labor, and do all thy work, but the seventh [day] is the Sabbath,' must be literally accepted, and that it was a command from God requiring that the seven-day week be observed for all time without a breach in its continuity. As to which is the seventh day, they cannot agree. Quoting Scripture in each case for their authority, some of them

say the seventh day is from sunset Friday to sunset Saturday; others, that it was changed at the resurrection to Sunday, 'the Christian Sabbath'; others, that whatever twenty-four hours it is, there must be a holy day of rest every seven days, that is, 'one-seventh part of the time.' Among these views there is no reconciliation and much active contention. The three Saturday-keeping sects hold in each case that the observance of their Sabbath every seven days in unbroken periodicity is a fundamental tenet of their respective religions."—Pages 44, 45.

We need not digress to discuss here the sentence in this quotation which declares, "As to which is the seventh day, they cannot agree." The point that we want to make clear at this juncture is that those who protest against the breaking of the weekly cycle are virtually synonymous with those who believe in the Bible story of creation, and in the binding claims of the fourth precept of the decalogue. The fact that there is a difference of view within this wing of Christendom, as to whether the sanctity has been transferred from the seventh day of the week to the first day of the week, does not affect the primary question at issue, namely, belief in creation and the decalogue, and the impossibility of harmonizing such belief with the blank-day principle.

The simple fact is that if a weekly holy day is to have the sanction of divine precedent and divine command, there must be a belief in the creation story and in the divine authority of the decalogue. This fact is too evident to be open to question. Sabbatarians have always taken this view of the matter, and the classic position of first-day Protestants is the same, as revealed in the statement in the Westminster Confession of Faith.

No disagreement between Sunday keepers and Sabbath keepers as to the transfer of holiness from the specific seventh day to the equally specific first day of the week, can minimize in any way this most important fact, that if a weekly rest day is to be viewed as holy and as binding upon the religious lives of Protestants, it must rest upon the fourth commandment, and upon the fact which the fourth commandment gives as the reason for the setting apart of the day, namely, the coming into existence of the world, not by some evolutionary process, but by the fiat of God.

It is interesting to note that the questionnaire returns reveal that of the fourteen denominations who replied, the Unitarians, who are unquestionably at the extreme end of the Modernist group, revealed less opposition to the blank-day principle than any other body. F. D. N.

(To be continued)

Contributed Articles

Potentialities of Coming Camp Meetings

By H. O. BUTLER

As the beauties of spring arrive and the announcements of camp meeting appear, my mind is made to reflect on bygone days, seasons of convocation with our ancestors, and a certain longing for the experiences thus enjoyed lingers with me. If I may say something in this article that will awaken in others this longing, I am sure it will have served its purpose.

My ancestors before me for two generations were believers in the advent message, and consequently I have been schooled in the belief that camp meeting is important. I can remember, as a child, having been loaded into a wagon and taken to Lansing or Jackson, Mich., to the annual encampment of the Michigan Conference. The family went as a unit. Nearly every family in the church went. To be at camp meeting was understood by all to be important, and not to go was the exception. After the season was over, the subject matter of many a service in our church was based upon what was gleaned at camp meeting. What was heard and seen there was taken for granted. Sincerity and earnestness were credited to every soul, both ministry and laity. The daily routine of the home life seemed to be forgotten for the time, and every one seemed bent on receiving a spiritual refreshing, and usually one found what he came for. We never had less, and never enjoyed ourselves more.

In my reflection I have tried to discover the secrets of those gatherings, —why they returned to the participants value received more than later meetings have seemed to do. Of course as a child I cannot remember much about the business sessions of the conference. To be sure, they had business to which they must attend, and no doubt the problems then were great. I cannot but believe, however, that the problems were met in faith and without undue anxiety by the leaders of the time. I do remember that the campers thoroughly enjoyed themselves, and were recipients of God's blessings.

The program made it possible for brethren to converse with one another and exchange experiences and hopes and burdens. The ministers

found time to associate with the brethren in a casual way, and thus render help that otherwise could not have been given. Groups of two or more, both ministers and lay members, found secluded spots where prayer could be offered. I can remember being invited personally by one of the ministers to go apart with others and have a season of prayer. One always came from such seasons greatly refreshed and encouraged. And I can positively testify that the results of such experiences never leave those who thus engage. I have my own experience as a witness.

It has been thirty years since the experiences I am relating took place, but they are still with me. I am forced to contrast the tendencies of

today with those of the past, and really my soul longs for an experience like those of former days, and as I talk with my brethren, I discover a similar desire in their hearts. The possibility for just this is in the camp meeting season before us, and happy will be the leaders who seek to provide for it.

Bible study and discourses in the large tent, young people's meetings in their place of worship, are all important, but nothing will accomplish so much for the burdened souls that make up the camp as the heart-to-heart personal touch,—conversation and prayer with two or more in a group. Committee meetings are essential, but could not some of them be dispensed with, and the ministers be on the lookout for opportunities to help some burdened hearts to gain the victory?

Ithaca, Mich.

The Responsibility of Leadership

By E. K. SLADE

OUR world-wide work has called a great army of men and women into positions of leadership. Those occupying such positions in our conferences and institutions, here in the homeland as well as in all the great world fields, are placed where their influence will count much either for good or for ill in the work of God. A leader possesses a great advantage for bringing encouragement and inspiration to all over whom he has an influence. At the same time the opposite influence may and will be exerted by one who proves unfaithful. It is difficult for us properly to estimate the importance that is attached to this question of true, efficient, and faithful leadership in connection with this movement.

Price of Leadership

The price of leadership should be taken into account by those who consent to be elected or appointed to official positions in our work. At times there is a certain amount of honor and attractiveness connected with the thought of occupying an official position as president of a conference or institution or as head of a department. It would be very unfortunate for attractions of that kind to induce one to accept a position of

leadership without a willingness to pay the price. A leader should be willing to lead in our various lines of activity. He should be willing to sacrifice as fully as he would expect those under his charge to sacrifice. He should be a real inspiration to those who rightfully look to him in the various campaigns and endeavors that call for individual activity and service. He should be willing to pay the price of full consecration to God's work and fully to surrender his own personal interests and ambitions. It will be required of him to make his own ease, convenience, and tastes secondary, in order that his energies and time may be devoted to the forwarding of the work in which he consents to be placed as a leader.

It is regrettable that any one would ever consent to take a position of leadership because of the novelty or imaginary honor attached to such a position. One who accepts such a call with the thought of being served rather than of being a servant, has missed his calling. We must not overlook the fact that in our work officials become servants. The idea of becoming an honored personage, to be looked up to, belongs to the sordid ways of the world, and not to this movement.

Thought of Unselfish Service

From the lowest position of service to which men and women can be called in the occupancy of official positions in our Sabbath schools and churches, to the highest responsibilities that our denomination can confer, this thought of unselfish service should prevail. To the extent that leaders depart from it, weakness and

inefficiency will result. And really this question of efficient leadership in our work is one of the greatest needs of the hour. Men and women are needed everywhere who are willing to take responsibilities with the all-absorbing burden and desire to serve and to be a true example of unselfish devotion. True leaders will be willing to pay such a price.

*The Investigative Judgment**(Concluded)*

By MRS. E. G. WHITE

At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works.”

Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken, how many deeds would remain undone.

In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers in-

~~~~~

*The All-Sufficient Song*

BY KATHLEEN DAVIS

THE Lord is our Shepherd,  
No want shall we know.  
He makes us lie down  
Where green pastures grow,  
And tenderly leadeth  
Where still waters flow.

Our souls He restoreth  
Again and again,  
Till content in His fold  
We shall ever remain.  
He leads in right paths  
For His own name's sake,  
And hearing His voice,  
We make no mistake.

Though walking in valley  
And shadow of death,  
He is still with us,  
The sweet voice saith.  
His rod and His staff  
Guide and defend,  
And comfort the wayworn  
Always to the end.

He spreadeth a table  
In presence of foes,  
And the feast that is best  
The dear Shepherd knows.  
He anointeth with oil,  
And our cup runneth o'er,  
His goodness and mercy,  
Now and evermore.

trusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.

The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to

face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." Heb. 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, "My grace is sufficient for thee." 2 Cor. 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My

yoke is easy, and My burden is light." Matt. 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faith-

### *A Fortress of Truth*

BY MRS. MARY H. WILLIAMS

I WOULD build, forsooth, a fortress of truth,

By the Master Architect planned.

On foundations sure, on the Rock secure,

My stronghold of truth should stand.

And I would build as the Master willed,

True to the plummet and line,

And accept alone the well-fitted stone

Shaped by the hand divine.

Where treasures lie deep in God's word,  
I would seek

The wealth of its storied mine;

To adorn with grace, on its walls I'd place  
Gems of truth that for aye should shine.

Ah, the careless ones, and the prayerless ones,

Unheeding the Lord's commands,

No foundation lay, but build for a day

On pleasure's treacherous sands!

And the waves that ride on the swelling tide

Shall sweep them all away.

Oh, then help me, Lord, to build on Thy word

A refuge strong for that day

When the world's mad strife and the storms of life

Shall beat on this house of mine,

That my work may endure, my heart rest secure

In its fortress of truth divine!

ful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected

with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Matt. 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore: . . . lest coming suddenly He find you sleeping." Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting." Dan. 5:27.—"The Great Controversy," pp. 552-557.

## The Coming of the Lord

By F. A. COFFIN

THE good ship Zion is nearing home. With lights aglow she has been sailing through the darkness of this wicked world. Often beset by the fogs of error, she has continued to steer her course, according to the chart and compass, toward the city of God. Soon the glory of God will dispel every fog, and those aboard this sturdy vessel will see that she is much nearer home than they thought.

Suddenly, unexpectedly, the end will come. In this generation Jesus is to return in the clouds of glory. This generation marks the end of the present age. It marks the end of the world in its present state. That time is not far distant, and the end will come with cataclysmic suddenness.

Jesus Himself said He would come in the generation in which we live, and knowing that some would doubt, He added: "Heaven and earth shall pass away, but My words shall not pass away." And when He comes, it will be in glory—the glory of His Father, and of Himself, and of all the holy angels. Once He came "to give His life a ransom for many;" now He will come to consummate the glorious work of salvation. Once He came a babe in Bethlehem born; now He will ride forth in resplendent glory, King of kings and Lord of lords.

Christ's mission at His first advent was to save the world, and it is still His purpose to save all who will come unto God by Him. This work He shares with His people. The Lord Jesus has placed our work before us. All that stands between us and the heavenly Canaan is our task, the work of sounding the warning message in all the world, for when this work is finished the promise is, "Then shall the end come."

Already our lines are flung out to the far corners of the earth, and God has said He will make bare His holy arm, that He will finish the work, and "cut it short in righteousness." And then the Lord Jesus will come, and the resurrection of the dead will come, and the translation of the living righteous will come, and the blessed reunion will come, and eternal life will come. The New Jerusalem will come, and the new earth will come.

What folly, in such a time as this, when all the glories of heaven await the faithful, to cast away our confidence! And yet, some there are who are permitting doubts to harass their souls until they are ready to surrender their faith and go back into the

world. And they are being encouraged in their course of uncertainty and unbelief by voices which call in question plain statements of the Bible and the Spirit of prophecy relating to the times in which we live.

Voices that cry, "My Lord delayeth His coming," certainly do not bear a message from God. The solemn fact is that the coming of the Saviour is very near at hand, much nearer than we realize; and it behooves all to prepare for that momentous event. The parable of the ten virgins repre-

sents, not the world at large, but the church—those who profess to love the Lord. Even the wise virgins slumbered until suddenly the cry was raised, "Behold, the bridegroom cometh; go ye out to meet Him."

How fitting the parable! How slow we are to believe the Saviour with all our hearts, to sense the fact that He is really coming in our generation! O that we might have a keen sense of the tremendous importance of the events now occurring, which point unmistakably to the imminent nearness of that event! Surely we do not begin to realize the shortness of time and all that this hour means to us and to the whole world.

## The Greatest Problem, and Its Solution

By W. E. HASKELL

MANY and great are the national and world problems which at present are perplexing the wisdom of earth's greatest men. But these all combined sink into insignificance compared with the infinite problem which became manifest when sin entered the universe.

Sin impeaches God's character and law. How can His character be cleared and His law vindicated, magnified, and established? How can sin's impeachment be refuted?

Sin entered in the guise of a benefactor seeking to reform and improve God's government and law. How can this greatest impostor be exposed?

From the beginning in Eden (Gen. 2:17; 3:4) there has been controversy as to the penalty and consequence of sin. How can God demonstrate beforehand the just and final fate of the wicked?

God's mercy toward the sinner and His hatred of sin are both expressions of His infinite love. But seemingly they would conflict in dealing with sin. The one pleads for the sinner's life; the other demands the punishment of sin, which is death. How can God's justice and mercy be reconciled in dealing with sin?

Sin builds a barricading wall of unbelief and enmity between the sinner and God. How can the sinner's unbelief and enmity be conquered, his confidence restored? How can the rebel sinner be reconciled to God and His law?

And though he be reconciled, the sinner would still be a debtor, utterly incapable of meeting an obligation from which he can in no wise be released until the account is settled in full. How can the sinner's debt be paid in full, his title to eternal life be made perfect—the sinner justified?

And though the debt be paid, the

sinner would still be marred by sin, unfit for his eternal home. How can the sinner be conformed to the perfect pattern, his fitness for his home made complete—the sinner sanctified?

And though all this and more be done, how can the universe be safeguarded, eternally secured, against another rebellion? There are risks so vast, obstacles so great, difficulties so profound, complications so perplexing, conflicting claims so hard to adjust and balance—in short, a problem of such infinite extent that had God left the problem and its solution to all His loyal subjects combined, there would have been failure, absolute and complete.

But through the foreknowledge of God, long before the occasion arose, a council was held wherein a plan was devised which presents a complete and perfect solution for every phase of this greatest problem. Omnipotence is pledged to fulfill this plan in behalf of all who, with absolute submission, co-operate with God. It is therefore both the "mystery of the gospel" (Eph. 6:19) and "the simplicity that is in Christ" (2 Cor. 11:3), and its great solution centers in and radiates from the cross of Calvary. Though "the preaching of the cross is to them that perish foolishness; . . . unto us which are saved it is the power of God" (1 Cor. 1:18); and therein are revealed, both now and in the "ages to come," the "manifest wisdom of God" and the "exceeding riches of His grace."

"In the cross of Christ I glory,  
Towering o'er the wrecks of time,  
All the light of sacred story,  
Gathers round its head sublime."

\*\*\*

NOBODY ever outgrows Scripture; the book widens and deepens with our years.—*Spurgeon*.



## Christian Privileges

By R. H. WENTLAND

ESPECIALLY upon the young people does the evil one try to impress the thought that to be children of God they must forfeit many privileges that might otherwise be theirs. And as one beholds the things of this world instead of the Lamb of God, Satan will also induce this very thought. It is his plan to make it appear as if one must give up much that might be enjoyed. This, however, is falsely representing the love of Jesus and the privileges that come by serving Him.

It is indeed gratifying to sum up a few of the privileges the children of God have now, and others which they shall have in the near future.

First of all, and generally speaking, it is the greatest of privileges to be a child of the living God.

It is our privilege to trust God. We have all trusted man, and at some time have been disappointed; but God's promises are sure. We are told that His promises are as sure as the mountains around Jerusalem. This seemed very real to me while I watched some men who were trying to move a mountain. It was decided that a certain mountain was in the way, and hundreds of steady, hard-working men set to work with machines and chisels. Many months were spent in blasting and chiseling, but the great massive mountain of rock looked much the same.

While both old and young are losing their minds and wrecking their nerves over the cares of life, it is our privilege to cast all our care upon Him, for He will care for us. It is impossible for the frail human being to carry such a burden of care himself. In this cold, selfish world, many end their own lives because they lose confidence in their friends, and seek a way out of their loneliness and despair. Not so with the child of God. He may always be cheery, and never, no, never be alone. He has the assurance of an ever-present Jesus, and may live in the atmosphere of heaven.

It is indeed a privilege, a blessed privilege, to have the hope of eternal life. Here in the Orient we have to see scores of people go down into hopeless graves, because millions around us have no hope beyond this life. Their religion is not definite as to the future life. They are terrified at the prospects of the future as they close their eyes in death, while weeping wives and children, brothers, sisters, and friends stand by, having no words of eternal hope to give.

There is another privilege to which

we may look forward, and that is translation. What a thought—never to taste death, and to have the privilege of living to see every conflict in the finishing of this world's history! This may be your privilege. Still, we are often led to think the things of this immediate life so desirable that we sometimes reach for the moments of vanishing joy, and let go of the blessed privileges that many will long for when it is too late.

To some who will not have the distinction of being among the translated number, will be the privilege of having part in the first resurrection. Resting in various cemeteries, those long-undisturbed graves will respond to the welcome call of the Master's voice.

What a sight! Who knows which graves will remain unopened and from which graves the children of God will come forth? Will this not be a privilege to be desired over the riches and honor of today? Should not these things attract the attention of wandering, unsettled minds?

Even though we may have to suffer

for Him now, we should not lessen our hold on God. The end is too near for us to become weary. There may be weary hearts who have labored hard and waited long, who have given their sons and daughters to far-away mission fields, and who have given of their much-needed means to the work. All this is a blessed privilege, and prepares the yearning heart for a home with Jesus. When these very hands clasp those of the Saviour and behold His loving face, as He welcomes them to the privileges of eternity, then there will be joy untold, joy everlasting.

What a gathering of loved ones long-since separated! What a change from the parting hour at the ocean's brink, or at the edge of the lonely grave! Once again fathers, mothers, sons, and daughters will meet where there shall be no more heard the groanings of the sick, the voice of weeping, or the dreaded good-by.

O wandering one, Jesus is calling today, calling you to the privileges of eternity. Forsake the things of this life, though glittering and desirable they may seem, and accept the many privileges that are offered you as a child of God.

## A Perfect Heart

By IVOR C. BROOKER

It is recorded in 1 Kings 15:14, that "Asa's heart was perfect with the Lord all his days."

Here we see Asa setting an example not manifested by those of his immediate family. In spite of the fact that his father Abijam, and grandfather Rehoboam, did evil in the sight of God, he determined with God's help to do right; hence it is especially recorded that "his heart was perfect."

The scripture does not say that Asa was a perfect man, and as we study his life we find that he was subject to the same temptations, trials, passions, and failures that beset us today; but all his life, or as the text states, "all his days," he manifested a strong determination to do "that which was right in the eyes of the Lord," and God, seeing this, made recognition of it by having His servant write this beautiful testimony.

To us, as Christians, this character and life should be a great encouragement. If God were going to write about us, I wonder what He would say, and would it please us to have what He wrote published to the world at large?

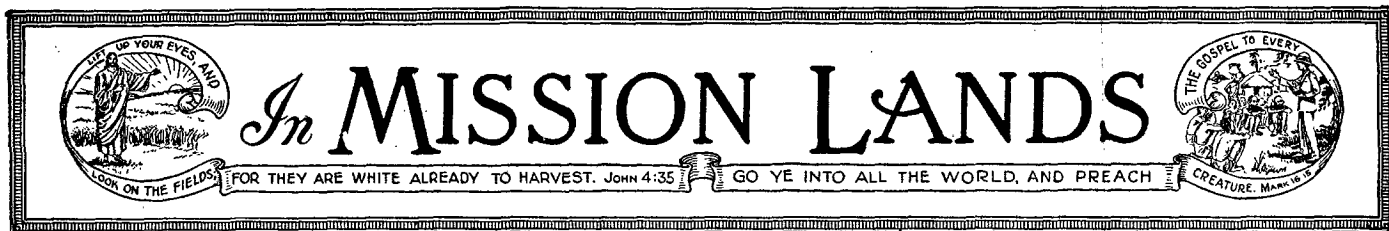
As we view our past life and think of our plans for the future, what has been our determination? Have we determined with God's help to do

right, no matter what the cost? If so, we need to cry as did David, "Create in me a clean heart, O God," and as it was in the case of Asa, God will look into our heart, and seeing that we are honest in our prayer, will then fulfill His blessed promise, "A new heart also will I give you; . . . and I will take away the stony heart." This new heart will be pure and perfect, just the reverse from the one God says He will take away,—*"deceitful above all things, and desperately wicked."*

Let us pray the prayer of David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

\*\*\*

IN the religion of Christ there is a regenerating influence that transforms the entire being, lifting man above every debasing, groveling vice, and raising the thoughts and desires toward God and heaven. Linked to the Infinite One, man is made partaker of the divine nature. Upon him the shafts of evil have no effect; for he is clothed with the panoply of Christ's righteousness.—*"Counsels to Teachers," pp. 51, 52.*



## *They Embraced Each Other*

By N. P. NEILSEN

THE children of God have often suffered persecution. This has been their lot down through the ages. They have been despised and rejected by the world. At times severe persecution has raged against them, and many have sealed their faith with their blood. They have "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword." And yet they have suffered patiently, knowing that Christ, our example, suffered for us. They have rejoiced "that they were counted worthy to suffer shame for His name."

The Saviour foretold that His church would suffer persecution for His name's sake, even down to the end of time, and the remnant church cannot expect to go through to the kingdom without meeting opposition, and being severely tried. But this must not lead us to hate our enemies. We should pray for those who oppose us, and love those who despise us.

When suffering persecution, our Indian brethren in Jesus de Machaca,

Bolivia, embraced their enemies, as was recently related by Francisco Brouchy, superintendent of the mission. In giving a brief report of their experiences, he said:

"All our believers were beaten and terribly persecuted, and the leaders among them were taken prisoners. One of our Indian colporteurs was imprisoned three days, and upon being released he continued his work in the same place. After many futile attempts to secure justice, I prevailed upon the department of justice to send a representative out to the place to investigate and take personal testimonies. He was convinced that our enemies had provoked the trouble, and four or five of their leaders were imprisoned. We then had the Adventists and the leaders of the opposition embrace each other and sign an agreement that at the recurrence of any difficulty, the attackers would be obliged to pay 500 bolivians as a fine to the other side."

But in all the afflictions through which we may be called upon to pass, the Lord will be with us. He will not forsake His children in the hour of trial. His eyes will watch over us, and His arms will embrace us. He will not permit us to be tempted above that which we are able to bear. He will be with us even unto the end.

A program was carefully outlined, covering all phases of the message and the special needs of the people. Close attention was given to spiritual lines, organization, Sabbath school, and home missionary work. After being in Mexico City over two years as pastor of the Central church, it has done me good to have a chance to get acquainted with these dear people who live in the neglected parts of this country.

### *Preparing for Baptism*

A baptismal class was formed, and twenty-five were finally admitted. Some of the candidates needed to have civil marriage certificates, so they went back to their home towns afoot, more than sixty miles, the women carrying the babies, to get their certificates. When they came back, they were very tired. One of the women fainted while Elder Moon was performing the religious ceremony.

Talk about sacrifice! These people give us true examples of sacrificing. As soon as they accept the message, they become messengers. They cross the mountains and in no time, it seems, new interests spring up that keep the worker busy.

It is the sincere hope of the writer that these lines will convince any who doubt that the missionary enterprise is a worth-while work. And when these people accept this truth, they stay firm in it, companies many times being left alone because of a lack of funds to employ more workers.

During the camp meeting two churches were organized, with their respective officers carefully selected. Also fourteen couples were united in holy matrimony by Elder Moon, the mission superintendent.

## *A Real Camp Meeting in Mexico*

By J. A. SALAZAR

THE date for the camp meeting was the sixth of March, but the brethren began to come on the fourth. It was very interesting to see them arrive, some afoot and some on burros, which is practically the same as traveling afoot. They came from twelve or fourteen different towns and ranches. From the start we had a very good attendance. In these far-separated places, where the people have had hardly any opportunities of any kind, it is very interesting to note how attentively they listen in order to get all we have for them.

The devotional services were a real inspiration. At 5:30 A. M. the singing of a single hymn was enough to bring all the brethren to the service, and all came ready to take part. Only a few can read, so they watched the leader closely and sang as he sang. These people have given their hearts to the Lord. Every morning they

testified for their Saviour in their simple way—testimonies that brought tears to our eyes. Surely the need is great for consecrated workers to lead out in the work for this needy people in this Central Mexican Mission.

## *Entering the Northern Cameroons*

By W. E. READ

IN the winter of 1929-30, L. H. Christian and the writer traveled for many miles through the French colonies in West Africa. We were in the Cameroons, the Niger Territory, the Upper Volta, the Sudan, and Senegal. One of the things that made a deep impression on our minds was the fact that in these great stretches of territory, with millions upon millions of people, there were very few mission stations.

After our return to Europe, it was decided by the committee that our first station should be in the northern part of the French Cameroons, somewhere to the south of Lake Chad. With this in mind, Ruben Bergstrom from Sweden and Bjarne Rost from Norway went to Paris to study French, with a view to preparing for service in that part of Africa. Last winter it was the privilege of the writer to accompany these two young

men and their wives to their new field of labor. We had a good journey by sea, the steamer taking us as far as Lagos in Nigeria. Then we went upcountry for 800 miles by train to a place called Bukuru, where we remained while negotiating for our transportation to the Cameroons. After a brief rest at this place we started on the journey of about 650 miles to the northeast to their new field of labor.

#### *Northern Cameroons*

On the afternoon of January 20 we crossed the frontier from Nigeria and really entered the northern Cameroons. We were well received at Marrua, the main town in the northern part of this territory. The French officials received us very cordially, and were quite willing to assist us in every possible way. They placed at our disposal a government resthouse sixteen kilometers from Marrua, and here we moved some of our belongings and sought to settle down until our temporary houses could be erected.

It was necessary for us to wait for permission from the colonial authorities before definitely establishing our mission work in that part. But this was not very long in coming. Some weeks after we made our application, favorable word came through. Now the brethren are building on the site

o'clock on Friday afternoon, and we were all preparing for the Sabbath. We were about to take our baths, and the sisters were putting the finishing touches to the preparation of our food. All of a sudden a cry was raised. On looking around we saw smoke curling up from our resthouse. Sure enough, the roof was on fire; and being the dry season and a breeze blowing, it was not long before the fire was well under way. Nothing we could do would save it, but fortunately for us the chief and about twenty of his men were standing by, and seeing the difficulty, they put off their robes and rushed into the resthouse, picked up our boxes, our camp beds, in fact all the belongings we had there, and carried them out to safety. As soon as the last box was out, the roof crashed in.

The five of us stood and looked on the burning mass, thankful to God that while the house was gone, our goods and also our lives were saved. Had such a thing happened at night, there would have been no hope for us, but God in His mercy preserved us.

As the shadows of the evening fell and the Sabbath hours came in, the burning embers were smoldering away and our home was gone. Fortunately there were little round huts surrounding the resthouse which were not destroyed, and so we moved into

with similar mats on the floor we had nice little houses, suited only, of course, for the dry season.

#### *Supplies Carried With Us*

We had to take with us everything we needed for the journey, because we were out in a place where there were no shops, and where we could buy only very limited supplies of food from the natives. Much of their food we could not eat, so we had to take with us most of what we needed. We had our filters, for all the water we drink in Africa must be filtered. It would be unwise to run the risk of drinking it without. We took stoves with us, but we could not get at them, so we had to improvise. We took some petrol cans and made stoves. Really they make good ones. Two petrol cans placed lengthwise on the ground, the tins side by side with a little space between, and then another tin ripped open, flattened out, and punctured with holes, laid upon the top, make a very effective cooking stove. We placed some sticks underneath, and in a very little while had a fire going which boiled our water and cooked our meals.

We went up into the mountains where the pagans live, and visited a number of their villages. We had meetings with them, and really it thrilled our hearts as we became conscious of the fact that we were the first ones to tell these raw heathen of the wonderful love of Jesus. The brethren had their medicine cases with them, and as the people were quite willing to bring their sick, a number were treated.

We have excellent prospects in that new mission field. There is plenty of water; it is possible to grow vegetables; and the nights are cool for a large part of the year. The place is at a reasonably good altitude, and we sincerely trust that our two missionary families in that part of Africa may have health and strength for the great and important task that is theirs. They are practical and consecrated to the work. Let us pray that God may richly bless them as they pioneer the work in this new field, and that ere long we may see souls turning from darkness to light.



Dwellings in the Northern Cameroons, Africa

At left, the first home of our two missionary families who are pioneering in this section. At right, the kind of hut in which the pagans of the mountains live.

that was chosen. All they can do during the present dry season will be to erect temporary mud houses. The walls of the houses will be quite thick, and they will have grass roofs. It will be necessary for them to put in a cement floor in order to keep the ants from eating their food and clothing. The ants are a terrible pest in Africa. They have been known to eat completely the side of a wooden case overnight. They have voracious appetites. They come in millions, and are not long in accomplishing their task.

#### *A Serious Fire*

We had been only a few days in our temporary resthouse when we met with an accident which might have had very serious results. It was four

them. We stayed there for a few days while the chief made us some little grass-covered erections. He secured a lot of grass mats, and after putting a few poles in the ground, covered these poles all around with mats. This made a flat roof, and

LIKE Pliny the Younger, who wrote about the disaster caused by Vesuvius, when Herculaneum and Pompeii perished in the year 79 A. D., I will try to describe the disaster which occurred on the beautiful island of Mauritius, the Pearl of the Indian Ocean. I do not know that I can

have the calm of Pliny; certainly I do not have his talents as a narrator. Tuesday, March 3, we (five or six doctors) were in the operating room of the Civil Hospital at Moka, one of the government institutions, where two surgeons were performing a rather serious ablation on a child,

## *A Tropical Hurricane*

By A. J. GIROU, M. D.

when another doctor came in with a cable in his hand. The cable, sent by the meteorological station, was giving notice that a cyclone was rolling toward Mauritius, at a distance of some hundred miles. One of the assistants, in a humorous way, exclaimed: "Why do they trouble us with such childish prognostics?" No notice was taken of the cable.

Next day, Wednesday, nothing special happened, except some heavy showers from time to time, as is usual in tropical countries. In the evening every one retired for the night as usual.

But about one o'clock the tempest began. Our two children, frightened, came rushing to our bedroom. I gave my place to them, and tried to rest on a canapé in my library. But I could not. The noise of the storm was such that it was impossible to distinguish the breaking of the trees, which were blown down like straws. At two o'clock the lights went out; the poles and wires were down.

In the dark all I could do was to think. I thought of many things,—of our chapel in Rosehill, which is being enlarged; of Miss De Wolf, our European secretary-treasurer, who is alone in her quarters at the mission office; of members and friends, many of whom live in houses of very poor construction; of the misery that was falling upon so many people, already poor since the failing of the sale of sugar cane, the only financial support for the island.

#### *Morning Breaks*

Thursday, March 5, at dawn, I half opened the shutters, and my eyes gazed sadly at the ravage accomplished. The big garden where there had been some hundred trees, amid which our house is situated, looked in many places like a lake. Most of the trees lay on the ground. The heavy rain was coming through in many parts of our house, and we had much to do to protect our goods and furniture. I feared for our books, for we have a library of nearly 3,000 volumes, and my wife and I are particularly attached to them. In our missionary life they are precious companions, a source of inspiration and encouragement as well as of recreation.

At 5:30 A. M. we heard a noise on our veranda. Opening the door, we found whole families begging for refuge—about thirty persons in all. Their houses had been destroyed, the roofs having been taken off by the hurricane. There they were with their poor clothes wet as could be, some of them mothers with babies in their arms. They were Hindus, and even in that cataclysm that had left

them at the mercy of the unchained elements, they said nothing; they looked very calm, and perhaps in reality they were calm.

#### *A Scene of Desolation*

A little later my boy came to me and said that an inspector of police was going around; he had seen him passing in the street by our garden. I said to myself, "If a policeman is venturing out, why not a missionary?" So my wife, my two children, and I went on our knees and prayed; then I decided to go out. Our church is about one mile from our home. I took that direction. What a spectacle! What desolation on every side! I was obliged to stop often and cling to the stumps of the trees when the wind threatened to throw me down. The houses that resisted the storm were closed; farther on three men were trying to save the roof of their house. Right and left were houses without their roofs and part of their walls down, showing abandoned beds and furniture thrown about. Streets and houses were deserted, and I asked myself where all the children could be who formerly made them so noisy and lively. Was any one wounded? I heard no noise, not a cry; around me it looked like a battlefield deserted by the belligerents.

Then, not far from our church, I saw a little boy about eight years old, calling with his Creole accent, "Mamma." I went to him, and seeing a Chinese shop with the door half open, I pushed him in and went on.

I came to our chapel. The beautiful trees were in a miserable condition. Some of them were blown down, others with tops and branches missing. But thanks to God, the building stood. Only the door had given way. I closed it and re-enforced it with benches.

I inquired about the health of Miss De Wolf, and found she was all right, and the building which contains her apartment as well as our offices was standing without any serious damage. On the other hand, the roof of the garage as well as a part of the servant's quarters had been blown down. Miss De Wolf was surprised to see me. She asked if I had come with the auto! She had not been out, and did not understand how heavy the disaster was!

After giving her some words of comfort, I took my way back to our home. How many times I stopped to whisper: "Lord, keep mine own!" What a comfort to know God when around us everything is destroyed in a tropical cyclone! At last I saw my house. It was still standing.

The hurricane lasted three full

days. Every day I visited some of our members and friends, bringing them words of comfort. With joy I say that no one was killed among our members.

#### *Capital Visited*

Sunday, March 8, I visited the capital, Port Louis. On the quay boards, poles, and many other things witnessed to the violence of the hurricane. The boat that brings the European mail was obliged to stay away during the days of storm.

Monday, March 9, I was told that it would be possible to drive my car to the end of the island, where is the ancient capital, called Mahebourg. I passed through Curepipe, the dwelling place of the well-to-do people. There also the damage was great. Farther away in Rose Belle, nearly all the houses had been thrown down.

All the way hundreds of workers were doing their best to clear the road of the countless big trees, some of which were many centuries old. Water was flooding on every side, and I was obliged to keep the motor going fast to prevent the water from stopping it. We passed rapidly between ruined houses and devastated forests. There will not be any harvest of sugar cane this year, another disaster that will follow the cyclone.

The boat leaves for Europe in a few hours, so I will mail these lines that will tell our American Christian friends of the sorrowful event through which the Pearl of the Indian Ocean has passed.

This morning, March 11, the tropical sun is shining, and is reviving our hopes. In spite of all, the courage of our people is good. Our confidence in the One who has saved our lives remains as firm as ever. And with all our energy we are carrying on our daily task anew. May God help us to be of some service to these poor people!

❖ ❖ ❖

#### *An Offering for the Lord*

BY O. B. KUHN

BROTHER MOH YAO CHIN, of North Kiangsu, believing that the end of all things is at hand, and desiring to do all he can to further the work of God and hasten the glad day of the Lord's soon coming (2 Peter 3: 12), recently gave our mission 50 mow (eight or ten acres) of land for a chapel and school purposes. In the preamble of the deed, Brother Moh stated that he was influenced by the Holy Spirit to give the property to the church.

❖ ❖ ❖

He knows not his strength who hath not met necessity.—*Ben Jonson.*



Conducted by Promise Kloss

## Etiquette of Privacy in Life

MOST of us fail to realize fully the value of privacy in the etiquette of the household. Especially if our houses are small, and if the members of the household are bound by the intimate ties of relationship, we are all too prone fairly to overwhelm one another with our presence and to leave too little opportunity for each one to be and to act alone.

This is one of the first things that impress some of foreign birth when they visit our American homes. We seem to them to have no respect for individuality; we rush into one another's rooms without even so much as knocking or asking permission; our children romp and play through the whole house, regardless of their elders; guests are never given a moment to themselves—in short, the American family herds together from morning to night in almost barbaric fashion.

This criticism need not disturb greatly, for undoubtedly we should be as much inclined to criticize certain practices and customs differing from ours in their home life as they are to criticize our lack of privacy. But, just the same, a little greater privacy in the home would often add tenfold to the happiness and courteousness of its members.

I was spending a few days not long ago in the house of a friend who had the good fortune to have a dear old aunt living with her. This little lady is a lovable soul, and I am morally certain that my friend would do almost anything she knew how to do to make her happy.

### No Peace for Auntie

One day during my visit, shortly after breakfast, the little old lady slipped away from the living room, where there was a merry conversation going on that no one could reasonably expect her to be interested in.

"What has become of auntie?" exclaimed her niece in great solicitude before she had been gone many minutes; and when after a few more minutes auntie did not return to the family group, her niece became aroused, and sent her little daughter to the

old lady's room to see what could have called her away.

"Auntie says she just wants to be alone for a while," was the child's explanation. "She is reading up in her room."

"Something must be the matter with her," gasped the niece. "She knows I don't like to have her go off alone. O, I am afraid she is ill!"

With this the niece went upstairs, and with great alarm broke in upon her aunt.

There she sat with tears in her eyes, old eyes that for the time were looking back through the years into the far-off days of her youth; and before her she had spread out a package of letters, yellow with age and worn with many rereadings.

"O auntie, what are you doing? Aren't you happy?" asked the niece.

~~~~~

Prayer for the Children

BY HORATIUS BONAR, D. D.

FATHER, our children keep!

We know not what is coming on the earth;

Beneath the shadow of Thy heavenly wing,

O keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us!

Draw firmer round us Thy protecting arm;

Oh, clasp our children closer to Thy side, Uninjured in the day of earth's alarm.

Them in Thy chambers hide!

Oh, hide them and preserve them calm and safe,

When sin abounds, and error flows abroad,

And Satan tempts, and human passions chafe.

Oh, keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,

They may with us in triumph enter in.

~~~~~  
In these days so filled with unprecipitated peril for the children and young people, many a Christian parent's and teacher's heart will go out with thanksgiving for this prayer written by that consecrated Scotch preacher and hymn writer, Dr. Bonar.—*Sunday School Times*.

The old woman came back from her musings with a start, and then slowly she explained that she had gone off by herself to read the old letters, that it was an anniversary of her wedding day, and that she wanted to be alone.

In spite of this explanation the niece waited till the old lady had replaced the letters in the little chest from which she had taken them, and then fairly dragged her downstairs to join the rest of us.

Later, when I was alone with the auntie, she told me about it. "My niece is very kind to me," she explained, "and she does her best to make me happy. But sometimes I just long to be alone. It is an old-fashioned idea of mine that people ought to be allowed a little privacy, and that even people who love each other very dearly, sometimes get along better if they allow each other just a little time to be by themselves, and don't always make them account for everything they think and do."

For my part, I think the old lady was right, and I know altogether too many homes where nerves and tempers are tried by too much contact and too little opportunity to be alone.

### Wrongly Directed Affection

Very often this lack of consideration is due to wrongly directed affection. Especially is this the case with the parents, who, as their children grow up, do not allow them the privacy that every normal child longs to possess. These parents are so used to thinking and acting for them that they forget to give them a chance to think and act independently.

If children, as they grow out of babyhood, cannot have rooms to themselves, they at least ought to have their own dressing tables, bureaus, and chests of drawers, which they should be taught to keep in order for themselves. It seems needless to add—though there may be cases where this is not the practice—that children should have their own combs and brushes, towels, and manicure sets, as soon as they outgrow the dainty articles of their baby baskets.



And no matter how much you love your children, you should never let them intrude on your privacy. Even in the humblest household they should be taught that respect for the rights of their elders which was so necessary a part of a child's education two or three generations ago. Yet how many weary mothers let their children spread their toys through the entire house, and how many doting fathers allow their youngsters to pilfer their handkerchief boxes and appropriate their collar buttons unreproved!

Most men have little privacy in their own homes. They seem to be willingly shackled by the everlasting intrusion of things feminine.

"Jimmie's den has been such a success!" I heard a young matron say a year after they had built their suburban home. "I never had a place to keep my sewing machine before, and it is such a good place to hang the old pictures that I somehow don't like to throw away, but that would just spoil the color scheme in the living room." But I wondered what Jimmie thought about it.

As the children in the family grow older, they should be taught to respect one another's possessions and one another's privacy, and any intrusion in these matters should be regarded as a decided break in the family etiquette.

#### *The Younger Brother*

At no time in the life of the children in the household is there such a real need for this spirit of privacy and respect for others' rights as when, in the course of time, the older children enter upon the serious business of courting; for no matter how amusing it may seem to us, it is always deadly serious to them. The troublesome small brother comes to be a joke, and assumes the proportion of a real trial and mischief-maker when he has not been taught to have a fitting respect for other people. Many young women are given no end of uneasiness, owing to the vulgar intrusion of the young brother who, in a spirit of teasing rather than through any malicious curiosity, intercepts his sister's love letters. Such an act is really a grave offense which would not readily be excused in any one but a member of the family.

It is partly through a lack of sympathy and understanding, partly through natural curiosity, that brothers and sisters are so intrusive in one another's affairs; but it is also a lack of training, a lack of breeding, the fault of which lies, not with the prying small brothers and sisters, but with the parents.

So, too, in the matter of the family conversation there might well be a trifle more of the formality that was in vogue a generation or so ago. We have become too blunt in our speech, and too inconsiderate of the niceties that good breeding has always demanded. Especially is this true of a family where outsiders seldom come within the gates.

For instance, the mother of the house forgetfully discusses the symptoms of little Johnny's fever at the breakfast table, and never realizes that perhaps little Johnny has some feeling of delicacy on the subject, and longs with all his little heart to have her cease.

We sometimes smile at the old-school formality and prudishness of our grandmothers, and sometimes go to the other extreme. Why not try to strike a happy medium between the stiffness of those days and the free and easy overfamiliarity of these?—*Author Unknown.*

❖   ❖   ❖

#### *"God's Sky Is Over Us Yet"*

A MOTHER, after a sore bereavement which changed all her life, was grieving at having to leave the old home where everything had grown sacred. Tears filled her eyes as she took the last look at the familiar scene—house, grounds, trees, and hills. Her little boy tried to comfort her, and as he looked out of the window of the car, he said: "Why, mother, God's sky is over us yet! It's going right along with us." We never can get beyond the blue of the heavens; we never can get out from under the shadow of the Almighty. Wherever we may have to go, we shall always have the love of God over us.—*J. R. Miller.*



I HOPE you children like squirrel stories. It has not been long since we were talking about squirrels in our garden, but here is another story about a gray squirrel that lives in Washington.

Buck is the eight-months-old pet of Mr. and Mrs. Fisher, and lives with them in their home on 19th Street. His little private home is a cloth sleeping bag hung on the bathroom door. He has fixed it the way he wants it inside, using an old undershirt for a mattress, and he spends hours a day napping in his cozy bed. At night he goes to bed

very early, and is the first one up in the morning.

His playground is a large bathroom window sill, and every morning after his breakfast and a drink of water, he will spend an hour stretched out on his stomach, squirrel fashion, just gazing into the distance, maybe thinking of the old oak where he was born.

Mr. Fisher found him when he was about three weeks old, in the middle of a country road in Virginia, on a hot August day, where he had fallen from his nest in the large oak tree, spreading its crooked limbs above the road. He was a scared little squirrel when Mr. Fisher picked him up and examined him to see if he was all right. The fall had not hurt him, and soon he began to crawl around the floor and examine things.

In those days he was fed condensed milk from a spoon, with a small bit of celery leaf or cabbage and sometimes a crushed peanut for variety. But one day he sat up on his haunches and began to eat from his own little paws. Soon he began to crack nuts, and his master got all the different kinds that he could for him. Now he eats lettuce, radishes, peaches, bread, and even ice cream. He will hold an ice cube in his paws and lick it as if it were a lollypop.

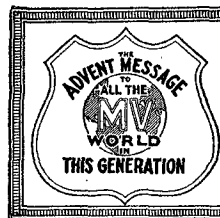
By the last of December, when he was about four months old, he was getting to be quite a grown-up squirrel, but he had a very naughty habit of using his sharp little teeth on people's fingers. At first Mr. Fisher thought he would take him to the woods and turn him loose, but he decided that he liked Buck too well, and that Buck would not know how to find his own living in the winter-time, when he was not used to it. So he started to train him. Every time Buck began to bite he was slapped or his front paws pinched. It didn't take him long to learn what he should and shouldn't do, and he soon became a real gentlemanly little fellow, who would not even nibble at the furniture. He still likes to clip off buttons, though, so garments have to be kept out of his reach.

Buck has traveled several thousand miles with Mr. Fisher by train. On these trips he spends most of his time sleeping in a big sweater pocket.

Did you ever have a pet squirrel that you did not have to keep in a cage all the time?

COUSIN JOY.





# YOUNG MEN AND



# YOUNG WOMEN



## He That Is Greatest

By J. W. MACE

THE great Master Teacher said to His disciples, "He that is greatest among you shall be your servant." And He proceeded to exemplify this teaching by washing His disciples' feet on the eve of His crucifixion.

Things are not always what they seem. It is not the lives that we appear to live among our associates, but what we really accomplish, that counts. As some one has said, "What you are speaks so loud I cannot hear what you say." The business man of today is measured by his actual accomplishments. Many times he is a modest, retiring gentleman, whose greatness does not show on the surface, but develops and shows in times of crisis in his business. A cool head, a clear judgment, a resourcefulness in emergencies,—these tell what the man really is.

And it is a great thing to carry on in spite of opposition, in spite of what people may think, if you know that you are right and have confidence in your ultimate success. Some men are constantly looking for promotion, for credit for everything they do and some things they do not do. What a great thing it would be if every one worked for the general good, and not for his own advancement and interest!

A good thought comes to us in these words: "A great deal of good can be done in the world, if one is not too careful who gets the credit."

Just think of that little saying, and learn how near the world runs to form where every one is struggling for attention and promotion. If we are all working for the common good, we shall rejoice when that good is attained, even though we may not get the credit for what we do in its accomplishment, for the people who are out of sight are doing their bit in the world's betterment. Gray, in his famous "Elegy," voices this experience:

"Full many a gem of purest ray serene,  
The dark, unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

I have met many great among the common people. Some of them will

never be known outside their own circle, but nevertheless the fact that they are doing their very best in the face of personal discouragement, is an indication of true greatness.

When a young person looks me in the face and says, "I would like to be a missionary for God, but I must stay at home on the farm on account of the old folks," and with a smile takes up the burdens of life, not because they are always agreeable, but necessary, I catch a glimpse of true greatness. When I see a man who has striven hard to attain some object or to perfect some plan, and then some one else with little work, but with the luck to find the secret, takes the credit, still I see greatness when that man is really glad that the plan has been a success, even though he was not given the credit for the years of toil and seeking. Some men work hard, and build their work without comment; others work on the surface,

and so received every consideration.

Stop and ask yourself, "How much of personal selfishness is manifested in the work I do? Do I work because I love it, or because it brings me a salary, or a position, or a stepping-stone to something higher?"

There have been notable examples of men who dropped out of sight as far as their relations with the world are concerned, to give their lives for others. There are men who give without letting the world know what they are doing. I picked up a paper the other day in which was an item telling about some organization that was doing a great amount of good. Its work was made possible by a business man who did not want his name known.

Why not work for the ultimate good, even though it does not pay interest in dollars and cents, or advance us to a position that may be envied? Really, when all is said and done, the great object of life is the uplift of humanity. And the proverb is right: "If we forget ourselves, we may accomplish a wonderful work for God."

## Marrying Unbelievers

THERE is another and a peculiar snare of the world to which the saints of God are exposed; and because many have fallen into it, and not a few have in consequence greatly embittered their happiness, retarded their holiness, and dishonored God, I would briefly, and in this connection, touch upon it with all tenderness and affection. I allude to the formation of matrimonial alliances between the saints of God and the unregenerate world. The word of God is *against* a union so unholy and so productive of evil as this. Not a precept authorizes it, not a precedent encourages it, not a promise sanctions it, not a blessing hallows it! Yea, so far from authorizing, God expressly *forbids* it. Thus, 2 Corinthians 6: 14 to the end:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."

### Basis of Appeal

How strong the command, how conclusive the argument, and how persuasive and touching the appeal! Could it be more so? The command is, that a believer be not yoked with an unbeliever. The argument is, he is a temple of God. The appeal is, God will be a Father to such, and they shall be His children who walk obediently to His command.

There are many solemn considerations which seem to urge this precept upon the believer. A child of God is not his own. He belongs not to himself. "Ye are not your own." His soul and body are redeemed by the precious blood of Christ, and therefore he is Christ's. He must not, he cannot, dispose of himself. He belongs to the Lord, and has no authority to give away either soul or body. O that this solemn fact could be written upon every believer's heart, "Ye are not your own. For ye are bought

with a price: therefore glorify God in your body, and in your spirit, which are God's." May the eternal Spirit now engrave it deeply and indelibly there!

But more than this, if this were not enough to urge the command upon a believer, his body is the "temple of the living God"! How solemn and weighty is this consideration! And shall he take "the temple of God," and unite it with one who is a stranger to His grace, to His love, to His Son? yea, whose "mind is enmity against God," and whose heart beats not one throb of love to Jesus? God forbid! "Know ye not," says Paul, "that the friendship of the world is enmity with God?" Then, for a believer to form with an unbeliever an alliance so close and so lasting as this, involving interests so important and so precious, is to enter into a league with the enemies of God. It is to covenant, and that for life, with the despisers of the Lord Jesus!

#### *An Untenable Defense*

It is no extenuation of this breach of God's command, that the Lord has frequently, in the exercise of His sovereign grace, made the believing party the instrument of conversion to the unbelieving party. He can and often does bring good out of evil, order out of confusion, "making the wrath of man to praise Him," and overruling events that were designed to thwart His purposes the very means for promoting them. But this is no encouragement to sin; and when sin is committed, this is but poor consolation. And to enter into a compact of the nature we are deprecating, with a conscience quieted and soothed with the reflection that "the wife may save the husband, or the husband may save the wife," is presumption of the highest kind, a presumption which God may punish with a disappointment as bitter as it is overwhelming. Let no dear child of God be allured into an alliance so unholy by a consideration so specious as this. Many have fallen into the snare, and have covered themselves with shame and confusion.

To the believer himself, forming an alliance so contrary to the express injunction of God's word, the evils arising from it are many and grievous. To say nothing of the want of what must ever be considered essential to the mutual happiness of the union,—oneness of mind, harmony of sentiment, congruity of spirit,—there are lacking the higher elements of happiness,—the mutual faith of each other in Christ, the communion of redeemed spirits, the holy intercourse of renewed minds, the unutterable sweetness of talking of Jesus by the

way, and, as "heirs together of the grace of life," the joy of looking forward to the reunion of the glorified beyond the grave. It is, from the very nature of things, impossible that these elements of happiness should exist in the relation we are considering. The individuals thus united are denizens of different countries,—the one an "alien from the commonwealth of Israel, a stranger and a foreigner," the other a "fellow citizen with the saints, and of the household of God." They speak different languages, are traveling opposite roads, and are journeying toward different countries. Surely we may ask, What real union and communion can exist here?

#### *Many Positive Evils*

But more than this. There are not merely negative, but there are positive evils resulting from such a connection. The influences that are perpetually exerting their power, are hostile to all growth in grace, advance in sanctification, upright and holy walk with God. The temptations to inconsistency of Christian conduct are many, perpetual, and alarming. The constant influence of worldly conversation, worldly example, worldly pursuits, weakens by slow but certain degrees the spiritual life of the soul, impairs the taste for, and lessens the enjoyment in, spiritual duties, unfits the mind for communion with God, and opens the door for an almost endless train of departures. We do not aver that all these evils are realized, but we do say that the believer so shaping his course is fearfully exposed to them; and that he has not been, or may not be, overcome by them, is of the mere grace of God. The evils themselves are the necessary sequences of his departure from God's word; and that he is preserved from the direst of them, is only by the covenant mercies of that God, who, in the midst of all their temptations, is alone able to keep His people from falling.

A child of God, passing through this vale of tears, requires all the spiritual assistance he can meet with to urge him on his way. All the strength, the comfort, the encouragement, and all the support it is possible for him to obtain from any and every quarter, he needs to call into full exercise, in order to bear up against the many and peculiar difficulties that throng his path and would keep him from advancing. Infirmities within and impediments without, inward corruptions and outward trials, the strugglings of sin and the assaults of Satan,—all conspire to cast him down, and extort from him David's exclamation, "My soul cleaveth unto the dust."

#### *Mutual Help*

At such a period, how strengthening, how supporting, how encouraging, and how animating the communion and soothings of a kindred spirit, a spirit one with himself! If it be true, and most true it is, that "as iron sharpeneth iron, so doth the countenance of a man his friend," to a much greater degree and in a more endearing sense is this reciprocity experienced in the high and endearing relation we are considering.

The godly husband and the godly wife are true helpmeets the one to the other. They belong to the same family, speak the same heavenly language, are traveling the same happy road, and are journeying to the same blissful home. For a child of God, then, to unite himself with one who can be of no assistance to him in his journey, but rather a hindrance; who, when he speaks of conflicts, cannot understand them; of burdens, cannot lighten them; of perplexities, cannot guide them; of trials, cannot share them; of sorrows, cannot soothe them; and of joys and hopes, cannot participate in them, is indeed to mark out for himself a lonely and desolate path, which may know no termination of its trial until it conducts him to the grave.

To the Christian reader who may already have taken the step we would say, with much affection, Guard vigilantly against its hurtful consequences. Necessary as they are, they may, in a degree, be greatly mitigated. Draw largely from the grace that is in Christ Jesus, treasured up for all the circumstances and the necessities of His people. Be doubly prayerful, watchful, and humble; let your whole deportment be marked by the fear of God, a jealous regard for His honor, and a beautiful harmony with the high "vocation wherewith you are called," and may God overrule the event to His glory and your real good.

To others we would say, Guard against this needless and unscriptural entanglement with the world. Marry "only in the Lord." "In all thy ways acknowledge Him." Let His word be your guide, His fear your rule, His glory your aim, and He will direct your paths through life, will sustain you in death, and conduct you safely to His heavenly kingdom.—*From "The Work of the Holy Spirit," by Octavius Winslow, D. D., pp. 125-133.*

❖ ❖ ❖

WHATEVER you promise your little one, however small the thing may seem to you, and whatever trouble it costs you, perform it.—*Dinah M. Craik.*

# The WORLD-WIDE FIELD

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

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

## Meetings in Hungary

By GUY DAIL

OUR meeting in the West Hungarian Mission near Kaposvár was from April 17-20, the last day being given up to reports from sixteen colporteurs and their wives. It was painful to me to find no children under sixteen years of age attending our meetings, save one ten-months-old baby and two tiny girls. On asking where the children were, I was informed that the law does not allow our boys and girls to be in our meetings until they are sixteen. This caused me real sorrow of heart, for I remembered how many are the blessings our children receive from Sabbath school and church privileges before they are sixteen years of age.

At the district meeting, 130 people were in attendance, about one third of whom were not members, but friends of the message. About twenty signified their determination to obey the truth at the close of the Sabbath morning sermon. Wherever the Spirit of the Lord reaches hearts, it

warms them up with His love, but it seems to me these Hungarian believers and friends of the message showed special feelings of fellowship and tender regard for their fellow pilgrims toward the heavenly city. Could I write just the situation of our colporteur work, you would praise God for the way He keeps His hands over this department of His cause. Truly the cause is His, and a few days among His messengers here will suffice to arouse wonder and gratitude in the heart of any true Adventist Christian.

It is no simple matter to be a worker for God in this land. The demands made of our laborers are indeed very great, but I am pleased with the spirit I see them manifest, and I expect to meet a large band in the kingdom from among the fine people of Hungarian origin who have been faithful in spite of the great hindrances placed in the way of those who would follow our Lord.

dear people. With the rapid increase in the signs of the approaching end of all things earthly, and the coming of the glad day so long looked for, the faith of our people grows stronger, their hope brighter, and their zeal for God and His truth is materially quickened.

### Biennial Meetings

The series of biennial general meetings held in different parts of the division the last few months have been very refreshing seasons for our people. The interest manifested by the general public in the great testing truths of this message as revealed in the unprecedentedly large attendance at the evening services, was very encouraging. We were unable to secure any place large enough to accommodate the audiences that thronged our churches, tents, tabernacles, and theaters where the services were held. The truth today is attracting those in the higher walks of life as well as those in the more lowly. Hundreds who once scorned God's messengers are today eagerly hanging upon their words. A great change has come in every part of our field. We are earnestly and constantly praying "the Lord of the harvest, that He will send forth laborers into His harvest."

In some fields particularly there is great interest in this message. In one of the most densely populated islands of the West Indies our worker visited one of the churches, and found the church so crowded that there was not room for another person to stand inside the building. The local leader told our worker of the wonderful interest to hear the truth.

It was suggested to him, "You must stop preaching, as there is no room for more, and we have no money to help you add to your present building."

"But," said the leader, "I cannot stop proclaiming the truth; the people must know it."

So he went over the hills a few miles away, and another interest was awakened. While making this trip one day, he noticed a company of people assembled just off the road, and went to see what had called them together. He found forty or fifty people listening intently to a poor brother who was telling them in his

## Light Out of Darkness in Inter-America

By E. E. ANDROSS

IN many ways 1930 was a good year in the Inter-American Division. Not quite so many were baptized as in 1929, but the year closed with many more in the baptismal classes than at the close of the preceding year. Quite a number of the leaders in our union and local fields were away on furlough and in attendance at the General Conference, and this temporarily delayed progress. There were 1,755 baptized, making a net gain in our membership of 1,026. The division membership at the close of 1930 stood at 15,628. The Sabbath school membership was 22,681, showing a gain of 2,419 for the year. This does not reveal correctly the entire number of Sabbath keepers in this division, as I am told that there are large numbers who have not yet been organized into Sabbath schools, due to scarcity of laborers in a number of our local fields.

In all financial lines the year 1930 showed material losses. So far as we

can discover, these losses were not due to any failure on the part of our leaders in faithfully leading the flock, or of our people in rendering to God His own.

In practically all lines of missionary endeavor the year 1930 showed the greatest degree of activity, and the largest increases of any year in our history. As an illustration of their increasing zeal, I will give a few items taken from the statistical report for 1930: The number doing Bible work increased from 2,833 in 1929 to 4,121 in 1930; missionary visits, from 361,741 to 507,022; Bible readings and cottage meetings held, from 180,013 to 375,252; number brought to meetings, from 48,226 to 58,581. Nearly every item on the report shows increasing devotion.

We believe our people are faithful, but the world-wide financial depression has been peculiarly severe in the countries of this division. However, nothing daunts the courage of our

simple but very effective way the wonderful story of this message. Like the prophet Jeremiah, many of our people can say, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9.

Recently, representatives of a colony of Indians from the interior who had accepted the Bible as their guide, were sent in search of a teacher, and found our missionary in British Honduras. They seemed deeply in earnest and ready to obey the message. We are anxiously awaiting the report from our worker who went to instruct them.

#### *Deportation Brings Gains*

The early part of this year Brother and Sister Joseph Gonsalves, native workers from British Guiana, who were working among the Indians near the eastern border of Venezuela, were ordered by a Venezuelan official to leave. They obeyed, and began work near the border in British Guiana. After a few weeks' labor among the Indians of that district, they report between 300 and 400 Indians keeping the Sabbath and preparing for the coming of Jesus.

The story of Brother Gonsalves' recent experience reads almost like fiction. We have no reason to question his veracity. He urges that W. R. Elliott come to verify his report, and if conditions will permit, Brother Elliott will soon visit the district. But why should we be surprised at the report of wonderful things accomplished in a brief time, now that we are so very near the end, and especially among a people who previously sat in great darkness?

Our first church of thirty-three members was recently organized among the Guaymi and Savanero Indians of the western part of Panama. At the conference held at Colon in April, a pure-blooded Indian delegate was present. Brother Ellis, who is working among them, reports about 200 Indians deeply interested in this truth.

The light of truth is breaking forth in many a hitherto dark corner, and the chorus of harmonious and joyful praise from many tongues is swelling into a mighty volume of thanksgiving for sins forgiven, and is expressive of their rapturous joy at the assurance of the soon coming of their Redeemer and Saviour.

stood. This explains the excellent success the message has had in south Chile. Every member is a worker. For years they have been doing what was recommended at the recent Autumn Council to be done in all fields.

In order to finance the little church buildings here and there, the different churches in Chile pool their gifts and help one another. Last year three small churches were built. This year they are centering on another church in Santiago, where there is a membership of more than 100. At present they are crowded into a little rented hall far too small for the attendance. At the Santiago meeting over \$18,000, Chile currency, was given in cash and pledges, and at the Temuco meeting nearly \$4,000 was given toward this church. The brethren have found a property owned by the husband of one of our sisters that they can secure for \$60,000, and they are working and hoping and praying that they may be able to secure this property. The workers present at the Santiago meeting led out with generous gifts, and the visiting brethren also contributed. The Recoleta church desperately needs this church building, and we hope that in some way they may get it.

#### *Valparaiso*

In Valparaiso, where there is a growing church of 120 members, the brethren are about to purchase a property in a good section of the city for a church and church school. They have in hand sufficient money to pay for the property and to build the school on the back of the lot, which will also serve as a meeting house until they can build a church.

The Lord has greatly blessed Walter Schubert in his work as president, not only in bringing people into the truth, but in leading the members in service. Every one in Chile seems enthusiastic and ready to do his or her part.

One day during the Santiago meeting Brother Schubert arranged for every one attending the conference to go out Harvest Ingathering, and at the same time scatter notices of the meeting. Before he knew anything about it, the name of the union president was read out in public as leader of one of the bands. He went out with the rest, and the Lord richly blessed us.

#### *Chile Training School*

On our way from Santiago to Temuco we spent two days at the Chile Training School in Chillan. When the writer visited this school in 1925, the outlook was not bright, and there was talk of either moving the school or closing it altogether. But since then J. H. Howell and his associates

## *Meetings in Chile*

By N. Z. TOWN

N. P. NEILSEN and the writer have just returned to Buenos Aires from attending two annual meetings in Chile, one in the city of Santiago and one in south Chile in the city of Temuco. In Santiago, where there are 450 members, our people have their own church that will seat approximately 600 people. Back of the church is another building in which they have the conference and tract society offices, and rooms above for two families. There is also one dwelling house on the back of the lot. At the side of the church is a building fitted up for treatment rooms.

Our meeting was held in this church, with an attendance of from 500 to 600. At the evening services there was a good outside attendance, every seat being filled and scores of people standing. On the first Sabbath, after a stirring talk by N. P. Nielsen, four people who had left the church returned to the fold. One is a sister baptized years ago by F. H. Westphal, when he labored in Chile. One member recently converted brought a large picture of the saint he and his wife had worshiped during the years, and handed it to Elder Schubert. They were happy to turn over this picture, and were rejoicing in their new-found light.

During the meeting those who had come into the truth direct from Catholicism were asked to rise, and at least three fourths of the large congregation stood. At the close of the meeting more than thirty expressed their desire to be baptized in the near future.

#### *South Chile*

We supposed the Santiago meeting was the real annual meeting for the Chile Conference, and that the meeting which had been appointed in south Chile would be a small local affair; but to our surprise the first night the little church in Temuco, which seats over 200, was packed, and as many were standing outside as were seated inside. The brethren had to hire a theater that the owner said would seat 1,200, in order to accommodate the crowd. Every night every seat was taken and 200 or 300 were standing. Nearly 400 of our brethren and sisters from the group of churches in south Chile attended this meeting.

At the close of the meeting eighteen were baptized. It was one of the most inspiring and enthusiastic meetings I have had the privilege of attending. When asked how many had been brought into the truth through the efforts of laymen, 101 people



have put new life into this school. The one school building they had at that time was only partly finished. This has been completed, a new girls' dormitory has been built, a good barn with modern stables for the cows has been put up, and a good road has been made from the school to the city of Chillan. A fine herd of Holstein cattle, large orchards of apples, peaches, and pears, raspberries, strawberries, and a regular plague of blackberries that grow wild, give an appearance of real prosperity to the Chile school.

Best of all is the good work done by the school in training young people for the cause of God. Of the fifty-six workers in the Chile Conference, forty received their training in this school. Elder Schubert has co-operated in an excellent way in giving the young men a place in the work. There are in Chile four ordained ministers, two of whom are in the school, and there are ten young licentiates in the field who are becoming successful soul winners.

We were glad to meet Mrs. W. W. Wheeler in Santiago, who has spent more than twenty years in the work in South America. During recent months she has conducted a very successful home nursing class in Santiago. During the Santiago meeting she and her class gave some very practical and helpful talks and demonstrations on how to give different treatments, what to do in emergencies, etc.

We were greatly encouraged by our visit to Chile. The outlook is good for 1931.

✽ ✽ ✽

### *Colporteur Experiences in New York City*

BY W. D. FLEMING

HERE is an interesting story which shows God's watchcare over His truth, and how the honest are brought into contact with it:

Frank Rizzo sold a book to an Italian family, who kept it for some time without reading it. One day a visitor in the home picked it up, and after reading some in it, asked to borrow it. When he had read it, he liked it so well that he sent for a new one to replace the copy he had borrowed.

He found the Sabbath truth, and began keeping the Sabbath the best he knew. He kept going from one church to another, endeavoring to find one that observed the true Sabbath as taught in the book, but found none. One day he passed our Italian church, and thought he would go in, but refrained, because, he said, "It will be just like the others anyway, so what's the use?" At another time he passed

on the Sabbath day, and as he heard singing inside, he said he felt as if some one took hold of his coat lapel and led him in. He took a rear seat.

After the service he asked to speak with the minister, at which time he invited Elder A. Catalano to his home. After a few studies he joined the church.

Brother Rizzo sold another book to an Italian lady who has become so deeply impressed with its message that she has rented a house and furnished the entire lower floor so that meetings can be held to accommodate

her neighbors and friends. She has recently been baptized.

We can point to at least eight who are rejoicing in the truth as a direct result of colporteur work in the Greater New York Conference during the last year.

✽ ✽ ✽

APRIL 18, forty-five persons were baptized in the church at Loma Linda, Calif., eight of them uniting with the College church, two with the church at Rialto, and thirty-five with the Loma Linda church. Two others were received on profession of faith.

## North American News Notes

Two were baptized and a company of twenty members was organized at Albany, Ga., recently. This company is the result of meetings held last winter by Frank Dudley. Eleven were baptized at this place.

Nineteen persons were baptized, May 25, at Atlanta, Ga., by Paul E. Scoggins. Four of these accepted the truth as the result of the work of our colporteur evangelists, and two more came in from the work of lay Bible workers.

B. F. KNEELAND.

THE membership list of twenty-seven in the Harvey (Ill.) church has been doubled as the result of recent evangelistic meetings held in the church by C. R. Kinney.

Two tent efforts began May 31 in the Illinois Conference. One is in Mattoon, in charge of A. F. Wellman and Floyd Carrier. The other is among the colored people of Springfield, in charge of C. E. Moseley and D. J. Dixon.

F. S. THOMPSON.

SABBATH, May 23, J. R. Nelson held an impressive service at Exira, Iowa. Five near-by churches came together in a union Sabbath service, after which twenty-three were baptized. These are the result of labor at Jacksonville, Elk Horn, and vicinity. On the same day H. A. Fish and R. F. Bresee baptized eleven at Grinnell, Iowa, and J. C. Christenson four at Ute. Other baptisms in Iowa since the first of the year have been as follows: Nevada, five; Ute, five; Council Bluffs, ten; Des Moines, twenty-two. Laborers and churches also report twenty-one now waiting baptism. Encouraging success has attended every evangelistic effort in Iowa so far this year. The calls are many more than we can answer.

C. F. McVAGH.

E. M. CHAPMAN, following a series of evangelistic meetings in the church at Grandview, British Columbia, which greatly strengthened this church, has held an effort in the town of Armstrong, where it is believed the walls of a now empty church building will soon again resound with the songs of the message.

W. J. Shafer, who has been carrying three departments in the British Columbia Conference, began a tent effort in the town of Chilliwack, B. C., on Sunday, May 24. The opening attendance was 125.

N. C. Ernston has continued building up a strong work in Victoria, the capital of British Columbia. Three years ago the church there numbered twenty-two. An effort by C. T. Everson, combined with Elder Ernston's activities since that time, has resulted in increasing this membership to more than one hundred.

H. A. LUKENS.

ALL our workers in the Alberta Conference, both departmental and otherwise, are, or have been, engaged in an evangelistic campaign this year. Our baptisms thus far have averaged one a day. There are many interests that we are planning to take care of as soon as possible.

These efforts are not conducted by ministers only, but our good church elders and others are helping. A letter from one of our busy church elders recently, states that he is conducting a Sunday school, teaching an adult class of thirty members, and acting as the pastor of the church for the summer. In his letter he says: "I hope even in this way to be able to bring to them some of the precious truths of God's word, of which the great majority of people seem to know very little."

A. V. RHODES.

A. F. RUF, assisted by Glenmore Carter and C. E. Fillman, has begun a tent meeting in the city of Waco, Tex. The opening attendance was very gratifying. This effort follows a season of literature distribution by the church members, during which a decided interest has developed and some have begun to keep the Sabbath. F. L. PERRY.

IN West Michigan the Covert church school, in a W. C. T. U. contest with the public schools in Van Buren County, prepared temperance scrapbooks entitled, "Why Sensible Young People Do Not Smoke." At a temperance program at the county seat the Covert students received first honors and awards from town, county, and district. The secretary commended the students for having exceptional material, and for winning the honors for a denominational school. S. E. WIGHT.

ANOTHER series of meetings has opened at Elk City, Kans., by A. C. Griffin. The hall was not able to seat half of the people at the opening night, May 23.

Special meetings were held in our church at Kansas City by the pastor, N. J. Aalborg, assisted by C. S. Wiest. At the close thirteen were baptized, some of whom were the product of the church school.

C. S. WIEST.

WE are very busy just now arranging for our summer's efforts in the Nebraska Conference, and getting the colporteurs out into the field. Quite a number of students are ready for the colporteur work. We have also been conducting baptisms in different parts of the conference. V. A. Joseph recently baptized twelve in the Third church, Omaha. Twelve were baptized in the College View church recently. G. E. Hutches baptized twelve at Shelton on Sabbath. One week ago last Sabbath R. E. Hay baptized five at Grand Island, and I baptized nine at Hastings the same day. We have several more groups of candidates awaiting baptism in other places, and we expect to baptize quite a number before the time for our camp meeting.

B. M. Garton has a group about ready for baptism in Seward; another company is awaiting baptism at Beatrice, and another group at Ogallala, and at several other places in the conference. Our work is going forward very well in this State, notwithstanding the financial depression.

S. G. HAUGHEY.

A WORD of cheer from Pittsfield, Mass.: S. F. Webb reports that largely through personal house-to-house Bible study and cottage meetings, eight have begun to observe the Sabbath in that city. This has been a difficult field in which to labor. This brother has worked faithfully without any conference allowance, so it only goes to show what can be done when we develop the laymen's spirit more fully.

Here is a good word from Boston: Notwithstanding the fact that, owing to a heavily overdrawn treasury of last year, no allowance could be made for evangelistic work, we are glad to report that James E. Shultz is holding an effort in the Boston Temple church, without conference allowance for advertising, etc. He has already this year baptized twenty-one converts, and there are a number of others preparing for baptism a little later. J. K. JONES.

A BAPTISM in the Greenville church in the West Michigan Conference brought seven into the church; another baptism will be held later.

THIRTY-FIVE were baptized at Stroudsburg, Pa., May 2, as a result of the theater effort held by M. R. Coon.

At the close of the German effort in Reedley, Calif., fifteen were baptized May 2. One joined on profession of faith.

SPECIAL meetings are being conducted in the Topeka church by R. E. Griffin, the pastor, and C. S. Wiest, the president of the conference.

R. S. GREAVES reports the addition of several new members to the Rutland church, British Columbia Conference.

RICHARD HOLLIS has just started a series of meetings at Shakertown, Ky., and reports a good interest. His attendance is increasing from night to night.

THREE adults and five young people were recently baptized at Grand Junction, Colo. The young people are children of Adventist parents, while the adults have been studying the message through cottage meetings for some time.

As a result of a series of meetings conducted by M. R. Garrett, at Nineveh, Ky., a church of twenty-one members was organized May 24.

A CLASS of nine candidates were baptized in the Louisville (Ky.) church on April 25, by the pastor, L. E. Lenheim.

A SABBATH school of about fifty members is reported from Jenkins, Ky., none of whom are as yet members of any Seventh-day Adventist church.

M. R. GARRETT has just started a series of meetings at Alton, Ky., and reports an attendance of 100. This is in a rural district.

U. D. PICKARD baptized ten young persons from the church school at Blythedale, Md., Sabbath, April 25. It was a real sacrifice to keep this school going this winter, but the parents now feel repaid for their effort.

FORTY-FIVE persons were baptized in the Loma Linda (Calif.) church on a recent Sabbath morning. These are largely the fruit of the excellent work that has been going on in the Loma Linda Academy and church school.

## Appointments and Notices

### CAMP MEETINGS FOR 1931

| Atlantic Union                                       |                           |
|------------------------------------------------------|---------------------------|
| S. New England, South Lancaster, Mass.               | June 26-July 5            |
| New York, Union Springs                              | July 3-12                 |
| Central Union                                        |                           |
| Nebraska, Shelton                                    | Aug. 13-23                |
| Kansas, Enterprise                                   | Aug. 14-22                |
| Missouri, Clinton                                    | Aug. 20-29                |
| Columbia Union                                       |                           |
| Ohio, Mount Vernon                                   | June 25-July 5            |
| E. Pennsylvania, Wescoesville, near Allentown        | July 2-12                 |
| New Jersey, Deaf Mute School grounds, Trenton        | July 9-19                 |
| W. Pennsylvania, Fair Grounds, Indiana               | July 16-26                |
| Chesapeake, Catonsville, Md.                         | Aug. 27-Sept. 6           |
| Eastern Canadian                                     |                           |
| Ontario, Oshawa                                      | June 26-July 5            |
| St. Lawrence, Brockville                             | July 3-12                 |
| Maritime, Memramcook                                 | Sept. 10-20               |
| Lake Union                                           |                           |
| W. Michigan, Hastings                                | June 25-July 5            |
| Illinois                                             | (No camp meeting planned) |
| Northern Union                                       |                           |
| Minnesota, Anoka                                     | June 25-July 5            |
| Iowa, Nevada                                         | Aug. 20-30                |
| North Pacific Union                                  |                           |
| S. Oregon, Medford                                   | July 31-Aug. 4            |
| Oregon, Gladstone Park                               | Aug. 4-16                 |
| Washington, Auburn                                   | Aug. 7-16                 |
| Montana, Missoula                                    | Aug. 20-30                |
| Regional Meetings                                    |                           |
| S. Oregon: Roseburg                                  | Aug. 5-6                  |
| Eugene                                               | Aug. 7-8                  |
| Pacific Union                                        |                           |
| California, El Cerrito                               | June 25-July 5            |
| Nevada-Utah, Lakeside, Stateline Post Office, Nevada | July 2-12                 |
| Southeastern Union                                   |                           |
| Cumberland, Graysville, Tenn.                        | Aug. 6-16                 |
| Carolina                                             | Aug. 13-23                |
| Georgia, Atlanta                                     | Aug. 20-30                |

## Colored

|                  |                  |
|------------------|------------------|
| Cumberland       | -----            |
| Carolina         | ----- Aug. 13-23 |
| Georgia, Atlanta | ----- Aug. 20-30 |

## Southern Union

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

## Colored

|                      |                  |
|----------------------|------------------|
| Kentucky, Louisville | ----- Aug. 20-30 |
|----------------------|------------------|

## Southwestern Union

|                       |                      |
|-----------------------|----------------------|
| S. Texas, San Antonio | ----- July 23-Aug. 2 |
| Oklahoma, Guthrie     | ----- Aug. 13-23     |

## Regional Meetings

|            |                  |
|------------|------------------|
| Arkansas:  | -----            |
| Gentry     | ----- July 15-19 |
| Fort Smith | ----- July 17-21 |
| Texarkana  | ----- July 22-25 |

|              |                      |
|--------------|----------------------|
| North Texas: | -----                |
| Jefferson    | ----- July 29-Aug. 2 |
| Keene        | ----- Aug. 3-9       |
| Texas:       | -----                |
| Sweetwater   | ----- Aug. 5-9       |
| Hagerman     | ----- Aug. 12-16     |

## Western Canadian

|                                   |                      |
|-----------------------------------|----------------------|
| Manitoba, Winnipeg                | ----- June 30-July 5 |
| Saskatchewan, Saskatoon           | ----- July 3-12      |
| Alberta, College Heights, Lacombe | ----- July 10-19     |
| British Columbia, Kelowna         | ----- July 16-21     |

## BRITISH COLUMBIA CONFERENCE

The twenty-third session of the British Columbia Conference of Seventh-day Adventists is called to convene at the City Park, Kelowna, British Columbia, July 16-21, 1931. The purpose of this meeting is to elect officers for the ensuing term, and to transact such other business as may properly come before the conference. The first meeting will be held Thursday, July 16, 1931, at 8 p. m. Delegates are requested to be present at the first meeting.

H. A. Lukens, Pres.  
H. A. Shepard, Sec.

## BRITISH COLUMBIA ASSOCIATION

Notice is hereby given that the annual meeting of the members of the British Columbia Association of Seventh-day Adventists will be held in connection with the annual camp meeting of the British Columbia Conference at the City Park, Kelowna, British Columbia, July 16-21, 1931. The purpose of this meeting is to elect a board of trustees for the ensuing term, and to transact such other business as may properly come before the association. The first meeting is called at 10 a. m. Friday, July 17.

H. A. Lukens, Pres.  
H. A. Shepard, Sec.

## OUR RELIGIOUS LIBERTY

One of the most precious things to us today is our religious liberty. And at this time our minds are called to it particularly. We want to keep our religious liberty, and for that reason it is vital that we constantly keep before those in authority the importance of religious freedom.

One of the best means of reaching this class is through the *Watchman* magazine, and in the July issue will be found two important articles that should be brought to their attention. "Save Our Religious Freedom" is the title given to Charles S. Longacre's article, and in it he gives a summary of a plea for an unfettered conscience which he presented to a Congressional committee recently. The article by B. M. Heald, "The Personal Liberty of Obedience to Law," is another that should be read by every one you can reach with it.

There are other articles of equal importance and interest on the outstanding points of our faith, that make this issue a soul-winning magazine, and yet one that will readily appeal to business and professional people.

You may order the July number from your Book and Bible House at 10 cents a copy in lots of ten or more. It is now ready.

Mary Earle Farley.

## PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose

this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

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

Mrs. Mary Wall, 8907 Bandera Street, Graham Station, Los Angeles, Calif., desires literature for distribution.

Mrs. Irene E. Dingman, R. F. D. 3, Cheboygan, Mich., desires such papers as the *Signs*, *Little Friend*, and *Instructor* for distribution.

Francis Thomas, 550 R. F. D. 6, Muskogee, Okla. Review and Herald, *Signs*, *Present Truth*, *Life and Health*, and *Youth's Instructor*, to be used in missionary work.

William Brown, 3 Brown St., Newmilns, Ayrshire, Scotland. Continuous supply of *Youth's Instructor*, *Little Friend*, *Watchman*, *Signs of the Times*, *Life and Health*, and *Liberty*, for missionary work.

Esther Mikkelsen Graham, Dade City, Fla., wishes to thank those who have sent papers to her, and says: "Having moved, I cannot use the Spanish papers any more, but will be glad for *Life and Health*, *Signs*, *Home and School*, *Little Friend*, and *Instructor*."

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.

Mrs. I. N. Harrison, Box 521, Wellington, Tex., desires periodicals for missionary work: *Present Truth*, *Sabbath School Worker*, *Youth's Instructor*, *Life Boat*, *Little Friend*, and books; also tracts of all kinds, especially those on the Sabbath, the mark of the beast, and the signs of the times.

## PRAYER FOR HEALING

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

A mother in Texas requests prayer for her son who has stomach trouble.

A brother in Indiana requests prayer for the healing of his sister's eyesight.

Prayer for relief from a severe affliction is requested by a sister in Kansas.

A mother in Arkansas requests prayer for the healing of her daughter from lung trouble.

A sister in Michigan desires the prayers of God's people for the restoration of her health.

A sister in Minnesota requests prayer for the healing of her physical ills, and also that she may be healed in spirit.

A sister in the Northwest who is going blind wishes the prayers of God's people that the Lord will restore her eyesight.

A Missouri sister requests prayer for the conversion and healing of her husband, who is afflicted with high blood pressure.

A Nebraska sister desires prayer for the healing of her son of severe nervous trouble, and that the desire for smoking may be taken away from him.

A couple in South Dakota write: "Our hair is getting silvery with age, and we are isolated. We want to ask the dear Review family to remember us at the noon hour worship, that we may be healed of those infirmities that give us so much distress."

A friend writes: "Our family are not church people, but I have been reading the *Review* and *Herald* for some time, and I know the Seventh-day Adventists are God's people. That is why I call on you for help. I have a sister who is afflicted with very high blood pressure. Hope for her recovery seems to be gone. Will you, people of God, pray with me that she may recover from her affliction?"

## 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.

**Crummel.**—Mrs. Caroline Crummel was born at Smithville, Ohio, March 1, 1858; and died at Akron, Ohio, April 8, 1931. Three children survive her, among them Mrs. L. J. Borrowdale, who is a missionary in Porto Rico. For several years Sister Crummel shared the hardships of missionary life with her daughter in Venezuela and Porto Rico.

**Hooper.**—Mrs. Emma J. Hooper, née Frost, was born at Braceville, Ill., Feb. 14, 1871; and died in South Bend, Ind., May 16, 1927. After the death of her husband, in 1915, Sister Hooper prepared herself for teaching, and spent four years teaching church schools. She also worked in the Mississippi Conference as Bible worker. Her sister is left to mourn.

**Stormant.**—Miss Louise Stormant was born in Princeton, Ind., April 11, 1858; and died near Aledo, Ill., Feb. 1, 1931. She was a Bible worker in Chicago and in the Tri-City Sanitarium for a number of years. At the age of fourteen years she suffered an accident which left her an invalid the rest of her life, but her sufferings were borne with Christian fortitude.

**Mohr.**—Charles Mohr was born in Durkeian, Germany, July 16, 1879; and died in Jersey City, N. J., Feb. 17, 1931. In 1900 he was married to Miss Elizabeth Maag. To them were born three sons and one daughter, all of whom survive. The blessing of God upon his efforts and the efforts of those associated with him, resulted in the establishment of the Asbury Park church, of which he was the local elder, and which is one of the most active and growing churches in the New Jersey Conference.

M. G. Conger.

**Field.**—Mrs. Rovilla M. Field was born at Colebrook, Ohio, Feb. 15, 1867; and died in Miraflores, Colombia, South America, Nov. 14, 1930. She was married in 1886 to Samuel Haward Field, and three children were born to this union. Brother Field died in 1904, leaving three children to the care of his wife, all of whom later served as missionaries in foreign fields. She spent eight years with her children in the foreign mission field, and there she was laid to rest to await the coming of Jesus. She was buried beside her eldest daughter, who died only a few days before her. She leaves one son, Elder Archie Field, who is serving his second term of foreign service; one daughter, who now lives in Paw Paw, Mich., having spent seven years with her husband as a missionary in Peru; and ten grandchildren.

L. D. Minner.

## DR. A. N. LOPER

Dr. Asbury Nelson Loper was born near Rassuth, Iowa, January 22, 1859; and died in the White Memorial Hospital, Los Angeles, Calif., May 2, 1931. He was the son of W. H. and Laura E. Loper. In 1890 he received his medical degree.

On February 17, 1887, he was united in marriage with Mary Alice Hare. In 1890 he became a member of the medical staff of the Battle Creek Sanitarium. Later he served for seven years as medical superintendent of the sanitarium at Lincoln, Nebr. Failing health compelled him to remove to California with his family, where he was persuaded to become medical superintendent of the St. Helena Sanitarium, and later of the sanitarium treatment rooms in Pasadena, which proved to be the beginning of a work which has since assumed great proportions, as seen in the Loma Linda, the Glendale, and the Paradise Valley Sanitariums. His work at Pasadena was his last institutional medical work. He with his family moved to Fresno, where he practiced for five years, during which time he was elected city

health officer, a position which he resigned upon removing to Dinuba to make his home in 1909, where he resided until he fell asleep in Jesus.

When but a young man, Brother Loper realized the necessity of being a true follower of Christ, and was immersed and joined the Methodist Episcopal Church. Later he became convinced that the seventh day is the only Bible Sabbath, when he joined the Seventh-day Adventist Church, of which he remained a faithful and consistent member. For many years Dr. Loper was a member of the conference committee in various fields in which he has labored, and was an elder in the Dinuba Seventh-day Adventist church.

E. W. Farnsworth and the writer prayed with him during his last illness, and found him firmly staid upon God. His faith was bright in the blessed hope. Truly we may say, "A prince has fallen this day in Israel!" Services were conducted by the writer, assisted by R. S. Fries, R. L. Boothby, and P. P. Adams, in Elder Boothby's large Tabernacle at Dinuba. Most of the Protestant ministers of the city were on the platform. Our dear brother leaves his wife and two daughters, who sincerely mourn. He was laid to rest in Smith Mount Cemetery to await the Life-giver.

H. M. S. Richards.

**Wolf.**—Mrs. Lucille Wolf, née Hamilton, was born in Paris, Texas, March 1, 1895; and was laid to rest in Rochester, Minn., May 29, 1931. On November 6, 1916, she was united in marriage to Elder O. W. Wolf, at Fort Worth, Texas. After that time, although not enjoying very good health, she cheerfully joined with her husband in the Master's work in Texas, New Mexico, and Minnesota. She is survived by her husband, one son (Elton, aged nine years), her father and mother, and one brother.

A. J. Haysmer.

**Greer.**—Mrs. Sarah Helen Greer, née Dungan, was born near Connorsville, Ind., Jan. 31, 1841; and died in New Boston, Ill., Jan. 28, 1931. She was the last surviving charter member of the Aledo (Ill.) church, organized in 1872. One son, one daughter, three grandchildren, and five great-grandchildren are left to mourn.

**Beadle.**—Mrs. Nellie M. Beadle, née O'Reilly, was born in Welland, Ontario, Canada, Aug. 11, 1857; and died at Battle Creek, Mich., May 22, 1931. She was a life-long believer in the third angel's message. She is survived by her husband, two sons, and one daughter.

**Spalding.**—Mrs. Florence Anna Spalding was born in Stockbridge, Mich., June 17, 1846; and died at Brooklyn, Mich., May 15, 1931. She is survived by three sons, one of whom is A. W. Spalding, of the General Conference.

**Morris.**—Benjamin J. Morris was born in Tennessee, Jan. 18, 1844; and died at Rocky Ford, Colo., May 11, 1931. He is survived by his wife, eleven children, sixty-three grandchildren, and forty-eight great-grandchildren.

**Eberman.**—Lynn E. Eberman was born at Tillamook, Oreg., Jan. 31, 1892; and died at the same place, April 23, 1931. His wife, one daughter, three stepdaughters, his father and mother, two brothers, and one sister mourn.

**Hitchcock.**—Ralph R. Hitchcock was born in Calaveras County, California, April 19, 1863; and died April 23, 1931. He had been a faithful member of the church in Armona, Calif., for thirty-six years.

**Martin.**—Mrs. Margaret Martin, née Phillips, was born at Sherrington, Quebec, Jan. 1, 1849; and died at Montreal, Canada, April 10, 1931. Seven sons and one daughter are left to mourn.

**Morgan.**—Mrs. Sarah Ethel Morgan was born in east Tennessee, Feb. 26, 1890; and died at Lawrenceburg, Tenn., March 30, 1931. Her husband, two sons, and four daughters survive.

**Garton.**—William W. Garton was born April 29, 1858; and died at Kalamazoo, Mich., May 24, 1931. One son and three daughters are left to mourn.

**Drury.**—Mrs. Matter Drury was born in Galesburg, Ill., Sept. 26, 1865; and died in Pueblo, Colo., March 27, 1931.

**Chaplin.**—Brother Chaplin was born in England, Oct. 6, 1862; and died in Los Angeles, Calif., April 21, 1931.

**Snyder.**—Mrs. Laura Snyder was born in New York, Aug. 23, 1851; and died at Homer, Mich., April 7, 1931.

**Scales.**—Treopia Bedella Scales was born in Charleston, W. Va., March 22, 1913; and died May 6, 1931.

**Hunter.**—Angeline Hunter was born at Dayton, Ohio; and died at Boone, Iowa, in her ninety-third year.

**Michael.**—Vera Fay Michael was born July 27, 1905; and died in Modesto, Calif., May 1, 1931.

**Flint.**—William J. Flint was born in Vermont, Feb. 22, 1851; and died in Minneapolis, Minn., May 18, 1931.

**Dulsko.**—Anthony R. Dulsko, of Chester, W. Va., died in Pittsburgh, Pa., April 28, 1931, in his thirty-eighth year.

**Edge.**—Mrs. Minnie Belle Edge was born in Sunshine, Colo., Feb. 18, 1884; and died at Boulder, Colo., May 7, 1931.

**Davis.**—Mrs. Henrietta Davis was born in Clarksville, S. C., Dec. 25, 1879; and died at Jacksonville, Fla., May 5, 1931.

**Phillips.**—Ervin Augustus Phillips was born in Providence, R. I., Oct. 12, 1847; and died at St. Helena, Calif., May 19, 1931.

**Sides.**—Mrs. Fannie Sides was born Feb. 22, 1889; and died at Albemarle, N. C., May 7, 1931. Her husband and three children are left to mourn.

**Murray.**—Mrs. Annie Murray was born in Georgia; and died in Jacksonville, Fla., April 3, 1931. She was for many years a faithful colporteur.

**McAlvin.**—Warren R. McAlvin was born in Clinton, Iowa, Aug. 21, 1864; and died at Salem, Oreg., May 10, 1931. He is survived by his wife and two sons.

**Wagner.**—Mrs. Georgia Wagner was born in Waycross, Ga., 1895; and died May 14, 1931. She was a faithful member of the East Palatka (Fla.) No. 2 church.

**Cowles.**—James H. Cowles was born in Petaluma, Calif., Feb. 7, 1864; and died in Los Angeles County, California, May 5, 1931. He is survived by a stepdaughter.

**Seibert.**—Mrs. Mary Elizabeth Seibert was born at Gettysburg, Pa., Feb. 15, 1843; and died in Takoma Park, Md., May 15, 1931. Four sons and four daughters mourn their loss.

**Nelson.**—Mrs. Hanna Pearson Nelson was born in Halmstad, Sweden, Aug. 4, 1856; and died at Farlington, Kans., May 15, 1931. She leaves to mourn their loss her husband and two sisters.

**McDiarmid.**—Emily E. McDiarmid was born in Guysboro County, Nova Scotia; and died at Halifax, Nova Scotia, March 9, 1931. She was matron at Williamsdale Academy for several years.

**Deveraux.**—Frank W. Deveraux was born in Albert Lea, Minn., Nov. 12, 1875; and died at Yakama, Wash., May 11, 1931. He leaves his wife, two sons, one daughter, and two grandchildren to mourn.

**Hall.**—Mrs. Elizabeth Jane Hall, née Martin, was born in Fort McCoy, Fla., Dec. 4, 1849; and died in Ocala, Fla., June 1, 1931. She is survived by one daughter, three sons, thirty-eight grandchildren, and eleven great-grandchildren.

**Punches.**—Charles Henry Punches was born in Defiance County, Ohio, Oct. 23, 1858; and died in Mt. Vernon, Ohio, May 1, 1931. His wife, three sons, three daughters, thirteen grandchildren, two brothers, and two sisters survive.

**Williams.**—Sarah Jane McAlpine Williams died at Downey, Calif., May 8, 1931, in her ninety-fifth year. Born of pioneer Adventist parents, and baptized in early life at a meeting held by Elders Andrews and Bostwick at Orinoco, Minn., she remained a faithful member of the Seventh-day Adventist Church until death.

**Sharman.**—Mrs. Angelina Sharman was born May 22, 1861; and died in Vancouver, British Columbia, Canada, May 26, 1931. She is survived by seven children, among them R. C. Sharman, superintendent of Emmanuel Mission, Basutoland South Africa; and Guy W. Sharman, field missionary secretary, Alberta, Canada; also twenty grandchildren.

**Apsley.**—George Randolph Apsley was born in Rock Hall, Md., Jan. 13, 1874; and died at the Washington Sanitarium, Takoma Park, D. C., May 27, 1931. He was a faithful worker in the Chesapeake Conference for many years. He brought a number into the truth through his Bible work. He was never ordained as a regular minister, but was elder of a number of churches. His wife, two daughters, and a son are left to mourn.

**Swiger.**—Mrs. Nancy Jane Swiger, née Swan, was born at Canton, Ill., June 11, 1837; and died at Altoona, Kans., May 4, 1931. In 1853 she was married to John H. V. Lewis. Several years after his death she married Ashiel Swiger. She was a faithful member of the Seventh-day Adventist Church the last forty-four years of her long and useful life. Five children, twenty-one grandchildren, thirty-one great-grandchildren, and four great-great-grandchildren survive her.

**Prince.**—Mrs. Margaret Louisa Prince, née Welch, was born in Malone, N. Y., May 17, 1848; and died in South Lancaster, Mass., May 24, 1931. At the age of thirteen she gave her heart to the Lord, and a year later she began the observance of the Sabbath, and had been a Sabbath keeper for sixty-nine years. At the age of twenty she was united in marriage to Charles A. Prince. In February, 1926, she went with her daughter, Mrs. Lilla Prince Thurber, to Barranquilla, Colombia, South America, when Elder and Mrs. Thurber were called to that field of labor. In spite of her advanced age, she returned from Barranquilla about a month before she died. She leaves to mourn one son, William F. Prince; two daughters, Mrs. L. F. Passebois and Mrs. E. W. Thurber; an adopted son, Edward C. Grant; twelve grandchildren, and five great-grandchildren.

T. M. French.

**Parsons.**—Mrs. Lavisa A. Parsons was born Aug. 1, 1845; and died May 5, 1931. After receiving a liberal education in the University of Wisconsin, she devoted her early years to educational work. Her attention was called to the third angel's message through the efforts of A. LaRue fifty-six years ago. She began work under our organized movement in 1888 at Healdsburg College, California, continuing there as teacher and preceptress for two years, and then began Bible work. In this ministry she labored steadily until nearly eighty years old. When about sixty, she was called to England, where she spent seven years. Returning to the United States, she taught Bible in the Glendale Sanitarium for several years. Many in the homeland accepted the truth through her efforts. Two sons, J. L. Parsons and Elder D. A. Parsons, one sister, and one brother, are left to continue the preparation for the reunion at the soon coming of Jesus.

E. W. Farnsworth.

#### ELDER E. C. WIDGERY

E. C. Widgery was converted at the age of twenty-one, and united with the Baptist church of Bristol, England. Several years later he was attracted by the earnestness of the Salvation Army, especially by their work among the unchurched masses. He spent twenty-eight years of active service as a Salvation Army officer, doing a great deal of pioneer and missionary work. While in charge of the Salvation Army work in the Southland, he came in contact with L. A. Hansen at Nashville, Tenn. It was through this meeting that the seed of truth was sown that led him to accept the advent message.

He was ordained to the ministry by A. G. Daniels and W. A. Spicer at Washington, D. C. Soon he was appointed to the mission fields, serving in the West Indies and South America for many years. On account of ill health, he later returned to this country. For several years, he served faithfully in the Southern Union, and was instrumental in the hands of God in leading many into the knowledge of the truth.

After an illness lasting a few months, he fell asleep in Jesus May 18 at the Orlando (Fla.) Sanitarium, and was buried May 19 in Greenwood Cemetery at Orlando. W. A. Spicer preached the funeral sermon, being assisted by H. M. Kelley and the writer. Elder Widgery leaves behind him his widow and four sons with several grandchildren, to mourn the loss of a devoted husband and a kind father. He rests in hope of the first resurrection, when there will be a reunion of all the faithful ones who have waited for the return of their Lord.

N. J. Waldorf.

## 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 JULY 2, 1931 NO. 27

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

#### TERMS: IN ADVANCE

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

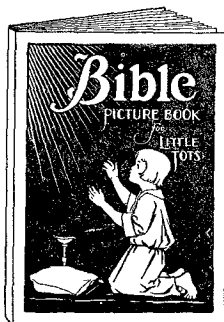
No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

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

# Bible Picture Book for Little Tots

**TWENTY-THREE** Bible stories printed in blue ink, in large, clear type, so the little folks can read them. The beautiful pictures of Bible scenes, printed in three colors on fine plate paper that brings out the fine lines of the pictures beautifully, will please the children. The pictures tell the story of Creation, of Abraham, Isaac, and Jacob, of Israel in Egypt and the Wanderings in the Wilderness, of Ruth, of David and Goliath, of Elijah and Elisha, and on and on, through the Life of Christ to His ascension to heaven.



**AN IDEAL BOOK** for little tots, beautiful, inexpensive, and helpful, and the cover is unusual. It is paper, although you would hardly know it, for it looks and feels like the vellum leather that so many admire, printed in two colors with a variety of tints, gold and black, or red and black, or green and black.

The price is only 50 cents. (In Canada, 60 cents.)

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

## A Library of Good Books



Is a great blessing to every Seventh-day Adventist home,—books that can be read over and over again with profit.

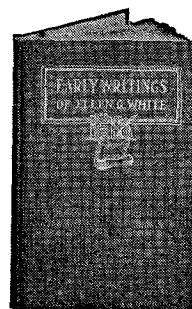
**Such are the writings of Mrs. E. G. White**

They are elevating and inspiring, intensely spiritual and divinely appointed, a surprise to the world, a delight to the Christian. God gave these wonderful books to His chosen people first, and through them to the world.

They are not beyond your means. Purchase one at a time, if you wish, and read it, and then secure another until you have them all. Begin by purchasing "Early Writings." Read it through and study it carefully. It contains a message for today. The price in cloth is only \$1.25. (In Canada, \$1.50.)

After you have read this book, ask for a list of her books, and your Book and Bible House will gladly send it to you, with the prices. These books are for you. Your spiritual life depends upon heeding their messages.

Order of your Book and Bible House, or of the



**REVIEW AND HERALD PUBLISHING ASSOCIATION**  
TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., JULY 2, 1931

EDITOR FRANCIS MCLELLAN WILCOX

## ASSOCIATE EDITORS

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

## SPECIAL CONTRIBUTORS

A. G. DANIELLS C. H. WATSON I. H. EVANS  
O. MONTGOMERY W. H. BRANSON J. L. SHAW  
C. K. MEYERS M. E. KERN E. KOTZ  
J. L. MCELHANY E. E. ANDROSS L. H. CHRISTIAN  
A. W. CORMACK N. P. NEILSEN H. F. SCHUBERTH  
A. V. OLSON H. W. MILLER F. GRIGGS  
W. G. TURNER J. F. WRIGHT

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.

A LETTER from Burton Castle tells us of the unfortunate loss by fire of the little sanitarium at Lawrenceburg, Tenn.

### Mission Board Items

THE first number in 1931 of the *Rundschau*, the official organ of the Central European Division, contains a number of very interesting, as well as scientific and theological articles which will be of great help to our ministers. The membership of the Central European Division at the end of the first quarter of 1931 is 44,625, as against 42,883 for the first quarter of 1930.

A cable from the Southern African Division brings us the sad news that the girls' dormitory at Spion Kop school had been destroyed by fire.

We have had the pleasure of seeing quite a number of our missionaries here at the General Conference office during the last few weeks. Most of them talked to the General Conference family during the worship hour. The following have been recent visitors:

Elder and Mrs. E. D. Willmott, on furlough from India.

F. G. Clifford, on furlough from Africa.

Elder and Mrs. Cecil A. Schutt, on furlough from India.

Elder and Mrs. J. D. Livingstone, from Cuba, en route to South America.

Elder and Mrs. R. J. Sype, on furlough from the Bahamas.

While on the train en route from Peiping to Changchun, C. C. Crisler, secretary of the China Division, wrote the following:

"We had good meetings in Peiping. A spirit of unity, of brotherly love, and of advance characterized this biennial session. The membership of the North China Union Mission has nearly doubled the past two years. The brethren in the ministry and in the various departments have been growing in spiritual strength, and their goals for the biennial period upon which we have entered are high. Three of our Chinese brethren and two of the foreign workers were ordained to the gospel ministry. The recent ordinations in the China biennial sessions being held have balanced the majority of our or-

dained ministry on the side of the native men. Until this present year there were three or four fewer of Chinese ordained ministers than there were of foreign. Now the balance is on the right side, and we rejoice in this evidence of progress."

Miss Viola E. Cooke, of the Inter-American Division office, sends the following missionary report:

"Brother Kinzer, who is doing his best to care for both the Pacific Colombian and Upper Magdalena Missions, sent us a Spanish letter with eighteen signatures as a sample of the many that come to him from all over his territory, requesting help and instruction. A colporteur reports that hundreds are waiting in one section. Brother Kinzer says that the Sunday bill has been passed by the senate of Colombia."

Miss Esther Pierce, of the West Michigan Conference office, sailed from New York on the S. S. "Pennsylvania," June 13. Miss Pierce has been appointed to office work in the Inter-American Division office at Balboa. E. KOTZ.

### THE MIDSUMMER OFFERING

Due to the financial depression, our mission funds are dropping, and we face the danger of having to recall a number of our missionaries next year. The Mission Board therefore appeals for the largest Midsummer Offering ever raised.

DATE, SABBATH, JULY 18.

### The Appeal of Pressing Calls

HAVING just returned from a visit to our missions in East Africa and Abyssinia, I can speak with very definite knowledge of opening providences, pressing calls, and hesitancy on the part of our missionaries to answer these calls because of lack of means.

In the past few months I have been interviewed by emperors and chiefs and men of responsibility, with definite proposals for us to undertake work, they offering substantial help if we could just provide the men. But it would take means to provide even missionaries. It seems wonderful to me that God is making it possible for us to secure facilities that are necessary for the conduct of the work under the patronage of those who can assure us perfect freedom and even their co-operation as factors of help. And all that our membership here in North America is asked to do in such situations is to provide the means to send their own sons and daughters across. Surely this is an opportunity which should make earnest appeal to the heart of every Seventh-day Adventist.

Every day in our office we receive pressing letters from our young people who have been through our schools, who have definitely consecrated themselves to the Lord's work, who are worthy in character and in experience, asking if there is not some call somewhere that they can fill. But we have to tell them of our limitations.

Surely a situation like this is full of appeal to our people as they come up to another Midsummer Offering. May God lead His flock here in North America to give liberally to this offering for the maintenance and extension of God's work in the great harvest field.

CECIL K. MEYERS.

### "The Sea Hath Spoken"

THE sea has spoken death and destruction many times through the years to the unfortunate mariner who has sought to navigate its waters. The wreck of the excursion boat, "St. Philibert," off the coast from St. Nazaire, France, June 14, is the latest terrible disaster which has been visited upon those who go down to the sea. Latest reports claim that more than 400 were engulfed in the turbulent waters.

It was an occasion for pleasure. Men, women, and children had left their homes in the early morning, happy in the thought of a pleasant ocean voyage and a day of outing at the beach. The day of pleasure was enjoyed, but on the return voyage the boat was overturned, and death and destruction marked the end of the season of enjoyment. We sympathize with the relatives of those who went down to an untimely grave.

This terrible disaster recalls similar catastrophes of the same sort. It occurred within one day of the anniversary of the loss of the "General Slocum" in New York, June 15, 1904. Out of 1,331 passengers, 1,021 perished.

July 24, 1915, marked the terrible catastrophe in Chicago, when the pleasure boat, "Eastland," capsized, taking 812 to a watery grave.

June 28, 1904, the steamer "Norge" sank off the coast of Scotland, with a loss of 646 lives.

April 14, 1912, the steamer "Titanic" was struck by an iceberg, and foundered in the North Atlantic, carrying 1,517 passengers and crew to a watery grave.

May 29, 1914, witnessed the wreck of the "Empress of Ireland," after collision with a Danish steamer, 1,024 persons perishing in the catastrophe.

January 12, 1920, 500 perished by the wreck of a French steamship in the Bay of Biscay.

October 25, 1927, 314 persons went down with the "Principessa Mafalda," which was sunk by an explosion off Porto Seguro, Brazil.

November 12, 1928, the "Vestris" foundered in a storm off the Virginia Capes, and 110 persons lost their lives.

And even this does not by any means tell the full story of the loss of life which has come as the result of ocean catastrophes.

What a striking example these incidents afford of the uncertainty of human life! How many, day by day, go forth in the morning to their labor with high hopes in the pursuit of their purposes, or start out upon journeys of pleasure and recreation, with no thought of sudden or coming ill; but the nightfall witnesses an end of all their plans and hopes and ambitions.

Heaven designs that we shall be admonished by these things that are taking place around us. We should take time to seek God, to make our peace with Him. We should make Him a partner in all our life plans and purposes, committing to Him the keeping of our souls and the shaping of our destiny. Then if evil befalls us, we know it will be overruled for our good. We are safe only as we commit ourselves moment by moment into the care of the great Architect of our lives.

F. M. W.

"WHEN Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.