

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## A STRONGER MINISTRY NEEDED

By L. H. CHRISTIAN

THE highest office, the heaviest responsibility, the greatest privilege, is that of the Christian minister. Christianity is the treasure house of Christ. The whole plan of salvation centers in Him. The holy doctrines, the infinite power, the eternal mysteries, the glories of the church, are of Jesus. But all this wealth of grace has been committed as a sacred trust to those who preach the gospel. But the minister—and by that term we mean every gospel worker—is the living link between Christ and His church. It is through the minister that Jesus gathers new members, and organizes, shepherds, and directs His people on earth.

We grant that some churches have overemphasized the place of the bishop or priest. They have given almost divine honors and much worldly glory to those who should be humble followers of Him who “had not where to lay His head.” But we are in danger today of depreciating the sacred calling of the minister. It was Jesus who said, “He that receiveth you receiveth Me.” Ministers are ambassadors for God.

In the advent movement, the work and place of the Christian minister needs to be better understood. Adventist ministers are something very different from Anglican vicars or Lutheran priests. They wear no special garb to give them distinction. They do not build their calling on some theoretical training. They are called to suffer, to sacrifice, and to labor in an unpopular cause. They must agitate, attack, press the battle to the gate, but always in the spirit and mind of Christ. Whenever a minister begins to take his ease, or to find worldly glory in his office, he is unworthy of his calling.

The advent movement has one supreme objective. With the great apostle we say, “This one thing I do.” There may be a variety of activities, but the one purpose underlying all and overshadowing all is to win people to Jesus and prepare them for His coming. To accomplish this, our first need is an efficient ministry. A feeble ministry means a feeble and dying church. A weak-hearted, pessimistic, indolent, or shortsighted leadership will defeat any cause.

What is an efficient ministry, and how may it be secured?

1. An efficient ministry is a converted and consecrated ministry. It is men and women who lead holy lives and who are true ensamples of the flock of Christ.

2. An efficient ministry is a praying ministry. Those who trust in themselves, in their own eloquence or education, will fail. A minister who really builds for Jesus wins daily victories on his knees in earnest, agonizing prayer. Ministers who succeed will be humble, tender, kind to the weak, knowing that they themselves are failing.

3. An efficient ministry is an aggressive ministry. We belong to the church militant. Our foes are mighty and determined to win. We have been sent forth to conquer for the Lord Jesus. The spirit of aggressive propaganda, seen in the early pioneers of the advent movement, is greatly needed now.

4. An efficient ministry is a soul-winning ministry. We would not measure a man's success merely in figures of new converts or money, yet a minister who renders fruitful service will lead many to Christ each year and will advance God's cause in every way.

5. An efficient ministry is an intelligent ministry. Ignorance or eccentric ways are not a sign of piety. God wants men who are wide-awake, who understand the times, who read, study, and meditate. Keen, logical reasoners are needed in this age of superficial, loose, and crooked thinking.

6. An efficient ministry is a practical ministry. Every evangelist must have initiative. He must study out new plans. He must find new terms for his subjects. He must learn new ways to advertise, and how to make a little money go a long way.

7. An efficient ministry is a ministry on the march. No evangelist should remain more than one or two, or at the very outside three, years in a place.

8. Above all, an efficient ministry is a Spirit-filled ministry, holy men of God who speak as they are “moved by the Holy Ghost.” How may we secure such a ministry? Years at school cannot produce it. Workers' meetings or institutes do not suffice. Books and periodicals can but help. Only by renewed consecration, by fasting and prayer, can a minister attain to God's ideal. And the church is to support the ministry in this daily prayer.

God appeals today to all our ministers to bestir themselves anew. The measure of our evangelism will be determined by the power of our ministers. Today God is making a mighty appeal for larger service to every minister of the advent message.

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## PRAYING FOR OTHERS

Are you remembering to pray for our colporteurs, for the 600 boys and girls who have gone out from our schools the present summer to engage in the sale of our literature? Are you remembering, as well, the regular force of colporteurs who, month after month and year after year, go through heat and cold, spending much of their life away from home with its comforts, in order to carry to others the saving knowledge of Christ's grace? These are worthy objects of prayer. Let us not forget them.

If any of these faithful workers are in our neighborhood, let us invite them to our homes, and seek to infuse into their hearts cheer and hope and courage as they go out from day to day to face the cold and unbelieving world. Thus we may enter into their labors and share in their reward.

## FOUR POTENT INFLUENCES FOR EVIL

I was talking with a prominent physician a few days ago. We were discussing the marked trend away from God that we see in the world. He remarked, "Do you know what are the three most potent influences for evil? They are the movies, the public bathing beaches, and pernicious literature." I think I would add a fourth, and that is the radio.

In my candid judgment, more Christians lose their experience and start on the downward track of apostasy from the influences exerted by these four great modern agencies than from all other evil influences combined. The sex appeal and the crime appeal are the two influences above all others which corrupt the mind, degrade the morals, and lead men and women into lives of infamy and crime. And one or both of these appeals may be found to a greater or less extent today in the movies, at the public bathing beaches, in the novels and stories and reports of crime found in books, magazines, and our daily papers, and in the jazz songs and other forms of entertainment which come over the radio.

As inconsistent as it may seem, some Seventh-day Adventists today who would raise their hands in horror at the thought of permitting their sons and daughters to go to the theater or the movies, permit them to

go to the public library and draw out books of a character as pernicious in their influence and fully as demoralizing as the influences operating in the theater. And some of these same parents will permit their boys and girls to join the promiscuous throng at the public bathing beach, one of the most fruitful sources of corruption of morals, or to listen in on the radio to songs and comedies quite as demoralizing.

It is high time for Seventh-day Adventist parents and for Seventh-day Adventist youth to recognize that the friendship of the world is indeed enmity against God, that the disciple is safe only in the companionship of the blessed Master. And we cannot understand how the enjoyment of that companionship could be expected in association with any of the evil influences of which we have spoken. Christ is our example; let us follow Him, not the lead of the world or the example of even professed Christians, I care not how high their position or how holy their profession. They are faulty at best, but Christ is the Perfect One. 1 John 2:15-17, 6; John 17:14-16; 2 Cor. 6:14-18.

## OUR ACHES AND PAINS

Are you full of aches and pains? Many in the world are, and perhaps some who read these words have this very unpleasant experience. If this is your unhappy lot, bear it bravely. Do not make your aches and pains a continual topic of conversation. Do not inflict your physical ills constantly upon your friends and neighbors. I do not say this unsympathetically; I say it for your good. Tell your troubles to the Lord. Cry out to Him for deliverance. As occasion may require, tell your physician your symptoms, and seek relief from him, but otherwise bear your load with a smiling face. The smiling face you bear will prove a blessing to others, and it will react even on yourself.

I know of a mother today who is making the lives of her children unhappy and wretched because of her continual recital of her aches and pains. If this recital relieved the pain, there would be justification, but it does not, but rather accentuates it; because, with the influence that the mind has upon the body, the more we dwell on our physical

ailments, the more they are intensified.

We meet many in our association with our fellow men who we know are suffering ill health. They are in constant distress of body. We meet others whose hearts have been sorely wounded. They have in their lives great sorrow. But they are bearing both the load of heart and of body bravely; and God is blessing them in the exercise of this spirit.

Let us be brave to bear and be cheerful under all the afflictions that may come to us. Col. 4:6.

## REPINING AT OUR LOT

Do you repine at your lot in life, at the circumstances under which you are placed, at your humble home and its meager furnishings, at the advantages which come to you, compared to the greater advantages that others enjoy? If so, you are doing yourself a great injury.

I well recall a sister who did this some years ago. Naturally an ambitious girl with high ideals, she repined because she did not enjoy the advantage possessed by others more fortunately situated. Her parents were poor; she lived in a humble home; her wardrobe was plain and meager. In her association with girls of wealthy parents she contrasted her humble home with others, her plain clothing with their luxurious garments. These circumstances so weighed upon her mind that they sent her to a consumptive's grave.

God designs that we should make the most of our circumstances, that by every honest and consistent means we should improve our condition. While the principle of the gospel condemns luxurious homes, it does not condemn comfortable homes. While it does condemn extravagance in attire, it does not condemn plain and appropriate clothing. It is right and proper that we should avail ourselves, to the extent of our ability, of these comforts and conveniences, but having striven to do this consistently, let us cultivate the spirit of contentment. "Contentment is a pearl of great price, and whoso purchaseth her at the expense of ten thousand desires, maketh a wise and happy choice."

To this spirit of contentment we are incited by the apostle Paul. He says: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." In this spirit of peace and contentment may we find joy even under trial, as did the apostle.

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## The Marathon in the Pulpit

THE last two or three years have witnessed an epidemic of Marathon contests. There has been competitive dancing in which the contestants have spent hours upon the dance floor, even to the point of extreme exhaustion, in their desire for some coveted prize or to gain notoriety. In several instances these contests have been stopped by health officers. The same spirit has even taken hold of boys in various cities who have spent long hours in tree-sitting contests.

We can pass by these things as an exhibition of youthful exuberance and enthusiasm, but what shall we say when this spirit takes possession of the pulpit, and recognized ministers of the gospel vie with each other to see who can preach the longest? Recently a minister in some part of the country preached, we believe, for twelve hours, and now the report comes of another minister who has preached a sermon twenty hours in length. Possibly some other misguided cleric worshiping at the shrine of notoriety will seek to better the twenty-hour record.

We do not know to what denomination these preachers belong. We are glad they are not Seventh-day Adventists. If a Seventh-day Adventist preacher should engage in a contest of this sort, we should feel that he had disgraced his holy calling and brought discredit upon the church to which he belonged.

The editor of the *Washington Evening Star* of June 17 makes this very just observation regarding these Marathon races:

"The lowest point of the 'Marathon' silliness has been reached. A minister of the gospel has now preached a sermon twenty hours in length, thus distancing another preacher by several hours. It has been the common belief of many, however, that sermons are already too long, so that this latest outcropping of the endurance idea will have few sympathizers. Surely this tendency of the American people is bad enough without finding its way into the churches. It seems that a certain amount of sophistication in a body of

people will give rise to certain quirks of the human mind, which are manifested in peculiar and essentially trivial ways. The sitting for days in trees might be forgiven as a silly juvenile imitation of men who sought a superficial publicity. When the same idea is taken into the pulpit, there will be many to question and deprecate the performance.

"The truths of religion are not to be judged by quantity, but rather by quality; and anything which tends to take the minds of listeners away from the spirit and the truth, will seem to countless persons to be a lowering of the whole tone of revelation. Those who go to church and those who do not will join in hoping that the sanctuaries of America, whether large or humble, whether magnificent or lowly, will see no more 'Marathons,' except in the way of endeavor toward righteousness."

### Watch the Signals

WE have never heard more significant and cheering experiences recited by the workers among the people than we are hearing today in all lands—in the conferences in North America as in oversea fields. It is to make ready a people that God pours out His Spirit in the latter rain. It was for this hour of God's judgment, when our sins or our names will be blotted out, that the latter rain was promised. The apostle Peter said of it long ago: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20.

That time of refreshing foretold has begun. We see evidence of it continually. The Spirit of prophecy said some years ago:

"It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for 'the sound of a going in the tops of the mulberry trees,'—the appointed signal that Heaven would work for them."—*Testimonies*, Vol. V, p. 728.

Watch the signals, brethren. They flame out in the midst of the reports

that appear in these columns and elsewhere from week to week. Those who visit from house to house in the colporteur and home missionary work are more frequently finding souls prepared to listen to the message by the direct agency of the Spirit. In regions where, so far as I ever heard, we have scarcely begun to sow the seed, fruitage is springing up. Where once there was a wall of indifference, now we learn of many wanting to hear the message. Something beyond all our efforts has changed things. It is surely the refreshing from on high.

W. A. S.

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### One Church School Record

SOME one in New Zealand compiled a record of fourteen children who had attended one of the early church schools in that dominion. A. H. Piper, of the union conference, used the record with good effect at recent camp meetings in pleading the cause of church schools. I begged the record from him, and copied the history of those fourteen boys and girls. Down to recent times the list shows their life and work as follows:

1. Minister.
2. Church school teacher.
3. In union conference office.
4. Missionary Volunteer secretary.
5. Missionary in the islands.
6. Leader of local church work.
7. In college at Avondale, Australia.
8. In college at Longburn, New Zealand.
9. Nurse at Sydney Sanitarium.
10. In Africa.
11. In Africa.
12. School work in America.
13. In college at Darling Range, West Australia.
14. Sleeping in Jesus.

What a record for one little church school! Let us try to start the children right.

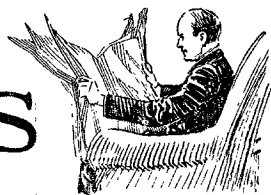
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"The greatest praise that men can bring to God is to become consecrated channels through whom He can work."



## Comments on CURRENT EVENTS



**EVOLUTION AND DESPAIR.** Mr. Theodore Dreiser, a writer very widely known both in America and abroad, has recently given to the world his autobiography. In this he tells of his changing viewpoint as he was growing to manhood, and of how at a certain point in his youth he read Huxley and Spencer and Tyn-dall, men who really started modern evolution on its way, and who set forth in their writings the relationship to life and morals of the evolutionary belief. The effect upon Mr. Dreiser is best stated in his own words:

"Up to this time there had been in me a blazing and unchecked desire to get on, and the feeling that in doing so we did get somewhere; now in its place was the definite conviction that spiritually one got nowhere, that there was no hereafter, that one lived and had his being because he had to, and that it was of no importance. Of one's ideals, struggles, deprivations, sorrows and joys, it could only be said that they were chemie compulsions, something which for some inexplicable but unimportant reason responded to and resulted from the hope of pleasure and the fear of pain. Man was a mechanism, undevised and un-created, and a badly and carelessly driven one at that."

The effect produced in his soul and his outlook on life was the only one that could logically come to a man who really accepts at full value the philosophy of evolution. Instead of its being a doctrine of hope and of progress for the world, this pagan thing called evolution proves to be the very opposite. Its advocates make much of the claim that the Bible paints a doleful, despairing picture of man. Very true. The Bible describes mankind as being in a desperate state, as being dead in trespasses and sin. But the Bible also declares that there is a divine plan whereby man may be quickened again, may be made a member of the family of heaven, and may ultimately receive an inheritance in a perfect world. If we are going to cite the position of the Bible regarding man, we ought to bring into the discussion all the Bible has to say about it; and when we do that, we find indeed a promising picture.

But with evolution, man's background is very low and degraded,

and after all these alleged millions of years we have certainly not made enough progress to bring gratification to any one, but rather despair. Nor can evolution promise us that in the next one hundred million years or two will any great gains be made, if indeed civilization itself doesn't disappear in some world-wide war before even the present generation has lived out its days. If a man wants to have come over him a feeling of complete hopelessness and futility, let him accept evolution. What possible bit of comfort could he get out of the guess of some scientist that ten million years from now his distant descendants *may* have made a somewhat better world in which to live? There is certainly no protest against better times for our very distant grandchildren. But what poor men and women desperately need is a philosophy of life that comes a little nearer to our present and personal problems. Now, with evolution, of course, there is no belief in a resurrection. That would be unscientific. So such improvements as might come to our distant descendants could mean no more to us than the state of the weather on Mars.

Ah, but when we turn to the Bible outlook for man, we find God promising a better world to Abraham as well as to his children and his children's children. Every generation is included in the promise of God. And if, like Abraham, we must go down into the grave for a time before the fulfillment of God's promise, we lie down to sleep in the calm assurance that in the final day—which God through His prophets reveals is not far away—we shall arise from our graves. Then those of all generations who have accepted God's plan of salvation, Abraham, Isaac, Jacob, and indeed, the faithful from the generation of Adam downward, shall together enjoy forevermore the blessings of that ideal world which God is preparing for them that love Him.

**VATICAN OPPOSITION.** Most of the time we are led to feel, and with good reason, that the Catholic Church is quite the dominant power over a large part of the civilized world. Occasionally something happens to reveal

that this power, though great, is not altogether safe against attack. Only a few weeks ago, Spain, which for so many centuries had not only obediently followed Rome, but had nurtured some of the most militant organizations of Catholicism, turned its back quite definitely on Vatican City. The pent-up hatred of at least a portion of the population burst forth in a carnival of pillage and general destruction of Catholic Church property.

Following close after this came the reports of tension between Mussolini and the Pope. As the days have gone by, this tension has become greater, until now, as we write, the situation is very grave, and there is even rumor that the Pope will repudiate the treaty and concordat with Italy, and return again to his status of prisoner of the Vatican.

We cannot predict what will be the outcome of the controversy between the Pope and Mussolini, or between the Pope and Spain. Speculation is useless. However, we may perhaps properly see in these apparently unexpected outbreaks on the part of two important nations, a suggestion of how in the final hours of earth's history the Papacy, which has so long been dominant and is seemingly beyond danger of any successful attack, may suddenly find herself beset on all sides by enemies, and go down to destruction with the nations of the world she has so long deluded by her doctrines.

When we see events like those in Italy and Spain taking place, we may again ponder carefully the prophetic descriptions in the latter part of Revelation, particularly the seventeenth and eighteenth chapters. New and unforeseen events, of which those here mentioned may be only a prelude, may serve to make clear to our minds those few passages in the book of Revelation which as yet can be understood but dimly.

We are truly on the eve of great events. The quietness of yesterday is suddenly broken by the crisis of today. The troubled state in Italy and in Spain is but typical of the times in which we live. No one can tell what a day may bring forth.

# BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

## Justify or Cleanse—Which?

*Daniel 8: 41 as rendered in the Authorized or King James Version of the Bible, reads thus: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Instead of "cleansed," the margin gives us "justified," as the variant reading. What is the difference? A. J. F.*

As referring to justification by faith, the words "justified" and "cleansed" have substantially the same meaning. In Romans 5:1 we read: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Again, in 1 John 1:9 we find this: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In these two scriptures it is evident that "justify" and "cleanse" have exactly the same meaning. But while, as applied to justification from sin, they are synonymous, as applied to the removal of physical pollution, justified can have no meaning and consequently no place.

The fact is that the translators of the several versions, though knowing that the Hebrew word *tsadaq* means to make right in a moral or forensic sense, that is, to turn to righteousness; believing Daniel 8:14 to have been a prophecy of the physical cleaning up of the temple in Jerusalem after it was defiled by Antiochus, though writing "cleansed" into the text, they put "justified" in the margin.

But perhaps in giving us "justified" in the margin, the several sets of translators builded better than they knew; for the cleansing spoken of in Daniel 8:14 was not the removal of the physical filth with which Antiochus caused the temple in Jerusalem to be polluted, but the removal of moral defilement from the souls of repentant sinners, by the ministry of God's priests in the sanctuary,—something accomplished in type by the Levitical priests, but in very fact by our great High Priest who ministers His own blood, His own life, in our behalf before His Father in the heavenly sanctuary, the great original, of which the earthly sanctuary was only a type.

God does not become a party to sin: He does not, under any circum-

stances, compound a felony; but in the sanctuary He does provide a defense, a way of escape, for all who will avail themselves of it. It is a city of refuge into which the sinner may flee. Justice demands the life of the sinner, but mercy stays his hand. There is merit enough in Christ to atone for all sin; and be the sinner's record as black as midnight, he may, by repentance and faith, find refuge in the sanctuary—that is, in Christ.

To defend is to guard as with a sword against attack from an enemy, or to provide a fence or protection in the way of defense against an enemy or an avenger of blood. This the sanctuary is and does. It is there that God has placed His name. (See Deut. 16:2, 6, 11.) And "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

Thus in providing a refuge from the penalty for sin, a defense against the avenger of blood, pending final settlement and adjudication, the sanctuary becomes defiled by the sins, the just penalty for which is the sword of the avenger. Hence in connection with the service of the day of atonement described in Leviticus 16, it is thus written of the high priest:

"He shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it, and hallow it from the uncleanness of the children of Israel.*" Verse 18.

This refers to the removal, not of physical pollution, but of moral guilt. This moral uncleanness attached not only to the individual, but even to the sanctuary itself; this is in a sense similar, if not identical, with the statement of 2 Corinthians 5:21 concerning Christ, "He [the Father] hath made Him [the Son] to be sin for us."

It is sometimes said that sin cannot be actually carried into the sanctuary, therefore it cannot be carried out from the sanctuary. But Leviticus 16:19 tells us plainly that the service of the day of atonement was for the purpose of cleansing and hallowing the sanctuary from the uncleanness of the children of Israel.

Which shall we believe and accept, the word of God or the reasoning of man?

## No Sick Saints

*Will the righteous have any sickness after probation has closed? S.*

The answer to this question will be found in psalm 91. Read, believe, and rejoice in the blessed assurance thus given through the psalmist. Nor should we wonder that so it will be. The departure out of Egypt was a type of the deliverance of God's people from this world of sickness and death. Of the children of Israel as they went out of the land of their bondage, it is written: "There was not one feeble person among their tribes." Ps. 105:37.

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## Matthew 6:13

*Could "lead us not into temptation" in the Lord's prayer have been a mis-translation? Some say it should be rendered, "Suffer us not to be led into temptation." E. H.*

Dr. Adam Clarke says that the words, "Lead us not into temptation," mean, "Bring us not into sore trial." Dr. Clarke also remarks that the words, "bring us not," or "lead us not," form "a mere Hebraism: God is said to do a thing that He only permits or suffers to be done."

God did not personally tempt Adam and Eve, but He permitted them to be tempted. He did not tempt His own Son in the wilderness, but He permitted the temptation. He did not Himself tempt Job, but He suffered Satan to bring upon Job the sore trials described in the book of Job. The same is true of the worthies mentioned in the eleventh chapter of Hebrews.

And all this the Creator permitted for a wise purpose. It is for this reason that James says: "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience." James 1:2, 3.

While Paul, the great apostle to the Gentiles, a man who had endured much for the sake of the gospel, records this testimony: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:16, 17.



# Contributed Articles

## Our Royal Priesthood

By W. R. FRENCH

INSPIRATION says of the church, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter 2:9. These words are found in the covenant which God made with Israel, "Ye shall be unto Me a kingdom of priests, and a holy nation." Ex. 19:6. This purpose of God remains unalterably the same. The tabernacle of David, which fell with ancient Israel, is built up with the Gentiles in Christ. Acts 15:16. The angel said to Mary, "The Lord God shall give unto Him the throne of His father David." Luke 1:32.

The theocracy of Israel was suggestive of God's ideal for His church. A theocracy is a form of government where God is king, priest, and judge. This form of government began with Adam, of whom God said, "Let us make man in our image, . . . and let them have dominion." And God took Adam, "the son of God" (Luke 3:38), and "crowned him with glory and honor," and made him to have dominion over the works of His hands. (See Ps. 8:4-6.)

Adam was this world's first king; but Adam sinned, and came short of the glory of God. Rom. 3:23. Through sin Adam lost his crown of glory. His dominion was lost when he disregarded the authority of God, thus violating the principles of a theocracy. Satan's words were obeyed, and God's express command was disobeyed, when Adam ate of the forbidden fruit. Wherein Adam failed, Christ triumphed and succeeded to the position formerly held by Adam, and thus became the "last Adam." 1 Cor. 15:45. He thus became this world's second and last King, the "King of glory."

At the time of His baptism, Jesus was anointed by the Holy Ghost. (See John 3:34.) He thus became the Messiah, that is, the "anointed one." It was not without significance that the Holy Ghost assumed the form of a dove on the occasion of this anointing. The dove is a symbol of peace, and Christ was anointed "Prince of Peace." Isa. 9:6. He is "the God of peace." "He is our peace."

Adam was the first priest of this world. The first altar was erected

before the gateway of Eden. The first lambs were slain immediately following Adam's transgression, and their skins were used to make clothing for Adam and Eve. In becoming the "last Adam," Christ succeeds to Adam's position as priest and king of the human family. Before he could succeed fully to this office, He had to become the "seed" of the woman. Gen. 3:15. He had to be "made like unto His brethren, that He might be a . . . high priest." Heb. 2:17.

The plan of redemption centers in the incarnation of Christ. He holds His position as the last head of the race by virtue of His incarnation. (See John 5:22, 27.) Therefore it is that around this pillar of truth the struggle between good and evil is waged.

### The Pivotal Theme

To Paul as well as to John was given a revelation of Jesus Christ. Gal. 1:15-17; Eph. 3:3, 4. As the book of Revelation contains the revelation made to John, so the book of Hebrews contains the revelation made to Paul. The priesthood of Christ is the pivotal point or theme of both books. In Hebrews, Christ is described as "a priest forever after the order of Melchizedek." To understand Christ's work as high priest, it is necessary to study the priesthood of Melchizedek. Melchizedek was king of Salem, and "priest of the most high God." Heb. 7:1. In other words, the Melchizedek order was a royal priesthood in which Melchizedek was also "king of peace." Heb. 7:2.

### Both Offices in One

Both offices, king and priest, were combined in one person. A true spiritual union of church and state is God's ideal of government. The theocracy, which was the form of government of ancient Israel, finds its highest expression in the Melchizedek priesthood of Christ. In the papal hierarchy we see a human effort to copy God's government. The word "hierarchy" is compounded of two Greek words, *iepos*, meaning "priest," and *αρχων*, meaning "ruler" or "prince." The term which is applied by men to a man (the pope) belongs

rightfully alone to Christ, who is a priest forever after the royal order of Melchizedek.

When the high priesthood of Christ is considered in this light, it is not difficult to perceive at once that in the hierarchy of Rome is found the "antichrist" of the Bible. To this conception of the royal priesthood all the prophets agree. Zechariah 6:13 says, "He shall be a priest upon His throne." Hebrews 8:1 says, "We have such a high priest, who is set on the right hand of the throne." John saw "in the midst of the throne . . . a Lamb as it had been slain." Rev. 5:6. David says, "The Lord said unto my Lord, Sit Thou at My right hand, . . . Thou art a priest forever after the order of Melchizedek." Ps. 110:1-4. Zechariah saw him ruling as priest and Prince of Peace on the throne with the Father. He says, "The counsel of peace shall be between them both." Zech. 6:13.

In the beginning of the Revelation, He is revealed as "Prince of the kings of the earth." Rev. 1:5. This position, which has been blasphemously assumed by the Papacy, belongs only by right to Jesus Christ. He alone is "Prince of the kings of the earth;" and when the kings of the earth defer to the Papacy, they commit spiritual fornication.

The papal claim that the pope is the vicar of Christ or Christ's visible representative, is the warrant for the papal demand for the homage of the kings of the earth, as it is also the basis for rendering such homage. For the present it must suffice to offer the words of Jesus as opposed to any man claiming or rendering such reverence, "Call no man your father upon the earth: for one is your Father, which is in heaven." Matt. 23:9.

### The High Priest Crowned

In the typical Aaronic priesthood the high priest wore a miter, the insigne of royalty. Ex. 28:4, 36, 37; Lev. 8:9. In the antitype the high priest is crowned. Zech. 6:11. The high priest in the Aaronic priesthood was anointed and inaugurated. Lev. 8:5-13. Aaron was then, and not till then, to enter upon his work as high priest. In the antitype, Christ our high priest must be anointed and inaugurated before entering upon His work as high priest. As Moses anointed Aaron, so "God anointed

Jesus of Nazareth with the Holy Ghost" at the time of His baptism. Acts 10:38. He was incarnated that He might be a high priest. He was anointed to the same end. He could not enter upon His work of priest prior to His birth into the human family, nor could He be anointed before His birth.

The high priest was anointed when he was thirty years of age. Num. 4:3, 23. Joseph, who was also a type of Christ, was thirty years old when he became governor of Egypt. Gen. 41:46. David, also a type of Christ, was thirty years old when he became king. (Compare "Patriarchs and Prophets," p. 749, with 1 Kings 2:11.) Christ was thirty years old when He was anointed. Luke 3:21-23.

In the inaugural or consecration service of Aaron in the type, the blood of a ram was used. Ex. 29:20, 21. Paul refers to this consecration service in Hebrews 7:28, where he tells of the inaugural service which made Christ a high priest. This consecration or inaugural service could not take place until the ram of consecration was slain. This ram, like other offerings, typified Christ and His blood. Christ had to be slain before His consecration to the priest's office. This fact, together with His incarnation and anointing, forever excludes the idea that Christ served in the first apartment before His crucifixion.

It took all the above facts and services to make Jesus our high priest. The fact of His incarnation, namely, His birth into the human family, is well known. The time and place of His anointing are clearly known.

#### *Time and Place of Inauguration*

We have now to inquire as to the facts of His inauguration and to the time and place of its occurrence. Paul says, "Inasmuch as not without an oath He was made priest: (for those priests were made without an oath; but this with an oath by Him that said unto Him, . . . Thou art a priest forever after the order of Melchizedek:) by so much was Jesus made a surety of a better testament." "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 7:20-22, 28.

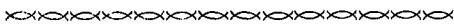
As to the time of this inaugural service, it will be noted that according to verse 21 God administered to Christ the oath of office which made Him priest and king, and according to verse 28 this was done after the passing of the law of types at the cross.

The time of this service is indicated

more definitely in Hebrews 10:12 as coming after He had offered Himself. It was then that He sat upon the right hand of God. Hebrews 8:1, 2, shows that when He is thus seated upon the throne, He is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." He did not therefore begin His ministry until after His death for sin. Paul says, "Wherefore it is of necessity that this Man have somewhat also to offer." Heb. 8:3.

There is clear, definite proof given in the Scriptures as to the time of His inauguration service. Daniel 9:24 says, "To anoint the most holy" (R. V. margin reads, "a most holy place"), meaning that the service in the heavenly sanctuary was to begin within the seventy weeks, and Paul says the service could not begin in the heavenly as long as the first, or worldly, tabernacle was yet standing. Heb. 9:8.

According to the law of types and shadows, the type must remain until it meets its antitype; the shadow must meet its substance. Type met



### *What Time Is It?*

BY EVA MILLER HANKINS

Time when signs are fast fulfilling,  
Pointing to the foretold day  
When the earth should reap its harvest  
Of the evil that's borne sway.

Time when nations are preparing  
For the world's last battle call,  
And the hearts of men are failing,  
Fearing what must then befall.

Time when fire, storm, and earthquake  
Seem impatient of delay,  
As they act their part in bringing  
God's great "preparation day."

Time when Satan works with power,  
Knowing well his time is short,  
So that of the days of Noah  
Our day is the counterpart.

Time it is for God's great mercy  
From the earth to be withdrawn,  
Leaving sinners helpless, hopeless;  
None for sin to then atone.

So it's time we rouse to action,  
Time to warn men far and near;  
Time to seek our friends and neighbors,  
And to save the children dear.

Time to lay all on the altar  
For the spread of gospel light,—  
Children, means, and needless comforts;  
Live by faith, and not by sight.

Time to know our sins forgiven,  
And for Christ to dwell within;  
Time, yes, time to cease from sinning  
If a crown we hope to win.

Time we all awake from slumber,  
Trim our lamps, and ready be,  
Lest the Bridegroom come and find us  
Unprepared His guests to be.

antitype at the cross. When Jesus offered up His life on Calvary, the temple veil was rent in twain by an unseen hand, thus signifying the end of the services in the earthly sanctuary. Matt. 27:50-52.

#### *Anointing of the Sanctuary*

As Moses anointed the typical sanctuary and the priests with the holy anointing oil (Ex. 40:1-13), so God anointed the heavenly sanctuary with the oil of the Holy Spirit. This service was performed after Christ's ascension to heaven at the end of the forty days after His crucifixion, and was completed on the day of Pentecost. In explanation of Pentecostal events, Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear." Acts 2:33. John says, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39.

As soon as Jesus was glorified, His inauguration completed, and the heavenly sanctuary anointed, the Holy Ghost descended. This explains why the disciples were to wait before going out to begin the work of preaching the gospel. The expression, "At the right hand of God exalted," is more fully explained in a subsequent statement: "Him hath God exalted with [R. V., "at"] His right hand to be a *Prince and a Saviour*, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Note the two offices, "Prince and Saviour," also the twofold work of giving "repentance" and "forgiveness." To this high position Christ was exalted after His resurrection. (See Eph. 1:20.) After Christ was exalted and glorified above all principalities and powers, and made the head of the church (Eph. 1:20-23), Pentecost came with power, signifying that heaven was ready and that the apostles should go forth and preach.

In "The Acts of the Apostles," pages 38, 39, the significance of Pentecost is fully revealed:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the *Redeemer's inauguration was accomplished*. According to His promise, He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King,

received all authority in heaven and on earth, and was the anointed one over His people."

David, being a prophet, foretold Christ's triumphant return from His glorious victory and His exaltation among the angels in the words, "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." Ps. 24:7, 8. He was hailed as "King of glory," "enthroned amid the adoration of the angels," and inaugurated as "Priest and King." (See "The Desire of Ages," pp. 832, 833.) It was at this time that God administered to Him the oath which made Him a priest forever after the order of Melchizedek; it was at this time that the church became the church militant, a royal priesthood, a holy nation.

#### *Christ as Conqueror*

The full significance of Jesus' position should be appreciated. As Priest and King He has the prerogative of exercising mercy. He is exalted to give repentance and forgiveness of sins. Condemned, as we are, to die because of our sins, we should

hasten to seek that forgiveness and pardon which it is the prerogative of the King to grant. "It is His royal right to save unto the uttermost all who come unto God by Him."—"The Desire of Ages," p. 751.

"The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory."—"Gospel Workers," p. 154. He says, "Father, I will that they also, whom Thou hast given Me, be with Me where I am."

How eager lost men would be to appeal to Jesus if they could but realize their burden of guilt and its final penalty, and comprehend that it is an elder brother who is King on the throne, one who delights in mercy, and who invites, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22. "We have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

## *The International Calendar Issue*

### *An Unparalleled Opportunity*

By C. S. LONGACRE

NEVER before in all our history as a denomination has there come to us such a God-given opportunity to make a defense in behalf of the original, historical, Biblical Sabbath as is now presented to us in the consideration of the revision of the calendar by the League of Nations. This is no longer an academic question, discussed by a few dreamers in a small circle. It has progressed to the stage of international importance, and is actually going to be decided one way or the other by an International Conference which will be convened by the League of Nations in October, 1931.

The Preparatory Committee has already had its session in June, and has received the reports of the various National Calendar Committees and granted a hearing to the proponents and opponents of the various calendar schemes of blank days, chief among which is the Cotsworth plan. The real test will come in October, when the General Conference of Communications and Transits section of the League of Nations will be convened for the purpose of actually deciding the calendar issue.

This International Conference will have treaty-making powers conferred

upon it, and its decision on the calendar question will be referred to the various governments participating, for final ratification or rejection.

The General Conference Committee of Seventh-day Adventists has voted that, in view of the international crisis we are facing in this calendar issue, and because of the unparalleled opportunity this issue presents to proclaim the testing truth of God's unchangeable Sabbath to the entire world, a vigorous campaign of education and public enlightenment be inaugurated at once in every country where this calendar issue is being agitated; and that the General Conference petition on the revision of the calendar, which was forwarded to the League of Nations, be translated into the languages of these various countries, and that special literature dealing with this issue be prepared and circulated in each language area; that our people make use of the public press as far as possible, to place before the public the facts and arguments opposed to the blank-day calendar; and that petitions protesting against the adoption of a calendar which would destroy the historic and Biblical weekly cycle, be circulated, and as many sig-

natures be secured as possible, and the same forwarded to the conference office as soon as possible, so that they may be forwarded to the League of Nations before the final decision is reached by the members of the International Conference, which meets October 26, 1931. We are confident that our people everywhere will respond to this earnest appeal from the General Conference Executive Committee.

A deputation of eight representative men, selected from various divisions of the General Conference worldwide field, has been appointed to attend the International Conference to be held in October, and this deputation will do its utmost to prevent the adoption of any universal calendar that employs a blank day.

#### *Strengthen Hands of Delegates*

In order that this special deputation may have sufficient backing and influence with the members of the League of Nations during its October session, when the final decision is to be made, our people in the various countries of the world should do all in their power to stir up public sentiment and secure as many signatures to petitions as possible, so that they may be used effectively when the deputation appears before this international organization that has the calendar issue under consideration.

Unless something out of the ordinary is done by our people relative to this matter between now and this coming October, the members of the League of Nations will undoubtedly pass favorable action on some blank-day calendar plan, probably the Cotsworth plan, which is so strongly recommended by business, economic, and social organizations, as well as by various National Calendar Committees.

This is a world issue, and it affects not only every government in the world, but the interest of every person in the world. It is not only the most radical change that has ever been proposed to alter the law and times of the Most High God, but it is the most subtle, deceptive, and strategic move that was ever made by the great enemy of righteousness to lead the world to substitute the worship of mammon for the worship of God. If ever there was a need for God's loyal children to stand in defense of the law and the Sabbath of Jehovah, and to warn the world of the designs of the wicked one, that emergency is facing them in this world issue and crisis.

The public is largely ignorant of what is happening, and even large numbers of business men do not understand what is involved in the Cotsworth



worth plan, which has been so plausibly presented to them. A striking illustration of the way business men misunderstood the thirteen-month fixed calendar plan of blank days, when it was submitted to them by the National Calendar Committee of the United States in the form of a questionnaire, as recorded in its Supplementary Report of 1931 to the League of Nations, is clearly shown by the following incident:

#### *New Questionnaire Returns*

The National Calendar Committee submitted a questionnaire to 140 business organizations which are now using the thirteen-month system in their own businesses, and according to the National Calendar Committee report the following results were obtained: "The returns from the questionnaire showed that of the 110 who replied, 93 were in favor of the universal adoption of a thirteen-month fixed calendar, 4 were opposed, 2 replied 'unnecessary,' and 11 were noncommittal."

After reading the questionnaire submitted and the comments of the users of the thirteen-period calendar who favored its universal adoption, we came to the conclusion that many of these business firms were still ignorant of what was involved in the thirteen-month fixed calendar scheme, and so decided to submit a questionnaire of our own to these same firms which had answered in favor of the adoption of "the thirteen-month fixed calendar," and also to those firms which were noncommittal in their replies. In other words, we sent our questionnaire to 121 business firms who are now using the thirteen-month calendar, but not the blank-day scheme, in their business, and who had said that they favored the thirteen-month fixed calendar or were noncommittal. The questionnaire we submitted is as follows:

"We should be pleased if you will answer the following questionnaire by 'Yes' or 'No:'

"1. Do you believe that the government should compel all business concerns to adopt the thirteen-period calendar with the 'blank day' or 'year day' plan included in it?"

30 answered "No;" 20 answered "Yes."

"2. Do you believe that the adoption of the thirteen-period calendar should remain a voluntary matter?"

18 answered "No;" 30 answered "Yes;" 2 were noncommittal.

"3. Do you believe the weekly cycle and fixed religious days and customs should be preserved in unbroken historic succession?"

18 answered "No;" 26 answered "Yes;" 6 were noncommittal.

"4. Do you deem it essential to the working of a thirteen-period plan in business, to break or disrupt the weekly cycle?"

32 answered "No;" 8 answered "Yes;" 10 were noncommittal.

The returns from the questionnaire to date show that of the 50 who replied, 30 were opposed to governmental compulsion of the adoption of a thirteen-period calendar with the "blank day" or "year day" included in it, and 20 favored governmental compulsion of aforesaid plan.

On the second question, 30 replied that they believed the adoption of the thirteen-period calendar should remain a voluntary matter, 18 believed it should be made compulsory, and 2 were noncommittal.

On the third question, 26 believed

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### *The Heart of My Lord Is So Kind*

BY WINNIE GYES

I AM thinking tonight of the life of my Lord,

How He looked down from heaven above,

And as He beheld our sin and distress,

His heart beat with infinite love.

So He left His dear Father and angels so fair,

Left the song land of peace so refined,

And came here to ransom a sinner like me.

O, the heart of my Lord is so kind!

I'm following down the long years as they pass,

I behold Him through childhood and youth,

And I fancy I hear the sweet tone of His voice

As He speaks words of blessing and truth.

I can see the new hope in the eyes of the poor

As His way 'mong their dwellings He winds;

He hears every cry of the sin-burdened soul,

For His heart is so wondrously kind.

I behold Him again. The night is so dark

Scarce a star shines from out heaven's blue;

My Master is praying in anguish alone,

He is pleading for me and for you.

Dear friend, can't you see Him?

O, don't leave Him now,

For He loves you with love so divine

That He pleads for your soul

Till blood drips from His brow.

O, I marvel His heart is so kind!

I look once again on My Saviour, my Friend,

As He died that my soul He might save,

On Calvary's height, on the rude cross of wood,

His life for my pardon He gave,

O friend, won't you let Him His love to you prove,

Your heart with His love bands to bind?

He will bring you such joy, and you'll love Him because

His infinite heart is so kind.

that the weekly cycle and fixed religious days and customs should be preserved in unbroken historic succession, 18 believed that business expediency should prevail, and 6 were noncommittal.

On the fourth proposition, 32 stated that they did not deem it essential, in the successful carrying out of the thirteen-period plan in business, to break or disrupt the weekly cycle, 8 deemed it essential, and 10 were noncommittal.

#### *Many Ignorant of Blank Day Import*

The other business firms have not yet sent in their replies. Those who have replied are 3 to 2 opposed to governmental compulsion, and believe it should be left a voluntary matter, and that the weekly cycle and religious days should be preserved in unbroken succession. When we take into consideration the fact that all these business concerns are now using the thirteen-period year in their own business, and that 45 of those who answered our questionnaire had already endorsed "the universal adoption of a thirteen-month fixed calendar" submitted to them by the National Calendar Committee, and 5 out of the 50 replies came from the noncommittal list, it constitutes the best possible evidence that business men generally did not understand what was meant by the phrase, "the universal adoption of a thirteen-month fixed calendar."

When we put the question clearly before these business firms as to whether they favored governmental compulsion or preferred the adoption of such a calendar to remain a voluntary matter, 30 out of 50 of those who replied changed their vote from that reported by the National Calendar Committee in their Supplementary Report. One of these business firms now using the thirteen-period plan, in replying to our questionnaire, voiced the sentiment of many of the other firms, writing thus:

"Our thirteen-period plan works very well for our firm. We are not particularly interested in forcing other firms to do likewise. Our dealings with the outside are done by the regular calendar, and the inside is done in thirteen periods. This works all right and is very simple. We will not be a party in opposition to religion under any consideration."

Yet this business firm is quoted in the Supplementary Report of the National Calendar Committee as favoring "a thirteen-month fixed calendar," which necessarily means the breaking of the weekly cycle and the alteration of the fixed religious days and customs.

We are confident that the great majority of the people do not understand what is involved in the adoption of the Cotsworth blank-day calendar. The majority of the business organizations do not understand it. The great majority of the religious leaders with whom we have communicated, admit that they do not understand the plan. Unless we arouse the public conscience and create public sentiment in opposition to this blank-day calendar plan, it is likely to be foisted upon the world and bring hardship upon conscientious people.

#### *Circulate Literature*

Let us therefore take hold in earnest of the campaign of education and public enlightenment. Let us circulate the literature already prepared, such as "The Story of a Lost Day," "The Skip-a-Day Calendar" issue of the *Present Truth*, the petition of the General Conference Committee which was recently forwarded to the League of Nations, Hon. Sol Bloom's speech on the calendar, delivered in Congress, and the periodicals dealing with the calendar question. In connection with the use of this calendar literature, let us present to the people a petition and secure as many signatures to it as possible. The suggested petition should be drawn as follows:

#### **PETITION TO THE LEAGUE OF NATIONS**

**Attention: Director of the Communications and Transit Section.**

**Subject: Revision of the Calendar.**

We, the undersigned, adult citizens of \_\_\_\_\_, hereby respectfully and earnestly petition your Honorable Body to oppose any change in the calendar which in any manner endangers the fixity of the historical and Biblical seven-day weekly cycle and the unbroken succession of its fixed religious days which are sacredly cherished and observed by conscientious Christians, Jews, and Mohammedans.

In the United States and Canada, these petitions should be forwarded to the Religious Liberty Association, Takoma Park, Washington, D. C. In every other country, the petitions should be forwarded to the division headquarters which has jurisdiction over that country. Each division headquarters will furnish the necessary campaign material for each language area in its respective territory.

Remember, your deputation that has been appointed by the General Conference Committee to attend the final meetings of the International Conference at Geneva, Switzerland, in October, and oppose the adoption of a blank-day calendar plan, needs all the support you can give it by your prayers and through your efforts in sending in many signatures on these petitions protesting against

the acceptance of a blank-day calendar scheme.

Our only hope is in God and in a campaign of public enlightenment, which, under God's special blessing, will arouse the public conscience. It would, indeed, be a tragedy if our people failed us in this crisis hour, and allowed this unparalleled opportunity to defend and proclaim the Sabbath pass by default. A world issue over one of the most vital points of our faith calls for a world movement, and for strenuous action immediately.

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#### *"Behold, What Manner of Love!"*

BY A. T. ROBINSON

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:1, 2.

The salvation of a lost world, which cost the suffering and death of the Son of God, was not a necessity in maintaining the government of God. The deserved ruin of the human race would not have dethroned eternal justice. The law of God would have been as fully vindicated in the execution of the death penalty upon the transgressor as in the costly provision for man's salvation. The justice of the divine government would have been upheld, as in the case of the casting out of heaven of Lucifer and his corebel angels.

The wondrous provision of salvation was prompted by infinite love. It was divine mercy seeking to remove the barrier interposed by divine justice. There must be a full satisfaction of the demands of the broken law as the only ground on which the sinner can be acquitted.

"Love is the 'Alpha and Omega' of redemption, the love of God to man. Read it in the journey of the Mediator from heaven to earth! Read it in His pilgrimage through the land of sorrow! Behold Him nailed to the shameful tree! See the blood and water gushing from His side! Hear the sound of the waterspouts, as the floods of divine wrath roll over Him! Then ask the reason. The answer is, 'God is love.' He is not willing that any should perish. 'Herein is love.'"—G. B. F. Hallock.

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#### *The Lesson of the Ant*

BY THOMAS E. HIRST

I LAY upon the grass watching a tiny black ant. The ant had found a grubworm several times larger than itself, and considerably heavier. It

tugged away at its burden, pulling, twisting, and turning, but always in the same general direction of northeast. Several times I shifted the ant and its prey to other parts of the lawn, but wherever it was placed, it headed in the same direction.

The blades of grass must have been like mountains to the ant, but on and on it went without faltering. Several times the grub, which had been crushed a bit, stuck to the grass blades, and after the ant had tugged away for a while, it would loose itself from its burden, look all about the grub as if studying the situation, and then taking a fresh hold in another place, the onward march would begin again.

After I had watched it a few minutes, I noticed another remarkable thing,—the ant was walking backward all the time, and dragging the grub along without being able to see where it was going, yet all the while making progress northeast.

Sometimes the ant would tumble down a grass valley and roll over and over with the grub, but it never once let go. I took the grub away from the ant several times, and laid it an inch or so away. The ant circled around until it found it again.

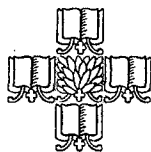
What a lesson for us, I thought, as I watched. We cannot see where we are going, for our message is one of faith and our Leader is the unseen but ever-present Holy Spirit; but from the inception of the movement there has been but one direction, and that is homeward to God. Sometimes the work seems to be hindered. Then we study the situation, the necessary changes are made, we take a fresh hold, and the onward march begins again.

There are mountains of difficulty to climb over and great valleys of depression to climb out of, but unwearied soldiers of the cross press forward with shouts of victory. Our message is greater than man, it is heaven born and heaven inspired; and weak mortals as we are, we find strength for the task and falter not in its proclamation.

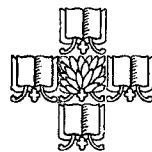
Others have sought to break up the movement by scattering the flock, but wherever the children of the message are found, they will be found true to the work and calling of God, and the same doctrines, the same policies, the same faith and courage, spur them on to the selfsame goal.

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I KNOW of no peace greater than the peace night brings when one can say, "Whatever has come to my hand this day I have done to the best of my ability."—Justice John H. Clarke.



# GREATER EVANGELISM



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

## The Call to Greater Evangelism Is a Call to Our Churches

By W. H. BRANSON

ALTHOUGH the call to a greater evangelism is primarily a call to our ministers to go into the cities and towns and challenge the attention of the masses, yet it also comes home to every believer. Our small ministerial staff alone can never finish the work among the millions who are yet unwarned. Every church should be a bright and shining light in its community. Every believer should make it his personal business to radiate light and truth wherever he may be. We have a world task; a world is lost, and in the effort to save the honest hearted out of it, God calls for every ounce of talent available. Every church member must be pressed into service.

One way in which our churches can help is by not urging that our strongest evangelists be sent to them as pastors. Our churches should learn to stand more alone, and thus allow these men who have ability and talent for reaching the multitudes to remain most of their time in the field, raising up new churches. If they are settled where they can serve as pastors, our churches can assist by surrounding these men with strong lay helpers who can carry many of the details of the local church work, and thus avoid loading these burdens upon the men who should be free to labor for the masses.

### Preparation for Evangelistic Efforts

When an effort is planned, wonderful opportunity is afforded our people to help make it a success. There should be some months devoted to intensive seed sowing before the effort begins. A systematic distribution of literature should be planned. Every home in the neighborhood should be visited at least once a week, and presented with a copy of *Present Truth*, or some suitable tract. Interested ones should be given Bible readings by those in the church who are most capable of doing that work.

Thus the ground is prepared for the effort. In this way an interest in the message is stirred up even before the meetings are started, and an attendance is assured. This is the way Jesus worked. "After these

things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, *whither He Himself would come.*" Luke 10:1. They were to go ahead and prepare the ground, awakening an interest in the gospel, and thus His work would be made far more effective. Just so our laymen can help today in preparing the way for our evangelists.

### Aiding in the Meeting

When the meeting is about to open, there is much to be done,—announcements to be given out, the tent or hall prepared, etc. During the effort, homes must be visited, Bible studies given, tracts distributed, and much other detail work done. In all these ways our laymen can assist the evangelist and his corps of workers. Some can work best in one line and others in another, but all can co-operate in one way or another. Every one can do something.

One very necessary thing is a faithful attendance at all the meetings. By our presence we help swell the audience, become acquainted with interested persons, help with the singing, and find many ways of making our influence felt in the meetings.

Besides this, there is also the personal blessing that always comes to those who hear the old rugged truths of the message presented in a connected series. Not a single member who has the opportunity of thus reviewing the foundations of our faith can afford to stay away from any of the meetings if it is at all possible for him to attend.

### Follow-up Work

Then there is the follow-up work after the meetings are over and the evangelist is gone. We often lose much because the new believers are not properly cared for in this critical period. They have broken former ties, and come to find a new home and friends with us. They greatly need the warmth and friendship of Christian fellowship. They need special care as lambs of the flock. Here is where our laymen can help to great advantage. Get acquainted with these

new members. Visit them in their homes. Let them know that they are welcome among us. Talk courage to them when they are inclined to falter.

*Never should we allow ourselves to speak a word of criticism about the work or the brethren to these who have thus newly come among us.* Criticism is bad enough at best, but here it is desperately wicked. Many a new convert has had his faith in the message shattered by the thoughtless, careless remarks of some one already in the church. Let us be exceedingly careful how we care for and succor those who have thus newly come among us. They hear a perfect system of truth presented in the power of the Spirit, and they expect to find a perfect people. And they have a right to expect a great deal of a people who have so great light. Let us not disappoint them. Let us, both by precept and by example, strengthen their hands and thus help to establish them fully in the faith.

### Lay Evangelism

There are, of course, many of our believers who are connected with small churches or who live in isolated places. This call to a larger evangelism is also a call to you. It may be that the living preacher can never reach the people of your neighborhood. It is just possible that God has laid that burden upon you. Your presence there and the apparent need would seem to indicate that that is so. We would urge, you, then, to undertake the task in the fear of God. First make sure that your own lives are in harmony with the solemn message of truth, and then devise ways and means of reaching your neighbors. The sick can be visited. A systematic distribution of literature can be carried on. The poor can be helped. Bible studies can be given to interested people, and in scores of other ways one can work for their salvation.

In all this work we must be "as wise as serpents." We must not argue or become irritated when we are opposed, but we should always manifest the spirit of the Master in our contact with the people. We must learn to win them, not to try drive them to the truth.

Thus there is work for every member to do. No one can be excused. Nor is there time for any further de-

lay. It is the call of God to us; and if we fail to heed the call, we do so at the peril of our souls.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

"Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition. If professed Christians had engaged in this work from the time when their names were first placed on the church books, there would not now be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people.

"And not only in the world do we see the

result of the church's neglect to work in Christ's lines. By this neglect a condition of things has been brought into the church that has eclipsed the high and holy interests of the work of God. A spirit of criticism and bitterness has come into the church, and the spiritual discernment of many has been dimmed. Because of this the cause of Christ has suffered great loss. Heavenly intelligences have been waiting to co-operate with human agencies, but we have not discerned their presence.

"It is now high time that we repent. All the people of God should interest themselves in the work of doing good. They should unite heart and soul in earnest endeavor to uplift and enlighten their fellow men. They should put on the wedding garment that Christ has provided, that they may be prepared to work in His lines. They should not receive the grace of God in vain. With humble, devoted reverence, they should labor on the right hand and on the left, consecrating to God their entire service and all their capabilities. There must be an awakening among the people of God."—*"Testimonies,"* Vol. VI, pp. 296, 297.

## Evangelism by the Laity

By H. A. RENTFRO

IN the recent organization of a church at Ramona, Calif., we are made very happy to see what can be accomplished by earnest, God-fearing laymen. The little church in a rural section at San Pasqual, Calif., has some very enthusiastic workers. They have been toiling for several months, visiting homes, holding Bible studies, and distributing literature, and the fruit of their faithful labors was brought to a realization on June 27, with the organization of what will be known as the Ramona church. Twenty-one members were joined together in Christian fellowship, pledging themselves to do aggressive soul-winning work for the Master in that section. Two more are to be added by baptism in a very short time.

Brethren Gober and Stutz were chosen as elders. A complete organization was effected.

We were all made happy to know that another light for God had been established in California. The rural and mountainous district will be served by this little company. We look forward with interest to seeing the good work carried on in that place.

To date, the Southeastern California Conference has added more members to the church than during any previous year. For this we praise and thank our heavenly Father. This gives our conference a total of forty-one churches, with a membership of around 4,700. Let us, dear comrades, go forward in faith and confidence.

## A Great Awakening in Poland Through the Literature Ministry

By J. J. STRAHLE

A SHOEMAKER in Poland was a zealous student of the Bible, and while reading it, discovered that God had appointed the seventh day, namely, Saturday, to be kept as His holy rest day. The shoemaker began to keep the Sabbath, and continued to study the Bible. The prophecies were difficult for him to understand, but while thinking about them, a colporteur came to his shop and approached him with the book, "Our Day in the Light of Prophecy," by Elder Spicer. The shoemaker was delighted to find a book that explained the prophecies, and purchased it. He told his friends and

neighbors, and also those who came to his shop, about his new-found truth. Learning from a stranger that there were people keeping the Sabbath not far from his town, he wrote a letter to the president of the conference, asking that some one be sent to visit him. Word came that a worker would be there on a certain day.

The shoemaker was very happy, and went about gathering the people who were interested. Although he met great opposition from some quarters, he was able to gather 200 people who were willing to suffer persecution for their new-found truth. As these men

were waiting for our worker (the missionary, as they referred to him), about 1,000 others came out on the street to oppose them. It seemed providential that our worker did not appear that day.

The shoemaker was not dismayed, but turned to his flock of 200 and said that the only reason he could think of why the missionary had not come was because they still had many pictures and idols in their homes. The people then went to their homes and threw out the pictures and idols, and burned them in the center of the town. It is said that a very sick man who had been given up by the doctors to die, asked his friends to carry out the pictures and idols from his house to be burned. As soon as he had done this and placed his faith in God, he became a well man.

Our worker reached there just after the burning of the pictures and idols, and found a fruitful field for his labors. Many of these people whose attention had been directed to the truth by the shoemaker, have already been baptized and have joined our church.

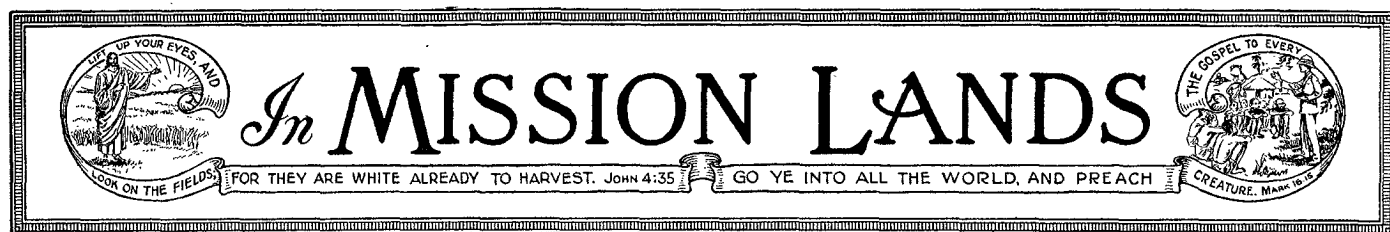
## A Descendant of William Miller

BY LEON A. SMITH

A PLEASANT incident of the Southern California Conference camp meeting at Pomona, recently concluded, was a visit to the camp by Mrs. C. A. Benway, of Los Angeles, a great-granddaughter of William Miller. Mrs. Benway was welcomed to the encampment by a group of the conference officials, and by invitation went upon the platform and addressed a few words to the large gathering of campers and visitors assembled in the auditorium for the afternoon service, Sabbath, June 20.

In a letter written since the meeting she says: "The joy and happiness which I felt at meeting God's own people there at the camp meeting, has thrilled my heart ever since."

Mrs. Benway has become interested in the Adventist people and message through a lady friend who is a member of one of our Los Angeles churches. While at present affiliated with another religious body, this connection has not, she states, given her satisfaction spiritually; and it is our hope that upon further investigation this representative of the one who led in the great advent movement of 1838-44, will identify herself with those who are today "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."



## *Suffering for Christ's Sake*

By S. G. MAXWELL

TUVAKO and his wife, Dina, were baptized the same day. This was probably why he chose the name which means, "We are Thine." They were sent to work in a district called Mwala. This was known to be one of the hardest places in Pare. In the last fifteen years only one candidate had accepted the truth and remained faithful.

The former teacher had been removed because he had not been true to his calling. So Tuvako had a none too enviable task, especially since the work was new to him. He was tempted to think he could not accomplish much in such a place. Nevertheless he took his burden to the Lord, and asked for a blessing on his work.

His mother had come from Mwala, and so the people were at first glad to have one of their own people as a teacher. One day he spoke to his mother's sister about Christ.

She replied, "Our land does not produce Christians."

Tuvako said, "If you are thus troubled, God will find His own, even here."

She replied with emphasis, "No! there will never be a Christian here."

A few days after this her own daughter began to attend the baptismal class, and decided for Christ. The father made much trouble, and tried hard to dissuade the girl, but she remained firm. Tuvako went back to the mother some time afterward, and reminded her of her own words, and she was speechless.

### *The Power of the Witch Doctor Broken*

There was a witch doctor in the district, and one of his granddaughters decided for Christ. This was considered a disgrace, as he was the leading figure in heathen practices in those parts. Finding persecution useless, he got some medicine from a fellow medicine man, and placed it on the doorstep of his house. This was intended to make the girl return. It so happened that the girl did return home soon afterward. Of course the witch doctor thought the power of the medicine had caused her to return, and derided the teacher. But he was soon to see the full workings of the true Spirit.

A few days after this, his own son, a full-grown man, the father of the girl who had returned, decided for Christ, and his wife came with him. A little later the witch doctor's sister and three other relatives also made their decision to follow Jesus. This same medicine man had recently bought a new wife, and the cattle had only just been paid over. Imagine his chagrin when his new possession also made her decision for the Saviour. Her relatives rose up against her, and used all possible devices to break her determination to be a Christian. She was held on the ground and beaten severely on the face and head. All the while she was singing hymns. The teacher ran to help her, and one of her brothers broke his stick on him.

The next day the brother of the girl, the one who had beaten her, tried to hang himself in Tuvako's doorway. This act was intended to bring on the teacher the worst possible curse. Another man, however, saw him and cut him down. After that he tried to burn down the teacher's house, but was discovered in the act.

The persecution of the girl still continued, and Tuvako advised her to go away to the mission. Her name was Kabonde. They both arose early so as to get away unobserved, but the girl's relatives somehow learned what was planned, and laid a trap to intercept her. Her old mother was put on the road, and she kindled a fire so that it was impossible for any one to pass. Two of her sons were in hiding near by.

When Kabonde came, her mother told her not to try to pass. Kabonde jumped aside into the bush, and tried to get around, but was seized by one of her brothers. The mother brought a rope, and she was tied to a tree.

Tuvako tried to release her, but the two men set on him also. Later the girl was released. The parents took the case to the native court, but the girl won the day and came to the mission. Later on she was baptized, and is now called Santieli.

Tuvako went through several persecutions in the winning of his candidates. Several times he was beaten and his clothes torn. Altogether twelve came out of that district in a short time, and are remaining faithful. We praise God that He gives us such faithful missionaries from among the African people.

*Kenya Colony; East Africa.*

## *A Cheering Word From Africa*

By J. F. WRIGHT

OF course we have not heard as yet just what the Thirteenth Sabbath Offering overflow, recently given in behalf of the African Division, might be, but I do want, in behalf of our constituency, as well as in behalf of the African Division committee, to express deep appreciation to our workers and lay members in the homeland for the earnest efforts they have put forth relative to the offering this time.

Word is coming through to our office from many of our local conferences and union offices in the States, and from the tenor of these letters we are sure that our brethren and sisters have again given most liberally in behalf of our work in the African field. So we here want the folks over there to know that their liberality and earnestness are deeply appreciated.

It is also a pleasure to be able to tell you that our people here in the African Division gave in behalf of the Thirteenth Sabbath Offering this time as never before. We feel sure the Lord will bless the funds raised in helping us to establish the much-needed nurses' training school and small sanitarium.

Our medical work is going forward by leaps and bounds. Dr. A. N. Tonge, the medical secretary for the division, has just returned. He will be a great strength in helping us to develop some thorough medical work in this division. We already have four doctors in the field, while Dr. Parsons is finishing his work in Lisbon and will soon reach the Bongo Mission in Angola. Dr. Morel, of Sacramento, Calif., is under appointment, and will connect with our work



in the Congo Union. Dr. Frank Ingle, one of our South African young men who has taken his work at Loma Linda, is now under appointment, and will succeed Dr. Marcus at the Mwami Mission in Northeastern Rhodesia. Dr. Marcus has been called to take charge of the Malamulo Hospital near Blantyre, Nyasaland. We also have a doctor under appointment for the Kanye hospital to succeed Dr. Huse at that place. Dr. Huse has been transferred to Southern Rhodesia, and will open up medical work in connection with our mission station at Lower Gwelo. The Lord has wonderfully blessed our medical work during the last year, for over 200,000 patient visits were recorded at our different hospitals and dispensaries.

We are enjoying the visit of O. Montgomery and his wife. Already their ministry has proved a great spiritual uplift to our people here in the South African Union. They will attend the division council at Bulawayo, and from there will visit many of our larger stations in the unions to the north and east. We appreciate very deeply the generosity of the General Conference in arranging for their visit to the African Division at this time, and we believe that the counsel and ministry of Brother Montgomery will long be remembered by our people in this field.

We are all of good courage, and pressing on as best we know how in the work that God has committed to our trust.

and spiritual culture for scores of Indian young people. We finished the school term with 110 in attendance, and consider the work done this year a real advance step toward the preparation that our Indian young people need for service.

Among the students in attendance at our summer session were sixty teachers, each of whom has accepted a school, together with the responsibility of organizing and directing a Sabbath school and young people's society. There were others who will be teachers in a year or two, or who will enter other lines of work in the cause of God. Nine young people decided to enter the colporteur work this year, and we expect that some of these will be able to sell sufficient books during the vacation period to entitle them to a scholarship for the following summer school.

Juliaca is beginning to fulfill its mission, and that mission is to prepare Indian workers for Indian mission fields, and it is sincerely hoped that the school will not falter in this great and noble purpose.

Eighteen young people finished the primary course of study this year, receiving their diplomas in testimony of having completed satisfactorily the prescribed course of study.

There were ninety students in the grades, from the fourth and upward, which means that we shall have young people coming on to fill any vacancies that may occur in the ranks in the future, while others in the third grade will be developing to fill places later on.

This of course is the ideal plan and purpose of the college in Juliaca, and what can be accomplished in these Indian fields with an army of Indian young people prepared for the Lord's work and consecrated to it, is yet to be seen. They can finish it, and I sincerely believe it is the only way it can ever be finished. Remember Juliaca in your prayers, that God may use it mightily for the preparation of Indian young people.

## Christian Education in Peru

By C. H. BAKER

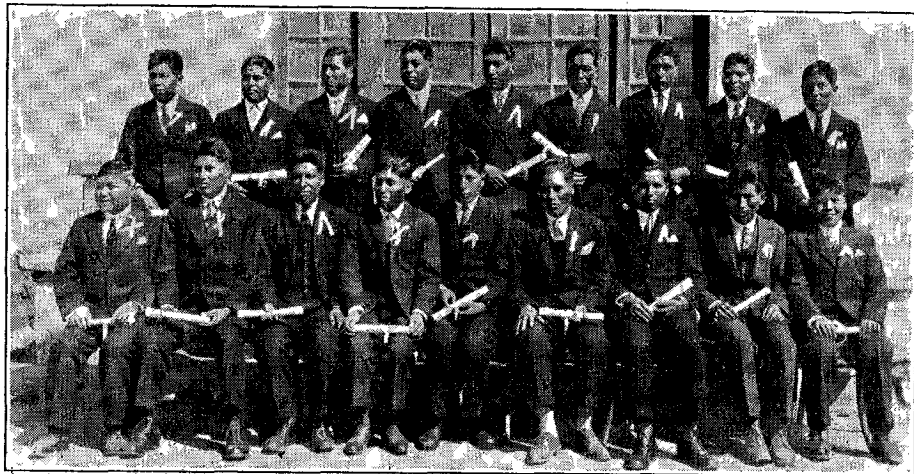
THE summer session for native teachers and students of the Lake Titicaca Mission came to its close on the 6th of May. It was the first session held in our school plant in Juliaca since the notable decree of the department of instruction which closed the institution in June, 1928.

This was an eventful session. Never has there been such a quiet year, such a peaceful and tranquil epoch for school and teacher improvement, in the Lake Titicaca Mission. There appears to be "a little time of peace" and quietness as far as our mission is concerned, and our work, and particularly the school work, which in past years has been throttled and thwarted by every conceivable means, is enjoying a respite from opposition.

As a matter of fact, the work of our schools is enjoying, and is continually receiving, greater prestige as the days fly by into the eternity of the past. Calls are coming from places and from individuals where and for whom we have never dreamed of establishing school centers. We have had a school in Marno Lampa for one year, and will have it there this year also. This school was formerly a little distance from the place named, and outside the control of a big property owner, but it was harassed continually by enemies until finally the pressure became so great that the school was closed. Whereupon the owner of the plantation, being deeply interested in the problem of Indian education, had the school transferred to his own farm, where it is still enjoying the fullest liberty and protection, not only of himself, but also of the officials. He is asking for the same teacher this year, and provides the teacher's salary and other needs of the school itself.

But this man is not the only one among the property owners in southern Peru who have become entranced with our educational system and mission program. It is gratifying to observe how the Lord opens the way so this work can go forward. Another property owner, and perhaps the most powerful and influential business man of all southern Peru, has requested that we establish a school on his farm, and that we send him one of our Indian teachers to take charge of it. We were very happy to acquiesce in his wish that we send him a teacher, and this we shall do as soon as our schools open the first of June. He will pay the teacher's salary, provide living quarters for the family, make provision for the school building, and equip the school with a set of texts for the teacher's use, along with the other necessary equipment.

The school at Chullunquiani has been in progress for a number of years, and although some have made strenuous efforts to close it, it still stands as a center of social, moral,



Class of Graduates From the Primary Course of Our Juliaca School, May 6, 1931



Conducted by Promise Kloss

## The Religious Experience of the Preadolescent Child

By ARTHUR W. SPALDING

THE child in preadolescence (that is, late childhood, approximately ten to thirteen), the child with a Christian environment, has progressed from his early crude conceptions of Deity to a clearer consciousness of the power and omnipresence and law of the Creator and Redeemer who is our God. He has been taught to look beyond his father and his mother to this omnipotent Being as the source of wisdom, righteousness, and power, the giver of life, the maker of law, the maintainer of truth, and the sustainer of those who seek to do right. This concept has come to him as the summation of his theological instruction from parents and teachers.

But theology is not all of religion. The child's knowledge of theology may even yet be sketchy and limited, but he has a code of morals, an ideal of behavior, which he seeks to apply to his experiences and to his judgment of others. Morals are inseparably connected with religion; they are the practical demonstration of one's religion. It is no less true of the child than of the adult, that his religion is revealed, not by the answers he may give to a catechism, but by the spirit of his actions in relation to himself and to others. This code by which he lives, he forms from his association with teachers, including parents, tutors, and companions.

### The Power of the Home

It is inevitable, then, that the atmosphere and the life of the home shall chiefly formulate the religion of the child. Is his home a place of cheer and gladness? His will be a religion of joy. Is his home a place where the necessary law is taught and enforced, with strict justice for every one? His will be a religion of probity and honor. Is his home a place where thought and investigation are encouraged, and where questions are met with candor instead of with frowns? His religion will be intelligent and progressive. Is his home a place where love and not fear is the motive power? His religion will be one, not of cringing terror and self-torture, but of confident, compelling love for God and all mankind.

The home makes the substance of the child's religion; and in the great majority of cases the school or the church afterward effects no vital change. Christianity has been misrepresented by so great a proportion of its adherents because their profession has produced only a veneer of piety while the substance of their character has remained what home and street influences made it.

The religion of the home is expressed in the lives of its members, but it is also formed in the exercises of instruction and worship. That only is a home where communion of mind with mind and soul with soul is as verily part of the program as the times of eating and sleeping. Family worship at morning and evening should be observed in every home, and be made no merely formal affair, but a live exercise of story, of question and answer, of exposition, of prayer, and of song. A reading circle in

which good books, from the Bible outward, shall be read together and discussed, is a most important feature in home inculcation of good. And let the members of the family sing together. How much might be done to counteract the cheap and jazzy songs so common today if, with a taste for true music, the home should make festivals of song, of noble hymns and worthy secular music. Few things so bind together the spirits of the members of the family as the regular practice of singing together.

### Christ in the Lives of Parents

In all the teaching of the home concerning religion, the central object should be the presentation of God in the light of the teachings of Jesus, as the great, the good, the loving heavenly Father. In the prayers that are taught (by example as well as directly), in the songs that are sung, in the answers that are given to the children's questions, in comment and discussion of current and past events, let the spirit of love received from God infuse and illumine this one great truth,—that God is love. Then let the experience of the home, the attitude of the parents toward their children in every way, present an object lesson of that teaching. Let father and mother be, in their relations to their children, the representatives of the good and gracious God. So, and only so, will the truths of Christianity be inculcated in the minds and souls of the children.

To do this effectively, the parent must be the confidant of the child. We cannot successfully catechize the child upon his religion. He may be taught to give set answers to our questions, but that is no revelation from him or to him. If we would see the child's soul, we must first of all reveal our souls to him. Let us form the habit of talking sincerely and simply to our children while we are with them, about whatever is in our thoughts and worthy of being spoken. As we talk to the child of the birds and the flowers and the clouds, of the stories told or read together, of the experiences and happenings of the neighborhood and the world, and of



### THE LITTLE THINGS

OH, it's just the little homely things, the unobtrusive friendly things, the "wont-you-let-me-help-you" things, that make our pathway light. And it's just our jolly, joking things, the "never-mind-the-trouble" things, the "laugh-with-me-it's-funny" things that make the world seem bright.

For all the countless, famous things, the wondrous record-breaking things, those "never-can-be-equalled" things, that all the papers cite, are not like little human things, the "everyday-encountered" things, the "just-because-I-like-you" things, that make us happy quite.

So here's to all the little things, the "done-and-then-forgotten" things, that make life worth the fight.—Grace Haines.

the ideals of thought and conduct, we shall find him responding with his own thoughts and asking questions and entering with us into appreciation and delight of every worthy thought.

#### *Parents to Play With Children*

We must also engage with him in his play and sports and recreations. Only the person—parent or teacher or religious leader—who will make himself one with the children in all the things in which they delight, will ever find the key to the mind and heart of the child, and be in position to teach him the things of God. The interests of the preadolescent are very largely physical. He must exercise abundantly, he must have occasions for games and excursions and enterprises of search and discovery. That is his natural world. But his mind is active in all this physical experience, and likewise he carries his heart with him into it all. And there we shall find him with his religion. No mere didactic pedagogue, secular or religious, can ever understand or teach the child.

#### *Companionship With Children*

Companionship of leaders with juniors does not mean abdication of influence and authority. If we are worthy leaders, this companionship enhances our prestige with them. We shall find that despite all our teaching, our children make mistakes and do wrong things and depart from the ideal set for their lives. But it is only through our association with them that we may detect these faults and correct or prevent their wrong ideas. No more deplorable sight is there than the complacent religious leader who, having lectured to the children in Sabbath school or church service or Junior meeting, and having heard them recite Scripture and respond to emotional appeals for consecration, goes serenely on his way, convinced that Christ is dwelling in the lives of his young hearers; when investigation proves that a large proportion of these children in their school and community lives are liars, cheaters, thieves, and sex perverts. This is no supposition; it is the mere mention of actual conditions in more than one place which a survey has revealed. It points the moral that true religion in its practical aspect of morality cannot be put into the lives of children by mere conventional methods of preaching or teaching from above their heads. There may be the sound of a great revival, but there are not the fruits of righteousness. The teacher of religion must make himself one with the children in all their interests and expressions of life. This is pre-

eminently the privilege of the parent, and after him of the teacher and the minister.

#### *The Time of Pattern and Copy*

In the spiritual experience, the age of preadolescence is the time of pattern and copy. This older child has merged into a mentality that takes note of all things about him, that makes choice of what seems to him good, and that strives to follow what he admires. His life is being formed out of what he reads and what he hears, and especially of what he sees in lives that touch his sensitively. He will be guided by the teaching of the men and women who gain his confidence and who seem to him worthy and ideal. The boy's manhood, the girl's womanhood, are molded by the types of men and women who inclose their lives; and the God of the boy and the girl is the Being who leads and shapes the lives of those men and women. They are copies of the pattern we set them. They are the growing plants from the seed we have sown. And their religion grows with them and enfolds them.

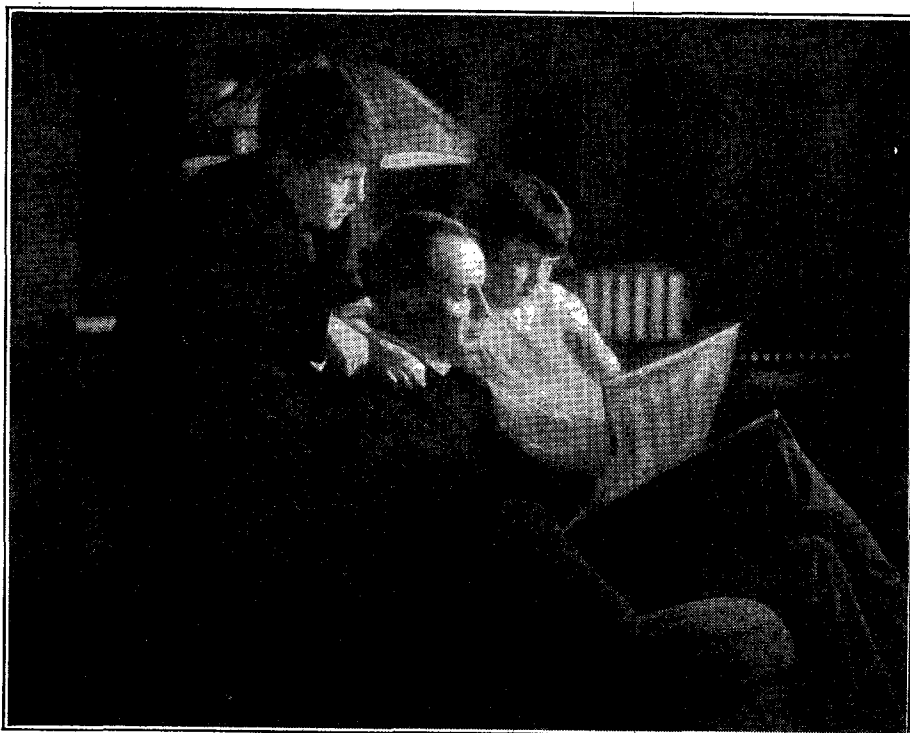
The law of the growing plant must be respected in our treatment of children's spiritual nature. "First the blade, then the ear, after that the full corn in the ear," is the principle of spiritual development laid down by the Lord Jesus. Preadolescence is not the time for urging the emotional upheaval that to the ignorant religionist is the evidence of conversion. The child at any age may and should be a child of Jesus, and this is certainly true of late childhood; but under right Christian influences his development as a Christian will be as quiet

and as gradual as the growth of the plant.

"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*"The Desire of Ages,"* p. 515.

We would not deny to children the right of baptism and assumption of church fellowship when it is evident that they are actuated by a sincere faith and conviction.

To build an ideal of purity, sincerity, honesty, generosity, compassion, and loving service in the minds and hearts of growing boys and girls; to make clear to them the honor and constant presence of the divine Friend and Father who speaks through sacred writings and through the impress of His hand upon creation; to inspire in them the ambition to fit themselves by careful control and vigorous pursuit of knowledge to be the ministers of God's grace to their fellow men, and so to advance the kingdom of Christ,—this is a worthy program for the parent and the teacher of the preadolescent child. And this is to give that child the religious experience fitted to his age, laying thereby a foundation for the more advanced stages of his spiritual experience as he shall go on into the years of adolescence. If we would have no shriveled corn, but full and fair, as the fruit of our endeavors, then must we reverence the law of growth: "First the blade, then the ear, after that the full corn in the ear."



Studio Light

An Hour With Daddy

# 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

## Annual Meeting of the West Spanish Mission

By J. W. WESTPHAL

THIS meeting was held May 20-24. As the membership of the mission is small,—eighty-four at the close of last year,—the attendance was not large. However, some came long distances from the different extremities of the field. J. C. Raft and F. Charpiot of the Southern European Division, and C. P. Crager and the writer of the General Conference, were present, besides the laborers in the Iberian Union and the local mission.

Faith, practical godliness, and the work of the different departments were the subjects given primary consideration. The Spirit of the Lord was with us. Sabbath was an especially good day. Our little meeting place was well filled. There was a hearty and unanimous response to a call for reconsecration of heart and soul to God. The gladsome testimonies which followed were inspiring, and showed real Christian experience and a purpose to press on.

The treasurer reported a good increase in tithe, Sabbath school, Big Week, and Harvest Ingathering offerings in 1930 over the previous year, an aggregate of over \$1,000. There were ten baptisms. Besides the student colporteurs, there were ten regular colporteurs in the field, and the sales amounted to over \$5,000, a gain of more than 100 per cent over the previous year.

As we view the matter, there is a great work to be done in Spain by the colporteur in the molding of sentiment and the opening of hearts for the reception of the gospel. Liberty of public worship has been proclaimed by the new government, and it is hoped that church and state will soon be separated. Recent liberalizing developments should prepare the way for a more successful work in the proclamation of the last message. The great need is more workers.

*Madrid, Spain.*

years 109 persons had been received by baptism, but that thus far this year more had been baptized already than during 1929 or 1930. The brethren hope that through greater efforts in evangelism and more earnest work done by their churches, they will easily baptize more this year than they did during the previous biennial period.

One very encouraging feature of the financial report rendered by J. H. Nies, the treasurer, was the comparison of the tithe and mission offerings for last year, showing a tithe income of \$33,676.51 and mission offerings amounting to \$33,196.66. We are pleased to see this conference succeeding so well in its endeavor to make the mission offerings equal their tithe income. If all would do this, it would greatly increase the income to the Mission Board.

An appeal was made for special offerings to missions, and \$630 was received in the Sabbath school offerings and \$2,727.44 in the Sabbath morning service, plus several hundred dollars' worth of land and grain; bringing the total gifts up to about \$4,000. This is much larger than the offerings given at their meeting a year ago, and all were greatly encouraged over the fact that they could do so much to help hold our missionaries in the field.

The same officers were re-elected for the ensuing two-year term. Both the president and the secretary-treasurer have the unqualified confidence and support of the constituency, and are giving strong and safe leadership to the conference.

## South Dakota Camp Meeting

By W. H. BRANSON

THE South Dakota camp meeting was a complete success. We have never seen a sweeter spirit of brotherly love and devotion to the cause of truth than we found at this meeting. It was a real inspiration to be among these believers.

The attendance ran from about 400 during the week to 800 or 900 on the last Sabbath. Several revival meetings were conducted, and a large number took their stand with us and expressed a desire for baptism and church membership. Some of these had been brought to the meeting by Seventh-day Adventist friends. They had no intention of becoming church members when they came, but the influence of the meetings and the preaching of our old-time doctrines won their hearts.

Thirty-two were baptized in a beautiful lake in the center of the State fairgrounds where the meetings were held, and others returned to their homes to be baptized in their home churches. A large number of

those baptized were past middle age, and had streaks of gray in their hair. We believe that the experience of our South Dakota Conference brethren proves that it pays to invite our neighbors to camp meeting. Suppose we all try it.

The conference president, Gorden Oss, reported that during the past two

## Home Missionary Activities of the Dallas Church

By WESLEY AMUNDSEN

SINCE the note of greater evangelism sounded at the Fall Council, the Dallas (Tex.) First church has aroused and sounded a note of advance. Plans for aggressive work to be done by the church members were studied, and a Home Bible Study League was organized. At first about 430 *Present Truth* sets, about 6,900 papers, were ordered and systematically distributed to that many homes in various sections of Dallas. When

this period of sixteen weeks came to a close, we found that we had learned something, and also our faith was increased to the extent that the church ordered 1,000 sets, or 16,000 numbers, to be distributed in a solid section of the city. This section is divided into subsections, each one worked by a band under leadership. Judging from the reports coming in, there is an enthusiasm and zeal which surely must bear fruit.

The plan is to hold a tent effort in this section, and truly with such consecrated seeding of the ground, a harvest should be the result.

Besides this, a Bible training band was organized, with about twenty-six members. These members were encouraged from the start to endeavor to give to some friend or neighbor each Bible study learned in class. We are now in our eighth week of

study, and I find that to date, as far as I have the reports, forty Bible studies have been given to outside people.

We are happy that the people of God are arising to help finish the work, and we ask your prayers that it may be finished in our own hearts, and that we may experience the full promise of the outpouring of His Spirit.

## *New Buildings at Meiktila, Burma*

By J. L. CHRISTIAN

MANY of our people have shown a keen interest in the development of the Meiktila Training School, now passing its twentieth birthday. These friends will be pleased to learn that we have completed a representative school building. Hitherto classes have been held in a building having walls and partitions of bamboo mats, originally intended as a workshop. One class met in the dining room, and another in the storeroom of the carpentry shop.

As a result of decreasing building costs, and since we were able to use the teak posts, roof timbers, and tiles of the former building, the new building was erected for \$3,800. On the

ground floor are six excellent classrooms and the principal's office. Upstairs is the chapel, capable of seating 150 people. This floor provides a library with ample room for readers and books. Brother Parry, one of our members from Rangoon, was in charge of construction.

We feel grateful to God who has granted us blessings of which we are not worthy, and to our brethren of the union and division committees, and to our faithful members in the homelands whose giving in these times has made possible this new building. It is a joy and an inspiration to better work on the part of teachers and students alike.

## *Saving All We Can*

By CAROLINE LOUISE CLOUGH

At one time D. L. Moody, the great evangelist, said:

"I have felt like working three times as hard ever since I came to understand that my Lord is coming back again. I look on this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.' This world is getting darker and darker, its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off."

There are many wrecks on the sea of life who have drifted beyond the rays of the beacon lights of truth. Some one must find them and help to bring them safely to shore. This is not an easy task, as many are hidden away from life in its fullness, in homes of poverty, on beds of pain, or behind the stone walls of our penitentiaries, languishing away with no one to cheer or care. To some not even a letter of friendliness finds its way into the darkness. The silent messenger—the printed page—only gains admittance.

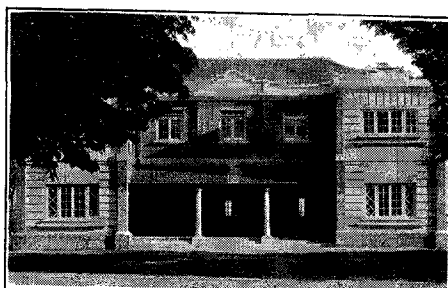
Many years ago my husband and I were first led to take an interest in these unfortunate classes by visiting the county jail near Battle Creek, Mich., with a company of young people. Later we joined the Chicago

Medical Mission, attending and assisting in the old Life Boat Mission, conducting meetings in the police stations, and in other ways helping to reach the unfortunate with the gospel.

During the years the work has continued, and thousands each year have been brought to a knowledge of God's love for them through personal contact, by correspondence, and through the distribution of our Spirit-filled literature. Hundreds of thousands of magazines, thousands of tracts, and hundreds of our books have found their way into prison cells.

### *What Are the Results?*

Just glance at some of the fruits of our labor: One of our prison correspondents, thirty-two years of age,



New Administration Building at Meiktila, Burma

was taken away from his wife and three children—the youngest was born four months after he had been incarcerated, and he has never seen it. The wife is patiently waiting for her husband to return, and has recently been baptized and joined one of our churches. It is most touching to learn how the father read his way into crime after he had been out of employment for four months:

"I have always loved my family, and have tried to be what a daddy should be to his children, but I had no faith or belief in God. I thought you could be good without going to church. I was out of work, was taken ill, and got into debt. I started to read the papers, and there was an article telling how a man held up a loan office and got away with quite a bit of money, so I thought I would try it, but I was caught. I have learned a dear lesson, and hope I shall be able to save some one from the sorrow that I have suffered."

The wife sends us this letter of encouragement:

"If it hadn't been for this terrible experience we have gone through, we would not know of this wonderful truth. I know that the Lord meant good from the time punishment started for my husband, and he also feels that it was for the best. Now he knows how to trust in the Lord. What a blessing it has all been!

"My husband had always been a good husband and father, but he was not a Christian. I pray every day that he may come home to us soon. Only the Lord knows how much we need him. My eldest boy, who is six years old, speaks of him often. He seems to be waiting for the day when daddy comes home. I am praying that it won't be long."

### *Others Helping in This Work*

One sister and her husband, who became interested in this class of persons about two years ago, obtained the names and addresses of more prisoners from the Life Boat office, Hinsdale, Ill. They have done a very commendable work, and just two weeks ago saw the first fruits of their labors go forward in baptism. About twelve persons have accepted our faith as the result of work done by these people, our literature, and the Spirit of God. They have sent some 500 of our books behind bars; the amount of money spent by them alone has amounted to \$400 in two years. The number of prisoners, together with their relatives, has reached almost 100. Five prisoners are taking correspondence courses. One has completed four subjects, with each credit above 90 per cent.

### *Biggest Bible Class in Its History*

A young man, a lawyer, is serving a three-year sentence in a Southern penitentiary. Having taken his stand for the truth himself, he is working for those about him. He writes:

"In my Bible class I have seventy-seven enrolled, and always have as many as sixty-five present who answer the roll call.



When I took the class, we had only six. Now it looks like a regular congregation. The chaplain says it is the biggest class in the history of the institution, and we are just in our infancy yet. I hope to have 200 present in this same class before I leave them. I use the 'Bible Readings for the Home Circle' as my textbook, and I surely do enjoy it and so do all the class."

Sometimes in our correspondence with prisoners we find those who were reared Seventh-day Adventists. One young man in San Quentin, California State Penitentiary, used to attend one of our academies. He writes:

"I have done much thinking since your little magazine picked me up and is struggling so gallantly to reach shore with me, but it surely is a rough sea. Even though we haven't reached shore yet, I sometimes see a faint light through the haze. Perhaps it is a beacon God has put out to try to guide me through this dense fog."

#### *A Prisoner Persecuted for the Truth's Sake*

Another man from San Quentin writes:

"I always said that when I found the denomination that taught and lived as the Bible is written, I would become one of the most devout followers, and I thank God for opening the truths of Seventh-day Adventism to me.

"The Lord has given me several converts since my last writing. Praise God for this great missionary field and for answering prayer. When I see one of the men converted in here, I shed real tears of joy. I can't understand it, for I never was that way in my Christian experience before.

"Some one sent me a bundle of literature last week. It was the first time I had received the REVIEW and HERALD and the *Signs of the Times*. I do not know whom they were from, but I am thankful for the kindness, anyway.

"I have lost many so-called friends because of embracing the truth, but, thank God, I am not living for men, but serving a God who in mercy pardoned all my sins."

Services are held in San Quentin by our ministers every fifth Sunday, and a number have accepted the truth through these efforts. One writes:

"What a long time I have been here! It seems a lifetime, although it has not been quite two years. How different things are now compared to a year ago when I had lost all hope. Now I have found my Saviour and a better understanding of what life means. Surely I want to belong to your church, for no church teaches the word of God more correctly. I have read many books, but none compare with your books, such as 'Thoughts on Daniel and the Revelation,' 'The Desire of Ages,' and others.

"I feel the tears coming to my eyes when I think of how Jesus suffered on the cross for me, as unworthy as I am. Such love and mercy!"

Perhaps the most pathetic case we have in our correspondence with prisoners is that of a man forty years old who has been in solitary confinement for thirteen years. For years he has not seen the sky, a dog, a bird, or a child. From his cell he sends us the

most pathetic letters, trying to grasp a ray of hope from the outside world. He is under a double sentence of murder. While this man has no hope of ever being in the outside world again, through the influence of friends conditions are gradually improving for him.

#### *Working With the Angels*

Within these gates is a real mission field. Do the angels of mercy fly over these walls, and pay no heed to the wails that come from within? No! "That which human beings would consider humiliating service is the work of pure and sinless angels in the royal courts of heaven." How

is that scripture in Matthew to be fulfilled, "I was in prison, and ye came unto Me," unless we send the gospel to these unfortunate souls, some of whom will never have the prison gate swing open for them?

Tonight many a baby face is pressed against the windowpane, waiting for daddy to return, and in many a cell a little lock of hair is the only incentive the prisoner has to be a better man. Your personal interest may change a man's destiny who is just starting on the downward trail. The gospel must reach these men where they are. The third angel's message must go to all classes before the end comes.

## *A Personal Testimony*

### *From an Aged Pioneer*

By L. JOHNSON

As it has pleased our heavenly Father, through His beloved Son, Jesus Christ, to extend so great mercy to me that He has kept me in health and in my right mind during eighty long years, I have a sincere desire to proclaim to all His loving-kindness and faithfulness.

I have been born twice, and thus have two birthdays. The first was on June 6, 1851, upon a small island called Mien, belonging to the little kingdom of Denmark in Europe. The second was in the fall of 1873, in Boone County, Iowa. Of these two, the last is of the most importance, because if I had not been born the second time, it would have been better if I had never been born the first time. Our Saviour said, in His talk with Nicodemus, a ruler of the Jews: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. Therefore, He continued, "Ye must be born again."

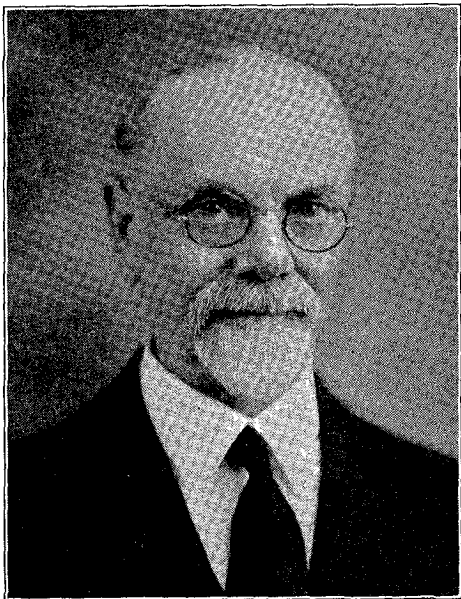
Before I had this blessed experience, I was "ignorant of God's righteousness," and therefore tried very hard to establish my own righteousness, which, however, brought no satisfaction to my poor heart. But as the apostle Paul says: "When it pleased God, who . . . called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Gal. 1:15, 16. Jesus gave me peace and joy.

Since the year 1875, when God sent His servant, J. F. Hansen, to me with the threefold message of Revelation 14, I have been, and am today, a firm believer in the truth God has intrusted to His remnant people, and in the soon coming of Jesus in the glory of His Father, with all the holy angels. I have long been "looking for that blessed hope," and had expected that that glorious event would have taken place before this time; but I know that every moment we come nearer to that wonderful day. God has been very patient and long-suffering with me, and I am willing that He shall be the same with others.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

"In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—"The Great Controversy," p. 458.

The Holy Scriptures are very precious to me, and also the excellent books given us through the Spirit of prophecy. The following words express the feelings of my heart, and also strengthen my desire to write this article:



L. Johnson, of Seattle, Washington

"As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences they have had in connection with the work of God. The record of His wonderful dealings with His people, of His great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till He bids them lay it down."—*The Acts of the Apostles*, p. 574.

Notwithstanding the opposition of the prince of darkness, with all his evil angels and the great multitude of unbelievers employed in his service, the work of God has gone steadily forward, and it has constantly gained new victories. In 1875, when I became connected with this movement, there were only 8,022 Seventh-day Adventists, and with the exception of a very few in Switzerland, they were all in the United States. The only missionary that had gone across the sea with the message was J. N. Andrews, who was sent to Europe the year before. I also well remember when George A. King came with G. I. Butler, then president of the General Conference, to a number of camp meetings, and how they placed before the people the possibility of selling our books by subscription to those not of our faith. The books, "Thoughts on Daniel" and "Thoughts on the Revelation," were bound in one volume to make it larger and more attractive, and Brother King offered to give instruction to such as desired to try to sell it; but only a very few believed that the work would be a success.

#### *Books Can Be Sold*

In the Scandinavian countries, all publishers said that books could never be sold by subscription, because the people did not have money to buy in that way. When Sister White was consulted about the matter, she said: "It can be done, and the Lord has shown me that it will be done." We acted upon that word, as did Peter when Jesus told him to cast out the net, and the result has been marvelous. Yes, it has been done, and it is still being done. For many years thousands of our books have been sold by subscription every year in those countries, to the astonishment of all other publishers.

A number of years my labors were mainly confined to the newly settled prairies in Iowa, Dakota, and Minnesota. I have walked many, many miles in cold weather and deep snow, carrying my satchel filled with truth-filled books. Sometimes in blizzards I lost my way, but when I knelt in

prayer, asking for guidance, God always directed me. At times my ears and nose were frozen stiff, and when I got in where it was warm, they swelled to great proportions, and my beard came out in places. But I had the joy of seeing souls give their hearts to God, and churches were organized. We often had baptism where we found it necessary to cut ice that was more than two feet thick. This, however, did not seem hard to me, because it is pleasant and sweet to serve Him who has given His life for us; and it is wonderful the way the Lord's work has developed and prospered.

When I was sent to Chicago in 1878, we had a little Scandinavian church on West Erie Street, the only S. D. A. church in the whole city. But see today how believers and

churches have multiplied in that great city and everywhere.

In closing I will mention a few verses in the Holy Bible in which I find much comfort:

"Who is like unto the Lord our God, who dwelleth on high?" "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people." Ps. 113: 5, 7, 8.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 3-5.

Kindest regards and love to the great REVIEW family.

## *Wisconsin Camp Meeting*

By F. D. NICHOL

THE annual camp meeting of the Wisconsin Conference was held on their permanent camp ground at Portage, June 11-21. This camp ground is a beautiful spot, far enough out from the city of Portage to give the desired isolation and quietness. There is an abundance of beautiful shade trees, and close by is a lovely little lake. Despite the straitened circumstances in which some of our people in the Wisconsin Conference find themselves this year, the camp meeting was well attended. The attendance on the two Sabbaths was larger than that of a year ago. One hundred and fifteen family tents were pitched, two large pavilions, and four smaller pavilions to accommodate the children, Juniors, Seniors, etc.

The cash and pledges for the two Sabbaths totaled \$2,024.10, which compares very favorably with last year, and offers its own testimony as to the liberality of our dear people.

On the first Sabbath, six persons were baptized in the lake near by, and on the second Sabbath, twenty-six—a total of thirty-two. In addition to this gratifying number, about twelve were planning for baptism immediately upon return to their home churches.

The book sales amounted to \$1,500, which is a gain of \$175 over the year before. This surely is significant and heartening, when we remember the absence of ready money on the part of quite a number. No small portion of this total of sales represents literature obtained by our people for circulation among those not of our faith.

It is hardly necessary to remark that a good spirit prevailed through-

out the meeting, for this is the usual spirit found at our annual gatherings throughout the world. Somehow one always receives a new inspiration in meeting with a large company of believers under a canvas pavilion in God's great out-of-doors, and joining with them in the stirring strains of some old advent hymn. There is a strengthening of one's own faith in meeting with others of like faith, and hearing of their struggles and victories in the Lord.

In addition to the usual strong help from the Lake Union office, and special help from the Bureau of Home Missions, the camp meeting was especially favored with the presence of W. A. Spicer, whose stories of the progress of the movement thrilled all our hearts anew.

A few changes in the personnel of the conference force were made. C. S. Joyce, the home missionary secretary, accepted a call to the same work in the Indiana Conference; and J. O. Marsh was asked to take the home missionary work. C. B. Messer was appointed conference Sabbath school secretary. T. S. Copeland, who has been serving as principal of the Bethel Academy, accepted a call to the Fox River Academy; and G. H. Straight was asked to fill his place.

Strong plans were laid for evangelistic endeavors immediately following the camp meeting. There will be six such efforts in the field. For the benefit of those in the northern part of the conference who could not attend the camp meeting, three general meetings are planned to be held between July 16 and August 5, at Clear Lake, Ashland, and Iron Mountain, respectively.

## Our Literature Work in Canada

BY E. E. FRANKLIN

SINCE the early part of the year I have spent considerable time assisting R. Carlill and P. D. Gerrard, of the Eastern and Western Canadian Unions, and their local field men, in colporteur institutes at Toronto and Oshawa, Ontario; Memramcook, New Brunswick; Battleford, Saskatchewan; and Lacombe, Alberta. This work has enabled me to touch every province of the great Dominion of Canada, with the exception of British Columbia, Quebec, and Prince Edward Island. It has enabled me to meet practically all our young people in the schools, and to make a survey of the field in general. A strong national spirit is growing in Canada. Leaders and business men are advocating the sale of "Canadian Made Products."

Some have questioned the advisability of a large investment in the erection of a Canadian publishing center, but the Review and Herald Publishing Association, under the management of E. R. Palmer, made large and substantial gifts from their earnings to establish the Canadian Watchman Press at Oshawa. Many times our colporteurs are asked where their books are printed, and when told that they are a Canadian product, they are purchased. We believe it was the farseeing eye of an all-wise Providence that directed in the establishment of this publishing house in Canada.

Strong evangelistic work has been carried forward this year in some centers, but the population of the dominion is scattered over a large area, nearly 4,000 miles from east to west, and if the message is carried to all, it must be done largely by colporteurs who visit every nook and corner of the provinces. One of our sisters, three years ago, sold some small books in the vicinity of Barnesville, New Brunswick. An interest was awakened. R. H. Cook followed up the interest and baptized twenty-eight adults, twelve of whom are heads of families. With the children, they have an attendance at Sabbath school of over sixty. At River de Chute, New Brunswick, nine more adults are ready to follow the Lord as a result of reading a copy of "The Great Controversy" sold by a student of Maritime Academy.

These tokens of fruit indicate that God is blessing the publishing work in this great dominion.

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"THE perfection of Christian character depends wholly upon the grace and strength found alone in God."

## Appointments and Notices

### CAMP MEETINGS FOR 1931

#### Central Union

Nebraska, Shelton ----- Aug. 13-23  
Kansas, Enterprise ----- Aug. 14-22  
Missouri, Clinton ----- Aug. 20-29

#### Columbia Union

Chesapeake, Catonsville, Md. -- Aug. 27-Sept. 6

#### Eastern Canadian

Maritime, Memramcook ----- Sept. 10-20

#### Northern Union

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

#### Southeastern Union

Cumberland, Graysville, Tenn. ----- Aug. 6-16  
Carolina ----- Aug. 13-23  
Georgia, Atlanta ----- Aug. 20-30

#### Colored

Cumberland -----  
Carolina ----- Aug. 13-23

#### Southern Union

Tennessee River, Nashville ----- Aug. 14-22  
Kentucky, Crestwood ----- Aug. 20-30  
Alabama, Clanton ----- Aug. 28-Sept. 5  
Louisiana-Mississippi, Baton Rouge -- Sept. 4-12

#### Colored

Alabama, Huntsville ----- Sept. 4-12  
Tennessee River, Huntsville, Ala. --- Sept. 4-12

#### Southwestern Union

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

#### Regional Meetings

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

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### CHALLENGING ISSUES

On every side the world is faced with challenging issues. Never before have we faced so many problems in our economic, political, and spiritual life. God's word has an answer to these situations, and only in the Bible can this answer be found.

October has been set as the time when the League of Nations will attempt to change our calendar. Blue law enforcement in some sections is causing suffering to conscientious seventh-day Sabbath keepers. Other problems are pressing. And the August Watchman, just out, brings to bear the evidence of God's word as it applies to many of these problems.

M. B. Van Kirk writes on "Changing Our Calendar," and shows what the proposed change will mean to the church and to business.

And so we might go on telling you of the good things in the August Watchman. But instead, why not get it, read it yourself, and then pass it on to your neighbor? Or better yet, get out and sell a few. In lots of ten or more copies you can obtain them from your Book and Bible House at only 10 cents a copy.

L. L. Skinner.

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### PRAYER FOR HEALING

A sister in Illinois asks prayers for her healing from a severe physical ailment.

The mother of a large family in Oregon desires the prayers of God's people that she may be healed.

A sister in Oregon, new in the faith, writes that she is ill, and earnestly desires prayer for her deliverance.

A young man in Canada who has recently accepted the faith of Seventh-day Adventists, requests prayer that his hearing and speech may be restored.

An Illinois sister desires prayer for healing of persistent insomnia, and relief from the conditions which cause it.

A Florida sister requests prayer for healing of nervous troubles, that she may be able to rear her two little grandsons in the message.

A sister writes from Nebraska: "I am a young girl, twenty-two years of age, a victim of tuberculosis. I have been in bed for a year, but with God's help am slowly improving. Will the Review friends please pray for my recovery?"

Another request comes from Muskogee, Okla.: "I am a Christian man, belonging to the Methodist Church. I believe in divine healing. I am now confined to the government hospital with tuberculosis, so please ask each reader of your Herald to pray for me that I may speedily be healed."

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### PUBLICATIONS WANTED

Mrs. J. A. Hayes, Box 432, Arcadia, Fla., desires denominational literature for distribution.

Clyde E. Dempsey, P. O. Box 133, Ringgold, Ga., desires Seventh-day Adventist publications.

A. J. Sharpe, 531 Datura St., W. Palm Beach, Fla. Denominational literature for reading racks.

Any one having duplicate volumes of "Testimonies for the Church," please write to Mrs. W. A. Griffith, Sidney, British Columbia, Canada.

Mrs. W. B. Stribling, R. F. D. 1, Childress, Tex. Signs, Watchman, Little Friend, Youth's Instructor, and tracts on the Sabbath question for missionary work.

A. L. Ham, 46 N. Montgomery St., Memphis, Tenn. Signs, Life and Health, Watchman, Youth's Instructor, Present Truth, and tracts for missionary work.

H. G. Bayliss, 644 Speed Ave., Victoria, British Columbia, Canada, will bind into book form and deliver to hospitals, etc., all the complete sets that are mailed to him of the story, "Adventures of David Dare in Bible Research," recently concluded in the Youth's 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.

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### A CAPPELLA CHOIR MUSIC

So much interest was created at the time of the last General Conference in the work of our A Cappella Choir in its program of promotion of sacred music, that we feel sure our people will appreciate the announcement that the choir has made two phonographic recordings on double-faced records. Last year a ten-inch record was made with "What Will It Be to See Jesus?" by Harkness, on one side, and on the reverse side, "Fierce Raged the Tempest o'er the Deep," by Candlyn. This year's recording is a twelve-inch record presenting "Nearer, My God, to Thee" and "O Holy Lord," an anthem in eight parts by Dett. These are excellent electrical recordings, true to the original, and will bring into the homes of our people the inspiration of music produced by our own singers.

W. E. Nelson.

Pacific Union College, Angwin, Calif.

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### MISSOURI CONFERENCE

Notice is hereby given of the regular biennial session of the Missouri Conference of Seventh-day Adventists, which will convene in connection with the camp meeting at Clinton, Mo., Aug. 21-29, 1931, to elect officers and transact such other business as may properly come before the conference. The first meeting of the session is called for 9:30 a. m. Sunday, Aug. 23, 1931.

H. C. Hartwell, Pres.

S. E. Ortnor, Sec.

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### MISSOURI CONFERENCE ASSOCIATION

Notice is hereby given of the regular biennial session of the Missouri Conference Association of the Seventh-day Adventists, which will be held in connection with the camp meeting at Clinton, Mo., Aug. 21-29, 1931. The first meeting of the session is called for Wednesday, Aug. 26, 1931, at 5 p. m. The purpose of this meeting is to elect trustees, and to transact such other business as may properly come before the Association.

H. C. Hartwell, Pres.

S. E. Ortnor, Sec.

## 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.

**Williams.**—A. J. Williams was born in Alliance, Ohio, Jan. 3, 1847; and died at Orland, Calif., June 18, 1931.

**Bramel.**—Edward G. Bramel was born in Franklin County, Missouri, Jan. 31, 1862; and died at Camino, Calif., June 25, 1931.

**Rowley.**—Mrs. Fred Rowley died near Henderson, Mich., May 5, 1931, at the age of sixty-four years. She was noted for her faithfulness.

**Heebner.**—Emma Cecelia Heebner, née McConnell, was born in Niles, Ohio, July 19, 1850; and died in Minneapolis, Minn., June 24, 1931.

**Squires.**—Mrs. Eunice E. Squires was born in Watertown, Wis., Feb. 10, 1861; and died at Loma Linda, Calif., June 5, 1931. She is survived by her daughter.

**Howe.**—Anna Stites-Easley-Howe was born in Pittsburgh, Pa., Sept. 5, 1866; and died in Coeur d'Alene, Idaho, June 26, 1931. She accepted present truth thirty-five years ago.

**Brown.**—Mary Rea Armstrong-Brown was born in Canada; and died at Hemet, Calif., June 15, 1931, at the age of seventy-two years. She is survived by four brothers and one sister.

**Herald.**—Hazel Nettie Herald, daughter of W. A. and Lulu Herald, was born in Blufford, Ill., June 8, 1906; and died at her home, May 27, 1931. She is survived by her parents and two sisters.

**Smalley.**—Orlando P. Smalley was born near Kalamazoo, Mich., March 22, 1857; and died in Alden, Mich., July 4, 1931. He was local elder of the Alden church. His wife and one daughter are left to mourn.

**Stephens.**—Mrs. Rosetta Stephens, née Remington, was born in Mt. Clemens, Mich., Dec. 12, 1866; and died in Traverse City, Mich., May 23, 1931. She had been a Seventh-day Adventist for forty-five years.

**June.**—L. E. June was born at Burlington, Mich., July 8, 1849; and died at Chico, Calif., June 17, 1931. He embraced the truth under the labors of J. H. Waggoner and Joseph Bates, and remained faithful to the end.

**Howard.**—Mrs. Effie May Howard was born in Marion, Iowa; and died in Battle Creek, Mich., July 14, 1931. She is survived by two sisters, Mrs. Ross C. Porter with whom she lived for the last twelve years; Mrs. Belle Aplin; and two brothers, Orlen E. Eggleston and Dr. Elmer L. Eggleston. A. B. Olsen, M. D.

**Caldwell.**—Charles B. Caldwell was born Jan. 4, 1846; and died at Grass Valley, Calif., April 26, 1931. He was baptized into the Adventist faith in Lake Merritt, Oakland, Calif., in 1884. Brother Caldwell worked for the Pacific Press for eighteen years. R. G. Schaffner.

**Finley.**—J. D. Finley, of Knoxville, Tenn., died June 13, 1931. He accepted present truth twenty-five years ago. He spent some time in the canvassing work, acting as field secretary in South Carolina for a time. After attending school for two years he had charge of the farm work at Oakwood College, Huntsville, Ala., for several years, until his health failed. He was faithful to the end.

Mrs. J. D. Finley.

**Thomson.**—Margaret Drummond Thomson, of College Place, Wash., sister of Mrs. J. G. Lamson, and daughter of the late Captain Thomson of Cedar Lake, Mich., was instantly killed in an automobile accident at Saline, Mich., June 24, 1931. She was fifty-five years of age. Interment was at Edmore, Mich. Professor and Mrs. Lamson and her sister were on their way to the Holly, Mich., camp meeting when the car in which they were riding was forced into the ditch by a lumber-laden truck, the auto capsizing. J. G. Lamson.

**McAlpine.**—Elizabeth McAlpine was born at Newtonards, Ireland, Aug. 17, 1852; and died in Lincoln, Nebr., June 24, 1931. She spent several years teaching in Ansonia, Ohio, after which she moved with her mother to Lincoln, where for more than thirty years she was actively engaged in the work of the church. She is survived by one brother and four nieces.

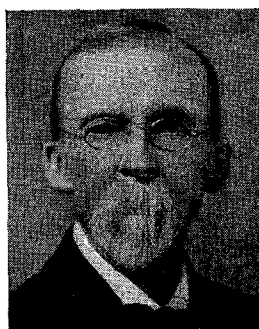
C. H. Patterson.

**Hansen.**—Mrs. Lydia E. Hansen was born in Illinois, March 13, 1866; and died July 1, 1931. She was graduated from the State school in 1886, and taught public school successfully several years. She was united in marriage to Lawrence F. Hansen in 1891. Two children were born to them, Florence Sell and Paul W. Hansen. Brother and Sister Hansen served as missionaries in India and Burma from 1901-09. They then located in Little Rock, Ark., where her people lived. Mrs. Hansen was a faithful member of the church. R. P. Montgomery.

### ELDER SMITH SHARP

Again we are called to lay to rest one of our faithful pioneers. Smith Sharp, who died at his home in Chattanooga, Tenn., June 6, 1931, spent seventy years of his life in this message. He was ill only a short time, and at his death was eighty-four years of age. He was born near Mt. Pleasant, Iowa, Feb. 13, 1847.

In the year 1860, at an early age, he accepted the message under the preaching of Moses Hull, and was ordained sixteen years later at a Kansas camp meeting, James White officiating. In 1865 he first attended a General Conference. Among those present at that meeting were Joseph Bates, J. N. Andrews, Elder and Mrs.



Smith Sharp

James White, and many other pioneers of this cause, all of whom now rest from their labors.

In 1865 he was married to Miss Nettie Kilgore, who survives him. Mrs. Sharp is a sister of the late R. M. Kilgore. To this union were born four children, three sons and one daughter. The daughter, Mrs. Mettie Lenker, who makes her home with her parents, is the only one living.

Elder Sharp labored in the interest of the message for two years after his ordination, when he was elected president of the Kansas Conference. He served in this office until 1881. Later he pioneered the work in New Mexico and also labored in Colorado. His next place of labor was in the British field. However, the family was able to remain there only a short time because of his mother's ill health.

After his return to the States he labored almost continuously either in the Southern field or in the interest of it. In this work he was closely associated with G. I. Butler, R. M. Kilgore, N. W. Allee, and others who were pioneering the work in the South. Elder Sharp was the first president of the Cumberland Conference when it was organized in 1900. His next capacity in the work was that of financial agent for the old Southern Union. He traveled extensively throughout the United States during this period. Until the last, Elder Sharp's heart and soul were in the message, and he never ceased his activity until his last illness.

He leaves to mourn his wife and daughter, but they live in the hope of seeing him in the first resurrection. The funeral service was held at the Mission Ridge church, where he was a member at the time of his death. Interment was made in the National Cemetery, he having served in the Civil War. Those who took a leading part in the funeral service were J. H. Behrens, E. W. Wolfe, and O. M. Hayward. W. H. Heckman.

**Anglebarger.**—Mrs. Ella Nancy Anglebarger, née Lyon, was born in Zanesville, Ohio, June 25, 1855; and died in Denver, Colo., June 21, 1931. She moved to Springfield, Ohio, when about fifteen years of age, and was united in marriage to G. W. Anglebarger in 1875. They accepted the faith of the Seventh-day Adventist Church in 1878. Sister Anglebarger was of great assistance to her husband, by her musical ability, in his evangelistic work in the State of Ohio. In the spring of 1887 they were sent by the General Conference to open mission work in Atlanta, Ga. Soon afterward, however, because of the ill health of Elder Anglebarger, they moved to Colorado, where they continued their labors.

Sister Anglebarger was a consistent Christian and an untiring laborer by the side of

her husband in all church services, visiting, and Bible work.

She is survived by her husband, an adopted sister, a niece, a nephew, and a grandniece. The funeral was held on the grounds of the Colorado camp meeting, over 3,000 people filling the tent. It was believed to be the largest funeral ever held in the city of Denver. F. D. Piper, president of the Colorado Conference, preached the funeral sermon. A. W. Spalding, R. T. Emery, and each of the Denver pastors of the Seventh-day Adventist churches gave a short talk. Alger H. Johns.

**Emerson.**—Mrs. N. B. Emerson, née Barrett, was born near Huntington, Ind., Jan. 4, 1863; and died at Glendale, Calif., May 19, 1931. While a small child she moved with her parents to Iowa, and later to Melvern, Osage County, Kans. She attended the public schools, and received her normal training in the State Normal School at Lawrence, Kans. For nine years she taught in the schools of her home State. In the year 1876 she accepted the advent message.

May 13, 1886, she was united in marriage with N. B. Emerson. In 1892 Brother and Sister Emerson located in Topeka, Kans., where they lived until they moved to Glendale, Calif., in 1926. Sister Emerson was ever a faithful representative of Christ and the great truths of His last message. She held many offices of trust in the church and Sabbath school. For fifteen years she was the Sabbath school secretary of the Kansas Conference, and for four years she was matron of Union College. There she proved a true and helpful mother to the young men and women of the college, many of whom are now carrying responsibilities in the work of God.

Sister Emerson passed away suddenly, but she was ready. Besides her devoted husband, two sons, one daughter, nine grandchildren, three sisters, and one brother survive.

J. E. Fulton.

**Helligso.**—Merton N. Helligso was born in Webster, S. Dak., April 28, 1892; and passed away at his home in Omaha, Nebr., May 23, 1931. Brother Helligso completed his ministerial course in 1914, and was called at once by the Nebraska Conference to unite with the work in Omaha in connection with Elder and Mrs. Hawkins. The following year he was united in marriage with Miss Anna K. Jacobson. This union was blessed with three children.

In 1916 Brother Helligso completed the college course at Union College. The following year he was ordained to the gospel ministry at the Fairbury camp meeting. At this session of the Nebraska Conference he was called to take the work of Sabbath school secretary, and also to act as Missionary Volunteer secretary. The following year he was called to take the work of secretary of the Missionary Volunteer department of the Pacific Union Conference. His zeal was such as to cause him to overwork, so that it became necessary to change his work, and consequently the Nebraska Conference called him back. He was placed in Omaha as pastor of the church in that place.

For the past ten years Brother Helligso was connected with the public schools of Omaha as instructor at the South Side high school.

He leaves to mourn, besides his wife and children, his mother, two brothers, one sister, and a cousin. Funeral services were conducted by B. L. House and the writer.

J. D. Johnson.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., JULY 30, 1931

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

SENDING a report to the REVIEW, O. Montgomery writes, under date of May 31: "You will be glad to know that we have had a good trip through this field, and have enjoyed immensely our itinerary in the South African Union."

In a report of his work in Persia for publication in the REVIEW, Oscar Olson says, under date of May 28: "I think the story about the Kurd turning from Mohammedanism to Christianity will be of interest to many. I believe he is the first Kurd to accept this truth. His name is Agha Muddabar, and I think he will make a very good worker." Watch for this article; you will find it deeply interesting.

WRITING under date of June 28, W. E. Nelson, of Pacific Union College, says: "We have just closed a very pleasant school year, one of the best in the history of the college. Our attendance was not so large as the year before, but we had a fine company of serious-minded young people. Although most of the students who come to us are members of the church, yet about fifteen students were baptized during the school year. The prospects for the coming year are fair, and we are of good courage. We have about seventy-five enrolled for our summer session at the present time."

M. N. CAMPBELL, of the Bureau of Home Missions, is conducting his departmental work from Sudbury, Ontario, where he is engaged in an evangelistic effort. Under date of July 13, Brother Campbell writes:

"We secured the finest lot in the city for pitching our tent. It is on a prominent corner, close to the business section and adjoining a good residential area. During the opening meeting the people came in and filled the tent to its utmost capacity. I had good freedom in speaking to the people on 'Approaching the World's Greatest Event,' as shown in Daniel 2, and the people gave the very best of attention. Sixty per cent of the population here are foreign, and we had

ten or twelve different nationalities present at our meeting; so it is a real Bureau of Home Missions effort.

"I have my hands pretty full carrying the entire burden of the preaching and looking after my departmental work too; but I think we have the bureau work organized so that we shall be able to handle it without embarrassment. We feel very much encouraged over the way the effort opened up, and are hoping for good results."

## Work for Lepers

ABOUT three months ago we began work at the leper asylum in Yio Chu Kang Road, Singapore, having obtained permission of the authorities. We hold a weekly meeting, which from forty to fifty lepers attend. We have distributed about forty Chinese Bibles and portions, as well as sixteen copies of the New Testament in Baba-Malay. A regular series of talks is given by Laurence Fox, looking forward to the baptism of a number of the lepers. They call the students who visit them the "happy band."

An English-speaking lady, who is an inmate, is studying the truth every Sabbath with me. She is not only a leper, but totally blind as well. But her soul is aglow with the hope of a soon-coming Saviour, a doctrine which she has accepted. Her favorite song is, "I feel like singing all the time." I have not heard one word of complaint from her in these months that I have studied and prayed with her. She is a brilliant, talented woman, and has a lovely voice. If converted, she will doubtless lead others to Christ. These poor leper folk daily pray for us and our school at Bidadari. I am sure the Lord will hear such prayers as they utter.

V. E. HENDERSHOT.

## "I Wish You Would Work Harder"

AT Hankow last year E. L. Longway, with two Chinese colporteurs, called on a Mr. Wu, Hankow manager of the Dupont Company. There were two men in the office at the time. Brother Longway waited, and when at length Mr. Wu came out with his guests and saw our men waiting, he called his guests back to meet them. Before our men could say a word, Mr. Wu asked his guests if they knew where they were going when they died, and said that the men waiting there had a paper which could tell them, and which could also tell them how to obtain eternal life. He then asked for the subscription book, wrote down the names of the men, collected the money from them, and turned it over to our workers. Then he subscribed for three papers himself, one for his office, one for his home, and one for a store in which he had an interest.

Next he turned to Brother Longway and said: "You people work hard, you visit all the shops and officials, and do a good work. But I wish you would work harder. Visit every home, go everywhere, and don't take no for an answer. Do you know that this paper [the Signs] is what people need today? I am a busy man, and do not have time to do much Christian work, but come any Sunday afternoon, and I'll be glad to go with you and visit my friends with this paper."

A Mr. Liu Chen-hwa was visited by our colporteurs in behalf of the book,

"Hope of the World." At the first presentation he declined to buy, but requested that the book be left with him so that he might have opportunity to look it through. When our colporteur called three days later, he asked for five additional copies to give to the men in his office.

Brother Longway called upon a man in a native banking company in Chengchow, Honan. After the man had looked through the book, he stated that he wanted twenty copies to give to his clerks. Not wishing the man to misunderstand and not know just what he was purchasing, Brother Longway told him that this was a Christian book, and that its purpose was to help people to understand the times and to know that Christ was coming soon. The man replied that he understood this perfectly, and that this was the very reason he wanted his men to have the book. Although not a Christian himself, he stated that he felt Christ was the only hope for China, and that he wanted these young men to have the message the book contained.

E. R. THIELE.

## An Experience in Mexico

WE have just finished our colporteurs' institute here in Yucatan. There were ten colporteurs present, and we had a good time together. They set their goal for \$14,250. Here is an experience that one of the colporteurs related during this meeting:

"About three years ago Brother Aguilar sold some literature to a merchant. The following year he again visited this man, and found him very much interested, and desirous of securing more of our books. This year Brother Aguilar visited this community again. The merchant received him with open arms, and urged him to stay and meet with the people. Word was sent around, and to our brother's surprise eighty-five people came out. Among the number was the highest official in the community. Brother Aguilar was the first Adventist they had ever seen, and they fairly held him and would not let him go on his way.

"He told them about the tithing system, and they immediately agreed to it, and sent their money with the colporteur when he left. He also told them they should not have images of saints in their homes; so the next morning they came bringing these idols with them to turn over to our brother. The meeting grew until 150 were gathered together. In one of the letters received from the group, eighty-five adults and forty-eight children are listed as members of the Sabbath school. This interest is entirely the result of the literature sold to the merchant. This has happened in the state of Tabasco, where religion has been completely barred. No churches are supposed to be functioning!"

W. A. BERGHERM.

IN Canada, where it has often been difficult for the truth to gain a foothold, it is encouraging to learn that on Sabbath, June 6, fifty-seven new believers were baptized and sixty-one brought into church fellowship in Hamilton, Ontario, increasing the church membership from forty-five at the beginning of the year to 111. These new believers are all a direct result of last winter's theater effort conducted by O. D. Cardey.