

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 46



WILLIAM MILLER

William Miller began preaching the soon coming of Christ in 1831. This year marks the hundredth anniversary of that event. The facsimile of this picture was given to the subscribers for the early advent papers as a premium with a year's subscription.

The above picture comes to us through the courtesy of Prof. Everett Dick, of the Department of History, Union College, Lincoln, Nebr. His article on page 4 is the first of a series by him on the stirring events of the 1844 period.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Rebaptism

Do Seventh-day Adventists practice rebaptism in case of a person leaving the truth and breaking the Sabbath, or in the case of fornication or adultery? If it is required that a person in these conditions be rebaptized, where do we get our authority for the practice? Is it enjoined in the Scriptures or in the Spirit of prophecy; and if so, where?

J. B. J.

The practice generally followed by our people is to leave the matter of rebaptism to the candidate for church membership, or for restoration after falling into sin. We know of no clear-cut statement in either the Bible or the Testimonies that would answer your question. Perhaps Galatians 6:1 and 1 John 1:8, 9, come as near to a direct answer as can be found in the Scriptures.

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Why Not Made Tests

As I understand the Scriptures, they are inspired; hence if Paul advised his coworker to use intoxicating wine for his health,—if that be a fact,—then surely Jesus died in vain. It is with an anxious heart that I await your reply.

Please explain why our organization makes the use of tobacco a test of faith, and not tea, coffee, and pork, when the last is expressly forbidden by God. Also, why should not the tithe be made a test of faith? Surely a people preparing to meet their Saviour in the near future should not welcome Baal into their ranks.

R. H. C.

There is a wide difference between the habitual use of fermented liquors for the purpose of partial or total intoxication, and an occasional use for medicinal purposes. As defined in Funk and Wagnalls High School Standard Dictionary, wine may be either the fermented juice of the grape or the expressed juice of the grape unfermented.

Touching the use of the fermented juice of the grape for purposes of intoxication, Solomon wrote:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32.

This scripture says nothing of the medicinal use of wine. It deals only with its convivial use, and this is condemned in no uncertain terms.

Touching Paul's advice to Timothy, it may be sufficient to refer to the fact that while those who are dissolutely inclined assume that the wine recommended to Timothy was fermented grape juice, the proof is lacking. There are eminent Greek scholars who affirm the contrary; and we know that the unfermented juice of the grape has in it properties that tend to build up and strengthen the vital forces of the human body far in excess of the wine against which Solomon warned the people of his day.

In the parable of Luke 10:25-37 it appears that anciently wine was sometimes used in the treatment of wounds. This was doubtless due to the antiseptic value of the alcohol in the wine.

Tea, coffee, and tobacco are all habit forming, and therefore more or less injurious, but of the three tobacco is the worst.

A common characterization for tobacco is "the filthy weed." And certainly tobacco using is a filthy habit. This is not true of the use of tea or coffee. This probably had something to do with the absolute forbidding of the use of tobacco to members of the Seventh-day Adventist Church. (See 1 Cor. 3:16, 17.)

As we have explained in these columns several times in the past, we are not under the prohibitions of the Levitical law as such. In Acts 15:19-29 it will be observed that four things are mentioned as samples of "necessary things;" two of these would be violations of the moral law, namely, pollution of idols and fornication; two would be violations of the sanitary, or health, law, namely, blood and things strangled. Now in its final analysis, anything that injures the health tends to shorten life, and is therefore a violation of the sixth com-

mandment; so that we are under obligation to obey the laws of the Old Testament that safeguard our health, because they have their roots in the moral law. No one would think of insisting that the latter part of Leviticus 19:19 is now of obligation. Lawns are almost universally sowed with more than one kind of grass seed; the same is true of meadows and pastures. There is no way in which such matters could be connected with the moral law.

The children of Israel were not to intermarry with other peoples, for two reasons: (1) The Messiah was to come of the seed of Abraham; and (2) such marriages would have been a snare to them, leading them into idolatry. In a sense that law no longer exists, but the principle still lives, and it appears as a Christian precept in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

As shown in the outset, our health principles have their roots in the moral law. It is a Christian duty to live healthfully; not that this should be made the chief object of life, for service is required, and service may shorten the life; but it does mean the exclusion of hurtful indulgences of all kinds that not only tend to shorten life, but tend also to weaken one's influence and to impair efficiency in service. This should be broad enough to cover abstinence from the eating of the flesh of the swine, which, long before the giving of the Levitical law, was declared unclean.

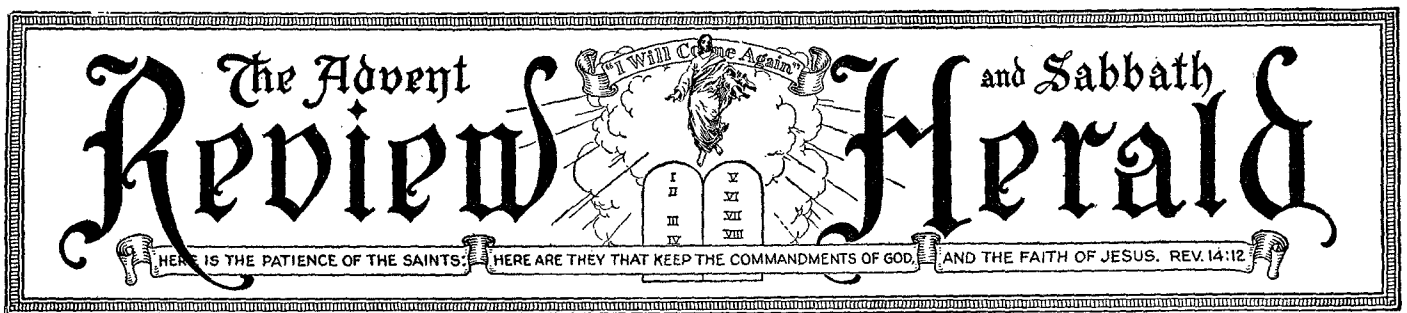
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Mark of the Beast

Is there any text in the Bible that says that Sunday is the mark of the beast?

C. O. .

There is no text of Scripture that says in so many words that Sunday is the mark of the beast. That conclusion is arrived at by reason of the fact that the Sabbath is the sign of the true God, the memorial of His creative power. Sunday, sponsored by the Roman Church, is by that church put forth as the badge of her authority to command men under sin.



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Our Special Season of Sacrifice

By C. H. WATSON

IN the year's round of doing things for God in the work of the third angel's message, we are now approaching the special season of sacrifice in behalf of our needy cause. When we speak of "the cause," we are speaking of that to which many of us dedicated our lives and service years ago. To many others it is a cause which they have recently espoused, but love no less than those who have been devoted to it for a lifetime. To us all, it is both sacred and precious.

When we speak of the need of our cause, no words we may use can emphasize it beyond its reality in a time like the present. The need itself speaks with more eloquence and appeal than mere words can express.

When we speak of sacrifice in relation to the needs of our cause, we believe it is not an unwelcome sound to the ears of our believers. You who read these words will feel that we are dealing with a thing of the heart, and you will want us to speak to your heart. There is not a loyal member among us who does not cherish in his soul a longing to see the work of God finished speedily in the earth. God has promised to do a quick work, and to cut it short in righteousness; but He has chosen to accomplish His purpose through His people. To co-operate with God by sacrifice is therefore our highest privilege.

The Meaning of Sacrifice

What do we mean by sacrifice? Looking at the meaning of the word itself, we learn that to sacrifice means literally to make holy. In other words, it is to set apart for a holy use, to devote to a holy cause. It is to transfer a personal possession from an ordinary to a holy purpose. What cause can be so holy as co-operation with God in the finishing of His work of grace in this world of sin? To what purpose could our dollars be devoted that is so holy as that of winning souls?

But does not making a sacrifice mean to give up something, to deny oneself of a cherished possession? It may look that way at first thought, but if we measure the cost of giving by what we get in return, we may look upon parting with our substance for a holy cause as a privilege and joy, not a hardship.

The greatest gift ever bestowed by sacrifice was the gift of the Son of God for the fallen race. Can we suppose that God gave His Son reluctantly? No; God so loved that He gave the greatest gift that heaven could bestow. Love always works joyfully and freely. Can we suppose for a moment that Jesus gave Himself grudgingly? No; the Scripture says He gave Himself "for the joy that was set before Him."

Did Hannah give her only child Samuel to the temple service with reluctance? No, she said in her heart: "For this child I prayed; and the Lord hath given me my petition. . . . Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And the Lord made of him one of the greatest of His prophets.

What spirit possessed the believers in the apostolic church? The record is that "great grace was upon them all. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet" for use in the work of the church.

Giving in the Time of Christ

In connection with these examples of giving, it is worth while to observe that in every instance the gift by sacrifice was in a time of crisis. When God gave Jesus, His only Son, man was lost and helpless in sin, having no hope and without God in the world. When Hannah gave her only son, himself a direct gift of God, the temple service and the spirituality

of God's people were at an amazingly low ebb. When the apostolic believers gave so liberally of their possessions, the infant church and its leaders were under great persecution and in dire need.

Who can say that the church of God, represented in the advent movement, is not facing a serious crisis from the viewpoint of sustaining its world-wide work? One year ago, at the very time when our missionaries in all lands were gathering souls into the kingdom in unprecedented numbers, we were faced with the necessity of reducing our foreign budgets 6 per cent, or an amount which, if applied to the pay roll alone, would be approximately equivalent to the salaries of about a hundred missionaries for a year. Even after applying the cut to other things than the pay roll, this serious step has meant the gradual return of a missionary here and there from the various fields at a time when they were never more needed and when their labor was never more fruitful in souls.

What of the Present Crisis?

How is it with us today? So far from being able to restore the 6-per-cent cut of last year, we are faced with the probable necessity of reducing our budget appropriations an additional amount, possibly 10 per cent more. While our outlying divisions are doing their utmost to reduce costs in every other way, it is inevitable that more missionaries must be returned because of a new cut, unless by the sacrifice of God's people for a holy cause the deficit can be made up and an additional reduction in the budget avoided.

Can our people meet the crisis in our funds? It is timely to say that they did do it in 1922, when we were faced with a 28-per-cent cut. It was at that time that our Week of Sacrifice was first instituted. Our people rallied then to the need by sacrificial

giving, and the cheering news was cabled to the fields. Shall we do it again in the present crisis?

A Fact of Great Importance

In answering this question for ourselves, one thing of the greatest importance should be borne in mind. The Spirit of God is moving out in a marvelous way, far ahead of our present work, and much beyond anything in our past experience, to turn the hearts of men and women toward the light of the gospel of the soon-coming Jesus. Apparently the Lord does not recognize any financial crisis in the movings of His Spirit. Does He not know what resources and possessions there are among His people, intrusted to them as His stewards? Is it not possible that our present work could be fully sustained, and

that all the opening providences of His Spirit could be filled, if God's loyal people would bring of their possessions freely, and lay them at the feet of their leaders in the present crisis in the cause they love?

God not only loves a cheerful giver, but He also loves the liberal giver. How liberal our giving should be, may be measured by the extent of the shortage in our present operating budget, by the extent to which we desire to follow up the opening providences of God in new fields for the quick finishing of His work, and by the measure of the love of God and the love of souls abiding in the heart. As we come up to the Week of Sacrifice for 1931, let us pray earnestly that God may reveal His will to us as stewards in behalf of His work.

"Behold, He Cometh"

The One Hundredth Anniversary of the Birth of the Advent Message in America

By EVERETT DICK

ONE hundred years ago William Miller preached his first sermon on Christ's second coming. Mr. Miller was an honest New York farmer, who, in early manhood, through reading the works of the French philosophers, had become a deist. During the War of 1812 he served his country as a courageous officer of the Thirteenth Infantry in the regular Army. Certain experiences during the war weakened his faith in deism, and he accepted in full the teachings of Christianity and joined the Baptist Church.

Not long after his conversion, a deist friend taunted him with entertaining a blind faith in the Bible, using the same sharp thrusts that Miller himself had used to perplex or silence his Christian friends. These taunts he felt keenly, and since he was convinced that if the Bible is really the word of God, it must be consistent and harmonious in all its parts, he determined to harmonize all apparent contradictions or remain a deist still. Laying aside all commentaries and using only the marginal references and a concordance as helps, he made a deep, prayerful study of the Bible. This study continued from 1816 until 1823. During this period he made what seemed to him several outstanding discoveries.

Daniel Whitby, a noted divine who died in 1726, published a commentary on the millennium. In this he denied Christ's personal reign upon earth for a thousand years, the rebuilding of the temple of Jerusalem, and the resurrection. The thousand years, he taught, was only the reign of the converted Jews and Gentiles united in

one church. By the following century his view had gained universal acceptance. People looked forward to the millennium as a period when sin would be practically wiped out, death would almost cease to take place, and universal happiness would prevail as the result of the great enlightenment of mankind and the conversion of thousands in the remote parts of the earth.

In his Bible study, Miller became convinced that this doctrine of the temporal millennium is unscriptural. Further study persuaded him that the advent was to be personal, premillennial; and that the event, instead of being in the remote future, would occur about the year 1843. Miller felt called to warn a guilty world that the hour of God's judgment was at hand. Like Moses of old, he tried to evade the call of duty on the ground that he was not used to public speaking and did not have the necessary qualifications to present such a message publicly. In this way he struggled against the call of duty for years, meanwhile pursuing the study of the Bible, striving to present the nearness of Christ's coming to those who came in contact with him, by means of private conversation, but resisting the impression of his duty to proclaim publicly the warning message.

Miller Begins Public Ministry

One day, in response to an especially urgent impression to "go and tell it to the world," he made a vow that he would respond if an invitation were given to him. Within a few hours a boy mounted on a horse came

bearing an invitation from a group at Dresden, Vt., asking him to come and present his views on the prophecies. At first he contemplated breaking his promise to God, but after prayer and a terrific personal struggle, he submitted, and accepted the call of duty. As soon as he began to speak to the well-filled house, his diffidence was gone, and fired with enthusiasm and impressed with the importance of his subject, he was entirely successful in his presentation. This event occurred on the second Sunday in August, 1831, as nearly as Mr. Miller could recollect.

The people, greatly interested in the subject, invited him to stay and speak to them during the following week. He consented, and the people flocked in, a revival began, and it was said that in thirteen families all but two persons were "hopefully converted." From this time on Mr. Miller was kept busy answering calls to preach in the various churches. Everywhere he went revivals followed. Soon the whole northeastern part of the United States was aflame with the gospel message, "Repent, for the hour of God's judgment is at hand!"

Miller's Personal Appearance

Dr. Armitage, author of "History of the Baptists," who talked with Miller many times, describes him as follows:

"In person, he was large and heavily built, his head broad and his brow high, with a soft and expressive eye, and all the inflexions of his voice indicated the sincerest devotion. . . . He exerted a large influence on all who knew him, from his many excellencies and spotless character."

The Cincinnati *Commercial* speaks of him thus at the time of his lectures in the city of Cincinnati:

"He is quite an old-fashioned man in his speech, very candid, and commands universal attention from his audiences. Whatever people may think of his belief, which is peculiar, one thing is conceded by all, that he is a Christian at heart."

Mr. Brown, editor of *Zion's Herald*, said that Miller's heart-searching exhortations and warnings were very much in the style and spirit of Whitefield's sermons; "and coming from a man who evinces the sincerity of his belief in the solemnity, ardor, and earnestness of his manner, it is no wonder that persons are convicted."

Few speakers have the power to hold a crowd as Miller did. The eager listeners hung spellbound on his words for two hours at a time, and packed houses were the rule. Everywhere papers commented on his ability to draw crowds. Thousands were turned away for lack of room, and he was overwhelmed with invitations to lecture from places all over the land.

The *Maine Wesleyan Magazine* described Miller as a self-possessed, ready speaker, who managed his subject with much tact, holding frequent colloquies with the objector, supplying questions and answers himself in a natural manner. He was distinct in utterance and very quaint in his expression, sometimes producing a smile from his audience by his clever impersonation. His lectures were interspersed with powerful appeals and admonitions to the impenitent and careless.

Miller's great power lay in his acquaintance with the Scriptures, his sincerity, conscientiousness, and implicit belief in the doctrine that he preached. Furthermore, he bore a deep burden for those around him. He wrote of this to Joshua V. Himes:

"Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking. I can see them perishing by the thousands; and when I reflect on the accountability of these teachers who say, 'Peace and safety,' I am pained for them."

As a leader, Miller retained the highest confidence of his followers to the last. By his thorough understanding of the Scriptures and his power as a speaker, he commanded the deepest love, respect, and admiration of his supporters, who affectionately referred to him as "Father Miller." He was humble and ready to be corrected or taught by his brethren. He never sought to place himself in a

position of influence or power. Although he was many times extremely severe in his denunciation of his enemies, his brethren who held views entirely foreign to his and with which he had little sympathy, found him charitable.

Miller's Faithful Labors

Miller was an incessant worker. Although he was an old man with frail health and was troubled with the palsy, he spent months away from home, traveling by stage, railroad, or boat, and enduring the hardships which accompanied travel in those days. Sometimes snowed in for several days, at other times stricken with sickness on his journeys, he was ever active, proclaiming, "Behold, He cometh!" Arising from a sick bed in the fall of 1843, he toured New England, and then made a trip through western New York, preaching eighty-five times in eight weeks, besides attending to all the other duties which devolved upon him. In January, 1844, in an address to the brethren, Miller said, "I have preached about 4,500 lectures in about twelve years, to at least 500,000 people."

Those characteristics of Bible scholarship, sincerity, conscientiousness, and a burden for souls which William Miller possessed, might well be emulated by Adventists who one hundred years later are striving to finish the work so nobly begun by this man of God.

Fellowship With God

By A. H. WILLIAMS

"If we walk in the light, as He is in the light, we have fellowship one with another." "Our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:7, 3.

It has been stated that "light" is that condition which permits of our seeing things as they really are. With the increase of light, truth becomes more and more apparent. The blind man whose eyes the Lord was healing, at first saw men as trees walking. Then with the further strengthening of his eyes, and the increase of their ability to receive light, all things about him became clear and distinct.

So the reception by us of the light of God enables us to see the truth. Walking "in the light" means a progressive reception of light, obeying the truth, stepping out into the path the light has shown so clearly to lie before us.

In addition to revealing a knowledge of God, the heavenly light also reveals to us a knowledge of ourselves. Besides including what God has revealed concerning Himself and

His plans, truth also includes what He shows us concerning ourselves. By the revelation of perfection of character in Jesus Christ He has shown us that all are sinners. This is part of the sum total of truth. Are we walking in the light in this respect? It is only as we obey the truth, and thus proceed step by step along the divinely lighted way, that we can enjoy "fellowship with the Father, and with His Son Jesus Christ."

Sharing God's Thoughts

This fellowship which we enjoy if we "walk in the light" includes sharing God's thoughts. God has made it known that He considers us sinners. This is, as it were, elementary in the process of God's thoughts concerning us. When we share this thought with Him, when we "have fellowship" with Him to this extent, then we may take the next step in further fellowship. The progression is well illustrated by the prophet Isaiah. Recording his personal experience, he writes in his sixth chapter:

"I saw . . . the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

First of all, the heavenly light revealed to him a knowledge of the perfect holiness of God.

Notice carefully what the prophet next saw when the light of the glory of God thus shone upon him: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The light of God's character had shone on his own heart, and then he saw himself as God saw him. He admitted himself "a man of unclean lips." To this extent he was in "fellowship with the Father," for he was walking in the light.

Led a Step Farther

Immediately God led him a step farther; for "then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." 1 John 1:9.

But walking in the light and having "fellowship with the Father" do not end with our recognition of our sinfulness and our forgiveness and cleansing. Again notice the experience of Isaiah.

Seemingly, as soon as he had heard the joyful news of his own forgiveness and cleansing, he became still further aware of the thoughts of God; he entered more deeply into "fellowship with the Father." He writes: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Isa. 6:8.

It was not that divine love had just then begun to sound that cry, "Whom shall I send, and who will go for us?" for throughout all ages since the fall, that call has sounded. But it was a new experience for the prophet to hear the call. Until he had taken the previous steps in "fellowship with the Father" his ears were not ready to hear it. As soon as he had received for himself the precious experience of forgiveness and cleansing from sin, he became aware of the needs of others round him, and of God's call for messengers, that these, too, might receive the light. So to the call, "Whom shall I send?" immediately his heart responded, "Here am I; send me."

We are sure this was in the line of God's further thought; for back from the throne came the word, "Go,

and tell this people." From "fellowship with the Father" to the extent of realizing his own personal need, he progressed and became willing to receive the gift of forgiveness and cleansing. Then still more deeply he entered into the thought of God, and realized something of the divine plan, which includes all sinners in its boundless aim. From that he went still deeper yet, till, like God, he

yearned to give himself, and was accorded the privilege of service with God for others.

"If we walk in the light," "we have fellowship." There can be no advancement for us unless we take those preliminary steps, and recognizing our need, truly accept the gift for ourselves. Is our halting service due to our holding back in respect to these more elementary steps?

The Making of Pledges

By M. L. RICE

"If I have anything to give, I give it; but it is against my religion to make pledges," was the curt response of a seemingly religious man to an earnest appeal for mission funds.

Just what kind of religion or worship is it that is against making a pledge to God's work? Is there anything in the religion of Jesus Christ that is against this? No; on the contrary, the original plan of redemption was based on a pledge.

Before the creation of the world, Jesus made a pledge with the Father that in the event that sin should ever enter the world, He would give His life as a ransom. In carrying out this promise, He found it necessary to make pledge after pledge to His followers. It is in the light of these promises that Christians continue to press on.

This man spoke just what was in his heart when he said, "If I have anything to give, I give it." He did not say, "If I have *anything*, I give it." No; "If I have *anything to give*." The fact was, he had nothing to give. He did not plead his poverty. He was not alarmed by the future. Like too many, he had nothing "to give." He did not want to give. And if he had made a pledge, it would probably have been worthless, because he who will not give, will not pay. A man who will not give could hardly be expected to pledge.

Just what kind of religion is it that is against making a pledge? This man said it was against "my religion." In this he stated the truth, with emphasis on the "my." It is not against the religion of Jesus Christ, because that religion is based on pledges and promises. The difference must be between "my religion" and that of Christ.

Worship of Self

The worship of self, "my religion," says, "I haven't anything to give, and I don't believe in pledges." Self is the greatest mission field many have. And how devoted they are to their cause. They think of self, they talk of self, they live for self. They are

thoroughly indoctrinated with "my religion."

A man's religion should be put into his business. "My religion," if honestly carried out in business, would keep its possessor from going to the bank and borrowing money to use in his work, because he must make a pledge to repay it. He must pay cash for all he buys, because he dare not make a promise to pay if extended credit. He cannot own a home unless he has all the cash needed to pay for it, as the signing of a mortgage

is a pledge to pay with interest too.

Does the Bible indorse the making of pledges or vows? In Genesis 28: 20-22 we have the record of the vow made by Jacob. Did God approve of this act on the part of Jacob? Twenty years later "the angel of God" spake unto him in a dream, saying, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31: 11, 13. Not only did God approve of this vow, but because Jacob had been faithful in keeping it, God permitted him to return to his own land. "Vow, and pay unto the Lord your God." Ps. 76: 11. "I will go into Thy house with burnt offerings: I will pay Thee my vows." Ps. 66: 13.

"When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money; than a pledge made to God."—*Testimonies*, Vol. IV, p. 470.

The World Crisis

By D. W. REAVIS

ONE has only to read what statesmen of all nations are writing today about the present world-wide depression to recognize the fact that none of them seem to know definitely just what the trouble is. Some of them have theories concerning the cause and the cure of the trouble, yet all admit that the world has never had anything like it in the past. Varying conditions and circumstances seem to have combined to make the present situation unparalleled in the history of the world.

Never have all the leading nations of the world had such possibilities of production as at the present time, but never have they found so little demand for what they produce. Every nation wants to sell goods to the other nations, but these other nations, with a few exceptions, have all they want. The world seems to be overstocked. It is suffering from superabundance. Capital cannot employ labor because there is but little demand for the things labor can produce. Labor cannot buy without employment. Hence the depression in business.

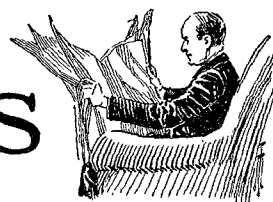
How long this condition will continue, no one seems willing to guess. How to remedy the situation, no one seems to know. In times past, depressions have been more local than is the world-wide depression of today.

It has evidently brought in the beginning of the time of trouble when, in many parts of the world, men's hearts are failing them for fear and for looking after the things which are coming on the earth.

We actually see this on every hand, in many countries. The Saviour told His disciples that His return to this world would immediately follow a time when men's hearts would be failing them for fear. We have reached that time. Do we realize it? Have the affairs of nations and the alluring customs of society developed so gradually during our lives that they seem to be quite natural, and merely matters of fact without any special meaning to us? Have they tended to deaden our sensibilities and dull our conceptions of the application of our special message to the world at this time? Are they leading us to a crisis in our spiritual life as much as they have led to a world crisis?

The great danger to believers in the third angel's message today is that of becoming message hardened. The best remedy against this hardening process is to take an active part in teaching others the message the Lord is sending to the world at this special time. Constant activity in the work of message teaching is the surest and most effective preventive of message hardening.

Comments on CURRENT EVENTS



MODERN MORALS. In the October 1 issue of the *Christian Advocate*, leading journal of the Methodist Episcopal Church, is found an interesting discussion of the forces at work today in society to undermine moral standards. The indictment, or "bill of particulars," as it is called, is presented under four heads, as follows:

"1. The legitimate theater, always given to corruption, is today characterized by profane, blasphemous, and obscene dialogue, by subversive teachings which attack chastity and marital fidelity, by the treatment of shocking abnormalities in sex life, by extreme and occasionally total nudity.

"2. The motion pictures, while not so bad as the legitimate stage, are justifiably indicted by the London *Daily Telegraph* of July 14. First-run motion picture houses are adding vaudeville programs with comedy hinging upon sexual misconduct and infidelity. The burning indictment of the London *Daily Telegraph* is as follows:

"The screen is the great crime builder of the day. And the root cause is in the persistent degradation of womanhood; for experience shows that when women are debased, everything else is debased. Many films seem in the nature of propaganda against women, and the general drift tends to the destruction of the sense of chivalry in men and the destruction of the moral sense in women. Women, according to Hollywood, represent nothing but primitive and elemental aspects of sex. Behind the whole of current film production, there seems to be the idea that what appeals to women is the spectacle of the lowest type of women snaring the lowest type of men. Talkies have stripped women not only of clothing, but of morals, decency, truth, fidelity, and every civilized quality and virtue."

"3. Many of the nation's magazines, not only the cheap and vulgar, but magazines which appeal to an intelligent following, are filled with salacious stories, with vicious attacks upon religion and conventions. The less intelligent of the population are catered to by crude story magazines which stimulate by shock, which picture gangsters and criminals as heroes, and which amuse by jokes of the most vulgar type. Magazines which appeal especially to the high school and college population concern themselves chiefly, it seems, with illicit sexual relations, wild life, and ridicule of accepted standards. Critical magazines are, as a rule, iconoclastic, and do not hesitate to descend to new depths of vulgarity.

"4. Gambling is more widespread than ever before, not only in Miami and across the border in such resorts as Agua Caliente, but in every large city of the country, and its development in connection with legitimate, though sometimes brutal, sports is unexampled."

This indictment is followed immediately with the direct question, "Now what does this situation mean?" Without mincing words, the answer given is:

"It means that a formidable effort is under way so to change the attitude of our young people toward life that our daughters will refuse longer to identify virtue with chastity, that our sons will lose faith in marriage and the home, and that our population in general may become so 'liberal-minded' that our cities may be opened wide to prostitution, commercialized gambling, and erotic appeals in the amusement world.

"It is obvious that if such a change in American standards is brought about, the political control of the country will naturally and inevitably shift to the groups which are advancing the merits of this new 'culture,' and those retaining an affection for the former teachings of the little red schoolhouse and the church in the wildwood will be relegated permanently to a subordinate place in American life. The comment made by the London *Telegraph* upon the quite obvious fact that all of this hinges upon the successful degradation of the position of womanhood, is of the highest significance, and no one can challenge their conclusion that 'when women are debased, everything else is debased.'"

Such a stirring arraignment as this of conditions in society today prompts us to several comments. First and most evident is this, that contrary to a popular charge, Seventh-day Adventists today are not the only ones who are sounding a doleful note con-

cerning the trend of the world. This may have been quite largely true some years ago, but the trend is so pronounced today that the cry of alarm is going up from others everywhere. Quite evidently, then, one does not need to have the peculiar theological spectacles of an Adventist, as our enemies have often charged, in order to see moral corruption increasing on every hand. It needs only a pair of ordinary eyes to see this. Adventist glasses have not caused us to see something that did not exist, but simply to be able to see in these conditions a relationship to the prophecies of God.

Second, with evidence before us such as is here quoted regarding the theater, the movies, and the current literature of the day, we may properly feel to renew our warnings against these dangers, and to give new life to our resolutions that Seventh-day Adventists, both old and young, ought not to be found in these places of amusement, or consuming their time in the reading of the typical literature of today.

Third, we ought to see in all this evidence a further fulfillment of the prophecy of Paul, that "in the last days perilous times shall come." (See 2 Tim. 3:1-5.) And we should work with renewed earnestness to save men

(Concluded on page 9)



Illus. London News

A Japanese Machine Gun Post in One of the Principal Streets of Mukden

What will come of the trouble between Japan and China, no one, least of all the League of Nations, is able to forecast. The latest reports indicate that the League has quite failed to enforce its authority in this dispute.

EDITORIAL

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

The Holiday Season

How Shall We Relate Ourselves to This Festal Period?

By THE EDITOR

THE close of every old year and the beginning of every new, marks a time of merriment and festivity among millions throughout the world. With some, of course, it is a period of quiet enjoyment, family reunion, the giving of gifts to relatives and friends, and social enjoyment. But with many others the occasion becomes one of extravagance, of feasting, of riotous living, and oftentimes of gluttony and drunkenness. God is forgotten, and the wildest excesses are indulged in the gratification of the lust of appetite and passion.

The children of God can have no sympathy with this spirit; nor can they celebrate the holiday season in this way and retain their free and conscious communion with the Master. It is proper that we should cherish the spirit of rejoicing during the holiday season; indeed, it is the privilege of the child of God to rejoice at all seasons,—to rejoice in the darkness as well as in the light, in seasons of distress and trial as well as in times of prosperity. It is proper at all seasons to interchange friendly visits with our neighbors, to gather our relatives in family reunions, to give to those we love expressions of our affection in appropriate and suitable gifts.

We do not believe that any one should be denied this privilege during the holiday season, any more than at other times of the year; but the spirit of excess, of extravagance, of indulgence, should be avoided at all times and on all occasions. The Christian believer has no more liberty to depart from the path of simplicity and economy and rectitude and proper deportment and temperance in eating and drinking, on Christmas or New Year's than he has on other days of the year. And if he has formed the habit of careful living, he will be very slow to depart from this habit on festal occasions.

Proper Christmas Celebration

Much is being made of Christmas in the world today, the same as special emphasis is being placed upon

Easter and other church holy days. The Christmas festival rests for its origin upon the same authority as other days of the same character which have come to us from heathen usage. There is no evidence whatever that Christ was born on the 25th of December. But while we cannot recognize the 25th of December as the birthday of the Lord, we can take advantage of this recognition in the world around us to turn the minds of our children into right channels of thought and of generosity. Instead of encouraging them to spend money selfishly upon themselves in indulgence or in the purchase of toys or fine clothing, or in giving expensive presents to their friends, we can direct their minds to the Giver of all blessings, to His sacrifice in their behalf, to His great gift to the children of men. Thus we can lead them to see that it is their privilege to make a suitable return of that which has been intrusted to them in bringing to the Lord and to His work in the earth, an expression of their appreciation. We can direct their minds toward those who are poor and needy, and lead them to minister to their comfort.

In many homes and in many churches evergreen trees are erected, and these are loaded with costly gifts for friends and neighbors. The attending exercises are accompanied by a spirit of fun and frolic. We cannot believe that this is pleasing to the Lord or appropriate for His house. On the other hand, we see no objection to the erection of an evergreen tree in the home, if it is so desired, or even to the erection of an evergreen tree in the church, to be hung with gifts for the cause of missions, or on which shall be placed useful articles of food or clothing for the poor and needy. In this way we shall not have to suppress the youthful exuberance of our children, turning them into questionable paths of pleasure, but we will lead them to find pleasure in the ministry of love, in the ministry of sacrifice.

The servant of the Lord has spoken

through the years with reference to this question, and we present herewith some of her statements:

Showing Our Gratitude to God

"The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

"Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? . . .

"In every church, however small, special efforts should be made to show our gratitude to God by bringing our offerings for His cause. Let those who desire a Christmas tree make its boughs fruitful with gifts for the needy, and offerings for the treasury of God. And let the children learn the blessedness of giving by bringing their little gifts to add to the offerings of their parents. . . .

Giving to Our Friends

"While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver."—*Mrs. E. G. White, in the Review and Herald, Dec. 26, 1882.*

"The 25th of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

"In His wisdom, the Lord concealed the place where He buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshipped as God after his separation from

them by death. For the very same purpose He has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world, —one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God. . . .

Amusements to Be Directed and Controlled

"As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality.

"Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life. . . .

Make the Home Attractive

"The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin.

"On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize."—*Id.*, Dec. 9, 1884.

The Object of Giving

"As the holidays are approaching, I appeal to you, instead of making gifts to your friends, to bring your offerings to God. Let us show that we appreciate the great plan of redemption. As God has given us all heaven in the gift of His dear Son, let us express our gratitude by thank offerings to His cause. Let the evergreen Christmas trees yield a rich harvest for God.

"I present before you our missions in foreign lands as the object of your gifts. Let us show that we value the precious light of truth by making a sacrifice to extend the light to those who are in darkness. Through our self-denial and sac-

rifice, lands that have never heard the truth may hear it. They may become vocal with the praise of God, and from them many voices may be lifted to swell the last note of warning. Let every church, every family, join in this work. Let every child take a part, bringing some offering as the result of his own industry and self-denial. The Saviour will accept the freewill offerings of every one. Gifts which are the fruit of self-denial to extend the precious light of truth, will be as fragrant incense before God."—*Id.*, Dec. 7, 1886.

"I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions."—*Id.*, Dec. 27, 1906.

We believe that if the same objectives can be obtained in personal ways, or in having a Christmas tree in the home, it is better not to use the church for this service. We know that on the part of some of our brethren there is conscientious objection to erecting a Christmas tree in the church. We do not believe that such objections should be ruthlessly overruled. Every church should decide the question for itself, and should decide it in such a way that there will be unanimous and harmonious action. It would be unfortunate indeed to mar the Christian spirit that should actuate such exercises by creating division in the church membership. The spirit of brotherly love and harmonious co-operation is much more essential than some plan or method. Better poor plans with united effort, than good plans with division. Let us ever labor to keep in the love of God and in the love of the brotherhood.

Some of our churches in the past, in endeavoring to follow out some of these suggestions, have permitted so

much of the spirit of festivity and of the social gathering to intrude itself, that the real spirit of the occasion has been lost. They have not only placed in their churches an evergreen tree, which under proper influence would be unobjectionable, but they have loaded this tree with personal gifts for friends, as well as with gifts for missions. They have decorated it fantastically, and there has been associated with the exercises held a spirit of festivity which has made the occasion one of positive detriment instead of Christian helpfulness. This surely is to be greatly deplored. BETTER A THOUSAND TIMES NOT TO ATTEMPT ANYTHING OF THIS SORT UNLESS THE EXERCISES CAN BE HELD ENTIRELY TO THE RELIGIOUS SPIRIT, AND THE GIFTS BE MADE TO MISSIONS OR TO THE POOR, AND NOT TO FRIENDS.

The maintenance of the religious spirit, the same as is found in the Sabbath services, in Sabbath school or the Missionary Volunteer meeting, does not exclude the spirit of good cheer and of joyfulness in the Lord. In this day, when there is such a dearth of money in the mission field, when men on every side are going down to death without Christ, we shall be recreant indeed to our holy trust if we spend foolishly or needlessly the means intrusted to our care.

May we so relate ourselves to the coming holiday season that when it is over we shall have nothing to regret, but shall find that we have been drawn nearer to God and nearer to our fellow men; that our own lives have been made stronger, and the lives which we have touched have been made purer and nobler through the association.

Modern Morals

(Concluded from page 7)

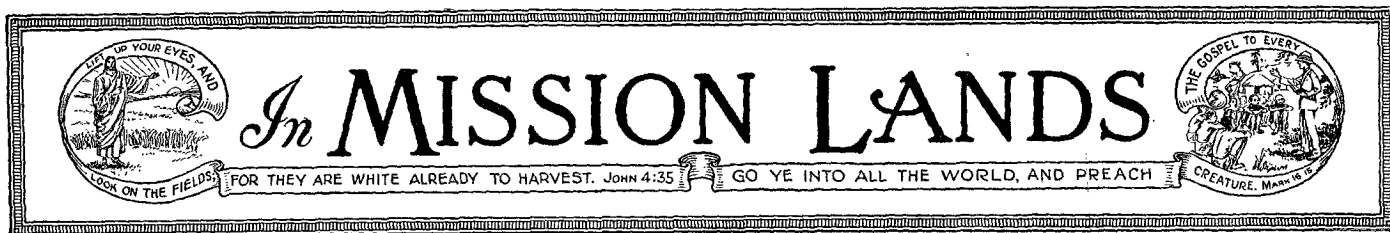
from these dangers, and prepare them for the soon coming of Jesus Christ.

We give all honor to the sincere endeavors of high-minded men in the Methodist communion who feel that the moral condition in the country calls for remedy by means of appeals to the law and other associated forces. Without doubt, evil can to a certain extent be thus held in check or even temporarily beaten back. But we as a people, knowing as we do that "the whole world lieth in wickedness," that no program of the church can ever reform society as such, and that the day of Jesus Christ is near, must concentrate our endeavor upon giving the message, "The day of God's judgment is at hand." This message, we are confident, if given in the power and Spirit of God, can strike terror

to the hearts of sinners in a way that no law can do, putting restraint upon evil doers, and salvaging for the kingdom those who are obedient to the warning to flee from the wrath to come. Now as never before can we preach with meaning and with vigor the great truths of God's moral law, His standard for man, and the truth of the coming judgment, when all must give an account of their deeds, whether they be good or whether they be evil.

CALENDAR CONFERENCE. The news from Geneva is that the decision of the League of Nations Committee was that definite action on calendar revision should be deferred to 1939, because of the multitude of other world perplexities that demand more immediate attention. More extended reports will be printed in early issues.

F. D. N.



The Far Eastern Division

By FREDERICK GRIGGS

THE cause of the threefold message is progressing in this division. Owing to the lack of funds, our working force has had to be decreased. However, during the first six months of this year the baptisms and church memberships have increased a little over those of the first six months of last year. And, after all, this is the true measure of advance of our blessed cause. Our workers are full of courage, and are endeavoring by deeper consecration and greater effort to overcome this decrease in the working force. But the good showing being made is not alone the result of the efforts of the regular working force. The lay members of the churches are at work. They, too, have increased their efforts to bring the truth to their neighbors. In this they have been inspired by the ministry.

But with these good reports we have to note a falling off in tithes and offerings and literature sales. The general world depression has not left this far-flung island-peninsula division out of its course. Typhoons and drouths have brought their devastation in some portions. Some of our poor people have had to exist on leaves and roots that they could get from the forest, rather than rice and vegetables from their fields. But this has not deterred them from telling of their blessed hope to those of their neighbors and acquaintances who do not have it and who are fellow sufferers with them. Thus there have come new believers in these afflicted portions of the field.

Sales Increase

But even in these times of lack of money, our sales of literature do not in all fields and in all times show a loss over last year. The last report of M. F. Wiedemann, secretary of the publishing department of the Philippine Union, shows an increase of nearly 600 pesos over that of the same month last year, with a colporteur force of ten less than for the corresponding month last year. The Chosen Union reports a small increase in literature sales over last year. It is taking a little time for our colporteurs to learn how to meet and overcome the difficulties—and

real ones they are—of hard times. But they are learning, and doing courageous work, and we expect to see our literature sales show a steady increase.

Dr. H. A. Hall, the division medical secretary, makes a good report of growth in each of our four sanitariums. Recently the medical center of the Chosen Union has been moved from Soonan, where our training school is located, to Seoul, the capital. Dr. G. H. Rue is established in offices in the heart of the city. It is the purpose to open a sanitarium-hospital as soon as possible. The need for such treatment rooms is very apparent, and the possibilities of our health program in the Chosen Union are truly encouraging. Throughout the division, plans are under way for a program of health education in all our schools and churches.

Training School Moved

The Philippine Union, during the last summer, moved its training school from the city into the country. The school was very much crowded in its quarters in the city, but when they moved into the country, this crowded condition did not cease, for the attendance increased above what was anticipated. The young men's dormitory, which was considered of suffi-

cient size to accommodate the students for some time to come, was at once found insufficient.

This union has over 4,000 children and young people of school age, and the problem of their education is a perplexing one. It is, however, a great blessing to have the main training school in the country, free from the atmosphere of the city, where it has a good opportunity to teach agriculture and where it can expand to meet the growth in its attendance.

Three intermediate schools are in operation and about twenty-five church schools, but our educational facilities in the Philippine Union are altogether inadequate. The Chosen Union has just held the largest summer school in its history, and definite plans have been laid for the extension of the church school work.

A good report comes from the training school of the Malayan Union. Last year was one of the best in its history. Plans have been laid to strengthen the work of that school in evangelical training. A building program is under way in the Japan training school. Altogether, throughout the division there is progress shown in our educational and young people's work.

On the whole it can be said that the workers and church members of the Far Eastern Division are of good courage in the Lord, and reaching forth for greater accomplishments in the finishing of His work in the earth.

Medical Work in Manchuria

By BERNHARD PETERSEN

ABOUT three miles north of the city of Mukden is a beautiful grove covering several hundred acres, known as Beiling. Within the southwestern border of this woodland, a visitor would find E. C. Wood, our architect, busy from early morning until late at night erecting the first sanitarium-hospital in Manchuria. More than a hundred workmen are on the job. Surely Providence has directed in opening the medical work in such a wonderful spot.

Here stand majestic, century-old pine trees, sturdy oaks, and graceful elms and birches, amid wild flowers and blossoming shrubs in profusion. The birds sing as nowhere else in Mukden.

In the center of this grove the first Manchu emperor has rested for hundreds of years in his magnificent tomb, which yearly attracts numerous visitors from far and near. The wall enclosing the tomb, with its red and yellow glazed tile, glistens through the trees. A beautiful white carved marble archway leads to the rectangular inclosure. Inside, the tall pine trees are arranged in perfect symmetry, on both sides of the straight avenues; and huge stone animals stand on each side of the broad paved way leading into the courtyard, which is surrounded by high towers. Farther back is a high, grassy mound with a tree growing on top. This is the resting place of the first Manchu em-

peror, who went to Peking, overthrew the Ming Dynasty, and established the Manchu rule over China, which lasted for several hundred years.

It was this beautiful spot that God chose for our medical work in Manchuria. We could not ask for anything better. Our plan was first to start in a small way in the city of Changchun, about 200 miles north of Mukden. Some funds had been gathered, but not sufficient to undertake the enterprise. As we again started out to solicit funds, the way seemed continually blocked. We can now see God's hand leading, for He had something for us far better than we had dared to hope for.

Chinese General Gives Support

It was at this time that Dr. Miller and his wife, together with Mrs. Oss, arrived in Mukden. Our Shanghai Sanitarium was already well known to the officials in Mukden, and many among the foreigners had heard of the good work being done by this sanitarium.

When Marshal Djang was approached for funds for the proposed Changchun hospital, he was ready to assist liberally in getting the work started there. However, he was convinced that Changchun was not the place to start our medical work, and he advised and urged having the sanitarium located in Mukden. He offered free land from his own property in a beautiful grove ten miles east of Mukden.

This is a very popular place for the city residents in summer. However, it was felt by all that this place was too distant, and would be especially inconvenient during the severe winter months. Beiling was then suggested, and while the marshal did not have any personal property there, he did his best in securing the present plot, amounting to about eight acres. Besides, he has promised to be responsible for the erection of the building. He has taken a keen interest in our methods of treating the sick.

But the marshal was not only interested in establishing an institution for the better class, who would have means to pay for their treatments, but he asked that something also be done for the poor people. So the mission agreed to put up a small clinic in the poorer city district, with funds that had already been gathered by the mission, while the marshal furnished the money for the sanitarium.

Both of these buildings are going forward. The clinic will undoubtedly be finished within a short time, and it is also planned to have the sanitarium completed before cold weather sets in. These undertakings are bringing the attention of the people

to our work more than ever before, and a great interest is manifested.

Dr. Martin Vinkel, who arrived in China two years ago, is now preparing to step into these wonderful openings as soon as these buildings are completed. He will be assisted by a Chinese doctor and nurses. To us out here in the mission field it seems that

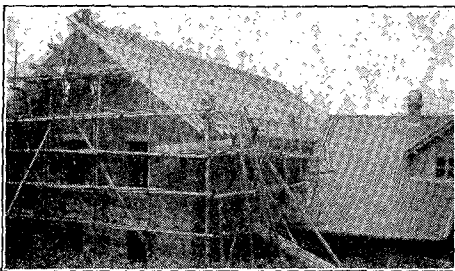
God is in a special manner preparing the way to finish His work speedily, and there are many openings before us to step in and carry on the work to its completion.

Pray for the medical work in Manchuria, which is just being launched, that it may prove to be another soul-winning agency.

Light Shining in Darkness

By O. MONTGOMERY

THE territory of the Southeast African Union, of which O. U. Giddings is the superintendent, embraces Nyasaland, a narrow strip of Northeast Rhodesia along the border of Nyasaland, and nearly all of Portuguese East Africa. Our work is well established in Nyasaland, and we have a strong work going at the Mwami Mission station in the Northeast Rhodesia territory belonging to this union; but up to the present time we have had no believers or mission work in Portuguese East Africa, nor has it been possible thus far to secure



The Clinic in Mukden, Manchuria, Nearing Completion

permission from that government to open up work in their territory.

We have a mission in Nyasaland on the west side of the country only three miles from the Portuguese border. In order to reach this mission it is necessary to go in from the main road which is on the Portuguese side of the line, running between Blantyre and Salisbury. It is about three miles from the main road to the border line, and then about three miles from the border line to the mission on the Nyasaland side. This mission is under the direction of one of our native ministers. Thus far, however, it has been impossible to secure the consent of the Portuguese authorities to open a road over this three-mile strip in order to reach our mission station. A roadway was cleared and some attempt was made to use it, but the authorities had trees felled across the roadway, thus blocking it and preventing its use.

A Providential Opening

However, it seems that the Spirit of the Lord is leading the way into Portuguese territory. On the east side of Nyasaland a providential open-

ing has developed, which indicates how eagerly the native people listen to the wondrous words of life.

It was just before Brother Giddings left to attend the division council meeting at Bulawayo, that he was at the Malamulo Training School. While speaking in chapel, he inquired if there were any students there from Portuguese East Africa. Two young men rose. He asked them what their purpose was in securing a Christian education, and they replied that they had a burden to work for their own people. As he was leaving, he suggested to the school management that they give each of these boys £1 to help them in their expenses, advising that they go back to their native village and see what they could do during the summer vacation in telling the people about Jesus.

When we arrived at the Cinyama Mission, which is about twenty miles from the Portuguese East African border on the east side of Nyasaland, to attend the camp meeting, we found these two boys waiting for us. They had come across the border to meet Elder Giddings, and receive instruction as to what to do, for the interest was so great and the situation so critical with the authorities that they did not know what to do. I will let Brother Giddings tell the story in his own words as he gave it to me:

Beginning in Portuguese East Africa

"Samuel Secan and Harrison Nyambalo are two young native men who came to Malamulo Mission Training School in 1929 from Portuguese East Africa. They completed the third standard this year.

"These boys have a great burden to give the gospel message to their own people. At the close of school, the last week in May, they decided to spend their vacation among their own people in Portuguese East Africa, preaching the message and teaching the people.

"June 1 they began to preach in a native village. The people were very much interested, and began to attend in large numbers. The paramount chief, becoming alarmed, sent his messengers to drive the boys away. Just a few years ago this chief was very severely punished by the government, serving a two years' imprisonment, for allowing missionaries of another society to do work in his territory without permission by the authorities. Naturally he did not care to repeat such

an experience. By the time his messengers arrived, eight underchiefs had come to the village to hear and see what was going on. They were much interested, but they, too, feared the government authorities, and asked the boys to leave.

"Samuel and Harrison then went to another village. By this time many people had become interested and followed them. Not being permitted to remain in this village either, the boys went out into the bush along the side of a mountain, and there began to teach the people who followed them. There were crowds of people who came. So eager were they to hear that when the boys rose in the morning the people were there waiting. Once they began to preach, they were compelled to continue until sundown, with only short intermissions, the people ever increasing in number.

"On July 5, Samuel and Harrison came across the border to meet us at one of our camp meetings on the Nyasaland side. Six other intelligent-looking native men accompanied them, who had been attending their meetings, and who came to ask the Europeans to send teachers to open our work among their people.

"They also corroborated Samuel's story of the interest, which briefly is as follows: At the place where Samuel and

Harrison began the meetings out in the bush, they have continued for more than three weeks. Soon many of the people gave their hearts to God. The boys formed a Bible class, writing only the names of those who had actually decided for Christ and had begun to keep the true Sabbath. Samuel brought along the Bible class record, which showed 555 names. Samuel pointed out that less than twenty of these were children and far more than half of them were men.

"Although it has been well-nigh impossible, humanly speaking, for Protestants to enter this section of our territory with the gospel message up to this time, it appears now that God is about to overrule and raise up people from among themselves who will proclaim the truth to those living in Portuguese East Africa."

This is a remarkable experience, and is another token that God is going before His people in a marvelous way, opening doors of opportunity and turning the hearts of the people toward this blessed message. Evidences are thickening on every hand throughout South and Central Africa that God is truly finishing His work.

message through the work of our institutions has been somewhat disappointing. However, this past year I caught a new vision of the possibilities of actual soul winning right within our institution. The clinic having been finished and in operation, we undertook to organize, at the beginning of this year, a very definite evangelistic effort, largely through personal work with the patients of these two institutions. I shall mention in particular two baptisms which, in a remarkable way, illustrate the outpouring of God's Holy Spirit and His mighty power to deliver, not only from death, but from sin.

Chinese Lady Converted

A Chinese lady who more than a year ago had a very serious operation, returned last January, with a recurrence of the old trouble, the tumor mass this time obstructing the bowel. She was in a very weakened condition. She came from what is known as the high class. She was well educated, and her husband is one of the leading Chinese business men of Shanghai.

They were informed that whatever we did, the possibilities ahead were small, but that there was a chance of giving relief through surgery. Having once been operated upon, she was very reluctant to try a cure through a second operation. Finally, because of her weakened condition and through her confidence in the staff at the sanitarium, she yielded to their suggestion and underwent the operation. Earnest prayer was offered in her behalf at the time of the operation and following it, as her condition was found to be exceedingly serious. The second night following her operation her condition was very critical, and as we gathered by her bedside, it seemed that the Spirit of God came in in a remarkable way. A transformation came into her life, and she felt the touch of healing in her body. From that hour she became a Christian and a Seventh-day Adventist.

This woman had never been a Christian; she had been a zealous idol worshiper, having been very faithful in her devotion to the gods she worshiped; but from this time on she has been just as zealous in refuting paganism, and in her support of Christianity.

Weeks were required to enable her to get about on her feet. Studies were given her, and she expressed a strong desire to be baptized. Her husband and friends felt that she should wait until she became stronger, but she was quite persistent, and being a woman of rather unusual persuasive powers, decided the matter

Sanitariums and Soul Winning

By H. W. MILLER

It has occurred to me that the readers of the REVIEW may be interested in hearing of a few instances in which the sick have accepted the message while in our medical institutions. For many years I have had great confidence in the work our sanitariums are doing as an aid to the promulgation of our message. The prestige our work has gained as a result of the patients' stay at our sanitariums, has meant much in many ways,—in securing us favorable consideration when great issues are before tribunals which would particularly affect our work and the labors of our people; in granting us favor in our campaigns for advancing our missions through Harvest Ingathering and other solicitation campaigns; in convincing great numbers of people of the breadth of vision of the Seventh-day Adventists; and in introducing our work and message to the world in the most favorable light.

Through the acquaintance of our godly doctors and nurses, business men, and helpers in the several departments of our institution, the guests have come to recognize and respect the work of Seventh-day Adventists as being one of the finest living representations of the principles of Christianity that they have seen exhibited anywhere. From contacts made, thousands of people throughout the world, while not having adopted our faith, have the utmost confidence in the membership of our church, to the extent that they

place great trust in us in the care of their health, as well as depend upon us for assistance in many other lines.

Funds From Patients

Two years ago, when we started out to raise funds for building a clinic here in Shanghai, we found we could solicit funds from patients in the institution as well as from the public, and large sums of money were gathered for building the Shanghai Clinic, which is now housing from 130 to 140 patients from among the poor and needy of Shanghai. As a result of this campaign it was evident to us



Mr. and Mrs. J. C. Shull, who went from the Washington Sanitarium, Washington, D. C., to Shanghai Sanitarium, Shanghai, China

that many men and women are greatly impressed during their stay in our institution, to the extent that if approached they will respond with their means to help worthy enterprises in connection with the work of the church.

In my experience in the past, the number of people coming into the

herself, and the day was set for the baptism.

When this day arrived, for some reason she felt unusually weak, and had a little fever. Her friends tried to dissuade her from being baptized that day, but she maintained it was the enemy's work to deprive her of the blessing, and she went forward. She came out of the water with an unusual degree of strength. Immediately she took up her ministry in the home, and today is the picture of health, a faithful church member, daily carrying on her devotions in her home, and rejoicing in the hope of Christ's soon coming. Her husband and many others are under deep conviction as a result of the living testimony in her life.

Another Striking Case

Another case of very striking interest is that of a patient who was admitted to the sanitarium while I was attending our union committee session at Chungking, 1,500 miles west of Shanghai. One day when we were walking down the street of Chungking, the capital of Szechwan and headquarters of our West China Union, I noticed a sign, "Young Brothers Bank." I told Brother Warren that I knew these men, for they had given us \$500 toward building our clinic. He said, "Yes; they are the brothers that conduct banks at Chungking and Chengtu, and handle practically all the large financial transfers out here in West China."

When I returned to Shanghai, upon going into the sanitarium, I was asked to go to room No. 16, as there was a very sick patient they desired me to see. I found the patient to be the wife of one of the Young brothers. They told me she was suffering from tuberculosis of the bowels; that they had discovered the tubercular germ. She was very sick, and weighed only seventy-eight pounds, though a tall woman. Her temperature was as high as 103° and 104° every day, and she was able to take but very little nourishment.

It seemed as if this woman might be relieved through surgery, should we find the disease localized to a segment of the bowel, and should she have the strength to endure the strain of an operation. We somehow felt impressed to recommend that she undergo the operation, as it seemed her only human hope; but both she and her husband were extremely fearful that such a procedure would mean almost instant sacrifice of life.

After two or three days I felt impressed to go in and talk with this woman again. I sat down by her bed, and after examining this mass of disease through the thin walls of

her abdomen, I said, "It is possible that we can remove this disease from your body and you get well, but it is only through the help and blessing of the Lord."

That day her husband, who was in the city on business, called upon two other surgeons to counsel with them regarding his wife, both having examined her previously. He told them we had recommended surgery, and they both rather urged that he do what he could to get the consent of his wife to go ahead, as it was her only possible hope. During my interview with the wife she very readily consented to the operation. So the husband, on coming to try to persuade her, found that she was already willing to have the operation.

He ran to see me, and to tell me that they were both agreed. He spoke of how wonderful it was that there should be such a coincidence in their having made up their minds that day to do something that they had been so much opposed to all the time before. He asked me to arrange for the operation, and to invite in the surgeons he had interviewed. This we did, and the Lord greatly blessed. While we found much more to do than we had hoped would be necessary, still this frail woman survived it all, and it seems her faith and trust were the sole means of tiding her over the few critical days following her operation. Both she and her husband recognized that there was a divine providence in her coming to the sanitarium.

As soon as able she started to study the Scriptures with our Chinese Bible woman, and has ever since rejoiced in the hope of Christ's soon coming. She anxiously awaited the time when she could be baptized and taken into the church, and yesterday it was my privilege to bury her in baptism. I have never seen greater joy and gladness than seems to dwell with this sister who has found her Saviour. Her husband also has expressed his great desire to become a member of our church, but is halting over the question of how he can keep the Sabbath and at the same time handle his business, which is a banking busi-

ness, with many branches scattered over the larger cities in China. When we spoke with him yesterday, he said, "Now my wife is a member of your church, I must be also."

Another lady at the sanitarium is also awaiting baptism. She came to the institution with a broken arm as the result of an automobile accident. In reviewing her experience she now sees clearly that the Lord had a hand in it all. She is a woman of vast means, and has already made some large contributions to our work, and best of all has given her life to Jesus.

The Most Fruitful Class

We are beginning to recognize the patients in our sanitarium as the most fruitful class of people, and we believe we shall see great numbers of the influential, as well as of the poorer classes, gaining their first glimpse of Christ and feeling the touch of His power while under the ministry of God-fearing doctors and nurses in our medical institutions.

Our clinic for the poor is a great blessing to our work here. Already this year thirteen have given their hearts to God and have become Seventh-day Adventist believers, and are now active members. As we emphasize our distinctive truths and doctrines, God's Spirit brings conviction



Coolies Hauling a Heavy Load

to the heart. At no time is the heart more open to conviction than when one is lying on a bed of sickness and suffering; then God's Spirit of comfort comes very near.

We are approaching the end of time, and as it draws near, the ministry of our health work seems to have more wonderful possibilities of attracting to our message men and women from all the walks of life. We are confidently looking forward to our health work as one of the greatest of evangelistic agencies, especially in the great mission fields.



Conducted by Promise Kloss

"What Wives These Christians Have!"

By MRS. FLORA H. WILLIAMS

CENTURIES ago, in the time of the early Christians, a heathen orator said, "What wives these Christians have!" He told the truth as he saw it in his day. How glad we are that it could be said at that time! Eternity alone can reveal what the lives of those women have meant to the world. The influence of the right kind of wife goes a long way in helping the husband to stand firm on the side of right, whether he is fighting for principle or fighting against his own temptations.

The book of Proverbs was written long before the time of the early Christians, but we believe the thirty-first chapter very truly pictures those early Christian wives. Let us notice some of the thoughts therein contained:

"The heart of her husband doth safely trust in her." This is one of the important points. What a difference there is between the wife whose husband can "safely trust" in her, and the one about whom the husband feels uncertain. Just what does it mean to have a wife in whom one can "safely trust"? She may share his secrets, and he knows that she will not reveal them to others,—their family affairs or business affairs; he knows he can trust her with any information which he himself may have.

She may be trusted with money; it will not burn holes through her pockets. She will make the best use of that portion of it which falls to her lot to use. She is true and pure and honorable; he can safely trust her with his name and all that it signifies. "She will do him good and not evil all the days of her life," in sickness or health, in prosperity or adversity.

"She openeth her mouth with wisdom." She studies from cause to effect, and therefore her counsel is of value. She is able to help her husband think their problems through. She does not attempt to carry out her own ideas in all things; they talk over all their plans, and unselfishly work them out together.

"She seeketh wool, and flax, and worketh willingly with her hands."

The model wife is not lazy; she is not afraid of work nor unwilling to work. They two have started out to bear the burdens of life together, and her husband can safely trust her to do her part.

Forethought

"She is not afraid of the snow for her household: for all her household are clothed with double garments" (margin). She is prepared for winter; the cold weather has not taken her unawares. The food and clothing have been planned for. She is thrifty; she has done her best to make the most of what she had; nothing has been wasted, the clothing has been made or repaired, the foodstuffs preserved.

"In her tongue is the law of kindness." She doesn't gossip; she "speaks no ill of her neighbor." The law of kindness governs the care of her children also. Their hearts are not saddened or calloused by unkind words from her. Her home is not the scene of hurry and flurry; the work of the home is systematically arranged, and "she looketh well to the ways of her



The Housewife

BY CATHERINE CATE COBLENTZ

JESUS, teach me how to be
Proud of my simplicity.

Sweep the floors, wash the clothes,
Gather for each vase a rose.

Iron and mend a tiny frock,
Keeping one eye on the clock.

Always having time kept free
For childish questions asked of me.

Grant me wisdom Mary had
When she taught her little Lad.

—The Congregationalist.

household." Her children do not "run wild;" they are cared for and protected.

It is trite, perhaps, to say that the subject of marriage is considered altogether too lightly, but the thought needs to be written in letters of fire and burned into the consciousness of every man and woman. In selecting a life mate, hard common sense is needed. Even people who can give good advice on the subject do not always make the wisest of choices. A "pretty face" has altogether too much influence in many cases, and unfortunately there may *likely* be little depth beneath the pretty face. It is interesting to get the viewpoint of sensible people.

Not long ago a fine, clear-cut young woman was heard to say, "The men nowadays don't want a wife who has any brains. It must be they do not want any competition in the family. They choose a pretty face and a shallow mind." One wonders how much of truth there is in this statement. Observation suggests that the brainy man grows impatient with the shallowness of the wife who seems never to do much thinking. "Be not unequally yoked."

Here is one of the times in which to use common sense,—the sense which is altogether too uncommon. In choosing a mate, surely one should be chosen of whom the other will not be ashamed. Real respect is one of the foundations on which true love is built. There has to be a base on which respect stands. What is she? That is, what is her character? What about her personality? What does she know and what can she do? A respect that is based on good character and reasonable ability will stand.

Why Many Stumble

Then why do so many stumble in making their selections? Because they are ignorant; they have not studied the matter; they act from impulse instead of from judgment arrived at by hard thinking and study and much prayer, for prayer goes with the thinking and study.

A young man who was planning for marriage was unfolding his plans to an older woman friend. The bride-to-be was a stranger to her; and she

remarked, "Well, if it is directed by the Lord, it is a fine plan." His answer was, "I don't think the Lord concerns Himself in the slightest in matters of that sort." The lady answered by asking him the question, "Did you ever count the hairs on your head?" "Why, no, of course not." "Do you care how many there are?" "No." The lady then said, "God has numbered them. He cares; and if He 'concerns Himself' with so insignificant a matter, would He not concern Himself about the matter that has more to do with shaping the life than any other thing that comes to us except conversion?"

There is perhaps no subject over which persons should pray more earnestly, being sure that they are right before making any move. We quote from Mrs. E. G. White some statements found in "Missionary Volunteer Camp Meeting Helps:"

"If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and the world to come."

"If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life."

To Maintain Denominational Standards

It is certainly extremely important that workers in the cause of God have wives who will be a help rather than a hindrance to them. The woman whose thoughts dwell largely on making her face and her figure attractive with "make-up" and fine clothes, is not the woman who will attract sinners to Christ nor help her husband to do so. In fact, she stands directly in his way. Only recently a leading worker spoke of how hard it is to get some young people to lay aside the wearing of gold and other things condemned by the Scriptures. The usual reply in such cases is, "Elder Blank's wife wears rings; the wives of church workers surely wouldn't do it if it were not all right."

The standards adopted by the denomination are drawn from the Bible and the Testimonies, and when choosing a wife, Christian men should make sure that the one chosen believes in these standards and is making them her own standards. What her husband thinks or doesn't think has much to do with her ideas in these matters; it is for him to be enlightened and firm in his own ideas.

The worker's wife should be an example to others; in fact, the wife of a Christian should be an example to all women. The wife who can help her husband with her influence is the

"helpmeet for him." Some imagine that the helpmeet for a man is the one who can cook him good wholesome meals, keep his clothes washed and mended, and make his house neat and clean. These form no negligible part of her duties, but "these things ought ye to have done, and not to leave the other undone."

The health of her family, physical, mental, and spiritual, is paramount with the right kind of wife; and she is not reckless relative to the care of her own health. In the matter of cookery, if she learns that a dish is unwholesome, she seeks to provide something that will take the place of the objectionable food, and discards it. Not only so, but she teaches her family to have a conscience in the matter. It is not a matter of repression, but of education, of understanding the reasons why certain things are harmful.

Healthful Dress

Further, the wise woman sees that her family are dressed healthfully as well as neatly; for health's sake, they have "double garments" when winter comes, and parts more remote from the center of circulation are well protected. Unprotected limbs and eating between meals (two examples of errors in dress and diet) are taboo in the home of this model wife, not from force, but rather from an enlightened mind and conscience. And this wife "practices what she preaches," too.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." There is something in her hand when she stretches it forth to the poor. She is unselfish; she thinks not only of the needs of her own family, but also of others less favorably circumstanced than herself. Her heart is full of tenderness; she also "reacheth forth her hands to the needy." The needy are those who need help of any kind. Maybe they are comfortless, and need comfort; maybe discouraged, and need encouragement; maybe ill, and need care; maybe hungry; maybe not comfortably clothed; this Christian woman sees and sympathizes and finds some way to help.

She is unselfish, both as relating to her own family and to others. She has a bigness about her that goes with true religion.

Such a wife as we have described will have an influence to make her husband grow bigger and stronger and better and more respected by those who know him. "Her husband is known in the gates, when he sitteth among the elders of the land. . . . Her children rise up, and call her blessed; her husband also, and he praiseth her."



BIBLE MOUNTAINS

UPON this mountain top we find,
In one small company, all mankind,
And all the birds and beasts on earth,
However great or small their worth.

Beside this mount, by stream and rock,
A shepherd led his gentle flock;
And in the desert's solemn hush
He saw the wondrous burning bush.

Once, when the dawn of morning broke,
This mountain quaked, all veiled in smoke;
The trembling throng the wonder saw,
While God's voice spoke the perfect law.

This mount His gentle tones oft heard
In warning counsel, cheering word;
And here will touch the glorious feet
Of Him we hope ere long to meet.

The universe was bowed with woe,
The earth with grief reeled to and fro,
When on this mount was paid the price
Of sin, the boundless sacrifice.

Beyond the touch of doubts and fears,
Beyond the reach of toil and tears,
Upon this mountain top they stand,
The host redeemed from every land.

WHO?

1. Who was short?
2. Who was tall?
3. Who was hairy?
4. Who was meek?
5. Who was strong?
6. Who was beautiful?
7. Who was ruddy?
8. Who was bald-headed?
9. Who had twelve fingers and twelve toes?
10. Who was lame in both his feet?

RIDDLE

At eve with hasty step I fled
Before the prophet's face;
At morn I wrapped ten thousand dead,
And laid them each in place.



ANSWERS FOR LAST WEEK

A: Great Building, Gen. 10: 8-10; 11: 1-9.

Word Groups

Gen. 37: 23, 24.	2 Sam. 18: 9.
coat	tree
pit	mule
boy	prince
Matt. 17: 24-27.	1 Kings 18: 31-35
man	ditch
fish	barrels
coin	altar
Jer. 36: 21-23.	Daniel 3.
knife	king
roll	Hebrews
fire	furnace

Riddle: Gen. 19: 26.



If you would draw sinners out of
the swift-running current, your own
feet must not stand on slippery places.
—"Gospel Workers," p. 274.



Be a Master Comrade

By C. LESTER BOND

ONE of the greatest responsibilities of the church is the conservation of its resources of young people. The Missionary Volunteer Department, as a part of our denominational conservation movement, endeavors to make contact with our children and young people wherever they are, lead them to Christ, help to fix their ideals, and give them a training in Christian service.

Saving the youth, however, is more than a departmental endeavor. It is the first work of the church, and the responsibility rests upon every member. In a special sense we look to the Christian young people in our churches and schools to co-operate in this great work. It is the right of every child of Adventist parents to have the benefits of all that is provided by the denomination for their encouragement and training. They will not be saved by placing about them a solid wall of quits, don'ts, and stops. They must be directed in the lines of endeavor, and be given something to do that will not only interest them, but keep them busy.

Progressive Class Work

Such a program has been provided in the progressive class work. There are four classes: the Friend, Companion, and Comrade for the Juniors, and the Master Comrade for the Senior young people. The principles of true education are embodied in the requirements of these classes, therefore features covering the physical, mental, social, and spiritual life are included. Every boy must have established in his life a code of ideals. If he is left to himself, his ideals will be shaped by the influence of the companions he chooses and the habits he establishes in his life. He is not going to abhor evil until he finds something better on which to build. For that reason the Missionary Volunteer Department has set up for him a code of ideals in the Junior Pledge and the Junior Law. These ideals do not in any way draw him away from the church or the home, but, instead, they bind his interest more closely with these institutions.

We should ever remember that our Juniors need a spiritual message; that

in all our work for and with them, we are endeavoring to lead them to Christ. In each of the progressive classes we have endeavored to make this feature uppermost, and have Bible memory requirements as well as the Bible Year and Standard of Attainment. We have learned that in the majority of instances, one can best reach a Junior by taking advantage of his natural impulses. Boys and girls like to do things with their hands, and oftentimes show little outward interest in religious things. A boy will carry his pockets full of twine, and jackknives, and perhaps a block of wood that he has been carving, and at every opportunity he will amuse himself with these trinkets. The reason he pursues such a course is because he has never been taught differently, and has not been encouraged to do worth-while things with these very same articles he takes so much delight in.

The Real Objective

It is not our object to get a Junior to be a Friend in the shortest possible time, but to establish in his life ideals and habits of thinking and doing that will help him in his all-round development for Christian service. Perhaps when we first begin our work with him, little will be said of the progressive class work, but we make contact with him on some point in which he is especially interested, and through that contact lead him on step by step. As he masters some of the useful manual things which are among the requirements, we endeavor to instill in his heart a desire for and an interest in the spiritual side of our program. Thus while teaching him to tie the ten knots required in the Friend class, he is learning not only to do things well with his hands, but is also learning to put his best effort into whatever he undertakes. And having acquired such an ambition, he will no longer be content just to amuse himself, but will want to do something practical and worth while. As he learns properly to bandage a wound or apply a splint or tourniquet, he will not only find interest in these things, but have a growing desire in his heart to use this very knowledge

in blessing the men and women and boys and girls about him. Thus the training he receives while a Junior, instills in his heart a genuine missionary spirit.

Almost every Junior is interested in the things of nature about him, and we are told in the Spirit of prophecy that "while the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—"Counsels to Teachers," p. 185.

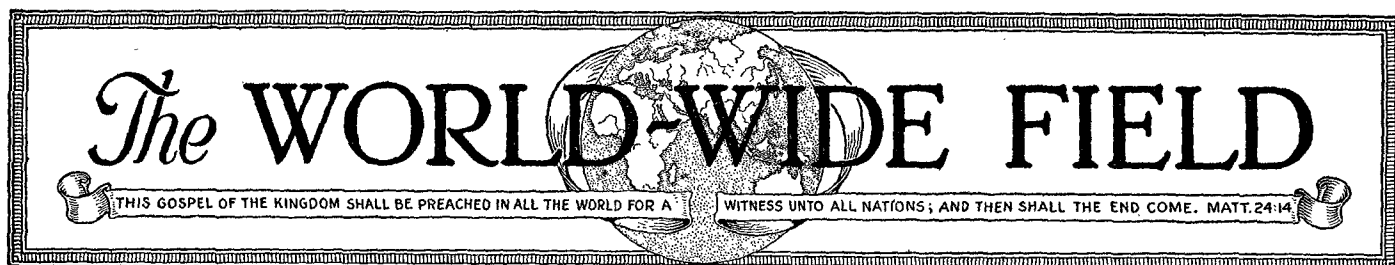
We have, therefore, included in all our progressive classes, requirements in nature, and we find that the majority of our boys and girls are not satisfied after having learned to identify ten birds, ten trees, and ten wild flowers, but their interest has been so awakened that they want to acquaint themselves with all the birds and trees and wild flowers in the vicinity of their home. They find a great deal of delight in the new friendships thus formed, and are always eager to converse on topics of such profound interest to them. But best of all, out of their study in the great book of nature, they learn more of God, His love and wonderful power.

Home Efficiency Certificate

The Home Efficiency Certificate ties the whole Junior program back to the home, and makes it possible for the parents to find a new avenue of contact with the boy or girl. There are certain duties, certain tasks, that these Juniors carry out daily at home—things that have been assigned them as a definite responsibility which they must do from day to day, cheerfully, and without having to be prompted to do the work. When they do that, at the end of a six-month period they are entitled to their Home Efficiency Certificate. The parents sign the certificate, certifying that the Junior has faithfully done his assigned work. It is also signed by the Junior superintendent. Such a certificate means something to the Junior, as it stands for real achievement, and during the time he has been earning it he has built into his character habits that will be a blessing to him the remainder of his life.

Such work as this does change the habits of boys and girls, and consequently it changes their outlook upon life—yes, life itself. And the Junior

(Concluded on page 21)



Ingathering Tests Loyalty

By J. A. STEVENS

LITERALLY thousands of our believers are doing their utmost to win success in the Ingathering campaign, and God is greatly blessing their efforts. Wonderful experiences reveal how God's providences have wrought in behalf of earnest, praying men and women who have achieved the goal, and still press on to provide the funds so urgently needed to maintain our work in mission lands.

Hard times, like hard stone, tests the temper of the tools, but God is the Master Worker, and there is nothing too hard for the Lord. A sister in the Northwest raised \$10.20 by faithful work, but it seemed such a small sum that she prayed three times a day that the Lord would grant her strength and wisdom to secure a larger amount for His needy cause. A neighbor woman, not an Adventist, came to her home and said, "I feel impressed to give you an offering for your Harvest Ingathering." She handed our sister a roll of bills amounting to \$80. A gentleman gave an offering to a singing band solicitor, and later gave one of our workers a check for \$100.

A union conference home missionary secretary writes: "Last week's report showed a gain of \$1,455.66 over the same date last year. Every conference shows a gain. To my mind it is nothing short of a miracle when I consider the difficulties we have had to meet this year." Five union conferences show a gain as compared with last year to date.

A young woman in training at one of our sanitariums gives a ringing testimony to the blessings she has received in her Ingathering work this year:

"Any one who has been assigned territory in the Harvest Ingathering campaign this year should look upon such service as a rare honor. Meeting the people today is altogether different from what it was even a year ago. They want to know the meaning of these remarkable times, and their interest is easily held by telling them of what the God who lives is doing in all the world.

"I have had the pleasure of putting in four days, and the Lord has blessed me in gathering in the sum of \$86.13 in cash. I consider this a valuable part of my training in the Rest Haven Sanita-

rium. I always try to keep in mind that I must do my best to leave a good impression upon the minds of the people, so that they will be led to make a full examination of the Harvest Ingathering magazine, and be prepared to welcome the one who may have the privilege of calling upon them in next year's campaign. I called on many of the same people last year, and found them more willing to give today, owing to the previous contact

made with them. One gentleman who refused to give last year, said, 'Here is an offering of \$5 for your work.'

"To those who may be hesitant about going out I would advise that you dismiss at once all imaginary fears from your mind. Such fears are only one of Satan's tricks to rob you of some of the greatest blessings for which there is no substitute. When God is with us; what chance has Satan to defeat us? And it is to Him that I give the glory and honor for what He has done through this humble instrument.

"But this is not all. I am going out again. ARE YOU?"

Evangelism in West Michigan

By S. E. WIGHT

TEN evangelistic efforts were conducted the past summer in the West Michigan Conference. The results of these meetings, with the exception of one, were very gratifying. Baptismal services have been held recently in Onaway, Petoskey, Muskegon, Grand Rapids, Covert, and Dimondale. In all, seventy-eight people were baptized and received into the churches. The largest number in any one place was in Grand Rapids, where thirty were baptized as a result of the summer's effort. The next was fifteen in Muskegon. In all these places there are many more interested, and the prospect is that this number will be doubled within the next six weeks. At Dimondale nine were baptized. This was entirely the result of home missionary work.

The efforts in Cheboygan, Northport, Manistee, South Bend, Goshen,

and Niles have not yet been completed, but we are sure the number of baptisms will be substantially large.

September 26 a small church of ten members was organized in the village of Clare, Mich. This does not represent the entire membership, as there are several to be added to this company at another meeting.

The prospects seem excellent for large additions to our churches in West Michigan before the close of the year.

The interests in West Michigan seem very much like the reports of the interests in the early experiences of the workers in this territory. There was a day when large churches were raised up, but there came a time when there seemed to be a lull in the work. The financial world is crying, "Hard times," but there is prosperity in soul saving at the present time.

Ingathering in New York City

By B. M. HEALD

To the readers of the REVIEW it may be of interest to know about the lead some of our little children are giving to the Harvest Ingathering campaign in the city of New York. This great metropolis with 7,000,000 people living within a radius of ten miles of the city hall, must be reached with this message. The members of our church, from the oldest grandma to the youngest child, are being harnessed for service in this campaign. Singing bands, street meetings, and field days are growing in influence and importance.

As we visit among our churches, we find some of the little children of all nationalities becoming more zealous for the advancement of the Ingathering.

Little Roland Rynus, nine years of age, with his broken arm in a cast, stood by one of the city ferries and in a few hours received \$22. He would simply say: "Will you please give me some money for hospitals and schools among the poor?"

The Peekskill church, where our REVIEW AND HERALD branch office is located, has gathered in \$25 per capita

to date. Their slogan text is taken from Isaiah 6:8, and they interpret the text as follows: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here we are; send each member of the Peekskill church."

"Please, mister, won't you give me some money for the sick and poor?" were the words repeatedly used by little Roger Heald, age five, as he ran from person to person with his mission can, soliciting on the fair grounds in New York State. It was a muddy, rainy day in Walton, but this little missionary gathered \$7.33 in two days.

"I got twenty nickels from one lady. Did you ever get twenty nickels from one lady?" asked little Alvita Gibbs, age nine, of the writer a few days ago. She said: "I have received \$30 already, but want \$100 by November 1." Her little playmate, Natalie Windsor, age seven, has been singing on the streets of the city and then taking up an offering, and this tiny little girl received \$6 by this singing method. "I always go out on the lawn and pray to Jesus to help me get my Harvest Ingathering, and He

always does," she said confidently.

One of our solicitors, Miss Josephine Bendetto, approached a group of five unemployed Portuguese on the streets of New York. They all said they had been out of work for many months, and although her cause was a worthy one, they could not afford to give an offering. However, she gave them each a copy of the Italian Ingathering magazine, and then asked if they could give only five cents each. After talking with them for a few minutes, one of the men said, "Here, lady, I will miss a meal today to give you a quarter." With that the other men said they would each give the same.

Our Ephesus church, with Elder G. E. Peters as pastor, is feeding from seventy-five to several hundred people daily, and this caring for the hungry is proving a great blessing to his church. The welfare work is bringing a responsive, co-operative reaction into his congregation, and the Harvest Ingathering campaign is gaining new impetus among his people. Several have pledged to gather \$100 each, and more are striving for the \$50 goal.

ministry of Elder Shultz many have been led to see the false claims of the Papacy in their true light, as he fearlessly opens up the word of God and points out the error of tradition as against the eternal and unchangeable truth of Inspiration.

Great Field for Lay Members

I feel deeply impressed that here is a field and a work of immeasurable value to the lay members of the Seventh-day Adventist Church to develop. Suppose a few thousands of our young people caught the vision of this kind of work, which costs nothing except time and a few hymn books to conduct, what a wonderful ingathering of souls would be brought into the church of God during the coming year! If two or three would join together and secure a permit from the chief of police or city hall, and then carry on, it would not be long before an interest would be created which would spread to many places.

In these gatherings on Boston Common I have seen more Jews listening to the threefold message during the last few weeks than I have seen in twelve years, and they ask real questions and will talk to you in a sincere way about the word of God. Infidel, Jew, Catholic, and Protestant stand on common ground in these street meetings, and will listen to things you could not hire them to go into a hall to hear.

When the work is finished and the children of God are gathered home, we expect to see many dear ones who were first drawn to the Christ of this message by the work done on Boston Common. Surely this is fulfilling the command to "go out into the highways and hedges," and bring them into the house of God.

Meetings on Boston Common

By THOMAS E. HIRST

DEPRESSION has no terrors in the least to threaten the Boston Common three-hour service held by J. E. Shultz and his assistants each Sunday afternoon. In fact, the attendance is probably increased by the unemployed, who swell the ranks of those who crowd about the stand where the speaking is done. It is nothing unusual for 500 or 600 people to listen, especially when Elder Shultz takes the question-and-answer hour.

The experience of associating in this open-air service is of more than ordinary value. We begin the program at 3 P. M. each Sunday by singing a few hymns to attract the crowd, then a word of prayer is offered, and I carry the program through until four o'clock by giving a study on one of the Bible prophecies, using our charts or blackboard. From four o'clock G. Mitchell, who is the conference assistant to the Boston pastor, carries on until five o'clock with a doctrinal study which fits into the previous one, as a rule. Then Elder Shultz opens the question-and-answer service, which closes at six o'clock sharp, as that is the limit of our permit time.

All phases of Bible subjects are handled in the studies and the question service, just as if we were in a tent or hall, and the interest is so marked that a great many people stay throughout the three-hour period.

At times the feelings grow tense as questions are asked about the Papacy, and occasionally some resentment is shown when the truth is presented from God's word about the great apostasy which brought about the growth and development of the little horn of Daniel 7. It takes real courage to handle a question service in a city where a large part of the urban population is Catholic, but under the

An Important Meeting in Florida

By M. N. CAMPBELL

THE workers in the Florida Conference were called together for an important council and institute at Orlando, September 22-24. The meetings were held in the sanitarium chapel, and those who attended were entertained at the sanitarium.

Orlando is a beautiful city, containing thirty little lakes within its corporate limits, which add greatly to its attractiveness. On the shore of one of these lakes the Florida Sanitarium is located. Amid these quiet and pleasing surroundings the workers of the Florida Conference assembled for three days of counsel and study.

The program provided for the consideration of practically every phase of evangelistic and pastoral work, and of all the campaigns in which work-

ers are expected to lead. The departmental work of the conference also came in for earnest study. A different topic was assigned to each worker, who presented his views in a ten or fifteen minute talk. This was followed by a general discussion, which often became animated. A most excellent spirit permeated all the discussions, and the Lord caused light to shine forth on many subjects that brought fresh courage and confidence to the workers.

In studying ways and means for producing a larger income from the Ingathering campaign, the laborers set goals for themselves amounting to nearly \$2,000. If the rank and file of the believers become as enthusiastic over this campaign as have the workers, the income is sure to be

largely increased this year, in spite of the depression and the necessity of more persistent endeavor.

Elder Booth has the confidence of his workers, and the Lord's work is prospering in his hands. Thus far this year fifteen public efforts have been held, resulting in 300 being added to the conference membership.

While at Orlando I had the privilege of visiting our aged brother, Charles P. Whitford, the singing

evangelist, who is now eighty-eight years of age and confined to his bed. His confidence in God is unshaken, and he is looking forward to the day when eternal youth will be conferred upon him in common with all the waiting saints of the Lord.

The Southeastern Union is experiencing a healthy growth. During the last ten years the membership of the union has risen from 4,758 to 7,171, a gain of over 50 per cent.

Harvest Ingathering in the West Michigan Conference

By H. K. HALLADAY

EVERY year we realize the important part our denominational schools play in the giving of the third angel's message to this world. From these schools we have seen hundreds of recruits enter active foreign mission service. But we believe this is only a small part of the sacrifice and effort rendered by our student bodies in the giving of the gospel to all the earth in this generation.

When an army goes out to battle, it must have a reserve of men and women left at home that will give and sacrifice in order that the fighting men may be victorious. This is also true in our foreign mission work. If it were not for gifts and offerings which are rushed to the mission fronts year by year from the hands of our people who stay at home, we would not be able to keep such an army of workers in foreign fields.

In this way the students attending our schools take a very active and effective part in the support of our world-wide work. Especially is this true in our annual campaigns for means.

September 22 and 23 were set apart by the faculty of Emmanuel Missionary College as their first field days this year in the annual Harvest Ingathering drive. This time came during the second week of the school year, the first being devoted to the fall Week of Prayer. How appropriate it is for service to come after consecration!

E. F. Hackman, from the General Conference Home Missionary Department, and S. T. Shadel, from the Lake Union Conference, rendered valuable help in rallying the student body for the occasion. Sabbath, September 19, being the last day of the Week of Prayer, was given over to Elder Hackman, who tied the spirit of the Week of Prayer with the following Week of Service.

From the *Student Movement*, the school paper, under date of September 24, we quote as follows:

"The scope of the college's Harvest Ingathering campaign was greater than the average perhaps realize. Approximately 175 students and teachers were actively engaged in meeting the people of the surrounding territory last Tuesday and Wednesday. Dividing into thirty-three bands, each headed by a leader, they went forth in every direction. The different bands traveled a large territory covering hundreds of miles, many staying overnight in their territories.

"Realizing the financial difficulties the country is experiencing, the success has been phenomenal. The returns from the two days' effort amounted to \$1,500."

God's Hand Not Shortened

By A. A. CONE

"Is the Lord's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not." "Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at My rebuke I dry up the sea, I make the rivers a wilderness." Num. 11:23; Isa. 50:2.

These words were spoken to the children of Israel on two occasions when they were in danger of forgetting the divine leadership in the movement, and looking to the limitations of puny man, and the forbidding circumstances with which they were surrounded.

As we think of our Harvest Ingathering campaign this year, as we see banks failing on all sides, and hear the discouraging words of people all around us, it is reasonable to conclude that these words, which were spoken for the encouragement of Israel, were also written for our admonition on whom the ends of the world are come, and need to be brought to our attention at this time.

God still lives as verily as in the days of ancient Israel, and just as He delivered them out of their perplexities and wrought mightily for them when they trusted Him, so He will do for us if our faith fail not, and if we "move forward" at His command.

In view of the fears of many who

One of the banks with whom the Lake Union Conference is dealing made two substantial contributions this year, in the face of a possible bank failure. One of these donations was contributed to another local church.

The college Harvest Ingathering goal has always been reached in previous years, and we are led to believe from the spirit already manifested this year that they will fully realize their \$10 per member goal.

President L. H. Wood's experience abroad, his personal contact with our foreign missionaries, adds great strength to the missionary spirit of the college.

We are confident that many of those who have participated in these efforts during the years which are past will also reap in the rewards which will be offered when Christ returns to earth.

"Such a spirit as is seen at the college always answers the question, Why is it that so many of our recruits for mission service come from our schools? It is because in the days of youth they are prepared by service to be able to serve their fellow men.

have not been out in the Ingathering work this year, it has been interesting to observe the success that has attended the efforts of many who have faithfully moved forward in the campaign. The Junior and Senior young people of our church, under the leadership of the church school teachers, have been going out in singing bands, and as the result of only a few evenings' work, they were able to report \$100 gathered. Last night the Juniors alone collected over \$17.

We organized a singing band in the Zanesville (Ohio) church, and went out with them last night. While we were able to work only an hour and a half, nearly \$13 was collected, and this in a small city where banks and factories have closed and it is said "there is no money."

Experience of a Young Lady

As an evidence that God's hand is not shortened or His providences limited on account of the "depression," and as proof that in these times when success cannot be attributed to any human ability or wisdom, He is going before us and preparing the hearts of the people to receive us, and to give for the advancement of His work, I wish to relate an experience one of our young ladies had last night while soliciting for the singing band:

A woman came to the door, showing evidence that she had been in tears when she heard her doorbell ring. Our sister told her of the great work for souls that God is doing throughout the world, and of the unselfish efforts of hundreds of our members at this time to secure gifts for further advancing this work. This, in brief, is her reply:

"I believe God sent you here. I was just lying face down on my bed, crying. I have been so discouraged and disappointed in everything and everybody. I have lost confidence in the churches, and have come to believe that they are all just grabbing for money, and seeking only for self-gratification and self-exaltation. When you rang the bell, I was praying, and asking God that if there are any true Christians left in the world, people who are unselfishly endeavoring to do good, He would bring me in contact with them, and I would solemnly promise to pay Him a tenth of all my income from this time and onward. You have come, I am sure, in answer to my prayer." Then, after giving an offering, she said, "When I get my check, the first of the month, I will give your organization a tenth of it."

Surely God is working upon hearts in every community, and preparing them for the visit of some of our people during this Harvest Ingathering campaign, just as He worked upon the heart of this woman.

The writer has heard much of late about the "depression" and the "hard times," but very little about the unlimited power of God, and His enabling power which is at our demand if we will only "move forward." We know about the depression. We recognize that it exists here in the earth, but we refuse to believe that such things as depressions exist in the realm of God's kingdom. We refuse to believe that this depression upon earth will in any way hinder God's work if there is faith on the part of God's people, and no spirit of indifference.

On a recent Sunday, endeavoring to assist a small church in a community where their only bank had failed, and almost every one in the community who had saved any money had lost it, I received an average of \$1.65 per hour in offerings, and that among the farmers who, I was told, had no money. I received but one offering of 25 cents; the rest of the offerings ranged from 50 cents to \$2. The \$2 offering was given by a dear old man ninety years of age, who had lost his life savings in the bank failure. But when I bowed in prayer with him and asked God to provide

better things for him in the new earth, where thieves do not break through and steal, and where we shall never grow old, nor know pain, sickness, or death, his heart was deeply touched. Never have I received a

more urgent request to return and visit one whom I have met. I cannot doubt that these times are merely another of God's providences, and are working "for us" rather than against us.

Work as for Life

By C. A. RUSSELL

WE were attending a picnic on the shore of Lake Michigan. A number of bathers were enjoying the water. Suddenly a cry arose: "George has gone down!" The strong undertow had swept him off his feet and carried him beyond his depth.

Strong swimmers started out in search of the drowning boy. Boats put off. All was excitement. But the waves were running high and the waters were roily. It was fully twenty minutes before he was found and lifted out of the water. And then how we worked! artificial respiration, chafing of extremities—everything we could think of to do. We kept this up for hours, only, at last, to give up, and allow the undertaker to do his work.

I have thought of this circumstance many times—of the earnestness, almost frenzy, with which we worked to try to save the life of this dear boy, and then, of this:

"Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world." This appeal immediately follows the sentence: "In localities where there is a church, schools should be established, if there are no more than six children to attend." A little farther down on the same page we read:

"Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work. But though in the past we have come short of doing what we might have done for the youth and children, let us now repent and redeem the time."—*"Testimonies,"* Vol. VI, pp. 199, 200.

In a time of depression, we are obliged to sit down quietly and count the cost. What *must* we have and what *may* we go without? A Christian education, the proper mental and spiritual food for our children, is surely one of the essentials.

Proof of Devotion

This family thinks so. I quote from a letter just received from one of our educational workers describing a trip through his field:

"I was in one home; it was a real home, where love was, but the members of the household lived in a dugout with a plain dirt floor and dirt walls and a sod roof, so that they might have church school privileges. They are poor, but they wanted to have the children in church school. There was no house available, so they improvised this, and this year they find themselves unable to improve their conditions. They are receiving help from the Red Cross. One other family is also receiving help. There is only one other family left, and they have resolved to have a school just the same."

I think of the family who lived five miles from the church school. Did they because of this send the children to the public school in the next block? No; they rented a house not far from the church school, and every day the father travels those five miles to his work, which was only a few steps from the former home.

And then I think of the children of a church elder whose home is but a few minutes' walk from the church school, but whose children are attending the near-by public school.

Christian education is a fundamental part of the message, and no true leader of the flock will, either by precept or example, influence the lambs to go to the world for their education.

Colored Work in Illinois

By OWEN A. TROY

SEVENTY-TWO colored believers were baptized in the Illinois Conference between August 23 and October 3. Many of these were won to Christ as a result of the personal work of the church members. Several were from the three weeks' effort which O. O. Bernstein held in the Shiloh church in Chicago just prior to my coming to this field in June of this year. Twenty-four were baptized as

a result of the summer's work by C. E. Moseley, Jr., and D. J. Dixon. These young men have conducted God-blessed efforts. They have about sixteen others awaiting the next baptism.

In Chicago we have been holding an effort in the Shiloh church since July. The attendance has been very large. At the present time we have such a large interest that we cannot

possibly hope to handle it for months to come.

The medical missionary work has been used successfully as the entering wedge into the hearts of the people. In addition to our health talks and demonstrations, our nurses visit and give treatments in the homes of the sick. They are at present conducting five home hygiene and practical nursing classes in the Shiloh church. They also conduct a class at the Evanston church, and will start classes for the Morgan Park church and the Gary company as soon as they can find the time. This work has received the indorsement of Dr. H. N. Bundeson, city health commissioner. The harvest truly is ripe in this field.

Be a Master Comrade

(Concluded from page 16)

will not stop with the accomplishments of that six-month period. He will continue to develop new habits because he has received into his life a desire to accomplish things that will be a blessing to him as well as enable him to be a blessing to others. He may have been careless in the care of his person and his clothing when he began to work for his Home Efficiency Certificate, but now he has learned to have a personal pride in the care of his person and his room because he is looking after them himself.

A Work for Senior Youths

In order for this progressive class work among our Juniors to be a success we must have efficient, trained leadership, and this leadership must be largely developed among our Senior young people. It was to such work as this that our youth were called through the Spirit of prophecy. Even back in 1893 this earnest appeal was made: "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?"—*Signs of the Times*, May 19, 1893.

That our young people might be prepared to work successfully for the boys and girls, we have arranged the Master Comrade class. This class includes much of the work outlined in the Junior classes, but has additional requirements which will be especially helpful to those who are leading out in the Junior program. As Christian young people you will find this line of service intensely interesting, not alone from the standpoint of study and activity, but also because of the real blessing it will enable you to be to your younger brothers and sisters.

You will find the Master Comrade work fully outlined in the last chapter of the "Junior Handbook."

Will you not meditate upon this subject, and dedicate your lives to the Master in a new way, thus making it possible for Him to use you to reach some of the boys and girls who need encouragement and help from a sincere, Christian friend?

Appointments and Notices

PRAYER FOR HEALING

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

From Texas comes this request: "I have been confined to my bed for nine months, and am growing weaker all the time. Please pray that I may get strength enough to be able to help myself."

A Pennsylvania sister writes: "Brethren and sisters everywhere, please pray that my sight may be restored, that I may care for my aged husband; and also that his hearing may be restored."

A friend in Colorado who has been studying the truth desires that prayer be offered for her restoration to health.

Prayer for her son, who is afflicted with convulsions, is requested by a sister in Canada.

A mother in Kansas desires prayer for the restoration of her daughter's health.



PUBLICATIONS WANTED

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

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

Mrs. J. L. Hartman, Maple Hill, Kans. Signs, Watchman, Little Friend, Instructor, and Present Truth for missionary work.

Mrs. Robert E. Stewart, Gersona, Isle of Pines, Cuba. Signs and other periodicals in Swedish, German, and Chinese.

Mrs. A. P. Malone, Star Route, Copeland, Ark., desires small books, Little Friend, Signs, Instructor, and Present Truth for free distribution.

J. W. Ratliff, Stephens, Ky., desires Signs, Little Friend, Present Truth, Watchman, Life and Health, books, and tracts for missionary work.

Mrs. R. Nickels, 300 S. Euclid Ave., Bay City, Mich. Signs, Watchman, Liberty, Life and Health, and Present Truth to supply reading racks.

H. G. Miller, 131 Highview Ave., Jackson, Tenn., wishes a continuous supply of denominational papers, even leftover Harvest In-gathering papers. Please put your full address on the wrapper.

The Young People's Society in Louisville desires a continuous supply of papers for missionary work.—Present Truth, Signs, Watchman, and tracts on the main doctrines. Address Miss Mildred Johnson, 3434 Taylor Blvd., Louisville, Ky.

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

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.

Hunt.—Harry Hunt was born in New York City, June 29, 1872; and died Aug. 30, 1931.

Blaine.—Viola Knickerbocker-Blaine was born in Allegan, Mich., in 1868; and died Sept. 27, 1931.

Thurston.—Emma Coberley Thurston was born Sept. 6, 1863; and died in Colorado Springs, Colo., July 5, 1931.

Eads.—Mrs. Minnie Seitz Eads was born in McCutchnville, Ohio, Nov. 17, 1863; and died at National City, Calif., Sept. 8, 1931.

Brown.—William Henry Brown, a Baptist minister for fifteen years and an Adventist local elder for nearly thirty, died at Hinsdale, Ill., Oct. 7, 1931, at the age of eighty years.

Shienle.—Mrs. Mary Lillian Shienle was born at Charlevoix, Mich., Jan. 27, 1885; and died at Mount Vernon, N. J., Aug. 10, 1931. Her husband and two daughters mourn.

Rice.—Harley Claire Rice was born in Smith River, Calif., June 19, 1921; and died in Crescent City, Calif., Sept. 21, 1931. He is survived by his parents, one older brother, and his grandparents.

Pierce.—Mrs. Mary Ada Pierce was born in Oakland Centre, Wis., March 10, 1850; and died Oct. 2, 1931. She leaves to mourn two daughters, one son, six grandchildren, and three great-grandchildren.

Moore.—George W. Moore was born in Burlington, Vt., July 9, 1853; and died in Los Angeles, Calif., Oct. 5, 1931. For the past seven years he had been connected with the White Memorial Hospital as engineer.

Peterson.—Erlwin Sigfried Peterson, son of Dr. and Mrs. J. M. Peterson, was born in Heidelberg, Germany, July 9, 1909; and died as the result of an automobile accident, at Angwin, Calif., Aug. 3, 1931.

E. H. Emmerson.
(Northern Union Reaper please copy.)

James.—Mrs. Margaret Delilah Douglass James was born near Madison, Wis., Jan. 6, 1848; and died in Loma Linda, Calif., Sept. 15, 1931. In 1871 she was united in marriage to T. H. James, and five children were born to this union, one of whom, Dr. H. C. James, is a medical missionary in South China.

Hibben.—Mrs. Ida Hibben, née Ballenger, was born at Monroe, Wis., June 30, 1855; and died at Glendale, Calif., Sept. 27, 1931. She is survived by her husband and three daughters. Her father, John F. Ballenger, was one of the pioneer ministers of the Seventh-day Adventist Church.

Herr.—Mrs. Johannah Herr, née Hankey, was born at Wheeling, W. Va., Feb. 7, 1855; and died at College Place, Wash., July 1, 1931. Seven children survive, among whom are Rose Herr, of Berrien Springs, Mich.; and Frieda Herr-Kephart, of Spokane, Wash., both of whom are workers in the cause of God.

CHARLES E. RICE

Charles Edwin Rice, son of Edwin J. and Naomi M. Stow Rice, was born at Loyal, Wis., May 26, 1874. His education was obtained in the schools of Loyal and later at Union College, Lincoln, Nebr. Following his college days, five years were spent in public school teaching.

November 26, 1896, he was united in marriage with Miss June E. Suffcoo, of Neillsville, Wis. This union was blessed with two children, Harley E. Rice, recently of Paradise Valley Sanitarium, National City, Calif.; and Mrs. Lois A. Larson, of St. Helena, Calif.

For health reasons, Brother Rice went to Colorado about the year 1898, and spent some time on a farm near Longmont. He then con-

nected with the Boulder Sanitarium as purchasing agent, and later became manager of the institution, which position he held for several years. His success here was such that in 1911 he was called to the management of the Paradise Valley Sanitarium at National City, Calif., where he remained for four years, rendering acceptable service.

On an urgent call from the St. Helena Sanitarium for a manager of wide experience, Brother Rice was transferred to that institution. During the nine years of his faithful leadership here, there came to the sanitarium new life and prosperity, its indebtedness being reduced and its facilities greatly enlarged. He would have remained longer, but his executive and business ability had come to be widely recognized; consequently, when the sanitarium at Hinsdale, Ill., was in need of a manager, Brother Rice was called to this institution by recommendation of the General Conference.

In 1927, Brother Rice was called to connect with the General Conference Medical Department at Washington, D. C. His entrance into this broader service was of great benefit to our medical work throughout the field. He proved a valuable counselor, and did much to infuse new hope and life into our medical institutions. New plans of operation, greater economy and efficiency in management, increased facilities, and improved methods of promotion resulted in a marked measure.

Several years ago Mr. Henry Porter, of Denver, Colo., made his generous and munificent gift for the erection of a sanitarium in that city. The question arose at the outset as to the one who could wisely and efficiently cooperate with Mr. Porter in carrying into effect his proposition. All agreed that Brother Rice was the man to undertake this responsibility, and in addition to his duties as associate secretary of the General Conference Medical Department he was chosen to head this new and important enterprise. How well he succeeded is known to those acquainted with the Porter Sanitarium. This stands as a crowning evidence of his ability. While, in the ordinary growth of a sanitarium, years are required to reach a self-supporting basis, the Porter Sanitarium has met its operating expenses from the day of its dedication.

While acting as builder and manager of the Denver institution, Brother Rice continued his work in the Medical Department, rendering as occasion required needed help to the wider circle of sanitariums.



C. E. Rice

Complications following an operation wore out his weakened resistance, and he went to his rest Wednesday afternoon, Oct. 7, 1931. In his last illness all that skilled physicians and competent nurses could do to relieve his symptoms and bring health and healing was gladly and eagerly performed. Many earnest prayers from friends and fellow workers in various places arose in his behalf. It seemed that one so consecrated to his work, so efficient and experienced, and so well fitted for future usefulness, could not be spared; but God in His infinite wisdom willed it otherwise. We bow in humble submission to the divine fiat, believing that all things, even death itself, will be made to work together for good to those that love God.

Of the immediate relatives, a devoted wife; two children, Harley and Lois; and two sisters, Mrs. Mary O. Bernsen, of Glendale, Calif., and Miss Helen N. Rice, head nurse of the Paradise Valley Sanitarium, are left to mourn. However, we are glad that these sorrowing ones are comforted by the same blessed hope which sustained our brother throughout his useful life and in the trying hours of his last illness. These were all present at the funeral except Mrs. Bernsen.

Brother Rice's life was one of integrity. He demonstrated that business efficiency and Christianity are not inimical terms. He was truly a Christian business man. Generous in nature, he was kindly in his treatment of associates and compassionate in his dealing with the needy. Humble, modest, and retiring, he rendered no vainglorious or ostentatious service. Shut up for the most part within the walls of institutions, he toiled on from day to day, working not for the praise of men but for the glory of God, content to leave to the heavenly Master his own and final reward.

A teacher in his younger days, he exercised the teaching gift throughout his life in the church and in the Sabbath school, where he always bore an active part and held responsible positions, and in his association with the youth in our sanitarium training schools. To his Christian instruction he added the influence of a life which exemplified the high ideals he sought to impart.

A loving husband, a kind parent, an affectionate brother, a loyal friend, an efficient, consecrated Christian worker, he has passed to his rest, but his influence lives and will continue to bear righteous fruitage unto the day of final harvest.

The funeral service was held Sabbath afternoon, October 10, in the First Covenant Church of Denver, Colo. A large concourse of friends gathered to take part in the service. All of our churches in Denver were well represented. Others came from Boulder, Colorado Springs, and other distant points. The funeral service was conducted by J. J. Nethery, J. F. Piper, F. M. Wilcox, and the writer.

Interment was in the Crown Hill Cemetery. G. W. Anglebarger offered a fervent prayer as we committed our brother to his final resting place.

J. L. McElhany.

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DR. P. MARTIN KELLER

Dr. Peter Martin Keller met with a sudden and tragic death at the hand of an assassin, being shot to death while on one of his daily rounds of visits to the patients in the Glendale Sanitarium, of which he was medical superintendent and much-beloved physician-in-charge.

Dr. Keller was born in Bridgeville, Del., June 6, 1873; and died Thursday, Oct. 1, 1931, at Glendale, Calif.

In his boyhood and early manhood Dr. Keller was a member of the Methodist Church. At the age of nineteen he accepted the faith held and taught by Seventh-day Adventists. The light of present truth was brought to him by his aunt, who is also the mother of S. M. Konigsmacher, one of our missionaries now in Africa.

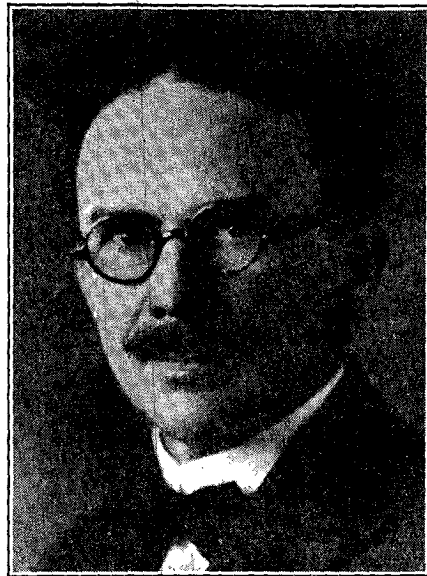
Dr. Keller's religious experience was one to be envied. He knew his Lord, he walked with Him, he fell asleep trusting in Him. With all the multitudinous cares, problems, and duties of his busy, institutional life, he spent much time in helping others to a deeper spiritual experience. His own acquaintance with Christ, the Friend of humanity, made him kindly sympathetic. His own uninterrupted walk with the Prince of Peace enabled him to pour into troubled hearts the oil of love and the balm of peace, as only a few men are able to do.

When the news of his death was made known, a pall of gloom fell over his much-loved institution. Sanitarium guests and employees alike shared in heartbroken sorrow. A friend, a brother, a helper, had fallen in death.

Dr. Keller received his academic education in the city of Andover, Mass. After attending the Lehigh University for one year, he went to Battle Creek, Mich., where he continued his scholastic training in the Battle Creek College. His study of medicine followed in the American Medical Missionary College, also at Battle Creek, with the exception of his final year, which was taken in the Jefferson Medical University in Philadelphia. From this institution he received his degree of doctor of medicine in the year 1899.

Shortly after the completion of his course in medicine he received a call from the Foreign Mission Board to make Australia his field of labor. He left for that field in 1900. Here about a year later he was joined in marriage to a young lady physician, who has stood by his side devotedly, untriflingly, sympathetically, co-operatively, during the years to follow until death did them part. In Christchurch in New Zealand, Dr. P. Martin Keller and Dr. Florence Armstrong were united in the bonds of holy

matrimony in the year 1901. To the Christ of their affection they dedicated their united lives afresh, and during the thirty years of their married life they have found their greatest joy in doing service for Him, by serving those for whom He, their Master, gave His life. To this union one child, Frances, was born. Frances has followed in the footsteps of her godly parents, and today, herself a physician, is doing service for her Master. She and her mother,



Dr. P. Martin Keller

Dr. Florence Keller, are left to mourn the loss of a devoted husband and a loving father, who gave to them both his faithful affection.

In response to a call from the General Conference the Doctors Keller returned to North America to connect with the College of Medical Evangelists. For a number of years he served that institution as head of the obstetrical department. About three and one-half years ago Dr. Keller was called to take the medical superintendency of the Glendale Sanitarium. Here again he brought into his work that untiring, self-sacrificing desire to give of his best to his God and to humanity. As head of that great institution he won his way into the heart of every one, guest and employee, alike.

Educationally, he had earned several degrees. Besides his duties in the institution of which he was head and of whose board he was a chief member, he was also a member of the board of the College of Medical Evangelists and a member of the Pacific Union Conference committee.

We must leave to God to tell us why his life should end so suddenly, so unexpectedly, so tragically. This we do know, that Dr. Keller knew Him, whom to know is life eternal.

Funeral services were held in the Glendale church, J. E. Fulton giving the sermon. Other officiating ministers were E. W. Farnsworth, F. W. Paap, J. A. Burden, and the writer. Interment took place in the Forest Lawn Cemetery in Glendale, Calif.

P. E. Brodersen.

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

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

We have just received a photograph of the first baptism in Indo-China. This picture and the report accompanying it will appear in an early issue of the REVIEW.

It was only two or three weeks ago that we reported the first baptism in Tibet. Even the most remote corners of the earth are witnessing the victories of the cross.

A LETTER from W. B. White, of Charlotte, Mich., says: "I am now in my fifty-second year of labor in connection with this cause, which I love with all my heart. I want to see it triumph, and greatly desire to triumph with it. My confidence in this message has never been shaken, and is stronger today than ever before. My wife and I are both quite well."

Faithful Native Converts

He was only a raw heathen boy of twelve when he came to the mission station at Bongo in Angola. A pocket handkerchief would have made a much bigger suit than the one he had on. He looked as if he had not had a bath since he was born, unless he had been caught out in the rain sometime.

Then he entered the school and began to learn. He was a very dull boy. It was hard for him to master his lessons. He never advanced very far in arithmetic, but he learned to read, and his Bible was his constant companion.

He studied about Zacchæus in the Sabbath school lesson. Then he remembered that when he first came to the mission, in cleaning one of the homes for a newly arrived missionary, he had found a match box, and it had four cents in it. He put the money into his pocket and forgot all about it. Then five years later came this story of Zacchæus. He went to his missionary, confessed his sin, and restored double and more than what he had taken from the match box. Was he converted?

An ignorant native was taught about tithing, and was told that he should tithe the fruit of his fields. Some of his corn he ate from the cob before it was ripe. But every time he took an ear of corn he made a mark on a piece of paper.

This paper was an old letter that had been thrown away.

Then he went to his missionary and asked, "How much tithe do I owe?" He had so many marks on the paper that he could not count all of them. We helped him. He had eaten 279 ears of corn. The market price was four ears for a cent. But he could not figure out how many cents that was for all that lot of ears. Besides, there were also twenty-seven sweet potatoes. How much was the tithe for those? He had eaten them, one or two at a time, before digging time. These, too, must be tithed.

Another native had trapped four pheasants, and he and his family had eaten them. How much was the tithe? He must pay tithe on all his income. These pheasants were part of his income. So we helped him to figure it all out, and he paid his tithe.

Are we all as faithful as these poor ignorant natives who have so little of this world's goods, but still are so very careful never to rob God of His tithe? Say, are we? W. H. ANDERSON.

Missionary Sailings

MR. and Mrs. Wilfred Tarr and little son Donald, who have recently been connected with the Battleford Academy in Saskatchewan, Canada, sailed from Quebec for Southampton, on the S. S. "Empress of Britain," October 14. They are en route to Africa, Brother Tarr's home country, where he will serve as a teacher in Helderberg College.

Mr. and Mrs. W. H. Ferguson and little son, of Southern California, sailed from Los Angeles for Mollendo, Peru, October 19 on the S. S. "Bokuyo Maru."

Brother and Sister Ferguson have been appointed to the Sandia Mission in Peru.

Mrs. Ella L. Finster sailed from San Francisco on the S. S. "Virginia," October 24, going to Balboa to join her husband, L. F. Finster, who is the home missionary secretary of the Inter-American Division.

A Quick Answer

ON a recent Sabbath I met with a Virginia church. They were in the midst of a triumphant Harvest Ingathering month, assured of an overflow. But here is a significant point: "We had six visitors in our meeting this morning," said Paul Herrell, the elder, "who came to hear as the result of our Ingathering work." W. A. S.

It Saved the Day

IN 1922 an Autumn Council saw that shortage in the mission treasury meant retreat. The brethren said, "We believe our people will gladly observe a Week of Sacrifice to hold the missionaries in the field." Our people did it. It saved the day. Ever since, in all lands, people have told how God has made the Week of Sacrifice a blessing to their hearts. It was for the joy set before Him that Jesus made the great sacrifice for us. There's joy in sacrifice. May God bless all in finding ways to help in this Week of Sacrifice. The need now is even greater than in 1922, when God helped His people to save the day.

W. A. Spicer.

REMEMBER THE DATE,
NOVEMBER 21-28.

A MESSAGE FROM THE FALL COUNCIL

[Due to the fact that the November 5 issue of the REVIEW was the Week of Prayer number, and was already off the press, the publication of this telegram has been delayed. Its message, however, is just as timely now.—EDITORS.]

Omaha, Nebraska,
Oct. 23, 1931.

Autumn Council voted today to send following message to our brethren and sisters through the REVIEW:

To our people all over the world, greetings.

Delegates are now in session at the Autumn Council in Omaha, Nebr. They have this morning listened to the treasurer's report, showing the state of General Conference funds, and we believe you will be thankful to know that while the General Conference funds have been greatly reduced owing to the financial depression during the past two years, yet no debt has been created during this period by the General Conference in operating its world-wide work.

This has been made possible because of the faith of Adventist believers and their generous support of our work at home and in mission lands. What our people are doing in supporting the work, is truly remarkable. It is outstanding in the history of missions. We must face the future, however, not knowing what is in store for us in this unprecedented situation.

We are hopeful and confident that our people, realizing the depleted state of General Conference funds, will give and gather during the remaining months of this year as never before in the history of our work. In addition to this brief statement, we are sending out a special message to all our people regarding the importance of steadfastly continuing the Harvest Ingathering effort until, if possible, every church will have reached its goal.

[Signed] C. H. WATSON,
J. L. SHAW,
E. KOTZ.