

The Advent Sabbath
Review and Herald
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 109

Takoma Park, Washington, D. C., April 28, 1932

No. 17

*Shepherd,
Guide Me*

By

Lorna B. DeGinder

SHEPHERD, guide me in the morning
When the tints of breaking day
Paint the distant pastures fairer,
And my feet are wont to stray.

Call me, Shepherd, if I wander;
If in willful, wayward choice
I should try some luring pathway,
Call me! Make me hear Thy voice!

Lift me, Shepherd, when I've fallen,
When I'm bruised and cry with pain;
Heal my wounded, broken body,
Set me in the path again.

Feed me, Shepherd. When I hunger,
Lead where pleasant pastures grow.
When I thirst, then kindly beckon
Where the cooling waters flow.

Teach me, Shepherd, when I falter,
When I dread the dizzy height
Of the rugged mountain pathway,
Teach me that Thy choice is right.

Calm me, Shepherd, when the tempest
Grips my heart with sudden chill;
When I'm torn with fear and doubting,
Let me hear Thee say, "Be still."

Shepherd, guide me still when evening
Lights her tapers in the sky;
Lead me to a sheltered haven
Where in safety I may lie.

BIBLE QUESTIONS ANSWERED

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

ONLY

By CALVIN P. BOLLMAN

Confession

To whom should confession of sin be made?

Confession of sin should be made first of all to God. Ps. 32:5. If a wrong has been done to some person, there should be confession and, when possible, restitution to the one who has been wronged. Matt. 5:23, 24.

If the offense has been a public one, which has brought reproach upon the cause of God, it would seem that a public confession would be called for.

But there is no Bible authority for confession to a priest or other human being, except as indicated above. There is no reason for believing that confession made over the head of the victim brought to the tabernacle, was even heard by the priest. The offering was made to God, as was also the confession.

The Year of the Birth of Christ

Please tell me the year of the birth of Christ, His baptism, and His age.

The exact year of the birth of our Saviour is uncertain. The year generally given is 5 or 4 B. C., but no one knows absolutely.

According to the chronology given in the margin of our Bibles, Jesus was baptized in 26 A. D. This corresponds closely enough with Luke 3:23: "Jesus Himself began to be about thirty years of age," at the time of entering upon His public ministry.

Ephesians 3:19

What is meant by "all the fullness of God" in Ephesians 3:19?

We think that the best possible answer to this question will be found in a careful study of our Lord's prayer recorded in the seventeenth chapter of the Gospel of John. In studying that prayer it should be kept in mind that Jesus prayed not for His immediate disciples alone, but as expressed in verses 20-23:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may

be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Is not this what is meant by being filled with "all the fullness of God"? Is not this, then, the privilege of every Christian? and do we not imperil our souls by being satisfied with less than this?

Hebrews 6:4-6

Does Hebrews 6:4-6 really teach that there is no hope for the backslider? Some take this view of the words, "It is impossible . . . to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

The revised text as rendered in the American Standard Version, margin, gives us "the while they crucify to themselves the Son of God afresh," etc. That is, while they remain in that condition of stubborn unbelief, crucifying afresh the Son of God, it is impossible to renew them again.

Church Sales, Bazaars, Etc.

Is it right for the Dorcas Society of the church to have a stand at ski races, or celebrations of lodges, and so forth, and sell cereal coffee, doughnuts, and things like that?

Is it right to run a concession to make money for the church? We sell candy on the streets, and some see no difference.

These questions can be best answered by these statements, the first from page 91 of the "Testimonies," Volume IX; the second from "The Acts of the Apostles," page 338:

"The church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."

"As God's work extends, calls for help will come more and more frequently. That these calls may be answered, Christians should heed the command, 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house.' If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel.

"Men are tempted to use their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects many church members do not hesitate to spend freely, and even extravagantly. But when asked to give to the Lord's treasury, to carry forward His work in the earth, they demur. Perhaps, feeling that they cannot well do otherwise, they dole out a sum far smaller than they often spend for needless indulgence. They manifest no real love for Christ's service, no earnest interest in the salvation of souls. What a marvel that the Christian life of such ones is but a dwarfed, sickly existence!"

The Stars, When Created?

Were all the other worlds and stars in the universe formed on the fourth day of creation?

The story of creation simply states that "He made the stars also," but when this was done is not stated. The story, as told in Genesis, would seem at least to be intended to apply only to the earth and its more immediate surroundings. How much is intended to be included in the words, "He made the stars also," we have no means of knowing. Properly speaking, aside from the planets, which we call "stars," the stars are suns, some of them many times larger than our sun. How many of these suns have planets revolving around them, we do not know; for all such worlds, if they exist, are too distant to be visible even with the largest telescopes.

There are some reasons for believing that not all the stars were created at the same time. Perhaps the principal reason for this opinion is that some of them are so far away from the earth that if created only some six thousand years ago, they would be still invisible to us on the earth. Another reason for this opinion is that it is not stated in Genesis that all or even any of the distant suns, by us called stars, were created on the fourth day.

Converted to God, and Not to Man

SOME years ago one of our ministers gave up his faith in this message, and later his faith in Christ. He was a worker of pleasing address, and naturally attracted others to himself. Indeed, it was felt that some who united with the church under his labors were converted to the man instead of to the Lord, and had built their faith upon a human foundation. This was illustrated in the experience of one sister. After the brother's apostasy, she remarked that if he was not to be saved, she did not care to be saved.

There is only one sure foundation in Christian experience, and that is Christ the Lord, and we must learn to build upon Him. Declares the apostle, "Other foundation can no man lay than that is laid." If we build upon a human foundation, if we center our faith in some leader, then if he loses out in his Christian experience, we shall be in danger of losing out also.

Then, too, there is another unfortunate phase to the question. If we take man for an example, we are in great danger of copying not only his good traits of character, but his bad ones as well. The admonition of the prophet is applicable today, we believe, even more fully than when he penned these words: "Put not your trust in princes, nor in the son of man, in whom there is no help." And the reason for this is given in the next verse: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Man is fallible, mortal, dying. The one true Example is infallible, immortal, unending; He exists from eternity to eternity. He loves us with an infinite love, even giving His life for our salvation. We may well commit the keeping of our souls unto Him. Upon this sure foundation we may build both for time and for eternity.

F. M. W.

Light in the Far East

No war clouds on the horizon can obscure the shining forth of the light of truth in the Far East. Difficult as the way may be made, the fact is that events are opening the hearts of even non-Christian observers to listen to prophetic truth more generally than in past days.

I find our workers eager, alert, expectant, as events move forward in the direction foretold in the sure word of prophecy.

First, on this trip, I joined the Far Eastern Division committee in its council at Baguio in the Philippines. At the last General Conference the colossal Far Eastern Division—having grown beyond any possibility of one set of officers to keep in touch with the expanding work—was divided into two. The present Far Eastern Division means the fringe of Eastern Asia, from Japan and Korea down through the Philippines into Malaya, with Siam and French Indo-China. Even so the new division

must do the work for 141 million people—a larger field than North America; in fact, the largest division we have, I think, save India and the China Division, whose 400 million constitute the greatest single mass of people ever known in human history.

Big as the figures are, they in no wise dismay this band of workers and believers. There is light in the Far East. After thirty years in these regions, we see that God has been spreading the stations out with the definite purpose of lightening the whole region with the truth.

Secretary Woesner's report showed 156 foreign and 627 national workers in the Far Eastern Division. Those figures speak volumes as to the training work our foreign force has been doing. Thirty years ago,—save for a beginning in Japan, where Professor Grainger and Brother Okohira were at work,—we had nothing in all this area. Now over 600 national workers are at the task:

The other day I read in the *Chinese Recorder* (general Protestant missionary organ) a review of educational work by one of the societies in north-west China. The writer said that in fifteen years 5,000 students had been enrolled in their schools; and he added: "Only twenty-four of all those who passed through the mission schools now serve in the mission."

They have, of course, taken in non-Christian students as well as children and youth of their own missions. What a sad record! It makes one thank God for the way He has led us in the Christian education movement that makes every school of ours an evangelistic and soul-winning center.

In this Far Eastern Division our schools have been blessed factors in training workers. W. P. Bradley, educational secretary, thrilled our hearts at Baguio as he pictured the procession of youth going through our schools into the field. There were 175 teachers in these schools, "most of them trained in our own schools;" and as he looked over that list of 627 nationals out for the spreading of this truth, he could say that our schools had trained 87 per cent in the Philippines, 70 per cent in Korea, 50 to 60 per cent in Japan. Wherever this work gets a foothold, the training work begins, and extends even to the remotest corners. For instance, in that northwest state in Borneo, ruled these many years by the white rajahs, after long waiting, freedom to work and to educate has been granted. A little industrial school has been planted. "And now, when visitors come to the capital," we are told, "officials bring them to see our school, one of the show features of the capital."

With a message that must be carried through every land and mainly by the workers developed in the land, how wonderfully has God prepared our church for the task, by establishing the principles of Christian education among us in a way that is known to no other people.

Frederick Griggs, best known among us as one of the old schoolmen, is president of this Far Eastern Division.

sion, and the pressing on of this educational work for training laborers is close to his heart. But so is every department, of course.

The report of H. A. Oberg, superintendent of the Chosen (Korea) Union, told of a city effort that is a new thing in evangelism, so far as I recall. Last year Professor Griggs joined the workers in Seoul, the capital city, in conducting regular series of meetings for the public by use of a translator. He was advertised as an evangelist from abroad, speaking in English, with a translator to put the message into Korean. And it worked. There was a sustained interest. A corps of helpers joined in publicity work and in visiting those interested. The Bible teacher at the Soonan school brought his senior class down to the capital to help.

I never before heard of a city effort by translation. It must have been a work of high faith and earnest longing to see something done in that capital city. The effort ended promisingly, and to the Baguio council H. A. Oberg came with a report of forty-six already baptized and hope and expectation of a hundred souls, all told, as the local workers follow up the inquirers.

From Japan came V. T. Armstrong, union superintendent. That has been a hard field, as all Buddhist fields have ever been. Buddhism ranks with Mohammedanism for building up barriers against the gospel. But things look bright in Japan. "That is the best report I have ever heard from Japan," said E. M. Adams, of the Philippine editorial staff, who presided that evening. "The report of awakening and inquiry among that great people is a new one."

As for the Philippine Union, R. R. Figuhr marshaled new figures of the growth that assures us the latter rain is still falling upon those island peoples. The chief problem there now is the shepherding and leading in service. There is peril in rapid growth that cannot be guided carefully, owing to lack of means and men.

From that polyglot union of Malaya, J. G. Gjording came up with reports of new tribes and tongues in our membership. I copied down his list of "workers needed NOW":

1. A doctor for Siam.
2. A doctor for Indo-China.
3. One or two Karens (from Burma).
4. Two or more Dyaks.
5. One or two Malays.
6. A couple of Khimers (to help Brother Pickett).
7. One Anamese.
8. A Laos or two (for Brother Abel).

9. One Murut.

10. An evangelist for Tongking.

11. Some one for work among the Moi (hill tribes of Anam).

What a list to bring to a council that had to cut even its old work 10 per cent! But with the turning and twisting and sharing of this precious treasure of mission funds, I am under the impression that Brother Gjording was given hope of adding three or four of this list to Malaya's staff. I hope one was a Dyak, from that old-time jungle race of Borneo, famous as head-hunters. It sounds good to hear of hunters for heads now out in the love of Christ hunting for souls. And if a Karen worker is secured from Burma, it will be a signal that the Far East is pushing westward to link hands with the Burma Union in the hill regions where Siam and Burma

meet. The message is reaching into the "uttermost parts" which Christ pointed to as the end of the gospel path.

At this Baguio council J. H. McEachern surveyed publishing progress and triumphs, and Dr. H. A. Hall, medical secretary, related manifest providences of God in the medical work.

Not a word of discouragement over the 10-per-cent cut in appropriations was heard, difficult as is the problem created. The first thought of the leaders was one of thankfulness to the believers at home for providing 90 per cent of former supplies in such a time as this.

It is the work of God, this movement, and on it goes, saving men and women out of a wrecked and perishing world. W. A. S.

Flight for Safety

THE Lord cares about human suffering. He taught the believers in Jerusalem to pray that they might be spared suffering from cold when they should be compelled to flee the doomed city: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. And when the time of flight came, it was in early October, and on a mid-week day.

As we have seen the flying to and fro for a place of safety of these refugees in Shanghai, we have thanked God for the providential provision of a milder January and February than is commonly experienced here. Shanghai, with its refugees from the flood and from banditry and revolution, has become a city, it is said, of three million. It swarms with closely packed humanity. The *Shanghai Times* (January 29) says of the scenes when hostilities suddenly and unexpectedly began:

"Word went round like wildfire. Immediately began an exodus that must have rivaled the Israelites going out of Egypt."

Still the running to and fro for refuge is with us (February 8), though in lesser degree. Five great moving vans have passed the Japanese sentry line within sight of my window as I write this paragraph, packed with women and children brought into the foreign settlement from over by the railway, along which the battle is in progress.

Many of our Chinese members lived in the zone that is well burnt over. We hope all are safely out. One of the sanitarium workers—returning from our council meeting—was taken by Chinese forces as a spy, and suf-

fered five days under hourly peril. What might have come to him except for a providential conviction that came to Sister Oss, one can only surmise. He had been allowed to send a message for help, but the messenger, evidently frightened, put the message in the post office. No postal delivery was on, as the post office was along the border of conflict. There the message lay until our sister, moved by conviction that she ought to go for the mail, drove into that section, against the protest of friends, and brought out the message that meant deliverance to our brother just when he had to have help.

What will it be when the four winds are loosed? "But the Lord will be the hope ["place of repair, or harbor," margin] of His people." Joel 3:16. That is the one harbor of refuge for the time of storm. W. A. S.

Shanghai, China.

WE all work under pressure, and sometimes the loads press hard. Each day brings its own problems and strains. How often we are "at our wit's end"! But that is just where God's wisdom begins. If we would reach the limit of our own devices sooner, the Lord's help could come to us the earlier. At no time do we need God more than in the midst of the pressing business of each day. O Lord, deliver us from succumbing to pressure!—B. T. Badley.

A CHURCH is not of much account where the minister does all the preaching, and nearly all the praying, and all the visiting.—D. L. Moody.

Contributed Articles

The Glories of Doing Right

By JULIUS GILBERT WHITE

WE should determine our course, not from fear of punishment or for hope of reward, but because it is right. There is a real glory in doing that which is right, and a shame and eternal loss that come from doing wrong. One writer has said:

"It is less of a calamity to suffer whatever may befall, than to depart in any manner from doing the will of God."

"The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion."—*"Ministry of Healing,"* pp. 476, 477.

These are the principles out of which martyrs are made. This will no doubt place us with the minority for the time being, but that does not matter. John B. Gough said some fine things about minorities; here is one statement:

"The chosen heroes of this earth have been in the minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world."

James Russell Lowell penned the same thought in these wonderful lines,

"Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

And so I have placed at the head of my list of glories for doing right,

The Glory of the Minority

There is a certain distinction that comes from being in a minority that can never come to those who stand in the crowd, provided, of course, that the minority is in the right. It is like a lone star in the heavens on a dark night. It is far more glorious than it would be if it were surrounded by thousands of others; and the darker the night, the more beautiful it is. This world greatly needs those noble souls who stand for what is right even though they stand alone.

Of all the shining minorities of history, Jesus is the crowning example. He trod the winepress alone; and of the people there was none with Him. (See Isa. 63:3.) What He wants now is followers; but in following Him we shall always find ourselves in the minority of minorities, and therefore at a great disadvantage on every hand. While following Him, we are tempted to do wrong to get the things the world has; tempted not to be so different from the world; tempted not to run counter to popular opinions, practices, and customs.

Jesus could have made it easier for men to follow Him, but then He would not receive all their affections. In infinite wisdom He has arranged that we shall leave everybody and everything to follow Him. "He that loveth father or mother more than Me is not worthy of Me." Matt. 10:37. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33. All must be surrendered to Him and laid at His feet, to be used as He directs. Only in this way can He wean our hearts from everything and everybody else, and He become all in all.

Talking to Jesus

By W. T. STRICKLAND

THE line is never busy
When I want with Christ to speak;
I can get Him any moment,
When His face in prayer I seek.

Every moment He's on duty,
Never idle,—nay, not He;
For when'er I need Him quickly,
He's right there to answer me.

Ah! the line 'tween me and Jesus
Never has to have repairs;
He is ever near to help me
With my troubles and my cares.

He will never fail to answer
When by faith on Him I call;
He will e'er fulfill His promise,
When I bring to Him my all.

O, praise God! He's always ready
Quick relief to me to send,
If I'll trust Him every moment,
My sweet, true, and loving friend.

So I'll talk awhile to Jesus,
He will hear my plaintive plea.
If I call in faith believing,
Praise His name, He'll answer me!

The Glory of Innocence

It is a glorious thing to have a clear conscience. This brings true joy, wonderful satisfaction, and abiding peace. The remorse of a guilty conscience will sweep away all satisfaction that can be given by all other things, until life itself is undesirable. A few years ago, seventy-six millionaires committed suicide in one year. All the luxuries of earth cannot give peace, a clear conscience. We, like Judas, sell our Lord for money when we choose money instead of Him or His will,—when we do wrong for money. The Jews crucified Him; and we crucify Him afresh when we choose to sin. All this guilt He will take away, and make the sins of the deepest crimson as white as snow, and restore the consciousness of innocence. This is the goal of the gospel. This glory of innocence is to be eternal.

The Glory of a Steadfast Character

This glory is the effect produced upon the character by tests of faith that are necessary to develop strength and steadfastness. There is no substitute for these tests; character cannot be developed without them. There is a glory in conquering obstacles, and there is an ignominy in remaining a weakling. Therefore God has said that trials work for us, not against us. (See 2 Cor. 4:17.) Their removal would interfere with that development of character which is to prepare us to stand in His holy presence. Endurance makes giants; failure makes weaklings. A perfected character is God's gift, but it is given through these experiences.

The Glory of Vindicating God

The highest purpose of human life is to glorify our Maker. We either honor Him by our deeds of right, or deny Him by our deeds of wrong. His name is maligned on every hand by more lives than honor Him. He expects His followers in the world to vindicate His name in every controversy where His character is involved. This is the greatest privilege a man can have, and it is Heaven's trust to the true-hearted.

The Glory of Loyalty

Even in this world, fidelity and loyalty to a principle, to a cause, to a person, is universally admired and lauded. There is a beautiful glory in true patriotism. To betray a trust, to turn traitor to a cause, or to one's

country which has provided a man with everything he has ever had, is one of the most despicable acts of which mankind is capable. When loyalty and patriotism die, country and government are doomed.

Thus it is with the heavenly kingdom. God has established a test of man's loyalty to Him, His principles, His laws, and His government. The Sabbath institution distinguishes Him as the Creator, for it is the everlasting memorial of creation. It distinguishes Him from all other gods (Jer. 10:10-12), and likewise distinguishes His people from all other peoples. One who observes a sign or memorial of creation, by doing so espouses loyalty to that Creator in every realm and act of life; and therefore by the very nature of things, that memorial of creation becomes the great test of his life.

If a man says he will not observe or recognize that memorial, he is taking a step which will lead him to disregard every obligation laid upon him by his Maker; while on the other hand, if he accepts the sign of creation, it will lead him to yield everything in his life to his Creator. So the Sabbath is the great test of loyalty, and this loyalty has a glory all its own. Loyalty to the heavenly King is as much higher and more glorious than loyalty to an earthly government can be, as heaven is higher than the earth.

The Glory of a Right Example

The eternal destiny of other souls is affected by the influence of our example. "None of us liveth to himself." Rom. 14:7. There will be an eternal gain or an eternal loss in other souls because of our influence. To know that our example and influence are right is one of the richest glories that can be possessed by mortal man during his earthly life; and "sheaves" in eternity will be God's gift for our right example.

The Glory of the Surety of Triumph

Read psalm 73 entire. It is a wonderful thing to be on the winning side. Fear of defeat is most discouraging. Knowledge of certain defeat would break the stoutest heart and kill every shred of courage; but knowledge that final victory for the right is absolutely sure, strengthens the weakest heart. Right will triumph; and if we stay with the right, we too shall triumph. This makes us willing to endure whatever may be necessary, and gives us constant cheer along the way. Glorious victory will be God's gift to the steadfast.

The Glory of Knowing God

A knowledge of the Most High is the highest learning possible to a hu-

man being. The pursuit of all the sciences is but seeking to know His acts and His works, and they should lead to and find their center and significance in Him and His purpose in designing all. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me." Jer. 9:23, 24.

The Glory of Reward

The matter of reward is always an after consideration. This is not the goal; the goal is to be right. The reward is an extra for being right. Pay and reward belong in two different realms. A reward is something which cannot be bought. It is bestowed for something which cannot be sold. Thus our service to God stands on a pinnacle high above all other relationships, and for our loyalty He will bestow a reward which is infinitely above the realm of barter. He will give eternal life. There earth's minorities will become heaven's majority. Sinners will be no more. There will be only one side,—the side of right,—and all will be on that side. We shall then forget the trials we had by the way.

The Glory of Gratitude

There is a particular glory in gratitude for some priceless gift received that was undeserved. Contrariwise, there is a base ignominy in ingratitude when such gifts are bestowed. Worst of all is the constant use of the gifts with never a thought of the Giver. Our world is filled with ingratitude; but heaven will be full of gratitude, and it will be glorious to all eternity. However, we cannot wait till eternity dawns to show our gratitude to God for all His matchless gifts; that would be base ingratitude now. The present is the most important time to manifest the glory of gratitude.

The Glory of Seeing God

"They shall see His face." Rev. 22:4. "I shall be satisfied, when I awake, with beholding Thy form." Ps. 17:15. He is better than all His gifts. To see Him will be a greater joy than mere life, though that life be endless; than to see loved ones; than to see the angels; or to travel from planet to planet and see all the glories of unnumbered universes. To see Him from whom man has long been separated by sin, will be the crowning glory of man's existence because all things are of Him; all life, all love, all innocence, all joy, all happiness, have Him as their source; all these draw to Him. To enjoy these but never see Him would be like smelling forever the aroma which comes from delicious food, but never tasting the food! These all lead to Him, and the joy they give will be complete when they have brought us face to face with Him who gave them all, and we who were lost in sin are restored to the loving arms of "our Father."

But you may say, "My greatest joy will be in the restoration to the companionship of those who have been dearest to me on earth." While this will be indescribably precious, it will fade into insignificance in the infinitely greater joy of restoration to the companionship of Him who gave you these loved ones, who created your affections and theirs, who through love in His heart bestowed upon you the faculty to love, and put within your heart the love that is living there, and gave you the possessions and people you love so much, because He loved you so much. The reason people love God so little is because they know Him so little. If you but knew Him, you would be so enraptured in His presence that you would be eternally happy just to be with Him, even though you were the only person there. May these glories all be yours now and forever.

Glimpses From Geneva

By DANIEL WALTHER

THE other day, in the hall "Des Pas Perdus" of the Palace of the League, I overheard a famous statesman saying:

"They tell us that the whole world has its eyes focused on Geneva."

"Yes, I know," retorted another statesman, "but the entire world listens at the same time to the roaring of the cannon in Shanghai."

It is, indeed, an irony of the day that at this very moment appointed for the conference for the limitation of armaments in Geneva, a fierce war

is raging in the East. This war, as one of the gentlemen declared, is a veto to the aspirations of mankind to establish and foster a situation of organized, and even armed, peace. How discouraging it must be to those statesmen whose hearts are honest, whose minds are noble and valiant, to see all their efforts shattered on the rock of the war problem! More than seventy-five eloquent addresses have been given thus far. But in spite of what some of these statesmen think, speeches are not actions. The chasm

that severs theory and practice is deepening; the discrepancy between the dogmas (Briand-Kellogg Treaty and the Covenant) and the realities in the East, is becoming more and more marked.

Exceptional Situation

It is trite to say we are living in an extraordinary age. And yet there is no exaggeration in stating that never before has the world had an opportunity to witness what is happening right now. How favorable are the times for strong characters to do and dare for the Master! I thought of it as I listened to the speeches of Mr. Yen, from China, and Mr. Sato, from Japan, this afternoon (March 3).

Over there, on the podium, were two men representing two important nations of the earth, each one pleading his respective cause. They were asked to give the reason of the conflict that existed between them. In the presence of delegates from nations in different parts of the world, some of whom have little or no connection with China or Japan, these two men, like two college students, were questioned, approved, or reproved. This is quite an unparalleled situation, outside of the council of the League of Nations. The methods of international arbitration are not altogether new, but it seems to me they have reached their most accomplished form these days. It is very easy to criticize all the League undertakes. Its detractors, scoffers, and enemies are legion. As a people, we know that, ultimately, the League cannot succeed; but why should we not admit that there are sincere people who honestly wish for peace? At least it has inaugurated practically a new method in international diplomacy.

The mere discussion this afternoon did not bring any definite conclusion. At the most, it gave the assembly the impression that both, the delegate from China and the one from Japan, were right, or rather, to quote Tolstoi, "When two people argue together, they are usually both wrong!"

"Where Do We Stand!"

These were the words uttered repeatedly by the representative of China, Mr. Yen. In the presence of the terrible events in the East, which he had just described so well,—the weakness of the League, the disarray of the nations, the economic crisis, the party strifes, the increasing vogue of immorality, the business depression,—where do we stand?

What a confession as to the uncertainties, the waverings, the gropings, of the political world! These men, who have a great responsibility

in the government of their respective nations, certainly do not lack in intelligence, in logical reasoning, in clear sight, and even in strength of will. But they have reached the end of their strength, and they admit it. Standing, as it were, in a night of fog, they wonder where they are. Where is the guiding star, the helping hand, the sympathetic heart? "If a kingdom be divided against itself, that kingdom cannot stand." Mark 3:24.

As Mr. Yen wondered where he stood, I could not help but think of an interesting statement, made long ago. It is a sentence written by the American ambassador in Paris during the French Revolution. In an official dispatch (June 17, 1792) to Sec-

retary of State Thomas Jefferson, he stated: "On the whole, sir, we stand on a vast volcano. We feel it tremble, we hear it roar, but how and when and where it will burst, and who may be destroyed by its eruptions, is beyond the ken of mortal foresight to discover." A few weeks later broke out the terrible, bloody Revolution of August 10, 1792.

If the world wonders where it stands, and is looking for leaders, we also might ask ourselves where we stand. How blessed, how fortunate, if we can whole-heartedly cling to the unwavering, true, certain, and everlasting word of God, and follow the Leader, who is the "same yesterday, and today, and forever." Heb. 13:8.

Lay Preachers

By E. F. HACKMAN

It is not generally recognized that Philip, who carried the first tidings of a crucified and risen Saviour to the city of Samaria, and who, on the road to Gaza, preached Christ to the man of Ethiopia, an official in high standing with Queen Candace, was a church officer and a layman. It is generally supposed that Philip was a preacher, but the record tells us that he was one of "seven men of honest report, and full of the Holy Ghost and wisdom," who were selected by the apostles to look after the welfare work of the church in temporal things. In addition to looking after his official duties, Philip was a lay evangelist, preaching the gospel to all with whom he came in contact; and God placed His seal of approval upon Philip's work by giving him power to perform miracles and to cast out unclean spirits. Concerning the preaching of Philip, the Bible says: "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts 8:10.

We are told that the work and experience of the early church are to be duplicated in the remnant church of these last days. "All that the apostles did, every church member today is to do. . . . A work similar to that which the Lord did through His delegated messengers after the day of Pentecost, He is waiting to do today."—"Testimonies," Vol. VII, p. 33. In fact, the Spirit of prophecy presents before us a picture of the work of the church during the closing scenes of the world's history, and says that it will be similar to the work of the apostolic church:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth,

the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—"The Great Controversy," p. 612.

Since the Autumn Council held at Omaha, Nebraska, in 1930, when steps were taken to launch a great forward movement of evangelism, a new power has come into our denominational work. This movement on the part of both ministers and laymen is being blessed of Heaven, and we believe we now see the beginning of that mighty evangelistic movement in the church which will continue to take on larger proportions as our people consecrate themselves to the work of warning the world. Statistical reports indicate that this new evangelism movement is producing results. During 1931 there was a net gain in the North American Division of 7,227 members. In 1930 the net gain was 2,789 members. Thus we see that the Spirit of God is indeed attending our efforts to win souls.

Talented Laymen Working

One special phase of this evangelistic movement is decidedly cheering, and that is the ever-increasing number of our talented laymen who are engaged in holding short series of meetings and cottage meetings, which have resulted in a large number of baptisms. Like Philip of old, these lay evangelists are going everywhere preaching the word.

Perhaps a few experiences illustrating how God is working through these laymen, will be of interest. Most of these experiences have been gleaned by the writer from correspondence, and from the discussions which took place in the Southern and Southwestern Union sessions, and could no doubt be multiplied manyfold. It is earnestly desired that all

who are engaging in this work send a report of their activities to the General Conference Home Missionary Department.

R. I. Keate, president of the Cumberland Conference, reports that four churches have been raised up and organized in the conference as the result of recent lay efforts.

Six months ago, Brother Moseby, a farmer living near Bunnell, Florida, had a special burden to build up the church membership in that place. A neat church building had been erected and was in use, but the company of believers was so small, no outside interest being manifested, that the brethren became discouraged, and at one time thought of selling the church. But Brother Moseby started to give Bible readings, and the interest grew until a series of meetings was arranged for, and as a result the church membership has increased to forty. Another series of meetings is now in progress, with encouraging prospects in view.

The president of the Carolina Conference referred to the work of L. W. Nations, a lay member of Tamasee, South Carolina, who has been holding several series of meetings in a tabernacle made of rough boards, and has raised up three churches.

Down in New Smyrna, Florida, another lay member has just concluded a series of meetings which were held in a warehouse. Nine persons were won to the truth, one being the owner of the warehouse in which the meetings were conducted.

H. M. Kelley said that the adults and young people of the Orlando (Florida) church organized a seminar for the purpose of fostering evangelism and holding meetings in the surrounding towns. Recently he was called upon to baptize twenty converts in one place as a result of their work.

F. A. Osterman, pastor of one of our colored churches in Alabama, reported the baptism of ten persons and their admission into his church, all of whom had been won to the message by the work of his church members.

John G. Mitchell, pastor of the Miami church, has organized a men's seminar, and the members meet every Sabbath afternoon for mutual improvement and inspiration. At present they are conducting street meetings, and also carrying on mission work in one of the outlying sections of Miami. All the expense of the effort is borne by the members of the seminar. A number of people have been baptized. The city Bible worker is also conducting a Bible training class composed of forty women, most

of whom are actively engaged in giving Bible readings.

In the Central California Conference, five evangelistic efforts by laymen are in progress, and there are prospects that others will soon be started.

John Haynes, home missionary secretary of the California Conference, writes that their entire conference is back of a program to enlist 500 lay evangelists and Bible workers in their field during 1932. It is their plan to launch the greatest soul-winning drive in their history. The lay members of the Oakland (California) church are conducting three public efforts around Oakland, and one of the workers already reports twenty persons keeping the Sabbath.

C. S. Joyce, home missionary secretary of the Indiana Conference, reports baptizing two converts at Barbers Mill, Indiana, who with five other people were won to the truth by Brother Dunn, a busy contractor, who gave his evenings to the work of holding Bible readings. In the Muncie (Indiana) church, two of our lay brethren, the Sabbath school superintendent and the church elder, are conducting Sunday night meetings, and a good interest is developing.

A New Day

Many other incidents might be mentioned as evidence of the way our laity are responding to the call of evangelism. We confidently believe that during this coming spring and summer scores of our laymen will be out preaching the message. There is no question but that we have come to a new day in our efforts to win souls and sound the warning message. That

day is characterized by a united movement on the part of ministers and laity to carry the message of truth, as set forth in the Spirit of prophecy. Each church should seriously consider this great work, and see whether it is fulfilling the Lord's purpose in its organization. Not only should the churches be supporting this cause by tithes and offerings, but every church should be following a definite program for carrying the message to the cities and towns within reach.

We have been told by the servant of God that "the ordained ministers alone are not equal to the task of warning the great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities."—"The Acts of the Apostles," pp. 158, 159.

We appeal to our laymen of talent and ability to dedicate their lives to this work. There are scores who could do what has been done and is being done by laymen in other parts of this division. Has not the time come, dear brethren, when your talents should be put out to the exchangers? If you have a burden to do this work, will you not get in touch with the General Conference Home Missionary Department or your local conference home missionary secretary? We shall be very glad to give suggestions to help in launching this good work. Let us heed the call, "My son, go work today in My vineyard."

Our Missionaries and Universities

By M. E. KERN

OUR Mission Board has viewed with considerable concern an increasing tendency on the part of missionaries on furlough to spend time in university study. Inasmuch as this trend is undoubtedly an outgrowth of our decisions regarding educational matters, it seems fitting that we should, in the series of articles on our Autumn Council actions, discuss the question of the relation of our missionaries to university work.

Along with other mission boards, we grant furloughs to our foreign missionaries at stated periods, the length of the period varying with the climatic or other conditions under which they work. The primary purposes of the furlough are health building and the strengthening of the spiritual morale for continued foreign service.

When the health will permit, a very

definite effort is often made to utilize the furlough in further preparation for efficient service by formal study or practical experience. After years of work in heathen lands, perhaps among very simple-minded people, or at least among people whose modes of thought are very different, missionaries have a natural desire to refresh and stimulate their minds by contact with current thinking at home. Some missionaries who did not finish college before going out, try to spend a term in one of our schools. A few who finished college before going to the mission field, take university work. Others gain a new intellectual, spiritual, and practical soul-winning experience by joining other workers in the home field in evangelistic work. It is our belief that such evangelistic work has furnished the very best preparation for more efficient work in

the mission field. This has also served to bind the home and foreign fields together by bonds of mutual understanding.

But now that we have decided to accredit our colleges with outside associations, and in order to make this plan possible, to send certain selected teachers to the universities to secure the necessary standing, the idea of advanced study seems to have caught the attention of our missionaries in the ends of the earth, and we have an increasing number who desire to spend their furlough in university work. One observer wrote:

"The influence of our recent actions seems to be far-reaching, for many missionaries who are home on furlough seem to have no time to promote missions in the churches, but must rush into the universities as soon as they land on American soil."

Missionaries Who May Properly Attend the University

There are perhaps two classes of foreign missionaries who may with good reason do some university work until our own colleges obtain an accredited status and are prepared to offer graduate work. Some are engaged in educational work abroad, where advanced degrees are a help in added prestige with governments. For instance, the European governments that have assumed the burden of directing the destiny of Africa are making very definite regulations for the educational work of the native Africans. Our mission schools must meet certain legal standard requirements. It is a distinct advantage, in some cases, if our missionary educational superintendents have recognized degrees. A missionary now taking work in a university writes:

"The subjects that I am taking and shall take will have a direct bearing on African education. I am choosing them with that in mind. . . . An M. A. will give me valuable prestige with the government."

Then there are educational workers who recognize that, however much they love the mission field, they may eventually, for health or other reasons, be required to return home. Naturally they think of continuing in the educational work should they return, and seeing the present trend toward higher professional training in our colleges at home, with an eye to the future they desire to spend their furlough time in graduate study. In this connection we need to remember that the accrediting of our schools is an emergency measure, requiring a comparatively small number of experienced teachers to secure advanced training for technical reasons. It is not only an emergency move, but also, in our plan, a temporary measure; for as soon as our own colleges are

accredited, they themselves can meet the necessity of recognized bachelor's degrees, and it is hoped that provision may also be made for graduate work.

With the possible exception of the two cases mentioned above, we see no reason for our furloughed missionaries' spending their time in university work, even during the present emergency period. We need to remember, also, that all the warnings we have been given down through the years against the dangers of attending worldly schools, are even more pertinent today than when they were written. The first ten recommendations from our Board of Regents at the Autumn Council were designed to safeguard our people against a wrong course in this matter. One of these recommendations says:

"Emphasis on worldly standards and academic distinctions tends to professionalize our schools and dampen the spirit of evangelism. Let us remember that 'those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best-educated men.'—Mrs. E. G. White, in *Review and Herald*, March 27, 1919."

We believe that no greater calamity could befall our missionary enterprise than that our missionaries, generally, should get the idea that they must now give their attention to the attainment of academic degrees. As has

been so clearly pointed out in another article, to pursue graduate study for the sake of academic prestige is to bring an unchristian element into our work, which is inimical to our missionary objectives.

Another recommendation passed at the Autumn Council says:

"That for the sake of maintaining Christian ideals, our college faculties should discourage the use of the title 'Doctor,' for this practice has a tendency in the students' minds to create a kind of educational aristocracy. It would seem that the Lord's admonition against the use of titles of preferment (Matt. 23: 8-10) would apply here."

It was further recommended:

"That our schools do not publish the degrees of their teachers in the catalogues, for it is very evident that this has a tendency to stimulate ambitious young people to seek advanced degrees which to them might lead to the loss of their faith. It also tends to discredit in the eyes of the students those who do not carry degrees, as is often the case with strong men, such as Bible teachers. It is still true, as Sister White wrote years ago, that our 'schools should have little to say now of "degrees" or of long courses of study.' The less prominent we make the whole matter of accrediting and advanced degrees, the better it will be for our people. Not only is there a peril to our teachers who attend the universities for advanced degrees, but there is even a greater peril in giving the idea to our young people and their parents that after all it is worldly education that counts."



THE NINETEENTH PSALM

By S. H. LOGAN

THE heavens speak God's love to man,
His works proclaim His power;
Each day and night reveal a plan
That's seen in sun and shower.
Their voice is heard in every land,
Their speech is plain and clear;
There's not a nation, tribe, or band
But in their tongue can hear.

God's perfect law reveals His love,
It will convert the soul;
If seeking for that home above,
It guides us to our goal.
God's word in man is always sure
To make the simple wise.
The ten commands unchanged are pure;
They open blinded eyes.

We find God's statutes all are right,
They make the heart rejoice;
The fear of God is clean and bright,
While yielding to His voice.
God's judgments all are good and true,
More precious far than gold.
There's great reward for all that do
And walk the way they're told.

I plainly see another's sin,
Yet may not see my own;
So cleanse me, Lord, without, within,
From faults to me unknown.
And let me not presume to do
One thing I know is wrong.
Thus in Thy strength I will be true,
And sing the victor's song.

As indicated in this last recommendation, there is danger that our young people and others may get the idea that there is something very superior about a university education. As one of our college presidents wrote, some are deceived into thinking that it is "good for food," and that it is "pleasant to the eyes, and a tree to be desired to make one wise." Gen. 3:6. This president also said, "The fact that there is so much good mixed with the evil in our secular schools today, makes them all the more dangerous."

I was much interested in a letter from one of our missionaries who is now attending a university. This missionary has finished two courses in our own schools, and being a teacher in one of our colleges in the mission field, felt that he should do some special research work during his furlough. He says:

"Somehow, while in our schools, I rather had a feeling that our standards and methods were much behind those of worldly institutions. I was led to think so because I was told that they did not recognize us, etc. Naturally, one would think that from what is said in comparison of the two. I went to our institutions long enough so that I think I am a fair judge of the standards and methods of our system, and now that I have been down here several months, I will confess that every day I go to the university my respect for our institutions and system increases. In our educational program from the first to the sixteenth grade we certainly have nothing to be

ashamed of, but rather to be most thankful for. With all respect for the good work done in this university, I maintain that the serious, faithful work done in our schools is most praiseworthy; and as I meet in class day after day with students that have attended these worldly institutions all their lives, I feel that they are in no sense superior to the graduates from our schools."

And when we think of the great principles of Christian education on which our schools are based, we must realize that our schools are immeasurably superior to the schools of the world.

Seeking Counsel

While the Spirit of prophecy has repeatedly warned this people against worldly education, it has also recognized the advisability of having some take work in other schools. But it is clearly indicated that this should be done only in the case of those who are mature enough in experience to be rooted and grounded in the truth, and only after very careful counsel with leading brethren. Missionaries on furlough are under the direction of the General Conference Committee. While we feel that comparatively few of our missionaries on furlough should spend time in university work, we recognize that in some cases this may be advisable. Those who have it in mind to spend their furlough period in this way, should counsel early with their mission field administration and also with the home board.

Our Truth-Filled Literature!

By A. R. OGDEN

I FEEL impressed to write a few lines regarding the use, or rather misuse, of some of our good truth-filled literature. Some recent observations have led me to write this article at this time.

Personally, I was brought up, from the time I accepted the message as a lad, now about forty-five years ago, with the idea that every copy of any Seventh-day Adventist paper was sacred literature, for it contained the sacred truth and message of God, in some form, for these last days. This impression was so grounded and established in my boyish mind that I have never been able to get away from it. I believe I can truthfully say that during these forty-five years I have never seen my father, during the years of his life, or my mother, who is still living, use a single copy of any one of our publications for wrapping paper or for any other common or ordinary use. The same has been my personal experience. Some way I have never been able to throw off the conviction that every page of

every publication of Seventh-day Adventist literature has a message, and if passed on to some other person, might be the means of arousing interest and inquiry regarding the truth.

How many people have had their attention first called to the truth for these last days by reading a paper handed them by some one, or by finding a copy or even a part of a copy of one of our publications in the street or by the roadside or in some obscure place, and as a result have been led to study and investigate, or send to the publishers for more literature, and thus have been brought to the full knowledge of the truth and the acceptance of the message that will prepare them for the Saviour's coming.

Realizing, therefore, the possibilities wrapped up in each and every paper coming from our presses to awaken interest and lead people to the truth, how careful each member of our church ought to be so to use the papers coming into his hands that not one seed of truth shall be allowed to go to waste. No copy of any one

of our papers should ever be torn up, used for wrapping paper, or in any way misused. Give the papers to some friend or neighbor, or mail them to some one who might read and become interested. Place them in a public reading rack, hand them to the stranger or passer-by, or even to the tramp who may come begging for a morsel of food. Thus in some way plant the seed where, by the blessing of God, it may do good to some soul. There are many who are hungry for the very blessings that our truth-filled literature would bring to them.

Even the papers giving the reports from our workers and of the denominational work may serve to arouse interest in the mind of the reader. Only recently I went into one of our offices, and to my astonishment found the wastebasket bulging with copies of the REVIEW and others of our papers. I could hardly believe my eyes. Forthwith I began to salvage them, and found a number of nice clean papers that a poor brother near by was anxious to receive, first to read himself, then to pass on to others. So let us use all our papers in missionary work until they are literally worn out. When they are too old and soiled to be handed out personally, drop them by the roadside or on the car; some one may pick them up and read. Who knows the results stored away in any single copy of one of our good papers?

"Cast thy bread upon the waters: for thou shalt find it after many days."
"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

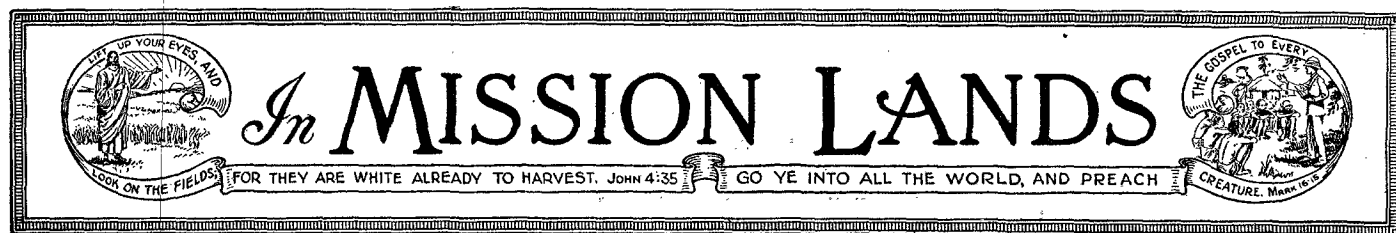
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Faith

BY ELEANOR CHAFFEE WOOD

FAITH is man's expression of supreme confidence in God. It is the inner light that guides him through that dark valley where his reason falters and fails, where love stands at the parting of the ways, and cries out in an agony of grief. It is the small voice that urges him on when his strength would yield upon the road; the star that shines undimmed in the night of the last long years of life. It is that which enables him to stand unflinchingly before the lances of the enemy, knowing that he fights a foe who is already vanquished.

And at the end it will be the light shining through his eyes as he beholds the fulfillment of that which he has believed. As he steps through the gates of the Holy City, it will fall from his shoulders like a cloak, for he will need it no more.



Annual Meeting, Santa Catharina-Parana Mission, Brazil

By J. BERGER JOHNSON

It was the writer's privilege to attend the annual meeting, the workers' meeting, and the colporteurs' institute of the Santa Catharina-Paraná Mission from January 21 to February 3.

A good representation was present from the churches in the mission, and it was evident from the first that rich blessings awaited God's people in this convocation. R. R. Breitigam, from the South American Division; E. H. Wilcox, from the South Brazil Union Conference; H. G. Stoehr, superintendent of the local field, with all his workers; and the writer, representing the publishing house, were present to minister to the spiritual needs of God's people. God added His blessing to the word spoken, and the Spirit carried to the hearts of all a sense of the solemnity of the times in which we live, and the need of a thorough Christian experience.

The Sabbath morning service was especially blessed of God in bringing His people to a renewed consecration. At the close of the sermon, an appeal was made to those who had never been baptized to give themselves to God and His service. A good number came forward in response to the call. The Spirit touched the hearts of many young people who yielded to the invitation, "Come."

Special services were held each day for the young people, who crowded to the front seats, while the rest of the hall was filled by the older members of the church. These occasions with the young people were especially gratifying to all present. We believe and pray that the instruction given will be a help to our young people in the times of stress we are entering.

Sabbath School Convention

On Sunday, January 24, a short Sabbath school convention was held under the direction of Elder Breitigam, divisional secretary of the Sabbath school department. The blessings of this institution were emphasized, the goals necessary to its success were stressed, and all were led to see anew the importance of this pioneer department. I am sure all present felt that the convention was well worth while.

On Monday one of the candidates for baptism was baptized by Alfredo Suessman. The remaining candidates will study further, and be baptized as occasion presents itself.

Following the general meetings, the workers in the local field, in company with the visiting brethren, gathered for a two days' study and counsel about their own needs and those of the field in which they minister. We were greatly heartened as we witnessed in these meetings a spirit of unanimity and oneness of purpose, and the desire to put aside selfish plans and wishes in order that God's work might be advanced within the confines of the mission.

Several changes in the location of workers were effected, but it was all done without the least friction. It was unanimously voted that three series of public efforts should begin at once.

Colporteurs' Institute

The colporteurs' institute followed the other meetings. A larger number of colporteurs was present than in any other institute. Eight new recruits were present to link their efforts with

those of "Gideon's band" who have been in the harness through a number of years. We believe that better times are ahead for the publishing work in this mission. With an efficient organization in the office and a renewed vigor in the field, with a more faithful use of time, and with these additional recruits, we can safely prophesy advancement in the circulation of the printed page.

We were especially impressed with the variety of callings and professions from which these fishers of men have been called by the Master. Among them are former tailors, photographers, tinsmiths, shoemakers, farmers, carpenters, gardeners, harness makers, masons, storekeepers, cooks, factory workers, and fishermen. May God make them just as efficient in soul winning as He did those who were called by Christ.

Preaching services were held each night of the institute, and during the last three nights special meetings were conducted for the general public, at which stereopticon pictures were effectively used in portraying to the public something of our work in other lands. The editor of the local paper also published an article about our meetings there, the material being furnished by the writer of this report.

São Paulo, Brazil.

From Beyond the Rivers of Ethiopia

By G. GUDMUNDSEN

ON reviewing the year 1931 one feels that a note of praise to God must predominate. Early in the year we reopened the schools on the different stations. Our girls' school in Addis Ababa has had a larger attendance than in any preceding year. Miss Marie Haseneder, who has been in charge of the school this year, has with zeal and patience toiled for the benefit of the students. Before the school closed she had the joy of seeing some of the girls seeking the Lord and a few were baptized.

Besides the school work and the regular Sabbath service, we have held some public meetings on Sunday, mostly lantern lectures on various Biblical topics. At these meetings we have had a very good attendance.

Last year was also prosperous for our Addis Alem school, in regard to

both attendance and soul winning, in fact, the best in its history. Many improvements have been undertaken on the station compound as well as in the school.

At the end of 1930 one of the native teachers went out to a village about thirty miles away from the station, and started an outschool there. This outschool has grown so rapidly that our teacher is now asking for assistance. P. M. Myhre, who is in charge of our Addis Alem station, is very much interested in medical work, and as a result of his successful treating of some sick persons, people are now coming in a body to the outschool and to the station.

In March it was decided that I, with Brother and Sister C. Jensen, newly returned from their furlough in Denmark, should take a trip out to

Wallega to find a suitable place for the relocation of our station there.

Chief Gives Land

When we arrived in Wallega, the local chief received us very kindly. We told him first something about our world-wide mission work. After that we expressed our desire for a piece of land in a good center where we could relocate our mission station. "You may choose yourself," he said, "and whatever suits you best shall be given to you." We chose a piece of land in a town called Gembi. When Brother and Sister Jensen, who had worked out there before, arrived, men and women came walking for miles to greet them, and also to give the new medical worker, Miss Mortensen, a very hearty welcome.

Soon after my return from Wallega, I started out again on a trip north, this time in company with Brother Myhre from Addis Alem. It was in the rainy season, so the roads were terribly wet. In some places we tramped in mud up to the knees. The rivers were overflowed, and nearly impossible to cross. Three of our mules fell down in one of these flooded rivers, and half our provisions for the three months' journey went to the crocodiles and fishes. But this and numberless other difficulties seem necessary accompaniments of a journey in Abyssinia.

The first four days' trek from Addis Ababa took us over a vast plain, with black and sticky soil, called Shoa Meyda. This is a flat and treeless prairie dotted with small villages. The fourth day, which was Friday, brought us to the edge of this large savanna, where we decided to pitch our camp for the Sabbath. This edge is skirted with villages, so we soon had a crowd of people flocking around our tent. An Abyssinian priest, who previously had shown us considerable benevolence, came out now and blessed us, and brought along a sheep and some milk for the journey. Others brought us eggs, chickens, etc. This hospitality gave us new courage again after the plodding days with rain and mire. We felt somewhat like a conquering Abraham. On the Sabbath we rested and refreshed ourselves as we considered again the love and greatness of God.

Sunday morning we were early astir to cross some bad cañons in the cool of the early morning. Twice we had to descend and ascend the precipitous sides of two 4,000-foot-deep river beds. For thousands of years the water has washed away soil and stone, so these river beds look now like tremendous inverted clefts into the earth.

The following Friday we arrived at

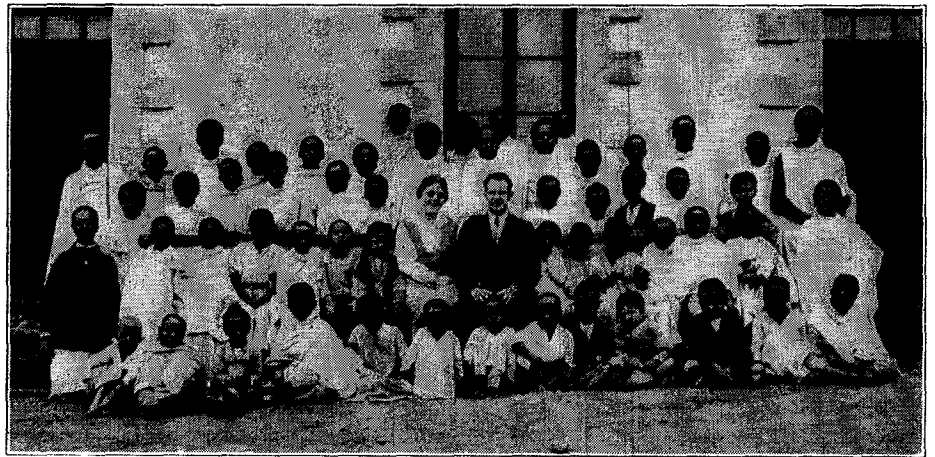
our hospital in Dessie, where we were guests for some days in Brother Nielsen's hospitable home. Here we were also invited by the governor for a dinner. Our hospital in Dessie is overfilled with patients. By his skillful treatment of many diseases Dr. Purmal has overcome the prejudice and gained the trust of the surrounding people. One day while I was there he performed four major operations. He told us many interesting experiences, which ought to be treated in a special article.

King Sends Airplane

There has been altogether too much work for our few Europeans up there, especially for the nurse. Mrs.

utensils, and methods as old as Moses' time are still in use. Most interesting are some of the ancient monolith temples. Originally some of them were dedicated to idol worship, but now all are changed into Coptic churches.

As we journeyed ever northward, the scenery became more and more magnificent, often indescribably beautiful. But the road was anything but level and smooth. Precipitous valleys were constantly intersecting themselves into our pathway, and demanded that we first go down ere we would be permitted to rise. Farmers were busy everywhere harvesting their fields. And to us it is also har-



Our Mission School in Dessie, Abyssinia, Connected With the Hospital Work

Nielsen had sometimes to assist the doctor with operations, besides doing her domestic work and supervising the mission school with about sixty pupils. I brought along two girls from our Addis Ababa school to assist the nurse in her many cares. But this relief came too late. The nurse was already so overworked that she was stricken ill. Later we had to take her down to Addis Ababa by airplane. We spoke to His Majesty, Haile Selassie, about her sickness, and immediately he placed one of his best airplanes at our disposal free of charge. As soon as the nurse, Miss Martha Hedlund, arrived in Addis Ababa, the king sent his secretary to the hospital to greet her and ask about her sickness. When Miss Hedlund expressed her gratitude for His Majesty's benevolence, the secretary answered: "Nothing at all. It is our duty. You sacrifice even your life for the benefit of our people. It is our privilege to assist you."

Before we left Dessie we had a baptismal service and celebrated the Lord's supper with our believers up there. Then we bade them good-by, and set out again over steep hills and rough mountains.

Finally we arrived at the holy city of Lalibella. It is really a piece of ancient Ethiopian history. Customs,

vest time in Ethiopia. The fields are white already to harvest, but the laborers are few. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38.

The ruler of Sokota gave us a princely reception. Every day we received processions with goats, sheep, bread, honey, butter, milk, and quantities of baskets, jars, and bales whose contents in many cases remained a mystery to us, because it suddenly disappeared among the boys.

First Believers Suffer Persecution

In Sokota we met several of our church members. We could now travel from one village to another, visiting groups of believers. It was a happy time of fellowship and encouragement, eminently so for me, because it has been my privilege to be a little link in the chain that brought them the last gospel message. I remember how we rejoiced and praised the Lord the day we baptized the first two believers from these dark and isolated regions. Now, only a few years later, we could travel from village to village visiting groups of church members. We had once toiled and sacrificed to bring the truth into this isolated field. The seed was sown with tears and prayers. Now it

has grown and borne fruit, thirty, sixty, yea, even a hundredfold. It is true the believers have met opposition, and their testimony for the truth has at any time been given at the risk of their lives. In a village one brother was hidden for weeks in a haystack; others have been ill-treated and incarcerated in dark, subterranean prisons without any food except what their friends have smuggled to them.

Fred Nielsen from Dessie and a native evangelist had been working some months up there before we came. As a result of their efforts twenty-four have already been baptized, and fourteen others are receiving instruction in the baptismal class.

Due to the medical work carried out, Brother Nielsen had been well acquainted with the nobility up there, to the great advantage of the mission. Once the Coptic high priest had been taken ill. After all native medicine men had treated him without success, he finally called for Brother Nielsen, who gave him some treatments, and the high priest became well again. Soon afterward there was a great reli-

gious festival. The acting governor, the nobility, priests, and high priest were sitting on a tribune, looking at the playing people. Brother Nielsen passed by to take some photographs. Then the high priest arose in the midst of the people, pointed to Brother Nielsen, and said: "This gentleman is an angel of the Lord." Then he recounted the story of his sickness, and how Brother Nielsen had brought healing to him.

While we were up there the governor of the province gave us two large compounds for new mission stations,—one a good piece of land in Debre-Tabor, the capital city, and another piece in Ebnat, a place with a lower altitude and a salubrious and pleasing climate.

Besides what I here have recounted, we have also had disappointments, adversities, and difficulties which many of our brethren at home do not know even by name, but of which we do not like to write. Let me close with a hearty greeting and thanks to all who have supported our work with their prayers and money.

I arrived at our union headquarters at San José, Costa Rica. Here it was my privilege to visit the beautiful newly purchased site for the Colegio Latino. Surely the Lord has greatly blessed in the securing of so valuable a property for this greatly needed Spanish college.

Returning to the devastated city of Managua, I did not feel it was the best of encouragement for a Harvest Ingathering campaign to see nothing but destroyed walls and massive stone structures in ruins as we circled the city before landing. Brother Howard, the superintendent of the Nicaraguan Mission, met me, and gave thrilling accounts of God's providences in that great disaster, which prove that "the angel of the Lord encampeth round about them that fear Him, and delivereth them," as not one of our members was injured in the disaster.

After completing my short visit at Managua, I found that we had received \$256.50 in cash, which, with the \$183.50 already received before my arrival, brought the mission total well toward its goal of \$500.

Leaving Managua by plane, I flew to San Salvador. There I found a financial situation peculiar to all the Central American republics. After covering the territory as had been planned, we found that our total cash receipts were \$727. Surely the hand of God held back political trouble while we were working in that republic, as a revolution broke out the following Sabbath after I left, and political strife has been surging there since. However, word has come that in all they have received \$864.36, which will be a great help to them in this time of financial need.

As I concluded this itinerary and found that \$2,747.24 actual cash had been received in so short a time, I was made to realize how important it is that our work be presented to these business men in the right light. Many have expressed their astonishment upon learning the facts about our work, and hold themselves ready and willing to co-operate with us with their means. May God richly bless the seed sown, bringing the honest in heart to a knowledge of this truth.

ANY defect we imagine or think we see in the character and life of Jesus Christ, is not in fact there, but in our own mind, placed there by His enemy and ours, by the foe of all that is good in mankind—mankind, for whom He, the Sinless One, the perfect Man, the only Son of God, died a shameful and cruel death!—*N. D. Anderson.*

Ingathering in Central America

By J. W. COLE

JUST before returning home on furlough it was my privilege to assist the different missions of Guatemala, British Honduras, Spanish Honduras, Nicaragua, and Salvador in soliciting the principal business firms and the wealthy agriculturists of these countries in the interest of our work.

We began in the city of Guatemala, and while in previous years but little had been done among this class of people, yet the Lord greatly blessed Orley Ford and the writer as we visited the majority of the business men of that city, one of whom gave \$50 for the first time. I well remember the statement of one who had been in business there for thirty-six years. He said he had never witnessed so terrible a depression as was prevalent at that time. Several bank presidents frankly admitted that if we had visited them the year before, they would have been more than glad to help us with such amounts as \$100, but they were forced to withdraw their entire support from charity institutions, and were unable to assist us at this time. They promised to include us, however, in their 1932 budgets.

In the face of all these conditions, the Lord blessed us so that we received \$507.50 cash after working a few days. Since I left Guatemala, word has come from Brother Ford that over \$1,000 has been received, which proves that Harvest Ingather-

ing can still be done in that republic.

Returning to the north coast of Honduras, I was joined by Elder Sutton at Puerto Cortes, where we began work among the large fruit companies and merchants in that section. We were just nicely started when word came of the terrible hurricane and tidal wave which swept the city of Belize, where Elder Sutton's family lived. Being unable to transmit or receive private message, we could appreciate Elder Sutton's anxiety regarding their welfare; but we were made glad to learn, through official American consular service, that they were safe, so we continued soliciting the entire north coast of Honduras, where we received \$582.37.

Passing to the interior of Spanish Honduras, I was joined by Brother Larson, the newly appointed director of that division of Honduras. After a few days of earnest prayer and labor, we had \$661.37 cash in hand, besides \$25 signed for by the president of Honduras. It may be of interest to some to know that the president was a former patient at our Washington Sanitarium. He was so pleased to learn that we were endeavoring to carry on our work among his people that he assured us of his government's hearty support and co-operation in securing a suitable site for a school.

Taking the Pan-American airplane at San Lorenzo, within a few hours



Conducted by Promise Kloss

My Home

My home must have a high tree
Above its open gate.
My home must have a garden
Where little dreamings wait.
My home must have a wide view
Of field and meadow fair,
Of distant hill, of open sky,
With sunlight everywhere.

My home must have a friendship
With every happy thing.
My home must offer comfort
To any sorrowing.
And every heart that enters
Shall hear its music there,
And find some simple beauty
That every life may share.

My home must have its mother:
May I grow sweet and wise.
My home must have its father,
With honor in his eyes.
My home must have its children.
God grant the parents grace
To keep our home, through all the years,
A kindly, happy place.

—Fannie R. Buchanan.

Home Maker

THE joy of home making has been beautifully captured by a young mother in Texas, and she tells about it in a letter sent to *The Farmer's Wife* and published in their April issue. She writes:

"When the census-taking man called at our home, I parked the babies in the sand pile, and sat for half an hour answering his questions. When he came to my occupation, he looked from under his brows in all solemnity and asked, 'You don't do anything, do you?' Without even awaiting a reply, he wrote, 'Occupation—Housewife.'

"I protest! I refuse to be drably set aside. I demand the title of 'Home maker,' and defy the world to say that home making is doing nothing. It is a profession, and those of us so listed labor at it. It is a labor of love. There is no monthly salary. The pay is merely the little sweetnesses of everyday family life, and I must sift them out of their attendant pains and sacrifices. The business of making a home, an honest-to-goodness home, with cookies and pillow fights and firelit hours and books and beds and joys and tears—that is a job, a great, grand task.

"I happen to be not only a home maker, but a farm home maker. I glory in it."

By way of introducing herself, she says, "I am sun-tanned and straight, and two pounds underweight from a summer of strenuous hours in Ye Olde Swimming Hole. My hair has a natural wave, and doesn't string, and I never wear sunbonnets. Instead of drab calico, I make my own house frocks of gay, fast-colored prints, with fresh white collars, and I wear happy-looking aprons over them.

"While we are getting acquainted, I might add that I have been at my present job for five years, and am still in my twenties. I earned my own living for five years before I married, and at present have two sons, husky young lads of two and three.

"From a honeymoon of care-free happiness, I came to our old homestead, a rambling farmhouse built half a century ago, and typical of the times—high ceilings, plastered walls, no closets, wood heaters, not enough windows, coal-oil lamps. There is a big zinc sink without a drain. Running water has been installed, but drinking water is still drawn from a well with a rope and bucket and pulley. There is a temperamental wood range for cooking, and you raise a door and go down a flight of steps into the dim, dirt-floored cellar.

"No danger of unemployment for the farm woman. There is work of

one kind or another always waiting for her, but it is certainly varied enough, and busy persons are usually happy ones."

The poem on this page she claims as her philosophy of home. In her own words, "It seems to me that caring for your loved ones is a God-given privilege. It is not in the least degrading to perform every task connected with making a home, rather it lends a certain dignity to life."

Speaking of wash days: "Quite naturally there are days when it seems hard, when you wake up out of sorts and everything seems hard, but there are many more wash days that are fun! Yes, kind sir, I do all the washing for my own house and family, and as yet have no washing machine. I do it in tubs with the help of a washboard, and I get as much satisfaction out of changing a heap of soiled, wrinkled clothing into fresh-smelling, orderly piles as I ever got out of eighteen holes of golf, and I am sure that I get as much exercise. Hanging snowy sheets and shirts against a cloud-hung blue sky with fresh-clipped green grass underfoot, and a vagabond breeze in the air, is fun!"

After describing some of her many activities, from baking and canning to milking and poultry raising, she adds: "It is a good thing to learn complete independence, especially when there are no shops just around the corner, and no money to spend. At first this seemed a hardship, but I have learned my job so thoroughly that I can now serve a complete and well-balanced meal from soup to nuts without counting on any one."

And perhaps for the benefit of the woman who thinks she would rather draw her weekly check, she continues: "Of course all this is work, but there is only one difference in working for money with which to buy food, and working directly for the food itself, and that, of course, is the immense pride that you take in your own products.

"There's a heap of preparation and excitement when the bees are robbed. Daddy dons his bee bonnet and gloves, and the babies are carefully corralled on the porch until it is over.



How good the honey tastes when it is fresh—that means hot biscuits for breakfast. It is strained and put away in stone crocks, along with gallons of molasses, freshly boiled from the ribbon cane that grows on our own brown acres. And part of my duty seems to me to be crisp molasses cookies and taffy."

"Lusty appetites must be fed, and the converting of wholesome food into sound minds and sturdy bodies is no child's play. It demands time and thought and energy and imagination. In addition to food, there must be flowers and fresh linen and the wedding silver on my table, for I want them to be an integral part of my sons' education. Farm folk may live as beautifully as any others, and it doesn't cost a bit more. It is wholly up to the home maker.

"With the help of my partner I have taken entire care of my babies. I have suffered when they cried, and laughed when they smiled; I have known the discovery of a first tooth, and the pride of a first step. It is to me they bring each baby joy or sorrow, and all the freedom in the world could not mean what their confidence means. Perhaps I shall some day do a lot of my lost adventuring through the eyes of my boys, but I have quelled my own wanderlust in order to make this little valley a home that will always bring them back from their wanderings. I am sure that I could not have shared their babyhood with another, no matter how efficient or well trained. It has been too precious.

"It has not been all roses. There have been thousands of small annoyances, like water fights on clean white linen suits, and mud pies down the front of rompers that I had worked half an hour to iron. There have been brief spankings, and the attendant howls of rage, and the breaking of bits of glass that I particularly loved, like the soft rose beige vase of Brookfield ware. There was one week of zero weather when I took two bricks and broke the tiny frozen garments off the clothesline, and there were sleepless nights when both children had whooping cough, and I was sure that they were choking to death before my very eyes. However, there have been plenty of compensations, and I would go through it all again to hear those baby voices saying their 'Now I lay me,' and to get those good-night kisses. Did you ever hold a baby, all fat and bathed and sleepy and warm, and feel it go limp with the touch of the sandman? Drudgery? That is heaven—the heaven of your own creation."



Who Are They?

As I walked in the Valley of Life, I came upon a man who was going the same way as I. He was a large and heavy man, clothed in a full suit of armor. He walked like a conqueror, and seemed not to notice the thorny vines stretched across the path, or the rough stones that made the way tedious and weary. We came to a river across the way that overflowed all its banks; he rolled up his coat and smote the water, and it parted so that we went across on the dry river bed. When we came to a mountain, he spoke to it and it disappeared. He put great armies to flight; he touched rocks, and water flowed from them. He called to the heavens, and bread fell in desert lands.

I asked him what he looked at so often and intently, as I noticed him raise his eyes above the misty horizon and look away into the blue. He said that he could see beyond a city whose builder and maker is God, and he expected sometime to be there.

Only once during the time that I was with him did he seem to be discouraged, and that was after he had slain a thousand men in a desert. He threw down his weapon, and betook himself to prayer. Upon rising from the ground, he found a spring of water trickling down; and he drank and was refreshed.

I parted from this man, and soon overtook another. He was singing a song when I first met him—something about a "land that is fairer than day." I noticed his clothing; he was not clad in armor like the first, but was dressed like the poorer classes of the country. His coat was threadbare, and his shoes were patched. He did not do any wonders like the other, but he climbed the mountains and scrambled over the rocks with wonderful alacrity. When he came to the swollen river, he sat down by the stream and played upon his lyre and sang, or walked along the banks gathering flowers, until the water went down. Then he went along the road singing. He often raised a glass that hung by his side, and looked away into the distance as the other did. I asked what he saw, and he said he saw but darkly through his glass, but there was, somewhere beyond, a place

where he expected to meet his friends and be free from toil and sorrow.

Again I went on my way and found another, this time a young woman. She busied herself as she went along the way, helping little children over the stones, and supporting the aged as they slowly made their way up the steeps. She seemed to be always busy, for she journeyed in a company, while the other two were alone. In her company were wounded soldiers to bandage, sick people to nurse, and little children to watch.

In her spare moments she would take out of the scrip at her side her needle and a garment to sew. I asked her for whom she sewed, and she pointed toward a group of children playing about who were clothed in rags. As she sat upon a rock, I noticed that the little ones ran to her to settle their disputes or to soothe their sorrows. Occasionally a little one would come with a cut finger to be bound up, or a bruised knee for her to anoint with a little salve which she always carried with her.

Although she often took her own scanty dinner and gave it to the hungry, yet she never afterward referred to it. She always had a kind word and a smile for those who met her. I asked her if she did not see the beautiful city to which they were journeying. She said that she knew of the place, for she had often read about it in the Guidebook, and that she desired to see every one happy there.

These three I found in the Valley of Life. Who are they?

RIDDLE

At eve I lay among my brothers,
No more among the living;
At morn unchanged were all the others,
I came forth fresh and thriving.

ANSWERS FOR LAST WEEK

Bible Dreams

- | | |
|-------------------|------------------|
| 1. Gen. 28:10-15. | 4. Judges 7:13. |
| 2. Gen. 37:5-9. | 5. Dan. 2:31-33. |
| 3. Gen. 41:1-7. | 6. Matt. 2:13. |

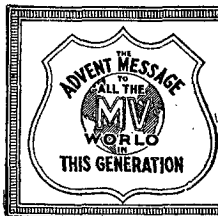
Who Was It? Judges 11:1-33.

Who Said?

- | | |
|-------------------|-------------------|
| 1. Neh. 13:21. | 6. 1 Kings 22:4. |
| 2. 1 Sam. 15:32. | 7. Gen. 24:65. |
| 3. 1 Kings 12:11. | 8. 2 Sam. 20:9. |
| 4. Acts 8:21. | 9. 2 Kings 2:16. |
| 5. 2 Sam. 9:8. | 10. Judges 11:24. |

Riddle. Matt. 28:11-15.

JOSEPH's checkered life was not an accident; it was ordered of Providence. But how was he enabled to make such a record of firmness of character, uprightness, and wisdom? It was the result of careful training in his early years.—"Testimonies," Vol. V, p. 321.



YOUNG MEN AND



YOUNG WOMEN



"A Little Child Shall Lead Them"

FROM Wisconsin we have this brief testimony to the value of the Missionary Volunteer movement in that conference. Wilbur Holbrook, the Missionary Volunteer secretary of the conference, writes:

"One small Junior M. V. Society interested a young person in the Junior work. Through this he was brought into the Sabbath school and the church, and was recently baptized. One very small Junior Society of only five or six members has already interested some people not of our faith,

who are now attending Sabbath school because of the interest aroused in their Junior movement. A Senior Missionary Volunteer Society that had been dead for years is now alive and active because of the interest aroused in the Master Comrade movement. In another place, of some fifty-odd members in a church with a membership of 150, the young people's society is the mainspring of action, and for some time has been the only thing that has kept a number of the young people in contact with the church."

Our Recreations

By C. LESTER BOND

AMUSEMENTS and recreations are not the chief end in life; they are means to an end. The recreations we choose either help or hinder the best life of Christ's followers, whether boys and girls or men and women. When we recognize this, we have a means by which to test every form of amusement that is offered to us. To limit our amusements to those that better fit us for our real service for the Master, is not to make a burden of our amusements, nor to destroy any of the healthy action which adds so much to our best enjoyment. With no lack of whole-souled relaxation, one can say as he ought to say, "I will not do anything that unfits me for my best work, or that dulls my highest moral sense."

There are games that call for skill and skill only in their play, that tend to refresh and recreate one physically and mentally, without interfering spiritually. So it is with recreation or exercise of any sort; if, like walking or riding, reading good books, social calls or music, and conversation, it is made to contribute to, rather than detract from, one's best equipment for the service to which Christ calls, His followers may be very sure that what they do will have their Master's approval.

In deciding what our attitude should be toward any form of amusement or recreation, we would do well to ask ourselves the following personal questions:

Do they rest and strengthen, or weary and weaken the body?

Do they rest and strengthen, or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance, and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to or remove one farther from Christ?

A Lesson From a Roman Emperor

It is said that the Emperor Valentinian, of Rome, was so habitually devoted to the sports of the amphitheater that at length his prime minister was moved to remonstrate with him, saying: "You are neglecting the affairs of state. The empire suffers for your joys." Thereupon the emperor registered a solemn vow that he would never again cross the threshold of the arena; and history affirms that he never did. It behooves us as Christians to renounce, in like manner, any sort of recreation that does not re-create our wasted energies for better service in the supreme business of the Christian life.

Pleasure seeking which leads us into amusements that fritter away time, weakens character, and makes it easier for us to be captured and destroyed by evil habits. Many a man has lost the battle of life because of such indulgence. He is so possessed by the pleasure-seeking spirit that when he ought to be serious and

dutiful, he is at the theater, or is dancing or gambling or in some other way wasting his time. And perhaps none of these popular amusements is more insidious in this respect than card playing.

Speaking of his own experience in the matter, Rufus B. Tobey says:

"Twenty years as a card player and thirty years of observation give me these answers: (1) It wastes precious time, and leads one from recreation to dissipation. (2) It develops the gambling instinct, as a result of which society indulges freely in games at which a prize is offered, and easily tolerates poker playing for stakes. (3) As a Westerner, in a city where gambling was licensed, once said, 'Cards are the gambler's implements, and card playing in a measure identifies one with that class.' (4) It not only dwarfs one's spirituality, but not infrequently destroys his influence. (5) What did the passenger on the wrecked steamer, 'City of Columbus,' mean, as, awaiting death, he threw into the sea a pack of cards, saying, 'I do not want to leave the world with these in my pocket?' Conscience and common sense got in a good deal of work before I surrendered. When I ceased kicking against the pricks, I had to quit card playing."

There are certain amusements that in themselves are vicious. People find amusement in being cruel,—in boxing, in bullfighting, in teasing people and animals,—in singing evil songs, in giving way to passion, in beholding immoral pictures at the movies or elsewhere, in the licentious dances of the day. But with these the sincere Christian is not troubled; he has settled permanently all questions concerning them.

The Problem of Choosing

The staggering difficulty in this amusement-loving age of ours is to choose the best from among the things that are good. We have just so many years to live and so much to do that we cannot afford to waste a minute of time on a thing in itself good, if at the same time we might be doing something better. We must remember that there is "a time for every purpose under heaven." To indulge in a thing which is itself good may be sin if by such indulgence we are neglecting duty or are failing to do that which had best be done.

The function of recreation is to re-create, and amusement that goes beyond recreation is not worth while. True recreation rebuilds body, mind, and spirit. It is harmful to amuse oneself with anything, however good

it may seem, that goes beyond this. A counterfeit bank note may be detected more quickly by the hand than by the eye. It often looks much like the genuine article. The silk fiber of the real bills may be imitated quite closely by pen-and-ink lines; and the photo-engraving process makes it possible for an exact reproduction of the engraving work. The paper, however, used by the government for currency has a distinctive "feel" of its own that one accustomed to handling money cannot mistake.

A secretary of a conference received a large number of bills in the Sabbath offering at camp meeting. He took these to the bank to deposit, and as the teller was counting them over he said, "Here is a counterfeit bill." It was such an accurate duplication of a twenty-dollar bill that to the casual observer it was not detectable, although it had undoubtedly changed hands a good many times. But to the sensitive touch of the bank teller it was easily distinguished in spite of its clever disguise. The "feel" was not right.

The "Feel" of the Situation

How many practices there are which it is hard on first sight to label either morally good or morally bad! We cannot make out a real case against them, especially when we see them indulged in by so many respectable people, some of whom profess to be Christians. We only know as Christians that we are not quite comfortable in certain company or when following certain pleasures. Some subtle sense tells us that this thing is not helpful to our highest development. The "feel" of the situation is not right. Happy is he who keeps his conscience so sensitive to evil contacts that no wrong practice may steal undetected into his life.

Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided. So with amusements that vitiate our joys. The German proverb says, "The good is enemy of the better and the best." Amusement, fun, and pleasure may be good; but the joy of implicitly serving God is better.

Some one has said that "amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current in the soul." We should not sacrifice the current for the spray or the sparkle. Whenever, therefore, we find that amusement is encroaching upon our joy, we should sacrifice amusement that joy may be saved.

The habit of dissipating every serious thought by a succession of

agreeable sensations is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interests, we lose all that elevates our enjoyments above the scale of childish pleasures.

Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was associated with the evil institution of idolatry. Paul said that he could eat meat which had been offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat, but he had the higher privilege of giving up his personal right for the good of the weaker brother. He therefore determined to surrender his personal right, and exercise the higher privilege of self-denial for the benefit of others. Should we not as Christian young men and women follow a similar course in our relation to questionable amusements? The following incident illustrates the need for Christian youth to follow Paul's example:

"Isn't it a grand and glorious feeling?" exclaimed Ethel Vance as she stretched herself on the sand and looked out over the Pacific. "A whole month in which I can do just as I please and be just as bad as I like. I warn you, I'm going to lead the gay and festive life."

"Thanks for the warning," laughed Marie Mills, as she settled herself in a camp chair under a beach umbrella.

"There were hundreds of people enjoying the beach, and the girls watched the crowds for an hour or so.

"Let's see the picture at the Elite tonight, and then have supper and dance at Gigolo's. They say Gigolo's is the gayest place here," said Ethel.

"Yes, and that picture at the Elite is rank. You wouldn't go to see it at home," replied Marie.

"Well, I'm not at home," said Ethel. "Oh, come on this once. It can't hurt us."

"I'm not so sure," said Marie; "but I'll go if you want to."

The next morning, while the girls were partaking of a late breakfast on the balcony of their hotel, they were surprised by two friends from their home city.

"Hello, Ethel! Howdy, Marie!" cried one of them as she came up to their table. "Saw you at the Elite last night. Didn't know you girls ever indulged in a show like that. Bess, here, said you didn't know what you were getting into."

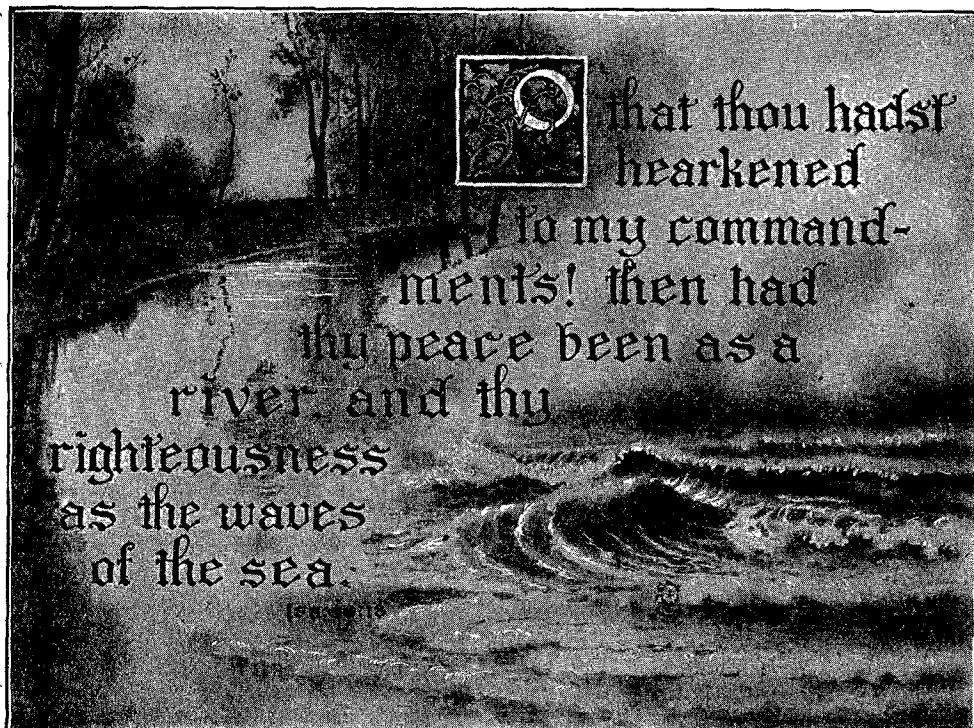
"It gave me a comfortable feeling," laughed Bess. "I said, If Ethel Vance and Marie Mills can do such things, it's all right for me. Saw you at Gigolo's too. By, by; see you later," and she hurried off with friends.

Marie looked at Ethel, whose face was scarlet.

"I've a confession to make," said Ethel. "I couldn't sleep last night. Kept thinking of the text, 'Whatsoever you do, do all to the glory of God.' The rest of this vacation I'm going to do just that."

A minister was invited to attend a social gathering at which a questionable program would be carried on. He replied, "You see, I am a preacher. I must keep myself in condition for tomorrow's work. I must not allow the edge of spiritual sympathies to be dulled by worldly things; for it is my business to preach to living men, and I may at any moment be called to minister to the dying."

It should be the business of all Christians to keep themselves in a condition to minister to the living and the dying. If we cannot do this and indulge in certain forms of amusement, there is but one consistent thing for us, as Christians, to do,—surrender the amusement. In our search for amusement and recreation, let us shun the things which are hurtful, and choose the things which help our moral character and spiritual life.



The

WORLD-WIDE

FIELD

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

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

Pacific Press Annual Meeting

By M. C. WILCOX

THE day was beautiful; the spring morning in January emphasized the spirit of cheer manifest among all who gathered on that day in the assembly hall in Mountain View.

We are sure that it is not the dry detail of business that interests the REVIEW readers, nor the naming of those who were present. Suffice to say there was a fine representative attendance from our western districts, and several of our General Conference men in official position were present. Among these we note W. C. White, a one-time board member and official in the earlier days, A. G. Daniels, Dr. P. T. Magan, J. E. Fulton, G. A. Calkins, P. E. Brodersen, and other State and district men we will not take time to record.

As usual, the meetings opened with song and earnest prayer for God's presence, and the business proceeded smoothly to the end.

Eleven new members joined the or-

ganization, bringing the membership of the meeting to four times the necessary quorum. Committees on plans and resolutions and nominations were duly appointed and reports rendered in the afternoon session.

At the opening of the meeting the president, C. H. Jones, cordially welcomed all present in a brief speech of good cheer. The reports from the home office and the branches were presented to the company.

Treasurer's Report

These reports clearly showed that the year had been far from a good typical salesman's year. Loss was inevitable. This was well summed up by the treasurer, H. G. Childs, in the following:

"The net loss for the year, after making reductions in inventories, paying sustentation, etc., is \$45,201.66. Last year we showed a profit of \$19,830.98, a difference in the two years of \$65,042.64. Reported by departments and branches, this loss is shown in the table below:

BOOKS	
Home Office, operating loss, 1931	\$ 811.53
Brookfield, Book Dept., operating loss	4,389.10
Cristobal, Book Dept., operating loss	5,967.04
Omaha Branch, operating loss	7,398.51
Portland Branch, operating loss	5,102.43
Total Book Dept. operating losses	\$23,668.61
Less Pacific Branch operating gain	2,052.59
Total operating loss for 1931 in sale of books at Home Office and branches	\$21,616.02
The reduction in inventory values, etc., at Home Office and branches amounted to	29,196.47
The reductions in the valuations of books added to the operating loss, make the total loss on sale of books	\$50,812.49
PERIODICALS	
Home Office, Periodical Dept. gain for 1931 (<i>Signs</i> , <i>Little Friend</i> , Sabbath School Quarterly	\$7,466.62
Brookfield, Foreign Periodicals, gain, 1931	381.61
Total	\$7,848.23
Less Cristobal Branch, <i>El Centinela</i> , loss	\$3,400.02
Misc. Promotion Exp., camp meetings, lectures, etc.	2,715.95
	6,115.97
Net Gain on Periodicals published at Home Office and branches	\$1,732.26
Net Gain on Miscellaneous Printing at Home Office and branch factories	1,911.10
	3,643.36
The Net Gain on Periodicals and Misc. Printing deducted from the Loss on sale of books, leaves the Net Operating Loss for 1931	\$47,169.13

The report of the treasurer was strongly approved by the General Conference auditors.

Book Department

The head of the Book Department, J. H. Cochran, gave the total retail value of books sold for the year 1931 as follows:

Subscription Books\$337,629.75
Trade Books 84,102.80
Educational Books 33,368.45
Tracts 14,258.80
Miscellaneous 22,236.20
Total\$491,596.00

The decline in sales reached a total of \$199,462. While there was a loss in sales, there was a recompense, Brother Cochran told us, in more souls accepting the truth. Nearly a score of new books were published.

Periodical Department

From the Periodical Department came a cheering report of the circulation of our periodicals. There were printed during the year 1,896,000 copies of *Our Little Friend*, and in addition to the regular list 87,000 copies of the No-Tobacco number were sold and 16,000 of the Health number; 2,800 premium books were disposed of through *Our Little Friend*.

The Periodical Department manager, J. R. Ferren, reported:

"The *Signs of the Times* circulation during 1931 has been the largest in the history of the paper. For five months the list called for more than 70,000 copies a week, and there has been an increase over last year of between 5,000 and 6,000 a week during a large part of the year. We had no large sale of a special number this year, so the average circulation of 73,500 copies a week represents the papers used in clubs and singles from week to week. This record certainly witnesses to the active interest of our people everywhere in soul-winning endeavor. It is an evidence, too, that they see in the conditions coming upon the earth greater opportunities for giving the message with the *Signs of the Times*.

"I believe that the writers and editors, and all who have had to do with the *Signs*, are visualizing a perplexed world, and the picture challenges them to say that which will point the reader to the way of eternal salvation.

"There have been many articles on such questions as the life beyond, specific fulfillments of prophecy, etc., that have been called for over and over by people not of our faith. Word came just a few days ago of a man in South Dakota who had become deeply absorbed in the study of spiritism just at the time the *Signs* was

coming into the family of his brother with whom he lived, and he began to compare its articles with the Bible. The result was that he burned his books on spiritism, and is now keeping the Sabbath. His brother's family, six in all, have also been won to the truth through their reading of the *Signs* during the past year."

And there are many echoes of such hopeful news.

We have not space for the many words of good cheer in the periodical report.

Branch factories in Brookfield, Illinois, and in the Canal Zone showed a loss, but it is hoped that the latter will be overcome soon. The Brookfield house has done well under depressing conditions, as more and more foreigners are learning the English language. Eighty per cent of the books sold in the Canal Zone are publications on the vital gospel message.

Seven Pleasant Weeks of Labor

By W. W. EASTMAN

It was my privilege, in response to a call from the Pacific Press Publishing Association, to spend some weeks in the Lake Union Conference in the interest of our pioneer missionary paper, the *Signs of the Times*.

The first twelve days of this time were spent in attending the missionary conventions at Battle Creek, Michigan, and the union conference which followed. It was a pleasure to meet the workers again, many of whom I had known and been associated with in past labors. This was the first conference session of any kind I had attended since my retirement at the last General Conference, and I very much enjoyed sitting as a listener to sessions, discussions, and studies by the brethren.

The remainder of the time was spent in following out an itinerary arranged by the brethren in the churches of Indiana, Illinois, Wisconsin, and Michigan. This provided generally for but one meeting at a church. It was an intense program, which in some instances meant as many as three meetings a day in as many different churches and cities.

It was an encouragement to find so many cordial receptions on the part of our dear people, and to see their hearty response to our message. And it was a hearty response, for in every church visited a club of the *Signs* was ordered for missionary work in their respective neighborhoods for the year 1932.

And who can tell the results of the far-reaching influence of these thousands of papers, each copy of which brings to the reader at least eight

Reports from the various branches by their managers were given by G. C. Hoskin, for the Brookfield factory; E. W. Everest, for the Central American Branch factory; H. W. Sherrig, for Omaha; S. J. Abegg, for Portland; R. E. Bowles, for the Pacific.

Among the branches in America, only one made a gain, namely, the Pacific Branch in Mountain View.

It is hoped that 1932 will show a more favorable year.

The following were elected members of the board of directors: C. H. Jones, A. G. Daniells, J. E. Fulton, H. G. Childs, J. H. Cochran, A. O. Tait, G. A. Roberts, J. R. Ferren, J. L. Jones, R. P. Rowe, R. E. Bowles.

Notwithstanding the depressing conditions in the world and the loss sustained in sales, the meeting was one of good cheer as we looked forward to a hopeful year to come.

genuine Seventh-day Adventist sermons on various phases of present truth conveying God's last warning message to a world soon to perish?

Cheering News From Southern European Division

By STEEN RASMUSSEN

THE advent movement has proved its spiritual strength in a remarkable way in these times of human perplexity. The eternal truths committed to the advent people have held as a strong, solid bulwark against political and national as well as religious and financial storms. The fundamental doctrines preached by Adventists have not lost a single per cent of their gold value. Everywhere the work marches on victoriously, though under tremendous perplexities, to its final triumph.

Reviewing briefly the many evidences of the powerful, leading hand of God in the work throughout our large Southern European Division, we feel impressed to render humble gratitude to God for His wonderful care and the signal success given us during the many months of world perplexity. We recognize that a divine protecting hand has been over us, and it is with childlike faith and trust that we look into the future for still greater victories and accomplishments.

The statistical reports for the entire division for the year 1931 tell in the language of figures a cheering story; 3,069 converts were baptized and added to the churches, 497 more

Paralleling Mission Advance

It is interesting to note that this missionary paper, which came into being the same year our first missionary was sent across the waters, enjoyed its highest circulation during 1931, which consisted of more than three and a half million copies, containing twenty-nine million sermons. And it has been said that there is doubtless a relationship between this increased circulation and the more than seven thousand souls added to our church membership in North America during the same year.

Well, I thank God for this mighty preacher, which never grows weary nor dies, but instead continues to grow more vigorous with age, and to command a more respectful and wider hearing, with a growing fruitage for its labor.

I shall not soon forget the many pleasant acquaintances and associations formed, and the kind hospitality shown by our brethren during these few weeks of labor, and may Heaven's richest blessing rest upon those who are making a covenant with God by sacrifice, to extend the light of truth to their immediate communities as well as to the regions beyond.

than for the year 1930. Subtracting the figures of the loss columns from the gross gain, we have a net addition of 1,925, bringing the division membership up to 19,925. At the end of 1930 there were 649 churches in the division; during 1931, sixty-two new churches were added.

At our recent winter council held in Bern, Switzerland, Elder C. H. Watson, the General Conference president, was in attendance. Further serious and prayerful study was given to the one great main purpose of the advent movement,—the winning of precious souls. The excellent Bible studies which Elder Watson conducted morning by morning, as well as his many practical suggestions and helpful counsel along the line of soul winning, leadership, denominational policy, financial economy, etc., were not only valuable and highly appreciated, but very timely. Harmony, unity, and unselfish interest in God's great work characterized every session of our excellent meeting. There was manifest a very marked degree of brotherhood and good will, and through the still small voice of the Spirit we were urged to press forward and stand shoulder to shoulder, in order to multiply our efforts even

with reduced income and appropriations.

No Note of Discouragement

Not one word of discouragement or dissatisfaction was expressed by those in attendance at the council when the reduced budget was presented; on the contrary, words of gratitude were voiced that it was possible, at a time when financial calamity and political unrest hold sway, to grant even such liberal appropriations. Every union leader was determined to return home and endeavor to keep every man at his post, because a further reduction in the number of our small staff of workers would be disastrous when one considers the interests and the ever-multiplying needs which come from every corner of the division. The unavoidable cut in wages voted throughout the entire field has been accepted in a manly and cheerful spirit.

Confidence was expressed that 1932 would, with God's continued blessing upon the work, prove to be the best year we have ever experienced in the winning of souls. In his opening address, the division president presented the suggestion of adding 4,000 new members this year. The little word "Souls" was adopted as a watchword for all laboring forces and denominational activities throughout the entire field, whether evangelistic, administrative, departmental, or institutional.

As we scan the records of the year 1931, we can truthfully say that while it was a year of trial and anxiety, it was also a year of triumph and victory; and we are fully convinced that the excellent, harmonious, and earnest spirit which characterized our council from beginning to end was but a prelude to greater accomplishments, richer blessings, and more marvelous victories in the days to come. The Spirit of God seems to be working upon the hearts of men everywhere, and there is a seeking to understand what these things mean which have brought humanity into such a confused and perplexing situation.

But we not only render grateful praise to God for the success which has attended the soul-winning efforts of the ministry and lay members, but we are equally grateful to God for the degree of financial prosperity which has attended the work. While there has been a drop of a few thousand dollars in tithe receipts, there has been an encouraging gain in total mission offerings of nearly \$2,000. Both the Missions Extension Fund and the Harvest Ingathering effort brought increases over the previous

year. The Week of Prayer offering was also in advance of the year before. The young people rallied nobly in raising \$1,500 for some special needs in the mission fields.

Departmental Work Strong

All lines of departmental work in our division are becoming stronger and more effective soul-winning factors. Through the faithful and untiring ministry of our colporteur evangelists, many precious souls are yearly won throughout our field. The Sabbath schools are also fulfilling their mission as strong soul-winning factors. Through the activities of our lay members, young and old, 1,657 new members were added to the churches; this is more than 55 per cent of the entire number of new believers brought into the churches through the combined efforts of workers and laity.

While plans were laid during 1931 to re-enforce our advance guard of missions with a few new recruits, it was not till the early part of the present year that we were enabled to carry out our plans. It was a day



A group of missionaries, of the Southern European Division, who left Bordeaux, France, January 17, 1932, for French Equatorial Africa. From left to right: M. Raspal, superintendent French Equatorial African mission; Mrs. Raspal; Miss Suzanne Cornaz; Mrs. Erzberger; J. Erzberger, secretary-treasurer of the mission.

of no small significance to us when, on January 17 of the present year, a little group of missionaries left Bordeaux, France, for our French Equatorial African mission field. The group consisted of Brother and Sister Raspal, returning to their field of labor after a period of furlough; Brother and Sister J. Erzberger, and Sister S. Cornaz. Brother Erzberger will act as secretary-treasurer of the field, while Sister Erzberger and Sister Cornaz will render service in the educational work. Brother Erzberger is a son of the old pioneer of the advent message in Europe, Henry Erzberger.

Then again on February 5 Brother and Sister F. Augsburgur and their

two little children embarked at Marseille for Mauritius. Brother Augsburgur also springs from an old Adventist pioneer family at Tramelan, Switzerland. For a number of years Brother and Sister Girou have been the only European missionary family on that island jewel in the south Indian Ocean, and for a long time they have been in need of re-enforcement to take care of the many providential openings throughout the island.

An excellent report has also recently come to hand from L. D. Ignace, our lone missionary on the Seychelles Islands. Some months ago the REVIEW contained an interesting article concerning the early beginnings of the work in these islands. Brother Ignace now informs us that there are two groups of believers on the island, numbering sixty altogether, and that he plans to go to other islands in the group to open up the work there. A little mission chapel is needed in the capital city, Victoria. A good site has already been bought, and we expect this year to erect a small house of worship.

From North Africa, J. Rey, the superintendent, informs us that the Doctors Hillborn, who recently came from North America to North Africa as self-supporting missionaries, have settled in Fez, the capital of Morocco, where there is a growing need for work among the Arabic-speaking population, a work which only medical missionaries can carry on with complete success.

Three months of the present year already belong to the past, and while the world outlook from a human viewpoint has not grown any brighter, we find nevertheless that our workers and believers are full of courage and confidence, and in the spirit of the Master they are unitedly shouldering the heavier burdens and responsibilities which every succeeding year places upon every child of God. It is further evident to us that real practical and constructive efforts are being put forth to make 1932 still more productive and more successful in the winning of souls as well as in the furnishing of both men and means for the glorious cause of missions.

MARCH 2 a very impressive service was held on the famous Waikiki Beach at Honolulu, when eight persons were baptized. These were first fruits of the labors of my wife and me thus far in 1932. One other person was taken into the church on profession of faith.

L. T. HEATON.

German Work in Cincinnati, Ohio

By DANIEL F. ROTH

A SERIES of lectures was delivered by the writer the early part of October, 1931, in order to give the German-speaking people here in Cincinnati another opportunity to get acquainted with this truth. We are glad to report that we had a very good attendance throughout this series, and after the Sabbath question was presented, ten were buried with the Lord in baptism on February 20. There are still others who are also convinced of the Sabbath, but they are experiencing great persecution at present, and the way has not yet been opened for them.

We are glad to report that we were able to reach all goals in 1931, and in addition to this, to wipe out our entire church debt, which amounted to \$4,000. We purchased this church property (which also includes a parsonage) a little more than two and a

half years ago, which cost us \$28,000, and it is almost unbelievable when we say that the debt has been entirely wiped out.

The following figures were taken from our treasurer's books for the year 1931:

Tithes	\$ 3,892.25
Harvest Ingathering	810.00
Miscellaneous	1,297.88

Sent to conference	\$ 6,000.13
For church expense and home missions	6,944.20

Total for 1931\$12,944.33

The total sum passing through the hands of the treasurer since our organization, a period of four years and five months, is \$74,765.27. A hearty invitation is herewith extended to all our brethren to attend the dedicatory services, May 7, if the Lord will.

of the effort, and the day before we were to make the "call," some spent the time in fasting and prayer. As we brought the meetings to a close, forty-three asked for baptism and joined the baptismal class. Among those who decided to unite with this movement is a minister of another denomination, with his wife.

Thus through this effort held in the church, and without one cent of expense to the conference, the membership of this little church is more than doubled. Now, instead of twenty to thirty in attendance at Sabbath school and church service, the church is nearly filled with interested worshippers. Last Sabbath 102 were in attendance at the Sabbath school and the meeting that followed. A number of others will be baptized a little later.

Just prior to this effort, and somewhat as an experiment, to see what could be done in these hard times, without financial aid from the conference, we conducted a series of Sunday night meetings in another church in our district,—a considerably smaller building,—and as the result, sixteen took their stand for the truth.

Inasmuch as we face such a shortage of funds, and inasmuch as most of our churches need just such an experience, and the spiritual and financial help thus brought, we have decided to continue this plan of work, having an effort going in some church in our district all the year round, and at the same time continuing our cottage meetings other nights of the week, which are also producing excellent results. The divine admonition, "Be watchful, and strengthen the things that remain," might well be applied, we believe, to the outstanding need in many of our churches today.

Strengthening the Things That Remain

By A. A. CONE

THE conservative little city of Newark, Ohio, had been called "the little Gibraltar," because it was so difficult to get the people of that place out to our tent and hall meetings. We had a church there of thirty-five members, and they were faithfully distributing literature and loyally holding up the banner of truth, so we complied with their request for a series of evangelistic meetings in their little church. The meetings were held Sunday and Thursday nights. The church building is small, and would seat but few more than a hundred people, but we secured fifty folding chairs, and made use of some belonging to the church, and thus were able to seat the interested ones who came.

We have a "multigraph" printing machine, and so could print all our advertising matter used during the effort, at a minimum of expense. In the distribution of the advertising matter we confined our efforts largely to giving it only to personal friends and acquaintances of the church members, and to those whom they had reason to believe might be interested enough to attend. As the result, that little church was usually packed to the doors with people who were there because they were seeking for truth.

We had no Bible worker to leave there to follow up the work, and so we were careful to give the message in quite a detailed way from first to last, so that when we had finished the series of meetings, the people were well instructed in all the principles of our faith, including organization, tithing,

freewill offerings, health and temperance, dress reform, Christian education, the Spirit of prophecy, etc. As a result, many had ceased the use of swine's flesh, tea, coffee, and tobacco, long before the meetings closed, had laid off their jewelry, and were attending Sabbath school and church, and paying tithe. One woman, on taking her stand for the truth, immediately took out her check book and wrote a check for \$14.50, remarking, "That is the first tithe I ever paid."

The members of the church set apart the noon hour of each day as a time of special prayer for the success

Soul Winning in the Southland

By J. C. KLOSE

FOUR churches were raised up recently in the Cumberland Conference almost entirely by the work of lay members. This was done by consecrated believers' moving into new sections of the field and living out the truth before their neighbors. This consisted of Christian help work and medical missionary work, conducting Sunday school classes, distributing literature, holding public meetings, and giving Bible readings in the homes of the people. One brother bakes 100-per-cent whole-wheat bread, and sells it to his neighbors to pay expenses, but makes soul winning the chief object in his life.

Lay Bible Evangelism

Not long ago, while I was conducting a soul-winning convention in one

of our colored churches, after I had talked on the subject of Bible evangelism, a sister said, "Do you see that sister there, and that one over there? Do you see that brother there? I brought them into the truth through giving Bible readings. Until recently I didn't think I could win souls because I have but little education. But I wanted to do something, and when my attention was called to the book, 'How to Give Bible Readings,' I bought a copy and learned how. Now I am so glad that I can win souls to Christ by giving Bible studies."

A few weeks ago it was my privilege to visit a company of believers in Bunnell, Florida, on the east coast. In 1931 twelve new members were added to the church as the result of

the work of one farmer lay member. We drove out to his house, and found him busy working in the field, for he must make a living for his family. But the joy of winning souls was written all over his face as he told us of the Bible studies he is holding and the series of meetings that he has been conducting. New homes are opening to him, with people anxious to receive light on the Bible.

At New Smyrna, Florida, another layman has been busy with his Bible, and has also conducted Sunday meetings in an old warehouse. It was my privilege to attend one of his Sunday meetings. Even the State superintendent of Sunday schools was there. As a result of his meetings and Bible studies conducted in the homes of the people, ten were recently baptized and added to the church.

During the past four years approximately 670 lay members, or about 10 per cent of the membership of the Southeastern Union, have been giving Bible readings to their neighbors. John Mitchell, the pastor of the Miami, Florida, church, had twenty-two Bible workers co-operating with him in a recent effort. In addition to the Bible workers, there were fifty members who gave out from house to house 71,000 copies of *Present Truth*. Still others co-operated in other ways. All told, there were seventy-nine lay members helping during this effort, and there were seventy-nine new converts added as a result.

What One Paper Did

On a recent visit to Miami, it was my privilege to attend a Wednesday night prayer meeting. After a short study, opportunity was given for those present to testify. A stranger arose, a distinguished-looking gentleman, and gave a soul-stirring testimony. He said:

"For a long time I have been looking for the true people of God. I feel that I must get right with God. I have gone to different churches, but have not been satisfied. I could not find what I had been looking for, but now I believe I have found the right church. A few days ago one of the members of your church came to my home in Coral Gables, and gave me a little paper [*Present Truth*]. I found that it was published by Seventh-day Adventists. I looked in the directory for your church, and I came here last Saturday (you call it the Sabbath). You celebrated the ordinance of the Lord's supper. I came into this room with the rest of the men, and saw something here I had never seen before. I saw that you do just as the Lord instructed—you washed each other's feet. I saw that the Spirit of Christ was here and brotherly fellow-

ship. A brother asked me to take part, and I did. Now tonight I hear your sincere testimonies, and I believe I have found what I have been looking for."

Elder Mitchell and I visited this man the next day and made arrangements to give him Bible studies. He gave liberally to our Harvest In-gathering and welfare work. But the best part of the story is that he is keeping the Sabbath and rejoicing in the truth.

The Lord has many honest souls among both the rich and the poor who are led to study and accept the truth as the result of reading the literature distributed by our faithful lay members.

During February of this year, at a home missionary convention in the church in Birmingham, Alabama, a sister came forward, and with joy told how she had been sending the *Signs of the Times* to her father's folks for a year, and that recently she learned that her father's family, and two other families besides, are keeping the Sabbath. She also said

that she had sent the *Signs* to her sister in Atlanta for a year, and that now she also is keeping the Sabbath and attending church.

During the past four years, 1,300 members of the Southeastern Union have been engaged in literature distribution from house to house and through the mails, using the Home Bible Study League plan. The simplest methods and the least expensive are oftentimes the most effective. One missionary society sent out 500 copies of *Present Truth* through the mails, and then followed up the sixty-five who were interested with missionary correspondence. As a result, sixteen accepted the Sabbath truth.

The Atlanta (Ga.) church is now launching a campaign to reach every home in that big city with literature. Another concerted effort is to reach every home in a certain county with our literature. The work must go on until every home has heard the message.

Wonderful things are in store for God's people, both workers and lay members.

North American News Notes

On February 20 J. R. Nelson baptized twenty-three, part of the results of his effort with the help of M. V. Skadsheim, our interne at Howarden, Iowa. Another baptism will come a little later. On Sunday, the 21st, a new church was organized at Howarden. Twenty-eight united on that day, and about ten more are ready, but were delayed for various reasons. The new church building at Howarden is a model of neatness and simplicity, well adapted to their needs. It is all paid for except \$530, which will be taken care of by the end of the year.

A short effort was held by A. L. Miller in the church at Fort Madison, Iowa. The interest was good, and as a result nine began keeping the Sabbath. Only four of these are from Sabbath-keeping families.

J. L. Wilson is now at Keokuk, Iowa, holding meetings in the church and organizing cottage meetings.

C. F. McVAGH.

necessary to close the doors, as no more space was available for those who desired to hear.

At Oolitic in the south central part of the State, Elder Denslow reports that twenty-seven have signed the covenant as a result of an effort there.

At Anderson, one of our older churches, after one week's meetings by our educational and Missionary Volunteer secretary, ten were received into the church.

M. A. HOLLISTER.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 109 APRIL 28, 1932 No. 17

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

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HERE are a few items from spring efforts that are being conducted in Indiana:

At Gary, where F. C. Gilbert and Samuel Kaplan are conducting an effort, last Sunday night they found it

NEW PROPHETIC CHARTS

For Bible Workers and Laymen

AT the urgent request of the field, we have printed the symbols of Daniel and the Revelation on cards about 7 x 10 inches, twenty in all, making it very convenient to use a single symbol for a given Bible Study. The symbols are as follows:

The Great Image of Daniel 2
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The Ram
The Rough Goat
The Little Horn of Daniel 8
The 2300-Day Diagram

The Sanctuary
The Law of God
The Law as Changed
The Church of Revelation 12
The Symbols of Revelation 12 and 13
The United States in Prophecy
The Seal of God and the Mark of the Beast
The Millennium Diagram
The Three Angels' Messages
The Calendar Chart

Two of these charts are in colors, and the rest are in black only, but all are clear and distinct, and will make good illustrations for the study of prophecy.

THE PRICE FOR THIS COMPLETE SET in a neat printed clasp envelope IS 50 CENTS

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REVIEW AND HERALD PUBLISHING ASSOCIATION
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Rivers of Living Water

and Other Symbols of the
Holy Spirit - By L. E. Froom

This is a companion volume to "The Coming of the Comforter," a former book by the same writer.

If you have not read this book, purchase them both; for your library will not be complete without them. "The Coming of the Comforter" is \$1.50.

To those who have heard Elder Froom give his wonderful studies on the symbols of the Holy Spirit, this volume will come with an added interest. And to others who have never had this privilege, we can only say that they will find this little book not only beautifully written, but filled with inspiration and interest as, with a background of apt illustrations, the truth is revealed to the mind of the reader as of vital importance to his salvation.

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REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.



WASHINGTON, D. C., APRIL 28, 1932

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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.

CHARLES T. BURROUGHS, home missionary secretary of the Lake Union Conference, died at the Hinsdale Sanitarium, 2:45 P. M., Friday, April 8. He left Berrien Springs, Michigan, March 31, apparently in good health, to meet appointments in Illinois and Wisconsin, and filled appointments up to the day before his death. Our Christian sympathies are extended to Sister Burroughs.

SENDING in a report of the work in the Southern European Division, Steen Rasmussen gives this encouraging summary in the accompanying letter:

"Even though the world outlook has not grown any brighter since the new year was ushered in, we have nevertheless every reason to be greatly encouraged over the reports that come to us from various parts of our division. Our ministers are having excellent interests in connection with their public efforts, and we really look forward to the largest harvest of souls this year that we have ever had. While it is impossible to judge the financial prospects from the reports of the first month of the year, indications point to the fact that our income is holding up pretty well, compared with 1931."

The report appears on page 19 of this issue.

Arabic Health Book

WE are glad to record a most encouraging advance in the circulation of our literature in the Arabic Union.

Our sales in 1930 amounted to \$666, and it was thought that we were taking a big step in setting the goal for 1931 at twice that amount. As we have now compiled the reports, we find that we have gone well beyond this figure, reaching, in fact, \$1,664.27, in which our European workers have shared, as they worked part time in circulating literature during the summer months.

Viewing this good result, our field missionary secretary, C. Rieckmann, is emboldened again to double the sales for 1932, and bring them up to \$3,400, which would be 500 per cent within two years. In this we are encouraged by the fact that on January 1 our new health book was off the press and ready for circula-

tion. The book contains 288 pages with fifty illustrations. All the work has been done at Jerusalem. The linen binding with gold embossing and the whole workmanship make the book very attractive, and it is said to be one of the finest productions in the Arabic language. We already have secured some excellent testimonials from prominent native doctors.

We hope that this book will have a good sale, and prove an avenue of entrance for other literature bearing more directly on our message.

We believe that in countries such as this, where it is so difficult to bring people into meetings of a religious character, our literature will prove a great factor in placing the message in their homes.

W. K. ISING.

Beyrouth, Grand Lebanon.

Portuguese East Africa

WORD just received from O. U. Giddings, of Nyasaland, Southeast Africa, informs us that in company with Dr. Tonge, of the division, he visited the governor-general of Portuguese East Africa, at Lourenco Marquez, to secure permission to enter that country and establish our mission work. Brother Giddings says: "Full permission has been granted for us to enter the country with our message, and we have already selected a man from our field, Brother Webster, to go and qualify in the language."

The union committee has appointed a group of men who, with a representative from the division, will decide upon the location for the new mission station. It will be remembered by the readers of the Review that as the result of the summer vacation work of two of our students from Malamulo Training School, a great interest was awakened in Portuguese East Africa, where more than 1,500 took their stand for Christianity and were enrolled as members of baptismal classes. In view of the heavy cuts in budget, and the financial perplexity in which the African field found itself, Brother and Sister Giddings donated \$500 of their own personal savings toward the \$1,000 necessary to enable a man to qualify in that country. We are happy to tell you that one of our sacrificing, loyal believers in this country donated the other \$500 necessary. This money has been sent forward to Africa.

Brother Giddings states further: "We are keeping in as close touch with the situation among the native people themselves as we can under the government restrictions; and I am happy to tell you that the interest is in no wise abating; and if we did not think that this is a providential opening and the Lord is guiding in the undertaking, we would not feel free to put so much of our own money into the enterprise." He states that "one of our best men from this field has been selected to go to Lourenco Marquez; in fact, he will be on his way there before this letter reaches you." Farther on he adds:

"We recognize that the Lord has been clearly leading in all this, and that His power has obtained this permission for us in a few weeks, whereas the same permission required years to obtain from the same government in Angola [Portuguese West Africa]. We are, of course, making the start in this field without one penny's having been added to our base appropriations."

Thus another wonderful providence is being followed up through sacrifice.

O. MONTGOMERY.

FIELD SECRETARY M. E. LOWRY, of the Caribbean Union, sends the word that our colporteurs who were sent out to canvass in Dutch Guiana, found, on their arrival, thirteen keeping the Sabbath. Five of these had learned of the Sabbath through reading a copy of "Daniel and the Revelation" in the Dutch language that had been brought over from the East Indies. This is practically the first work ever done in this field.

The Work in Angola

WHEN I returned to Angola from Cape Town, where I had attended the division meeting, I found a delegation awaiting me at my house. They asked us to help them, as they had decided to change their religion. Two years ago Mrs. Anderson sold some books in that neighborhood, and the people had been reading them and had decided to accept the message.

I asked them what they knew about us, and if they knew what was involved in joining us. The chief said that about one year ago he and some of his counselors went to our mission at Bongo to investigate our work. They were there for two weeks. Then they went to visit some of our village schools, and spent a month at three of them, seeing and hearing what was taught there. After that they had read the books again, and so the whole company had decided to unite with us.

We are going out there as soon as the rains are over and hold an effort to establish them in the truth.

During Big Week, a man here in our home town bought a copy of "The Marked Bible" in Portuguese. He and a friend of his read the book, and when Mrs. Anderson was selling *O Atalaia*, he told her that he had found the truth in that book, and that he wanted to buy a Bible for himself and also one for his friend. He said they wanted to have the truth as it is in the Bible. We are now helping them to a better knowledge of this message.

We are all of good courage. Our doctor is with us now, and is doing well. We have set our goal to win 800 souls to the message this year in Angola through our evangelistic work. I believe God will help us do it. Pray for us, that our strength may not fail until the work is done.

W. H. ANDERSON.

Mission Board Items

WE have been made sorry to receive word from the Inter-American Division of a very painful accident that befell Elder E. E. Andross, president of the Inter-American Division, in Bogota, Colombia. A street car struck him while he was on the sidewalk, and fractured his pelvic bones, both anterior and posterior. He will be confined to the hospital for six weeks. Naturally all friends of Elder Andross are anxious concerning his recovery. The cable received at the division headquarters from Bogota reads as follows: "Andross injured. Confined Bogota six weeks. Pray."

A very quaint and interesting letter has come to the Mission Board office from one of our native teachers, John G. Sihlabo, at the Lower Gwelo Mission. Among other things he writes of his appreciation of the Review in his African way: "REVIEW AND HERALD is the friend of my. It makes me happy, and believe that God has brave people and strong."

E. KOTZ.