

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## Thanksgiving Meditation

By T. H. JEYS

The autumn sights and sounds are here, the frost tang's in the breeze;  
The north wind whistles shrill and drear through boughs of leafless trees;  
It sighs and moans, and cries and groans, like some poor monk at prayer;  
Fierce, flying flakes of falling snow slant swiftly through the air.

But though the day be dark and drear, though bleak and black the night,  
Although without be dread and fear, within, God gives me light;  
I'm still the creature of His care, His eye is over all;  
He hears persistent, patient prayer, He sees the sparrow fall.

He notes the way of wicked men, He hears the widow's cry;  
The lame He heals and comforts when no human help is nigh.  
In all my sorrow He is sad, His child He'll not forget;  
In all the trouble I have had He never failed me yet.

When my hard heart rebelled, and rose against His love to fight,  
He pitied me amid my woes, and saved me by His might.  
Most patiently and tenderly He followed when I strayed;  
But when my mind was dark with dread, my fears He all allayed.

He called me in my darkest hour, when all my joys were fled;  
He rescued by His mighty power my soul from out the dead.  
With heavenly manna from His store He fed my hungry soul;  
I'm sorrowful and sick no more, His love has made me whole.

Thanksgiving Day shall be to me a time for praise and prayer,  
A time when all the world may see me humbly bowing there.  
And if, perchance, some friend should ask, "Why do you thus today?"  
I'll think it not a toilsome task, to that kind friend to say:

"He fills my life with benefits, upholds me by His grace;  
My natural needs He gives to me, He turns to me His face;  
My food and raiment He supplies, and strength from day to day,  
And night by night to me renews my courage as I pray.

"My health and home are all from Him, my joys from hour to hour;  
My wholeness in my life and limb are given by His power.  
He gives me friends, although today no friends do I deserve;  
Though other men may turn away, Him only will I serve.

"And so, on this Thanksgiving Day, though many men may choose  
To follow their own thankless way, the meed of praise refuse,  
I'll laud Him with my heart and voice, His praises I will sing,  
In His long-suffering love rejoice, to Him thanksgiving bring."

*Cresco, Iowa.*

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## OUR ILLUSTRIOUS DEAD

MANY illustrious names have marked the history of the church of Christ through the centuries. Some of these have become almost household words. Still others, I am convinced, equally illustrious in the sight of Heaven, lie in unmarked graves, and are recognized only on God's great honor roll as men and women of merit and worth. And so as we write of the illustrious dead who have been associated with this movement, we can speak of only a few. The great multitude rest in tombs beyond our travels or our knowledge.

I came in touch with the graves of a few of these noble men and women on my visit to the Autumn Council in Battle Creek, Michigan. Under the skillful guidance of Leroy T. Nicola, with whom I was pleasantly associated in labor long years ago when he was secretary of the General Conference and I was secretary of the Mission Board, I visited the Oak Hill Cemetery, where so many of those connected with our church work lie buried. A surge of interesting memories came over me as I stood by the resting places of some of these old pioneers.

Our starting point was the graves of James White and Ellen G. White, the two most prominent figures in the beginnings of this movement. In the strength of their young manhood and womanhood they devoted their lives to an unpopular cause. In sacrifice and strenuous toil they labored on, strong in the holy conviction which God had given them that the message of Christ's second coming and the reform on the law of God, with kindred truths, was due the world. Elder White lived long enough to see a devoted following rallied around the standard of truth he had erected.

As we stood by his grave, my memory went back to the day of his death, which newspaper writers at the time declared marked the passing of the cause he represented. The leader of Seventh-day Adventists had died, and the movement would now disintegrate and soon become only a passing memory. But how false has time proved this prophecy to be. If Elder White could be brought back to life and behold the great movement which has developed from the feeble beginnings of his day, he would exclaim, "Behold what God hath wrought! This is the Lord's doing, and is marvelous in our

eyes." And where he saw one evidence of the truthfulness of his positions and of the near coming of the Lord, he would see a hundred evidences today.

And then my thoughts turned to memories of his devoted wife. I recalled the ringing messages I had heard her give again and again in the old Tabernacle at Battle Creek and at the various gatherings of our people throughout the country. Her messages were of God's love. They continually pointed men to the word of God as the man of their counsel, to Jesus Christ as the Saviour of the human family, to His gospel as the remedy for sin. I recalled her intense interest in the cause of foreign missions, of Christian temperance, of Christian education, of the purity of personal living, and of the integrity of the home. Her messages bore rich fruitage in the spirit of union and consecration and Christian service which they developed in the church. It is by this fruitage and by the spirit that accompanied her labors, that we judge of the position to which Heaven had called her. We thank God that her writings are still preserved for the edification of the church.

A little removed from the grave of Brother and Sister White is that of John Byington, the first president of the General Conference. Elder White was the second president. Elder Byington's tombstone contains the motto: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "Thou shalt call, and I will answer."

We found stones marking the resting places of other prominent leaders of bygone days,—of M. E. Cornell, S. H. Lane, C. W. Stone; of B. L. Whitney, who with his consecrated companion spent years of sacrificing labor in Central Europe and died as a result of his toil; of A. C. and D. T. Bourdeau, laborers in our French work, and who with their faithful wives spent long years of service in Europe as well as in this country; of the three Miller brothers, Eli B., a teacher, and for years with his devoted wife a worker in the South African field, and Howard W. and Madison B., ministers in this movement; of G. H. Bell, who was a teacher of one of the first church schools ever established by the denomination. His monument bears the

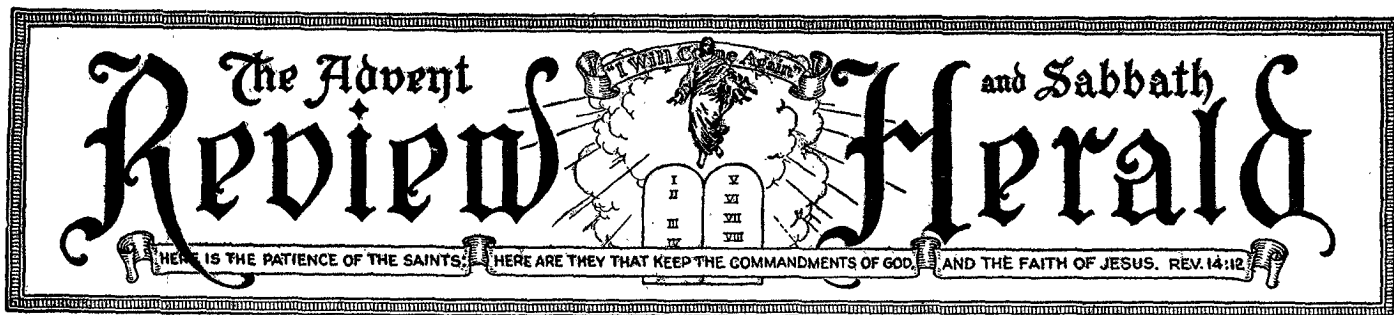
motto: "Teacher of youth for more than forty years." I have had occasion many times to bless the memory of Professor Bell for the excellent instruction which I received under his tutelage, and hundreds of others, many of whom are carrying heavy responsibilities in this work, hold him in the same high appreciation.

Uriah Smith, the honored editor of the REVIEW AND HERALD, who was connected with the editorial staff of this paper for forty years, most of the time as chief editor, rests in this cemetery. The high standard he set for our church paper, as a Biblical expositor and in literary excellence, has never been surpassed, and we doubt if it has been equaled, by any of his successors. The cause of present truth owes much to his facile pen. No book ever published by the denomination has exerted a wider influence and accomplished more good than has "Thoughts on Daniel and the Revelation" by this author. It was my privilege to set type on the REVIEW for two years while Brother Smith was editor. At times when the typeroom boys were locking up the paper to send to the press room, Brother Smith would come and stand by the stone and tell us of early experiences in his life and work.

The graves of Henry Nicola and his devoted wife recalled the months I spent in their godly home when my own home was broken up by illness. As I stood by the grave of G. C. Tenney, I recalled with gratitude the Christian love of him and his wife shown me in an hour of great family affliction. His brother, J. E. Tenney, with L. J. Rousseau, J. E. Swift, and T. J. Buckner, brought memories of men whose names a few years ago were household words and who now rest from their labors. The graves of J. W. and Sister Bacheller, in whose hospitable home I found a refuge for two years during my boyhood days; and of G. W. Amadon, foreman of the typeroom in the old Review and Herald when I entered that institution as an apprentice, brought thronging memories of the past. Both of these men had moved with the publishing work from Rochester, New York. Well do I recall, as but yesterday, how Brother Amadon would stand beside my case as I was setting type, and raising his hand with solemn emphasis would say, "Frank, if you don't set but two lines of type a day, be sure you set them right." The motto contained a lesson well worth bearing in mind.

My attention was called to the graves of Jonah R. Lewis, Henry Lyon, Adrian Dodge, and Cyrenius Smith, the four consecrated brethren

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## Building Solidly in the Philippines

It was appropriate that the brethren should select Balintawak, near Manila, as the place of the ministerial institute for the four missions of Luzon, the largest island of the Philippines. There is our Philippine Union College, and the delegations were cared for in the college buildings.

At a community lunch in the school dining room, one Filipino speaker said he believed that 90 per cent of all the evangelists in the Philippines had come from this school—first an academy in Manila, now a junior college in a rural location.

A large part of the building program has been carried through by the students, under the leadership of L. M. Stump. Four years ago, J. L. Shaw and I went out to look at this school site. It was a shapeless jungle then, without much to win our enthusiasm. Now it is a beautiful college campus. I think I have never seen a cluster of buildings better arranged or more substantially and economically constructed. One speaker at our community luncheon told how a leading business man passed the campus while the work was under way. He watched the workmen and noted the progress of construction from time to time. Then he came and said: "I would like to hire your group of workmen to do some building for me when your buildings are finished."

He was a surprised man when he learned that the workmen were students who were taking regular studies in the school, led by the head of the school in these building operations.

We spent ten days in this ministerial institute, in close work, Brethren Figuhr, Bergherm, Pratt, Lugenbeal, Cummins, and others leading. The less money and the fewer men, the more intensively must the workers give themselves to the work.

You would love these workers. They are finding souls on the right hand and on the left. And the student body at the college was an inspiration to the institute. There was a

large group of women workers, Bible workers, and wives of ministers. Sisters Figuhr and Moon held a women's meeting every day. It was an important part of the institute. The sisters Mote and Riffel did the same at the Cebu institute, in the south.

The Manila Sanitarium is a blessed factor in the work in all the Philippines. Dr. H. A. Hall was at both the Cebu and the Balintawak institutes, and Miss Irvine, supervisor of nurses, assisted at Cebu, where considerable minor surgery was done; while Miss Barnett, superintendent of nurses, aided in the Balintawak women's meetings.

It is fine to see all our departments of work at the task in these fields so far from the old home base of the movement. Here too, in Manila, is the publishing house, E. A. Moon, mana-

ger, filling the hands of colporteurs and home missionary workers with the printed pages, and issuing the periodicals that are so great a help in ministering to the churches.

Just naturally the truth of this message of Revelation 14 builds the same solid foundation in all lands. First came the colporteur and the preacher, then came the school and the printing office, and lastly the sanitarium, which is not only a place for healing the sick, but an educational center as well. Young people are trained as nurses, under rigid courses of study, and far and wide the public hears of the better days of living. Our college is at the head of a system of church schools and academies, all laying hold of the children and young people to save them for God and service. Our brethren have been building for strength and permanency in this great island field.

W. A. S.

## Why a Judgment?

REFERRING to the writings of "our brother Paul," Peter, in the third chapter and fifteenth and sixteenth verses of his second epistle, says:

"The long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

This is true also of many other scriptures, and even of some well-established Bible doctrines, as, for example, the fact of a judgment. The question is frequently asked by some who profess faith in the Bible, "Why a judgment? Does not God know?"

We reply, Certainly God knows; but there are millions of finite beings who do not know, but who must know; and the reason they must know is given in Nahum 1:9: "What do ye imagine against the Lord? He will

make an utter end: affliction shall not rise up the second time."

Affliction comes because of sin. The Lord "doth not afflict willingly nor grieve the children of men." Lam. 3: 33. Therefore to say that affliction shall not rise up the second time is to declare that sin shall not rise up the second time.

The fact that a third part of the angels of heaven followed Lucifer in his rebellion and with him were expelled from heaven, proves the existence of serious doubt in the minds even of angelic beings of the wisdom and justice of God. On page 42 of "Patriarchs and Prophets" we find this statement concerning the great fallen angel:

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction

of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.

"Satan's rebellion was to be a lesson to the universe through all coming ages,—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. . . . And this the inhabitants of the universe, both loyal and disloyal, will one day understand. 'His work is perfect; for all His ways are judgment: a God of truth, and without iniquity, just and right is He.' Deut. 32:4."

Our little world being a lesson book of the universe, the problem of sin is being so handled that not only will the earth when fully brought back to God never again fall, but no other world will ever rebel against the Creator. The judgment of the righteous and the wicked will be so conducted that no question can possibly arise in any mind as to the absolute justice of God. The judgment is not for the information of the All-wise Creator, who knows the end from the beginning, but is for the information of finite intelligences, men and angels, that all may know that the ways of the Judge of all the earth are perfect.

This thought may be challenged and even ridiculed, but it is in perfect harmony with the teaching of the Bible, that God is a reasonable King who deals with men and angels in a reasonable way, who governs, not arbitrarily, but in the strict justice of divine wisdom. Truly the Creator knows, and has always known; and when the decisions of the final judgment shall be announced, all will know and acknowledge that the Judge of the whole earth has done right, and all will unite in that grand psalm of praise: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:3.

He who would present the fact of divine foreknowledge as disproving a judgment, or any phase thereof, is replying, not against man, but against God, for His word declares in both the Old and the New Testament that there will be such a judgment. In Ecclesiastes 12:13, 14, we read:

"Let us hear the conclusion of the whole matter: Fear God, and keep His

commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In like manner in Acts 17:29-31 we find this positive statement of the same solemn truth:

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Of course those who deny the personality of God, teaching that He is merely the principle of life or the sum of the forces of blind, unthinking nature, can find no place for such a judgment as that which is described throughout the Sacred Scriptures,

neither can they believe in personal responsibility for sin; their faith is not in the God of all consolation, but in the blind forces of nature, the survival of the fittest, and even that not in an individual sense, but only as a principle. In fact, according to that philosophy even the universe itself, come into being by chance, is even now disintegrating, and is destined finally to utter extinction. But Christianity believes in a personal God, the Creator of all things, the Preserver of His people, who, being the Author of their salvation, pledges to give to them an eternity of everlasting peace and joy at His right hand. To deny a judgment in parts, as described in Daniel 7:9, 10, and Revelation 20:4-6, is to deny all this, and make human beings the creatures of chance, living but for the moment, and then perishing as "the grass, which today is, and tomorrow is cast into the oven."

C. P. B.

## Common Objections Against Adventists

**OBJECTION:** *Seventh-day Adventists, in their opposition to Sunday laws, show themselves to be in league with the disreputable elements of the country.*

**ANSWER:** It does not follow that because two individuals or organizations oppose a measure, they are actuated by the same motive. Indeed, they often have nothing in common. One man opposes unrestricted immigration because he conscientiously feels that only by restriction can the great mass of undesirables be kept out of the country. Another opposes the same measure for the selfish reason that he does not want to see any competition in the field of labor for fear he will not be able to demand his own price for his work. How altogether different are the motives prompting these two men! Yet both are on the same side—the opposition—as to the measure.

Again: Some men favor unrestricted immigration, and for the reason that they wish the down-trodden of Europe to have a chance in this country; while others—certain unscrupulous employers—support such a measure because they feel that it will result in cheap labor for their factories. Philanthropist and profiteer on the same side. Strange? No; a most common occurrence. Do we accuse one of being in league with the other? No—that is, not if we have regard to the truthfulness of our statements and the correctness of our logic.

Thus it is with us and Sunday

legislation. We oppose it because it is a violation of the principles of religious liberty. The disreputable elements oppose Sunday laws because such laws take away from them their most lucrative day for business. There is nothing in common between us. In drawing this sharp contrast between ourselves and the disreputable elements, we do not wish to convey the thought that all other opponents of Sunday laws besides ourselves belong to the disreputable group. There are many citizens who for a variety of very proper reasons may oppose Sunday laws.

The stand taken by Seventh-day Adventists is that any business or institution that is sufficiently questionable to justify closing it on one day, should be closed every day in the week. Thus we are seven times more opposed to these evil elements than the most ardent Sunday law advocate with his one-day-a-week closing measure. Take, for example, our militant fight for prohibition through many years. When most church people seemed willing to compromise by seeking only a Sunday closing of saloons, we worked to have them shut up seven days in the week, 365 days in the year.

F. D. N.

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EVERY gift bestowed, every act performed, with a sincere desire for God's glory, is linked with the purposes of Omnipotence. Its results for good no man can measure.—"Gospel Workers," p. 467.

## The Pace of the Message

From earliest years the saying, "Keep pace with the message," has been a well-known phrase among us. Nowadays we have to watch closely and step fast to keep pace with the threefold message.

Down in Cebu, a few days ago, at a ministerial institute for the southern islands of the Philippines, we were talking of the 14,000 members in this Philippine Union. That was a long step ahead of what I had been thinking recently, and I was glad to repeat the figure a number of times, for I liked the sound of it. But in a few days we were in another institute at Balintawak, for the northern island of

Luzon. Going in to the first meeting, I saw a placard up, rallying the 15,000 lay members in the Philippines to home missionary service.

"How is this?" I said to R. R. Figuhr. "We have been saying 14,000 at Cebu."

"Well," he replied, "we have now the latest figures."

So, joyfully, to keep pace with the message, our minds took a thousand-member step forward.

And this sort of advance is not confined to the Philippines. The advent movement of the prophecy is sweeping onward to the end of the way.

W. A. S.

## Our Illustrious Dead

(Concluded from page 2)

who pledged Elder White that if he would remove the Review and Herald from Rochester to Michigan, they would see to it that a building was prepared for the occupancy of the publishing work. All that they pledged they carried out. One of these graves, that of Henry Lyon, is unmarked today. Up to the time of the council, the same had been true of the grave of Brother Hewitt, the first Sabbath keeper in Battle Creek. Brother Hewitt's grave has now been temporarily marked by Elder Nicola with a wooden slab, to be replaced later by an appropriate stone. Long years ago Captain Joseph Bates visited Battle Creek. He went to the postmaster and asked to be directed to the most honest man in the town. He was directed to the home of Brother Hewitt, who was known among his neighbors as "Penny Hewitt" because of his carefulness in the payment of every obligation, even to a penny's worth.

The unmarked graves of Brother Hewitt and Brother Lyon are apt illustrations of how men of worth and merit may be forgotten by their fellow men. But we may well believe that God keeps an account and marks the graves of these unknown, illustrious dead, against the morning of the resurrection.

Other men and women, familiar to our older readers, were recalled by the graves we visited. J. E. White and his wife, for many years associated with the work in the South; James Harvey, one of our earliest colporteurs; Sarah L. Andrews, the mother of J. N. Andrews, our first foreign missionary; Obadiah Davis, J. P. Kellogg, J. G. Whipple, W. C. Gage, an earnest temperance advocate and at one time mayor of the city of Battle

Creek; Rodney S. Owen, Mrs. D. W. Reavis, whose husband for many years has been an honored foreman in the Review and Herald Publishing Association; Mrs. M. J. Chapman, Eva Bell Giles, and Winnie Loughborough Kelsea, each for a period of years editor of the *Youth's Instructor*; Lyeurgus McCoy, for years the beloved chaplain of the Battle Creek Sanitarium; W. K. Loughborough, R. H. Coggeshall, Henry Herns; A. C. Spicer, father of W. A. Spicer, one of the early elders of the Battle Creek church; Maria L. Huntley, one of the pioneers with S. N. Haskell in the missionary work of the denomination; Lewis Bean, A. R. Henry, Ezra P. Butler, the father of George I. Butler; J. B. Frisbie, and others.

We stood by the grave of Sojourner Truth, a Sabbath keeper, and one deeply interested in our work, although we believe she never united formally with the church. She was born a slave, and died at the advanced age of 105 years. On the stone that marks her resting place is engraved the question, "Is God dead?" This question had its origin in the following incident: Frederick Douglass, a leading Negro worker, gave at one time in his career an address in which he pictured a most discouraging outlook for his race. Sojourner Truth sat before him. She broke in upon his mournful statement with the question, "Fred, is God dead?" She was a strong antislavery worker. Not knowing her own parentage, she chose the name of Sojourner Truth.

We have spoken only in certain instances of the devoted companions of these workers, many of whom sleep beside them. They entered into the labors of their husbands, and with them will share in the eternal reward.

What a scene will be enacted in this old Oak Hill Cemetery, and thousands of others throughout the world, when Christ the Life-giver comes! Then the graves shall be opened, and those who sleep in Jesus will come forth to a glorious resurrection, to be forever with the Lord. Broken ties of friendship and of family will be renewed. Those who have been separated by death's cruel visitation will be reunited, nevermore to part, and together before the great white throne they will join in that glad psalm of praise and thanksgiving to the One who has redeemed them by His own precious blood, and through His grace brought them to be at home forever with the Lord. May this hope cheer the hearts of the relatives of those who are mentioned in this article, and may it also cheer the hearts of grieving ones throughout God's church.

Every day adds to the toll of those who go to God's great "Westminster Abbies," the toll of illustrious dead. As we have said, some of these were known by name around the broad circle of the church; others were known only in their quiet home and neighborhood circles. But if they were true to God, He counts them among the heroes and heroines of the cross. The godly father, who in his earnest toil earns bread for his loved ones, contributes to the extent of his ability for the support of gospel work, and endeavors to shed abroad the light of Christ's transforming gospel among his friends and neighbors; the patient, loving mother, who within her four walls endeavors to train her children for God and to diffuse the warmth and beauty of a Christian home among those around her, are as truly missionaries for God as those who die on the field of foreign missionary service. They belong among God's illustrious dead. And while thousands mourn their passing, if those who are alive and remain are true and faithful to Him who has called them into His service, they will rejoice in the grand and glorious reunion which will take place at the coming of Christ the Lord. May God keep us faithful to that hour.

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Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; "but all things are naked and opened unto the eyes of Him with whom we have to do." Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best. —"Testimonies," Vol. VIII, pp. 272, 273.



# Contributed Articles

## *Are You Supporting the Church?*

By S. A. RUSKJER

EVERYTHING in this world worth anything is worth paying for. Everything that a man buys should be worth what he has paid for it. Otherwise he is disappointed, and has reason to be.

If a man buys an automobile, he knows that he is expected to pay for it. A man never thinks of buying a cottage without planning definitely to pay for it. The reason why men are usually able to pay for the commodities that they purchase, is because they make definite plans to meet such payments.

This rule holds true generally when it comes to dealing with the material things of life; but when we begin to study the spiritual things, we discover that there are many who are quite willing to have the benefits of the gospel of Jesus Christ without exerting any effort in behalf of the gospel, and without feeling any responsibility financially in connection with the cost of the preaching of the gospel.

If men would plan as definitely to make regular payments toward the support of the work of the gospel as they do in purchasing the material things of life, churches would not have to be so embarrassed by scores of financial problems. If men would measure up to their privileges and responsibilities, the church would not need to resort to questionable methods to raise money. If men generally would measure up to the plan that God has given in His word for the support of the work of the gospel, church suppers, bazaars, raffle parties, white-elephant sales, etc., would be uncalled for.

### *Love Brings Financial Support*

While it is impossible for a man to purchase with money an entrance into God's kingdom, still it is an eternal law that if a man once learns how to love God as fit his privilege to love Him, that man will never hesitate to support the cause of God financially. A genuine love for God and for the work of the gospel will lead one to give generous financial support to the cause of God.

It was because of love that God gave His Son. That beautiful verse

so often repeated and yet not fully comprehended, found in John 3:16, says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The reason why God willingly gave all He had, was because of the great love that He has for us. In 1 John 5:2, 3, we discover the fact that if we truly love God, it will be the supreme desire of our life to obey Him. That text reads: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." Our attention is called to a very fair and legitimate principle in Luke 20:25, where we read: "He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." The reader will notice the fact that there are some things that belong to Cæsar and there are some things that belong to God. It is the duty and privilege of the Christian to render to each the honor and financial support that rightly belongs to each.

### *Is God's Cause an Afterthought?*

One reason why the support we give to God's cause is so limited, is because we make provision for all other things first, and then, whatever we have left that we feel we do not need for the material things of life, we give to the work of the gospel. However, that is not God's program. God wants us to plan on giving financial support to His cause and to count that as our first responsibility. That fact is brought to view in Proverbs 3:9 where these words occur: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

There is a very definite provision made for the work of the gospel in God's program. That program is announced in Leviticus 27:30, where we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Notice that the tithe, or one tenth of the income, from whatever source, belongs

to the Lord; moreover, "it is holy unto the Lord." Therefore if we take and spend for ourselves that which is holy unto the Lord, we are plainly violating one of God's requirements. In Numbers 18:21 we read: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." It will be recalled that the children of Levi were charged by God to be the spiritual priests; in other words, they were to do the work of the gospel. They were sustained in this work financially by the other tribes, who gave one tenth of their income to the Levites.

### *New Testament Agrees With Old*

That same plan holds true in the New Testament church, as brought to view in 1 Corinthians 9:11-14: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

It is evident, therefore, that wherever God's program is followed, the gospel of Jesus Christ will include a plan which makes provision for the financial support of the work of the gospel.

In Psalms 24:1 these words occur: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." In reality man is only a steward. In reality all things belong to God. Haggai 2:8 says, "The silver is Mine, and the gold is Mine, saith the Lord of hosts." And turning to Psalms 50:10-12, we read: "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof."

Consequently, God is the true owner of all material things that we have the use of from day to day. Moreover, it is God who gives us the

ability to obtain even temporal possession of the things of this world. Deuteronomy 8:18 says, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers, as it is this day."

Matthew 25:14 points out that "the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." The servants belonged to God; the goods belonged to God. God intrusted His own servants with His own goods for a time; but remember that a reckoning day will come, in which these servants must give account of the way in which they have taken care of the Master's goods.

#### *The Melchisedec Priesthood*

There is an interesting statement which occurs in Hebrews 7:1, 2, which reads: "This Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace."

This statement makes it very plain that in the Melchisedec priesthood a provision was made for the support of the work of the gospel, and that

provision is what we today speak of as the tithing system, or in other words, a provision that every adherent of the gospel shall devote one tenth of his income to the support of the gospel. The record of the experience referred to in Hebrews 7:1, 2, is brought to view in Genesis 14:18-20, where these words occur: "Melchisedec king of Salem brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Notice that Abraham paid tithe to Melchisedec, recognizing that that was God's program.

Now turn to a New Testament scripture, namely, Hebrews 6:20, and discover the fact that the priesthood of Jesus Christ is after the order of the priesthood of Melchisedec. Here are the words, "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." Consequently, in this Christian dispensation, living under the priesthood of Jesus Christ, the giving of tithes and offerings is required by that priesthood. In Genesis 28:20, 22, is related the experience which Jacob had with God, which resulted in Jacob's making the

vow that he would surely give the tenth of his income to God. We read: "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth to Thee."

#### *Tithing Indorsed by Christ*

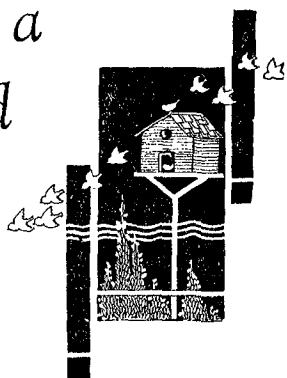
While Jesus Christ was on earth, He indorsed the tithing system as the plan whereby the work of the gospel should be supported. In His sermon He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. The reader will observe that judgment, mercy, faith, and tithe paying go hand in hand. While we exercise true faith and cling to mercy, we must not overlook the Christian's privilege of giving one tenth of his income for the support of the work of the gospel of Jesus Christ.

A very grave charge is brought against God's professed followers in Malachi 3:8-11, where these solemn words are found: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there might be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

The questions that naturally come to each of us as we read these words are: Am I robbing God? Am I anxious to receive the blessings of God? Do I crave the approbation of God? If I do, God has made it very plain that if I will be true to Him and honor Him with tithes and offerings, He will not fail me in sending me the blessings that He promises to the willing and obedient.

In closing this article, let me emphasize once more the fact that it is impossible for us to be faithful in tithes and offerings without first learning really to love our Saviour. True love expresses itself in giving.

## Only a Word



BY I. F. COSMEY

ONLY a word! How slight a thing  
To sway such magic art!  
It bids each hidden passion spring  
Spontaneous from the heart.

Only a word! How manifold  
The garments thou dost wear,  
Of love or hate, or joy or grief,  
Of hope or dark despair.

#### LOVE

Only a word of loving care,  
Of sympathy or cheer,  
May help some one his load to bear,  
May dry the falling tear.

#### HATE

Only a word, but the subtle tongue  
Of jealous hate and strife  
May sever the holiest bonds of love,  
May shatter the aims of a life.

#### JOY

Only a word, if it rings with joy,  
Oft soothes the troubled breast,  
And bids one cast all care aside,  
Take courage, do his best.

#### GRIEF

Only a word, but if once let fall,  
Unheeding another's pain,  
The arrow speeds beyond recall,  
And grief-wounded love lies slain.

#### HOPE

Only a word of bright, hopeful cheer,  
In prayerful spirit given,  
May check the prodigal's career,  
And win a soul for heaven.

#### DESPAIR

Only a word! Shall it be unsaid?  
Shall I fail the message to bear?  
And by my fault shall a fellow man  
Go down to the depths of despair?

Oh, if it be only a little word  
That shall lighten or darken life's way,  
Then let us scatter love's sunshine abroad,  
And be mindful of all we may say.

When we love our Saviour, it will be the delight of our lives to serve Him, to respond to His requirements, to measure up to His program for us. It has been said that the tithing sys-

tem is the thermometer God uses to discover whether the New Testament Christian is in grace or in disgrace. Why not decide to render unto God the things that really belong to Him?

sage, the safe, sound, substantial, dependable, and never-failing source of instruction and information is the Spirit of prophecy.

#### *A Suggestion for Institutions*

But we do not find the Spirit of prophecy generally and immediately available to the heads of our institutions and conferences. True, the books are at home in the library, but oftentimes during the day, in the very midst of administering the affairs of the institution or conference, questions arise which must be answered at once, and the answer to which could be readily and easily found in the Spirit of prophecy, providing those books were immediately available. It is easily demonstrable that in those institutions where these books are readily available to the management, a unifying spirit comes into the entire institution. When the heads of departments and all the family of workers know that the institution is being conducted according to the instruction given in the Spirit of prophecy, and not according to information that is gathered here and there, the entire family of workers have at once a common meeting ground. The instruction is as easily understood by one as by another, and is of a nature that brings unity of thought, harmony of action, and that oneness of vision so essential to the successful working of the entire institution.

If these books were made available to the heads of every institution in the whole world,—the entire set with the Index placed on the leader's desk,—would they not contribute that same unifying spirit and understanding vision to the entire world work, so that when representatives meet in common council, they would the more readily see eye to eye? It is true that these books should be available to the head of each family of Seventh-day Adventists, but it is doubly true that they should be at the finger tips literally of those who are commissioned to guide and direct the interests of our conferences and institutions.

It would be a good investment on the part of any board of management to secure these books to be placed as office equipment on the desk of the head or heads of every institution among us.

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REMEMBER that day by day the great Master Artist is taking a picture of your character. Your thoughts, your words, your actions, are transferred to His record book, as the features of the human countenance are transferred to the polished plate of the artist.—“*Medical Ministry*,” p. 184.

## *The Spirit of Prophecy to Be Available for Institutional Heads*

By G. A. ROBERTS

THE Bible, the blessed word of God, points out clearly for mankind the way to eternal life. Its burning, fervent messages have urged the faithful of all ages to zealous, godly endeavors, both in Christian living and in spreading the knowledge of salvation. The Spirit of prophecy brings out clearly the application of these principles, both in Christian living and in the specific operation in detail of the work in its various phases around the entire circle of the earth. The Spirit of prophecy thus takes its place in God's great plan of reaching after fallen, wandering humanity, and of making clear and yet clearer to the increasingly sin-darkened minds of humanity, the deep things of God.

In the beginning God spoke with man in the garden of Eden face to face. When man took the first steps in wandering away through the enticements of sin, God, in His great love, followed after him, and added to the lessons He had already given him by mouth, new lessons to be found in nature,—the lessons of thorns and briers, decay and death, in the vegetable and in the animal kingdom. These lessons were to remind man constantly that sin is a terrible thing, and should be shunned.

In spite of these added loving lessons, man wandered farther away. Then God sent him prophets who spoke by word of mouth under the inspiration of God. But man still wandered on, and God, in reaching after him, added a perpetual lesson,—the scrolls of the prophets, their messages in written form. Still man wandered on, and God sought further to reach after him by afflictions, providences, and many other manifestations of His love and power; but mankind kept its downward trend till God finally sent His own beloved Son to share with humanity in all things except sin; but they shamefully treated Him, took His life, and thus rejected this supreme manifestation of God's mercy and almighty love.

Still God did not forsake humanity, the creatures of His own hand, but raised up apostles, ministers, evangelists, teachers; and as with the prophets, so with the apostles, their writings, with their lessons of counsel, reproof, and warning, were added and

preserved. But the downward, darkened course of mankind continued throughout the centuries, until in these last days God has stretched out His hand to man by the addition of the blessed gift of the Spirit of prophecy. And through this medium He has made plain to this people the very details of their privileges and blessings, and of many of the rewards that await the faithful. In the plain, simple, common language of the people of this day, this instruction is available. As above stated, the Spirit of prophecy not only gives clear instruction concerning Christian living, but instruction in very definite, minute detail concerning the operation of each and every heaven-ordained institution among us.

#### *A Source of Guidance for Institutions*

If a board of management wishes to know exactly how to conduct a publishing house instituted to further the third angel's message, they find that instruction, not particularly in printers' magazines and journals, but in the Spirit of prophecy. If a board of management truly desires to learn the way a Seventh-day Adventist school or college should be operated, that way is found, not primarily in the educational journals and magazines of the day, but in the Spirit of prophecy. If a conference, union, or General Conference committee desires to know the way the local conference, the union, or the General Conference should be carried on to the best interest of the people and of the work at home and abroad, that way is not found in the general run of the religious papers or manuals of the world today, but in the Spirit of prophecy. If a board of management desires to know the way to conduct a sanitarium in medical, spiritual, and business lines, that board of management finds its true way, not in hospital magazines, medical journals, efficiency commissions, but in the Spirit of prophecy. It is true that there is much valuable instruction in the journals, magazines, and books of the day covering all these lines of endeavor, generally speaking; but for the conducting of a Seventh-day Adventist institution, ordained of God for the furtherance of the third angel's mes-



## The Christian Warfare

By G. W. WELLS

THE Christian life is a warfare, not against the brethren, but against wicked and seducing spirits, against the deceiving and subtle influence of satanic power, against the selfishness and pride of our own hearts. Therefore we are not, in the hour of trial, to complain or to worry ourselves out of the hands of God; neither are we to allow depression, discouragement, or discontent to have place in our lives, and thus mar our representation of Christ, the true pattern.

A Christian is always to bear in mind that the time will never come in this world when the shadow of Satan will not be cast athwart his pathway, to obstruct his view and eclipse the light of life shining from Calvary. Our faith must not stagger, but cleave through the shadows, and behold the Sun of Righteousness shining on us. We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

The battle is to be waged more fiercely; but Christ, our Captain, sees the termination of the conflict. He has a thousand ways to bring relief that we know not of; therefore we should educate our hearts and lips to speak the praises of God for His matchless love and tender watchcare over us.

God says of His people, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. If the light of God is to be seen by us, and if others are to be blessed thereby, we must cultivate hopefulness and courage; then in the light shining from Calvary we shall see the salvation of God brought near, and rejoice in the blessed hope of a glorious immortality.

The Lord said of Paul, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake." Acts 9:15, 16.

Christ's name means His character, His moral goodness, His greatness; and for us to be in this royal line, a chosen people, is a high, exalted position. To show forth the praises of Him who has called us, means that we are chosen vessels to bear before the world all the graces and the beau-

tiful character of our Lord Jesus Christ,—His lowliness, His meekness, His faithfulness, His simplicity, His tender forbearance, His compassion, His gentleness, and His great love. We bear His name by our lives. O that we may quickly learn to show forth the excellencies of our blessed Christ right here in everyday living!

God said of Paul, "I will show him how great things he must suffer for My name's sake." How often difficulties bring us into the audience chamber of the Most High, and we come to seek counsel of one who is infinite in wisdom and mighty in power. He delights to have us come to Him. He loves to have us trust Him and believe His promises. If it were not for these perplexities and trials, we might become self-sufficient and lifted up with pride. The saints of God are to be purified, made white, and tried, and we are assured that if we follow on to know the Lord, our knowledge of Him will be increased,



### Almost Home

BY NORMA YOUNGBERG

My Father, are we almost home?  
I feel the urge and press of mighty tides.  
Oh, tell me, are we near that coast  
Where, past the troubled breakers, peace abides?

My Father, are we almost home?  
There swells a wond'rous music in my ears.  
Is this indeed the glad "new song"  
That Thou hast told me of these many years?

My Father, are we almost home?  
There dawns a radiant glory on my sight.  
Is the blest harbor, then, so near?  
Is this the forward shining of its light?

O mighty tide! O rapt'rous song!  
And thou, awakening glory, bear me o'er  
The restless beating of the surf.  
This very wave breaks on the homeland shore!  
Sarawak, Borneo.



our courage strengthened, our faith enriched. Jesus will thus be to us a present help in every time of need.

God invites us to become members of the royal family, children of the heavenly king. It is His choice that we be prepared to receive a crown of life and have bestowed upon us eternal riches. In the gift of His Son He revealed a love that defies computation, a love that should fill our hearts and lives with deep gratitude and praise. He "hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

Oh, the wonders of His grace and the riches of His love! He has chosen us as His instruments, to be His representatives, to carry out His merciful purposes. He has ransomed us from the hand of the enemy, and "made us accepted in the Beloved." In Him "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:6, 7. He calls upon us to unite in working earnestly to save His blood-bought heritage, and thus become laborers together with Him.

Those who respond to the influence of the Holy Spirit become channels through which God's blessings flow. Such may have to bear the reproach of Christ, but fellowship with Him brings rejoicing, even in the hour of trial and persecution. God's trials, fiery though they may be, are His agents for refining the soul and beautifying the character. Each has its place in the battle for righteousness, and to the trusting, obedient disciples, each trial and test will add to the joy of their final triumph.

It is the high privilege of Christian men and women to convince the world that Christ disrobes the trusting souls of the garments of heaviness, and clothes them with joy and gladness. Their song is to be, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." Isa. 61:10.

Who has a better right than Christians to sing and be glad? Are they not members of the royal family, children of the heavenly King? Do they not expect to see Him in His beauty, and to be like Him when He appears? The gospel is good tidings of great joy. The Master said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:11. Therefore let us be joyful in fighting the "good fight of faith," laying hold on eternal life (1 Tim. 6:12), and thus help to swell the tide of holy joy in this life and bring praise to the exalted name of our God.

## The Doubting Habit

By W. LÉROY HYATT

THIS age of higher criticism and skepticism has opened the floodgates of doubt and unbelief. The almost unlimited ability which man has evinced in the marvels of the twentieth century, has given impetus to the wave of self-confidence and human reliance. The many insidious forms of the pleasure craze, with their attendant results, have urged the youth on and on in forgetfulness of God and in stifling the voice of conscience.

The glare of it all is intended to blind the soul and to cause man to doubt. The following statement from the Spirit of prophecy shows us the source of doubts:

"This is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in His word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. . . .

"All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light."—*"The Great Controversy,"* pp. 526, 527.

The doubting habit grows on the one who allows his thoughts to run in that channel. One doubt forms the foundation for another, and it becomes soil in which the enemy can plant his seed. Notice these words:

"Many are giving way to doubt and unbelief. Those who talk faith and cultivate faith will have faith; but those who cherish and express doubts will have doubts."—*"Testimonies,"* Vol. V, p. 302.

There is only one safe course, and that is to expel doubts from our minds as soon as they arise. Do not meditate upon them; do not turn them over and over in your thoughts, for they emanate from the source of darkness.

### Don't Express Doubts

Above all we would emphasize the grave danger that lies in one's expressing his doubts to others. Sometimes they are mentioned before the children at the family table. Impressions thus made are never forgotten. Alas, how many children have grown up only to leave the truth because of careless statements dropped by thoughtless parents!

Others consider that they have not made the proper preparation unless they have some doubt to raise at the Sabbath school, either during the lesson, the review, or the teachers' meeting. They little realize the untold harm they thus do. They may not be affected by the questions they raise

or the doubts they suggest, but seeds are frequently thus planted in other minds which can never be erased, but will bear their fruit in eternity. We each exert a strong influence upon the lives of others. The following statement from the Spirit of prophecy emphasizes the importance of never giving utterance to doubt:

"Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt."—*"Testimonies to Ministers,"* p. 391.

### Speak of Doctrines With Confidence

Our every utterance should be constructive, carefully guarded, and well thought out. Speak of this advent movement with confidence. Comment with no uncertainty on the doctrines which have made us a people. Speak of the glorious triumph in the near future with a faith and assurance that leave no room for doubt.

"Let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to retain a calm repose in God.

"Let the peace of God rule in your hearts; . . . and be ye thankful." Forgetting our own difficulties and troubles,

let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven. . . .

"Do not talk of your lack of faith and your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ, and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. . . . Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?"—*"Ministry of Healing,"* pp. 253, 254.

Come then, brethren and sisters, let us resolve with a firm purpose never to express another doubt about the truth, the organization, or its ultimate triumph. But let us praise God for the glorious light of the threefold message, and for a living Saviour who is guiding and leading His people through the troubles and perplexities of this world, to the dawn of another and a better world which shall know no end.

## Individual Christian Responsibility

By P. E. BERTHELSEN

DURING the World War, in 1917, when closing an address to the people of Great Britain, Premier Lloyd George made a stirring appeal, of which the following is a part:

"The nation must dispense with every article which is nonessential and unnecessary. If we cannot, then we ought not to wage war and ask sacrifices of those fine fellows who represent us abroad."

"It is idle to suggest that while millions of our best citizens are facing the conflict abroad for a great cause, we, who are comfortable at home, should not be prepared to surrender things which are not a necessary part of our existence."

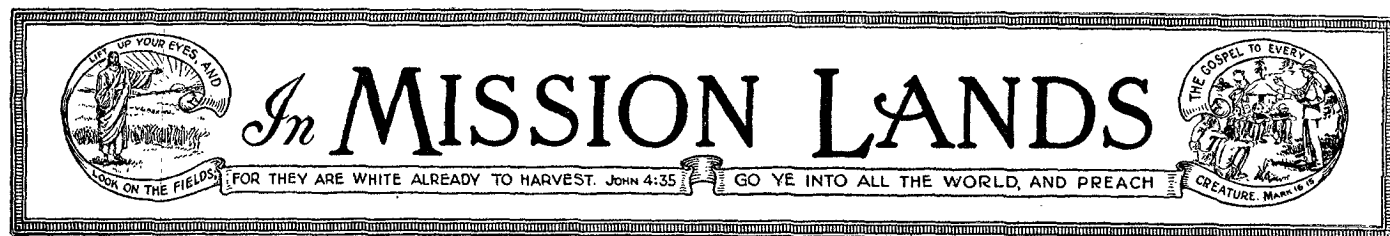
"I know of no body of honorable men who would take for one hour the responsibility for the conduct of this terrible war unless the nation was prepared to take its share of the sacrifices."

It is not well for us to be freed from the sense of responsibility. More and more in the present age we have permitted ourselves to become accustomed to it. The existence of individual responsibility needs to be recognized and emphasized. It is more important now than ever that we be not relieved of it. To do so would mean irretrievable loss both to

the cause of God and to us individually.

One of the most profound, the most solemn thoughts that can occupy the human mind is man's responsibility to God. We are engaged in a great spiritual warfare. Great issues are at stake, and a crisis is upon us. Both at home and abroad, on the far-flung battle lines, our brethren with their families are stationed. Especially on the firing line abroad they are amid perils, facing a severe conflict in a great cause. God expects them to remain at their post of duty. He is testing the loyalty of His people individually by laying upon them the responsibility of maintaining their brethren there.

Let us not fail nor be recreant to duty in this hour of need, even to the extent of surrendering, if need be, things not a necessary part of our existence. Let us pray for our brethren at the front. It is a privilege now to share with them our substance, to share their burdens, their sufferings and sacrifices, and eventually we shall share in their reward.



## Miracles of Missions in South America\*

By N. P. NEILSEN

I HAVE been very much encouraged, since returning to the United States, to find in some of our churches the Harvest Ingathering motto, "Holding the Ropes." From the two hands of the person in the picture, we see lines extending to the different parts of the world. I am glad to see that there are some lines running down to South America also. If you were standing on the dock at some chief port of entry as a great ocean liner is ready to leave for some distant port, and some of your friends were aboard the ship going to a far-off land from which they would perhaps never return, you would find that your heart would beat a little faster as the last moment approached. You would say your last good-by, you would press the hands of your friends; and then the gangplank would be lifted, and slowly the ship would pull away from the dock. Then paper streamers would be thrown out by the friends. For a little while they would be held, but at last even this little connection with the shore would be broken.

And when it is broken, a feeling of loneliness steals over us, for the last connection, as it were, is severed. But it is not so in this cause, for I find you have as one of your mottoes, "Holding the Ropes," and there are ropes extending down to us in South America. Let me tell you it has cheered our hearts many times to know that our brethren and sisters in the homelands are indeed holding the ropes. We have our perplexities, and you have them here. You are in distress. Some of your conference presidents know not what to do. Your tithe has decreased, you know not how to carry on your work, and we sympathize with you and enter into this experience together with you; for this is one of the things we also experience in the mission field when funds are reduced. Let me tell you, brethren and sisters, we desire to share with you in any sacrifice that is necessary. We desire to share with you in the blessings that come, even though we may not have sufficient silver and gold to meet our needs.

I bring to you greetings from about 22,000 baptized Sabbath keepers and believers in the South American Division, and from hundreds of others who are keeping the Sabbath, but have not yet been baptized. As I visited our churches and groups in different parts, and they knew I was coming to this country to attend the Autumn Council, they would vote to send greetings to our brethren and sisters "across the sea." We have a loyal band of Sabbath keepers and workers in South America, and they sent greetings to their friends and loved ones on this side of the water; so I take this opportunity to greet you for them.

### *Amid War and Revolution*

The countries of South America have passed through some revolutions. Conditions have been very much unsettled during these last two years. Sometimes it is difficult for us to know just how to carry forward the work in the face of all the perplexities which come to us. At times we know not what to do. I like the thought I find in Daniel 2:28: "There is a God in heaven." And in times of perplexity we can kneel down and tell Him all about it.

Revolutions and counter-revolutions have been our lot in these countries. On my way to Battle Creek I picked up this paper and noticed a headline which reads: "Wars or Rumors of War Blanket South America." The article begins by saying: "War or threat of conflict blanketed South America today with only three of the ten republics on the continent free from internal or external troubles."

Since coming to Battle Creek I received a letter from C. L. Bauer, our secretary-treasurer. Permit me to read a line or two:

"Chile is in the throes of another revolution. We do not know what is going to happen. Day before yesterday the exchange houses were selling the Chilean peso around 50 or 55 to the dollar. I must confess that the situation arising on every hand knocks the props out of every basis of calculation a man can make. [He means financially.] Well, Elder Neilsen, we are holding the ropes. I trust the

Lord will bless you as you attend the Autumn Council."

Thank God, they are holding the ropes down there and you are holding them up here, and thus we are bound together by these cords which make us one family and one people in God.

### *Talking With Jesus*

Elder Stahl said to me not long ago:

"I had two groups of candidates for baptism in and near Iquitos; but the officer of the army in Iquitos said to me, 'I will not permit you to baptize these people; and if you attempt to do it, I will send my soldiers and keep you from doing it. By the way, who gave you authority to baptize?'"

Brother Stahl in his quiet way took his Bible and turning to the words of our Saviour said: "Here is my authority."

"Well then, you better go and talk to Jesus about it," said the officer.

Brother Stahl replied: "Yes, that is just what I am going to do."

He went and called his congregation together, about three hundred members, and they had a special season of prayer that God would open the way so that these candidates could be baptized without hindrance.

Shortly after this "talk with Jesus about it," this officer had to flee for his life, flee from his home and all his belongings, and he is now a fugitive, we know not where. Brother Stahl went ahead and baptized those people. Yes, there is a God in heaven. Men may say it must not be, but we can "talk to Jesus about it," and it will be.

### *God Hears and Answers*

You will recall that Brother Haynes, at the time of the last General Conference session, told us about the decree that had been signed by President Leguia of Peru, a decree that would close all our schools in that republic. We have many schools around Lake Titicaca. Our training school at Juliaca for Indian workers had been closed. But you remember that Brother Haynes brought a request to you here in America for your prayers that God might overrule in our behalf. Last year as I walked past the penitentiary where Leguia was imprisoned after his downfall, I could but think of how small a thing it is for God to remove a man and

\*A mission talk given in the Battle Creek Tabernacle, Oct. 15, 1932.

open the way. Sanchez Cerro, now the president of Peru, is a friend of ours. He has been treated at our Juliaca Clinic. Now our training school and all our schools are open.

God is able so to overrule that even our medical work, which has been hindered greatly because our doctors have not been able to get recognition, can be carried on. When Dr. Graybill was connected with the Juliaca Clinic, word was sent by the medical authorities at Lima to close the clinic, but the populace around there demanded its reopening, and it was opened again. Now I am glad to tell you that Dr. Reed, who is now connected with the clinic, has been revalidated, and has the privilege of practicing anywhere in Peru. The president of the republic, Sanchez Cerro, was at one time treated at the clinic, and Dr. Reed is acquainted with him, and has visited him many times and been entertained in his home.

What did the prayers of God's people do, brethren? I believe in the providence of God, and that when we unite in earnestly seeking Him for what He desires us to do, it is a small thing for Him to open the way before us.

Just a few weeks before I left Buenos Aires we received word that a shipment of books, "Hacia la Edad de Oro," by Marcelo Fayard, treating on the coming of Christ and the signs of the times, sent by our publishing house to La Paz, had not been released by the censors because of the war spirit in the country. There is a chapter in this book that deals with war, showing that it is a failure and that these things are signs of the times, and it seems they were afraid that this chapter might lessen the spirit of war in the minds of the people. The president of the republic, Dr. Salamanca, appointed a committee of three to read the book through, and to decide whether it should be permitted to pass. One of those he appointed was the vice-president of the republic and the other two were leading men. The vice-president is very friendly toward us. The books were released.

#### *Open Doors for Medical Ministry*

But that is not all. Dr. Taylor is connected with our hospital at Chulumani, Bolivia. Just before leaving Buenos Aires we received a telegram from La Paz, requesting authorization for Dr. Taylor to take the examination to be revalidated. What would this mean to us? It had been said that our enemies desired to get control of the hospital, and that another doctor was all ready to go down and take charge of it. We were in per-

plexity. Must we discontinue our medical work in that republic? But "there is a God in heaven," and, brethren, in times of perplexity I know of no other way than to take it to Him in prayer, to spread it out before Him and ask Him what He desires us to do.

In all these perplexities which arise, and they come very often, there is one promise that has brought courage to my heart again and again, when I have not known what to do; it is the words of Jesus when He said, "It shall be given you in that same hour."

Since coming here I have received an air mail letter from La Paz, dated September 29, which has brought cheer to my soul. It is from Brother Breitigam, who says:

"The Lord has marvelously helped in solving some of the problems that were very perplexing. Just a week ago today a law was passed by the congress here, which permits foreign doctors to practice in three provinces, Sud Yungas, Caupolican, and Beni. The vice-president and others who have appreciated our work, put forth considerable effort to get this law through, so that our medical work could go forward without being molested. Dr. Taylor now has complete liberty to go on with his work without taking the medical examination."

There is a God in heaven, and in the times of our perplexity and need we can take our burdens to Him, and He works in marvelous ways which may surprise us. Two months ago it looked very dark for our medical work in Bolivia, but God used the wrath of some men in gaining favor for His work.

One of our greatest perplexities in that southern field today, is to know how to answer the many calls that come to us. Ennis Moore, president of the São Paulo Conference, wrote me

the first part of this year: "It is not a question of how to find openings, but of how to enter the openings which we find."

The day has come when the Spirit of God is to be poured out upon all flesh. Not all will receive it, but God will pour out His Spirit beyond where we have workers, even beyond where we have Sabbath keepers.

#### *The Transforming Grace of Christ*

We are nearing the end, brethren, when our bodies are to be changed; but a change must take place here and now. Our lives must be changed by the power of God, and this change is often seen in the mission fields. I think of the experience of Brother Schaeffler, who is laboring for six or seven different Indian tribes down on the Perené in Peru, in the lower Andes. He speaks of the condition of some of these Indians, and tells a little story of how the medicine man, the witch doctor, sometimes accuses an innocent person of causing the death of another. At one time a little girl, perhaps eight or nine years of age, was accused of being the cause of the death of a certain man. She was innocent, of course, but they took her and tied her to a tree. They stripped her of her clothing, beat her unmercifully, and then filled her body from head to foot with thorns. Thus she expired. We say that is heathenism. Yes, it is heathenism, raw and awful. But now many of these people have become converted. A change has come over them. Men who had been murderers many times over have been changed. Brother Schaeffler writes that he has had for a guide a man who had killed twenty-two people. Is he a faithful guide? Yes, when he is converted.

Brother Schaeffler says of this change: "Polygamy and cannibalism



A Class of Fourteen Graduated at the Brazilian Training School, September 17, 1932

In spite of the crisis and the civil war, these young people were able to finish their course. Sacrificing to the point of some graduating in used clothes, and simplifying their decorations, these young graduates have early learned the great lesson of the pioneering days of our movement.

have ceased. No one is intoxicated any more. There is not a key in the whole village, for no one steals. Every one works and is contented. Only the police would find themselves without work in this village." We thank God for the change that can be made in the hearts of men.

I think of our little church at Rivera, on the border between Uruguay and Brazil. Several times I have crossed the border here. On the Brazilian side is the town of Santa Anna do Livramento. About a year ago we organized a church of twenty-two members at Rivera. It has since increased its membership. The man who was elected deacon confessed that he had killed eight people; he was an assassin. When he was converted, he became as meek and humble as a little child. He has an automobile, and because of his love for the truth he goes out and brings in one load after another of people to our meetings.

A change does come over people, and it is none other than the mighty power of God which brings this change.

#### *Faithful Under Persecution*

In South America, especially among our Indians, many have been persecuted for the truth's sake. Time will not permit me to tell you of many. I think of our Indian teacher who four or five years ago was taken and beaten. You have read the story, I think. He was beaten until he was left for dead. Paul was stoned and left for dead at one time. And when our brother came to, he found that his home and all his belongings had been burned to the ground, and with it his only little daughter had been burned to death. But he was willing to suffer. I also think of our brother who was on his way to Sabbath school. While going alone he was attacked by three men who were opposed to his religion. He was beaten, his hands and feet were tied, and he was left there alone. Nor did he get to the Sabbath school that morning, for he lay there all the afternoon and all that night, bound hand and foot. The next morning he was taken—well, he should have been taken to the hospital, shouldn't he? But no, he was taken to the authorities for a hearing; but instead of receiving a hearing, he was cast into jail, and there he lay.

I think of one of our colporteurs. His name is José Valiente (Joseph the Valiant), and he is a valiant colporteur. There is a little town called Jesus de Macha. This is a very rough place, where about twenty years ago all the white people were killed, not one was left. Our brother was sent to this place to canvass. He went, loyal

to the command of his Maker, but he had not visited very many homes until a mob arose against him. They surrounded him and stoned him and left him for dead, and there he lay for several hours. Then he was taken to the jail, where he remained seven days, and finally recovered somewhat from the bruises of the rocks and the stones. The mission did not know just why they did not hear from him, but finally, when they received his report, this is what he wrote: "I am of good courage and working again with good success in my territory." He didn't leave the place, but continued. Brethren, God is blessing that kind of labor for Him.

"Such as I have give I thee," said

Peter. What do we have, brethren? What do we have to give, and are we willing to give it? We have a message of hope. We have a message of cheer. God grant that instead of giving criticism, instead of finding fault, we may give the message of truth, the message of hope, which the world so sorely needs today. God grant that we may say with Peter, "Such as I have give I thee." God grant that we may give the message of hope, truth, and love to the people. If there is a sinner here this afternoon, can you say, "Such as I have give I Thee, O Lord"? You may come just as you are. What do you have to give—a heart burdened with sin? Give it to God. God grant that you may.

## *Prospecting in East Africa*

By A. W. ALLEN

"GOLD! Gold!" This was the cry that rang out through the whole of Kenya Colony recently. In the vicinity of Kakamega, gold was discovered. The first man to find it was said to be making a fortune, and very soon many more men arrived in the hope of making a fortune also. To secure the right to work in the gold field, one must first purchase a stake, which consists of so many square feet of land. This particular plot may contain a gold seam, or failing that, it may be near a river bed which has a certain quantity of gold deposit.

In some cases, however, neither of these is found, and therein lies the "gamble" of gold mining. After having purchased one or more plots of land, according to the wealth of the purchaser, he begins prospecting. A dozen or more Africans are employed, who either dig in search of a seam or work on a dam by the river to ascertain whether there are any gold deposits. This is called "prospecting," or putting it into ordinary language, "searching for gold."

#### *Great Trade Depression*

Kenya Colony, which with Uganda and Tanganyika Territory comprises what is commonly known as British East Africa, with every other corner of the world, is suffering badly from trade depression. Hundreds of farmers and business men are winding up their affairs, and many of them are almost penniless. When the gold cry went through the country, many of these men rushed to the gold field in the hope of making good. Some of them staked their last penny in the venture. While a few are making a living out of the scheme, many have failed, due either to a goldless site or to lack of experience in the work.

The closing down of businesses and

farms has thrown many of the Africans out of work also. Every day we have one or more callers at the house, inquiring if a "boi" (the term used for a laborer of any description) is required.

What has all this to do with the colporteur ministry?—A good deal. The failure of business, the loss of fortunes, the sad dwindling away of hard-earned savings, and the lack of employment among the Africans, are automatically opening the way for another type of "prospecting,"—the prospecting for souls. As in every other land, these conditions are causing people to think and inquire. People's minds are becoming alert to the fact that these daily failures and depressions are no ordinary happenings. When these people who lose all realize that their cases are not isolated, and that what is happening to them as individuals is also happening to nations, they are compelled to admit that something extraordinary is taking place.

#### *Ripe for Soul Saving*

British East Africa is ripe for soul prospecting. As yet it is too early in the progress of the colporteur ministry in this land to give any definite report; in fact it is impossible to report progress, as the work is still in its infant stages. At the beginning of this year, colporteur institutes were held in each of the three countries. The ideas and instruction imparted to the colporteurs were entirely new to them, but it was gratifying to see how these dark-skinned brothers of ours endeavored to grasp the principles of salesmanship. It took a tremendous effort on their part to understand these new ideas, but they worked like men and kept a good spirit. The African is real "gold."



These men are now out in the field "prospecting." They are not required to purchase a plot of land, for the whole of the thousands of square miles of East Africa is theirs to travel at will. Each has his allotted portion. As villages and towns are so widely separated, it is necessary for the African colporteur to leave his home and go out on a tour for three months. It is no easy thing for a native to leave his wife and children and his little thatched cottage, for it means real sacrifice on his part. At home he can live rent free, and secure practically all his food from the land; but when he goes out to spread the message of the soon-coming Saviour, he is a missionary in every sense of the word.

Besides the African "gold," there is the European "gold" also to be sought out. A plan is already on foot to launch out in colporteur work among the Europeans early next year. A good work has already been done by a former field missionary secretary in this field. In many parts of East

Africa there are Dutch communities. The Dutch people are very receptive to religious teaching, and the other Europeans also are very warm-hearted and welcome a visitor. The countries are so vast and distances so great that often months go by on these farms without a single caller. The people, therefore, are pleased to see one, and even if they are not in a position to buy a book, there are opportunities to discuss present-day topics and leave a message of help.

The gold problem has been much in the foreground in world politics of recent months, but the "gold" which Jesus came to secure is all around us, and has been since the world began. We are praying and working that much of this "gold" may be gathered into the great treasury above as a result of the colporteur ministry in British East Africa.

[We have since learned that Brother Allen has begun work among the Europeans of Uganda, where he has met with good success.]

where we had churches in the path of the storm. We are glad to report that no lives of our members were lost, and only two or three, so far as is known, received the slightest injury. For this protection of our dear people we are profoundly grateful to the Lord. Surely it is a remarkable fulfillment of the ninety-first psalm and its assuring promises. While many lost their homes and all their earthly possessions, it is good to know that no bodily injuries were sustained. Thanks to the Lord for His mercy and protecting watchcare over His trusting, believing children.

We are sorry to report, however, that several of our church buildings were either completely destroyed or more or less damaged by the ravages of the storm. We are hoping that God will in some way provide us a few thousand dollars for the rebuilding of larger and better buildings in at least two or three places where our churches were completely destroyed or so wrecked that they are no longer usable.

We are endeavoring to erect better and stronger buildings in every place, building of cement where these storms have ravaged and destroyed our churches in the past; and we are hoping that some such buildings may be the outgrowth of this recent hurricane that destroyed completely, four buildings and wrecked others. Some rebuilding must be done immediately, or our cause in this field will greatly suffer. Pray for the work and workers in Porto Rico.

## *The Porto Rican Hurricane*

By A. R. OGDEN

MONDAY night, September 26, another Caribbean hurricane struck Porto Rico with all its fury. More than 200 persons were killed in the storm and 2,000 wounded. It is estimated that 75,000 were left homeless. The extent of the storm was not so great as that of 1928, for the track of the hurricane swept a narrow path across the north coast of the island, while the storm of 1928 swept over almost the entire island, causing ruin and wreckage in all parts. But this last storm seemed more furious and destructive in the portion covered, as indicated in the number of casualties and the property loss.

Only by seeing can a person have any adequate conception of the terrible loss and devastation that a storm of this character leaves in its path. At Arecibo, one of the towns on the north coast of the island, twenty-four dead bodies were taken from the ruins of one building. One marvels that more lives were not sacrificed as he views the complete destruction and wreckage of the thousands of homes and other buildings.

These Caribbean hurricanes operate much as do the cyclones of our Central States, only covering a much wider territory. The cyclone usually sweeps only a narrow path of a few hundred feet or yards in width, while the hurricane sweeps over a vastly greater territory.

But that which will be of the

greatest interest to our readers is to know how our own people and work fared in the disaster. Immediately after the storm had passed, L. J. Borrowdale, the Porto Rico Mission superintendent, and W. H. England, the secretary-treasurer, made a trip by automobile, as soon as they could get through the wreckage-strewn roads, to visit the various places

## *Our Books in Bible Lands*

By C. H. RIECKMANN

IN Egypt the message is being proclaimed through our book evangelists. Up and down the Nile, around the pyramids, in the neighborhood of Thebes, Memphis, and Heliopolis, our colporteurs are distributing the printed page. It was my privilege to visit all the important cities in Egypt, and many of the smaller places and villages, with our literature.

When we cross the peninsula of Sinai and enter Palestine, we find our publications also there in many houses. It is a good experience for the colporteur to pass by the garden of Gethsemane, along Golgotha, to visit the houses on the Mount of Olives, and to walk through the gates of Jerusalem into the narrow streets of that old city where the gospel was first proclaimed. Also in Bethlehem and Nazareth the writer was able to sell a good number of our books.

Traveling farther north, we find

that Tyre and Sidon have been visited by the colporteur evangelist. At Damascus, the city of Paul, two brethren have just been working with the printed page. All over Lebanon, where still a few of the beautiful cedars are to be found, good success was given to us.

Last winter it was my privilege to start regular colporteur work also in old Mesopotamia. When working right on the banks of the Tigris, I found a woman who a few weeks after my visit united with the church by baptism. More could be told of our colporteur experiences in the neighborhood of Ur of the Chaldees, Babylon, Nineveh, and other places in Mesopotamia, where some are looking in vain for the beautiful garden of Eden.

Dear reader, will you not offer a word of prayer that the Lord may water the seed sown through our literature in these old Bible lands?



Conducted by Promise Kloss

## An Appeal in Behalf of Our Young People

By C. V. ANDERSON

Do you have any young people or children in your church? Yes! Would you care to help them especially during this Week of Prayer? You know by helping some one else you are helping yourself. You say, "Well, yes; but it is troublesome, and takes so much time!"

Tell me, if your boy or girl needed help, would he or she be worth saving, or worth spending time to help? I dare say that makes the situation appear different.

Our efforts in behalf of the young people in our homes have heretofore been altogether too slack. We seem to have trusted to "fate" and "good luck." There are worthy exceptions, thank God, but they are all too few.

Awake, people of God! Our young people need you. They need to hear you pray, and afterward see you live a prayer life. They need to hear you testify, and afterward see you live your testimony. Let Malachi 4:5, 6, be fulfilled, in that young people and older ones try to understand and seek help from one another.

Our children are not bad; they want to do right; but in nine cases out of ten they do wrong because of the bad example set them by church members. We say, "Don't," and yet we "do." This Week of Prayer should wake us up to realize that we have many young eyes watching us and following us. Where will your child land if he follows you?

We would appeal to you, dear church members, to include the young people in a special way in this Week of Prayer. Conduct some real revival services for them. Where possible, these should be conducted by consecrated young people. "Win my son," "Win my daughter," should be the slogan of every parent during this week. Will you work to that end? "Win my brother," "Win my sister," "Win my comrade," should be the goal of every Christian young person. I am confident that if we strive to win one, we shall deepen our own experience, and be able to proclaim this the best Week of Prayer ever experienced.

If you would help and be helped, say "Come" to the young people, and

not "Go." Plead; do not command. Purchase two Morning Watch Calendars, one for your son and the other for yourself. Say to him, "We will observe the Morning Watch together." Grow up with your boy, spiritually and mentally. Buy two Bibles, one for your daughter and the other for yourself. Suggest to her that you take the Bible Year together. It will do you good to read the Bible through with her. There is much for you to learn.

## Was It Worth It?

\* \* \*

BECAUSE our family is typical of so many other Adventist families, I want to tell you just a little of our experience. Our parents were Seventh-day Adventists before any of us, were born, a statement which many young people in these days might make.

A number of times I have heard my parents remark, after hearing of some sad occurrence in another family, how thankful they are that, although they see the failures of their children, we are at least all members of an Adventist church and trying to do right. And I have wondered about it.



Do not, through impatience, cut the knot of difficulty, making matters hopeless. Let God untangle the snarled-up threads for you. He is wise enough to manage the complications of our lives. He has skill and tact. We cannot always see His plans; we must wait patiently their unfolding, and not mar and destroy them. He will reveal them to us in His own good time.—"Testimonies," Vol. V, p. 348.

I have looked at some of these other families, the young people of which do not profess any religion now. We used to go to Sabbath school together, and we used to go to church school together. Their parents appeared to be just as sincere Christians as ours, and I am sure no one would have said that the children in our family were any better or any more promising than these other children. Were we any better? Are we any better? Inherently, no. "The heart is deceitful above all things, and desperately wicked." Candidly, then, just what has made the difference? I have done many wrong things, but through them all I have always had a yearning after God, a love for the beauty of holiness, and a hatred for sin.

I have attributed this constant service of conscience to early home influences, along with Christian education. I have been inclined to give the most of the credit to the former. But just recently it has come to me forcibly that in this respect my brothers and sisters and I were not more fortunate than these other children I have mentioned. I am thinking not of only one family, but of several. The parents of these children are still working to give this message, even though an indescribable sadness has come into their lives as they have seen their children, one by one, become indifferent to the voice of conscience.

And I have wondered again. Our family was not small, but we have all,

in turn, attended the Adventist academy in our union and taken some further training in one of our institutions. It hasn't been easy. I suppose we children will never know how much our parents have sacrificed. We have never known at the beginning of a school year where the money for tuition and expenses was coming from for all of the year. At times we have had to borrow money. At times one or another has had to stay out of school for a year or two, and help earn money for the one who was attending at that time. But none of us ever gave up the hope of a Christian education, least of all, our parents.

The other parents thought they couldn't afford to send their children

away to school. They would have liked to, but they just didn't have the money. I think they feel differently about it now.

The conscience is a thing that needs to be educated, and educated correctly. And that is one of the three main purposes of our denominational schools. Their aim is to educate consciences as well as brains and hands. O that more of our parents and young people would recognize this—would realize that childhood is only a small beginning, and that youth is the time when most of our members stray away.

Even in these financially difficult days we *must* afford a Christian education for our youth.

## Learning to Be Alone

By MINERVA HUNTER

NORA LESTER looked with approval at the foods arranged so carefully on the table in the kitchen. "All ready for the last minutes of work before dinner," she mused. "I'll get a cloth from the chest in the hall and cover these things."

"Go, go," gurgled Baby Ben, and he toddled jerkily into the hall at his mother's heels.

"Mother's precious boy!" Nora exclaimed. "You help me, don't you? You were with me while I cleaned each room in the whole house, and with me when I cooked. Some mothers think it a bother to have their babies with them. You help me, Baby Ben."

"Ah," Baby Ben agreed. With a final lurch he grabbed his mother and looked up expectantly. As usual, Nora stooped and picked him up.

Just then a loud noise sounded in the kitchen. Nora jumped and held Baby Ben closer. A cloud of stifling dust came through the kitchen door. Nora ran to look. A great hole gapped in the ceiling and the delicious food upon the kitchen table was filled with the fallen plaster.

Nora wanted to cry, but she knew there was no time for that. She closed doors quickly to diminish the spread of dust to other rooms. She must hurry. The train would reach the station in twenty minutes and in another twenty minutes Big Ben would arrive with the guests.

Boxes to remove the fallen plaster—that was the first thing. Two large cartons were in the basement. Nora placed Baby Ben in his crib and began her hurried work.

"Ah," said Baby Ben in protest.

"Help mother," Nora said soothingly. "Stay in your crib."

"Go, go," the baby insisted, holding up his arms.

"No, no. Mother can't take you," Nora explained and she hastened away.

Baby Ben wailed. Never before had his mother refused to let him go with her and "help." And to be left alone when awake, that was new and unbelievable to him. He could not understand that the dust would stifle him and soil his clothes, and that his mother had enough to do without dressing him again. To Baby Ben the situation was new and unpleasant. He howled.

Nora had to let him howl, though the sound of his great distress added to her burden. Suddenly she realized that heretofore she had considered having the baby with her a help. She had insisted it was the greatest help to look up from her work and see his smile. She had not thought whether she was helping him. Now she knew she was *not* helping the baby in keeping him with her every minute. Even babies must learn to be alone sometimes and rely upon themselves. "I have had this helping business all crooked in my mind," Nora reasoned; "folks who cannot help themselves and entertain themselves are little help to others. Baby Ben will have to learn to entertain himself. He must learn to play alone. Then he will not be so unhappy when emergencies come and I cannot be with him."—*Issued by the National Kindergarten Association.*

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A BURNT-OUT electric light bulb is an excellent hose darner.—*E. K. M., Pennsylvania.*



### DRILL IN PROPER NAMES

1. NAME two Abimelechs.
2. Two Daniels.
3. Two Jacobs.
4. Three Josephs.
5. Two Ishmaels.
6. Two Gads.
7. Three Simeons.
8. Two Jehus.
9. Two Levis.
10. Two Noahs.

### WHO SAID?

1. "O my God, I am ashamed and blush to lift up my face to Thee, my God."

2. "I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

3. "There is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait as at this day."

4. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

5. "Did I not tell thee that he would prophesy no good concerning me, but evil?"

6. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

7. "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is with them: wherefore then lift ye up yourselves above the congregation of the Lord?"

8. "Whereas thou camest but yesterday, should I this day make thee go up and down with us?"

9. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him."

10. "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?"

### RIDDLE

Prepared upon the field at eve,  
At daybreak we, with blessings fraught,  
The camp of Israel did relieve,  
And victory to Israel brought.

### ANSWERS FOR LAST WEEK

#### Bible Wells

1. Gen. 24:11-20.
2. Ex. 2:16, 17.
3. John 4:5-14.

#### Supply the Missing Words

1. Gen. 28:17.
3. Luke 13:2.
2. Gen. 32:26.
4. Rev. 21:24.
5. Acts 8:23.

Riddle: Matt. 26:74, 75.



## *The British Missionary Volunteer Department Makes History*

By H. W. LOWE

THE British Union Missionary Volunteer Department has recently concluded a successful summer camp, held to commemorate the twenty-fifth anniversary of our young people's work. This camp was held in the west of Wales, at the old university city of Aberystwith, and was somewhat unique in nature. It was a mixed camp, providing for both Seniors and Juniors. Some 230 of our fine body of youth were in attendance. No such camp had ever before been held in this union. The whole project was therefore something in the nature of an experiment.

### *Beautiful Camp Site*

The camp site was in the most glorious spot imaginable for such an occasion. Amid the majesty of the Welsh mountains, in a large field facing east and west, and running gently down to the western sea, flanked on the north by bold headlands and rugged cliffs, the scene was altogether beautiful.

Then, too, the weather was unforgettably perfect, not at all what our good American friends sometimes think we have all the year round over here! In fact, the heat was almost subtropical, and our camp layout presented a fine sight for the hundreds of visitors in Aberystwith, who climbed the overlooking cliffs just to see the "big camp." It certainly was the largest camp for miles around in this famous camping district.

Devotional meetings, discussions, lantern lectures, and preaching services formed an important part of our camp life, for we were anxious to make this camping holiday a strong educational and spiritual factor in our work for the young people. Then, of course, there were rambles, hikes, and visits to such famous old places as the university and the national library of Wales.

If our catering lists and sundry purchases are any criterion as to the success or otherwise of this venture, we are certain everything was a huge success! How those campers tucked away the eatables was a wonder to all the staff! But we feel sure the open life did many of our city-dwelling

young people an immense amount of good.

Summarizing the benefits and results of such a camp, we should say, briefly:

1. That it is an excellent thing for our young people to associate in this way with those of the same faith and with the same spiritual aspirations. Our Missionary Volunteers from all parts of the field thus came more intimately in touch with one another for the first time. We believe our Adventist youth should form their friendships inside rather than outside the Adventist ranks.

2. That the strong evangelistic appeal running throughout the camp activities resulted in the finding of Jesus as their Saviour by a number of our youth for the first time in their lives. Many beautiful letters to this effect have since come from various parts of the union. This alone was,

to us, sufficient justification for all the time and toil involved in running such a camp.

3. That the widespread publicity which the camp gave us in the locality and in the public press was entirely to the good. Our Missionary Volunteers comported themselves well, and left an excellent impression in the district. Especially valuable in this respect were the rousing open-air meetings held on Saturday evenings on the promenade.

4. That it is all to the good to encourage the open-air life among young people, who, as it happens in this union, are practically all confined to city dwellings and occupations.

There was an excellent Christian spirit running through the whole camp life, on the part of both our hard-worked but willing staff and the campers themselves.

The youth of Great Britain send their greetings to their fellow Missionary Volunteers throughout the world, and desire to press unitedly and gladly on with the work of the advent message till Jesus comes.

*Watford, England.*

## *Missionary Volunteers in the South Seas*

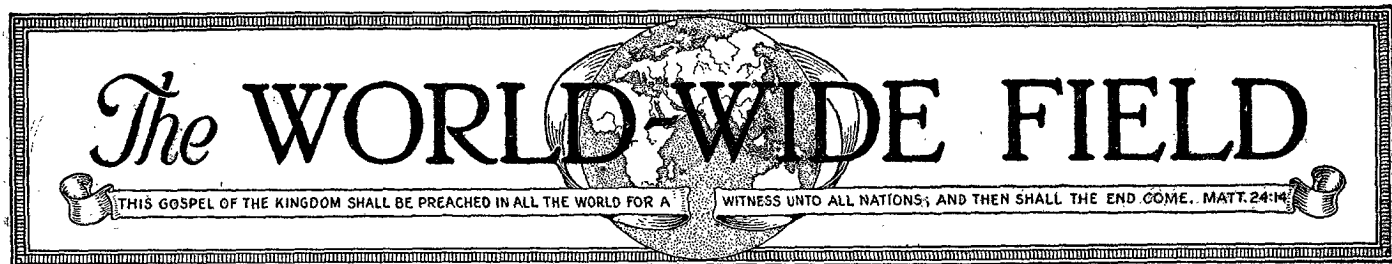
By H. STOCKTON

ONE of the most encouraging features connected with the work in the Australasian Division is the way in which the Missionary Volunteer idea has spread like a fire through our Pacific Island missions. A few years ago there was hardly a Missionary Volunteer member anywhere in these parts; but now there are over four thousand, from New Guinea on the northwest to Pitcairn in the southeast; from the Society Islands in the northeast to Lord Howe Island in the southwest. There are live societies, with eager members, as will be realized from the fact that our island Sabbath school membership, young and old, is about 9,000 at the time of writing. Nearly half are Missionary Volunteer members. An instance will illustrate:

There is a school at Bisiatabu, in Papua (British New Guinea), and here at Bisiatabu is the headquarters of our Papua Mission. The Missionary Volunteer Society has thirty-five members, and the leader is Lester

Lock, a lad of sixteen, a son of W. N. Lock, the Papua Mission superintendent. Doctrinal text examinations are held regularly, and are conducted in the local native dialect. At the June 30, 1932, examination, twenty-three took part. Eleven received 100 per cent; five, 99 per cent; four, 98 per cent; two, 97 per cent; one, 89 per cent—a new boy who had never taken the examination previously. "All through the quarter there was a good attendance at the young people's meetings, and a good percentage of them could repeat their texts," writes the leader.

And often these young people go to other parts as missionaries; for just lately one of the best students from Bisiatabu has gone down to the coast to help Brother Howell at Vailala. Many who a short time ago were children in heathen villages, are now sharing the burdens at our mission stations, and helping to pass the light on to others who are yet in darkness.



## *Singing Bands of the Union Springs (N. Y.) Church*

By HARRY A. RICE

WE have been going out with singing bands now for about a month, two bands from Union Springs Academy and one consisting of the older church people. We have had some wonderful experiences, and have received in offerings so far about \$100. It surely is a wonderful work, and the people seem to enjoy the singing very much.

One evening when we sang, "In a little while we're going home," one man said, "That's the finest song I ever heard." He had already given a quarter, and he then gave us a dollar bill in addition.

We receive mostly quarters and half dollars, but have had several one dollar offerings, and a one and a half dollar offering. It has been remarkable that we received all our larger offerings after singing this song, "In

a little while we're going home."

The songs we use are, "What a friend we have in Jesus," "The Glory Song," "The Old Rugged Cross," "God will take care of you," "Let the lower lights be burning," and a few others.

Our territory is the city of Auburn, with a population of about 50,000. The senior singing band has covered the entire south side of the city, and has met but one drunken man—a striking commentary on the effectiveness of the Eighteenth Amendment. I wonder how many we would have met in preprohibition days.

We have been asked to come up onto the lawn and sing for the sick several times, and on the whole we have received a great blessing in this work.

tell the Lord the whole story. They would say, 'Now, Lord, you know that we have only one object, and that is to save your lost children that are perishing in the wilderness of sin. You know that it is impossible for us to get an evangelist, and the best we can do is to use an uneducated, ex-bus driver for an evangelist, and an untrained layman for a musical director. Now, Lord, you know better than we do what a terrible failure it will be without your presence. We have done our best, Lord, and you will have to do the rest.' Not only would they do this the whole week, but when they came to the meeting on Sunday night, and during the whole sermon while they were sitting there in their seats, they would hold that plea before God.

"Do you suppose that Jesus of Nazareth, who even forgot to eat when He had an opportunity to win souls, could possibly turn down such a plea as that? I say, Never. But you don't believe that God did any more for St. Helens than He would be willing to do for anybody else, do you? You don't believe that St. Helens is the only place where God has lost children that He wants saved, do you? Of course not. You believe that the time has come when God is going to cut His work short in righteousness. Rom. 9:28. You believe that Sister White was moved by the Holy Spirit when she said that God was going to use the laymen in a wonderful way in the finishing of His work on earth. Well, if we believe all this, what is holding us back?

"To know God is to love Him. If you really get acquainted with Him, you can't help but love Him. There is no better way to get acquainted with God than to go into business with Him, and be partners with Him in winning souls.

"May God help us to realize what a great opportunity He is offering us, and help us to act before it is too late, is my prayer."

The time has come when every layman who has a knowledge of the truth and a love for souls ought to be holding Bible readings or cottage meetings, and a few can hold public efforts.

We hope that this experience will be a real thrill to other laymen who

## *Layman Evangelism in the Oregon Conference*

By ALVA G. WALKER

THERE have been many answers to the call of God in the Bible and the Spirit of prophecy, in the Oregon Conference in layman evangelism. One of the most notable of these was a little effort held by two of our laymen and their wives in the town of St. Helens. As a result of this effort, eighteen have been taken into the church. At our last camp meeting, held in August, I asked these laymen, Brethren Haffner and Palmquist, to tell the secret of their success. Brother Haffner, as spokesman, gave the following sequel to the story, which will be of interest to every reader of the REVIEW:

"For a laymen's effort to be a success is not an accident by any means. There is a reason for its success, and after I give you the reason, you will all admit that it couldn't help but be a success.

"Suppose that John D. Rockefeller should come to you and ask you to go into the oil business with him. Do you suppose you could succeed in this undertaking? Of course you could. Well, suppose that Henry Ford should come to you, tap you on the

shoulder, and say, 'I want you to go into the automobile business with me, and I am going to be your partner.' Do you suppose you could successfully go into this business? Of course you could. Well, then suppose that Jesus of Nazareth, that master soul winner who has been in the business for thousands of years, should come to you and ask you to become His partner. Do you suppose you could successfully go into the soul-winning business? Of course you could. Well, that was the secret of our success at St. Helens.

"You say, 'That sounds wonderful, but how did you induce Jesus to be your partner?' Well, Jesus just made us the proposition, and we accepted. Read the proposition in Matthew 28:18-20. Now, there is no business in all the world that we could go into that would please Jesus any more than to win souls, getting them to accept Jesus and keep the commandments of God. Every night of the week at eight o'clock our faithful brethren and sisters at St. Helens would get on their knees and lift their voices to the throne of grace and



could do this kind of work. In the Oregon Conference several such efforts have been held, where laymen joined with other laymen, and

God has blessed in bringing precious souls into the truth. God longs to see every layman a witnessing Christian. May we not disappoint Him.

## "Magazines Shall Tell the Story"

By LYNDON L. SKINNER

OUR periodicals are destined to play a part which many have not fully realized, in sounding the loud cry of the last warning message.

Modern invention has not produced railroads, automobiles, telephones, steamships, printing presses, and the myriad of other equally important contributions to modern life, just by chance. There has been an overruling destiny that has controlled and stimulated the inventive geniuses of our time for a definite purpose. The purpose has been to make possible the rapid spread of God's last gospel message to every kindred, tongue, and people within the time of the last generation.

One of the outstanding influences on modern life is the magazine, a form of publication that does not require the expense of permanent binding, and which may be brought out at stated intervals at a minimum of cost. *Colliers*, in a recent issue, testified to the rapid growth of the number of periodicals during recent years. It states that in 1832, one year before the falling of the stars, there were but 4,000 newspapers and magazines in the entire world. In 1932 the total number is estimated at 96,000.

As one walks along a city street, he finds a news stand on every business corner. Practically every drug store carries a display of all the latest magazines. The railway terminals and street car stations also provide stands where the latest publications are available. And as one travels about on street cars, suburbans, on through trains, and as he comes into the homes of the people everywhere, he finds practically every one has the magazine-reading habit.

As never before, even in these modern times, we are right now in the midst of an unprecedented magazine-reading age. The tremendous influence of periodicals in molding public opinion is far beyond our ability to measure, although some of its flagrant results are evident on every side.

While evil literature is wielding a most diabolical, soul-destroying influence, still there are many worthy publications on the market. There are many serious, thinking people, who, in this age of speed, feel that they do not have time to sit down and

read through some long book. At the same time they are glad to pick up a magazine from which they may read an article, complete in itself, on some theme in which they are interested. Thus magazines are capable of accomplishing a vast amount of good as well as exerting an influence for evil.

It would therefore seem that we as a people should organize our forces as never before to take advantage of the immense possibilities awaiting us in the intelligent use of magazines and periodicals as a medium of presenting present truth. We are told by the Spirit of prophecy that "Jesus disturbed as little as possible their usual train of thought."—"Gospel Workers," p. 75. In other words, Jesus presented the mighty truths He had to bring to the people of His time, in language and in forms that they were used to seeing and hearing. If Jesus were here today, there can be no doubt that He would make a wide use of the press in proclaiming His message.

### *Literature Work Began With a Periodical*

In view of the remarkable development of the periodical form of literature in recent years, it should be peculiarly significant to Seventh-day Adventists that our own great far-flung, world-wide literature enterprises began with the establishment of a periodical. It should be the more significant to us that the first instruction this people received from the Spirit of prophecy regarding the establishment of our literature work, contained as its sole pronouncement, a command to begin the publication of a periodical. Writes Sister White in "Life Sketches," page 125:

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"

This message came in 1848. James White, editor and publisher of that first Seventh-day Adventist periodical, *Present Truth*, dated at Middletown, Connecticut, July, 1849, carried the entire edition of the first issue to the post office in an old-fashioned carpetbag, such as some

of us probably have tucked away in our attics today.

"Such was the beginning of our periodical work, and of our entire literature ministry, in fact. And while a forecast was made that it was "to be like streams of light that went clear round the world," yet probably at that time none of those earnest pioneers more than vaguely visualized a great world-wide literature work, publishing the message of the soon coming of Jesus in 146 languages through sixty-seven publishing houses and branches. Do you suppose those early workers ever dreamed of the day when we would have more than 2,600 colporteur evangelists devoting their whole time to the distribution of this gospel literature, and finding their way into the heart of our great cities, out across the country highways and byways, and even to earth's remotest bounds?

Today we publish a total of 219 periodicals around the world. In practically all our mission fields, periodicals have proved to be the advance guard of missionary endeavor. Yet there is a great field of usefulness in periodical sale and distribution which probably lies as far ahead of us now as our present periodical circulation is ahead of that first little publication away back in 1849.

We have the facilities to do a large work with our magazines. Here in North America we have a large assortment of publications designed to cover practically every phase of our work and message.

While it is true that our missionary periodicals are not at the present time enjoying the largest circulation they have known, still God is blessing in their distribution, and they are doing a mighty soul-winning work. Hardly a day goes by but the publishers receive a letter, and sometimes several letters, from people who state that they have become interested in the doctrines of Seventh-day Adventists from reading one or more of our papers.

### *Papers and Population*

Yet the combined circulations of all the missionary periodicals listed above do not exceed, at the present time, a half million copies a month. There are about 130,000,000 people in the United States and Canada. If each copy of this half million each month went to a different person, we would be reaching only one out of every 250 people. At that rate, it would take twenty years to get just one copy of one of our periodicals into the hands of each person living in North America.

One great hope of making an ap-

preciable impression upon the periodical market in this country rests in an extensive sale of our periodicals by subscription and single copy, and on a broader scale than we have as yet undertaken.

#### *Soliciting Subscriptions*

The idea of soliciting yearly subscriptions for our periodicals on a broad scale has already been proved in a measure in certain lands. In China, for example, the periodical, the *Signs of the Times*, at present enjoys the largest circulation of any Seventh-day Adventist periodical in the world. Practically all of this large circulation has been obtained by magazine colporteurs who make a business of soliciting subscriptions to this Chinese periodical. A similar success has been attained in France with our French missionary publication and health journal. Yet here in America we have been very slow to reach out and accomplish this great work, although we have had definite instruction from the Spirit of prophecy as to how this work should be done.

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals."—*"Testimonies,"* Vol. IV, pp. 391, 392.

This statement clearly outlines our privilege and duty in regard to the periodical work. Both *Life and Health* and the *Watchman Magazine* have recently brought out very attractive prospectuses for use in soliciting subscriptions. In every church there are those who may not feel fitted to take part in some other phases of our soul-winning work, who can go out to their neighbors, friends, and townspeople, and solicit subscriptions to our periodicals, thus carrying to them this message in a form that will attract them. At the same time our people can earn funds with which to support themselves, and with which they may have more means to help in the support of God's work.

"Many can engage in the work of selling our periodicals," says Sister White in "Counsels on Health," page 435. "Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain."

#### *A Solution to Financial Problem*

Here is one solution to our present financial crisis. Our periodical work provides a twofold benefit to our

work, if it is conducted along lines outlined by the Spirit of prophecy. It is gratifying to know that some of our churches are catching a vision of the good that may be accomplished through this channel. In eleven churches in one conference visited by the writer recently, clubs of one of our publications were raised averaging fifty-five copies per church. It was understood that the magazines ordered were to be sold, and the profits used to help raise the extra funds now being called for through the Sab-

bath School Department. If every church in North America would do as well, with one of our missionary periodicals, there would be no mission fund deficit this year. At the same time the sale of the magazines would give the wheels of the presses in all our publishing houses an impetus they have not known in years.

If there ever was a time when the people of the world needed our literature, explaining the truths of the last warning message, it is in this very present hour.

## *Singing Bands at Muscatine, Iowa*

By WILTON ARCHBOLD

For the first time in the history of the Muscatine church, singing bands were organized to help raise its goal in Harvest Ingathering. This is a new and pleasant experience for every one taking part. When this plan was first suggested to our church, our hearts almost sank within us; we did not think we had the courage to do it. But the feeling of fear was replaced by courage and enthusiasm as soon as we had been out the first evening, to see the satisfaction, pleasure, and kindly feeling, not only on the part of the singers, but of the listeners. One old man came out of his house and followed us for several blocks. Then he called for the "treasurer" of the group, and gave a second offering of 50 cents.

We use the old, familiar hymns that have stood the test of years. Each song has been used somewhere in the

long ago to help people decide to follow their Lord, and has helped many to renew their consecration to their Maker.

We were able to bring in about \$30 by going out several evenings, and we hope to have quite a little more by the time Thanksgiving week is past.

Even the school children have been taking part in this singing work. Their teacher organized them and taught them some of those old heart-inspiring songs, and then took them out where they sang and helped secure the offering through their solicitation.

Many of the listeners told the solicitors that they wished many more young people would do the same. They commended us for our work. Others clapped their hands, and still others called out a "Thank you!" as we moved on.

## *An Adventist Brotherhood*

By W. E. BELLEAU

APPROXIMATELY three years ago the Milwaukee Seventh-day Adventist church organized the Adventist Brotherhood. A constitution was duly drawn up. Officers and also a program committee were selected. Not only men who were members of the church were invited to join the organization, but also their relatives and friends who attended the Sabbath services occasionally and who seemed to be favorable to the denominational beliefs.

Once a month, on a Saturday evening, a meeting was held at the home of a member. The fee was 25 cents a month, and occasionally members were asked to pay more according to the demand. However, a member was not expected to pay if he could not afford it.

On every program a capable member discussed current events, then the meeting was open for any one to

ask questions or to give additional information. Naturally the topics considered concerned the fulfillment of prophecy. Not infrequently the discussion took up the whole evening. In addition, church policies and problems were discussed, generally led by the local pastor.

It is believed that the frank consideration of these topics was exceedingly helpful. As a result, several men stated that they felt themselves to be a part of the denomination more than ever before, and that they had acquired a greater sense of responsibility for the spreading of the gospel.

Other subjects considered were religious questions and personal problems, the latter only when introduced by some individual. Moreover, the giving of work to one another, whenever possible, was also discussed and acted upon.

The activities of the brotherhood

were not restricted to a meeting once a month. On several occasions the members of the organization obtained a few thousand signatures against Federal Sunday bills, and wrote private letters to their Congressmen. Many articles of clothing were given to needy men. In fact, so far as we were able to ascertain, no men who were members of the church suffered for lack of clothing. In some instances food was given and rent paid.

In addition the club paid for some necessary improvements and repairs on the church. Religious papers were systematically distributed, one man was helped to attend one of our schools, and pamphlets relative to Mrs. E. G. White's condition while in vision were purchased and distributed to all church members.

We believe that the Milwaukee Adventist Brotherhood has proved a blessing to the church.

## A Remarkable Healing

By E. G. FULTON

ON the morning of July 10, Miss Eva Whitehead, of Oxford, Nebraska, went to the pasture to get the cows. She was gone longer than usual, so her father, becoming anxious about her, went to find out why she had not returned. He found her unconscious on the ground. She was brought to the house, and a doctor was immediately called. After examination, the doctor pronounced her condition concussion of the brain. Another doctor was called, and he also gave the same diagnosis.

Miss Whitehead remained at home until Thursday, July 14. Up to that time she knew nothing of what had happened. Thursday, Friday, and Sabbath she seemed to know what was going on about her, although on Sabbath she again became unconscious. She was taken to the hospital in Oxford on July 18, and was there five days. During this time she was still unable to tell anything pertaining to what had happened. There were two doctors on the case at this time.

On the fifth day the doctors suggested that she be taken to a specialist in Omaha, but the father felt it would be much better to take her to one of our institutions. The next morning at seven o'clock, July 23, she was brought to the Porter Sanitarium. Most of this time she had been unconscious. Occasionally she would complain of severe pain in the head. When she arrived, there was a specialist as well as a physician waiting for her, and an examination was started within a very short time after her arrival.

In going over her case, the doctors suggested that a second specialist be called, and not being able to make any headway, still another doctor was called. After careful examinations, various tests, X-rays, etc., it was found that they had made very little advancement in the diagnosis.

It was after this that it was suggested that we have prayer for her. Arrangements were made for prayer and anointing the morning of July

26 at seven o'clock. Two ministers, the father, and the manager were called in, and prayer was offered. From that time on she had no more pain and no more vomiting. It had been just thirty-six hours since she was the worst. She returned to her home a well woman, giving glory to God for His mercies.

## Appointments and Notices

### PRAYER FOR HEALING

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

An Oklahoma sister writes: "May I request prayer for healing for a poor old sister who is nearly blind, and her young daughter who is quite deaf and whose eyesight is very poor. And may I request prayer also through your paper for my hearing and eyes? I know that our dear Father will heal us if the brethren and sisters will pray for us."

A Colorado sister writes: "I am writing to ask the *Review* family to pray that the eyesight of a friend may not fail, if it is our Father's will to restore it. She is seventy-five years of age."

An aged mother requests prayer for her son, whose mind has become unbalanced because of family troubles and physical infirmities; also that God may renew her own strength.

A sister in Canada sends this word: "I write to request your earnest prayers for the return of my husband's voice, which he lost about eight years ago."

An Iowa sister desires prayer for relief from severe trouble in her throat and head following influenza, from which she suffered four or five years ago.

A sister in Arkansas desires prayer for her daughter who is in very bad health, and also that she may turn to the Lord.

Prayer for relief from serious complications following an operation is requested by a sister in Ohio.

A brother in California requests prayer for relief from severe neuritis.

A mother in Nebraska requests prayer for her daughter who is sick.

A sister in Nebraska desires prayer that her eyesight may be restored.

A sister who is suffering from severe nervous depression requests prayer for relief.

A sister in Vermont writes to ask the prayers of God's people for the restoration of her health.

A sister writes from Oregon: "My son is trying to overcome the tobacco habit, and would like to have the *Review* family remember him in prayer. Pray also for a friend who is almost blind."

A young sister in Oregon is left helpless with heart trouble following a severe case of typhoid fever. Her husband and child need her care and companionship, and she desires God to heal her if this be to His glory.

An Illinois sister who has been greatly afflicted with cancer for five years, and has been to two hospitals, comes now to the Lord in her extremity, and requests the friends of the *Review* to pray that if it is the Lord's will she may be well again.

"Two years ago I sent a request for prayer to be healed of cancer," writes a sister in Colorado. "The prayers were answered. Today I would like to ask prayer for my son, twenty-one, that he may be healed of his sickness and of the cigarette habit."

### PUBLICATIONS WANTED

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

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

Mrs. John Williams, Winegar, Wis. Present Truth, Life Boat, and tracts.

Mrs. E. Parker, 620 S. 15th St., Louisville, Ky., desires tracts and periodicals for missionary work.

Mrs. Leonard E. Tabor, Route C, Albany, Ga. Watchman, Signs, Life and Health, and Liberty for missionary work.

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn. Periodicals, books, and tracts, for missionary work.

Mrs. C. E. Larsen, 224 Twentieth St., S. E., Mason City, Iowa. Signs, Watchman, and Instructor for use in reading racks.

Miss Bessie Lemon, Route 1, Box 63, Tunnel City, Wis. Youth's Instructor, Signs, Present Truth and other literature for missionary work.

Mrs. H. C. Severance, Coquille, Oreg. Review, Instructor, Signs, Watchman, Little Friend, Present Truth, tracts and books, for missionary work.

Mrs. Maggie Edwards, 1111 Scott St., Eldorado, Ill. Signs, Watchman, Life and Health, Life Boat, Instructor, Present Truth, small books, and tracts for missionary work.

Mrs. Jennie Harrington, 222 First St., S. E., Mason City, Iowa. Continuous supply of Review, Signs, Watchman, Liberty, Life and Health, Instructor, and Present Truth for missionary distribution.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous and unlimited supply of all current publications, for distribution in dental office and surrounding business section. Tracts and booklets are acceptable.

Those who have bought the new four-volume edition of the "Testimonies" and do not know what to do with the old nine-volume edition, please send them to Charles Theumissen, care P. O. Athlone, Cape, South Africa.

Mrs. S. H. Howson, Route 8, Box 233, Yakima, Wash. Signs, Watchman, Instructor, Little Friend, Life and Health, Present Truth, tracts and booklets on the message, for missionary distribution by a band of workers.

**J. Gregory, Yettam, Calif.** Continuous supply of *Review, Signs, Present Truth, Liberty, Instructor, Life and Health, Life Boat, Our Little Friend*, tracts and books for free distribution among Americans and foreigners.

**Mrs. Lillie Rogers, Route A, Box 178, Bascom, Fla.** thanks those who have sent literature, and requests old copies of "Christ in Song" for use in a small church. Also many denominational papers or tracts for missionary use and reading rack.

**J. H. Downes, 19 Cecil Avenue, Barking, Essex, England.** Continuous and unlimited supply of *Signs, Life and Health, Our Little Friend*, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

**H. G. Bayliss, 1525 Clawthorpe Ave., Victoria, British Columbia,** desires *Present Truth* in unlimited quantities, of any volume, if still readable. *Signs, Youth's Instructor, Watchman, and Life Boat*, are especially needed for free missionary work. Booklets and tracts are also requested, especially the Bible Truth Series.

**T. D. Strickland, Glen Alpine Rural School, Route 1, Box 154, Morganton, N. C.,** writes: "Our little school is self-supporting, and is located in the mountain section of North Carolina, sixty miles east of Asheville. Nearly half of our students come from the surrounding farms, and are too poor to pay cash for their schoolbooks and supplies. We have to accept farm produce for their tuition and books. It is our desire to build up our library for the sake of these young people, and would like copies of Sister White's books, M. V. Reading Course books, Bibles, "Christ in Song," Bible Concordance, dictionaries, reference books, poems, or any books that are suitable for outside reading. We would appreciate these very, very much."

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#### J. W. STEIN'S POEMS

Any one having a copy of J. W. Stein's poems, published about 1889, please write The Valley Publishing Co., Port Haney, British Columbia, Canada, stating price.

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#### ADDRESS WANTED

Any one able to give any information concerning the whereabouts of James M. McLaughlin, a former student of Madison, Tennessee, please communicate with R. E. Vetterli, 905 Fed. Res. Bank Bldg., Kansas City, Mo.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

**Johnson.**—Gust Johnson was born in Sweden, June 25, 1865; and died at Ferndale, Wash., Oct. 2, 1932.

**Russell.**—Mrs. Eliza Russell was born in New York in 1858; and died at Jackson, Mich., Sept. 13, 1932.

**Jordan.**—Martin Jordan was born at Madison, Wis., in January, 1857; and died at Boulder, Colo., Oct. 5, 1932.

**Cox.**—Mrs. Esther W. Tolf Cox was born in Rotebro, Sweden, Jan. 12, 1882; and died at Albany, Wis., Oct. 1, 1932.

**Collier.**—Harry May Collier was born at Baltimore, Md., May 10, 1867; and died at Denver, Colo., Sept. 18, 1932. His wife, one son, and four grandchildren are left to mourn. He and his wife had recently accepted the message and were awaiting baptism.

**Lore.**—Ellis R. Lore was born in Washington County, Missouri, July 19, 1871; and died at Denver, Colo., Sept. 4, 1932. He joined the Seventh-day Adventist Church about thirty years ago, and remained faithful. He is survived by his wife, one daughter, one son, and two sisters.

**Slocum.**—Mrs. Alice May Slocum, née Adams, was born at Boone, Iowa, June 7, 1870; and died at Waurika, Okla., Oct. 6, 1932. She is survived by one daughter, two sons, two sisters, and two brothers. She was a faithful Seventh-day Adventist for forty-three years.

**Edeburn.**—Mrs. Olive May Edeburn, née Patterson, was born at Leesburg, Pa., Feb. 6, 1874; and died instantly as the result of an automobile accident near Sacramento, Calif., Sept. 27, 1932. Her husband, one son, and three daughters are left to mourn.

**Plummer.**—Mrs. Martha Maria Plummer, née King, was born in Rushville Township, Rush County, Indiana, April 15, 1857; and died in Indiana, Sept. 25, 1932. Her husband, one daughter, one son, two brothers, and one sister are left to mourn.

**Hunt.**—James Hunt was born at Beverly, Ontario, Canada, Dec. 31, 1864; and died at Hamilton, Ontario, Oct. 20, 1932. He is survived by his wife and daughter, two grandchildren, five brothers, and two sisters.

**Gregerson.**—Mrs. Minnie Thompson Rosch Gregerson was born in Schleswig-Holstein, Germany, Aug. 17, 1870; and died at Nevada, Iowa, Sept. 20, 1932. She is survived by four sons and three daughters.

**Murphy.**—Velma R. Murphy was born at Rock Lake, N. Dak.; and died at Olive View, Calif., Oct. 8, 1932, at the age of twenty-six years. Her mother, four sisters, and three brothers are left to mourn.

**Krauchi.**—Mrs. Anna M. Krauchi was born in Clay County, Indiana; and died at Loma Linda, Calif., Oct. 21, 1932, at the age of seventy-nine years. One sister and three brothers are left to mourn.

**Noble.**—Mrs. Emma Florence Noble, née Johnson, was born at Skowhegan, Maine, March 29, 1850; and died at Los Angeles, Calif., Oct. 15, 1932. She had been an Adventist for nearly a half century.

**Schlaefter.**—Mrs. Ella M. Schlaefter was born in Monroe County, New York State, Aug. 2, 1848; and died at Retsil, Wash., Oct. 24, 1932. She is survived by her husband and four children.

**Wright.**—Mrs. Evelyn Bell Wright was born near St. Helena, Calif., Aug. 18, 1878; and died Oct. 14, 1932. She leaves to mourn her husband, a daughter, a sister, and three brothers.

**Livingston.**—Mrs. Missouri Livingston was born in Terre Haute, Ind., March 12, 1867; and died at Portland, Oreg., Sept. 20, 1932. Her husband and three children are left to mourn.

**Morford.**—Mrs. Myrta Perry Morford was born in New York State in 1865; and died at Sisters, Oreg., Oct. 9, 1932. Her husband and two sons are left to mourn their loss.

**Bushnell.**—Sherrill Nelson Bushnell was born at Freeport, Ill., Nov. 24, 1858; and died at San Bernardino, Calif., Oct. 9, 1932. His wife and eight children are left to mourn.

**McNeil.**—Caroline B. McNeil was born in Port Chester, N. Y., Feb. 13, 1856; and died at Brooklyn, N. Y., Sept. 11, 1932. Two brothers and two sisters are left to mourn.

**Guy.**—Carl DeWitt Guy was born at Newark, Ohio, March 4, 1887; and died at the same place, Sept. 19, 1932. His wife, five children, father, and mother survive him.

**Kelley.**—Mrs. Sarah Ann Bolten Kelley was born in Bullitt County, Kentucky, Jan. 2, 1858; and died at Linton, Ind., Oct. 24, 1932. Three sons and two daughters survive.

**Larren.**—Mrs. N. J. Larren was born in Georgia, Nov. 15, 1845; and died at Borden Springs, Ala., Oct. 10, 1932. She was a devoted mother in Israel.

**McLeod.**—Mrs. John A. McLeod died at College Place, Wash., Oct. 12, 1932, at the age of fifty-six years. Her husband and three children mourn.

**Hedrick.**—Mrs. Elizabeth Emmeline Hedrick, née Walker, was born in Indiana, Aug. 9, 1852; and was buried at Bremerton, Wash., Oct. 1, 1932.

**Pomeroy.**—B. A. Pomeroy was born in Tompkins Township, Jackson County, Michigan, June 8, 1859; and died at the same place, Oct. 12, 1932.

**Steinmetz.**—Abraham Steinmetz was born in Carbon County, Pennsylvania, Sept. 23, 1858; and died Aug. 23, 1932. His wife, one son, one daughter, and three grandchildren are left to mourn.

**Gibson.**—Mrs. Aletha Marilla Gibson, née Bulen, was born Sept. 12, 1849; and died at College Place, Wash., Nov. 3, 1932. Born soon after the beginning of our work, she was early converted, and remained a faithful Christian throughout her life.

**Lewis.**—George E. Lewis was born July 6, 1857; and died at Lompoc, Calif., April 3, 1932. He was a pioneer member of the Adventist faith in California. As the result of an accident during the later years of his life, Brother Lewis was deprived of his eyesight; however, his faith in the Lord shone brighter and brighter, and he lived only to tell others of this wonderful message and the soon-coming Saviour.

**Hackman.**—Harry Krupp Hackman died at his home in Pittsburgh, Pa., Sept. 27, 1932, at the age of sixty-five years. For six years he was secretary-treasurer of the West Pennsylvania Conference. He is survived by his wife, Mrs. Louise Kleimans Hackman, who enjoyed his companionship for forty years; by two sons, John, of Pittsburgh, Pa., and Elder Earl F., of Washington, D. C.; and by three brothers and three sisters.

**Davidson.**—Mrs. Mary Archambeau Davidson was born in Missouri, Dec. 31, 1849; and died at Willits, Calif., Aug. 16, 1932. A few years before her death, Mrs. Davidson accepted the Seventh-day Adventist faith and was baptized. She was the oldest Rebekah in the State of California. It is worthy of note that in the early spring of 1881 her family purchased the first book from the writer, which marked the beginning of his long canvassing career, under God, of over fifty years. Several years ago this same book was secured from her by the Pacific Press Publishing Association, of Mountain View, Calif., where it is now a treasured memento. Three children survive her.

Walter Harper.

**Howard.**—Luther Loomis Howard was born in Chelsea, Maine; and died in Portland, Maine, Sept. 17, 1932, in the eighty-second year of his age. His father, Elder Luther Howard, was an ordained minister of the Seventh-day Adventist denomination, and the first president of the Maine Conference.

Brother Howard's life was one of activity in the service of God. He became a licensed minister in this denomination, and had charge of a district of churches. He was a writer of much ability. His help for many years in the local church as an elder and as a member was of great service to the cause of God. His timely counsel and sound judgment in times of real need were invaluable. His spiritual leadership was inspirational.

He leaves to mourn his wife, one son by a former marriage, Vivian Luther Howard; six grandchildren and seven great-grandchildren, two brothers and two sisters. One grandchild, Melvin Howard, is the secretary-treasurer of the Caribbean Union Conference. Two other grandchildren are in preparation for work in the message.

A. E. Sanderson.

## The Advent Review and Sabbath Herald

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

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REVIEW AND HERALD PUBLISHING ASSOCIATION  
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— for

## 1933



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One looks at the cover first of all, for it is the casket in which are the jewels of truth. The cover this year is unusually beautiful, depicting a lighthouse shedding its glad rays over the rolling sea, guiding the ship through the rocky channel to safety. Jesus says, "I am the light of the world." Just so the cover leads to meditation and assurance.

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





WASHINGTON, D. C., DECEMBER 1, 1932

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

## Mission Board Items

*The Hurricane in Cuba*

DAVID E. LUST, the director of our Colegio Adventista Antillano in Bartle, Cuba, sends a vivid report of the last hurricane that did so much damage in Cuba. He writes:

"No doubt you will hear, before this reaches you, about the hurricane which swept over eastern Cuba, causing damage in an unbelievable manner. The storm started night before last, and increased in strength until about 3 P. M., when the wind reached a velocity of about 100 miles an hour. As we had received reports from Miami through the radio, we prepared as best we could. We fastened every sheet of zinc and secured everything possible. There are not more than one or two houses in Bartle which have not been damaged to some extent, and a great many of them are on the ground. However, as far as we know, no one was killed or even hurt. A little before the hardest part of the gale struck us, we gathered into the strongest building the girls and those that might become frightened, while Brother Montgomery and I and a few of the strongest boys stayed on the watch, hurriedly securing places and gaps torn open.

"With tears we saw our palm avenue uprooted, trees around the campus torn to splinters, our laundry and bakery, which we had just finished, torn to pieces, our brick kiln partly destroyed, and worst of all our large barn come down.

"This morning the place looks pitiful. We were willing to endanger our lives to protect the property, but we were practically helpless. Windows were torn out, and it took several of us even to hold a board to be nailed across the openings torn with such terrific power.

"While we spent two uncomfortable nights, we are all unharmed, and as soon as our clothing dries we shall feel normal again. Some of us have had to let the clothing dry on our backs. The students helped in a most efficient way. Our buildings also sheltered one of the neighboring families whose house was blown away. While all the buildings were damaged, our four main buildings will be normal after a few days' work.

"The woods around the school are practically gone, and the few trees remaining

are without a leaf. You can imagine the damage done to our fruit as well as to the other crops. Our banana groves are flat, and our rice and beans ruined. Many large trees were uprooted, and in some cases carried a long way. Our avocado grove was practically unhurt.

"As we have no communication with the outside, we have no idea what happened around us. We know that the hand of the Lord protected our main buildings, for it was humanly impossible for them to withstand such a gale.

"As soon as the light came this morning and the fear of the gale was over, we were at work repairing, praising the Lord for protecting our lives and so much of our property. With the exception of one of our Holstein calves, which is now in the kitchen being warmed and cared for by the girls, even our animals are safe."

*Missionary Sailings*

ELDER and Mrs. H. D. Casebeer and their two daughters of California, sailed from Los Angeles for Valparaiso, Chile, on the S. S. "Santa Ana," October 14. Elder Casebeer has been called to the presidency of the Chile Conference, in South America.

E. M. Cadwallader, returning to Africa from furlough, sailed from New York on the S. S. "Europa," October 29. Since Mrs. Cadwallader needs a little more time for the recuperation of her health, she and the children are remaining a few months longer in the homeland.

R. M. Cossentine and daughter Eunice sailed from Los Angeles on the S. S. "Chichibu Maru," November 1. Elder Cossentine is returning to China from furlough. Sister Cossentine, in order to further build up her health, is remaining in the homeland until spring.

Elder and Mrs. G. L. Wilkinson and Mrs. Wilkinson's mother, Mrs. Eleeta Anderson, sailed from San Francisco on the S. S. "Chichibu Maru," November 3. Brother and Sister Wilkinson are returning to China from furlough.

Henry Westphal, returning to Peru, South America, from furlough, sailed from San Francisco on the S. S. "Santa Theresa," November 9.

Miss Hazel Shadel, returning to China from furlough, sailed from San Francisco on the S. S. "Tatsuta Maru," November 17.

E. KOTZ.

*The Antillian Union*

FROM A. R. Ogden, superintendent of the Antillian Union Mission, comes a letter dated September 12, containing these two paragraphs filled with words of courage and advancement:

"I am glad to report continual progress in the work throughout our island field. Hundreds are responding to the truth. Our membership is continually growing. We lose only a very small number by apostasy. It is remarkable how well informed and established in the message these people become when once they have decided to walk in the light.

"Our members in the Antillian Union have increased from a little over 5,000 to more than 8,000 during the last four and one-half years. To be exact, we have had a net increase in church membership of 2,978 from January 1, 1928, to June 30, 1932. The Sabbath school membership in the same period has grown from 7,387 to

12,692, or an increase of 5,305. For these evidences of progress we are glad, and they give us courage to press on in the work. Thanks to the liberality of our people in the homeland, which makes these results possible."

*British Honduras*

SENDING a report of the dedication of a church in her field, Mrs. C. B. Sutton, of Belize, British Honduras, writes under date of October 2:

"Mr. Sutton has been away from home four weeks, and will not be back until the last of November. He is out in the interest of our Harvest Ingathering campaign, and plans to visit the churches on the coast and in the Bay Islands before he returns. The work is moving along nicely throughout the field, and new interests are springing up in many places. The need of workers is our great problem, and our hearts are made sad as we hear of ripened grain throughout the field waiting to be gathered, and so very few to help in this blessed work. We want to be faithful in our part of the Lord's vineyard, and be found gathering fruit when He comes."

*Protected From Threatened Stoning*

THE following experience, as related by Mariano L. Delima, one of the ministers laboring in the southern islands of the Philippines, illustrates how God's protecting power is over His work and workers in the dark lands:

"While the meeting was going on in barrio Hilaan, Sugod, Leyte, our brethren were fired with earnestness. As our mission could not send a worker, they preached there the gospel of salvation. Our laymen dared to stand like Jonathan and his armor-bearer when they saw the innumerable armies of the Philistines.

"After the devil knew this plan, he raised up many people to stone us. A letter came to us, stating that we should not continue our meetings, for if we did, they would stone us. Some of the brethren wanted to stop this meeting to avoid trouble. Yet God did not permit us to discontinue our meeting that evening. A brave brother said that we should not fear, for He who is guarding us is stronger than they.

"When we began singing, two constables were with us. They were standing with the people in front of us. We were happy when we saw them, and had no fear any more. But after our prayer, the constables could not be found anywhere. It was really strange, because we did not know where these soldiers went. We asked information of the lieutenant of the barrio about them, but he said none of his men were there. We therefore believe that those soldiers who came to our meetings were not real soldiers, but angels of the Lord sent to watch our meetings.

"We have eighteen precious souls interested in the truth. One of them is a lieutenant of the barrio. Another man who wishes to know the truth was one of those who wanted to stone us.

"We praise the Lord for His watchcare over us. He sent His angels to guard our meetings and to protect us."

J. H. McEACHERN.