

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 110

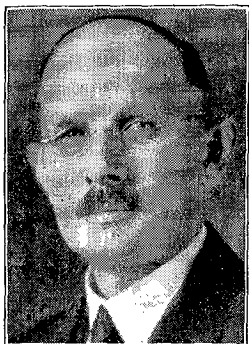
Takoma Park, Washington, D. C., January 19, 1933

No. 3

## A Picture of Mission Advance That Stimulates Faith

By C. H. WATSON

*President, General Conference*



WE are living in a time of perplexity and distress. By every means possible the enemy of souls is striving to capitalize these trying times in a mighty effort against the people of God. He has come down with great wrath, knowing that "he hath but a short time." Never were the words of the servant of the Lord more timely: "Press together, press together." In such an hour as this we need to be bound closely by the bonds of a common faith and a common purpose.

One important bond is the REVIEW AND HERALD which, week by week, presents a vivid picture of the advance of the message in all the earth. The Seventh-day Adventist whose eye is constantly on this picture of mission miracles and victories, will not be overcome by doubts from the enemy as to the divine leadership of this advent movement. He will be increasingly convinced that the great power of God is in this work. And it is this strong conviction that is most vital to the success of our world task. This, to my mind, is sufficient reason in itself why the REVIEW should be in every English-speaking Adventist home.

Add to these mission reports the spiritual and doctrinal articles which help to build up the membership in the faith, the counsel for mothers in the Home department and for youth in the "Y" department, and the reports of advancement in the home field, and you have a varied weekly message that should ring out in every home.

For these reasons I have always been an ardent believer in the REVIEW. It is therefore with keen interest that I view the recently announced plan whereby our people can obtain the REVIEW on the club basis at the very low monthly cost of 25 cents.\* I see no reason why this should not mean the adding of many thousands of readers to the REVIEW, thereby strengthening the faith of a greatly increased number of our people. The plan is simple and inexpensive. It ought not to be a difficult thing in many churches to enroll in such a club every family not now taking the REVIEW. I appeal to our conference workers, pastors, and local church officers to give this their wholehearted support. The REVIEW editors promise us for 1933 the best array of helpful and inspiring material in years. Let us rally strongly to the club plan that brings this material within the reach of every Adventist home.

\* 30 cents in Canada.

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## STANDING FOR PRINCIPLE

THERE has recently come to our attention an interesting incident in connection with the operation of one of our Western sanitariums. It seems that the training school for nurses for this particular institution had been securing for their students clinical experience in pediatrics in a neighboring hospital. At first, as we understand it, these nurses secured Sabbath privileges, with freedom from the routine of unnecessary work. Then there came a change in the attitude of the hospital authorities, and these privileges were withdrawn. There seemed no alternative to our sanitarium brethren than to decide to withdraw the students from the institution, even though apparently they could secure no other affiliation, and this would seriously affect the standing of their training school.

Shortly after this decision was made, the State inspector of training schools talked the matter over with the superintendent of nurses of this particular sanitarium. She inquired: "How dare you take such a step? You know it virtually means closing your school, for you are not able to secure another affiliation." To this our superintendent of nurses replied: "Miss —, we dared not do otherwise, if we obeyed our Chief Commander." The inspector then expressed her own belief in God and in the efficacy of prayer, but confessed that she thought it would hardly work in this particular case.

However, our sanitarium workers continued to pray earnestly that God would open the way, and He did open the way in a marked manner, for in a short time a very satisfactory affiliation was secured with another hospital in a distant city, and under such conditions as answered every requirement, and the nurses secured Sabbath privileges.

Another very interesting phase of this experience is that the particular individual in the first affiliated hospital who brought the original perplexity to our nurses, has herself become a convert to the doctrines of Seventh-day Adventists, and is now an earnest member in our church.

• We believe that it pays always to stand for the right. When we do this, we are not responsible for the consequences; the God whom we serve will look out for the results. Our nurses, as they minister to the sick and suffering, as they nurse in various

homes of wealth, are brought into touch with many influences which naturally lead away from God, but they are afforded in their work great opportunities to stand for the right, and they may do this confidently, believing that God will honor the noble stand which they take.

## OUR UNCONVERTED CHILDREN

WE receive from the field letters of all kinds. They bring to us various requests. Some are filled with hope and courage for the future, with praise and thanksgiving to God for His abundant goodness to the children of men; others express the great heart sorrow which the writers feel. It is particularly these last letters that touch a responsive chord in my heart.

Before me as I write are letters from two mothers from widely separated points. Both feel a great burden of heart over the conversion of their children, and desire us to request the prayers of our readers in their behalf. It would be quite impossible for us to attempt to publish requests of this character. It has seemed necessary, during the last two or three years, to confine the requests for prayer to those who were suffering physical affliction. We would not have space to make note of the general and miscellaneous requests which might come to us.

I know the deep burden of heart which these dear mothers feel, and I can only suggest to them that they continue to plead with God that He will turn the hearts of their loved ones toward Him. And I would suggest further that these burdened ones enlist the aid of others in the church to which they belong. Invite two or three earnest Christian believers to your home. Lay before them the cases of your children, and then unitedly seek God for the manifestation of His power in their lives. And as you pray, work, co-operating with God in bringing about an answer to your request. Manifest in your own life the graces of His Holy Spirit. In your homes, while you are firm as a rock for principle, be kind and loving in your discipline and in all your association with your children. Let them see in you the practical workings of the religion you profess.

And when the task seems harder than you can bear, when it seems that every avenue is closed, when you feel that Satan is trying to distract and

discourage, remember your great Friend and enter into His audience chamber. Go to your room alone, kneel down before Him, and have a heart-to-heart talk with Jesus. Tell Him how heavy the burden is, how crushing the defeat which seems to threaten you, how hopeless the outlook for the future. And then plead with Him to manifest His own mighty power in changing the hearts of your boys and girls and turning their lives into other channels. And be not content to do this once or twice, but do it repeatedly and continuously. Day after day let your petitions rise to the Lord.

And as you pray, believe. Believe even in the darkness that God will hear and answer. And as you pray and believe, work. Work in love and with tact and wisdom for the object of your prayers.

I know not what more to say to these burdened ones. There is a God in heaven who hears and answers, and I know that He will hear and will answer, in His own time, many of the prayers, the answers to which seem long delayed. The psalmist said:

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:13, 14.

Many times David could not see an immediate answer to his prayer, but that which kept him from fainting was his belief that he would see it; and because of that faith that God would hear and answer, he courageously pressed forward. Let us make his experience our own.

## THINGS WHICH GOD HATES

SPEAKING comprehensively, God hates all sin and iniquity, but there are certain specific things pointed out in His word which He looks upon as an abomination. A list of these evils is given in the sixth chapter of Proverbs. Declares the wise man, "These six things doth the Lord hate: yea, seven are an abomination unto Him." And these seven things he enumerates as follows:

1. A proud look.
2. A lying tongue.
3. Hands that shed innocent blood.
4. A heart that deviseth wicked imaginations.
5. Feet that be swift in running to mischief.
6. A false witness, that speaketh lies.
7. He that soweth discord among brethren.

How many there are in the world around us guilty of these great evils, which the Lord declares are an abomination in His sight; and unfortunately, there are some in the church

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# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REV. 14:12

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## "Sabatistas"

Our name, in the Philippines, is Adventista del Septimo Dia. It is rather long, and for short, the people generally call us "Sabatistas." I like it. The Sabbath, the Lord says, is "a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

So it is a sign not only of the Creator, the true God, but it is a sign of His people. To keep the Sabbath is to take the Lord as our God. If this is truly the Sabatista church, then it is truly God's people, the remnant church of the last days.

The name is all the more distinctive in that, in the Philippines, they follow the Spanish style by which Saturday is called Sabado in current everyday language. At once people know that the Sabatistas must keep Sabado, the seventh day of the week. And our people, with the sign of Jehovah upon them, stand for a changed life, a new creation by the power of God, of which the Sabbath is the sign and seal.

"In places where we have never been," Pastor Lugenbeal, of North Luzon, told me, "I have asked people if they had ever heard of the Sabatistas. 'Oh, yes' they replied: 'they are the people who keep Sabado, and they don't drink alcohol or smoke tobacco, and they don't eat pork.'"

I am glad I belong to the Sabatistas.

W. A. S.

Philippines.

## The Promise Reaches to the Uttermost Parts

At the Cebu institute a brother from over in the island of Panay, Philippines, bore testimony about the promise of Malachi 3.

"I am a sign painter," he said, "and had not been very faithful about paying the tithe. Then Dr. Vizcarra came to Iloilo from Loma Linda. 'How about business?' he asked. 'Not good,' I said. 'Are you paying the tithe?' 'Only in part,' I told him. 'Well,' the doctor said, 'if you sow little, you will reap little. If you are

faithful, the Lord will have a chance to fulfill His promise.'

"I began to be exact in the tithe," the brother continued, "and it is a fact that business began to increase. There are other sign painters, of course, and competition is close; but I have proved that if I am faithful to the Lord, He will be faithful to me."

Not an uncommon testimony, one may say, but it was good to hear the

painter brother from Iloilo sounding this keynote of Malachi 3. As I listened to the brother's joyful report of his new discovery of virtue in the promises, I thought of the toilers in all the home bases whose faithfulness in paying tithes and offerings has spread the truth in these isles of the sea. Thousands in these "uttermost parts" are proving the promises of God.

W. A. S.

## Eight Bible Questions Answered

RECENTLY one of our brethren in the field sent in a list of eight questions that had been put to him by members of a certain denomination, and for which he wished answers. Inasmuch as these questions deal quite largely with matters of general interest to students of the Bible, we reproduce here that portion of our reply to him which deals directly with these queries:

### 1. "Please explain John 3:13."

The text reads thus: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." The phrase, "No man hath ascended up to heaven," is doubtless the source of perplexity. The context reveals that Christ is discussing the matter of the measure of a man's knowledge—that we speak of what we know, and that we testify to that which we have seen.

Adam Clarke, the commentator, well remarks that the expression in John 3:13 "is founded upon this generally received maxim: that to be personally acquainted with the concerns of a place, it is necessary for a person to be on the spot." In Deuteronomy 30:12 and Proverbs 30:4 the thought of ascending into heaven is employed to express the idea, not simply of making an actual journey to heaven, but of going there to gain knowledge and information, so as to be able to speak with authority on heavenly matters.

It was in this sense, I believe, that Christ spoke to Nicodemus. Who had ascended into heaven to obtain knowl-

edge and bring it back to man? No one had. While Enoch and Elijah had been translated, and Moses raised from the grave and taken above, none had ascended for the purpose of bringing back information to man. When Christ spoke to Nicodemus, Moses and Elias had not appeared with Christ on the mount, and even then their coming down was not to bring general knowledge of heaven to earthly beings, but rather to provide, for the little group of disciples, a symbolic picture of Christ's final kingdom.

Perhaps also you are troubled over the last clause in the sentence, "the Son of man which is in heaven." I think this may properly be interpreted in either of two ways, and be consistent with the general tenor of Scripture. We may interpret it to mean the Son of man whose dwelling place is in heaven; for, viewed over the sweep of eternity, Christ's stay on this earth was but a fleeting moment, a transient, though immeasurably important incident, so far as time measurements are concerned.

Or it may be viewed in the sense that Christ, even though man, was still God, and truly God cannot be circumscribed. Christ declared to His disciples, "I and My Father are one." The dwelling place of God is ever in heaven. Earth is His footstool. So Christ, viewing Himself in terms of His divinity, which cannot be bounded by time or space, could have spoken as He did in this last part of the thirteenth verse.

2. "What day did Pentecost fall on, Sabbath or Sunday?"

There is no agreement between commentators as to whether this was Saturday or Sunday. The difficulty, of course, lies in the difference of view as to which was the true 14th of the first month, Thursday or Friday. Some hold that the 14th day was on Thursday, declaring that Christ would of course eat the Passover supper on the right day. It is also held with equal plausibility that the 14th day was on Friday, because Christ was the Passover Lamb, and was slain and died at the time the Passover lamb should die. The facts of Jewish history are that two days were observed for the Passover.

The day of Pentecost bore a fixed relation to the Passover, and thus the day of the week on which the Passover was held bore a direct relation to the day of the week on which Pentecost came. The Passover was on the 14th of the first month, the Passover sabbath was the 15th, which was known also as the first day of the feast of unleavened bread. On the 16th, "the morrow after the [Passover] sabbath" (Lev. 23:11), the wave sheaf was offered. The count of the fifty days—the word "Pentecost" means fiftieth—began with the day on which the wave sheaf was offered. (See Lev. 23:15, 16.) Now if we reckon that the 14th of the first month was Thursday, the Passover sabbath would come on Friday and the wave offering on Saturday. And beginning the count of the fifty days with a Saturday would bring us to a Saturday again. But if we reckon the 14th as Friday, the Passover sabbath would be Saturday, the wave sheaf offering would be on Sunday, and fifty days later would bring us to a Sunday for Pentecost.

Of course, the whole discussion as to whether Pentecost came on Sunday or Saturday is profitless, and proves nothing either way. For us to attempt to establish that Pentecost was on Saturday is to raise the presumption that we believe somehow that the Sabbath question is involved in the matter, and that if we cannot establish our claim for Saturday Pentecost, therefore we have to acknowledge a weakness in our Sabbath argument.

Such presumptions, of course, would be very weakening to our Sabbath claims, and we should not put ourselves in a position where such presumptions would be raised. We need not do so, for our ground for Sabbath keeping is on a clear "Thus saith the Lord," and not on a question of which day Pentecost or any other annual feast came. Of course, we may properly make the observation that it is a singular thing for Sunday keepers to

put so much store by the Sunday Pentecost as a basic reason for Sunday keeping, when eminent commentators in their own ranks declare that Pentecost came, not on Sunday, but on Saturday.

3. "Can we prove there were and are to be musical instruments in the true church of Christ?"

It would be about as relevant to raise the question, "Can we prove that there are to be pews and a pulpit in the true church of God?" It would also be as irrelevant. I don't know how you would go about to prove or to disprove either of these propositions, whether there would be musical instruments or pews and pulpits. We do have the historical record that in ancient times men praised God with the psaltery and the harp and with other musical instruments. Certainly in the absence of any emphatic declaration to the contrary, we might surely be safe in concluding that God, who changes not, and who was pleased with the music from instruments in ancient times, would not be offended by music from instruments today. But I have no interest in attempting to build up a formal line of reasoning on such a point as this.

4. "Were the moral and ceremonial laws given at the same time?"

The formal pronouncement of both laws was at essentially the same time; namely, at the time the Israelites were gathered around Mt. Sinai, for it was then that the setting was provided for the giving of guidance—moral, spiritual, and physical—to the first people of God chosen out from the nations of the world.

It is evident, however, from reading Genesis, as well as from the common sense of the matter, that the moral law was known to man from the beginning. It was because of man's disobedience to that law, his failure to honor his heavenly Father, that he was cast out of the garden of Eden. Then in Genesis 9 we find a discussion of judgments that were to come upon a murderer, showing that the command, "Thou shalt not kill," was known long before the exodus. Other similar evidences could be produced. It is also plain that some rudimentary features of the ceremonial precepts were known before the exodus; sacrifices were offered by Abel and other godly men right through from earliest times.

5. "Some say we can be saved without reading or studying the Old Testament. Is this true?"

I suppose the inference in this statement is that if one can be saved without reading or studying the Old Testament, therefore it is unnecessary, and we need not give any heed

to it; and that if it is unnecessary and we need not give any heed to it, therefore we are really out of place in citing it as authority, etc.

The only trouble with this proposition is that it proves too much, which is really a fatal defect. I don't doubt for a moment that there will be many saved in the kingdom of God who have never read the Old Testament. I am equally certain that there will be many people saved in the kingdom of God who have never read the New Testament. This fact is too evident for dispute, for there will be multitudes of godly men and women in the kingdom who lived and died before the New Testament was ever written. In fact, there will be those in the kingdom of God who have read neither Old nor New Testament. Paul indicates clearly in Romans 1:19-21 that when men turn away from God, even though their knowledge of Him could have been obtained only from the things of nature, they are without excuse. And in Romans 2:14-16, he indicates very plainly that those who do not know of God's holy standards,—in other words, those who have not had an opportunity to read the Bible,—nevertheless stand either justified or condemned in the day of God according to the measure of light they have had, and according to how they have responded to the promptings of conscience.

A man that has had little opportunity for light, God will hold to account accordingly. It will be more tolerable in the day of judgment for some than for others, said Christ. If a man had no opportunity to read either the Old or the New Testament, God would not require at his hand what He would at the hand of those who have had a larger measure of light. But when there have been placed within our reach the inspiring words of God and we refuse to study them and be guided by them, on the flimsy pretext that it is possible to be saved without reading some portions of them, we stand without excuse in the day of God. It is not for man to decide how small a minimum of God's revealed word he may read and still be saved. It is for him to study all that God has graciously placed within his reach; for Paul declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

6. "Explain 1 Corinthians 15:50."

Doubtless the question in this text revolves around the phrase, "Flesh and blood cannot inherit the kingdom of God." The phrase "flesh and blood" is quite evidently used as a

vivid synonym for earthly, finite man, whose very nature is subject to decay and corruption. Even in our present language we use this phrase sometimes. We say that a certain task or a certain burden is too great for flesh and blood to endure. We mean that the finite, limited powers and capacities of frail man are unable to endure the burden.

Paul is endeavoring in the text before us to make very plain that man in his present nature, which is corruptible, cannot inherit the kingdom of God, for he adds in the last half of the sentence: "Neither does corruption inherit incorruption." He is preparing us for the statement soon to follow, that there must be a mighty sweeping change take place in our very natures to prepare us for heaven. And so we read right on in the next verses of this change that has to take place: "We shall be changed," the change being that "this corruptible must put on incorruption." A little earlier in the chapter (verse 44), Paul says that we go down into the grave in corruption, and are raised in incorruption, and specifically that it is a natural body that goes down into the grave and a spiritual body that comes up.

It were idle for us to speculate as to just what are the differences between the natural body of our present time and the spiritual body that will be ours in the resurrection. The Bible has not seen fit to go into detail on this point, and surely we need not trouble to speculate on it.

7. "Explain 1 Corinthians 15:24, about 'giving up the kingdom to God.'"

Christ came to this world to rescue it from the control of the devil. The first Adam lost his possession and claim of dominion over the earth. Christ came as the last Adam to restore that dominion. Adam had held this dominion, not independently, but under the sovereignty of Him who is the King of kings and Lord of lords. When Adam sold out to the devil, there took place in a certain definite sense the secession of a part of God's kingdom to the prince of the power of the air. Christ came to this earth, and by His death and resurrection broke the power of the devil (see Heb. 2:14), and made possible the bringing back again of this earth of ours under the rulership of God.

8. "Who wrote the ten commandments the second time? Exodus 34:28 reads as if Moses did, but Exodus 34:1 seems to imply our Lord did."

It is true that Moses was commanded to write out much of what God gave to him. He wrote a whole book of the law, which was placed in

the side of the ark. That explains the statement in Exodus 34:27. This statement follows immediately after a long recital of various ceremonial statutes, with some moral commands interwoven. This series of varied commands ends with the twenty-sixth verse, and then the twenty-seventh verse opens thus: "The Lord said unto Moses, Write thou these words." And we know that Moses did write them out, a whole book of varied instruction.

But the twenty-eighth verse is a different literary construction. The twenty-seventh is a direct conversational style. The twenty-eighth is an impersonal statement of certain facts, and because of this we are not justified in being dogmatic as to who is referred to by the pronoun "he" in the last part of the verse. True, if we had no other verse in the Bible dealing with the matter, it would be reasonable to conclude that the "he" is Moses in both the first and the last half of the verse. But repeatedly in the Scripture, and sometimes to our perplexity in interpreting, the pronoun "he" is used in close relationship in reference to two different persons. A choice illustration of this is in 1 Corinthians 15:24-28.

It is evident that if we make "he" to mean Moses in the last half of Exodus 34:28, we find ourselves in direct contradiction to the clear statement of God Himself in Exodus 34:1, where God declares to Moses, "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

We would also find ourselves in direct contradiction to the clear statement of Moses himself, in speaking to the Israelites in Deuteronomy 10:1-5 regarding this experience. In this passage there is no possibility of misunderstanding the pronouns. Moses reminded the people forty years later that God told him to hew out two tables like the first, and said, "I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Then continues Moses in his discourse to the people: "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand." And he goes on: "And He wrote on the tables, according to the first writing, the ten commandments." Then says Moses further to the people: "And I turned myself and came down from the mount, and put the tables in the ark which I had made."

In view of these passages, the only conclusion to reach is that in Exodus

34:28 the first "he" refers to Moses and the second "he" to the Lord.

Without doubt this question on the decalogue was brought to you by some quibbler who was trying desperately to find a way to invalidate the unique claims of the ten commandments. It is well worth noting the lengths to which such quibblers go. They are willing to place the Bible in direct contradiction to itself in order to defend their case. Surely their plight must be a sorry one if they have to employ such desperate expedients as this.

F. D. N.

## Things Which God Hates

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who are equally guilty. It is well for us personally to compare our lives with this divine standard, and see if we by our own conduct are bringing ourselves under divine condemnation. Personally, I have read the fifteenth psalm many times, and sought to compare my own life with the character which must be possessed by those who shall dwell in God's holy hill. Contrast these requirements with the scripture given above:

1. He that walketh uprightly.
2. He that worketh righteousness.
3. He that speaketh the truth in his heart.
4. He that backbiteth not with his tongue.
5. Nor doeth evil to his neighbor.
6. He that taketh not up a reproach against his neighbor.
7. In whose eyes a vile person is contemned.
8. He honoreth them that fear the Lord.
9. He that sweareth to his own hurt, and changeth not.
10. He that putteth not out his money to usury.
11. He that taketh not reward against the innocent.

And to this list the psalmist adds, "He that doeth these things shall never be moved."

Do we fall under the condemnation of the first enumeration? Do we meet the requirements of the second enumeration? May God help us to square our lives after the instruction of His Holy Word. It is only thus that we may hope to escape the just retribution which He will mete out upon sin and sinners, and meet the qualities of character required of those who shall abide in His tabernacle and dwell in His holy hill.

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READ the Bible, read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I seldom read any other book, and I as rarely felt the want of any other. It has been my hourly study. —William Wilberforce.



# Contributed Articles

## "Love Never Faileth"

By G. W. WELLS

THE gift of God's love and the riches of His grace are of more value than gold, silver, or costly array. God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth. His commandment-keeping people, those who look for His coming, are to stand in constant readiness for holy service. They are to grow in grace and Christian fellowship. The love of God shed abroad in the heart, is to be the guiding, controlling spirit of their life.

Love sympathizes and sacrifices. It is an essential element in Christian character. Sympathy is spontaneous tenderness and genuine pity for those in need, for those out of the way. It has joy for the happy and tears for the sad. There are curative qualities in kind words, and acts of love impart new vigor and strength to the soul.

The law of life, as taught by Christ, is, "that ye love one another as I have loved you." John 15:12. We have been dull pupils in the things upon which our life and growth depend. It takes something more than a form or an imaginary religion to meet the high standard of God. The word says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

To love one another as Christ loved us and to love our neighbor as ourselves, lie at the very foundation of a helpful and beautiful Christian life. It is only by the acceptance and exercise of the gift of love that we can hope to develop the superb character required to enter the portals of glory.

"Supreme love for God and unselfish love for one another,—this is the best gift that our heavenly Father can bestow. . . . The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found."—*The Acts of the Apostles*, p. 531.

How much we need this "best gift that our heavenly Father can bestow" to fill our hearts and enrich our lives. Then there will spring constantly from within the impulse to help and bless others; and thus we may expect to attain to the completeness of Christian character required by Christ and exemplified in His life.

The divine admonition is, "Let love be without dissimulation. Abhor that

which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:9, 10.

The church may need logic, money, and demonstration, but each of these, or all combined, avail nothing in building up the church, the body of Christ, unless they are linked with an unselfish love for, and an abiding interest in, all the brethren. The natural, unregenerate heart cannot exercise "brotherly love" or live "in honor preferring one another." Only the love of Jesus Christ in the heart produces love for others. Some one has said, "If a man has not made room for God in his heart, his fellow men will find themselves in a tight place in such a heart."

The closing days of human history are right upon us. These are days of peril, high pressure, and great need. Speaking of just such a time as this and the specific needs of the hour, Peter says, "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins." 1 Peter 4:7, 8.

Charity is a precious treasure. It "never faileth." It is a gift that will be carried by its possessor through the gates of the city of God. Charity "doth not behave itself unseemly," charity "rejoiceth not in iniquity." Charity does not eagerly listen to unfavorable reports or unkind words about others. It does not needlessly expose the faults and sins of others, but hopeth and believeth for better things.

### *New Glimpse of Personal Need*

Whenever we pause to consider prayerfully what charity is, what it does, and what it does not do, we catch a new glimpse of our own personal need, and thus are led to cry out to God for that "best gift that our heavenly Father can bestow" to fall on us. We greatly need the enrichment of God's love and tender forbearance in our hearts, so that we may meet the divine requirement and "love one another with a pure heart fervently." 1 Peter 1:22.

We need to understand better and appreciate more fully the sacred tie

that binds together Christian men and women into one happy, united family. The divine plan is, "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

The sympathizing Christ wants to breathe into all our hearts the spirit of tenderness and gentle forbearance that marked His life while here upon earth. He treated men as individuals, and not as herds. He was as kindly to the peasant as to the prince. He was the sinner's friend. He said to the repentant Magdalene, "Go and sin no more." He forgave Peter for his cowardice and Thomas for his doubts. He counseled Martha in her sorrow, and helped Nicodemus with his questions. He assuaged the grief, healed the wounds, and lightened the burdens of struggling humanity.

When this good spirit of the Master and the miracle of His love is in our heart, it always leads us in holy ministry, giving true consolation to the imperiled and buffeted, doing good to all men, especially to the household of faith.

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## *Submitting to One Another*

BY FRED B. LYTLE

IN helping to carry the responsibilities of a certain local church, I have often had occasion to apply a rule of conduct which has been so helpful to me that I pass it on to other readers of the REVIEW. It is this:

In any business matters of the church I shall exercise my own individual judgment and express my own individual convictions before a vote is taken. Afterward, the decision of the body must have as many times the weight with me, over my own judgment and feelings, as there are members voting.

I have lived to see a number of decisions prove right that I had thought were wrong. Truly, "in the multitude of counselors there is safety."

Let me ever remember that I am a part of the great lump which the Lord is fashioning into "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

## Our Pioneers\*

By D. W. REAVIS

MY subject this morning has been assigned to me; I didn't choose it. It is, "Our Pioneers," the way they lived, the way they labored, and the way they sacrificed, as an example for us.

As I was thinking about some of these old pioneers whom I have known personally, it really made me feel quite old. I have lived contemporaneously with and known personally every General Conference president this denomination has ever had.

There are only about three of these conference presidents that I wish to mention, and I do this simply because of my special intimacy with their conditions and experiences, the way they lived, the way they labored, and the way they sacrificed.

I will first mention George I. Butler, whose tent master I was for one season. Elder Butler in his youth was an infidel, a strong, vigorous, manly man, with the exception that he did not know God. But the power of God came upon him, and he put the same energy, intensified, into God's work as Paul did when he was converted. One instance to show you something of the nature of Elder Butler:

At the time I was his tent master in Sedalia, Missouri, he was president of the Iowa Conference, and also of the Missouri Conference, in which we were working, and was conducting one of the strongest tent efforts I have ever known anywhere, in Sedalia, the railroad center of that western country; and at the same time he was writing by hand for all the daily papers in that section of the country, reaching down as far as Texas. Every day he supplied his sermon in his own handwriting to these papers, and they published it. If we should put that kind of burden upon a man today, he would surely think he was overworked. Besides this, Elder Butler had a large correspondence in that part of the country. He preached his sermons at night, and arose early in the morning, and wrote all day with his pad on his knee. And I would be surprised, when I read his articles in the papers, at the wonderful way he could put those sermons together.

We had our tent down in the heart of the city. We got that most excellent position through Colonel Hunter, who was a Confederate colonel in the Civil War, but had accepted the truth.

The editor of one of the largest papers in the city of Sedalia was another colonel in the Confederate army, and he would do anything for Colonel Hunter. So through the courtesy accorded to Elder Hunter we got everything we wanted. Through him and other army friends we secured the assistance of the newspapers down in that field. But our location was used for bill posters whenever occasion required; and when it was not in use, the wind would blow the boards down.

About that time Barnum came to town, and some of his men started to put up the billboards for the circus bills, which would shut in our tent and spoil our meetings. I belonged on the police force at that time, because of my connection with the tent effort. So I went out and told the bill posters they couldn't put up the boards. They said they would have to see their boss. I went in and told Brother Butler what I had done.

It was a rainy morning in July. The corn in the fields was in tassel, higher than any man's head. The farmer who owned that property lived a mile and a half out of the city. Elder Butler immediately put his trousers in his boot tops (we all wore boots in those days), put on his raincoat, and away he went out through those cornfields, striking straight out for the farmer to get a contract with him for that lot. He did not have a contract before; he had simply had permission to use it.

He got his contract, and as he came out he met the bill poster driving up in his buggy to do the same thing. The bill poster said, "Good morning, Mr. Butler. I see you beat me to it." And he invited him to ride back to town with him. Well, that was the way Elder Butler attended to things. That was the enthusiasm and energy he displayed in all his affairs. He was the most incessant worker I ever saw in my life.

And he was not afraid to sacrifice. I was surprised to see what Elder Butler could do with his small salary. He drew only one salary of \$10 a week, and that was from the Iowa Conference; he was working in Missouri for nothing. The times then bear no comparison with our times today, even if we multiply four times the costs now with what they were in those days.

The first donation, in a personal, small way, that I ever remember of making in this denomination, was once when Elder White sent out word

to all the workers through a personal letter that they were going to build a Tabernacle in Battle Creek, Michigan, and wanted each one of us to give 25 cents a month for six months. Brother Butler smiled his usual smile, and said, "All right," and called the tent company together. We each put in \$1.25, and sent it off. Later Elder Butler told me that his tent company gave the first cash donation on the Tabernacle.

I want to say just a word about O. A. Olsen, with whom I attended college and was intimately acquainted. I want to tell you how he lived when he went to school, and how Prof. M. E. Olsen, across the lawn, lived when he was a child. Their home was in a building—a shop it was—of the Review and Herald Publishing Association in Battle Creek. When I used to go down to Elder Olsen's house, the boys were just little fellows, and would climb up on my knee. Elder Olsen worked constantly and laboriously at his studies. He was a man who I thought at that time was quite an old man,—not aged, but old to me, because he wore whiskers,—and he could not grasp things as readily as the boys could, so he had to work hard. His furniture was made of goods boxes, and there was no carpet on the floor; and yet I never saw a more contented man than Elder Olsen was at that time. He talked about nothing but his books and the message; his mind was completely absorbed in them. And in giving—I didn't know where he could get so much money to give.

I want to speak a word about G. A. Irwin, father of Professor Irwin who now lives here in our community. A substantial farmer in Ohio when the message found him, he became absorbed in the message. Mrs. Irwin has told me many times that she didn't know what was the matter with him, for he would come home and would be home only two or three days when he would get restless, and the next thing she knew he would be hitching up his horses and driving off somewhere to some meeting. He kept that up until finally the conference put him into the ministry, and he developed rapidly until he became president of the General Conference. Now Elder Irwin, before he was president of the General Conference, was union president down in the Southern Conference, and I happened to be down there at that time.

Just an instance to show the general disposition of Elder Irwin: He was a handsome man, a Christian, and the most congenial man with whom I was ever associated. We were

\* Talk given in the Review and Herald chapel, Sunday morning, July 3, 1932.

going to have a convention in Atlanta, Georgia. By the way, five men built the second church that was ever built in Atlanta. The first one they had was never finished. It was an old shack, out in the woods, and the windows were never put in the building. Fortunately it burned down. We wanted a decent church in the city. We started it, and got along fairly well, building the upper part of it. It had a good basement under it when it was completed. Elder Irwin wanted to hold a convention for the workers down there, so he came to Atlanta, and spent two weeks with me finishing that basement, working every day as hard as he could, and putting his hand down in his pocket and pulling out money to pay for the material that went into that basement. He gave money constantly to our poor workers down in that field, and in every way sacrificed, giving his life unreservedly to the promotion of the work.

I want to call your attention for a moment to some of those pioneers that we seldom hear about. You hardly ever hear a person speak of them. I want to cite a few things about R. J. Lawrence of Michigan. The first Adventist I ever saw was Elder Lawrence, and today we are associated with one of his grandsons, N. A. Rice. Elder Lawrence was first a Methodist preacher. Then he found he was wrong on baptism, and joined the Baptists. Then he found he was

wrong on the Sabbath, and joined the Adventists. When Elder Lawrence joined the Adventists, he was not employed by the denomination; and though he had a good farm in Michigan and a large family, he started out to preach the third angel's message on his own responsibility, as a self-supporting minister. The boys stayed at home and worked, and Elder Lawrence went out and preached, without any expense to the denomination. So he came way out there into that western country and preached the message. In our community he raised up a church of sixty members. And in another place, in Kansas, before that, he had raised up a church of about thirty members. Elder Lawrence was a conscientious, hard-working, sacrificing man. He was one of the kind of men who would command admiration and support in any community he entered.

Among the members that he brought out in that church in Missouri was Dan T. Jones, who at one time was secretary of the General Conference, and finally went to Mexico as a missionary. He also brought in a young man by the name of Flow-ers, who went out as a missionary, and others who developed into workers in this denomination. It did not cost this denomination a cent for Elder Lawrence's services. He sometimes stayed away from home a year at a time, working constantly and supporting himself. *(To be concluded)*

## Others' Faults

By A. H. WILLIAMS

It is not, or ought not to be, customary for us to spend much time considering our neighbors' faults, yet if we allow our thoughts to be inspired by the Holy Scriptures and directed by the Spirit of God, the contemplation of even such a topic can be of profit.

Addressing the Corinthian church, Paul wrote:

"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26.

The Lord's death is a fact of unique importance and of infinite significance. It was not a death of the ordinary kind. The latter is a stern necessity, a stark, inescapable fact, which seems to dominate human experience. Were there no such things as death, and with the general condition of human society such as it is, the world would be a terrible place, far worse than it is with death as an ever-present fact.

From time to time humanity cries out in unison against one of its erring

fellows, condemns him to death, and executes him. There are others for whose decease society sighs, as for a great deliverance. And in respect of every one of us, if we hold on to sin, it is the best thing for all concerned that sooner or later death should terminate our activities.

But the Lord's death is fundamentally different. The spotless purity of His life stood impregnable, whether as to attempts to corrupt it or to condemn it. The perfection of His kindness, the charity of His works, the catholicity of His love—there was nothing concerning Him which lay outside that definition of His life: "Jesus of Nazareth, a Man approved of God, who went about doing good." Acts 2:22; 10:38. Why, then, "the Lord's death"? Here is the marvel of marvels.

It is commonplace to assert that a major problem in seeking to teach the gospel to Mohammedans is to bring home to them a realization of the sinfulness of sin. We may, how-

ever, go very much beyond that, and state that in dealing with Christians also this is a major problem. Shall we not go yet farther, and declare that in dealing with ourselves it is even so? Yes, it is the problem of our inner life.

And in the forefront of the army of sin we find those pampered grievances which we nurse and coddle. Instead of getting rid of them, we just repress them; and there they lie, ready to parade themselves when in times of mental stress we no longer retain control of ourselves. We think we despise them, perhaps; but yet we keep them, esteeming them as good weapons to wield when occasion may demand.

We think others have wronged us. We will not forget it; for here are examples of their misdeeds concerning which we have had personal experience and are positively sure. They are too much to the point, too illustrative of their weaknesses to be neglected, these examples of our neighbors' sins.

What times of gloating; what reveling in the memories of others' faults and failures! Oh! horrid, gruesome occupation! Cannot my heart find something better, sweeter, than this with which to occupy its leisure? This is sin; for it is unlike God.

God knows of our sin, knows it from eternity. "The Lord's death" is His response. "The chastisement of our peace was upon Him." It is the measure of our sin, the divine opinion of it expressed in terms comprehensible to us.

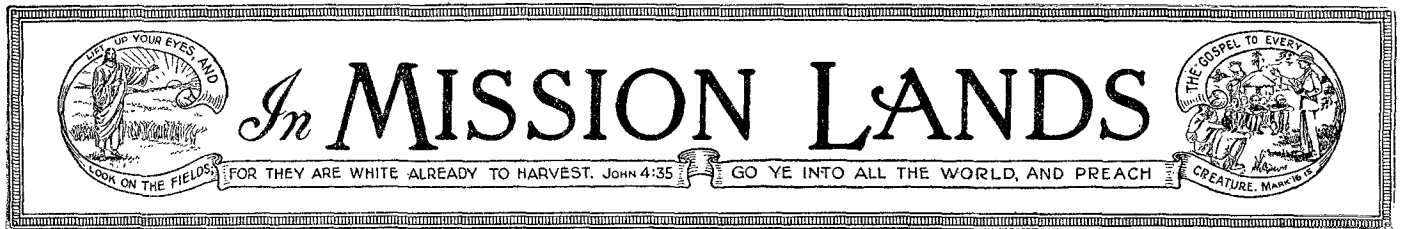
"The Lord's death" is the classic, the perfect, the divine reaction to a knowledge of the faults of others.

If, when we observe the faults of others, that knowledge produces in us the same reaction that the knowledge of our faults has brought forth from God, there will be no sin. "Whosoever abideth in Him sinneth not." "He that saith he abideth in Him ought himself also so to walk, even as He walked." "He that hateth his brother is in the darkness, and walketh in darkness." "But if we walk in the light, as He is in the light, we have fellowship one with another." "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:6; 2:6; 2:11; 1:7; 3:16.

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A CONTENTED mind, a cheerful spirit, are health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness.—"Testimonies," Vol. I, p. 702.





## On the Lower Amazon

By H. B. WESTCOTT

WE are witnessing marvelous evidences of the outpouring of the Spirit of God in the Lower Amazonas Mission. In the month of August, 1932, L. B. Halliwell, superintendent of that mission, began a series of meetings in a theater in Manáos, the capital of the state of Amazonas. The following extract from a personal letter received from him recently will reveal how God is working for them:

"A word about our work here in Manáos. Brethren Sabino and Mayr had the city quite well stirred, as Brother Mayr had been working with tracts and Brother Sabino had just pulled the city through an epidemic of the 'flu.' I think in his last statement he reported over 100 treatments given. They called him at all hours of the day and night. Everybody in town calls him Dr. Sabino. Even the doctors called him to treat their families. He couldn't take care of all the work, and Brother Mayr and his wife had to go out and help him. The Lord blessed their work, and when I arrived I found a good interest."

Donato Sabino is a graduate nurse from our sanitarium in Argentina, and Hans Mayr is a young licentiate worker in that field. Elder Halliwell continues:

"We have been holding a meeting every night except Sunday for over a week, and the attendance is increasing every night. Last night I presented the subject of the new birth before 1,500 people. Our theater is small, and every night there are more people standing than sitting. I am sorry we couldn't get a larger hall, but it was impossible. We have had an average of 1,000 every night. I wish you could be here to see the way they turn out and the interest that exists. Last night we opened the doors at seven o'clock and there were at least 100 there at that hour waiting to get in. By 7:30 there was not another seat to be had in the theater, and we don't begin until 8:30. The people seem anxious to hear the truth.

Before we started, several members of the other churches, including one pastor, told me I would be disappointed here, as the people were lukewarm and had no interest in religious

things. However, the interest has far surpassed our expectations.

"We made some cards and distributed them the other night. I had 600 made, and we only gave one to each family, and it took them all. Today we have been out visiting and taking literature, but it is a big job to try to find and visit nearly 400 homes, and get ready to preach the same night. We could use two more Bible workers to good advantage. Brother Sabino is kept busy visiting the sick and giving medical advice here at his home. He has had wonderful success. I feel sure the Lord has many honest souls in this city." (The cards men-

tioned in this paragraph were to receive addresses of interested people.)

"We rented the theater for only one month, and the owner has already told us he will not rent it for any longer, as it has affected his picture shows all over the city. He rents the theater from another, and pays one conto per month to keep it closed. He says it has taken at least 500 people every night from his shows."

From these experiences we can see that God is surely going before our workers there in a very remarkable manner. Manáos is really a very important center for our work in that great river field. We are earnestly praying that God may give us many souls from this effort. We solicit the prayers of God's people for the work in these vast new regions.

## Interesting Experiences From Argentina and Chile

By J. M. HOWELL

I VISITED the home of a man who came into the truth about five years ago. He has been an interesting case to me ever since he began keeping the Sabbath. But on this last trip I discovered some other things that make his case even more interesting. In his little orchard he showed me a tree that was fenced off separately, and I asked, "Why do you have that tree fenced off by itself?" He answered, "Oh, that is my Investment Fund tree. This year I got 180 apples from it, and I calculated them at 10 centavos each, and so was able to remit to the conference office 18 pesos for the Investment Fund."

Then he turned toward his orchard and said, "How much do you think I ought to pay as tithe on this little orchard?"

"It would be hard to judge."

"Because they are new trees, I have been paying 40 pesos these last three years on it. I'd rather go over a bit than to cheat the Lord."

Then I asked, "What do you do for Big Week?" He has difficulty in his speech, so it would be almost impossible for him to sell books of any kind.

"Oh," he said, "I grind flour once a week, and whatever comes in the Big Week's grinding goes to that

fund. This year I had so much to grind that week that I had to take two days, and so my Big Week amounted to 32 pesos."

Certainly this brother is receiving a blessing for his fidelity in helping sustain God's work.

### Led by a Dream

While I was visiting in Los Andes, Chile, I went to the home of a man who had been an Adventist nineteen years. I said, "How did you learn the truth?" He answered:

"Some twenty years ago there were some Protestants who came to this neighborhood and began work. Although I knew nothing about them, I opposed them. But one night I had a dream. In the dream I was walking through the streets of the town, and I heard some people singing. It was very pretty, and as we came along beside the house in which they were singing, I saw a man standing at the door who said, 'Come in; this is God's truth.' As I stepped in, I saw a man standing before an audience, talking to them.

"The next day I went to see one of my cousins. She said, 'I have become interested in some Protestant meetings. Wouldn't you like to go with me tonight to the church?' Remem-

bering my dream, I said, 'Yes,' and so that evening we started down town. As we drew near the place, I heard singing that sounded very much like what I had heard in my dream, and as we came to the door, a man said, 'Come in; this is God's truth.' We stepped in, and I saw the very same man that I had seen in my dream the night before, who was just getting up to talk to the people. I was really impressed by the voice of God calling me to follow Him, and these nineteen years I have been trying to be faithful to Him as best I could."

#### *The Rejected Book*

In a baptism we had two weeks ago yesterday there was a middle-aged woman among the candidates who had learned of the truth in a very singular way. As a young lady of eighteen or nineteen years, she had had a great desire to study the Bible, although her parents had none. After some searching she had obtained a copy, and had read a great deal of it. But there were many things she could not understand. After she had been married some years, a nephew came to her and said, "Aunt, there is a young man here who wants to sell a very good book, because he needs money." She said, "Bring the book to me." It was "The Great Controversy." She bought it and began reading it, but it spoke so strongly against many things in the Catholic Church that she became angry with the book, and many times threw it across the room. Finally she took it to the parish priest and said, "I don't want this thing; you may keep it." So he placed it among his books.

She was taken sick, and went to Santiago, Chile, for treatment, and some months later returned to her home. All these months she had been thinking about the things she had read in the book, and could hardly wait to get back to ask for it again. The priest, of course, didn't want to give it to her, but she told him it was hers, and that she wanted it. This time she was more susceptible to its teachings. She compared it with the Bible, and finally became convinced of many, many of the truths that the Adventist people believe. But she had never seen an Adventist. She knew, however, that our Spanish paper, *El Atalaya*, was published by the same denomination that had published "The Great Controversy."

Again she was taken sick and went to Santiago for treatment, but she told her children, eight in all, that she would not return before she had found the people who kept the Bible Sabbath, and who were expecting the soon coming of Jesus.

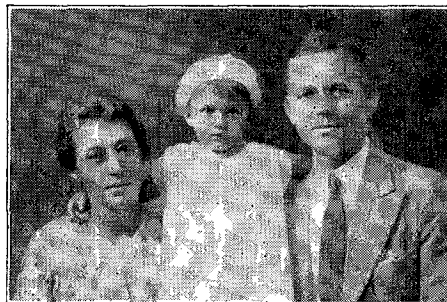
She went to stay with one of her

relatives, and some weeks later the little daughter of the relative came in and said, "Mamma, there is a woman out here selling *El Atalaya*; what shall I say to her?" The lady said, "Tell her that we don't want the *Atalaya*." But her guest said, "Oh, I want to see her; tell her to come in." And the guest had the privilege of talking for the first time, face to face, with a Seventh-day Adventist. Her face glowed with joy as she told her experience, and of the warmth she felt in her heart upon having found God's people and having learned more of His truth. "And now," she said, "I have written to my children, and they answered back that they want to join this same church."

Surely God's Spirit is seeking out His people in the remote corners of the world.

#### *Directed by a Peddler*

Just a few minutes ago our Young People's Missionary Volunteer secretary of the Buenos Aires Conference told me of a man living in one of the corners of this province who has been



Mr. and Mrs. C. L. Dinius and Child

Brother Dinius is director of the Yucatan Mission in Mexico. He sailed December 6 on the S. S. "Munplace," of the Munson Line, from New Orleans, Louisiana, for Progreso, Yucatan, Mexico. They have already spent five years in that field, and are now returning with "good courage in the Lord," after having told the story of missions in many churches while on furlough.

keeping the Sabbath for ten years without knowing that any other people kept the seventh day. His attention was called to the truth by reading "The Great Controversy," which he had slipped out of his aunt's library because she refused to lend it to him, thinking it might do him harm. He found references in the book, and on inquiry learned that the references were to the Bible. He bought a Bible and looked up every text referred to in "The Great Controversy," and as I stated before, has been keeping the Sabbath for ten years.

He finally heard, through a peddler, of another man some distance from his home who rested on Saturday, and upon looking him up, had the joy of meeting for the first time a Seventh-day Adventist. Later he went into a store and found two of our canvassers presenting one of our

books, and in his joy at finding them exclaimed, "Aren't you Adventists?" The merchant to whom they were selling the book took this as an opportune moment to refuse the book they were selling, but the canvassers invited this man to their room, and there studied with him.

When our Missionary Volunteer secretary found him, he was still smoking, "because," he said, "I found nothing in the Bible against smoking." However, after a few studies, he laid his pipe aside, saying, "I have smoked my last." Then they studied tithing, and he said, "I see that very clearly, but I'll need a bookkeeper in order to pay an exact tithe." Many points of our truth were studied, and he gave his consent to one after another. As yet he is not baptized, but is studying the points that were considered in our workers' visit with him. Again I would say, God's Spirit is searching out His chosen ones, and preparing them for His soon coming.

#### *Refused Work on the Sabbath*

Another of the candidates we had in Santiago, Chile, earns his living cleaning brass plates. He goes from house to house, and for a few cents polishes the brass plates in front of the houses. As he passed along a certain street, he noticed a brass plate high up on the wall corresponding to the second floor, but as it was hard to reach, he did not stop to ask to clean it. One Saturday, however, work being dull, he knocked at the door, and asked the privilege of cleaning the brass plate. The lady said, "I couldn't have you clean it today, as this is God's holy Sabbath, and He says that I should not work nor allow any one else to work on my premises." Then followed a Bible study in which the brass cleaner was very much interested, and as the result he is today a member of our church, being the only light on an island separated from the city of Santiago.

God's work is going on, and we are thankful that it is. May it soon be finished and Jesus come!

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THE enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.—"Counsels to Teachers," p. 166.

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WE are to do carefully, neatly, and with exactitude whatever is to be done.—"Medical Ministry," p. 204.

## *The First Big Week Campaign in Kweichow*

By A. B. BUZZELL

THE province of Kweichow is one of the most inaccessible provinces in all China, as there is not a railroad in the whole province nor a waterway for river travel. This caused a long delay in the arrival of our Big Week books, as the travel for second-class mail is very slow, and it does not come the quickest way, but the long way, which is through the province of Hunan, and all comes by mule pack. The result was that our books arrived over two months after the other missions had forgotten about their campaign. We had received letters from friends telling how their campaign had ended and all the books were sold, and still our books had not arrived.

At last, about the first of August, our books came and we went to work. We prayed and worked, and God blessed us. This is the first year we have done this work, and the people were hard to approach. In the first part of the campaign we went from house to house selling the books, and our daily average was about twenty-five books. Then we went to the stores, and here the books sold more readily.

It must be remembered that the people of Kweichow are very poor, it being only the official class that have any money. We next started to call on them. Our first objective, of course, was to see the governor. It took us several days to see him, but when we did see him, he indorsed our work and took one hundred copies of the books. After we had his name, we went to call on General Mao, who used to be the governor here, and he put his name down for two hundred books. And so we went down the line from the greatest to the smallest, and then took in all the schools.

After we had finished in Kweiyang we went to Anshun to help the worker there, and in two days we had sold all of his books, the general there taking one hundred copies. Later we saw soldiers in these places delivering the books that the officials had bought and were sending to their friends. The Lord helped us to sell large amounts to a few individuals, and they scattered them around for us, thus saving us much time and walking.

So the first Big Week campaign in old Kweichow has gone down in history as one of hard work, but crowned with success. I have enjoyed every minute of it, and I have been in it from start to finish. I am glad for the experiences that I have had, and that I have had such a free use of the

language in talking to these big men about our work. This sort of work is the kind that makes one grow.

### *Colporteur Work to Be Strengthened*

There are several young men who are studying the message and preparing for baptism at our annual meeting here this fall. These young men will be a great help to our colporteur work as soon as they have been trained. This will mean more souls as a result of their work, and all because of the help in starting the work in Anshun. The Lord is going before us and preparing many hearts to receive the blessed truth.

It might be of interest to know that the evangelist in charge of the work at Anshun was at one time one of the bodyguards of Gen. Chiang Kai Shek. He was in the drive when the southern forces made the advance northward in 1926-27. After he reached Nanking he obtained release from the

army and made his way home to Kweiyang, and arrived here just a few months before we opened work in Kweichow. He was the first convert of this mission. I am sure that God led him home to receive this truth, and eventually to bear the burden that he now bears in this great work. He is a man of great courage and sterling character, and we thank God for him every day. We now have a well-equipped chapel at Anshun, and we feel sure that the work will continue to grow.

The work in the other outstations is growing, and the interest is spreading from one small tribal settlement to another. These people are pitifully poor in this world's goods, and yet they are learning to give to help support the work.

So far this year we have had just seventeen baptisms, but we expect to have a good number go forward at the annual meeting. We have opened two new stations this year, and we are glad to report that the work is advancing on all fronts.

## *Guaymi Indian Membership Doubling*

By E. J. LORNTZ

It was my privilege to spend some time with our workers and members among the Guaymi Indians in Panama. It is now a full year and a half since I baptized the thirty-three first fruits from this heathen tribe. Today I am glad to report that the number has been nearly doubled, and that the Cerro Iglesia Indian church is flourishing and growing. The members are actively engaged in missionary work among their fellow Indians, and already fruits of their labor can be seen.

Brother and Sister José Chavanz conduct a good school at Cerro Iglesia, near Remedios, and the Indians are taking an active interest in getting an education. Both old and young attend school. While I was there I attended a test of the students, and it is encouraging to see what progress has been made. The teaching is in Spanish.

The Lord is blessing the work of Ishmael Ellis, who has pioneered the work among these Indians, and he has the confidence of them all. It is not an easy task to travel up and down the mountain trails of Chiriqui and cross flooded rivers, but the Lord has protected our workers wonderfully, and many are the stories of providential rescue from danger. There is a good interest in a number of places, but it will take some time before the Indians are fully instructed. It is

inspiring to see them bringing their tithes and offerings on the Sabbath day, consisting of rice, beans, bananas, plantains, and many other products of the soil. At times they give their beautifully made bags, which later are sold and the profits given to the work of God.

In company with Elder Ellis it was our privilege to organize a church in the town of Tolé, with twenty-six members, about half of whom are Indian. Although it is somewhat hard for the Indian brethren to understand everything said in Spanish, and there seems to be prevalent a general suspicious feeling toward the native Panamaians, we find a wonderful brotherly union among the Adventist believers. It is marvelous what a change this message can make in people.

We are glad to report over 200 baptisms already this year in our conference, and quite a number more are waiting to join the church. The work among the Spanish population is going ahead, but there is great need of Spanish-speaking workers. With the exception of the province of Chiriqui, the interior has hardly been touched. We solicit the prayers of God's people for the work in Panama.

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"LEARN the luxury of doing good."



Conducted by Promise Kloss

## The Help That Confirms

By MRS. C. O. DOUB

"THE Sabbath was dear to my heart; the prophecies were light to my mind; the plan of salvation was comfort to my soul; but it was timely instruction in the management of my home that became a strength to my Christian experience. I believe it was the thing that held me to my new-found faith. For, satisfying as the doctrines were, they did not solve my greatest problem, a tottering family government. With my children getting out of hand, and home becoming a place of discord, vexed by all the contrary circumstances which make this age different from anything that has ever gone before, I was in danger of giving up in discouragement. Failure in the home undermined my confidence. The precedents of the generation in which I had grown up were obsolete, and I knew not where to look for better guidance, until I discovered the Parents' Lessons. Without them, I tremble to think where I might be standing now. They were the very help I needed to confirm me in the message."

So a young mother expressed herself after having weathered safely the precarious years of readjustment of her life in the light of present truth. As she had needed help in arriving at a correct understanding of the doctrines, even so she needed help in reorganizing her home administration to meet the demands of these exceptional times. Fortunately, God has not left us without assistance in that fundamental phase of Christian living.

"How I wish I had had something like this when my boys were little," lamented a gray-haired mother as, with shining eyes, she fingered the volumes of the Christian Home Series. "I could have done so much better by them if I had only known how." Sadly she added, "It is too late now."

A sadder case is that of the parents whose children are still young, yet who are neglecting to avail themselves of this good help, now that it has been made ready to our hands. For them, also, it will presently be too late, with no consolation about it. Our Bible

workers and ministers have here a work to do. When we bring families into the church, we should not stop with the doctrines, but should set before them this home counsel which will act so important a part in determining their usefulness as members of the body. Our homes are our weakest link, because we do not practice parent education as we ought.

The world has nothing to compare with the precious light given to us in these books,—light gathered from the Bible, from the Spirit of prophecy, and from nature, and organized into a teachable and applicable form according to the best educational science

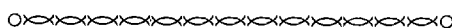
of the twentieth century. Our non-Adventist friends, from the humblest housewife to the public school-teachers and ministers of other denominations, are, upon reading the books, struck with astonishment and admiration at their superiority, and aver that their equal has never been written. Of course not! Are not these books God's special gift to us? Why, then, should they not be superior?

Heaven alone can reveal the full extent of blessing that has come to many homes where these excellent books are being put to use. God greatly desires to see among us everywhere the fruitage of the superior homes we might have if all of us should enter upon consecrated study to that end. Shall we not begin now?

Keene, Tex.

## "Sundown on Your Wrath"

"I WANT to tell you the story of a wonderful family," says Dr. John W. Holland in one of his sermonettes in the *Farmer's Wife*, "the most of whose eight children I know. They are now grown, and their parents have been gone many years. It is a family that has met all the difficulties that come



### Trust the Children

Trust the children. Never doubt them,  
Build a wall of love about them;  
After sowing seeds of duty,  
Trust them for the flowers of beauty.

Trust the children. Don't suspect them,  
Let your confidence direct them;  
At the hearth or in the wildwood,  
Meet them on the plane of childhood.

Trust the little ones. Remember  
May is not like chill December;  
Let no words of rage or madness  
Check their happy notes of gladness.

Trust the children. Gently guide them,  
And, above all, ne'er deride them,  
Should they trip or should they blunder,  
Lest you snap love's cords asunder.

Trust the children. Let them treasure  
Mother's faith in boundless measure,  
Father's love in them confiding;  
Then no secrets they'll be hiding.

Trust the children just as He did  
Who for "such" once sweetly pleaded,—  
Trust and guide, but never doubt them;  
Build a wall of love about them.

—New York Ledger.

ordinarily to any group of children. They have scattered into several States, and yet, when trouble comes to one, the other seven respond with love, and whatever helpfulness may be temporarily necessary.

"While thousands of other families have been split upon the rocks of misunderstanding and hate, every storm of fate seems but to drive these eight children closer in understanding love.

"I asked the secret of this family's sympathetic unity, and was told that early in the life of each child the Christian mother trained them into the truth of a Biblical text which she took literally, 'Let not the sun go down upon your wrath.'

"As the family increased and the natural clashes between the boys and girls multiplied, this one rule was laid down: Whatever might happen in the family during the day, each one must ask forgiveness for any offenses he had committed against any other member of the family. It *must* be done before sundown.

"Oftentimes a child would resist, and pout, and half-heartedly obey the Scriptural rule, but in the end the intention of the parents won out. The seed, sown so early in the children's lives, has borne fruit in the singularly beautiful Christian attitude of the members of this family.

## Studying the Road Map

By STELLA E. FULTON

"You surely aren't going to take time to go to mothers' meeting today! I am simply rushed to death. I hardly know what to do first. It seems as though the children always take my entire time, and I never have any for myself. I don't see how you find time to take your two babies and go to the mothers' meeting as you do."

Betty Andrews looked tired and flurried as she spoke. She was still busy with her housework when her friend Alice Haynes stopped to invite her to go along.

"Of course, I own up that I go partly because I enjoy it and believe that all of us are the better for taking a little time off from our work," admitted Alice honestly. "I think when we work too long in a rut we lose all sense of proportion. Things that are not really at all important come to seem very important and urgent to us. After we have been away from home for a few hours, we see them in an entirely different light. At home we are wrapped up in petty details to such an extent that 'we can't see the woods for the trees.' I am sure I can work more efficiently and cheerfully if I can get away for even a very little while."

"If it only didn't take so much time," pursued Betty, worriedly.

"I have honestly not been able to see that I lose any time in the long run by going to these meetings. I think that because of getting away and hearing the problems of mothers discussed, I am apt to think over my problems more carefully and make more definite plans for the children. When I hear the talks, I may realize, for instance, that Jack is growing selfish, and then I lay my plans to guide him out of that tendency. Or I may discover that Janet is not up to weight with other babies, and then I get information as to how to improve her habits in eating and make definite plans to bring this about. I have often heard my father say that a farmer cannot be a success without carefully planning his work. I know that a housekeeper who does not plan well is not very efficient. So I feel that the time I spend in planning for the children and in getting information on my problems is time very well spent."

The hurried little mother looked doubtful. "That's another thing. You seem to find time to read up about your children, and you're always telling me something that I don't know about child training. I don't see how you find time for that, either."

"Well, you know the saying is, 'Be

sure you're right, then go ahead.' And I could not be sure I was right unless I took time to learn about bringing up children before I started out. You can realize that a man starting on an auto trip would be foolish to go without a road map. He might drive at sixty miles an hour all day, yet would not get where he wanted to go if he were going in the wrong direction. There would be times when it would pay him to get out of his car and ask for information at an oil station, and in that way save himself miles of going on the wrong road," explained Alice.

"And so you ask." Betty began to understand.

"Yes, I get information wherever I can,—from people who have reared families, from books, from our meetings—everywhere."

"I think perhaps you are right," answered Betty thoughtfully, "and I like your metaphor of the 'road map.'"—*Issued by the National Kindergarten Association.*

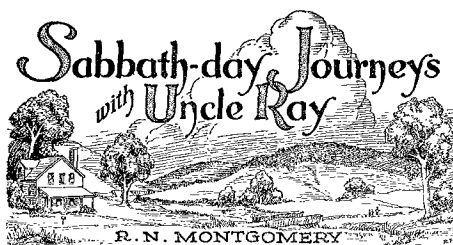
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### Poem to Baby

BY ETHEL WALKER SHULTZ

SWEET darling baby, now what do you see,  
Gazing so earnestly, fondly at me?  
Peace and serenity, heavenly joy,  
Patience so constant that naught can annoy,  
Love like a candle with undying glow?  
Oh, how I wish that it really were so!

May your sweet faith spur my efforts  
to be  
Just what your eyes say you now think  
of me;  
Or in a day or two, time flies so fast,  
You may be older and gazing aghast,  
Shocked and amazed at some failure I've  
made,  
All disillusioned that vision will fade.



"AN Eskimo would feel right at home here now, for the snow seems to be with us to stay," remarked Uncle Ray, as he walked home through the snow from the Sabbath services. "And to answer your question, Alice, about the life of the Eskimos, a white man can stand as much cold as they, if he wears warm clothes and eats proper food. The Eskimo boy and girl like wax candles as much as we like candy, for they eat much fat and

oil, so have a great liking for wax candles purchased from the traders."

"Oh, I shouldn't like to eat candles for candy!" exclaimed Alice.

"Some Eskimos live in snow-ice houses," continued Uncle Ray, "made from blocks of frozen snow. The inside of these huts, or igloos, becomes solid ice, as the snow is melted by the warmth inside, then freezes when the lamps are put out. Other Eskimo houses are made of grass and sod placed over a wooden framework until it is thick enough to keep the cold out. These houses have a low, tunnel-like front door, and are so warm that two whale oil lamps will keep them comfortable in the coldest weather.

"The caribou is both horse and cow to the Eskimo. They are a kind of deer, very plentiful in the Northland. Many kinds of bears and wolves roam about day and night, seeking rabbits, birds, or some kind of fish. Both the Eskimos and the animals of the Northland suffer much from mosquitoes that swarm by the millions when the sun comes back to the land of snow. And strange as it may seem, the common bumblebee that sips the nectar from our clover fields, has a dozen or more cousins who seem to love the land of the Eskimo, and no doubt sting the boys and girls there just as painfully as here at home.

"It is said that the only Eskimos that ever wash are Christian Eskimos, who have been told by the missionaries how to keep clean. Generations of Eskimos have lived and died without taking a bath, unless they were washed by the rain or overturned in their skin canoes while fishing. These boats are often made of caribou skins, as is much of the Eskimo clothing; although many boys and girls wear beautiful coats of duck or ptarmigan feathers, neatly sewed together, or of marmot skins."

"Do they have any song birds to tell them when spring comes?" asked Alvan.

"Yes," replied Uncle Ray, "though it may seem strange to us, many birds fly far north in the spring, and sing as sweetly to the children of the Northland as to us. We will talk about them on our next journey."

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"ONE day a baby boy only two years old had to wait until the family and friends had finished their dinner, when he was put in his high chair and given food; but before beginning to eat, he laid his little hands on his face, and raising his face toward the sky, he said, 'T'ank you! t'ank you! t'ank you!' Thus should all temporal and spiritual blessings be received."



# Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

## Revival of Temperance Work

By C. S. LONGACRE

If ever there was a time when there was an urgent need for temperance education, that time has come. The temperance organizations in this country have been very remiss in carrying forward a campaign of temperance education during the past fourteen years, and as a result a new generation has grown up that knows little about the devastating results of the liquor traffic as it existed in the old saloon days.

Seventh-day Adventists have a special commission to make known the principles of health and temperance and to work for sobriety and the suppression of intoxicating liquors by every lawful means. On account of the necessity of enlisting all our people in the gathering of funds to aid our foreign missions through the Harvest Ingathering, it was thought best to wait until this work was out of the way in our churches before launching an intensive campaign in behalf of the temperance work in the United States. Now that this work of gathering funds for missions is completed, the American Temperance Society has adopted the following recommendations to become effective at once:

### Resolutions Voted

"In order to conduct the strong program of education and promotion in support of temperance and prohibition set forth in the actions of the Spring and Autumn Councils of 1932; and,

"In order to carry forward an active and continuous campaign of temperance education among our own people, as well as the public, concerning the gross evils that would result from the repeal of the Eighteenth Amendment and the abolition of the National Prohibition Act, or from any modification of those legal restraints that would permit the sale or purchase of intoxicating beverages; and,

"In order to make more effective the objectives of the American Temperance Society and its local organizations,

"We recommend, 1. That we urge our people in the United States to throw their influence against the repeal of any of the prohibitory statutes, whether State or Federal, and particularly against the revision of the Volstead Act or the repeal of the Eighteenth Amendment.

"2. That our people be encouraged to secure signatures to petitions of protest against legislation—national, State, or local—adverse to existing laws prohibiting the sale of intoxicating beverages.

"3. That we urge our union and local

conferences to undertake a very active promotion in their respective fields by the distribution of temperance literature, the organization of local temperance societies properly officered, and in supplying lecturers, and in encouraging our ministry to lecture on Christian temperance and the evils of alcoholism in our own churches, at camp meetings, evangelistic meetings, mass meetings, and wherever opportunity affords.

"4. That we request the Home Missionary Department, our Book and Bible Houses, and our entire membership to undertake a most active distribution in their respective territories of health and temperance literature dealing with the evils of alcoholism and the dire results that will surely follow the repeal of the Eighteenth Amendment and the modification of the National Prohibition Act, and that this work begin January 1, 1933.

"5. That we urge all our people, as well as those not of our faith, and especially our children and young people, to sign a temperance pledge reading as follows: 'I pledge upon my honor that I will abstain from the use of all alcoholic beverages, and encourage others to do the same.' These pledges should be handed in, to be retained by the local temperance society secretary.

"6. That we encourage Young People's Missionary Volunteer Societies to prepare and render temperance programs in schools, churches, and public halls, and to secure signatures to the temperance pledge.

"7. That we ask our Educational Department to encourage our schools to give special attention to the education of our children and youth in the principles of temperance, making use of suitable text material, charts, posters, and other similar material, showing the harmful effects of alcohol upon the body.

"8. That we invite our sanitariums and medical workers everywhere to join us in this temperance campaign, and to utilize every opportunity to teach and instruct people concerning the evils of alcoholism.

"9. That we encourage the use of the radio wherever consistent, suggesting that well-qualified speakers broadcast talks on temperance, the evils of alcoholism, and giving reasons why the Eighteenth Amendment and the National Prohibition Act should not be repealed.

"10. That our Medical Department prepare suitable slides and other instruction and lecture material for the scientific and medical presentation of temperance.

"11. That outlines of suitable lectures, together with data, and facts, be prepared and published in leaflet form, or on loose-leaf notebook paper, that workers who need this material for lectures may have the same.

"12. That we request the editors of the REVIEW AND HERALD, the Ministry, the

Youth's Instructor, Signs of the Times, Our Little Friend, the Watchman, Life and Health, and Present Truth to publish in each issue, or as often as possible, strong articles educating the people concerning the evils resulting from the use of alcohol in any form as a beverage.

"13. That additional members be added to the Temperance Commission to strengthen its work and make it more representative of the various departments of the General Conference and other interests of the denomination in the United States, who can assist in the promotion of temperance education."

A committee was appointed to prepare for publication a booklet containing program material for the use of workers in local temperance societies. A committee was likewise appointed to carry on an active publicity campaign through the public press. A resolution to be sent to Congress was adopted, protesting against the proposed legislation modifying the Volstead Act.

### Confident of Support

We feel assured that our people in the United States will give the American Temperance Society their wholehearted and enthusiastic co-operation in the carrying out of this program of education and promotion in support of temperance and prohibition as set forth in the above recommendations.

We have temperance literature all ready for extensive circulation at a minimum cost. Twenty little leaflets, called "Temperance Broad-sides," giving certified facts and concise arguments, have been prepared by the secretary of the American Temperance Society. These should be scattered like the leaves of autumn. A set should be placed in every American home. They can be secured through your Book and Bible House at 50 cents a thousand, 50 sets of twenty each in a package of a thousand. Our press committee is furnishing all our local church elders with petition material and publicity matter, so our churches can aid the temperance cause in this way.

While this temperance and prohibition issue is being hotly debated in Congress, and is being agitated by the whole press of the country, and while people's minds are stirred up on this important and far-reaching question, let us as a people take advantage of

(Concluded on page 21)



## To Live Above Doubt

By H. T. ELLIOTT

*Early in my Christian experience I took a pledge against doubt, but it became a source of anxiety and discouragement to me. I lived in fear of doubt, plagued by the thought that I might fall into doubt; and the more I prayed and fought it, the worse I felt, until always in the end I became thoroughly discouraged. How can I overcome this condition?*

The struggle with doubt is disheartening to many of us. Doubt, with reference to personal faith and a Christian experience, often arises from too much introspection. The individual thinks of himself. The attention is turned upon his own weaknesses and lack of power. The mind dwells upon life's cares and perplexities and sorrows. The individual sees his own faults and mistakes, to the exclusion of other interests and experiences.

### Studied Effort by Satan

One needs to recognize that this very condition is a studied effort on the part of Satan to get his mind turned away from God and from the power of the Lord Jesus Christ. Conscientious people are sometimes afflicted; even those whose greatest desire is to live for God will sometimes fall into this snare of the evil one, and by continually thinking about their own weaknesses and errors they lose sight of Christ and are separated from Him. On pages 76 and 77 of "Steps to Christ," we read:

"We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubts; dismiss your fears. Say with the apostle Paul, 'I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror."

A great many people have the

thought that the Christian experience is a process of negation,—that is, if they will deny themselves all pleasure now, they will be able to enjoy life in the kingdom to come. This really is an unfortunate attitude, because it leads one to feel that he can gain virtue by self-denial, and makes of Christian living salvation by works. And when his "works" fail to measure up to the Christian standard, his faith droops and withers away. The Christian's power is in Christ. It is through faith in Him that "we live, and move, and have our being."

There are some people who strain after a condition that is not genuine Christian experience; they attempt to live in an unreal world. Their Christianity is not of the practical sort that deals with the common, everyday problems of life. From these they shrink, and every ordinary temptation and trial becomes to them a crucial test, and leads to anxiety and discouragement.

Unless our religion is practical, it is not genuine. Our faith must live in this work-a-day world in which we live. It must deal with the common affairs and ordinary occasions of life. To attempt to live in a fantastic or sentimental state of being is not true to life nor to Christian experience. It is true that our surroundings and conditions in life have an effect upon us, but in Jesus Christ we may rise above any sense of degradation or deterioration. We may overcome this effort on the part of Satan to lead us away from Christ in order that he may discourage us. Christianity affords true confidence and assurance. In a genuine Christian experience there may be no ecstatic thrill, but Christ gives a sweet confidence to every believer, no matter how trying the circumstances may be in which he lives.

### Another Cause of Doubt

Again, doubt arises because the mind is allowed to dwell on our own unprofitableness.

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up

to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light."—"Messages to Young People," pp. 111, 112.

### Wonderful Assurances

Wonderful assurances are given to the Christian. Note the words found in 1 Corinthians 3:21-23: "Let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." Again in Philippians 4:19, "My God shall supply all your need according to His riches in glory by Christ Jesus." And in 2 Corinthians 12:9, "My grace is sufficient for thee."

With such assurances as these it is not the part of Christian experience to attempt to rein the mind up to an unfortunate and misleading intensity, but rather to let it dwell in sweet resignation and confidence in our Lord. When we trust Him as it is our privilege to trust Him, our hearts will know "the peace of God, which passeth all understanding." Peace and a clear conscience will give strength and vigor to the mind. Serenity of mind will prove a blessing to friends, and tranquil peace will in time become natural. This calmness of soul will not mean sluggishness in experience. On the contrary, it will awaken the soul to new growth and activity, as the sun's rays stir the energies of flower and tree.

"I prayed for peace. I thought unheard  
My spirit's yearning cries.  
There seemed nor sign nor look nor word  
Down wafted from the skies.

"But I envisioned as I prayed  
The crowd in Pilate's hall,  
And saw my Saviour undismayed.  
Serene, among them all.

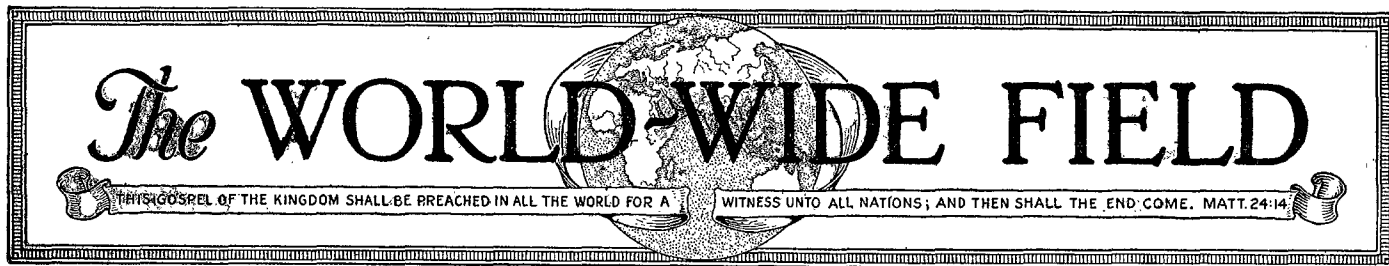
"Around Him raged the maddened throng,  
Shrill-voiced and hatred-wild;  
But loving, gentle, patient, strong.  
He stood there undefiled.

"The vision passed. Life's vexing din  
Beat round me everywhere;  
Yet with a heavenly peace within  
I rose from answered prayer."

—Eugene Rowell.

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God stands back of every promise He has made.—"Christ's Object Lessons," p. 147.



## *The Washington Biennial Conference*

By E. K. SLADE

THE Washington Conference consists of the western part of the State of Washington, which contains the largest part of the population of the State, with a membership of about 3,100. From the reports rendered at this conference session it was revealed that the work has been going forward well, notwithstanding the very difficult financial situation existing in the Northwest. The situation has called for many adjustments, and has made it necessary for the officers and ministers of the conference to add considerable to their responsibilities in leading out in various lines. Yet it was apparent that all lines of work had been promoted thoroughly and efficiently. Four new churches were added at the beginning of the conference, and a large number have been baptized in this field during the past two years.

The Washington Conference has been very loyal to our general work, and notwithstanding the financial sit-

uation, has continued sending on to the mission treasury a good quota of mission offerings, as well as its per cent of tithe. It has been extremely difficult to maintain our work here in the Northwest, yet we find our people everywhere determined that the work shall not be retarded. Great sacrifices are being made by our people, and unusual efforts are made to keep all lines of the work going forward as strongly as possible.

I have never attended a conference session where there was indicated a greater loyalty to the work and unity of endeavor than was seen at this meeting. I. J. Woodman was re-elected president for the coming term, and L. E. Biggs was continued as secretary-treasurer of the conference. The believers in the Washington Conference are loyal to this message and this movement, and we bespeak for them a successful future as they go forward with the work of that field the coming term.

work, has been arranged for each conference, and there is a feeling of confidence and courage that we believe will bring success to our literature ministry in the Review and Herald territory for 1933.

### *Southern Publishing Association Convention*

In the Southland we have a well-equipped publishing plant. This printing house was established in harmony with special counsel, and in past years has turned out large quantities of literature. At present the sales, as in other publishing houses in North America, have fallen off; but under the present management the resources of the plant are being carefully guarded, and the financial losses for 1932 are not so heavy as those in some of its sister institutions.

There are nine local conferences in the Southern and Southwestern unions, comprising the territory of the Southern Publishing Association. Each of these fields employs a field leader who devotes his entire time to our colporteur evangelistic work. These fields must double their sales, and there are good possibilities for this in the cities and the large rural sections. At the convention the field men earnestly studied their selling problems. A goal to recruit two hundred regular colporteurs during 1933 was set, and if the spirit of the convention is a criterion, we confidently expect to see more prosperous days for the Southern Publishing Association. W. H. Branson, C. E. Weeks, and the writer were the General Conference representatives at this meeting.

### *The Pacific Press Meeting*

This convention, which concluded the series, was the largest in attendance; three unions, the Central, North Pacific, and Pacific, were represented. J. L. McElhany and A. G. Daniells were with us, and their counsel and help were greatly appreciated. H. H. Hall, en route to the Far East and China, was associated with us in the convention work. For more than a quarter of a century he was connected with the institution. He brought to us a story of its early days, and its development through the years.

This publishing house and its product is wielding a strong influence for

## *Publishing Conventions in North America*

By E. E. FRANKLIN

SOME months ago plans were formulated for a series of publishing conventions to be held in North America. Two years ago these were postponed, so four years have elapsed since we have had meetings of this nature. The attendance was largely restricted to our union and local field missionary secretaries, and in the few days we spent together opportunity was afforded to study in a very definite way plans and methods whereby we might increase the sale of our books and magazines.

The Canadian field held their convention at the time of their union session during the summer. H. H. Hall attended that session, and assisted in the plans for the reorganization of the work in the Dominion. A strong organization has been effected in Canada. With but one exception every conference has a field secretary giving his full time to fostering the colporteur evangelistic work.

### *The Review and Herald Convention*

Following the Autumn Council, the local and union field secretaries of the Atlantic, Columbia, and Lake Unions, comprising the territory of the Review and Herald Publishing Association, assembled for their meeting. W. H. Branson and O. Montgomery led out in the devotional meetings. A. G. Daniells, in the Sabbath service, brought to us a story of the early triumphs of our publishing work. As this convention was held in Takoma Park, all the secretaries of the publishing department were present and contributed to the success of the meeting. Our bookmen in this populous Eastern territory have a great responsibility to assist in bringing the message to nearly half of the entire population of the United States. A group of colporteurs should be placed in every large city. A winter institute, in which groups of colporteurs will be given special training for their

good. One colporteur in Southern California recently turned over the names of twenty interested people. Some of these are now preparing for baptism and others are keeping the Sabbath. R. G. Campbell told of the work of one colporteur in Kansas City, Missouri. Of sixty-eight recently baptized, seventeen were the result of the colporteur's work. J. F. Kent, of Southeastern California, said, "People out of employment are not always out of money." He told of canvassing a man who hadn't worked for months, but before he finished the man gave his order and a check for \$7. In one city where Brother Kent canvassed, he sold a

book to the wife of the police chief. The chief gave him the names of seventy-two men upon whom he called later. He had a similar experience with the fire chief, who addressed a letter to each of his firemen. In one case he sold in one exhibition to sixteen firemen \$96 worth of books.

The leaders in this great Western territory are planning in a very definite way for larger sales, more souls won, and greater efficiency in their work. The inspiration of these conventions, with the added benediction of the prayers of God's people, we confidently believe will bring larger results for our literature ministry in North America for 1933.

## Two Inspiring Workers' Meetings

By E. F. HACKMAN

Two very profitable conference workers' meetings were recently held in the New York and Northern New England Conferences, which deserve special mention in the *Review*. These meetings were full of inspiration, and plans were laid which we believe will mean much for the advancement of the cause in these two fields. The regular conference workers were invited to attend both meetings, and in addition, at the Northern New England workers' meeting, a number of laymen were in attendance, who were particularly interested in the discussion of lay evangelism. The agenda listed such items as "Qualifications for Service," "True Leadership," "Lay Evangelism," "Revivals in Churches During 1933," "General Evangelistic Work," "Place of Home Missionary Work in the Message," "The Sabbath School a Soul-Winning Work," "Church Elections," "Week of Sacrifice," "Revising the Membership Lists," "Aiding Our Youth," "Our Church Schools and Their Support," and "Colporteur Evangelism." All these subjects were enthusiastically discussed, each worker contributing something from his own personal experience.

Of special interest were the soul-winning reports. As each worker told how the Lord had blessed his evangelistic efforts during the past year, joy and encouragement were brought to all present. At the conclusion of this discussion each conference worker set a definite gain for souls to be won during 1933. The total of these gains represented the number of souls to be won in each conference. In the New York Conference the purpose is to win 400 souls; in the Northern New England Conference, which is a smaller conference, 225 souls. Both of these

endeavors are in harmony with the Autumn Council action that conferences strive to make a 10 per cent net gain in membership for 1933.

Special consideration was also given to ways and means of enlisting and training lay members to co-operate in this work. Every worker present pledged himself to conduct a Bible training class during the winter. The book entitled, "How to Give Bible Readings," and the set of outlines known as "Brief Bible Studies for Busy People," will be used as the basis of this instruction. It is also probable that some of the leaders will take the special Bible training course given by the Home Study Institute. It was pleasing to note that a number of Bible training classes for the lay members were already being conducted, in Buffalo, Syracuse, and Utica, New York, and in Portland,

Maine. Plans were also laid to hold revival meetings in every church during the winter months. As far as possible it is hoped that the workers can go two by two, thus following the Bible plan.

Believing that there is great need of training the local church officers, it was also planned to hold one church officers' meeting in each district, to which the various officers of the churches in the district will be called in for instruction and counsel. We believe that such a plan will bring greater efficiency to local churches and better co-operation all the way around.

This article would not be complete without a word regarding the interest of these workers in the Week of Sacrifice. When the president of the Atlantic Union Conference, J. K. Jones, presented the needs of the mission fields, every worker pledged a week's salary for foreign missions. For years the workers in the Atlantic Union have done this until now it has become almost a habit. Nevertheless, it means real sacrifice, and one could sense that in the attitude of the men at these meetings. We truly thank God for such a loyal group of workers as we have in these two fields.

The conference presidents, C. A. Seriven and W. H. Howard, enjoy the fullest confidence of their respective working forces, and we believe that the new year will see steady progress in both of these fields. These meetings will long be remembered by those present, and we trust will serve as an inspiration to all as they labor for the salvation of precious souls.

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## A Word of Testimony

BY M. C. STURDEVANT

NEVER was my courage in the Lord or in this message stronger than it is today. I know Christ to be my Saviour. I have followed in this advent message now fifty-seven years, forty of which were spent in the ministry, and I find my faith growing stronger every day. I am now sixty-eight years old, and how I do still love to read the good old *REVIEW AND HERALD*. Fifty-seven years it has come to my home every week, and I would surely be lost without it. It is my firm conviction that all who fail to take the *REVIEW* suffer a great loss. I would send a word of cheer to the great *REVIEW* and *HERALD* family.

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YOUR worth is determined by the faithfulness with which you do the little things.—"Medical Ministry," p. 205.



Elder and Mrs. M. C. Sturdevant

## West Indian Training College, Jamaica

By F. I. MOHR

It had never been my privilege to visit our college in Jamaica till the last days of August, 1932. The sight that my eyes beheld will not soon be forgotten. There is the institution, "set on a hill" overlooking the beautiful valley toward the rising sun. There are hills and mountains in every direction covered with verdure such as is found only in the beautiful island of Jamaica.

In the six weeks I spent at this institution I became quite well acquainted with teachers and students. It was my pleasure to speak to the student body several times. Here we find a band of young people preparing for a place in God's work. Students come from Honduras, Panama, Bermuda, Cuba, Cayman, and the home island. I do not believe a finer band of young people can be found anywhere. Noticeable progress is made under the supervision of our teachers, consisting of R. E. Shafer, the president; F. O. Rathbun, L. L. Dunn, and the wives of these brethren, besides the native teachers. Miss Ethel M. Edmed, the treasurer of the college, has charge of the commercial department. Two of the young women of this department are carrying much responsibility in the office, thus gaining practical knowledge in accounts.

We must make mention of the industries. Nowhere in our territory is the organization of these more effective than at the college in Jamaica. Every department shows a gain. The bakery leads all, having a net gain of £155 15s., 10d. The next in order is the printing department, then the farm, woodworking, and culinary. We are much pleased with this fine showing in these departments of the college. None but willing and trustworthy students are employed.

The products of these industries are in demand. One day Professor Rathbun said to me, "I don't know what I'm going to do. I have a big stack of orders for printing on my desk." It was necessary for him to run the plant several hours at night to catch up. Besides making their expenses in school, the students are gaining practical knowledge which will be valuable to them after they have passed beyond the college walls.

To one who has been associated with young people in years past, there is a feeling of hominess and contentment that creeps over him when he is again thrown in with young people. The scholastic phase of the school is not overlooked. We are proud of the young people who come from this in-

stitution. Some of our graduates hold responsibilities of trust here in the conference and elsewhere. E. E. Parchment is doing excellent work in the bakery and on the farm with his boys. W. S. Nation is field missionary secretary of the conference. Under his leadership the colporteurs have sold more books during these days of depression than at any other time. We thank God for this excellent showing. Sister Nation was at one time bookkeeper in the college office. There are others we might mention, but space forbids. Suffice it to say that all are ready to do their part in God's cause, be that in regular employment or in self-supporting work.

At this time the teachers are enjoying the regular annual school vaca-

tion. The students have gone to their homes, but promise to be back, and if possible to bring another student along, as soon as the college is ready to open its doors the early part of 1933.

As one goes from place to place, he meets with many young people who should be in school at Mandeville. I fully believe, if the parents would plan with their children for the support of these young people in college, a great blessing would come to them and the school. It is not only the duty but the privilege of every parent to give his children a Christian education, thus training them for the kingdom to come. Surely it cannot be long till Christ will come to claim His own. It is imperative that we who claim to be the children of God live as such in our association with those who are not as well informed as Seventh-day Adventists.

## Value of Our Church Paper

By C. A. WILDI

SOME time ago, when the Review and Herald Publishing Association put the subscription price of the church paper, REVIEW AND HERALD, on the bargain counter, according to reports, it was surprising how many took advantage of that bargain. To me it was not only a surprise, but also an astonishment. It stirred up a host of memories concerning more than a score of years.

Twenty-two years ago, by the grace of God, I found the truth and joined the Seventh-day Adventist Church, and ever since the REVIEW AND HERALD has been my greatly longed-for weekly messenger. During that time I have had many troubles, sorrows, perplexities, and problems. Often

when it seemed that I could find no solace, in that weekly messenger I would find something that fitted my case and brought renewed hope, strengthening my faith and giving rest to my troubled soul. No doubt there are uncounted thousands of REVIEW readers who could bear the same testimony.

The price is only \$3 for four of God's messengers, *Life and Health*, *Liberty*, *Present Truth*, and REVIEW AND HERALD, and they are in the reach of all of us, with very few exceptions. If we cannot get the REVIEW otherwise, we surely could sell a few books and so get the money for it, at the same time helping some one else, and thus receive a double blessing.

## A Visit to the Gran Chaco

By N. Z. TOWN

IN the latter part of September it was the privilege of the writer to spend several days visiting the Peverini family in the Chaco. Many readers of the REVIEW will doubtless recall the story of how Pedro Peverini and his family came into the truth over forty years before any Seventh-day Adventist worker had entered South America. Brother Peverini is an Italian, and he and his wife read in a paper from Italy an article ridiculing the Adventists in Switzerland who believed in the Lord's soon coming. The writer of the article suggested that if the Adventists believed the Lord was coming so soon, it was hardly worth while for them to

print the French *Les Signes des Temps* on such good paper.

As Pedro Peverini was an ungodly man at that time, the idea of Christ's soon coming rather startled him. And he and his wife wrote to relatives in Italy, asking them to send them *Les Signes des Temps*. From reading this paper they not only learned of Christ's soon coming, but also the Sabbath truth. When J. Vuilleumier reached their home later, he found them keeping the Sabbath as best they knew. Mrs. Peverini passed away a few months ago, but it was a pleasure to meet Brother Peverini, who is now eighty-three years old. He lives with his eldest son, Daniel, who has been



a real pillar in the church through the years.

When in 1890 the first building of the training school here in Argentina was built, Brother Peverini, who was a mason, did the mason work free of charge, and also brought with him a peon to wait on him while building. His son Daniel has reared a large family, nearly all of whom have attended our training school in Puiggari and are now in the work. In the early days Daniel tried the colporteur work for a few months, but as there was no colporteur leader and we had very little literature for the colporteurs, he decided to go back to the Chaco, where he has been very successful in the cattle raising business. Brother Peverini and a daughter and the writer drove

across the country fifty-five miles to attend a week-end general meeting which had been planned by W. A. Ernenputsch, superintendent of the Alto Paraná Mission. Brother Ernenputsch had already arrived when we reached Charata, where the meeting was held. There is a large settlement of German-speaking colonists in that section, and among them we have a church of twenty-two members. The Lord richly blessed Brother Ernenputsch and the writer in the Bible studies we gave. Unfortunately, the locusts had already reached that section, and had destroyed a large portion of the crops. But the brethren were all of good courage, and were determined to remain faithful to the truth.

the advent message and the extent to which it has gone in all the world; also the meaning of baptism, in taking upon oneself the name of the Father, Son, and Holy Ghost. Five candidates were then buried with their Lord. Among this number was a young man who had formerly been the lay reader in the English church, besides two other persons from that church.

After the baptism, on the same day, we organized a church of fourteen members, which we are confident will be doubled in the near future.

A week later we conducted a program of recitations and songs, with a twenty-five-minute talk by the writer on the rise and progress of the advent movement in all the world, illustrating it by showing the missionary map of the world. A number of leading men of the town attended, and found the program so interesting that the commissioner and ex-catechist have requested that it be repeated in the government schoolroom, which is the largest hall on the island. This they did because our church is too small to seat the people. The aim in repeating this program is to raise funds to help the people on Abaco, one of the Bahama Islands, who have suffered severely from the recent hurricane, and to raise funds for repairing the Adventist church. At this program we are sure to have the entire town listening again to the advent message.

## Persecution a Blessing

By O. P. REID

"We can do nothing against the truth, but for the truth." This has recently been illustrated in our experience in Great Inagua Island, Bahamas. Recently I began a series of meetings at Matthew Town, the capital of this island. The meetings were conducted in the Wesleyan church, which we have rented and hope to purchase in the near future. The attendance was very good for six weeks, and it was manifest to all that many were deciding to obey.

However, there soon arose violent opposition on the part of certain opposers. The Seventh-day Adventists and their work were publicly denounced. In addition to this a twenty-page pamphlet was circulated far and wide, in which Seventh-day Adventists were denounced and their doctrines held up to ridicule. This opposition, however, failed of its purpose, and a goodly number have rallied around the standard of truth.

Sunday morning, September 25, will be a day long to be remembered by many. At least two thirds of the inhabitants of the town were present at the landing dock, where our baptismal service was to be held. The commissioner, the chief executive of the island, who himself had listened to my lectures, the police corporal, the government school-teacher, and other influential men of the town were present. It was planned by our enemies to do certain things which would make it almost impossible for us to conduct the baptism. About fifty or more young men, some with bathing suits and others without, went into the water where we planned to baptize.

The baptism was advertised for 7 A. M., and our little company came

and stood before the town clock, and when the hour struck we started singing, "What can wash away our sins? Nothing but the blood of Jesus," which was followed by an impressive prayer that the angels of God would draw near.

At this juncture the chief of police ordered the men who were in the water to come out on the other side of the wharf, which they did, and after dressing, listened attentively. There were many tear-stained faces as the writer told briefly the reason for

## "In the Highways"

By C. E. WEAKS

"THE message is first to be given 'in the highways,'—to men who have an active part in the world's work, to the teachers and leaders of the people."—*Christ's Object Lessons*, p. 229.

Our colporteurs in all parts of the world field are assisting to carry out this divine command which has come to us through the Spirit of prophecy. These humble house-to-house, office-to-office workers have had audiences with kings and queens, with presidents, and other high dignitaries of state; with masters of finance, with leaders in the professions.

A few months ago, when I was over in Burma, it was my privilege to accompany J. C. Dean, who is canvassing among the English-speaking people of that country, as he visited some of these men of position in Rangoon. Our first subscription of the morning was taken from a physician connected with the governor's staff; our second was from a business man of importance; our third, from the superin-

tendent of the large government prison; our fourth, from the chief jailer of the same institution, who was ordering the magazine for the prison library. All but one of these men ordered the *Oriental Watchman* for a three-year period. The following interesting story, just in from Brother Dean, tells of some of his recent experiences in calling on those of "high estate:"

"What a wonderful opportunity the printed page affords one to meet with those who sit in the high places of life. The truthfulness of this was realized very forcibly a few days ago when an interview was sought with the definite purpose of getting the truth before a number of gentlemen holding influential positions in Burma.

"The first was the postmaster general, who, by the way, wants to know more concerning the message that Seventh-day Adventists are giving to the world. We have made an appointment with this official to meet again

in his office for the study of the Bible.

"The second was a judge of the High Court, who gladly subscribed for the *Oriental Watchman* for the second time. The messages delivered from the *Watchman* pulpit for the last three years have been read and very much appreciated. The judge said, '*This is the only magazine that contains articles which help one materially in these momentous days.*'"

"The third was the deputy inspector general of military police. Having presented to him the nature of our work, to which he paid very careful attention, he willingly subscribed for our esteemed journal for the three-year period, with the request that we come again and have a further talk concerning our relationship to present-day happenings in the light of the Holy Scriptures.

"The fourth was the deputy post-

master-general. He knows Pastor Beckner very well, for they were acquainted many years ago when Brother Beckner was stationed at Mandalay. After many years this official's attention was brought once again to the message by means of the printed page. He has promised to attend our church services.

"I could continue to tell other experiences of a similar nature, but this may be sufficient to prove the efficacy of the *Watchman*. There is a spirit of earnest inquiry on the part of many concerning the meaning of current-day incidents, and many are having their attention turned to the Bible for an answer to their perplexities. It is in this atmosphere that we are finding sympathetic listeners to the message which God in His goodness has intrusted to us to give to the world in these stirring days."

## Central American Union

By W. A. BERGHERM

It was my privilege to spend four months, beginning with July and on through to the end of October, in the Central American Union. In company with W. D. Kieser, all the fields were visited except the republic of Honduras. During this time four institutes for the colporteurs were held.

There are many trying problems to deal with, due to the large number of small, independent governments that make up this union. The spirit of nationalism is in the air everywhere these days, and there is always present the danger that it will creep into the work of God. Financial depression is felt keenly in the fields, but especially in Costa Rica, Nicaragua, and Guatemala. In spite of these conditions our workers are of good courage, and are loyally at work. Good gains have been made in the number of persons baptized in the union during the first three quarters of this year, as will be seen from the following figures: In 1930, 151; in 1931, 297; in 1932, 421.

It will be noticed that the number of baptisms in 1931 was almost double that in 1930. The brethren feel confident that by the end of 1932 they will be able to report a number double that of last year.

In Belize, British Honduras, a fine building has been erected as a place of worship. Due to the fact that there is much wreckage still to be seen from the disaster of a year ago, the neat church building stands out very prominently. Few of the other churches have rebuilt thus far. The photographer of the city voluntarily made up a view of the building in

postcard form, which he sells as one of the places of interest and beauty of the city. C. B. Sutton has a good interest, and the number of members is rapidly growing. The new church building erected has meant a great deal to them.

In Guatemala City one is impressed with the fine group of intelligent-looking young people who regularly attend our services. They are the result largely of the recent theater effort held by Orley Ford. Sister Ford has organized a choir of the young people, which adds to the interest of the services, as well as providing interest for the youth. A fine work has developed in Jalapa, and Elder Ford considers it as promising as anything he witnessed among the Indians of South America.

In Salvador our work is progressing in a solid, strong manner in every way. With only one evangelist in the entire field to assist, L. H. Olson has more on his hands than it is possible for him to care for. One entire side of the republic where there are several groups of interested people and openings developing, has no one to care for the work. In San Vicente, where at the beginning of the year a series of meetings was held, there is a very interesting group. Fourteen had been baptized up to the time of my visit there, as a result of the meetings. Others are preparing for baptism. Undoubtedly there would have been more results could a worker have been present to care for the interest when Elder Olson was obliged to leave to attend the union committee meeting.

When it is understood what strong opposition the brethren have had to contend with from the very first, the results of this effort will appear more interesting. San Vicente is a city of about 20,000 people. The priests have been successful in driving out everything in the way of Protestant work. No Protestant organization has been able thus far to withstand them. Already the place of meeting has had to be changed several times. The present place of meeting is very well adapted for our use, and is quite centrally located. Brother Olson expects to baptize fifty people by the close of the year in that mission.

In Managua, Nicaragua, there is a fine little church started. Some of the members are from the best class of people. A small church school is also functioning very successfully, with a capable teacher. There is also a good work developing on the Atlantic coast. E. P. Howard and his workers are laboring against many odds, as two thirds of the territory is inaccessible, being in the hands of bandits, who are growing more bold as time passes.

In Costa Rica the Spanish people are more conservative perhaps than in any other field in the division. It is extremely difficult to get them to attend a Protestant religious gathering of any kind. N. W. Dunn, however, has a growing work in Port Limon, with about fifty members where a year or two before we had nothing.

The field is well organized for a stronger book work, and the leaders are optimistic as to the outlook.

*Balboa, Canal Zone.*

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## Value of One Little Book

BY MRS. D. A. FITCH

SOME small things are in reality very large, and this is eminently true of the book entitled, "Christ Our Righteousness." Dealing as it does with a subject vital to salvation, it should find a place in every household, be carefully studied, its teachings practiced and communicated to those who cannot otherwise learn of it. It deals principally with the message given at the General Conference held in Minneapolis in 1888. It contains messages of correction, reproof, and encouragement given at that period, and published in the *Review and Herald*, but not in the regular volumes of the writings of Sister White.

The message then given was that of simple faith in Christ. In the words of the author of the book (page 10) it was "receiving by faith the imputed righteousness of Christ for sins that

are past, and the imparted righteousness of Christ for revealing the divine nature in human flesh." This message was gratefully received by some, and opposed by others. On page 29 we find this sorrowful lament: "How strange and how sad that this simple, beautiful way of righteousness seems so hard for the natural, carnal heart to find and accept."

On page 72 is this quotation from the REVIEW of November 22, 1892: "The time of test is just before us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

I can wish no richer blessing to come to the reader than to find himself possessor of a copy of this little book, and that he will make it a part of his daily reading. The result of heeding its teachings will be so satisfactory that he will read and re-read it many times. And as his life is conformed thereto, he will think of himself as a new creature in Christ Jesus.

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### North American News Notes

SABBATH, December 3, 1932, I had the pleasure of adding two new believers to the Stockton (Maryland) church, upon profession of faith. The prospects are very bright for other additions to this church. One of our members is giving Bible readings in a home there, and quite a number are attending. This church, on the extreme eastern shore of Maryland, is the latest addition to our conference. I had the joy of presenting it to the conference at our last meeting, as the result of my labors.

G. MEDAURY.

WE had another baptismal service Sabbath, December 3, 1932, when five more were baptized. The Lord is blessing the work here in Cedar Rapids, Iowa. We have exceeded our Harvest Ingathering goal again this year. The Week of Prayer readings this year are excellent.

STEMPLE WHITE.

NINE persons were recently baptized in the Wenatchee District, Washington,—four in Omak and five in Chelan.

J. T. JACOBS.

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THE soul who keeps the Sabbath is stamped with the sign of God's government.—"Medical Ministry," p. 123.

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"We are troubled on every side, yet not distressed; we are perplexed; but not in despair." 2 Cor. 4:8.

## Revival of Temperance Work

(Concluded from page 14)

the golden opportunity that presents itself, and give the public the information it ought to have before the issue is finally decided; but let us not stop there. Let us go on with the campaign of education and make it continuous, as this issue is an age-long controversy, and will never be settled in its finality until He comes "whose right it is" to reign over all the earth.

Besides the little leaflets on prohibition facts and arguments, we have the little book, "Wet or Dry?" which sells at 25 cents a copy, and it should be widely circulated at this time. The special issue of the *Signs* on prohibition is still doing a splendid work, and should be widely distributed. Other temperance literature is being prepared, and there is no reason why we should not literally sow the United States with temperance literature in the near future. We should stand in the forefront, leading the temperance campaign, and not be trailing behind.

We believe that we can count on our people in the United States in this educational campaign which is being launched in behalf of a sober America. We who have been chosen to lead out in this campaign stand ready to give every help possible to make it a success. We are at your bidding to give any aid we can as the battle progresses in defense of a saloonless and sober nation.

## Appointments and Notices

### 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.

Miss Rosina Spears, Echo Ranch, Zuni Route, Gallup, New Mexico. *Watchman, Signs, Youth's Instructor*, and *Little Friend* for missionary work.

Miss Mary Miller, Pittsburg, Ga., would like to receive *Youth's Instructors* and *Little Friends* and other literature for some young people who are becoming interested in the message.

C. O. Bolton, 1024 Bellefontain St., Indianapolis, Ind. Large and continuous supply of *Review, Watchman, Signs, Youth's Instructor, Present Truth*, and tracts for missionary distribution.

Mrs. E. A. West, 132 Prospect Ave., Beaver Dam, Wis. Continuous supply of *Signs, Watchman, Instructor, Little Friend, Present Truth*, and tracts for reading racks and other missionary work.

Mrs. Winnie Arwood, Route 1, Box 103, Johnson City, Tenn., would appreciate any of our periodicals, books, and tracts for missionary work.

Mrs. H. E. Bisel, Roseville, Ill. Continuous supply of *Watchman, Signs, Instructor, Present Truth*, and tracts for missionary work. Any books on the message will also be appreciated.

Mrs. Jennie Harrington, Mason City, Iowa. *Review, Signs, Watchman, Present Truth, Youth's Instructor*, and tracts. Sister Harrington writes: "I am eighty-three years old; and have been doing this kind of work for years."

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.

Nina Ray Morgan, South Street, Bolivar, Mo. Denominational literature, especially *Life Boat, Little Friend, Youth's Instructor, Present Truth, Life and Health*; also song books, Bibles, and other books. Picture Rolls greatly needed. Sister Morgan has a stereopticon, and requests Bible and health and temperance lantern slides for her work in the Ozark Mountains.

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### 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.

Prayer is requested for a sister, recently converted, whose eyesight is failing.

A mother in Mississippi requests prayer for the healing of her husband and daughter.

A brother in Michigan requests that his wife be placed on the prayer list for the recovery of her eyesight.

A sister who has been a great sufferer for a year from cancer, desires prayer for healing, if it is the Lord's will.

A Wyoming sister desires prayer for her mother, who is not in the truth, that she may be healed of cancer of the stomach.

An aged brother who must work for his living, having lost all he had several years ago, requests prayer for renewed health.

A sister in Canada who is too poor to secure the needed medical aid, requests the readers of the *Review* to petition the great Physician in her behalf.

"A lady in this neighborhood," writes a sister from Virginia, "not of our faith, requests the *Review* family to pray that she may be healed of cancer."

Expressing strong faith in the healing power of God, a sister in Florida asks prayer for healing from arthritis, and also that her eyes may be strengthened.

A sister who was recently baptized is afflicted with a severe nervous ailment which renders her unable to walk alone. Prayer is requested that she may be healed.

A North Carolina sister, who writes requesting prayer, says: "I am hard of hearing, and have been since a young girl, and nothing can help but the power of God."

A Michigan sister writes: "I am sending in an earnest request that the *Review* family will pray that I may be healed and spared to care for the dear little girls with me."

A lady in Ontario, though not an Adventist, wishes our people to pray for her healing. She has been bedfast for two years, and has become interested in the truth through the work of colporteurs.

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### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-ninth annual meeting of the members of the constituency of the *Review* and *Herald Publishing Association*, of Washington, D. C., will be held in Takoma Park, Washington, D. C., at 9 a. m.

Feb. 15, 1933, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, President,  
L. W. Graham, Secretary.

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#### COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, California, Tuesday, January 24, 1933, at 10 a. m. The object of the meeting will be to elect nine members of the board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

A. G. Daniells, Pres.,  
S. S. Merrill, Sec.

## OBITUARIES

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

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

#### ELDER M. A. ALTMAN

Martin Augustus Altman was born in Cheshire, Allegan Co., Mich., May 22, 1869; and fell asleep Dec. 11, 1932. His childhood and youth were spent in Pemberville, Ohio. At the age of nineteen he was converted and united with the Seventh-day Adventist Church. The following year he moved to Colorado Springs, Colo., and has lived there for varying periods since that time. On Jan. 21, 1894, he was married to Leah Ellen Vandermark, of Denver, Colo. In the year 1897, while laboring in the Colorado Conference, he was ordained to the gospel ministry, and the remainder of his active life was devoted to the faithful pursuit of this high calling. He served in various parts of the United States, as well as in the British Isles, South Africa, and the Bahama Islands. It was in the last place that his health failed, necessitating his return to Colorado in 1925.

He is survived by his wife; two sons, Roger Martin Altman, now in Colorado Springs; and Stanley Reuben Altman, of Bellevue, Ky.; a sister, and one grandson.

He was a devoted husband, a kind and understanding father, a wise pastor, a true shepherd of the flock committed to his care. His years of public ministry made him beloved by hundreds. He awaits the call of the Life-giver.

Funeral services were conducted by the writer, assisted by C. F. Lickey.

Jay J. Nethery.

**Steinborn.**—Wilhelm F. Steinborn was born at Berlin, Germany, Oct. 1, 1850; and was killed by an automobile at Shafter, Calif., Aug. 27, 1932.

**Halstead.**—Carrie Halstead died at Lowell, Mass., Dec. 1, 1932, at the age of seventy-four years. She formerly lived in northern New York.

**Minier.**—Paul Anton Minier, two-year-old son of Mr. and Mrs. Loyal G. Minier, was born Sept. 18, 1930; and died at Lafayette, Ind., Nov. 11, 1932.

**Erler.**—E. Geneva Erler, only daughter of Fred and Ida Erler, was born Dec. 5, 1881; and died Dec. 21, 1932. She was a member of the Cresco (Iowa) church.

**Robinson.**—Emogene Robinson was born near Madison, Wis., Oct. 26, 1860; and died at Boulder, Colo., Oct. 9, 1932. Two sons, one daughter, and one grandson survive.

**Hoover.**—William Albert Hoover was born at Lexington, Ky., July 2, 1863; and died near Holton, Kans., Nov. 23, 1932. His wife and two children are left to mourn.

**Owens.**—Mrs. C. E. Owens was born in Clinton County, Ohio, Jan. 21, 1850; and died at Battle Creek, Mich., Jan. 13, 1932. Four sons and one daughter are left to mourn.

**Yazel.**—Albert Yazel was born in Rush County, Indiana, Sept. 8, 1870; and died at Anderson, Ind., Dec. 5, 1932. He had been a loyal Seventh-day Adventist almost forty years.

**Plummer.**—Richard H. Plummer was born Dec. 4, 1853; and died Dec. 17, 1932. One son, one daughter, three grandsons, and five great-granddaughters are left to mourn their loss.

**Burdick.**—Mrs. Sarah E. Burdick, née McDowell, was born at Allegan, Mich., May 2, 1855; and died at El Monte, Calif., Nov. 27, 1932. She leaves one son and one daughter to mourn.

**Russell.**—Mrs. Madella C. Russell, of Sheffield, Ala., died at Orlando, Fla., Nov. 1, 1932, at the age of seventy-two. She is survived by her husband, two daughters, two sons, and four grandchildren.

**McCollum.**—Mrs. Mae A. McCollum, née Hamilton, was born at Halfday, Ill., Oct. 6, 1856; and died at Detroit, Mich., Dec. 11, 1932. One son, one daughter, and two grandchildren are left to mourn.

**George.**—Mrs. Eliza J. George was born in Indiana, Jan. 10, 1840; and died at Loma Linda, Calif., Nov. 12, 1932. Sister George was the stepmother of Dr. W. A. George, of Loma Linda Sanitarium.

**Knowlen.**—Mrs. Annie L. Knowlen was born in Bloomfield, New Brunswick, Aug. 9, 1873; and died at Westfield, Me., Nov. 13, 1932. Her husband, son, mother, and two grandchildren mourn her death.

**Baylies.**—Mrs. Mae Baylies, née Humbert, was born in Kansas City, Kans., Feb. 25, 1891; and died at Yucaipa, Calif., Nov. 22, 1932. Her husband, four sons, her mother, and sister are left to mourn.

**Larson.**—Mrs. Hannah Larson died at Glendale, Calif., July 4, 1932, at the age of eighty-seven years. She was a faithful Seventh-day Adventist for fifty-eight years. Three daughters are left to mourn.

**Belin.**—Mrs. Hedda Louise Belin, née Erikson, was born at Nerke, Sweden, Jan. 30, 1845; and died at Plum City, Wis., July 8, 1932. She was a faithful Seventh-day Adventist almost sixty years. One son and two daughters are left to mourn.

**Stewart.**—Charles Browning Stewart was born at Perthshire, Scotland, Sept. 26, 1841; and died near London, Ontario, Canada, Nov. 27, 1932. He was a devoted Seventh-day Adventist for forty-five years. His wife and one daughter survive.

**Robinson.**—John Riley Robinson was born at Fowler, N. Y., Dec. 17, 1835; and died at Battle Creek, Mich., Dec. 19, 1932. He united with the Seventh-day Adventists fifty-six years ago. Three children, six grandchildren, eleven great-grandchildren, and one great-great-grandson survive.

**Taylor.**—Mrs. Amanda M. Taylor was born near Ashmore, Ill., Oct. 18, 1848; and died near Del Rio, Wash., Nov. 30, 1932. Sister Taylor was a faithful member of the Seventh-day Adventist church for more than sixty years.

**Gansert.**—Jakob Gansert was born in Germany, Aug. 6, 1849; and died at Inglewood, Calif., Nov. 28, 1932. Three weeks prior to his death, his faithful wife, with whom he shared fifty-eight years of his life, fell asleep in Jesus.

**Jackson.**—Mrs. Ruth Naomi Jackson, née Caldwell, was born March 19, 1904; and died at White Stone, Va., Dec. 4, 1932. In 1925 she was graduated from Oakwood Junior College. and two years later was united in marriage to Charles T. Jackson. Together they labored for the saving of lost souls. Her husband, three sons, an infant daughter, her mother, and one sister are left to mourn.

J. Gershom Dasent.

**Bell.**—Mrs. Sarah M. Bell, née Wilson, was born in Chester County, Pennsylvania; and died at Takoma Park, Md., Nov. 1, 1932, at the age of eighty years. Fifty-eight years ago she was united in marriage to David E. Bell. In 1905 she was baptized at the Newark, Del., camp-meeting, her husband having accepted the truth about six months previously. About twenty-eight years ago Brother Bell came to Takoma Park to assist in erecting the sanitarium, college, and other buildings. Sister Bell leaves to mourn, her aged husband, a daughter, who tenderly cared for her mother during her illness, two sons, and an aged brother.

Mrs. C. C. Lewis.

**Benson.**—Mrs. Mary Frances Benson, née Moore, was born in Kentucky, Nov. 13, 1850; and died at Loma Linda, Calif., Dec. 6, 1932. In 1872 she was married to I. L. Benson. To this union six children were born, three of them passing away in early childhood. Forty-seven years ago, while living in western Missouri, she accepted the faith of the Seventh-day Adventist Church, and has been a loyal, faithful member of all these years. At the time of her death she was a member of the Redlands church. She leaves to mourn her husband, two daughters, Mrs. E. E. Rutherford of Loma Linda and Mrs. Ethel Douglas of Redlands, and one son, C. L. Benson, of Fayetteville, Ark.; also three brothers, three sisters, and three grandchildren. H. H. Hicks.

**Newlon.**—Mrs. Josephine Newlon, née Epper-son, was born in Missouri, Dec. 13, 1845; and died at Glendale, Calif., Oct. 6, 1932. Soon after her marriage to James Newlon, they made their home in California, and here in 1881 Sister Newlon embraced the message, becoming one of the charter members of the old Carr Street church, the first Seventh-day Adventist church in Los Angeles. She was the last survivor of that early group of believers. Sister Newlon was the mother of Sister J. E. Fulton, whose tender care during the last few years of her life filled her declining days with happiness. Some thirty years ago our sister sojournd for a time in Fiji, when Elder Fulton was a missionary in that field. Besides this daughter, there remain one son, four grandchildren, among whom is Sister E. B. Bare of Burma, and six great-grandchildren. H. M. Blunden.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

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methods are analyzed and studied. The book deals with such basic principles as securing attention, memory, building ideals, feeling and imagination, judgment, laws of teaching, questioning, the recitation, and religious teaching. There are twenty-five chapters, averaging about ten pages each. Price to the public, \$1.50. Special price to Seventh-day Adventists, 95 cents. Be sure to order of your Book and Bible House.

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WASHINGTON, D. C., JANUARY 19, 1933

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

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

## Mission Board Items

### Southern European Division

A. V. OLSON, president of the Southern European Division, informed us a few days ago that nearly one hundred of our churches in the Rumanian Union have now been closed by the authorities; and more than fifty cases are pending in court. In addition to this, he states that our leaders in Yugoslavia report the reduction of their colporteur force by the authorities from about eighty to ten, and he adds by this time there may be even less than ten working. A large number of our colporteurs there have been thrown into prison. In these two countries, the Greek Catholic religion is the state religion.

In passing on this information, Brother Olson adds: "With all these persecutions, shortage of funds, and other difficulties, we are having our share of trials and perplexities, but we are not discouraged. The Lord is with us. His work is going forward with mighty power. This is why the enemy is so angry." The Scriptures say: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

### Northern European Division

The Northern European Division committee had its meeting in Stockholm, Sweden, at the end of last year, and the following interesting action was taken concerning furloughs of our missionaries:

"Suggestion was made that as an emergency measure it might be possible to effect some savings in the division operation for 1933 through the postponement of furloughs on the part of some of the missionaries whose family conditions would permit and whose health would not be jeopardized by their remaining in the field for a little longer period of service, and it was—

"*Voted*, To ask the Home Committee at Edgware to solicit the co-operation of our missionaries in the matter of postponing furloughs for 1933 where it may be possible to do so without jeopardizing their health, with a view to saving 10 per cent of the furlough expenses for 1933."

The winter council of this division sent the following warm message to the missionaries in their territory, which I think will be gladly read by our missionaries all

over the world, since it expresses so very fittingly our feelings at headquarters:

"We have thought of you, surrounded by ignorance and superstition, battling against 'spiritual wickedness in high places,' and have been stirred as we have learned of the victories you have gained in souls being won to Jesus.

"As we have been together we have faced many difficult problems. We have wrestled with the stern realities which we face in shrinking incomes, and have studied how we can maintain our work in these trying times. The most difficult task which we have faced is the passing on to our missionaries news of a further cut in appropriations. We have been loath to do this, but have no alternative. We pray that God may give you courage and faith in this disappointment to attempt even a larger work for Him, despite the decreased budgets.

"While we have less funds, our people in the homelands have not forgotten you, nor is their faith and courage and interest in your work less strong. Though many in the home churches are sorely tried in securing even the necessities of life, they are sacrificing and working tirelessly to gather funds for the support of your noble work. In our Sabbath schools, young people's meetings, and weekly prayer meetings, our people bear up before God earnest petitions for you that your lives may be spared, and that you may be prospered in your efforts to bear the banners of Prince Emmanuel to the strongholds of heathenism, remembering His promise to you: 'Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.' Isa. 43:4.

"May the comforting words of Joel 2:21, reading, 'Fear not, O land; be glad and rejoice: for the Lord will do great things,' inspire your hearts and lead you on to greater triumphs for God."

### Missionary Sailings

Dr. and Mrs. J. E. Cairncross, of California, sailed from New York for Southampton, on the S. S. "Leviathan," December 15. Dr. Cairncross will assist Dr. C. E. Nelson in the Stanborough Park Sanitarium, at Watford, England.

Elder and Mrs. A. V. Edwards and their two children, returning to South Africa from furlough, sailed from New York on the S. S. "Bremen," December 16.

E. KOTZ.



## Progress in the Malayan Union

### North Sarawak

RECENTLY there was organized the first Seventh-day Adventist church in the country of the Sea Dyaks. The same day there was baptized the first convert from that far-famed race of head-hunters.

After our Sabbath school had concluded the thirteenth Sabbath program, we had the pleasure of examining four candidates for baptism. This was done in a practical way; each candidate was called on separately, admonished by all the believers, and then prayed for in a special way. We then went down to the river, in front of the mission house, where the baptismal service was conducted. Before each of the first three was immersed, we sang a verse of "I'm Not Ashamed to Own My Lord," and as it came to Tuni's turn (the Sea Dyak boy) we sang, "God Will Take Care of You." It happens that this song is his favorite. You would under-

stand why if you knew how many fears a Dyak has to be delivered from, before he can rest in Christ.

Following the baptism, another meeting was called for the purpose of organizing a church. There were seven of us who united to become charter members of the new church; and the four newly baptized persons were received into membership, making a total of eleven. Then with glad hearts we joined in celebrating the ordinances of the Lord's house.

G. B. YOUNGBERG.

### Cochin-China

We rejoice to know that the message of God is progressing. Calls are coming in from various parts of Cochin-China for gospel meetings. We could use at least ten evangelists at once. We had one meeting in Longxuyen one evening, and even in spite of the fact that we did not announce our meeting, hundreds of people came to us and requested that we preach to them. One man offered to make us a bamboo chapel which we could use to continue preaching, but we do not have a worker to place there. What is said of this place can also be said of others. One lady in Omon has already offered her nice large house for a chapel just as soon as the government authorizes us to open meetings there. This authorization was refused yesterday, on the ground that we have not sufficient members there; but we know it will not be many weeks before we shall have sufficient to get this desired authorization.

One Sabbath, while our evangelist was having a Sabbath meeting in the house of a family now keeping the Sabbath, the mother was so interested in the meeting that she forgot about her two-year-old baby. Upon searching for him, she failed to find him, and naturally became alarmed. The evangelist and others also joined the search, and after some time it was suggested that he might have gone to the river that passed some three hundred feet from the house. Immediately every one rushed to the river, and after some minutes they saw the body floating on the water. The rescue was made, but the hope of life was gone. Our evangelist started artificial respiration while other members of the family engaged in prayer to the living God, who is the Redeemer and Life-giver. This was about ten o'clock in the morning, and at two o'clock in the afternoon the baby recognized his parents, and recovery was complete. Needless to say, we praise God for the victory, as we well know that the many enemies of the truth would have used such a blow to prove that God was not pleased because our people were worshiping God on the Sabbath.

Our medical chest has been a blessing to hundreds of suffering people. We have a very limited supply of medicines, but God has blessed as He did the five loaves. It is surprising what can be done when God's blessings are added; and surprising how little can be accomplished when His blessings are withheld. We cannot account for the wonders that have resulted from our medical work, only that it was the hand of God, which is not shortened. People who found no help at the hands of experts were healed. People who were at the brink of the grave, today rejoice in health. People bring us patients with every imaginable disease and sickness, and how we wish we were doctors, or had a doctor who could take these serious cases and give the proper treatment; but as it is, we must turn away hundreds.

R. H. WENTLAND.