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No. 30

UP THERE BY THE CRYSTAL RIVER

By MARGARET LOCKE

SILVERY PALACES, STREETS OF GOLD, GREEN SWORD BY THE  
CRYSTAL RIVER;  
NO TEARS, NO PAIN, BUT A GLAD REFRAIN OF JOY AND OF  
PEACE FOREVER;  
TALKING WITH LOVED WHO WERE LAID TO REST, COMMUN-  
ING WITH SAINTS OF AGES,  
CROWNED WITH GLORY, TELLING THE STORY OF EARTH'S  
LAST HISTORY'S PAGES;  
TELLING TO THOSE WHO COME FROM FAR, FROM WORLDS  
UNMARRED AND GLORIOUS,  
OF THE LAST OF THE FIGHT 'TWINX WRONG AND RIGHT IN  
THE STRUGGLE TO BE VICTORIOUS.  
AND THIS WILL BE SWEET, YES, SWEET, SO SWEET, BECAUSE  
OF THE ONE WHO GAVE US  
STRENGTH TO O'ERCOME TILL THE NIGHT WAS DONE, GAVE  
OF HIS LIFE TO SAVE US.

SILVERY PALACES, STREETS OF GOLD, GREEN SWORD BY THE  
CRYSTAL RIVER;  
FACES BRIGHT WITH ETERNITY'S LIGHT, NEVER TO SADDEN  
—NEVER;  
SWEEPING THE STRINGS OF THE GOLDEN HARPS, SENDING  
THE ECHOES RINGING,  
VOICES WILL RAISE TO THE SAVIOUR'S PRAISE, ALL OF THE  
RANSOMED SINGING.  
SILVERY PALACES, STREETS OF GOLD! LONG, LONG HAVE  
WE WAITED, YEARNING,  
WAITED FOR HIM MIDST EARTH'S MAD DIN, WAITED FOR HIS  
RETURNING.  
BUT NOW HE IS COMING SOON, SO SOON, HIS FAITHFUL ONES  
TO DELIVER.  
UP THERE WE'LL SIT DOWN WITH THE HARP AND THE  
CROWN, THERE BY THE CRYSTAL RIVER.

*Coeur d'Alene, Idaho.*

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### ARE YOU TRUE AND LOYAL?

THIS is an age of great spiritual declension. Vital, practical Christianity in the religious world around us is at a low ebb. Under the pressure of these eventful days, when the influence of almost every human contact is to draw us away from God, when the majority of the human family are worshipping gods of their own making,—gold, pleasure, unholy ambition, social position, political power,—when on the part of thousands life is a struggle for bread, God is being forgotten. And alas! in the lives of too many professed Christians the consciousness of divine acceptance and leading in the affairs of life is being lost.

In the midst of these untoward surroundings, Heaven is calling a people to erect the standard of truth, to exemplify in their lives the holy religion of the Lord Jesus Christ. The readers of this paper profess to be among that people. But profession is not enough. Do we possess that which we profess? Are we standing true and loyal to God in this crisis hour? Or are we, little by little, succumbing to the unholy influences around us, compromising with the world, and so denying Christ our Saviour? This is a personal question which I desire to take home to my own heart and consider it in its relation to myself individually, and it is a question that I wish to press home upon the heart of every reader of the REVIEW AND HERALD.

#### *"Written for Our Admonition"*

We have to guide us, not alone the abstract example of the Lord Jesus when He was here on this earth, or the requirements of God as expressed in His holy law; but we have the example of the church through the ages, with all of its mistakes and failures.

Speaking through Balaam of old, God declared that His people should stand alone and should not be reckoned among the nations. This is the position He has designed that His church should occupy in every age of the world, the position He designs they should occupy today. How greatly the people of whom this was particularly said, failed in reaching this exalted privilege. So long as Moses and Joshua and the elders who outlived Joshua continued to live, they rallied the hosts of Israel to the worship of the true God; but as soon as these men had gone to their rest,

there arose a new generation that knew not the Lord. These lost their high and holy character, they compromised with the world, they worshipped false gods, and the Lord was forced to let them reap the fruit of their own evil-doing.

#### *Separate From the World*

This principle of separation is a gospel truth, and has application to the Christian dispensation. The message of the apostle Paul to the church at Corinth was, to come out from the worldly influences that surrounded them and to be separate, and only on this condition did God promise to receive them. Read this instruction as found in 2 Corinthians 6:14-18.

This call to separation, to stand alone, is the call to remnant Israel today. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. This is a call to separation from the world, to separation from all that is represented by Babylon in false doctrine, in evil practice, in sinful condition. The judgments of God will fall upon Babylon in the near future, and the Lord in great mercy is calling His people away from all that Babylon represents.

There will be some who will heed this call, and they will stand at the last great day upon Mount Zion. They will constitute the 144,000, and it declares of this company: "In their mouth was found no guile: for they are without fault before the throne of God." This company will be severely tried. They will become the special objects of Satan's snares and temptations. In these closing days of earth's history he has come down with great wrath, because he knows that he has but a short time, and he will deceive, if possible, the very elect.

#### *Two Classes in the Church*

The Lord in great mercy has warned us of these dangers that threaten the church today. Many, I am glad to say, are heeding these warnings. Others are disregarding them. It is cause for rejoicing that so many in the church of Christ are pressing forward into a new experience. The word that comes from our camp meetings tells of an earnest spirit in seeking God and of an advance move on the part of hundreds. But others are growing cold and indifferent, and upon this indifferent class the day of the Lord will come

as a thief in the night, the same as it will come upon the sleeping and godless world.

To which of these two classes in the church do you and I belong today? To which of these classes will we belong tomorrow? It is possible, even in a day, to shift our membership from one class to the other. Whether we will do this depends altogether upon the attitude we take.

What are some of the dangers threatening the church, and what are the warnings which have been given to us? We wish to speak of these in our next talk.

#### THE AGE-OLD EXCUSE

"THE chief responsibility for the wrongdoing of our youth today rests upon those who are older, who by their inconsistent lives fail to represent Christianity."

This was the statement made to me by a young man a few days ago. Was his analysis of the situation a correct one? We see evils in the church at the present time, the same as they have existed in every age. The tares and the wheat are growing together. I thank God for the large class of youth in this denomination who may be classed as the wheat. In the fear of God they are doing the best they know to represent Him in their lives and to consecrate to His glory and the furtherance of His work the talents with which they have been endowed. On the other hand, I deeply deplore the spirit of worldliness and indifference which possesses the lives of other youth among us, some of whom are members of the church and make a formal profession of Christianity.

Is the spirit of worldliness and indifference which this latter class manifest chargeable to the inconsistent lives of older brethren and sisters? These inconsistent lives have had their influence, of course. In some measure we are all influenced by our surroundings and our associations. And God will hold these older members of the church responsible for the influence they are exerting. Some of them will have a terrible accounting to render in the day of judgment; because we must admit that the same worldly influences which are affecting a class of our young men and women are finding the same reactions in the lives of a certain class of the older members of the church. And in my judgment the sin in their case is greater than the sin of our youth, because years should have taught them wisdom. The older ones have had longer and greater opportunities for knowing God. They have seen the manifesta-

*(Continued on page 6)*

# The Advent Review and Sabbath Herald

I WILL COME AGAIN

I II III IV V VI VII VIII

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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## "The Morning Cometh, and Also the Night"

IN the twenty-first chapter of Isaiah is recorded a seemingly mysterious and contradictory prophecy, in these words: "The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye: return, come." Verses 11, 12.

This language seems to have no connection with the rest of the chapter, and challenges the reader's attention by its peculiar force and solemnity. The figure used is one full of meaning. Anciently watchmen were stationed upon the walls of cities to give an alarm if danger approached, to announce to the inhabitants the time of night, and especially to herald the first indications of approaching day. The watchmen were held responsible for the safety of the cities over which they watched, and if danger approached and they failed to sound an alarm, they forfeited their lives.

This figure is used also in Ezekiel 33:2-6. The Lord there says: "If the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, . . . his blood will I require at the watchman's hand." In verse 7 the application is made: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me." Then, in view of the solemn responsibility resting upon the

Lord's watchmen, what means the answer, "The morning cometh, and also the night"?

In many places in the Scriptures, light and darkness, joy and sorrow, are spoken of as coming together, not, indeed, to the same individuals, but at the same time to the two classes which alone are recognized in the word of God,—the righteous and the wicked. Thus, in speaking of the day of the Lord, the prophet Joel says: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Observe the language of the last clause; clouds and thick darkness are spoken of "as the morning spread upon the mountains." But will it be a day of darkness to the people of God? Will it not rather be to them a day of joy and gladness? Let us see.

When the Lord comes, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9; compare with 1 Cor. 15:51-54 and 1 Thess. 4:16.

From these scriptures it appears that to the righteous it will indeed be a day of triumph and rejoicing, instead of gloom and darkness; it will be to them the sunrise of a glorious eternity, the realization of "the blessed hope," the time when their "eyes shall see the King in His beauty," and "behold the land that is very far off." But to the wicked

the coming of the Lord will be "a day of darkness and gloominess, a day of clouds and of thick darkness;" "for the day of the Lord is great and very terrible; and who can abide it?"

John, describing that day prophetically, says: "The heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Well may the Lord's watchman say, "The morning cometh, and also the night." But what reply shall we make to the all-important question, "Who shall be able to stand?" Let the Scriptures answer:

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the King in His beauty." Isa. 33:14-16.

The same question (in substance) is asked and answered by the psalmist. He says:

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue,

nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth [testifieth] to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Psalms 15.

The question comes to both reader and writer, With which class will you stand? Will you be among those who

call to the mountains and rocks to fall on them and hide them? or will you be of that number who say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? "The morning cometh, and also the night;" which shall it be?

To every soul the Lord says: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

C. P. B.

## The Seven Trumpets and Their Meaning

### Part I—The Goths and Vandals

HAVING completed our study of the seven seals, we shall turn to the seven trumpets of Revelation 8 and 9, for their meaning and their lesson to us today. The seer thus describes the prophetic picture:

"I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. 8:2.

Here are given the symbols of war, which carry the student of prophecy down through the breaking up of the great Roman Empire, the scourgings of apostate Christendom by vast hordes of hostile armies, the dissolution of Islam's power, the opening of the investigative judgment, the anger of the nations, and the setting up of the kingdom of our Lord. We shall see waves of barbarian invasions sweep over Europe, submerging it; witness the crash of the greatest empire of antiquity; view swarms of locust-horsemen spreading out over the fair lands of the Near East, of Southeastern and Southwestern Europe, ravaging entire countries and provinces; and we shall hear the mutterings of the coming storm among the nations. The trumpets sound, one after another, and the nations' armies gather for the conflict.

#### A Symbol of War

Concerning the trumpet the ancient seers wrote:

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19.

"They have blown the trumpet, even to make all ready; but none goeth to the battle." Eze. 7:14.

It is clear from these and other texts that the trumpet is a symbol of war. The seven trumpets, then, symbolize the great military struggles throughout the Christian era. But before witnessing the awful picture of war, bloodshed, and famine, the prophet was given a most reassuring

view. He saw the symbol of the mediation of Christ in the sanctuary above. He was assured that amid all earth's turmoil, the clash of arms, and the consequent suffering, the saints would not be forgotten. The eye of our great High Priest has been upon them, and their earnest petitions for deliverance and protection have come up as sweet incense before the throne on high.

#### Mediation in Heaven

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

Encouraging thought, that the prayers of all saints should acceptably ascend to One who can save to the uttermost! Through the conflicts of the ages, through afflictions, suffering, and persecution of every sort, God has made His church on earth more than conquerors. But think of that time when the angel will fling down his censer, when there will be no more intercession for humanity, and when the nations of earth are plunged into that vortex of ruin from which there is no deliverance, save to the saints. Just such a picture in symbol is given in verse 5:

"The angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

#### The First Trumpet

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Verse 7.

The language used here is highly symbolic, but it is interesting to see how the secular historian employs the same expressions of prophecy in his

description of its literal fulfillment.

The third part of men doubtless refers to one of the three divisions of Rome, the overthrow of which is accomplished in the great movements represented by the first four trumpets. In other words, the third part of men here refers to Western Rome.

The symbolism is that of "hail and fire mingled with blood" "cast upon the earth." This is a fitting figure of the Gothic invasion of Western Rome from the north. Writing of the dissolution of the Roman Empire, Gibbon says:

"The union of the Roman Empire was dissolved; its genius humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa."—*Gibbon's Rome, chap. XXXIII, last sentence.*

Writing of the Goths and Alaric, their leader, in particular, Gibbon further says:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master general of Illyricum was elevated, according to the ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the courts of Arcadius and Honorius; till he declared and executed his resolution of invading the dominions of the West. . . . He was tempted by the fame, the beauty, the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs."—*Id., chap. XXX, par. 4.*

Telling of the desolation of Alaric's invasion of Italy, Gibbon continues:

"The old man, who had passed his simple and innocent life in the neighborhood of Verona, was a stranger to the quarrels both of kings and of bishops; his pleasures, his desires, his knowledge, were confined in the little circle of his paternal farm, and a staff supported his aged steps, on the same ground where he had sported in his infancy. Yet even this humble and rustic felicity . . . was still exposed to the undistinguishing rage of war. His trees, his old contemporary trees, must blaze in the conflagration of the whole country [note the words of prophecy, "the third part of trees was burnt up"]; a detachment of Gothic cavalry might sweep away his cottage and his family; and the power of Alaric could destroy this happiness, which he was not able either to taste or to bestow."—*Id., par. 5.*

The Goths marched into Italy, besieged Rome, took it, sacked the city, and ravaged Italy from north to south and from south to north. The first trumpet had sounded, the Gothic hordes had responded, and now Italy lay pillaged from one end

to the other. The period of this trumpet was from 395 to 419. But it remained for others to complete the final destruction of Rome in the West.

#### The Second Trumpet

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood." Rev. 8:8.

The prophecy turns from the frozen regions of the North, whence came the armies of the first trumpet, to the naval warfare on the Mediterranean in the South. A great burning mountain is cast into the sea, and the third part of the sea became blood. This is a symbol of Genseric's naval warfare and pillaging over a period beginning in 428 and continuing until the fall of the empire in 476.

Of the rise of Genseric's power, the historian says:

"As soon as he touched the coast, or at least as soon as the docks and harbors of Hippo and Carthage were in his power, he, a leader of a tribe of inland barbarians, who had been indebted to the friendly offices of Bonifacius for the transport of his vessels across the Straits of Gibraltar, turned all his energies to shipbuilding; and soon possessed incomparably the most formidable naval power in the Mediterranean."—*Italy and Her Invaders*, book III, chap. II, par. 49.

Aside from ravaging and plundering the Mediterranean coasts, this Vandal leader sacked the city of Rome. The following account is given of this:

"Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasures, was diligently transported to the vessels of Genseric."—*Gibbon*, chap. XXXVI, par. 4.

This invasion aroused the pleasure-loving citizens of Rome.

"The woods of the Apennine were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthage in Spain."—*Id.*, par. 12.

But the Vandal leader "surprised the unguarded fleet in the Bay of Carthage: many of the ships were sunk, or taken, or burnt; and the preparations of three years were destroyed in a single day."—*Id.*, par. 13.

Again a supreme effort was made to destroy the Vandal nation. Extensive preparations were made, and the historian gives the following account:

"The fleet that sailed [468 A. D.] from Constantinople to Carthage, consisted of

eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men."—*Id.*, par. 20.

In the attack on Carthage by this fleet and a large land force, it seemed certain that the Vandal capital would immediately fall into the hands of the Romans. The shrewd Genseric concluded a truce to arrange terms for surrender, but during the interval, the historian will tell us what took place:

"The wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals; and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded

order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they labored to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames, were destroyed or taken by the victorious Vandals."—*Gibbon*, chap. XXXVI, par. 21.

How vividly the historian pictures the fulfillment of the prophet's symbol of "a great mountain burning with fire . . . cast into the sea."

We have dealt with the first two trumpets; in the following study we shall see how two succeeding invasions completed destruction of the empire in the West.

T. M. F.

## Profitless Peace Parades

Not long ago there was held in New York City a large peace parade in which many religious leaders took a prominent part. As reported in the *Christian Advocate* of June 6, a certain minister offered the following reason for not joining in the parade: "A radical minister friend called me up and asked me to join the ministers who were planning to march up Fifth Avenue to stop war. I said, 'Surely! If it will stop war, I will crawl up Fifth Avenue on my hands and knees!' But war can't be stopped that way, or by any such spectacular demonstration. The only way to do away with war is to change the human heart so as to banish greed. When a man or a nation of men ceases to covet the possessions of another, war will disappear of itself. I am enlisted for the war to change the hearts of men!"

We do not know the denominational connection of this preacher, but this we do know, that he gave a most appropriate reason for declining to join the parade. There is certainly nothing wrong in a peace parade as such, or for that matter, in most of the other civic gestures of like nature. The mistake is in relying on such endeavors and on the legislation which the participants trust will result from such demonstrations.

#### Chief Justice Hughes Speaks

When the Northern Baptist Convention met in Rochester a year ago, Chief Justice Charles Evans Hughes, a former president of the convention, sent a letter of greeting. A paragraph from that letter fits appropriately here. Said the Chief Justice:

"The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the church in entering into the domain of these controversies. The church has a far higher mission, and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people."—*Quoted in the Watchman-Examiner*, March 14, 1935.

#### Sinister Aspects

The Chief Justice's statement sets forth another aspect of this question of church activity in matters that are definitely interlocked with the state and with politics—the grave danger of minimizing, if not compromising, the influence of the church. We do well as a people to concentrate our endeavors for world betterment along those spiritual lines that will bring changes to men's hearts. We, of all people, cannot afford to compromise, or to minimize in any way, our influence for good in the world. Particularly is this true in relation to various movements for peace.

As a people of prophecy, we know that all such moves must ultimately come to nought. But we do not always realize that many so-called peace movements have a definitely antigovernment spirit. Under the name "pacifist," many parade who have neither the good of their neighbor nor of their country at heart. Their conception of peace is the overthrow, by violence if necessary, of the government. That is true of var-

ious types of pacifists over the whole world.

We are a people with a message to every nation, kindred, tongue, and people. We are in a very real sense international. Of all people we should be the most careful not to make any moves that could give any grounds for the charge that we are disturbers of the civil government. Here, as in other situations, we should avoid the appearance of evil. If a charge must be brought against us, let it be that we are stirring up the hearts of men to a conviction of sin and the need for living holy lives.

This is not intended as a blanket criticism of all peace moves. As already stated, there is nothing necessarily wrong in them. Indeed, there may be something quite laudable in the spirit displayed. But when a comment is offered on the futility of such endeavors and the consequent distraction from spiritual activities that result, it is proper that a warning be offered regarding the sinister nature of some groups that travel under the serene title "pacifist."

#### *Lloyd George's Testimony*

Some time ago Lloyd George addressed an assembly of ministers in City Temple, London. He said in part:

"The world today is a jungle. The nations are prowling through it, snarling and baring their teeth at each other.

At any moment a mistaken gesture, a misunderstood arrangement, may make them spring at each other's throats. . . . When the chariot of humanity gets stuck, as it has done now, nothing will lift it out except great preaching that goes straight to the mind and heart.

"It is time the Christian churches should act together and act promptly in the name of God and humanity. If the churches fail, I do not know what is going to happen. I am beginning to lose faith in conferences, for I have seen so little emerge from them. They are too often a sort of prearranged blather. They are a justification for a full orchestra to perform, from drums and trombones down to the triangle, and I have played each of them. There is nothing in this case that will save the world but 'the foolishness of preaching.'"—*The Watchman-Examiner*, Nov. 15, 1934.

This declaration is in line with that made by Chief Justice Hughes. We believe that God has called us to preach a special message for a special time. If in the past the "foolishness of preaching" has proved to be the only successful way of dealing with the problem of evil and an evil world, should it not prove doubly so today, when our preaching is based on mighty prophecies that give the real meaning of our times? Let us turn neither to the right hand nor to the left, but let us up and finish the task of telling the world the meaning of present events, and calling on men in every land to make ready for the Prince of Peace. F. D. N.

## *The Age-Old Excuse*

(Continued from page 2)

tion of His power and providence for longer years in the guiding of this movement and in the development of this message. They will be judged according to the light and the opportunities they have had.

And yet, in spite of these greater privileges, we see some of this older class today turning to the world. We find them in attendance at the theater and the movies. We find them seeking places in worldly social circles and joining with the worldly throng in pursuit of pleasure. We find them striving after wealth, burdened with the cares of life, and so forgetting God, forgetting Him to that extent that unless they change their course, the day of the Lord will come upon them as a thief in the night, and they will find themselves lost and undone.

And sad to say, the fathers and mothers of some of our boys and girls are doing this very thing. In my hearing some time ago, reference was made to the worldly dress of a young woman in the church. And the response by a devoted sister was this:

"How can you expect this girl to dress differently when you consider the influences in her home, when her mother sets before her daughter the example of worldly dress? That mother will have a terrible accounting to render for the influence her own example has exerted in the life of her daughter." And so I say to the parents of our children today: Take heed what you do! God is keeping an account with you in His books of record. You must answer, not alone for the influence of your acts upon your own lives, but as well for the influence of your acts upon the lives of your sons and daughters.

But now, having said this relative to the responsibility of the older members of the church, what shall I say as to the responsibility of our youth? This: They have a responsibility which transcends every influence around them. They have an accountability to render to God which will not take into account the ungodly influence of worldly members in the church, even of their father and

mother. There has been given to our youth today one example, Christ the Lord. By His life and by His example they will be judged at last. The question will not be raised as to whether their life tallied with the life of father or mother or church elder or conference president, but did it tally with the life of the Sinless One? If so, well and good, they will be granted passports to the realms of glory; but, failing, they must reap the fruitage of their own sowing. They may go on, if they will, forgetting God, but they must remember that for every act of their lives God will bring them into judgment. And thus they are exhorted by the wise man of old:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 11:9, 10; 12:1.

This is my answer to the observation of the young man which I quoted as the text of this article.

This excuse is an age-old excuse. It was the one made in the Garden of Eden by our first parents. Adam laid the responsibility of his act upon his wife. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The woman in turn laid it upon the serpent. "The serpent beguiled me, and I did eat." Of course the serpent was the first great cause of sin; and because of his own sin and of beguiling others into sin he must suffer the great penalty of sin, eternal death at last. But this did not excuse Adam and Eve from their direct accountability to God; they reaped the fruit of their own wrongdoing. They were banished from their Eden home, and only through repentance and the grace of the Lord Jesus Christ were they restored to communion with God and given promise of the life to come.

This record is God's testimony as to the individual responsibility of His children in every age of the world.

THERE is no one to whom God will even entrust any large and glorious work to do in the future who is not willing to do that little phase of God's will lying very close and very near now.—*Robert E. Speer*.

# GENERAL ARTICLES



## *The Tragedy of a Lost Race*

BY W. H. BERGHERM

It was the tragedy of a lost race that caused the Lord to leave the palaces of heaven to save men. A world was lost, and the Father of all gave His Son to save it. The Son of man came to seek and save that which was lost. He is God's gift to men, and always, always He is seeking the lost that He came to save. Heaven knows no passion so great as the passion for lost souls. The news of a soul saved brings heaven its greatest joy. The salvation of the lost is the great objective in heaven's sight. It is heaven's supreme passion and dearest joy.

To men has been given the work of laboring with God in reclaiming the lost. To some who would be His disciples, Jesus said, "Follow Me, and I will make you fishers of men." Every man who is following Christ will be fishing. Every church following its Lord will be fishing. Fishing must be the first concern throughout His kingdom.

Some churches, it seems, are engaged in everything else but actual fishing. What would the world think of fishermen who were content to be always fixing their nets, preparing their bait, laying their plans, but never casting their nets for a draught? When we consider that there are one thousand of our churches in this country that failed to baptize a single soul last year, seven hundred of which baptized none the year before, we must conclude something is wrong with many who ought to be fishing.

There is a beautiful lesson in the experience of David. We read: "David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three

mighty men." 2 Sam. 23:15-17. David is here a type of Christ. He, too, is thirsting with intense longing, and only one thing satisfies that thirst. He is saying, "O that men would bring to Me the ones for whom I died!" Who will volunteer to bring them to Him? He cannot send His angels. He is depending on His "mighty men" to break through the walls of prejudice, indifference, unbelief, worldliness, and sin, and capturing men and women, bring them alive to Him. O that there were more "mighty men" in Israel who fear no one but God, but who will say, "Here, Lord, send me. I will go and bring one. Count on me for one this year of 1935." Such a purpose requires a heavenly vision.

### *The Joy of Service*

John G. Paton, the famous missionary to the South Sea Islands, at one time was visiting in Canada. It is said that during his visit he happened to be riding in a carriage with a fellow minister who pointed out a home they were passing where an infidel lived with his daughter. The minister told Mr. Paton that the daughter had recently accepted Christ. Mr. Paton asked, "She really believed on the Lord Jesus, did she?" and when told that she did, he answered softly, "Praise God!" and

literally tears of joy rolled down his cheek. He did not know her, had never seen her, and never expected to meet her, yet here was one living so close to heaven that the news of a soul saved from sin filled him with unspeakable joy to the extent that he was able to share in heaven's joys for the saved. Such an experience can come only to one who has had a vision of his God.

My brother, do you find yourself sharing in heaven's burdens and joys? Are you casting your nets for souls? Are you individually, and is your church collectively, actually fishing, or are you satisfied in mere talk about it? "This subject [the subject of saving the lost] is to be considered as involving the most serious results. Our future for eternity is at stake. The churches are withering up because they have failed to use their talents in diffusing light."—"Testimonies," Vol. VI, p. 431.

How about your own experience, my brother? Remember we are His ambassadors, with a message to carry. We are His witnesses, with a marvelous story to tell. Why not tell it today? No earthly court, nor power, nor body of men has called you. Heaven itself has subpoenaed you to be its witness and to go and tell the story. Then, brother, be up and doing. Let the cry of the apostle Paul ring in your heart, "Woe is unto me, if I preach not the gospel!"

## *The Authenticity of the Scriptures---No. 5*

### *The Historical Sargon*

BY LYNN H. WOOD

As long as man has lived on the earth there has been a controversy between two schools of thought. I should like to call one the school of faith and the other the school of sight. In the Garden of Eden it began by a demonstration before Eve, calculated to put a doubt in her mind as to the accuracy of God's requirements. By means of this demonstration the tempter invited her to join this school of sight. She agreed to submit God's statement to the judgment of her material senses; and the theories of the tempter, backed up by apparently sound and

seemingly logical proof, won the day. She saw three things,—that it was "good for food;" that it was a "delight to the eyes;" and that it was "to be desired to make one wise."

She had seen the fruit eaten, but it did not produce death according to her preconceived ideas. On the other hand, the change in the serpent's physical condition she may have attributed to this change of diet. No doubt she felt pride in developing such "broad-mindedness"—it was most attractive to her new concept of life; she was growing, expanding; her eyes were glistening with the ec-

stasy of an explorer. She had even heard the serpent speak, and how easily it could be attributed to this strange fruit that had been so arbitrarily refused to her! All these "proofs," worked out before her eyes, convinced her that God did not mean what she had thought He meant by His restrictions.

But one might ask, Why, after this seeming demonstration, did God not give her further proof to steady her in the hour of trial? Because, my friend, God will never remove every occasion for doubt. It is incumbent upon us to believe His word. It is the most sacredly guarded thing in the universe; it is quick, living, powerful, sharper than a two-edged sword, sure and enduring forever. It created the universe. It called into being all the vast species of life from the tiny microorganisms to the behemoth of the primeval forest, from the delicate flowerlike beauty of the hexagonal snow crystal to the nebulous rings of Saturn. To have a living organism, created by that word, lift itself up against the hand that made it and ask for proof that it was telling the truth, is to throw that organism out of harmony with its Creator. Its very life depends on that word, with its constant life-giving influence and power. To doubt it is to destroy its force. Therefore God asks His children, created in His likeness, to live in the atmosphere of faith in that word. Only after we willingly choose to give ourselves to this life of faith, does God choose to make this faith sight, for in that way we become reflectors of His image to the whole universe.

#### Continued Controversy

To Noah, centuries of experience demonstrated one thing; belief in God's word pointed the opposite way. The controversy between the schools of faith and sight was still being waged. So on down through the ages,—Moses, David, Daniel, the prophets, Paul, Luther,—they all had to decide for themselves from such information as was at hand, provided by an unerring Providence, whether they would trust their senses or rest quietly on the word of the Almighty God of Israel.

So it is today. Throughout the ages there has never before been amassed such an array of evidence concerning God and His work. Opposed to it there has never before been such determined opposition set up in a propaganda of appeal to man's senses, pride, and greed. Both sides have an array of detail to startle one. These articles have been written with the one purpose of

showing the reasonableness of God's word, and the need of submitting to its re-creative influence in transforming our lives.

The theme of this article, the last of the series, deals with Sargon, the great Assyrian king, who for centuries had disappeared from the annals of mankind, and concerning whom there was nothing known aside from the single brief mention in the twentieth chapter of the book of Isaiah. Let us notice the statement:

"In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it." Isa. 20:1.

It is one of the anomalies of life that the name of such a man should disappear from history so completely that for centuries the only record the world had of him was in Scripture, but there it stands. Higher critics puzzled over this text for years. In 1793 Robert Lowth, Bishop of London, said:

"Tartan was one of Sennacherib's generals, 2 Kings 18:17, and Tirhakah king of the Cushites was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable that by Sargon is meant Sennacherib." —"Notes on Isaiah," Robert Lowth, p. 119 (1793).

In 1816 Eichhorn says Tartan was "Sennacherib's general whom he apparently had received as a heritage with the kingdom of his father Shalmaneser."—"Isaiah and His Contemporaries," J. G. Eichhorn, p. 271 (1816).

Speaking in the same connection about Sargon, he says:

"Sargon does not appear for discussion under the Assyrian regents, but it could be a second name of Shalmaneser." —*Id.*, p. 271.

In 1846 J. A. Alexander, in summing up the views of scholars over a period of several decades, says:

"Doederlein infers that Sargon and Sennacherib are one and the same person. According to Jerome, this king had seven names; according to Kimchi and the Talmud, eight. This looks very much like a Jewish figment designed to render the alleged identity more probable. Marsham and Michaelis identify Sargon with Eserhaddon; Sanctius, Vitringa and Eichhorn, with Shalmaneser."—"The Prophecies of Isaiah," J. A. Alexander, p. 365.

#### Additional Evidence

The pages of history had been searched carefully. No supporting evidence could be found for such a name; the general conclusion was that it was a "Jewish figment." But the spade was to tell another story. On March 20, 1843, Botta, the great French archaeologist, began his excavation work at Khorsabad. Fortunately, the first room uncovered

proved to be a portion of Sargon's palace, covered for more than twenty-four centuries. But the inscriptions found were in Assyrian cuneiform characters and were unreadable. In May, 1844, Flandin, an Italian artist, was sent out by the French government to make drawings of the antiquities that were too heavy to transport. In October of that year Botta stopped work and arranged for the shipment of his discoveries to Paris.

But now that the material was at hand, people were impressed to dig into these language mysteries. From 1846 on, men like Grottesend, Rawlinson, Hincks, and Sayce had labored diligently to master the cuneiform writing of a few Persian inscriptions, but the Assyrian reliefs contained cuneiform characters entirely different from the Persian. This same year, 1846, when the inscriptions arrived in Paris, Henri Longperier began to arrange them in the Louvre. There was created in him a longing to be able to read these strange Assyrian characters. He went at his task in earnest, and on September 20, 1847, wrote a letter to the *Journal Asiatique*, translating one of the inscriptions as "Glorious is Sargon, the great king, the (—) king, king of kings, king of the land of Assyria." What a discovery! A powerful king of a great nation whose name had been completely erased from the annals of the human race for twenty-four centuries!

While this translation was not finally accepted by his contemporaries until 1851, yet it was eventually shown to be correct, and the way was being opened for the decipherment of all the Assyrian annals. In 1851 Hincks had gone far enough in the translation of these inscriptions to publish the fact that the term "Tartan" was the regular Assyrian word for "general," as found in Sargon's inscriptions. (See "Modern Research Illustrating the Bible," Driver, p. 20.) Other records were deciphered (Botta, No. 149, line 6; No. 150, line 13), where Sargon describes his campaign against Ashdod, telling how he captured the town, together with its inhabitants, gods, and treasures. (See "Cuneiform Inscriptions and the Old Testament," Eberhard Schrader, pp. 90, 91.)

Is it not remarkable that in just the month of the completion of Daniel's great 2300-day prophecy, Botta should have discovered and be arranging for their shipment to Paris, the very inscriptions that so soon would provide the world with supporting evidence from profane sources proving the authenticity of Sacred Writ?



We get some faint conception, however, of the slow progress in every field of activity eighty years ago, when we learn that it took two years to get a shipment from the Persian Gulf to Paris, and that it took more than three years more before the results of this work could be published. (See "Monument de Ninive," Botta and Flandin, 1849.) To make matters worse, when these records were published, there were but a very few men who had the slightest idea what the strange signs meant.

#### *Last-Day Inventions*

Such news today would be in the hands of the world a few hours after its discovery. Late one evening in November, 1922, Howard Carter discovered the sealed door of Tutankhamen's tomb. Early next morning, Lord Carnarvon in England read the message, "At last have made wonderful discovery in valley; a magnificent tomb with seals intact; recovered same for your arrival. Congratulations." Before the month had passed, Carnarvon had arrived, and with the help of archaeologists from the different parts of the world, and experts in language, photography, art, and methods of preservation, he had brought to light the tomb of a Pharaoh who had been resting in the silence of his burial chamber for more than thirty-two centuries. The world, thrilled by the reports, kept closely in touch

with each move. Decipherment of the ancient Egyptian writing is at such a stage now that there is no hesitancy concerning the meaning of any inscription found in the tomb.

We have reached an age when historians will pass manuscript to their publishers containing what they believe to be up-to-the-minute information, and before the book is off the press, will notify them by wire to delete a chapter and hold up the printing. Why? A cable announcing the discovery of a new tablet in the mounds of the Near East has upset their theories and a new chapter has to be written! But not so in 1850. Even after the news of Longperier's discovery had been made public, it was years before the information filtered through to the hands of the historians.

Who knows what surprises still await us as the spade reveals the records of the past? We have seen in these articles that whether we discuss men or nations, names of individuals or lists of places, there is a historical solidity to the Scriptures that we can rely upon. That this solidarity will be further demonstrated by the revelations of archaeological discovery in the near future need not be doubted. God will not disappoint His people. Let us seek Him for wisdom, and yield implicitly to His guidance.

associates could appeal for vindication and defense. Furthermore, aside from the REVIEW, there was very little literature clearly defining what was present truth. Moreover, the task of visiting the increasing number of companies of Sabbathkeepers, to present fundamental truth and to correct errors, was becoming an impossible burden.

James and Ellen G. White and their associates saw clearly the great need for the preparation of books and tracts to establish and unify the believers in the great fundamental truths of the message. But times were hard. The gifts of the loyal supporters of the REVIEW were inadequate for the accomplishment of a new and costly undertaking. Capital was needed at once for the bringing out of a score or more of tracts for wide circulation. What could be done?

In every important council, this great need was discussed and agreed to. Some pledges of money were made, but could sufficient means be raised among the believers to furnish the necessary financial support?

All eyes turned to James White for leadership in planning the distribution of the burden of authorship, and also for the raising of necessary funds with which to publish. He saw the growing need; his heart was filled with a desire to see done that which was needed; but he was a sick man—a very feeble man. What could he do?

He felt very keenly the sting of underhanded criticism that the adversary was using to break the confidence of brethren in Vermont and Massachusetts, for it meant the curtailing of the influence of the REVIEW. He suffered under the blighting influence of the falsehoods being published and widely circulated by the leaders of the "Messenger party" in Michigan. He foresaw that other companies would be rallied to attack the work by the same agency that had striven to take his life while publishing the ADVENT REVIEW in Auburn. What could he do?

The work in the publishing office was moving along hopefully. Uriah Smith was doing excellent work as resident editor. John Andrews was writing dynamic articles on the leading doctrines, which, after publication in the REVIEW, were to be printed in book form. R. F. Cottrell, J. H. Waggoner, and others in the field were writing matter for books.

Progress was being made in bringing out tracts and books. Still there seemed to be no solution to the problem of finding a man able and will-

## *Sketches and Memories of James and Ellen G. White*

### *XX. In the Valley of Despair.*

BY WILLIAM C. WHITE

THE latter part of the year 1854 was a period of sickness and sorrow, anxiety and distress, for James White. The Sabbath and advent cause that he loved and to which he had given his life was advancing gloriously. New fields were being entered, new men were joining the ranks of the ministry, and the number of Sabbathkeepers was increasing rapidly. Why not rejoice?

Strange though it may appear, the very growth of the membership and the increasing number of preachers of the message, added to his burdens and cares.

Some of the new Sabbathkeepers were unwilling to adopt the standards of the pioneers regarding the nonuse of tobacco and other stimulants. These were led to justify themselves by accusing the leading ministers of needless severity. And

even among the ministers newly converted to the Sabbath truth were some who, after preaching awhile with earnestness and simplicity, and winning others to Sabbath observance, were led to adopt expositions of Scripture that were subversive of the advent faith.

Some of these disaffected ones were determined to become leaders in the cause, and they indulged in cruel criticism of those who were bearing the chief burdens of the work. They engaged in bitter warfare against the REVIEW and its publishers. Thus they brought great sorrow to those who were endeavoring to maintain the purest standards of Christian living, and to uphold the fundamental truths into which they had been divinely guided.

There was no organization at that time to which James White and his

ing to take the responsibility of raising money for the work of publication. Time and again Elder White requested that some one be provided to take from him the financial burdens he was carrying for the growing cause.

Stephen Belden was the only man that might be suggested. He was trustworthy and was acting efficiently as superintendent of the printing plant. He was also handling the funds received for the support of the paper. But he was not widely known and had not the influence needed to act in the field as a solicitor for donations.

#### *Near the Breaking Point*

One day toward the last of the year, James White came home from the publishing office weak and disheartened. His soul was inspired by the glorious results to be obtained through the production of suitable literature, but the obstacles seemed insurmountable and he was appalled.

At home he found his wife very busy caring for their three little boys,—Henry, seven years old; Edson, five; and Willie, about three months. But even her courageous faith could not drive away his despair. His mind dwelt upon the past and reverted to the many times when, through overwork, depriving himself of needed rest, and failure to provide for himself an ample and nourishing diet, he had transgressed the laws of health. He had repented of these transgressions and believed that the Lord was willing to forgive, but it now looked as if he must die because of his violation of physical law.

He thought, If I die at the age of thirty-three, the work will fall into the hands of younger men, faithful but of less experience, and what will become of Ellen and the boys? Then he groaned, wept, and moaned, "O Ellen, if I could only see you and these three little boys carried to Mount Hope and placed in the grave out of the reach of this wicked and cruel world, I then could lie down with submission to die and be buried by your side. But to think of my breaking in health and going to the grave, and leaving you and these children to battle with a cold and cruel world—it is more than I can bear." So for a little while he took a gloomy view of the future, overlooking the wondrous ways in which the Lord had many times in the past rescued and sustained him.

What would have been his feelings could he have looked eleven years into the future, and foreseen that in the same city of Rochester, when again in a condition of serious weak-

ness and discouragement and while brethren were praying for him, God would give to his wife not only an assurance of his healing, but also a message that would set in action the great sanitarium work that we now see going forward among the Seventh-day Adventist people? He could not anticipate this, nor that fourteen years in the future he himself would become a leading factor in the establishment of annual camp meetings, where thousands would be instructed in the essential doctrines of the third angel's message, and trained for united service.

### *God Is Kind*

BY MAY COLE KUHN

God is kind.  
If man is blind  
And cannot see the gentle hand  
That guides him through the trackless  
land;

If in the grind of daily care  
He may forget the upward prayer,  
And in the dreariness of night  
He fails remembrance of the light,  
And, stumbling, falls,  
Then God calls,  
For God is kind.

God is kind.  
If men can find  
No comfort in the work they do,  
No joy in old friends or in new;  
If in the stars above they see  
No beckoning toward eternity,  
And to their heart the robin sings  
No madrigal of heavenly things;  
God sees their grief  
And sends relief,  
For God is kind.

Yes, God is kind.  
The roads that wind  
In devious ways from our desires,  
May lead to where the heavenly fires  
Burn in the bush; on holy ground  
Our highest rapture will be found;  
Afflictions may be mercies sent  
To make the proud heart penitent,  
And give sweet peace,  
Or bring release,  
For God is good.

He could not picture to himself the activities in Battle Creek from 1876 to 1878, when he, as president of a publishing association, chairman of a college board, and president of the board of managers of a great sanitarium, would be hurrying from home to home, calling men to attend meetings in which would be considered paramount issues of the yet unnamed Seventh-day Adventist denomination.

His eyes were holden to the mighty issues of the future. He was engaged in a life-and-death struggle, in which it appeared to him that he would be the loser. He was facing the grave, and he mourned over what might be-

come of the publishing work which he had started and of which he was the principal promoter, and of his wife and children.

Speaking of their experience at this time, Mrs. White wrote:

"The darkest clouds seemed to shut down over us. Wicked men, professing godliness, under the command of Satan were hurried on to forge falsehoods, and to bring the strength of their forces against us. If the cause of God had been ours alone, we might have trembled; but it was in the hands of Him who could say, No one is able to pluck it out of My hands. Jesus lives and reigns. We could say before the Lord, The cause is Thine, and Thou knowest that it has not been our own choice, but by Thy command we have acted the part we have in it. . . .

"Those were days of sadness. I looked upon my three little boys, soon, as I feared, to be left fatherless, and thoughts like these forced themselves upon me: My husband dies a martyr to the cause of present truth; and who realizes what he has suffered, the burdens he has for years borne, the extreme care which has crushed his spirits and ruined his health, bringing him to an untimely grave, leaving his family destitute and dependent? Some who should have stood by him in this trying time, and with words of encouragement and sympathy, helped him to bear the burdens, were like Job's comforters, who were ready to accuse and press the weight upon him still heavier. I have often asked the question, Does God have no care for these things? Does He pass them by unnoticed?

"I was comforted to know that there is One who judgeth righteously, and that every sacrifice, every self-denial, and every pang of anguish endured for His sake, is faithfully chronicled in heaven, and will bring its reward. The day of the Lord will declare and bring to light things that are not yet made manifest." —*Life Sketches of James and Ellen G. White,* pp. 312-314.

#### *A Brighter Day Dawning*

But the Lord had better things for James White. Soon a comforting message was sent to him. In vision, his wife was bidden to assure him that he should not sink in the grave. He was to live and continue to use his voice and pen to the praise of God and for the edification of His people. Yet he was warned to be very moderate in his labors, and was told that his faith would be severely tried, as he should be gradually restored to health. Of this message and of their subsequent experiences in prayer and faith, my mother wrote:

"I was shown that my husband must not labor in preaching, or with his hands; that a little overexercise then would place him in a hopeless condition. At this he wept and groaned. Said he, 'Must I then become a church pauper?' Again I was shown that God designed to raise him up gradually; that we must exercise strong faith, for in every effort we should be fiercely buffeted by Satan; that we must look away from outward appearance, and believe. Three times a day we went alone before God, and en-

gaged in earnest prayer for the recovery of his health. This was the whole burden of our petitions, and frequently one of us would be prostrated by the power of God.

"The Lord graciously heard our earnest cries, and my husband began to recover. For many months our prayers ascended to heaven three times a day for health to do the will of God. These seasons of prayer were very precious. We were brought into a sacred nearness to God, and had sweet communion with Him."—*Id.*, p. 314.

A glimpse into the inner recesses of the life of Ellen G. White, revealing the glow of an ardent love for her Lord, lifting her out of the depression natural to those brought into such trials and anxieties, is afforded in a letter written to her dear friend, Mrs. S. Howland:

"I feel thankful that I can now have my children with me, under my own watchcare, and can better train them in the right way. For weeks I have felt a hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with God. Why do we stay away from the Fountain, when we can come and drink? Why do we die for bread, when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys. I will not hold my peace. The praise of God is in my heart, and upon my lips. We can rejoice in the fullness of our Saviour's love. We can feast upon His excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. Lord, help me to keep it in lively remembrance. Awake, all the energies of my soul! Awake, and adore thy Redeemer, for His wondrous love."—*Id.*, p. 315.

Referring to the opposition they were meeting from their former brethren, she saw beyond the sting of personal calumny and abuse, and beheld the church strengthened and purified by the separation from it of unsanctified elements. Quoting again from this same letter to Sister Howland, we read:

"Our enemies may triumph. They may speak bitter words, and their tongue frame slander, deceit, and falsehood, yet will we not be moved. We know in whom we have believed. We have not run in vain, neither labored in vain. A reckoning day is coming, when all will be judged according to the deeds done in the body. It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bold in his iniquity. Yet for all this we will not be moved, but lean upon the arm of the Mighty One for strength.

"God is sifting His people. He will have a clean and holy church. . . . We all have reason to thank God that a way has been opened to save the church; for the wrath of God must have come upon us if these corrupt individuals had remained with us.

"Every honest one that may be deceived by these disaffected ones, will have the true light in regard to them, if every angel from heaven has to visit them, and enlighten their minds. We have

nothing to fear in this matter. As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong. The sieve is moving. Let us not say, Stay Thy hand, O God. The church must be purged, and will be. God reigns; let the people praise Him.

"I have not the most distant thought of sinking down. I mean to be right and do right. The judgment is to set and the books be opened, and we are to be judged according to our deeds. All the falsehoods that may be framed against me will not make me any worse, nor any better, unless they have a tendency to drive me nearer my Redeemer."—*Id.*, pp. 315-317.

The end of the year saw the clouds lifted from the mind of my father. The courageous, optimistic messages from his wife doubtless were a great help in giving him a more cheerful outlook. The last issue of the *Review* for 1854 bears evidence of his renewed courage. Speaking of "the cause," he says:

"We are cheered with the accounts from different parts of the field of the prosperity of the cause. There never has been such strong union as seems to exist with the remnant at the present time, and there seems to be a general wakening up to the work of God."

Referring to those who had been strong and bitter in their opposition, he exhorted the brethren to be Christ-like in their dealings with these former associates in the faith. In speaking of such, he writes:

"Brethren should seek to 'speak the truth in love.' . . . For the future it might be better to make no reference to the malice of those who seek to injure us. The *Review* must be devoted to the truth, and breathe its sweet spirit."—*Review and Herald*, Dec. 26, 1854.

For a short time, "in consequence of ill health," James White announced his purpose to visit among the brethren, adding, "But little, however, can be expected of us at present in the line of public speaking."—*Review and Herald*, Dec. 19, 1854.

Sabbath, December 30, and the first few days of 1855, were spent in Pennsylvania. From his brief report of this visit the reader may judge as to how strictly he fulfilled his purpose of refraining from speaking. He says:

"Our visit with Brother Hall and the brethren in Pennsylvania was most agreeable, and we trust profitable. . . . We spoke to them seven times within a little more than four days, and felt but little injury from the labor. In some respects our health is much improved. God is good; blessed be His holy name! Our trust is in Him. We expect to live to feel and see much of the salvation of God, and the glorious triumph of the truth. The Lord's blessing is with us in the office, and at the altar of family prayer."—*Review and Herald*, Jan. 23, 1855.

At this time, not only were the shadows of despair being lifted from my father's mind, but the God whom he served was working out plans for the broadening and strengthening of the work beyond anything that he had dared to hope. Even at the time when the future of the publishing enterprise looked so dark to my father, a group of consecrated men in Michigan were being prepared to shoulder the financial burdens that must be borne by men of means and ability.

## Spiritual Rest

BY ALLEN WALKER

JESUS said, "Come unto Me, . . . and ye shall find rest unto your souls." It is not physical rest that the distressed and perplexed world needs. There is too much unemployment and idleness. What we need is spiritual rest—"rest unto your souls."

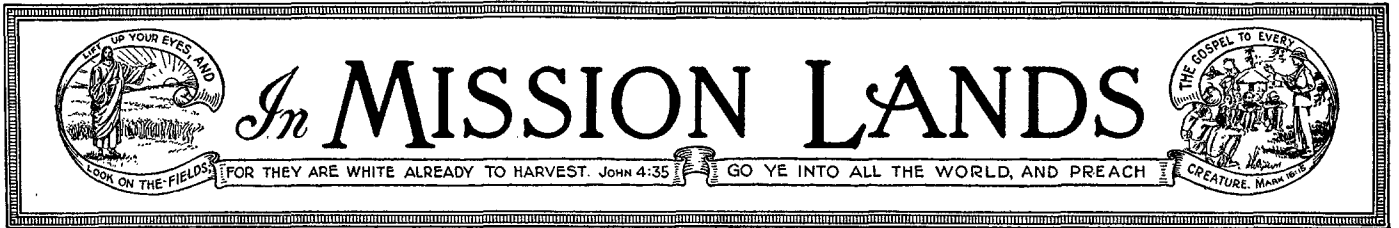
When the sick man was let down through the roof into the presence of the Lord, Jesus saw that most of all, the man needed relief from the disease of condemnation and guilt. Jesus said unto him, "Son, . . . thy sins be forgiven thee." What a burden of unrest must have been lifted from his heart! Then Jesus restored him physically. Jesus dealt with the man's spiritual needs first.

Jesus gives man rest through the forgiveness of sins. The Bible says, "Blessed are they whose iniquities are forgiven, and whose sins are cov-

ered." How many there are in this world today who are on the verge of suicide or insanity because the terrible burden of sin is getting heavier than they can bear! Jesus saw such in the audience to whom He was speaking, and to such He said, "Come unto Me, . . . and I will give you rest." This "rest" is a gift. It cannot be purchased. "He is our peace," and in receiving Him we find that rest unto our souls.



God will impress those who are longing for guidance. He will say to His human agent, "Speak to this one or that one of the love of Jesus." No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near to soften and subdue the heart.—"*Colporteur Evangelist*," p. 61.



## The South African Union Conference

BY I. H. EVANS

THE growth of our work in the Southern African Division is phenomenal, exceeding anything since the start of this great advent movement. They expect at the end of 1935 to have a group of believers numbering more than 50,000 scattered among the various peoples south of the Sudan. This growth is especially marked among the natives of the northern sections of the division.

S. A. Wellman from North America and the writer from South America arrived in Cape Town almost simultaneously. We were soon settled with our luggage, and were informed that a camp meeting was to begin the next day, and that about 600 of our colored people would be in attendance. We were pleased to meet with these dear people who were assembled from various parts of the Cape colored field under the leadership of L. S. Billes. Since the organization of this colored department within the South African Union Conference, the work has grown rapidly, with an increasing interest. The camp meeting was held on the premises of the school, and on Sabbath, March 23, about 700 persons were in attendance.

Monday a workers' meeting was conducted, and instruction was given on various lines of work; questions were answered; and the coming campaign for a greater work was freely discussed. Pastor Billes is doing a good work in behalf of the colored people in his large field.

Monday evening, March 25, J. F. Wright, president of the Southern African Division, and his wife started for a six months' trip to the north, taking S. A. Wellman and the writer as far as Helderberg College, where the students assembled for a meeting. The school is in a beautiful location. Under the able leadership of G. E. Shankel, Helderberg College is making an excellent record, and meeting the needs of the field as an educational institution for our European young people of South Africa.

The next morning Brother and Sister Wright and the writer, in one auto, and A. F. Tarr, president of the South African Union Conference,

with his wife and little boy, and S. A. Wellman in another auto, with plenty of luggage in each, started north for Bloemfontein to attend the European camp meeting. Heavy rains had somewhat delayed the preparation of the camp, but the meetings began Friday evening, March 29, and continued over two Sabbaths. The attendance on Sabbaths was about 600, and a good spirit was manifested throughout. L. L. Moffitt, president of the South African Conference, led out in this meeting, supported strongly by A. F. Tarr and J. F. Wright. All the workers present contributed to the interest of the meetings.

Here we met Pastor and Mrs. W. S. Hyatt, who have spent almost forty years in this South African field. They came to South Africa when there were but few believers and limited facilities, and have labored on through all manner of hardships, always working loyally for the advancement of the message. Though advanced in years and crippled by infirmities, these aged veterans still stand for all this message represents, and show a devotion that others may well emulate. Surely "their works do follow them."

Pastor and Mrs. W. C. Walston (he at the age of eighty-two) were in regular attendance at this meeting, and often his voice was heard in support of the right as he saw it. What a blessing to have such staunch believers in the advent movement in any field! They were pioneers, and somehow they represent the message in its fullness and power.

D. F. Tarr, now seventy-four years old, a pioneer in South Africa, Joel Rogers, and others whom we have known in other years, were at this meeting, all strong in faith and waiting for the coming of our Lord. The South African people are a wholehearted people, and it was a great privilege to be present at this meeting, and hear their testimonies, and to unite with them in prayer and praise.

The camp meeting was followed by a five-day workers' meeting. Pastor Moffitt led in this institute, and it was a helpful meeting for all. Many ques-

tions were discussed, and excellent talks on various topics made the institute uplifting and spiritual.

At the close of the workers' meeting, J. R. Campbell took Brother Wellman, H. R. S. Tsukudu, and the writer by auto to the Emmanuel Mission in Basutoland, to attend a camp meeting. It was a drive of about 180 miles. The meetings began that evening and continued over Sunday. About 250 Basuto believers were present. It was a profitable meeting. Twenty-three were baptized.

On Sunday afternoon the writer accompanied Pastor Campbell to Bethlehem, where a meeting was held in the Masonic Lodge. The house was packed, and it was a great pleasure to meet with this company of believers. Their zeal and faith are commendable.

Upon our return to Bloemfontein, a union workers' committee meeting was held for three days, A. F. Tarr, the new union president, acting as chairman. Brother Tarr took the presidency of the union when Pastor Wilson was called to India. The committee did the regular routine business for this field. They planned for their field campaigns and purposed to win more souls for the Master.

At the close of this committee meeting Brother and Sister Wright, Brother Wellman, and the writer started for Johannesburg, where we arrived safely after two days of fast autoing, considering the roads. Here a native camp meeting began the next evening and continued over three days. There were about 300 in attendance. This was followed by a four-day workers' meeting. About 150 were in attendance. Brother Tsukudu was ordained to the ministry at this meeting.

Over the week end Pastor Wellman held a Sabbath school convention for the Europeans. This was well attended, and a deep interest was manifested. The instruction was excellent.

The next day, with Pastor and Mrs. Wright, Brother Wellman and I started for Bulawayo, where we held one meeting, and then proceeded to Salisbury, where we spent a Sabbath and had three meetings. We then went on to Blantyre, where we arrived last night. Camp meetings are now in order for three weeks, beginning tomorrow, May 9.

## An Experience in Japan

BY V. T. ARMSTRONG

IN Moji, Japan, an important seaport and one of the large cities of the Kyushu Mission, is an active Seventh-day Adventist church of over twenty members. Brother Tabuchi, the local elder, is a sign painter. Over a period of years he has built up a substantial business. He employs several young men, who are greatly influenced by his godly life and daily study of the Bible with them. One young man, who is now in the Japan Junior College preparing for a place in the work, was led to the truth through the work of Brother Tabuchi.

Much of the business coming to his shop was the making of signs for questionable places of amusement, liquor and tobacco stores, and bar-rooms. For some time our brother considered the question as to whether or not it was right for him to paint such signs. A year ago he decided to refuse all such business, and notified the public of his resolution. As a Christian he did not wish to

paint signs that would attract people to evil. Since most of his business came from such sources, he expected it would be necessary to dismiss many of his helpers, and that he would see monthly receipts lessened.

Yesterday I visited his shop and heard his testimony. Today his business is greater than before, and several employees are kept busy. God has greatly blessed his labors and influence. Other churches in the city have commended him highly for his stand for Christian principles. The truth has been favorably brought before many people in Moji. Truly, God honors with success those who let their light shine. "The Acts of the Apostles," page 511, says: "The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."

have received by word of mouth, without the many supporting evidences which help to build faith and confidence in the believer.

It was, therefore, an opportunity of special blessing and rejoicing for the believers in the Kolhapur circle, when they were called to attend the local meeting held on the mission compound at Hatkanagale, April 23-27. The last meeting of this kind was held just a year before, on the eve of the departure of S. O. Martin and his family for their furlough. The outstation leaders had come in early to make the necessary preparations for the meeting, and when the evening for the opening had arrived, a goodly number were present to take part. Representatives came from every village where we have believers, paying their own transportation to and from the meeting, and furnishing their own food. A daily program was arranged, which filled the day with a variety of instruction for workers and believers on topics bearing on their personal needs. Meetings were held for the benefit of new candidates for baptism, for the women, and in the interests of the Sabbath school work, which is of such vital importance for every Indian believer in the native environment. It was gratifying to see the good attendance and deep interest at every meeting, especially on the part of the women, who in the past have been seen in such few numbers in our meetings.

Sabbath was the closing day of the meeting, and the best of the feast. During the last year the outstation workers and our lady Bible worker had been working very hard in their several villages, and God had blessed them with fruit. Sixteen persons were reported for baptism, but some of these came to the meeting too late to receive a proper examination and instruction, so only nine went forward in baptism, the others being advised to wait for fuller instruction. The baptismal service was held in the early morn-

## The Kolhapur, India, Local Meeting

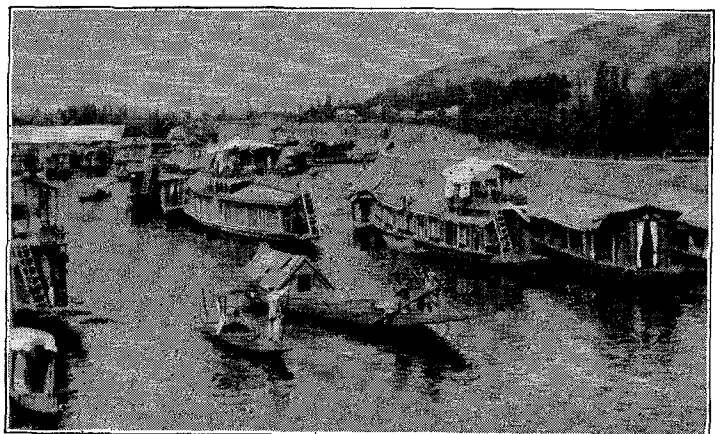
BY J. S. JAMES

It has been the plan once each year, where possible, to hold meetings for the special benefit of our Indian constituents, who do not have the opportunities for helpful instruction and contacts that come to our employed Indian workers. None, save those whose work brings them into an intimate knowledge of conditions that exist in an Indian village, can fully appreciate the value of these local meetings to our Indian believers. Their value as a means of instruction and building believers into the solid structure of the third angel's message, far exceeds the value of similar meetings held in Western lands.

The message finds these people in circumstances and conditions not comparable to anything generally met with in the homeland. Many of them cannot read or write, and not one in ten can tell you his exact age. Time bears no relation to their existence. Likewise, distance beyond an average of twenty-five miles has no meaning, for they seldom travel farther than that. Such things as school, churches, libraries, and other public educational institutions, which help to form the background of our enlightenment and civilization, are unknown to them. They have no pa-

pers, books, magazines, or any other literature that serves to broaden one's vision and enlarge the understanding. Their social contacts are largely those that tend to drag downward, rather than to elevate. The exacting despotism of their caste training, and their social customs and habits are too often a hindrance to Christian growth. Many of them have to stand alone in their faith, and many are dependent on zamindars, or wealthy landowners, for their existence, who oftentimes wield a power over them equal in severity to a condition approaching slavery. All have come to their knowledge of the truth solely through what they

Houseboats on the  
Jhelum River,  
Srinagar, Kashmir,  
India



ing, at a beautiful stream some two miles from the bungalow, and was witnessed by most of those in attendance. W. H. McHenry administered the rite. In the afternoon the ordinances of the Lord's house were celebrated, many taking part for the first time.

This was the largest meeting of its kind ever held in the Kolhapur circle. The absence of a resident missionary in charge, instead of deterring them in their efforts, seemed to add greater earnestness and diligence to their labors. A layman named Lohu Satu More, referred to in an article by Brother Martin, which was printed in the REVIEW AND HERALD of April 11, brought a number of candidates for baptism; and the little company of believers now established in his village offer to pay half the salary of an evangelist if we will send them one. Another company offers to pay the full salary of a

teacher, and furnish the school building, if we will supply the teacher.

From one village that is about six miles from the mission bungalow, fully twenty-five families walked to the meetings in the morning and back home at night. Brother McHenry, who had just closed his own local meeting in the Nevasa circle, gave valued help at this meeting. Sister McHenry accompanied him to give help to the women and children, but was prevented because of illness which kept her confined to her cot throughout the entire meeting, for which we were very sorry.

The outlook for the work in the Kolhapur circle is very encouraging. The workers are all well and of good courage. All are earnestly looking forward to the arrival of their promised resident missionary. Remember these workers and this field when you pray.

## Territory of New Guinea

BY R. H. TUTTY

It had been twelve months since I had visited the village of Karakai, away inland in Bougainville. The work in that village has been slow. The first two teachers placed there eighteen months ago, ran away within a week because of threats from the hill people. Another lad was placed there, and he did but little better, though he would not admit fear. Then the raids came, and that hindered us. The natives requested us to be careful, and only go back to them with many natives as an escort in case any wandering hill natives met us.

Everything is now quiet, and another native teacher is there, but the natives are entirely uncivilized. They are real nomads. One teacher near there complained to me that the natives in school did not always go out of the door, but when his back was turned, they would pull up a few planks of the flooring and disappear. They are very restless. But things will improve soon.

### *A Dangerous Trail*

I planned to go up again, by another route. In going the usual way it is necessary to cross a rushing torrent five times. We started out and called at two of our missions on the way. We stayed overnight at one mission 1,000 feet up, and the following day continued our climb another 500 feet. The clouds were low, so we were in the mist and soon were wet through. We reached the top

of the hill and started to descend the other side.

Finally we came to a deserted village. As the rain was falling, I suggested that we camp there, even though the houses were leaking. The carriers were alarmed, and declared that it would be dangerous, because there was a dead man buried in the house. As we were not known to the owners of the village, it was wiser to push on.

Walking up hill and down dale, slipping and sliding at times as the track was slippery, we finally reached the river. The natives had tied a ropelike cane across it, so that in case of emergency one could grasp the cane and avoid being washed away by the swift current.

### *Two Active Volcanoes*

On the other side we followed the river, and stepped into warm thermal springs, which were comfortably hot, except one or two, out of which we stepped quickly. It was necessary to go through them. We crossed a dozen or so within half a mile, and how much farther they extended up the river we did not explore. Moses spoke about the Lord setting "on fire the foundations of the mountains." Deut. 32:22. There must be some fires under Bougainville, with two volcanoes active. Mt. Banoni is always a blazing mass, and Mt. Balbi is continually smoking. These mountains are about thirty miles apart, and thermal springs are gushing out at the base of both. The

earth is "kept in store, reserved unto fire." 2 Peter 3:7. Those mountains stand as evidence of the truth of God's word.

We climbed another hill and then several minor ones, until the mission was sighted, perched on top of another hill. We had been walking eight hours, and pleasant were the thoughts of rest; but to my surprise, within a few chains of the mission we encountered a crevice hundreds of feet deep, and spanned by a log about a chain long. Here my nerves gave way, but the log had to be crossed; otherwise we would spend two more days going home without having accomplished our object. I started to straddle it, much to the amusement of the natives, who assured me it was quite safe. I made little progress, so decided to risk walking it with bare feet. With a native in front and one behind, each holding a hand, we crossed without mishap. A mission on a hill certainly "cannot be hid," but when the ascent is almost perpendicular one wishes the people would choose a level place.

### *Had Never Seen a White Man*

We were 2,000 feet up, and the natives were pleased to see us. They brought a young girl and an old man, and these two stood gazing at me. Then I was told that they had never seen a white man before. A present of some salt soon brought smiles to their faces.

A month ago I visited another new mission perched on a hill, where a person had to haul himself up the steep side with the aid of a ropelike cane fastened to the top. We reached the summit without mishap, and held worship in the new church. Then it rained, and I thought I could not return to the main mission for the night. However, it cleared, so we set out; when we came to the hill, we found there had been a landslide. A native slid cautiously down, holding to the cane, and I followed. One might go sliding down with a lot of loose soil. That would be bad enough, but after traveling about three chains, to bound off into space, dropping hundreds of feet to the bottom, would be worse.

We do not know what is beyond these villages, except more hills and natives. Whether there are many or few inhabitants we cannot tell. The government patrols have recently crossed the island of Bougainville below Inus, and report many villages there, all of which are untouched by missions. We long to occupy them, but cannot do so for lack of teachers. Other missions no doubt will do so.



Conducted by Promise Kloss

## Charity

BY MRS. D. S. BASS

CHARITY has been compared to the dew that gently falls from heaven in the stillness of the night, refreshing the drooping flowers and plants. Charity gushes from the depths of a kind heart, and will receive its reward in the life above. It heals and never expands the wounds inflicted by misfortune. Charity never agitates, but always strives to calm the troubled mind. Charity is disinterested love; it is a human, sympathetic feeling which seeks only the good of others. It is the motive that produces inspired action. It is the crown of all good.

Charity thinketh no evil and is kind. It hopeth all things, believeth all things, endureth all things. It is the angel of mercy who never exhausts her supply of forgiveness.

Charity glides softly into the sick chamber, smoothing the pillow of the dying, weeping with the mourners, and caring for the orphans. Charity delights in good deeds, relieving the sufferer and the oppressed, and proclaiming the gospel to the poor in spirit.

Charity is long recollected after the voice has become silent, and he who wishes to be remembered in kindness after his departure from this life must cultivate this, the greatest of all virtues. It lends charm unspeakable to life and brings us nearer to heaven.

Charity is as wide as the world of sorrow and suffering. Its spirit is the messenger of peace to all men. Charity at the domestic hearth wears a resplendent robe. It draws within its mystic circle the old and the young.

A person with charity deeply rooted in the heart exercises a beneficial influence wherever he goes. He soothes the broken in spirit who are on the verge of despair. He raises the drooping, ever stimulating with his endless power of love.

Uncharitableness, as a rule, is a companion of prejudice. It is impossible for it to estimate the ecstasy experienced in the soul by deeds of kindness.

What a grand, sublime thought is the conception of a universal charity! It commands the profound attention of all good men and women. The uncharitable spirit has led to wars in

which human blood has been spilt in profusion as an offering to selfish principles. The slaughtered millions whose bones are strewn upon a thousand battlefields are mute pleaders for charity, so that the angel of peace may reside among men and the sword of envy rust in its scabbard. Let us cultivate this beautiful trait.

## The Rainy-Day Box

WE were discussing the approaching line storm, my neighbor and I, as we cut across lots to call on Mrs. C.

"I always dread a stormy day," said my companion; "the children drive me about wild."

I, too, remembered a certain stormy week when, happening to call on my neighbor, I truly thought they had gone mad. The kitchen to which the children had been banished was bedlam indeed. Small horsemen were shouting and whipping the harnessed chairs, the floor and table were strewn with litter, and that a quarrel was on was more than evident. I did not wonder at her remark.

We found Mrs. C. sorting over some silk and velvet scraps, at which I ventured the remark that I thought crazy work must be coming in again.

"Oh, this is not crazy work, it's for my 'rainy-day box.'"

Seeing our puzzled expression, she hastened to explain:

"When I was a child, we had the garret to flee to on stormy days. It was filled with the accumulations of years, all kinds of castaways and rubbish, and is even yet a place of blessed memories in my dreams. In the modern city flat there is no such luxury; and when the babies begin to come, one must contrive to provide some way that these shut-in days may not be too taxing on the mother, and at the same time that they may be happy days for the small folk.

"The rainy-day box seems the best solution. Into it (you see it is a capacious one) goes everything that I think will amuse, from baby Elsie up to our sedate John. My cousin Sarah sent me these scraps for doll dressmaking. The girls already have their little workbaskets filled, and these are so fresh and pretty that I thought them quite good enough for my box. They will be a surprise to the girls, who in planning a new doll outfit will be kept happily absorbed more than one stormy day.

"When mother renovated the house, I rescued these old *Leslie's Weeklies*. In them are reports of the Franco-Prussian War, which John is studying, and of course they will be more than acceptable to our bookworm. For Elsie's benefit there is this little box of assorted beads, which are new. She is just beginning to comprehend the mysteries of needle and thread. Here is a box which contains another recent addition—educational toy money, which I found at the kindergarden supply house. It cost only a shilling, and contains sufficient capital to set up

### His Mother's Face

THREE little boys talked together  
One sunny summer day,  
And I leaned out of the window  
To hear what they had to say.

"The prettiest thing I ever saw,"  
One of the little boys said,  
"Was a bird in grandpa's garden,  
All black and white and red."

"The prettiest thing I ever saw,"  
Said the second little lad,  
"Was a little spotted pony—  
I wanted him very bad."

"I think," said the third little fellow,  
With a grave and gentle grace,  
"That the prettiest thing in all the world  
Is just my mother's face."

—Werner's Magazine.

a banking house or grocery business in which the five may join.

"Perhaps nothing gives more genuine pleasure than this microscope—and this," lifting a magnet; "they are both long residents of the box. Hunting for scale and live stock on my plants affords the children great fun; looking at their hair, their fingernails, their frocks, their trousers, in fact anything that they see about them; for everything looks queer when so greatly magnified.

"Here we keep the clean penny pipes for bubble parties. You should see what fine bubbles they make. Last time we tried a new way; we used pearline instead of soap, moistening it in cold water, then turning on boiling water sufficient to make it the consistency of boiled starch. It makes very large and brilliant bubbles, and keeps without molding.

"Here is a bundle of timetables filled with excellent views of many cities, and of the Ottawa River. Our next stormy day I intend to start them on some scrapbooks; they made some very good ones last winter from advertising cards, for the Children's Hospital.

"Oh, I save circulars, almanacs, seed catalogues, autumn leaves and ferns for spatterwork, old worsted for working perforated cards. See these natural history cards! Just the thing to teach Elsie the names of the different animals. I got them for a song, and they can be sandwiched in many times, an elephant now, a camel then, and so on.

"Some days, when they have earned an especially good time, we have a popcorn party to finish off with; and occasionally, for exercise, I arm them with canes and umbrellas, and put them through a mock drill and march with music.

"The rainy-day box idea is to have, if possible, at least one surprise in store. You don't know how the children guess and speculate about what the next is to be. Sometimes the two older children have given their pennies to provide a contribution, and great fun they have over their secret.

"Since I have adopted this scheme I find that the stormy days take no more of my time than the pleasant ones in which the children can go to school and play out of doors. The little time used in planning ahead saves me a great amount of time when the children are home for a day. I have only to initiate them into the new task or game, then can return to my own work."

"There, I've learned something. Why did I never think of it?" exclaimed my neighbor, after we left

Mrs. C's. "I shall begin at once."

As for myself, I decided then and there that I should tell every mother I knew, of this wonderful box.—*A. B. W., in the Christian Work.*



### The Doctor's Story

"CHILDREN, I have a story to tell you," said the old doctor to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitatingly.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and wash and dress for singing school. My first impulse was to refuse, and to do it harshly; for

THE younger members of our Home Circle who have enjoyed reading "The Children's Garden" will be glad to know that Alice and Alvan and Uncle Ray have not left us permanently, but will be back after a few months. In the meantime we have for you some delightful little stories about Nature's children from Miss Brasier, the first of which appears this week. We are sure all the boys and girls will like them.

I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me.

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but, somehow I don't feel very strong today."

"He walked with me to the road that turned off to the town. As he left, he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into the town and back again.

"When I came near the house, I saw a crowd of farm hands at the door.

"One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'—*Author Unknown.*

### NATURE'S CHILDREN STORIES

BY INEZ BRASIER

#### Little Chickadee

"Chickadee-dee,  
Look at me, me,"

I LOOKED to see who was calling me so cheerfully. There, on a tall weed, swinging back and forth, was a little gray bird with the blackest eyes you ever saw. He had on a black cap and vest, too.

"Look at me, me," he called again, swinging harder than ever. The wind blew cold, so he flew to a fence post, where he sat with his feathers puffed out till he looked like a round gray ball. Perhaps he missed his playmates who had flown to the sunny Southland, for he kept calling softly, "Chickadee-dee, play with me, me."

No one answered, so he flew to a big tree to find something to eat. He was so busy hunting bugs and insect eggs, he did not see Tommy Squirrel until he almost stepped on Tommy's tail. He was so surprised he nearly fell backward into the snow.

"Dear, dear," he scolded, "you should have told me you were here."

"Why don't you watch what you are doing?" Tommy Squirrel was cross. Some one had stolen his nuts, and he was hungry.

"Dear me," Chickadee thought to himself, "Tommy is cross today. I'll just go somewhere else for dinner," and away he flew.

Soon he saw some sparrows eating on the ground. A little girl had put out crumbs for them. "Chirp! Chirp! Chirp!" How those sparrows scolded, but Chickadee did not mind, for the crumbs tasted very good.

Just then the little girl saw him. "Mother, mother, look! There is a dear little Chickadee. I'll feed him every day while the snow is on the ground."

Chickadee was so happy he forgot his playmates who had flown away. Every day he sang for the little girl:

"Chickadee-dee,  
Good to me, me,  
Chickadee-dee."



# The WORLD-WIDE FIELD

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

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

## Opening of New Central Church in St. Louis, Missouri

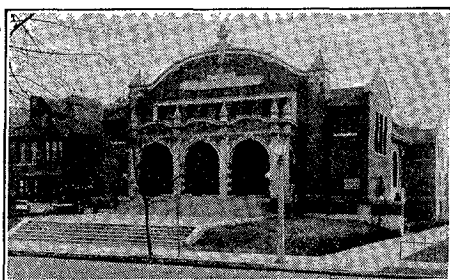
BY W. H. BRANSON

SABBATH, June 22, the writer had the privilege of joining the pastor, E. L. Branson, and the congregation of the Central Church in St. Louis, in opening up their new church home, at 4234 Washington Boulevard. For a number of years these people had been meeting in a small building, the capacity of which was wholly inadequate to care properly for the interests of the church. Last year, as a result of a central hall effort conducted by the pastor, and with the assistance of James Gaitens and Robert M. Whitsett, about one hundred new believers were added to the congregation, which made it impossible for them to continue to meet longer in their small church.

It was learned that one of the Christian Science congregations in the city had thought of selling their church, since their membership had shifted to another part of the city, and negotiations were entered into with this congregation for the purchase of their building, which is shown in the accompanying picture. This building was erected a few years ago at a cost of approximately \$126,000, but it was finally purchased by our brethren for \$30,000. It is of brick construction, and is in first-class condition throughout, as will be seen from the photograph. The roof

is supported entirely by steel girders, and the workmanship throughout the entire building is of the very best.

Our brethren feel that the Lord has providentially opened the way for them to secure this excellent building for such a moderate price. It is in a fine location on one of the principal thoroughfares of the city, and its acquisition ought to go a long way toward the more permanent establish-



New Central Church in St. Louis, Missouri

ment of our work in the important city of St. Louis.

As soon as the Missouri camp meeting closes, it is planned to open an evangelistic campaign in the main auditorium of the church, and continue it throughout the fall and early winter. The acquisition of this new church home has brought a great deal of courage to the hearts of our believers in St. Louis.

## Preparation of the Sabbath School Lessons

BY MRS. L. FLORA PLUMMER

No feature of the work of the General Conference Sabbath School Department deserves or receives more attention than the preparation of the Sabbath school lessons for the various divisions. The Sabbath school has frequently been described as "the church at study." How important, then, is the spiritual food which is to nurture and sustain the body of Christ on earth—the church!

Years of practical experience furnish abundant proof that there is no quicker, more effective, or more

thorough means of reaching all our people in matters of faith and doctrine than through the medium of the Sabbath school lessons. Recognizing the importance of careful and wise planning of the lessons to be studied by the adults, youth, and children, a Sabbath School Department committee is appointed by the General Conference Committee to carry the responsibility of this feature of the Sabbath school work. The selection of topics for study and the choice of lesson writers are given

careful consideration by this committee.

We frequently ask and receive counsel from members of the General Conference Committee in matters of this kind. It is customary for the writer first to present an outline of the lessons, so that the committee may more intelligently approve of the plan, or give advice relative to it, before the lessons are written. Suggestions from the field are always welcome, and their value and practicability duly measured. The subject matter of the lessons for the senior and youth's divisions varies according to the needs of the denomination as viewed by those who have been placed in leadership, or as indicated by world conditions which demand attention in the light of the prophetic word.

### The Senior Lessons

The subject of a series of senior lessons is considered, and the lesson writer for the series is of necessity appointed at least a year before the scheduled date for the appearance of the lessons.

When the lessons have been completed by the lesson writer, the manuscript is submitted to the officers of the Sabbath School Department for study, revision, and reshaping to agree with the generally accepted form in which they are published. The amount of this work on the different lessons varies, but the time spent in such revision may run into weeks. Verification of texts and of all notes by comparison with the Bible and with the various books from which notes are taken, usually requires much time. Notes needed for the amplification of the important thoughts of the lesson, elimination where needed, simplification, and other detail work must be completed before the lessons are submitted to the reading committee.

It is the established policy of the department that all answers to questions, with perhaps rare exceptions, shall be directly from the word of God. Notes that help in the understanding of passages of Scripture are first sought in the various books given to us by the Spirit of prophecy, and afterward from well-known authors whose comments are dependable, and whose counsel on the points

under consideration is regarded as reliable. Sometimes notes in addition to those supplied by the lesson writer are provided by the department during the process of revision.

When the work of the department officers is completed, a sufficient number of copies of the manuscript are made to send one to each member of the department committee. This committee is composed of men and women of mature judgment, tried loyalty to the truth, and long experience in the work of God. Each member gives painstaking consideration to the simplicity, the clearness, the appropriateness, and the literary construction of each question, and in fact each sentence in the lessons. A certain standard of simplicity must be maintained, that each lesson may be easily comprehended by all our membership. Correctness of the theology taught is always studied with much care, that all may be in harmony with the word of God.

When this reading is completed, the lessons are returned to the department. Members of the committee available at headquarters are then called together, and around a committee table, hours are spent in joint consideration of all points raised by each member in his private reading. Here final decision is made on all points in question.

Also without exception the committee is a unit in agreeing to whatever revisions are made—eliminations, additions, or changes in wording or matter. The lessons are then duplicated by the department, and mailed to publishing houses, to translators, and to world divisions for publication in the many languages used by our Sabbath school membership. While the lesson writing is done by the person appointed, when the manuscript is passed to the Sabbath School Department it becomes the property of the department, and the department committee is responsible for the lessons as they finally appear in printed form.

#### *Into Many Tongues*

At present the senior Lesson Quarterly in the Italian, German, Polish, Serbian, Slovakian, Russian, Ukrainian, and Hungarian languages, is published at our printing office at Brookfield, Illinois. Bohemian and Rumanian Sabbath School Quarterlies are imported by the Brookfield Branch House for use in the United States. To such fields as China, Japan, Korea, India, the Philippines, Straits Settlements, New Guinea, Fiji, Madagascar, Mauritius, Java, and Papua, the lesson manuscript is sent direct, translations being made by able workers in those fields. In

some cases this work is complicated by numerous dialects, each demanding a separate translation. Copies of the manuscript are also sent direct to the principal countries of Europe, to Africa, Transjordan, Australia, and South America. Our offices in Germany, France, Brazil, and Argentina publish the Lesson Quarterly for the German, French, Portuguese, and Spanish speaking peoples, respectively.

We rejoice that the Lesson Quarterly is so widely used, and look forward to the time when its list shall be extended to many languages not yet demanding our attention. Just as truly as the gospel of the kingdom is to be preached to all nations, can we expect to see this phase of the work enlarge. The Sabbath school banner must be unfurled in every quarter of the globe, even in the remote corners where dialects are said to be legion.

#### *Lessons for the Blind*

We take great satisfaction in the fact that the Sabbath school lessons are published monthly for the blind, and that those who have heretofore been without them may now have the blessings which come from their study. The lessons are printed in full, with the exception of the elimination now and then of a note or part of a note. All texts are quoted in full. The number of copies of the Sabbath school lessons now being sent to blind people is 1,135. Of these 820 are in Revised Braille and 315 in New York Point.

Any one who has blind friends or knows of blind people who read either New York Point or Revised Braille, and who would be interested in these lessons, is invited to send their names to the Christian Record Benevolent Association, College View Station, Lincoln, Nebraska.

#### *Lessons for Young People*

The senior lessons are shortened and adapted for the special use of the youth's division in the Sabbath school. When the lessons are largely narrative, as in the study of the life of Christ, not much change is made; but when the lessons are topical or on difficult subjects, the lessons for the youth are simplified. These lessons appear week by week in the *Youth's Instructor*.

#### *The General Plan for Lessons*

A detailed study of the Sabbath school organization has led to the conclusion that a large number of divisions or classes studying different topics, multiplies difficulties and is detrimental to the best interests. The present lesson plan enables a simple and satisfactory classification

of pupils to be made in either large or small schools. Provision is made for six divisions,—senior, youth's, junior, primary, kindergarten, and cradle roll; but only two lesson themes are provided, one for the seniors and youth, and one for the four divisions of children, as shown below. The ages of pupils by divisions, as here suggested, are not given as rules from which no deviation is permissible.

**SENIOR:** Adults above twenty-one, lessons in the senior Lesson Quarterly.

**YOUTH:** Young people from fifteen to twenty-one, lessons adapted from the senior lessons, and published in the *Youth's Instructor*.

**JUNIOR:** Boys and girls from eleven to fifteen, lessons in the *Youth's Instructor*. A Junior Quarterly is provided containing the lessons only.

**PRIMARY:** Children from eight to eleven, lessons published in *Our Little Friend*. A Primary Quarterly contains the lessons, but no other material.

**KINDERGARTEN:** Children from four to eight, lessons in *Our Little Friend*.

**CRADLE ROLL:** A story for the little ones is provided in the series of books entitled "Bible Stories for the Cradle Roll." The stories follow the general plan of lessons for the kindergarten division, nature stories being substituted for inappropriate lessons.

This arrangement provides for the classification of pupils of all ages; the lesson plan assures suitable lessons for all. However, only two distinct subjects are presented, thus approaching as nearly as possible a uniform study in the home and in the school. Complete uniformity is not practicable all of the time, without great injustice to both children and adults. Years ago a prolonged attempt was made to adapt all senior lessons to the comprehension of the children, but complaints were general from teachers and parents to the effect that they could not interest the children in the lessons. The epistles of the New Testament, the major and minor prophets of the Old Testament, and various lines of topical studies are suitable for the advanced classes, but entirely inappropriate as the basis for children's lessons. After struggling with the situation for a time, the General Conference Sabbath School Department committee decided to adopt the policy of keeping *first* in mind the feeding of *all the flock* with spiritual food through the medium of the Sabbath school lessons. This prin-

ciple recognizes that the adult member should continually have such lessons as will be food for his soul, and that the child is entitled each week to a lesson which will be an aid to his spiritual life and development.

As a result of these convictions, a regular course of study for the children was outlined to cover a five-year period, as follows:

Old Testament History, two years.

Life of Christ, one year and nine months.

Acts of the Apostles, nine months.

Topical Studies on Points of Faith, six months.

It will readily be seen that this plan affords opportunity for laying a strong foundation in Bible study for the children. The child that goes through this course as a primary pupil, is fitted at the end of five years to study the series again as a junior, when he leaves the simple lesson story in *Our Little Friend* and takes up the junior lesson, which is given, with the texts cited, in the *Youth's Instructor*. This makes a progressive line of study for a child, and every single lesson in the entire course is adapted to the needs of the primary or the junior pupil, as the case may be. The general Biblical knowledge thus gained should enable the juniors who have completed the course to comprehend the more difficult lessons of the youth's division.

It is possible occasionally to throw all divisions together in a series of lessons on the life of Christ or the Acts of the Apostles. This gives an opportunity for family study of the lesson, which is greatly appreciated.

The lessons for the youth and children are sent to other lands, each country providing a convenient medium for publication, according to the needs and facilities. We anticipate the time when the lessons for the children will be provided for as many nationalities as are the senior lessons.

#### *The Objective Restated*

The objective of all this careful planning and thoroughness in lesson preparation is to prepare a people, young and old, by knowledge and spiritual experience, to be able to give a reason for the hope that is within them. The lessons are so arranged as to give every diligent student a foundation in the knowledge of God's word, to lead him to the fullest consecration of his heart to God, and to give him a training that will enable him to impart that knowledge to others. Controversial and valueless theories are eliminated, and every precaution is taken to present as fully and as accurately as pos-

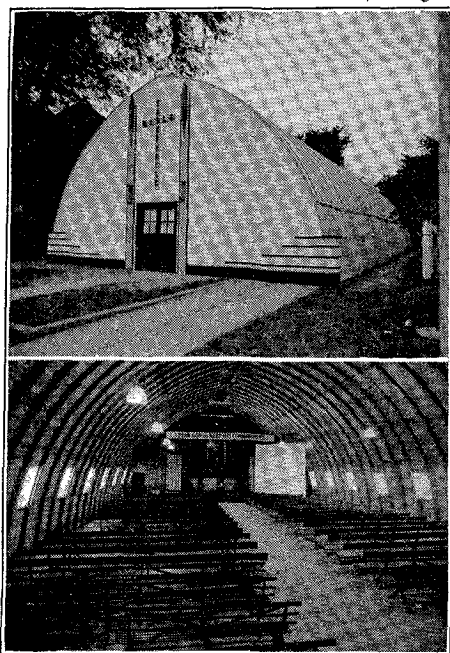
sible the plain instruction God has given us in His word. It is purposed that no good thing shall be withheld, and that the truths of the closing message shall be presented to the various ages in a clear and attractive form.

We are living in the closing days of earth's history. God has committed to His people a sacred responsibility as the custodians of His truth for today. As from quarter to quarter the "mine of truth" is opened for our search, and we are permitted to take therefrom the gold and silver and precious gems stored within, it is hoped that the Sabbath school lessons will point the way to the wealth that is eternal, and that a people will be made ready for service today, and for the future life everlasting.

### *South Bend Tabernacle Effort*

BY W. H. BRANSON

SEVERAL weeks ago a tabernacle effort was launched in the city of South Bend, Indiana, by O. L. Denslow, pastor-evangelist, located in that city. The accompanying photographs show both the exterior and interior of this tabernacle, which is a bit unusual in its construction. The very novelty of the structural style of this building naturally attracts attention. Brother



The Tabernacle in South Bend, Indiana  
Exterior and Interior View

Denslow writes that the tabernacle is 87 x 40 feet, and seats about 500 persons.

A good interest is reported in these meetings, and on Sunday night, June 16, a large number stood, indicating their determination to obey the message they have received in the meet-

ings. Brother Denslow and his associates are very hopeful of being able to baptize a large group of new believers as the interest created by this effort further develops.

### *Our Colored Church in Los Angeles*

BY W. E. HOWELL

IN company with G. A. Roberts, president of the Southern California Conference, it was my pleasure to attend a Sabbath service recently at our Wadsworth colored church in Los Angeles. This was my first visit to this congregation, and my impressions will not soon be forgotten.

This interesting church now carries a membership of approximately 500 earnest believers. Its pastor, P. G. Rodgers, has labored so earnestly in the care and upbuilding of this church that his health has suffered, though he is now looking forward to renewed evangelistic effort in the near future. The activities of the church are unusually well organized, and every detail of the day's program was carried out in a spirit of decorum and reverence for the house of God.

The occasion of my visit chanced to be on a thirteenth Sabbath. Some index to the faithfulness and liberality of the believers may be seen in the fact that the offerings in the Sabbath school that day amounted to \$345.14, of which \$4.06 were birthday offerings. This made an average of about 70 cents per capita for the membership of the church.

As effort was made in the sermon to impress the audience with the remarkable expansion of our work in all the world under the marked blessing of God in opening providences to earth's remotest bounds, rapt attention was given by old and young, and the responses indicated a listening from the heart.

The church has added fifty-five members net the past year, and the record shows fifty-five additional tithepayers. The average of tithe paying is a little above the average in the conference for both white and colored.

Let every reader pray for the continued prosperity of the Wadsworth colored church in Los Angeles.

SABBATH, June 8, nineteen more were baptized in Wichita, Kansas. This makes a total of seventy-six who have been baptized in recent months in Wichita; and another large class will be baptized the last Sabbath in June.

A. C. GRIFFIN.

## Our Work in the Far Eastern Division

BY J. C. THOMPSON

ACCORDING to the latest report of the secretary-treasurer of the Far Eastern Division, there are in this field 455 organized churches and 22,228 members. The Philippine Union Mission leads, with 16,567 members; the Chosen (Korean) Union Mission stands next, with 3,232; the Malayan Union Mission has 1,449 members; and the Japan Union Mission, 980. In terms of even thousands, the church membership in the division has grown from 18 in 1931, to 20 in 1932, 21 in 1933, and 22 in 1934. The Sabbath school membership of the whole division exceeds the church membership by 6,600.

There is a total of 667 workers of all classes in this division, including ordained and licensed ministers, licensed missionaries, colporteurs, teachers, doctors, nurses, and office helpers.

It is of interest to note the populations of the component parts of the Far Eastern Division as reported by the secretary-treasurer of the division:

Chosen Union .....	21,058,305
Japan Union .....	69,542,846
Malayan Union .....	37,869,119
Philippine Union .....	12,353,800
Total .....	140,824,070

Total population of world ..	1,906,000,000
Percentage of world's population in Far Eastern Division .....	7.4

Some of the objectives of our workers in the Far Eastern Division, as expressed by Frederick Griggs, the head of the field, are: "a determination to secure a larger soul ingathering this year than has ever been accomplished within its territory in any previous year" (to this end, Sabbath, April 6, was observed in all the churches of the division as a special day of fasting and prayer); self-support for and greater productivity in the "national" work; increased tithes and offerings by 25 per cent.

*Baguio, Mountain Province,  
Philippines.*

## The Colorado Camp Meeting

BY W. H. BRANSON

THE Colorado camp meeting, held on the beautiful Chautauqua grounds at Boulder, was pronounced a distinct success by those who were in attendance. The attendance was large, and the fact that the long drouth of past years was broken and crop conditions were favorable again, gave the people an optimistic outlook.

A spirit of earnestness was manifested by those present at the meetings, and a deep interest was taken in all the sermons and Bible studies. A number of special revival efforts were made during the week, as well as on the two Sabbath days, with excellent results. A number of those for whom relatives had been praying for many years, took their stand to walk with God's remnant people.

Sacred music was made a special feature of this meeting. Brother and Sister L. S. Melendy were in charge, and were assisted by W. I. Montanye and a large orchestra made up of volunteer talent from the respective churches of the conference. Surely sacred music is worship, and when it comes from the heart and is backed up by a sincere desire to glorify God, it is exceedingly uplifting in its influence.

The offerings to missions made during the encampment amounted to \$4,155.67. Surely this lift for our foreign mission work is greatly appreciated.

J. J. Nethery, conference president, reported that during the two years that had elapsed since their last conference session, 494 persons had been baptized into the faith. The membership of this conference is now 3,890.

Elder Nethery was reelected to serve the conference as president for another two years, and F. W. Schnepfer, of Nebraska, was chosen to fill the office of secretary-treasurer. It is expected that W. I. Montanye, who had served in that office for three or four years, will be called to another similar post within the Central Union.

Others chosen to fill positions of responsibility in the conference were:

Book and Bible House secretary, F. W. Schnepfer; home missionary secretary, L. G. Jorgensen; educational secretary, L. G. Jorgensen; Sabbath school and Missionary Volunteer secretary, R. R. Bietz; field missionary secretary, M. A. Wyman; religious liberty secretary, E. L. Pingnot; medical secretary, Dr. H. A. Green.

Aside from Elder Piper and his Central Union staff, those assisting in the spiritual work of the encampment were J. A. Stevens, A. L. Baker, W. H. Branson, H. O. Olson, J. H. Schilling, and C. A. Russell.



## From Cincinnati to Cleveland, Ohio

BY DANIEL F. ROTH

It was my privilege in 1926 to go to Cincinnati to begin the German work in that city. At first I worked from house to house, but in the spring of 1927 I began a series of lectures in which the Lord blessed greatly. I was privileged to organize a new church July 29, 1927, with forty-six members. Soon we had another baptism, which brought the membership up to fifty-eight. In the first Harvest Ingathering campaign, the members brought in the sum of \$1,500.

We gathered for church services for a short time in the English church, but in 1928 a Methodist church building was offered for sale, and we bought it for \$20,000. There was a parsonage connected with the church building, which we bought along with the church. All our members went to work cheerfully to make the necessary repairs. The church was empty when bought, and we had to buy all the necessary furniture, such as desk and pews. This amounted to \$8,000. In October, 1934, a new pipe organ and a baptismistry were added.

This church is now worth \$31,500, and the wonderful part of it is that it is free of debt. The Lord blessed us so wonderfully that in two years and eight months the whole debt was paid. The church stands in a fine district of the city as a memorial of the great work of God in this city. We give to Him all the praise and glory, for to Him it all belongs.

During the time we were in Cincinnati we baptized and added to the church 108 members. The church there is composed of busy and industrious people. It has never failed to reach all the goals the conference has set. Up to May 31, 1935, the church gave in tithe, church offerings, home missions, etc., the total of \$95,465.98.

In response to a call from the conference I came to Cleveland, Ohio, and started work June 1. The writer has not only the German church to care for, but also five English churches. May the Lord bless the work here richly, as He has done in Cincinnati.

## Appointments and Notices

### CAMP MEETINGS FOR 1935

<b>Canadian Union</b>	
Alberta:	
Roycroft .....	July 23-29
British Columbia:	
Kelowna .....	July 24-28
Vancouver .....	July 31-Aug. 3
<b>Central Union</b>	
Missouri, Clinton .....	Aug. 1-11
Kansas, Enterprise .....	Aug. 8-16
Nebraska, College View .....	Aug. 14-24
Iowa, Nevada .....	Aug. 22-Sept. 1
<b>Colored</b>	
Missouri, Kansas City .....	August
<b>Columbia Union</b>	
Chesapeake, Catonsville, Md. ....	July 19-28
Ohio, Mount Vernon .....	Aug. 15-25
West Virginia, Parkersburg ..	Aug. 22-Sept. 1
<b>Lake Union</b>	
Michigan, Grand Ledge .....	Aug. 22-Sept. 1
Illinois, Petersburg (near Spring- field) .....	Aug. 28-Sept. 3
<b>North Pacific Union</b>	
Montana .....	July 25-Aug. 4
Oregon, Gladstone .....	Aug. 1-11
Washington, Auburn .....	Aug. 8-18
<b>Pacific Union</b>	
<b>Central California:</b>	
Mountain View .....	Aug. 2-11
Arroyo Grande .....	Aug. 13-18
Santa Cruz .....	Aug. 20-25
<b>Northern California:</b>	
Eureka .....	July 25-28
<b>Southwestern Union</b>	
Texas .....	Aug. 4-10
Texico, Roswell, N. Mex. ....	Aug. 8-18
Oklahoma, Guthrie .....	Aug. 15-24
Arkansas-Louisiana, Ruston, La. ..	Aug. 23-31

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. 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. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

Mrs. Florence Standish, 806 Maple Ave., Takoma Park, Md. Desires also back number of Sabbath School Quarterlies and Morning Watch Calendars.

Archer T. Shearer, care G. T. Finley, Mesa Grande, Calif. Desires literature in both English and Spanish.

Delma Ackerman, Rt. 5, Box 143 H, San Antonio, Tex.

Mrs. A. H. Sturdevant, 519 E. Wade, El Reno, Okla.

Mrs. W. Arwood, Rt. 1, Box 121, Johnson City, Tenn.

Frank Elliott, General Delivery, Alliance, Nebr.

H. G. Bayliss, 2640 Rose St., Victoria, B. C.

Mamie Steele, Rt. 2, Box 22, Hastings, Okla.

Anderson Hiatt, Box 6, Fairfax, Okla.

Mrs. H. O. Rogers, Rt. 4, Hattiesburg, Miss.

Mrs. W. Henson Davis, Box 866, Borger, Tex.

J. W. Sullivan, Hodges, Ala.

W. C. Curtis, 14118 Gilmore St., Van Nuys, Calif.

Mrs. L. W. Myers, 708 E. B Ave., Waurika, Okla.

### THE NEBRASKA CONFERENCE

The fifty-third regular session of the Nebraska Conference of Seventh-day Adventists will convene in connection with the camp meeting at Lincoln, Nebr., Aug. 14-24, 1935, to elect officers and to transact such other business as may properly come before the conference. The first meeting of the session is called for 7:30 p. m., Wednesday, Aug. 14, 1935.

T. B. Westbrook, Pres.  
F. W. Schnepfer, Sec.

### NEBRASKA CONFERENCE ASSOCIATION

The fifty-third regular session of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the Nebraska Conference camp meeting at Lincoln, Nebr., Aug. 14-24, 1935. The first meeting of the session is called for Thursday, Aug. 15, 1935, at 10:30 a. m. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association.

T. B. Westbrook, Pres.  
F. W. Schnepfer, Sec.

## ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "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 as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

### ELDER R. E. HAY

Roy Edgar Hay, son of Rolly and Melinda Hay, was born July 24, 1887. After several previous short periods of residence in Colorado, in 1901 the family made their permanent home at Greeley, in that State. At the age of nineteen Roy entered Union College. His summers were spent in colporteur work and assisting in tent efforts. In 1910 he was united in marriage with Edith Dransfield, of Topeka, Kans. To this union four children were born.

In 1913 Elder Hay and his wife, with their two small children, went to the Philippine Islands to do pioneer missionary work among the Ilocano people of Northern Luzon. After eight years of service among these much-loved people, they returned to the United States for a furlough. His great desire was to return to that field, but on account of the ill health of his wife he was not permitted to do so.

He is best known in this country for his years of service as home missionary and Sabbath school secretary of the Nebraska Conference. Varying periods of service were rendered in Colorado, Kansas, Oregon, and California. In every place he labored, Brother Hay was much loved and highly respected for his gentle though firm character. He loved people. He was particularly fond of children, and they of him. His call to the ministry is witnessed to by those scattered far and near who were won by the love of Christ through his representation of Him.

Because of heart trouble, Elder Hay had been gradually failing in health for some years, but continued his work until January of this year. After a few days in the Glen-

dale Sanitarium, he laid down the burdens of this life June 15, 1935.

He leaves to mourn their great loss, his wife, three sons (Royal E. Hay and Donald W. Hay of Greeley, Colo., and Conrad B. Hay of Lodi, Calif.), and a daughter, Mary Eleanor Hay; his father and mother, a brother (Glen L. Hay) and a sister (Nellie Neal), both of Colorado; besides many other relatives and a host of friends who will cherish his memory.

Services and interment were at Glendale, in charge of J. E. Fulton, assisted by H. M. Blunden and the writer.

Glenn Calkins.

### R. E. GREENIDGE

Richard Edwin Greenidge was born in Bridgetown, Barbados, British West Indies, Dec. 15, 1873. While quite young he moved with his parents, Mr. and Mrs. Richard Greenidge, to Port of Spain, Trinidad, and there he united with the Church of England.

Brother Greenidge came to a knowledge of the third angel's message through the labors of A. J. Haysmer, who was at that time superintendent of the West Indian Mission field, and was baptized by him in 1898. He then took up the book work, and found great joy in going from house to house with the printed page. The Lord blessed his work. There is today a flourishing church in many of the towns and villages in Trinidad where Brother Greenidge labored as a colporteur.

After eight years of rugged colporteur evangelism in Trinidad, Brother Greenidge returned to his native island in response to an invitation from Dr. Charles Cave, to connect with the working staff of the Hastings Sanitarium, then in its infancy. Here he remained for about four years.

In 1910 he was invited by F. G. Lane, our first missionary to Venezuela, to accompany him to that field as a self-supporting missionary. He accepted the invitation, and sailed for Venezuela, landing in Caracas, the capital, Aug. 1, 1910, and for more than twenty-four years he labored in this Catholic country as nurse, preacher, teacher, and colporteur.

In 1911 Brother Greenidge was united in marriage to Miss Rebecca Lalor, of Jamaica. Their united labors in soul winning were fruitful.

Brother Greenidge opened treatment rooms in Caracas soon after arriving in the field of his choice, and continued in this line of work until 1918. From 1918-21 he labored as a colporteur in the Andean section of the republic.

In the beginning of 1922 he was asked by the Venezuelan Mission committee to locate in Camaguan. With the exception of two years spent as Spanish teacher in the West Caribbean Training School, Brother Greenidge devoted the remaining portion of his missionary career to the saving of souls in this section of Venezuela. He met with great difficulties in his endeavors to establish a school in Camaguan, but the Lord was with him. Beginning with an enrollment of two pupils, he labored untiringly for those natives bound in superstition and idolatry, and in less than three years scores of native children, not only from Camaguan, but from the surrounding district, enrolled in this training school to receive a Christian education. Young natives have gone from this institution into the field to labor for the salvation of their countrymen.

It was while engaged in this good work that Brother Greenidge was stricken with a malignant disease which ended in his death. At first his condition was not considered very serious, but later it was thought advisable that he seek medical attention in the United States. He landed at the Washington Sanitarium about the time of the last Spring Council, where he received the very best attention the institution could offer.

After weeks of much suffering, Brother Greenidge passed away Monday morning, May 27, 1935, at the age of sixty-one years. He leaves to mourn their loss, a devoted wife who waited at his bedside until the last; one child, a son, Louis E., and hundreds of dear ones in Venezuela who eagerly awaited the return of their teacher, and many others scattered throughout the West Indian archipelago.

Funeral services were conducted at the Ephesus church, Washington, D. C., by J. G. Dasent, the pastor, who was an associate of Brother Greenidge in the early days of their ministry, and who ministered to him while a patient in the sanitarium. Elder Dasent was assisted by A. E. Webb, J. W. Jones, William Steele, Prof. C. L. Stone, Dr. Rodriguez. O. Montgomery spoke a few words on behalf of the General Conference.

J. Gershom Dasent.

**Dyer.**—Charles Dyer, Sr., was born near London, England, in 1865; and died at Miami, Fla., Dec. 9, 1934. He heard the advent message some forty years ago, and was baptized by W. A. Spicer in London. He soon gave himself to the literature ministry. He united with Brother Lamey as a self-supporting worker and preacher in opening up the Scottish field, carrying the advent message to the cities of Scotland. Brother Dyer was the instrument in the hands of God of bringing the message of truth to a number of well-known workers in the British Empire.

In 1906 Brother Dyer was called to labor in the United States and was field secretary in the New England States. His last years were spent in Miami, Fla., where he served the church in various capacities, doing what he could to make the service and worship of God as helpful as possible.

He leaves his wife, two sons, and four daughters.  
A. B. Russell.

**Hobbs.**—Mrs. Eugenia Hobbs, nee Bernard, was born in Alsace-Lorraine, France, in 1843; and died at Madison, Tenn., May 14, 1935. At the age of twelve years she came to America, and the family settled near Sheridan, Ill. Six years later she was united in marriage with Alfred E. Hobbs. To this union were born eight children, five of whom survive.

Seventy years ago the first Seventh-day Adventist camp meeting ever held in Illinois was on the Hobbs farm, and Mr. and Mrs. Hobbs became charter members of the church that was then organized. Several years later they moved to Battle Creek, Mich., to give their children a Christian education, and assisted liberally in supporting the institutions located there. A widow for twenty-three years, Sister Hobbs resided with her daughter, Mrs. D. C. Fuller, of Cullman, Ala.  
W. E. Videto.

**Amadon.**—Dr. Philip D. Amadon was born at Battle Creek, Mich., April 25, 1900; and died at the Ann Arbor University Hospital, Sunday, June 9, 1935. He was the grandson of Brother and Sister G. W. Amadon, pioneers in this movement. Doctor Amadon was a physician and surgeon of recognized ability. He rendered much service to the poor and needy, and his death will be deeply mourned by a large clientele and many friends. He leaves to mourn their loss his wife and one son, his parents, Mr. and Mrs. C. D. Amadon, of Port Huron, Mich., and other relatives. He was laid to rest in the Lakeside Cemetery in Port Huron. Funeral services were conducted by the writer.  
H. L. Peden.

**Sowler.**—Mrs. Mary Etta Baker Sowler was born at Perrys Mills, N. Y.; and died at Allegan, Mich., at the age of sixty-seven years. Sister Sowler was engaged in Bible work for ten years prior to her marriage, and was ever active in that work with her husband until her recent failure in health, resulting in her death. She is survived by her husband, George W. Sowler, and her son, Elder G. C. Sowler.

**Van Gundy.**—Theodore A. Van Gundy was born at Osa Flaco, Calif., July 8, 1874; and died June 1, 1935. He, with his wife, the former Lulu Pond, taught in our schools for a number of years. The two were greatly interested in our health work. Brother Van Gundy took the nurses' course at Dr. George A. Hare's sanitarium in Fresno. He leaves to mourn his devoted companion and three children.

**Wearner.**—Mrs. Mathilda Bergstrom Wearner was born in Sweden, in May, 1859; and died at Newberg, Oreg., June 10, 1935. Two daughters, one a missionary in India; and two sons, one formerly a missionary in China, but now chaplain of the St. Helena Sanitarium, and the other a physician in Colorado, remain to mourn.  
G. W. Pettit.

**Coley.**—George W. Coley was born in Wythe County, Virginia, Sept. 20, 1860; and died at Arlington, Nebr., June 8, 1935.

**Jameson.**—Mrs. Laura Jameson was born at Damascus, Ga., Oct. 16, 1866; and died at Plant City, Fla., June 2, 1935.

**Carleton.**—Mrs. Augusta Carleton was born in San Francisco, Calif., in 1879; and died in the same city, Feb. 10, 1935.

**Buhler.**—Henry D. Buhler was born at Marion, S. Dak., Sept. 8, 1880; and died at Hinsdale, Ill., May 29, 1935.

**Mathis.**—Conrad Mathis was born in Switzerland, in 1872; and died in Colorado.

**Dotson.**—Ella Dotson died at Everett, Wash., in May, 1935, at the age of eighty-nine years.

**Reid.**—Mrs. Georgia Elizabeth Reid was born March 12, 1873; and died May 21, 1935.

**Wilson.**—Guy Wilson was born at Portland, Oreg.; and died at Las Vegas, Nev., Jan. 19, 1935.

**Algood.**—Mrs. Minnie B. Algood was born at Oskaloosa, Iowa, May 19, 1875; and died June 19, 1935.

**Hempel.**—W. F. Hempel was born in Germany, Feb. 9, 1869; and died at Kent, Wash., June 3, 1935.

**McDougall.**—Mrs. Mattie McDougall was born at Salem, Mo., and died at San Francisco, Calif., May 7, 1935.

**Olsen.**—Peter Martin Olsen was born in Norway, Jan. 1, 1850; and died at Los Angeles, Calif., May 30, 1935.

**Fredericksen.**—John P. Fredericksen was born in Denmark, April 22, 1854; and died at Upton, Wyo., May 22, 1935.

**Smith.**—Mrs. Lottie A. Smith, nee Green, was born at Boulder, Colo., Oct. 10, 1865; and died at the same place.

**Hamilton.**—Miss Betty Hamilton was born near Lane, Tenn., Feb. 24, 1883; and died at Murray, Ky., June 7, 1935.

**Olsen.**—Mrs. Catherine Olsen was born at Lexington, Ky., in 1871; and died at San Francisco, Calif., April 26, 1935.

**Munger.**—Mrs. Emily Munger was born in Michigan, Aug. 27, 1849; and died at Otisville, Mich., May 31, 1935.

**Kurtz.**—Mrs. Mary Elizabeth Kurtz, nee Bently, was born in 1865; and died at The Dalles, Oreg., June 3, 1935.

**Grugel.**—William F. Grugel was born at Westville, Ind., Aug. 1, 1862; and died at Reynolds, Ind., Feb. 9, 1935.

**Edwards.**—Lena Maud Edwards was born at Lockwood, Calif., Sept. 25, 1883; and died at Oakland, Calif., May 20, 1935.

**Morton.**—Charles Alexander Morton was born at Canton, Mo., Aug. 20, 1867; and died in Denver, Colo., April 24, 1935.

**Erickson.**—Mrs. Alice Erickson was born in Hudson, S. Dak., Nov. 30, 1896; and died at Minneapolis, Minn., May 26, 1935.

**Holeton.**—Mrs. Adele Rieben Holeton was born in Switzerland, Oct. 27, 1870; and died at Wenonah, N. J., May 31, 1935.

**Brown.**—Mrs. Elizabeth N. Brown was born at Guelph, Ontario, Canada, July 25, 1851; and died at Chicago, Ill., May 23, 1935.

**Currie.**—Mrs. Florence N. Currie was born at Kansas City, Kans., Sept. 10, 1889; and died at Denver, Colo., June 8, 1935.

**Hill.**—Mrs. Annie Mary Hill was born at London, England, June 4, 1861; and died at Pacific Grove, Calif., June 11, 1935.

**Derickson.**—Charles W. Derickson was born in Will County, Illinois, Dec. 19, 1843; and died at Nevada, Iowa, June 13, 1935.

**Cartwright.**—William Frederick Cartwright was born at Tehama, Calif., July 28, 1874; and died at Medford, Oreg., May 22, 1935.

**McCauley.**—Robert S. McCauley was born in Clark County, Virginia, March 23, 1847; and died at Nineveh, Va., May 9, 1935.

**Davis.**—Mrs. Grace Davis, nee Root, was born at Spokane, Wash., Sept. 13, 1904; and died at Oakland, Calif., June 13, 1935.

**Brandt.**—Caroline Elizabeth Brandt was born at Hildesheim, Germany, May 10, 1879; and died near Bridgeton, N. J., May 6, 1935.

**Hitchman.**—Mrs. Ada Gertrude Hitchman was born near Pittsburgh, Pa., Aug. 9, 1852; and died at Oregon City, Oreg., June 10, 1935.

**Crisp.**—Milton Samuel Crisp, son of Dr. and Mrs. M. J. Crisp, of Benicia, Calif., was born at Loma Linda, Calif., May 22, 1922; and died June 14, 1935.

**Schuyler.**—Mrs. Nettie Sophia Schuyler was born at Manchester, New York, Dec. 27, 1854; and died near Bellingham, Wash., June 8, 1935.

**Hammer.**—Mrs. Mary Frances Hammer was born in Holt County, Missouri, Jan. 23, 1853; and died at Lodi, Calif., June 6, 1935. She had been a faithful Seventh-day Adventist fifty-four years.

## Special Offer on the "Youth's Instructor"

WITHIN a few days, more than 500 subscriptions have been received for the *Youth's Instructor* at the special rate of 8 MONTHS FOR \$1. Fifty-three came from one conference on one order blank!

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Takoma Park, Washington, D. C.



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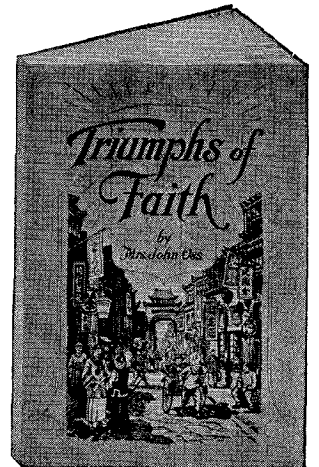
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# Triumphs of Faith

A NEW BOOK  
By Mrs. John Oss

*For fifteen years a Seventh-day Adventist Missionary in the Far East.*



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"TRIUMPHS OF FAITH" is very appropriately named, for it recounts the wonderful power of God in personal experience in the furtherance of His work in the dark fields beyond.

The author has passed through experiences that test and try the faith, and yet prove the miracle-working power of God in behalf of His faithful workers.

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"'Triumphs of Faith' is sent forth with the earnest prayer that its message may be used of God to deepen that personal faith that works by love, and to impart courage and inspiration for the faithful performance of duty, whatever it may entail, and wherever it may lead."—*Mrs. John Oss.*

### FOREWORD BY DR. H. W. MILLER

"Mrs. Oss . . . is so well known in the cities of Shanghai and Nanking that as soon as her card is presented, the purpose of her mission is understood, and although the officials are very important personages and very difficult to reach, they are always glad to receive Mrs. Oss, because of her personality, which exemplifies earnestness, faith, and sincerity."—*Dr. H. W. Miller, President China Division, General Conference of Seventh-day Adventists.*

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## Review and Herald Publishing Association

Takoma Park, Washington, D. C.

## OF SPECIAL INTEREST

WRITING from Durban, South Africa, under date of May 29, W. S. Hyatt, who has spent many years in that field, says in a letter to the editor:

"Many changes have come since you and I were young men years ago in New York State. Little did we then think that time would linger as long as it has, but still the evidences that His coming is near are growing brighter and brighter. It does not seem that it can be much longer until that glad day will dawn. Many of the generation to which you and I belong are dropping by the way. These will be missed, especially those who have carried heavy burdens in the message. I refer to such men as A. G. Daniells and others who have stood by his side in the years past. The 11th of this month I had my seventy-eighth birthday. The Lord has been very kind to me and given me good health and a place in His work, for which I am thankful."

### An All-Night Bible Study

TOWARD the evening of a very hot and trying day two colporteurs, working together, had just left a teacher's house of another mission society, where they had succeeded in selling a book, when a young man directed them to his home and asked the colporteurs to pray for him. After praying, they began giving Bible studies. The interest was so great that they continued throughout the entire night.

After the Bible studies the young man said he had finished with the counterfeit sabbath, and from henceforth he would observe the Sabbath of the Lord. This young man today is the leader of a newly formed church, with a Sabbath school membership of thirty in that district. Like the Ethiopian of old, he was waiting for some one to guide him. Now he is pointing others to the truth-lit road.

A. W. COOK,  
Nigerian Union Mission.

### The Lisbon Earthquake

SAMUEL O. BLACKWELL, of Cobden, Ontario, sends us the following clipping regarding the Lisbon earthquake, which was published in the *Ottawa Journal*, November 2, 1934. He suggests that it may be of some use to our workers. It is an item of general interest.

#### "History's Worst Ten Minutes"

"Today in 1755 occurred the greatest earthquake of historical times. Not even the last days of Pompeii could equal it. Not even the earthquakes of the Andes were ever so vast. No shock has ever been recorded to equal what is known as the Lisbon earthquake, the center of which was under the Atlantic, and so deep that it shook Syria and Lake Superior almost at the same moment, and was felt from the south borders of the Sahara to the north of Norway.

"Life was going on normally in Lisbon as this day. A hot sun beat down

from a clear sky. The river, with its scores of ships, was a shining mirror. The many colored houses, the great churches, all made a picture, and in the narrow streets were crowds of folk hurrying here and there.

"Then, between nine and ten, there was a trembling of the earth. The very ground seemed to rise and heave. Suddenly a crash came, Lisbon's houses went down like a pack of cards, the awful roar was deafening, the vast cloud of dust that went up made the sun a blood-red ball, flames broke out in a thousand places.

"Amid the awful consternation, people ran through a rain of falling stones to the Prado, a riverside quay, there to find the river had drawn back and that only mud was below the stone wall. It was for a moment only, for the river rushed back again with resistless force, sweeping away every living soul, smashing every ship, engulfing the lower part of the town. In ten minutes of that beautiful morning 60,000 people were killed, and property to the value of £20,000,000 was ruined. The Lisbon earthquake had come—and all was quiet again."

### Africa Appreciates the Sabbath School Lessons

I HAVE felt very thankful during my ten years of mission service in Central and South Africa for the fact that in the preparation of the Sabbath school lesson notes such generous use is made of quotations from the Spirit of prophecy. I only wish I could tell you what this custom really means to our believers, especially the new ones, in our large African schools. While I am sorry to say this, nevertheless it is true that the only knowledge the majority of our new believers in Africa have of the "Testimonies" or any writings of Mrs. E. G. White is that gained by reading the Sabbath school notes. But of course they all study the Sabbath school lesson, and thus have some thoughts from the Spirit of prophecy brought to their attention daily, and what a blessing and strengthening influence this is. I fear that I cannot properly convey to you what I have seen and learned of the value of having the notes largely from Mrs. White's writings, and surely for Africa and such mission lands a goodly number of short notes with each lesson are very valuable.

I think I can safely speak for the missionaries in Africa, for I have worked pretty closely with most of them, when I say that it would be a sad day for them and a most severe blow to our large work in that land should the policy, or custom, now followed be changed and many notes from other writers substituted, or notes eliminated entirely. And for all of this there is a very good reason, for naturally no notes can compare with those taken from the inspired writings which were so graciously given to the remnant church, and which are so helpful to our people in all lands.

N. C. WILSON.

### Beware of Deceivers

WE clip the following statement from a recent number of the *Pacific Union Recorder*. The warning that Elder Fulton sounds should have wider circulation than is given by the union conference paper.

#### "A Warning"

"We are living in the spring and early summertime now, when almost everything is cropping up, and we find among other things men who are palming themselves off as Adventists, who have no connection with us, obtaining money under false pretenses. These men sometimes have quite a full knowledge of our church work and organization, and will tell a story of their connection with the work that seems very plausible. They will mention the names of ministers in different places with whom they are acquainted, and it certainly is very deceiving. Here about Oakland recently a number of our church members were deceived into giving money to such a one. We want to send out a warning to our churches everywhere, to be on their guard and not pay out money to any one without knowing more about his history. We are in days of peril and deceivers are about everywhere. Let us be on our guard.

"J. E. FULTON."

We know of a number of instances in various parts of the field where our brethren and sisters have been victimized by men or women who have pretended to be Seventh-day Adventists and have made appeals for help, and afterward it was demonstrated that they were deceivers. While we should be ready always to lend a listening ear to those who are in actual need, we need to be on our guard against those who would betray our confidence.

### Not Afraid of Jesus

A YOUNG married woman, who lives in the country, and who was brought up to believe in and practice the superstitious rites of idolatrous religion, was seriously ill recently. Though she faithfully followed the prescriptions of the priests and doctors connected with the Buddhist temple, she was not benefited, but grew worse. Finally she was persuaded by a church member to call our evangelist and some believers to pray for her in the name of Jesus.

The Lord graciously heard the prayers, and was pleased to heal this woman, who soon after began to keep the Sabbath. Her relatives and friends remonstrated with her for believing the Christian religion and resting from labor on the Sabbath. They told her that she would suffer much loss financially and socially if she persisted in her present course.

Telling us, in a testimony meeting, of her experience, she said: "From childhood up I always greatly feared the idols and gods, and I did many things to avoid their displeasure and avert their wrath. But I am not afraid of Jesus, for He has healed me of disease, forgiven my sins, and given me hope of eternal life. Whatever I learn from the Bible regarding His will, I shall gladly try to do it, and will not fear the consequences."

O. B. KUHN.