

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 109

Takoma Park, Washington, D. C., February 4, 1932

No. 5

Golgotha

By Jessie Wood

of
Australasian
Missionary
College



THERE is a mound outside Jerusalem,
An ugly hillock fashioned like a skull;
Its earthy jaws seem open set, as though
It waits, insatiate, to drink the blood
Of sacrifices slain upon its head.
The Hebrews, in their tongue, have called the place
Golgotha. Here, upon a day long since,
A strange procession, surging, made its way
With tortuous windings up the mountain's cheek,
And on its beetling brow three crosses set.
Thereon they hanged two thieves, and in their midst
One of far nobler mien, a Galilean,
A Prophet and a Teacher—He whose fame
Had gone throughout all Jewry, for the works
And mighty miracles He did. His touch
Had cleansed the lepers, and His voice
Called to the dead, and they came forth to life;
The blind received their sight, and to the poor
He preached the gospel, nor forbade the quest
Of little children crowding to His arms.
But He has spoken words against the law
Of Moses and the temple, so the rulers said,
And He must die; but of a truth it was
His stainless life, the words of truth He taught,
That had condemned their foul hypocrisy,
And roused the hatred blood alone could quell.
His works of love broke every barrier down,
The high, the lowly, Gentile, Greek, and Jew,
Were one within the kingdom of His grace.
Such teachings roused the ire of priests and scribes.
Who was this Man? Whence His authority?
Their malice deepened, priestly plottings grew,
Until at Pilate's judgment seat they cried,
"Away with Him! Let Him be crucified!"
And Pilate, weakening, ceded to their will.
A crown of thorns was placed upon His brow,
And forth they led Him to the place of doom.
But 'twas the Son of God they crucified,
And on Golgotha's height the price was paid
Of our redemption. There He shed His blood
Which, flowing still, has formed a precious fount
Wherein the vilest sinner who believes
May plunge and wash him clean from every stain,
And rising to new life, live unto Him
Who hath redeemed him from the curse of sin.
O mount of sacrifice, Golgotha, unto thee
The yearning eyes of all the ages turn;
With burdened hearts we climb thy rugged steep
And bow us at the foot of His dear cross
Who died upon thee, for in Him alone
We find release from all our sin and woe;
Casting ourselves on Him, we find Him true,
And learn the holy meaning of His words:
"Come unto Me, and I will give you rest."

How the Gift Helped

IN our early records one catches glimpses of the strong service of the gift of the Spirit of prophecy as Mrs. White joined her husband, James White, in labor among the churches. The service rendered and the power of the testimony borne attested the special gift of God. It was not that the gift of the Spirit of prophecy bore witness to itself and called for acceptance; it did the work needed, and the work bore the witness, challenging men's recognition and acceptance. The gift in its exercise carried its own divine credentials.

In the days of 1856 there had been a sad departure from the faith. Numbers had been led to separate from the movement by two or three preachers who had adopted the age-to-come ideas of a temporal reign of Christ on earth. It meant quite a defection among the believers in Wisconsin. As usual, the promoters attacked the Spirit of prophecy and the integrity of the leadership of the general work.

One of their members came to our headquarters in Michigan to observe things. In the *REVIEW* of March 19, 1857, this sister, Louisa M. Morton, wrote an eloquent "appeal to the brethren in Wisconsin, and all others who have forsaken the third angel's message." She told how she had come among our people, and reported:

"They received me kindly, but I perceived they looked upon me with suspicion. They watched my movements narrowly, but be assured I watched them as closely as they did me. I very soon saw that the Lord was with this people. The evidences were not to be mistaken.

"The way opened for me to attend a conference at Hillsdale [Mich.]. There were two hundred Sabbath keepers present, all firm believers in the third angel's message. The messengers present were Brethren White, Holt, Waggoner, and Cornell. I must say I was very much surprised when I heard the evidence presented in favor of present truth. They had Bible to prove every view they presented; and more than all, the Holy Spirit bore witness to the same. I realized more than ever the fulfillment of the Saviour's words, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . Howbeit when He, the Spirit of truth, is come, He will guide you into all truth, . . . and He will show you things to come.'

"At the last meeting Sister White was taken off in vision. It was the most solemn scene I ever witnessed. It has made an impression on my mind that can never be erased while reason and life remain.

"When she came out of vision, she gave one of the most thrilling exhortations I ever heard. She repeated these words often: 'Return unto Me, and I will return unto you, saith the Lord, and heal all your backslidings.' I am confident that no one could speak as she did with-

out receiving instruction from that Teacher who spake as never man spake."

On another occasion a meeting was to be held in Monterey, one of the oldest churches in Michigan. James White was to preach. But as the time came for the service, all burden to speak seemed taken from him. He says (in the *REVIEW* of October 22, 1857):

"We went to the house feeling that we had nothing for the people. We told brethren on the way that we could not decide on any subject, and wished them to select. We sang a hymn, and had great freedom in prayer; sang again, but felt perplexed as to duty.

"In this state of mind, knowing not what to do, we gave liberty to others to use the time, when Mrs. White arose and spoke with much freedom. The place was filled with the Spirit of the Lord. Some rejoiced, others wept. All felt that the Lord was drawing very near. How sacred the place! Those present will never forget that meeting.

"When seated, Mrs. White began to praise the Lord, and continued rising higher and higher in perfect triumph in the Lord, till her voice changed, and the deep, clear shouts of 'Glory! Hallelujah!' thrilled every heart. She was in vision.

"Unknown to us, there was a poor, discouraged brother present, who had thrown his armor down, in consequence, in part at least, of neglect by his wealthy brethren, and was returning to strong habits which threatened the happiness of himself and family. A most touching and encouraging message was given for him. By the grace of God he raised his head that very evening, and he and his good wife are again happy in hope. Monterey church will never forget that evening. At least they never should."

The gift of the Spirit of prophecy was a gift for service. No one acquainted with its manifestation through the years, when the human agent was with us, could watch its working without knowing that a power beyond the natural was present. And now those who study the living writings through that gift may realize the same thing. We have had many men, and good men, among us all these years, writing good things and giving wise counsels; but no one among us ever wrote as that pen of the Spirit of prophecy wrote.

W. A. S.

A Presbyterian Moderator on the Change of the Sabbath

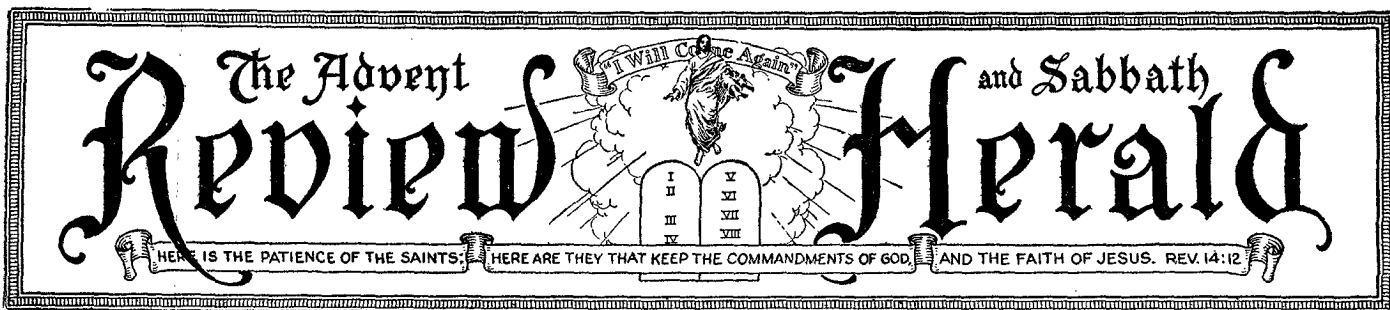
IN the eighties, in London, there was agitation over the opening of museums on Sunday. Dr. Donald Fraser, then moderator of the English Presbyterian Synod, preached a sermon on the topic, the sermon being printed as a booklet with the title, "The Lord's Day." On page 9 of this booklet he flatly declared that there is no divine authority for any change of day:

"Those who affirm the obligation of the fourth commandment, have for their next step to show that the day has been changed from the seventh to the first in the week by some competent authority. But this is not, and cannot, be proved. There is not the slightest evidence that our Lord or His apostles regarded or taught others to regard the first day of the week as the Sabbath. Change of the day! How can any one suppose that the apostles would have taken it upon themselves to make a change in one of the 'Ten Words' of Mt. Sinai, violating the express declaration, 'The seventh day is the Sabbath of the Lord your God,' and stranger still that this alteration was made by their official authority in the church, and yet it is never alluded to in any one of their writings, or in the book of Acts?"

The *London Christian World* (Nov. 11, 1880) reported a meeting of the presbytery in which Dr. Fraser was severely criticized for his statements; and the doctor withdrew his booklet. He said he believed in the moral obligation to keep the first day, but he did not modify his declaration that there was no Scriptural authority for the change of day. His statement is a good testimony. W. A. S.

DR. RYLAND, one of England's old-time Baptist preachers, who helped to launch the era of modern missions as the time of the end drew near, once packed into a paragraph this review of the marvels wrought by prayer:

"Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Aithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away His face. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drouth of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened and every man's hands were loosed. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!"



Vol. 109, No. 5

Takoma Park, Washington, D. C., February 4, 1932

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

The Logic of Wrong Reasoning

A Call to Co-operation

By THE EDITOR

WE have chosen as a text for this editorial a statement contained in a letter from one of our union conference presidents received a few days ago. He was one who, in the courage of his convictions, expressed his opposition to some question which was being considered at the recent Autumn Council, and which later was adopted by the Council. This is his statement:

"The action of the Autumn Council received the support of the majority of the delegates present, and therefore every leader, to be loyal, should give it his hearty support. Before actions are passed, each one has the privilege of expressing and standing for his opinion; but when a proposition has received the support of the majority of the body, then there is only one course open for a loyal worker in this cause, and that is to give it his sanction, thus submitting his own judgment to the judgment of the brethren. Thus the apostle's injunction to be subject one to another will find a fulfillment. The benefits of any movement are found only in the co-operation of the supporters of the movement."

We are sure that every reader will agree that the principle stated in this quotation is a correct one. On what other basis could we hope to have co-operation in our work? In what other way could the world-wide movement go forward effectively and efficiently?

A Representative Council

Our Autumn Council is made up of the leading representatives of our organized work throughout the world. These meetings usually include our General Conference officers, a number of leading representatives from other lands, members of the General Conference Committee in North America, including the presidents of union conferences, the presidents of all local conferences in North America, and institutional workers. These men meet to give careful and prayerful

consideration to general plans and methods.

Next to the General Conference it is recognized that our Autumn Councils are the most authoritative bodies, so far as representing the combined judgment and experience of the denomination, of any gatherings held among us. Then, too, they are the only gatherings, between sessions of the General Conference, when world-wide representation is present to express the judgment of the entire denomination.

After earnest and prayerful consideration, the Autumn Council votes to adopt certain plans and methods for the guidance of our world-wide work. Every delegate has the opportunity of voicing his true sentiments relative to the proposed measures. If so minded, he can oppose without fear or favor any measure offered for adoption. Finally, after the discussion pro and con, the question at issue is brought to vote. And we have observed this, that important questions are never passed finally by a clearly divided house. Our brethren who attend this meeting are men of experience and of discerning minds, and as the result of their deliberations it is very seldom indeed that a practically unanimous decision is not reached. We believe the Spirit of God directs to this end.

Now suppose, after such discussion and such decision, delegates who voiced their opposition or who felt opposition in their hearts but failed to voice it because of the fear of men or for other personal reason, should carry that opposition back with them to their local fields, and there in their home constituency should enter upon a campaign against the action of the Autumn Council. What would be the result? We are sure all can see what the result would prove. It would

mean division. It would mean confusion. It would mean that the highest body of counsel next to the General Conference in the denomination had been discredited and its judgment set aside. It would mean that, instead of presenting a united front in our great task, differences would scatter our energies and divide our forces.

Apply the Logic of This Reasoning

Suppose we apply the logic of this reasoning a little farther. After the Autumn Council has taken action, if a union conference should set that action aside or discredit it, then by the same logic the local conferences in that union would have an equal right to discredit the recommendations of the union conference, and each conference act its own independent part in relation to plans and policies that might be adopted or recommended by the union. Following this logic, whenever a local conference makes recommendations relative to the work in its territory, then every church in that conference would have the same right to set aside the recommendations of the local conference. Thus every church might become a law to itself. And going still farther, the logic would lead to this, that after a local church adopted some plan of operation, it would be within the province of each individual member to oppose that recommendation of the church to which he belonged.

But would this be a proper procedure for the church of God to follow? Assuredly not. When there was submitted to the council in Jerusalem certain questions pertaining to practices among the Gentiles, and that first church council rendered its notable decision, as recorded in the 15th chapter of Acts, what would have resulted if every individual church had rejected the council and had set up its own practice as a standard by

which to gauge the conduct of its members? Only confusion would have ensued. On the contrary, the Christian believers recognized that they belonged to one brotherhood. They remembered the earnest prayer of the Master, that the unity of the believers might be preserved even as unity existed between Him and His Father.

Co-operation a Divine Principle

This principle of co-operation is recognized in every political federation. It is recognized in the great Republic of North America. When a union is consummated, the individual units of that union must sacrifice certain individual rights and prerogatives in return for the benefits they receive. Thus, no State in the Union has a right to enact laws contrary to the laws passed by the Federal Congress; and for a State to do that would be counted rebellion. If New York, for instance, existed as an independent commonwealth, it would have a perfect right to make such laws as the legislature at Albany might determine. But when New York becomes a member of the Union of States, then the Empire State yields some prerogatives which otherwise she might lawfully exercise. As a member of that federation, she must recognize certain bonds of unity that hold the federation together, and she must not, by any act on her part, enact laws or enter upon a course of conduct contrary to the spirit of that union.

This principle should be recognized even more carefully in the church of Christ, because anything that breaks the spirit of co-operation and harmony, stands in inimical relation to the Christian spirit, and to that extent scatters from Christ rather than gathers with Him.

This principle is true as relates to the recent decisions of the Autumn Council. Some may feel that these decisions were not the best, as applied to every feature of our denominational work. Even so, we believe it is better to preserve the spirit of unity and oneness, by carrying out the provisions, and far less harm will come from that than from a spirit which would discredit the counsel.

In the carrying out of these recommendations, each conference is not carrying out something imposed upon it by foreign domination; it is carrying out plans and methods and policies which were agreed to by world representatives, including its own representatives, who had a part in the Council.

Unity Essential

Above all else, so far as plans and methods are concerned, unity is es-

sential to the spiritual and temporal prosperity of the church of Christ. Unity is even more important than territorial lines or tenure of office. As has been said many times, a poor plan with unified effort will prove a thousandfold more effective than a far better plan with divided effort.

When it comes to questions of faith and doctrine, there can be no compromise. Each one must follow the light as God gives him to see that light. He must place the commandments of God above the commandments of men. But even in such matters, the counsel of one's brethren may be used of Heaven to balance his judgment and to lead him to a clear and proper perspective as to moral values.

But when it comes to questions of plans and methods, of order and organization, then, as suggested in the quotation at the beginning of this article, it behooves every believer to submit his own judgment to the judgment of his brethren, thus fulfilling the apostle's injunction: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

Unfortunately, there are some who feel that a great moral principle is involved in every question about which they differ with their brethren. We need to be careful that we do not confound moral principles of right with our own personal desires.

Our Editorial Duty and Privilege

We are not giving *theoretical* counsel to others as to the attitude they should assume. We believe that this counsel to support general actions and plans comes right home to us personally. We would fail to live up to our duty, yea, our privilege, if we failed to give the full support of the general church paper to the general plans of the church. The editor has no private program nor viewpoint to promote. The reasoning that he would apply to executives in the field he would apply to himself; namely, that we have no vested rights in any denominational institution, whether it be a journal or a sanitarium, a school or a conference, with which we may, for the time, be connected. But we do have a solemn responsibility to do all within our power to reflect through the particular unit of the work over which we may be placed, an unqualified attitude of co-operation and unity with the denominational program. To the degree that we fall short of this, to that degree do we fail to sense the trust involved in leadership.

We repeat, the counsel we give to others we take for ourselves. We declare that we consider it not only duty but a privilege to give strong support to general church plans, for we are firmly persuaded that when our brethren meet together in general session, and pray God for wisdom as to the plans that should be laid, God answers their prayer.

"Press Together, Press Together"

We have come to a time when, as never before in the history of the work of God, we need to press together in the bonds of love and Christian fellowship, laying aside our differences and uniting heartily in the plans agreed upon by the majority for the prosecution of the work.

❖ ❖ ❖

Encouragement for the Timid

MANY a book bearing the message of truth has been sold because the purchaser knew by the manner of the seller that it was no professional salesman but a servant of God who was presenting the book for the love of Jesus. We must try to overcome fearfulness and timidity in talking with people about the way of salvation; but let those who feel most timid about meeting strangers, gather courage from the fact that God can turn even that weakness into strength for service.

In talking of the Big Week work in Australia, W. J. Westerman, the union home missionary secretary, told of one young man at the side door of a home:

"He was so timid as he talked with the lady of the house that his hands trembled as he handled the little books. In his fearfulness and awkwardness he let one book fall, and it went into a kerosene tin of water standing by the door."

"Oh," said the lady as she snatched it out, "I'm so sorry. This has got wet, but I will buy this book of you."

"So," said our brother, "you see you may sell books by dropping them."

It is not always the one who never feels embarrassment in meeting strangers who is the bravest. "There goes a brave man," said the Duke of Wellington in the Spanish Peninsular War, as a soldier went forward into the fray with a face ashy pale. "He senses his danger, yet he goes into it."

We do need the gift of courage in the work of God. It is a gift to be able to meet people easily and without embarrassment. But, depend upon it, a vast amount of soul-winning work is being done by people naturally timid, who are out in the work because they love Jesus and love the way of duty.

W. A. S.

Life Without Meaning

A MORBID pessimism seems to be the distinguishing mark of the philosopher today. Not so long ago the *Forum* ran a series of articles entitled, "Living Philosophies," from a group of men whose names are widely known in scientific, literary, and religious circles. Nothing was more characteristic of this series of contributions than the failure to provide any satisfying answer to the primary question, What is the meaning of life? In fact, some were very frank to declare that they were not sure whether life had any meaning.

For example, the much-discussed Einstein, of relativity fame, stated that "to ponder interminably over the reason for one's existence or the meaning of life in general, seems to me, from an objective point of view, to be sheer folly." This statement, though more outspoken than some others, is rather typical of the attitude of most who had part in the *Forum* symposium. A person is led to wonder whether these so-called leading lights of our modern world are attempting to minimize this question as to the meaning of life because of their inability to offer any satisfying answer. It would not be the first time that men have tried to brush aside as inconsequential a problem that they were not able to solve.

Is it really true that we have come to a day when the question as to the meaning of life, the reason why we are in the world, is not an important, indeed, the most important question? We don't believe so. Deep in their hearts men continue to inquire, as men have always inquired, What is the purpose of living? A failure to receive a satisfying answer cannot help but have disastrous effects upon many. Might it not be that the present-day figures on suicide bear some relation to the failure of men to receive an answer?

Suicide Widespread

Under the title, "Suicide as a National Habit," the *Literary Digest* recently analyzed the 1930 suicide figures published by the insurance companies. We quote a few lines from the insurance report:

"Every student of the suicide problem knows full well that adequate methods of prevention could easily save a large proportion of deaths from self-destruction, which now measurably increase our annual death rate.

"On the basis of current statistics, the annual loss of life by suicide in Continental United States may be conservatively estimated at between 18,000 and 20,000.

"Unfortunately, there are no means of

estimating accurately the number of attempts at suicide in this country which fail, but which in the light of such data as are available, easily reaches 30,000 and probably more.

"In other words, combining the suicides who succeed with those who fail, there are some 50,000 more or less mentally unbalanced persons in this country, of whom every year about two fifths succeed in putting an end to what is, in many cases, a life well worth saving."

If life is meaningless, if we are naught but specks on a whirling sphere, hurtling through space under the control of the blind laws of nature, as the modern theories teach, then how natural it becomes, for a person overwhelmed by adversity or sorrow, to attempt to find a way out of his difficulties by suicide. If life is meaningless, why struggle to hold on to it? If there is nothing to life except the few material pleasures we can wring from it during our short sojourn here, then if poverty or sickness deprives us of those few pleasures, why attempt to hold on to life? This is good logic, if the premise be true, but it takes a terrible toll.

Where the Bible Enters

Here is where the Bible steps in, to offer an answer on the meaning of life, when human philosophers fail, and to provide the sort of answer that can bring consolation and fortitude in adversity, sorrow, and pain. In the Bible we find that there is so much meaning to life, that there is such a real purpose in living, that God sent His only begotten Son to provide a plan of salvation whereby we might have promise, not only of the life that now is, but of the life that is to come. We find in the sacred pages the explanation that the days given to us here in this world are for the preparation of character for a world that is to come.

There is no charge more false than that frequently brought against devout followers of Christ, that they are getting nothing out of life. The inference in the charge, of course, is that the worldling is the one who is getting a great deal out of life. The truth is the very reverse of this. The Christian is the one who has such a zest for living, such a determination to get all that is worth while out of life, that he is willing to endure whatever is necessary in the way of trials and hardships in this present short span of existence, in order to be certain of entering into that future life which knows no end, and which is to be filled with happiness beyond the dream of mortal men.

And it matters not how hard the trials may be, the Christian is sustained by the quiet assurance that comforted David of old, that God knows all about these trials and will guide us safely through them. As the psalmist declared:

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me." Ps. 139: 1-5.

The realization of this sublime truth of the ever-present, guiding hand of God in our lives, will enable us to pass serenely and trustingly through the darkest of hours, for in our hearts we will declare: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." When a person has finished scanning the barren philosophies of life that are set forth by the wisest of this world, and then turns to the passages such as we have here quoted from the Scriptures, he can but exclaim, "What is the chaff to the wheat!"

F. D. N.

The New Creation

It is the new men and women in Christ Jesus, and the new lives they live, that bear witness to the heathen of the divine power in the gospel.

When the few believers on the coast of Malekula, in the New Hebrides, made missionary trips into the savage interior, in order to establish contacts with the tribes, the wild peoples marveled at the change they saw in these converts. W. D. Smith told us when I was in Australia.

"You people are changed altogether from what you were," they said.

"Before, you were just like us," they told our converts, "but now you are all so different. We see your faces all changed, and your bodies clean. We want to become like you."

Does it not make you think of that promise of Revelation 3:12, "I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem"?

The Lord is taking these believers from out of deepest heathenism, and marking them with the new name of His grace and power. "They are really a miracle of God's saving grace and keeping power," said Elder Smith.

And we see it in every dark region of earth. This third angel's message is a success.

W. A. S.

Contributed Articles

"The Greatest Calamity of Modern Times"

By I. H. EVANS

IN these words the Associated Press describes one of the greatest disasters that are recorded in modern history,—the flood which occurred in the Yangtze and Yellow River Valleys in the summer of 1931. It is difficult, probably impossible, to appreciate the magnitude of this calamity, in which it is reported that fifty million people have been rendered homeless, with nearly all their visible property destroyed. Most of the poor little houses outside the cities were built of sun-dried brick, or of reed walls plastered with mud and thatched with straw, and naturally they offered little resistance to the seething waters that swept over the land. Not only was the flood itself a dreadful thing, but when the waters were at their height, "the worst typhoon of the century" ravaged the whole country for three days, and wrecked nearly everything in its course.

Associated Press Descriptions

Flood, typhoon, famine, pestilence—these have ever formed a vicious circle in China's history, but perhaps were never worse than in the summer of 1931. From a report of the Associated Press, whose correspondents visited the inundated districts around Hankow by plane, a truly dreadful picture is presented:

"Central China lies beneath a tideless sea.

"Between Nanking and the stricken cities of Hankow, Wuchang, and Hankyang, waters stretch as far as the eye can reach.

"Junks sail unobstructed over countless villages and hundreds of small towns which lie beneath the muddy waters.

"It is an appalling spectacle, because each islet in the great sea of water bears numbers of refugees, trapped probably beyond aid.

"The plane flew low over a tropical island covered with swarms of people virtually unprotected against a pitiless sun. They were apparently without food, and, obviously, their only drink was the yellow water which the wind whipped into waves that broke about the refugees' feet.

"Nanking's streets are flooded, and half the city is submerged. Kiukiang is like Venice.

"Hankow is an appalling sight from the air. Only the top floors of the higher buildings are above water. The city of almost 1,000,000 population appears reduced in size to a village."

Our own mission compound at Hankow is situated on a small piece of land which had been drained and filled. In normal rainy seasons, the sidewalks were sometimes covered with water for a few hours, but this year the flood waters were fifteen feet deep on our property. Pictures that have come to us show the gutted walls of the buildings that remain. Many have been completely destroyed.

Description by Nathan Brewer

Sad is the picture painted by our workers who are on the ground,—men who have toiled untiringly to build up this work, and whose very lives have gone into it. From a letter from Nathan Brewer, superintendent of the Central China Union, under date of Aug. 24, 1931, the following paragraphs are taken:

"It seems that Central China has not had her cup full of trouble as yet. The first part of August the Yangtze River began to rise, but as it rises some every year, no one thought much about it. Some time ago the dike near the Standard Oil Company broke, and flooded all the Chaio Kou district. At present we have nearly thirteen feet of water in our compound, and as far as the eye can see, it is just one sea of water. The Airport roof is the only thing that marks what was formerly the Airplane Port.

"We moved our things upstairs in the houses when the water first came in, and blocked the gates, thinking that the water would be only two or three feet deep, but another dike broke and the water came in rapidly. On August 11 we had a severe storm, and the wind beat the waters into high waves. We went out in a small boat, and first removed our Chinese workers and their families. Following this we started to rescue our belongings. It was a very dangerous thing to do. The first two bungalows, where Brother Shaw and I lived, were unprotected, and the waves beat against them terribly. We did not dare go near these two houses, because of their condition. We went into the two double houses, and got out the trunks, which contained winter clothing. While we were in these houses we would hear a crash, and looking out of the window, would see a portion of some house falling or a compound wall going down. The boys' dormitory at the school has fallen, and half of the red brick building at the back of the chapel is down. The two bungalows where Brother Shaw and I lived have part of the side walls gone, also the front walls, and most of the back walls have fallen. I think it will be only a matter of time before these houses will

collapse entirely. The other three houses are a little better protected, but the water washing in and out between the bricks, and the windows and doors slamming between waves, will make the houses unfit to live in even after the water is gone.

"The day after the storm we went out again, and worked day and night for nearly a week rescuing the belongings of the families that had lived there. We are thankful to say that we have saved most of the personal and mission property, although much of it is greatly damaged. It will be a severe loss, both to the mission and to the individuals who live in Hankow.

"Sanitary conditions in Hankow are very bad. The Kiangsu Morgue (the large red building out by our compound) fell during the storm, and hundreds of coffins are floating around in the water. Dogs by the hundreds are clinging to floating rafts and roofs, and are starving to death. Large numbers of people were killed when the onrush of water came, taking their houses with it. Nineteen hundred bodies have been picked up, and I suppose they are only a tithe of what will be found when the water goes down."

Charles S. Sissons Describes Flood

From a letter from Charles S. Sissons we quote:

"What with civil war in the South, Communists in Central China, and the terrible flood, the future looks very dark, not only for the peace of China, but for the peace of the whole world. A great many Chinese men are wearing black bands around their arms to show their sorrow for their country. The country about us is a vast lake. The walls of the canal are not visible now, but an hour ago we saw the ruins of a temple which stood on the bank. A regular waterfall shows where the water is pouring into a field. White-capped billows look like the ocean in a storm."

Pen Picture by Dr. Miller

Dr. H. W. Miller wrote under date of August 14:

"Our hearts are sad over the flood losses in the Yangtze Valley. You know something of how these poor people are affected by a flood. It takes away their crops, their homes, and their few belongings. And there are not only thousands but millions who have been left without a thing in this wide world. It certainly wrings our hearts to see these poor people in such a deplorable state as they are from poverty, and from the climax of sorrows that has come upon them now. What a great work it is,—to be in a position to bring relief to a few, and to give them the hope of salvation!

"Brother Brewer has cabled us to the effect that our Wang Gia Dun premises are almost a total ruin. The dikes that held the water above Hankow broke.

There had been almost continuous rain for more than seven weeks, and the country there is inundated from ten to thirty feet. At our Hankow compound the water was nearly twelve feet deep [this was in August], and our residences are collapsing, one by one. We have cabled the General Conference, and are trying to learn further details of the extent of the damage. As soon as the water subsides sufficiently, we shall take an inventory of what is left."

Elder Longway Tells of Sufferings

A letter from E. L. Longway, dated Sept. 16, 1931, brings this further word:

"I think we shall be at Kuling for at least another year. Our poor Wang Gia Dun compound seems to be out of the question. You will have heard from Brother Brewer and others about the awful floods and the damage done to our property in Hankow. The water has been up for six weeks now, and at the present rate it will take at least three months before the Wang Gia Dun area will be free of water. The last time I was in Hankow, about ten days ago, sampans were being used in all the main streets, as there was still about three feet of water in the city. Today's paper reports that the water is down so that some streets are impassable for boats. At that rate we must still have about twelve feet of water at Wang Gia Dun.

"It is hard to lose what little we have in this world. Most of our furniture was saved, but much of it was water soaked and badly damaged, as it had to be taken out through the upstairs windows into boats, and then transferred across the railroad tracks into other boats, and so to the front gate of the downtown chapel. Our piano stood in over a foot of water for several days, as did all the furniture downstairs. But our winter clothing and the bedroom furniture did not suffer. It has been voted that the Clark, Davis, Shaw, and Longway families locate in Kuling for the present. We are glad to have such a good place so near our work, and also thankful that no lives were lost at our place. These calamities surely do teach us that the end of this old world is near.

"Our poor Chinese people have suffered far more than the foreign brethren. Many of them have lost the last thing they had in the world, and face the winter without a thing to depend on for a living. I hope that in some way we shall be able to help them through this time of trouble. Our place in Hankow city was on one of the highest bits of land there, so that at the height of the flood we did not have more than three feet of water on the first floor. The furniture and goods from Wang Gia Dun are stored there until the water goes down, and then we must find some other place, as it is planned for meetings to be held again this winter. The Hankow city property was not seriously damaged, as it is about as strong as such a building could be.

"The colporteur work has suffered a terrible setback here in Hupeh and Hunan. Most of the men have had to leave the field, some because their territory was flooded and some because of floods at home. We were looking forward to a record year, the making of all our goals, with some to spare. But it does not look very encouraging just now. Perhaps we

shall be able to rally the boys later in the fall, and still finish the year with a gain over last year."

Fund to Be Raised

It is thought desirable by the General Conference Committee that a donation be taken up to relieve these dear people. At the Omaha Council the Committee cabled the China Division, authorizing them to use \$20,-

000 (Mex.) for immediate relief purposes. But this is not enough. Therefore this special call in behalf of the flood sufferers is made, with the hope that the hearts of our people in America will be touched by the needs of their fellow believers in China, and that they will share liberally with those who have lost all in this dreadful calamity.

*A Critical Analysis of Western Civilization**

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

Countless millions of Christians have been voicing this prayer for nineteen centuries. But it must be admitted that many of those who have thus prayed have failed to realize the real significance of their petition. Every time we pray, "Thy kingdom come. Thy will be done in earth," we are asking for fundamental and radical changes in the present social order. No sane person could possibly mistake this existing world for the family of God on earth. Before the ideal society can be achieved, drastic changes must be made in the status quo. It is my purpose in this address to attempt a critical analysis of certain aspects of Western civilization in the light of the religion of Jesus.

The extreme gravity of the world crisis with which we are now confronted can scarcely be exaggerated. An ominous prophecy is found in a letter written several months ago by Governor Norman of the Bank of England to Governor Moret of the Bank of France: "Unless drastic measures are taken to save it, the capitalist system throughout the civilized world will be wrecked within a year. I should like this prediction to be filed for future reference."

Sir Arthur Salter, for many years head of the Economic Section of the League of Nations, in reviewing the international situation in the last issue of the *Yale Review*, said: "This is a somber, and indeed a terrifying, prospect. The foundations of the system under which we have grown up are threatened. Many of the institutions which have been the main pillars of our economic and political structure may be destroyed or profoundly modified."

"A paralysis which we do not seem to be able to diagnose has overtaken our machine civilization," writes Raymond B. Fosdick in the *New York Times*. "The year 1931 has seen this

creeping paralysis fasten itself with a surer hold on the industry of the world. Fifteen nations, involving more than a quarter of the population of the globe, have been forced off the gold standard. Ten countries have defaulted on their external obligations. Revolution and social disorder have affected nearly half the people in the world. The anxiety that marked the passing of 1930 has deepened. Today the future seems far more uncertain than it did twelve months ago. . . . Western civilization has begun to look furtively around, listening behind it for the silent tread of some dread specter of destruction."

Plenty Versus Poverty

Let us now examine some of the reasons for alarm.

1. *The contrast between plenty and poverty* is one of the marked characteristics of our present society. Due to the unparalleled scientific and technological progress of the past century, industry is now able to produce goods in vastly greater quantities than can be sold. Every branch of industry is equipped to produce from two to ten times as many goods as can profitably be disposed of, with the result that we have overproduction all along the line. On the farm, as well as in the city, improved machinery has made available an output far in excess of the purchasing ability of the world market. Warehouses are therefore bursting with goods and granaries are overflowing with food.

Control of land, natural resources, and the tools of production, has enabled a small minority to accumulate wealth on a scale that was not dreamed of even by kings in past generations. If a millionaire be roughly classified as an individual with an annual income of \$50,000, there were 38,889 millionaires in the United States in 1929, and 19,688 in 1930. In the former year 513 persons reported an income in excess of one million dollars, and in the latter year the number was 149. In 1930 the number of persons whose income reached \$25,000 was only 60,266, yet the amount of tax they paid was \$396,000,000 out

* Excerpts from an address by Kirby Page, editor of the "World Tomorrow," at the Student Volunteer Convention in Buffalo, N. Y., Dec. 30, 1931.

of \$474,000,000 paid by all citizens of the United States. That is to say, less than one eleventh of 1 per cent of the adult population paid 83 per cent of the total amount of income tax received by the United States government. In 1929 the number of incomes above \$25,000 was 102,578, and their total tax was \$928,000,000 out of \$1,001,000,000 received by the treasury. Less than one seventh of 1 per cent paid 92 per cent of the income tax! Below the millionaire level there are perhaps half a million Americans who are moderately rich. It is to these fortunate few that advertisements of a mink coat at \$6,000, a motor car at \$10,000, and a small yacht at \$100,000 are directed. For the upper classes, America is a paradise of luxury.

Yet poverty abounds. In the midst of stores and shops bursting with every imaginable necessity, comfort, and luxury, and in a land where agricultural products in many sections are selling at prices which are absolutely ruinous to the farmers, millions of Americans are facing actual starvation, and must be kept alive by charity, while other multitudes endure terrible privations and are not far removed from destitution. Income tax figures reveal a tragic story. In 1930 only 3,376,552 persons filed income tax returns, and only 1,946,675 were required to pay any income tax whatever. The law requires every resident to file a return if, as an unmarried person, his income reaches \$1,500 per year, and if, as a man with a wife or family, the amount is \$3,500 annually. There are some 72,000,000 persons in this country who have reached the age of twenty-one. Less than three persons out of one hundred pay any income tax whatever.

In the year 1920, when single persons were required to file income tax returns if their income was as high as \$1,000, with \$2,000 as the level for married persons, only 7,259,944 returns were filed, and of these only 5,518,310 were taxable. That is, even during the post-war boom and with the taxable minimum at such a low figure, an income tax was paid by only 9 per cent of the adult population. At the peak of prosperity in 1928 less than 4 per cent of the adults in this country paid an income tax.

The six millions of unemployed in the United States (it may be seven or eight million) are desperately eager to find work in order that they may earn the money with which to buy the food and goods which are available in such illimitable quantities. But our capitalist society is so badly organized that these multitudes continue to walk the streets in a vain endeavor to find

employment. And when they do find work, the pay for two thirds of them is inadequate to provide a satisfactory standard of living.

Physical Suffering Great

The volume of physical suffering in this country is now so appalling that relief measures are obviously imperative. Upholders of the system of individualism are usually opposed to compulsory unemployment insurance, on the ground that the "dole" is demoralizing, and advocate the American plan of private charity—as if bread lines and soup kitchens are not the most degrading types of the dole. Under the leadership of the President's organization on Unemployment Relief, a vast campaign to secure gifts for the needy has been promoted throughout the nation. Mr. Gifford's committee has estimated that \$170,000,000 will be required for unemployment relief in 314 cities, in addition to the normal budget of \$90,000,000 for charity in these communities. If the various committees actually secure \$170,000,000 for unemployment relief, this amount will make available \$170 each for one million unemployed. That is to say, less than one unemployed person out of six will receive a bare subsistence for ten or twelve weeks.

The inadequacy of the American dole system is further revealed by the record of drouth relief during the past year. Food and supplies were doled out to more than 2,500,000 persons during the period between August, 1930, and June, 1931. And the total amount expended by the Red Cross for relief purposes during this period was less than \$11,000,000, an average of less than \$5 a person!

Destitution in Europe

The extent of destitution in Europe is far more tragic than in this country. For ten consecutive winters there has been a terrible degree of unemployment in England, and wholesale starvation has been prevented only by a system of unemployment insurance, which is so roundly condemned on this side of the ocean. The number of unemployed in Germany has climbed to 5,000,000, with at least 15,000,000 persons directly involved. From an authoritative source we learn that of the 32,500,000 persons in Germany who are gainfully employed, 29,500,000, or 91 per cent, earn less than \$50 a month, while 50 per cent receive less than \$25.

When next we pray the Lord's prayer, let us be vividly conscious of the contradiction presented by an appalling volume of hunger and destitution in a world of overproduction and luxury.

Class War Menace

2. *The menace of class war* constitutes one of the most ominous aspects of Western civilization. Everywhere the lines of industrial battle are tightening. Germany is on the very brink of a violent upheaval. The day of armed conflict between the Communists and the Fascists of that country draws nearer. The Tory landslide in England has driven British labor to the left, and has enormously embittered the class struggle in the British Isles. In the United States the third consecutive winter of severe unemployment is causing such terrible misery that class consciousness and class hatred are spreading rapidly. The owning and employing class in general is so powerful and arrogant and blind that it will be a miracle if the workers are not provoked into desperate and violent efforts to secure justice.

The world has never seen such a consolidation of financial and industrial power as we are now witnessing in the United States. Through the device of the modern corporation, ownership of industry is diffused, but control is concentrated. Small boards of directors not only control their own huge fortunes, but also dominate the pools of invested capital which represent the savings of multitudes of investors. Professor Gardiner C. Means, of Columbia University, in a recent article in the *American Economic Review*, has estimated that the 200 largest American corporations control between 35 and 45 per cent of all business wealth, and that these 200 corporations in turn are controlled by less than 2,000 directors. This enormous power enables these directors to dominate the distribution of the proceeds of industry. In a recent article in the *Atlantic Monthly*, Professor Sumner H. Slichter quotes the estimate of the *Monthly Survey of Business* that dividend disbursements by American corporations in the disastrous year of 1930 were actually 65 per cent higher than in 1928, whereas the wages paid by these corporations dropped 19 per cent during the same period! Dividends up and wages down! Power!

Many corporations make it a practice to discharge union members or "agitators." An industrial spy system is maintained by many corporations in order to weed out advocates of unionism. In many mining communities the coal companies own all the houses or shacks in which the miners live, and are able therefore to use eviction as a means of suppressing labor organizations. Yet when miners under these circumstances strike for better standards, they are often looked

upon as dangerous characters. They are not infrequently terrorized by armed strike breakers and private guards, and sometimes even by "officers of the law."

In a report recently issued, the Wickersham Commission said: "Physical brutality, illegal detention, and refusal to allow access of counsel to the prisoner are common. . . . Confessions of guilt frequently are unlawfully extorted by the police from prisoners by means of cruel treatment. . . . When all allowances are made, it remains beyond doubt that the practice is shocking in its character and extent, violative of American traditions and institutions, and not to be tolerated."

Race Between War and Peace

3. *The race between war and peace* is the most immediately alarming aspect of modern society. That there will be another world war within the next decade is freely prophesied by numerous observers of world trends. Economic competition among the great powers is becoming more terrific. The struggle for control of raw materials and markets grows more relentless. Tariff walls are being raised higher and higher. War debt and reparation payments rest with crushing weight upon standards of living, and tend to strangle international commerce. Discriminatory immigration laws are bitterly resented in many quarters. The pressure of population in several countries accentuates their need for room to expand. Between Italy and France a dangerous tension prevails. Soviet Russia is feverishly preparing to repel an anticipated attack by a coalition of capitalist powers, while in other countries there is a deep fear of the Red army and Communist propaganda.

The crisis in Manchuria may yet engulf not only China and Japan, but Russia, Great Britain, and other Western nations. Relations between France and Germany are extremely ominous. Unless reparation payments are drastically reduced, and unless new credits are forthcoming to enable Germany to meet her short-time obligations, which soon fall due, there is reason to be apprehensive that the misery and desperation of the peoples will lead to a violent seizure of power by the Fascists or by the Communists. Both of these extremes have indicated that if they come into power they will repudiate the Treaty of Versailles, refuse to pay any reparations whatever, refuse to keep Germany unarmed, and will cease to co-operate with the League of Nations and other international agencies of justice.

Two momentous conferences are to assemble within the next few weeks, the Economic Conference on Reparations and War Debts at The Hague on January 18, and the World Disarmament Conference at Geneva on February 2. Vast issues are at stake in these two conferences. For good or evil, they will make history on a grand scale.

A Glad New Song

FRANCIS M. BURG

AROUND Jehovah's great white throne
The four and twenty elders sit,
All clothed in raiment white as snow
And wearing each a crown of gold.
The glory of the eternal throne
Before a dazzling crystal sea,
Where reigns our God omnipotent,
Has ne'er by mortal tongue been told.

The living creatures near the throne
Give thanks and honor unto Him
Whose glory fills creation's realm,
Who lives through all the endless days.
And all the elders cast their crowns
Before our God omnipotent,
And laud His wisdom and His might
That made the worlds and guides their ways.

Yea, all creation's boundless realm
With praise to Him has vibrant been
Since all the morning stars, for joy,
Sang when His word brought forth the earth.

The praise then heard, in louder strains
Had sounded through His great domain
Since first Jehovah spake the word
And rolling spheres were given birth.

But list! the harpers touch a higher note,
And louder now the anthem rings;
Yea, all God's vast creation's thrilled
To hear redemption's glad new song.
And every creature everywhere,
In heaven above and earth below,
Sings, "Unto thee, O Lamb of God,
Do praise and might and power belong."

Now wells my soul in thankfulness;
And I, unworthy though I be,
Would join the universal choir,
And sing with them in glad refrain,
"O, worthy is the bleeding Lamb
Who hath prevailed to ope the book
Where's writ redemption's wondrous plan;
Yea, worthy is the Lamb once slain."

My Secret Place

BY MRS. T. BUCHMAN

"In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Ps. 27:5.

THE storms may rage, the tempests blow,
But I've a secret place I know.
No storm can ever touch me there;
Secure I hide me, free from care.

The earth may reel mid tempest shock;
My secret place is in a rock.
That rock is Christ, my great high tower;
There I am safe in darkest hour.

O blessed, blessed hiding place,
Shut in with Him! O wondrous grace!
There, there all worry, troubles cease,
And I have rest, a perfect peace.

At this critical period, when the fires of international fear and hatred are burning furiously, the militarists of the various countries are pouring oil on the flames by campaigns of military preparedness. Everywhere efforts are being made to militarize the public mind by singing the old songs: war is inevitable; preparedness for war is the best guaranty of peace; treaties of peace and international agencies of justice are futile unless backed by armed force. Through the press, on the platform, over the radio, through the movie and other available devices, a vigorous effort is being made to convince the public that only in armaments can security and justice be maintained. In the United States two years' military training is required of all students in some ninety colleges and universities and in some twenty-five high schools. Approximately 145,000 American students are taking courses in military training, and are being indoctrinated with the theory of armed preparedness.

If mankind continues to squander its substance upon armaments, and then stumbles and staggers into another war, there will be no victor, but only vanquished. It has been predicted that by 1945 there will be one million airplanes in the United States alone. Men have already flown at the rate of seven miles a minute, and have covered 5,000 miles without a stop. Deadlier and yet deadlier poison gas is available. Surely it is obvious that reliance upon the war system cannot lead to the creation of the family of God on earth.

The odds are heavily against us. The visible evidence furnishes numerous reasons for apprehension concerning the future. The prospects for the days just ahead are exceedingly gloomy. Two possible courses of action are open to all of us as we stand confronted with terrifying threats to our civilization. We may yield to despair and decide to eat, drink, and be merry for a few delirious months or years.

On the other hand, we may regard the terrible odds against us as a challenge, an opportunity, and a privilege. We may conclude that the times are too serious for trifling, and turn our backs upon the insane struggle for private gain. The pathway to the ideal community leads past the place of crucifixion upward to the triumphant summit of joy over the supreme achievement of glimpsing the Promised Land. Travelers along this highway are privileged to draw heavily upon the inexhaustible resources of the Great Pioneer and Eternal Friend.

WITH OUR POETS

The Privilege of Prayer

BY MALINDA RODENBERG

HEART of the Infinite, touched by the human,
Secretly sending its prayer to the throne,
Rising with incense fragrantly precious;
Depths of the soul poured out in communion
Meeting the Fatherly yearnings unknown,
Waiting the cry for the balm that refreshes.

Key in the hand of faith to the treasures
Omnipotence holds awaiting demand;
Fountain of strength 'gainst the tempter's exposures,
Source of the soul's unspeakable pleasures,
Tenderly touched by an infinite hand,
Seeking and finding heavenly disclosures.

Life of the Infinite, merged in the human,
Holiness, purity, heavenward flowing,
Impulses sanctified working His will;
Marvel to angels! spontaneous communion,
From grandeur to glory mortals are growing,
Surrounded with atmosphere Spirit doth fill.
Richmond, Ind.

❖ ❖ ❖

The Glory Shining Through

BY RUBY ROSCOE

It matters not though foes may hate
And friends may prove untrue,
Or dark the clouds of sorrow come
To obscure the skies of blue,
Faith sees the gates of heaven ajar,
And the glory shining through.

Sometimes our lights are burning low
And courage growing dim,
And strong the winds of error blow
To tempt weak souls to sin.
Then the Holy Spirit fills our lamps
And helps us shine for Him.

We lift our eyes up to the skies
And see the rainbow true,
All shining bright with promise light
And hope for me and you.
For heaven's gates still stand ajar
And the glory shineth through.

From before the throne an angel bright
Flies swiftly down to earth,
And brings us healing for our pain,
And the message, "God is true;"
While the gates of heaven are still ajar,
And the glory shineth through.

But when the mists of sin have cleared
And we know as we are known,
We'll see the glory of the Lord
As we stand before His throne.
We'll see Him in His beauty then
When He welcomes home His own.

O day of days, what will it be
To see the King of kings,
And hear the hallelujah shout
When Christ His trophies brings?
His glory will enshroud us then,
Not only shining through.

❖ ❖ ❖

Secret Place of Prayer

BY FRANK A. RAY

THERE'S a place of secret prayer, and my
Saviour meets me there,
And His ear is always open to my cry.
There I tell Him all my woes, and my
heart with rapture flows
As I listen to His loving, sweet reply.

Then He tells me I'm His own, and I'm
never left alone,
Though the world be plunged in deep
and dark despair;
Then I lie upon His breast, in that secret
place of rest,
For my Saviour is the fairest of the
fair.

In that secret place unseen, there no
power can come between
My blessed Saviour and my humble
prayer,
For the way is open wide to His precious,
bleeding side,
As I lay on Him my burdens and my
care.

There I receive full power against the
evil hour,
And strength to walk the strait and
narrow way;
I receive abundant grace, as I linger in
that place,
Made holy by His presence every day.

Then when the Lord descends to rescue
all His friends,
I will rise to meet my Saviour in the
air;
Then my prayers will turn to praise, as I
sing the heavenly lays,
As to my heavenly mansion I repair.

❖ ❖ ❖

What Doest Thou Here?

BY ELIZABETH ROSSER

WHAT doest thou here, Elijah,
Far from the harvest field?
Haste to the scenes of labor,
Swiftly thy sickle wield.
Bend to the load thy shoulder,
And every sinew strain
To help the Lord of harvest
To gather in the grain.
Here there is ease and pleasure,
Here there is pomp and show;
Millions in India are dying;
Go where I bid thee. Go!

What doest thou here, Elijah,
Far from the battle's din?
Haste to the scenes of action,
Enter with vigor in.
Gird on thy shining armor,
Grasp thy two-edged sword;

Strike! for the end is certain,—
Victory to the Lord!
Here there is peace and plenty,
Here joy sings sweet and low;
Millions in Africa perish;
Go where I bid thee. Go!

What doest thou here, Elijah,
Far from the wild wind's path?
Haste to the scenes of tumult,
Breast the loud tempest's wrath.
Hark! how the thunder crashes!
Hark! how the billows roar!
Plunge in the seething waters,
Bring the lost to the shore.
Here there is food and raiment;
Here is the warm fire's glow;
Millions in China are starving;
Go where I bid thee. Go!

❖ ❖ ❖

Mother's Baby

BY MRS. J. L. VAUGHAN

TODAY I cleaned the baby's finger marks
from off the wall,
And in those little finger marks what
memories recall.
Once more I hear the patter of those very
noisy feet,
Again I listen to a voice that calls, so
loud and sweet.

That smiling, dimpled face I see turned
up again to mine;
I gaze into those lovely eyes, and see the
lovelight shine,
As one by one I try to rub each little mark
away;
My heart is sad, I know my boy a baby
cannot stay;

For day by day he'll older grow. O, may
this thought come true,
That those dear tiny hands of his a won-
drous work may do.
By him a lifelike painting on a canvas
may be spread,
And by its beauty some poor soul to Jesus
will be led.

O how I long that this might be the dar-
ling baby's fate,
Those precious little hands of his the Lord
would consecrate.
And as I sit and ponder long upon this
pleasant theme,
I hope this wish will follow him just like
a bright sunbeam,
Or like some lovely shining star to guide
him on his way,
And lead him right on life's rough path
until that perfect day.

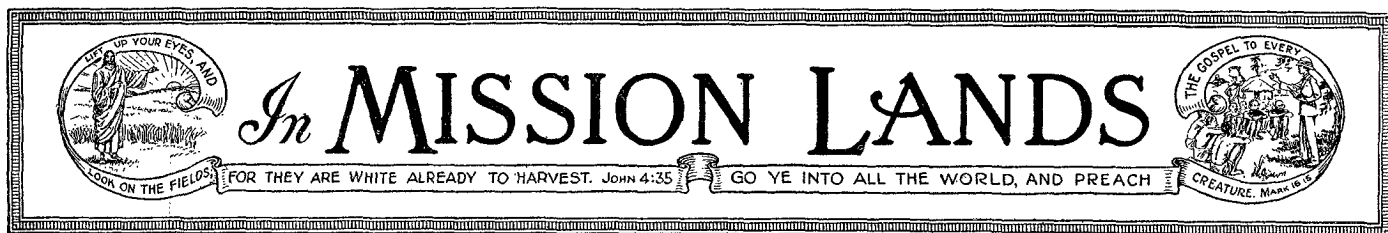
❖ ❖ ❖

Read God's Word Aright

BY LUCY A. PHILLIPS

WOULDEST thou increase thy faith?
Then read God's word aright.
Not by dim candle ray
Of thine own feeble light,
But by that light from God,
The Holy Spirit's ray,
Which shines upon each word,
Much brighter than the day.
O, read God's word aright.

Harlem, Mont.



In the Bahamas

By MRS. M. SYPE-ATTEBERRY

ON Monday morning, Nov. 16, 1931, we arrived in the little city of Nassau, Bahamas, in company with my son and his family as they returned to this field from their furlough. We were met at the boat by a number of the members of the Nassau church, who took us to my son's home.

On the following Sabbath we were surprised to find the church beautifully decorated and a special welcome program prepared. The program showed taste and talent in its preparation. Most of the poems had been composed by the church members.

We were soon at work, and are finding plenty to do. Elder O. P. Reid has been holding meetings in the church at Grants Town, a suburb of Nassau, with good results. The Week of Prayer has been a good season for the Nassau church. My son and I held evening services for one week previous, and then during the Week

of Prayer. True to a good West Indian custom, the church met each morning at five o'clock for the reading and for prayer and praise. We held a service at 4 p. m. each day for the children, and at night a preaching service. On the last Sabbath the entire church, including children and strangers, pressed forward to the altar for a more complete consecration for the finishing of the work.

We expect soon to hold a series of meetings in this church. Some seem interested, and we wish to do all we can to bring the message to the attention of all who will hear.

This little island of New Providence is an interesting and beautiful place, and the truth is finding lodgment in many hearts. We have two churches on this one island, with a combined membership of 150, and there are six other churches and a few companies in the other islands of the archipelago.

Sabbath Schools in the Philippines

By MRS. E. E. FIGUHR

THE last boat from the States brought us many packages of Sabbath school supplies. I do not need to tell you how happy we were to receive them. They came just in time for a convention at the small town of Biñan. The Sabbath before I had taken the last *Little Friends* and *Instructors* in the office to a convention at Bukal, so I was very thankful to receive these others.

I wish you could attend one of our conventions. I am sure you would enjoy it very much. Biñan is only one hour's ride by train from Manila, and on our way we passed lovely green rice fields and clumps of feathery bamboo. This is the most beautiful time of the year in the Philippines, and it really is a joy to get away from the city.

Arriving at Biñan, we did not have any trouble finding our humble little chapel, for every one knows the Sabadistas. We found the brethren waiting for us to begin our teachers' meeting. Mrs. Stump and I hurriedly dressed sticks for men, and prepared

a sand box made of a canned milk box with legs nailed on it. We cut houses out of cardboard, and made the city of Jerusalem. I wondered what the children in the States would have thought of our finished product. The children at Biñan thought it quite wonderful, for they had never seen anything like that before. In fact they have never had anything done for them.

It so happened that a Picture Roll for this quarter was among the packages that came the other day, so I took that along, too. I also had some *Little Friends* and Memory Verse Cards, which I gave them at the close of Sabbath school. Their bright black eyes fairly sparkled when they each received a card and a paper. Several Memory Verse Card booklets were also among the materials sent, so I left those with the district leader, Lope Balan, and he will give them to the children who learn all their memory verses for this quarter. I also gave him some *Signs of the Times*, *Life and Health*, and *Present Truth* to be used by the home mission bands. The *Reviews* and *Quarterlies* we receive we shall send to our mission directors to give to their workers, most of whom read English. So you see we make use of everything that is sent in.

It would take too long to tell you all about our convention, but I do want to tell you that every one stayed all day, and seemed to be very enthusiastic about our Sabbath school work. At dinner time we sat around a long table with the visiting brethren from other churches, and were served a delicious Filipino dinner. There were rice, noodles, chop suey, bananas, and many other things I cannot name. I really enjoy Filipino food. It is usually seasoned in a very savory way. Our convention lasted until six o'clock in the evening.

The sun had gone down before we started for home, and millions of stars were twinkling merrily in the sky. It was a fitting close for a profitable day spent in behalf of our Sabbath schools.

Solomon Islands Mission

By H. STOCKTON

FOR seventeen years, ever since the beginning of our work in the Solomon Islands, our cause has steadily grown until we are now at work in all the large islands of the group, with the exception of San Christoval. The latest territory to be entered is the island of Ysabel, which, though not one of the most thickly populated islands, yet holds a population of some thousands. We are not able to report large results so far, for it is but a few

months since work started. The circumstances surrounding the establishment of this station show that a divine hand is in charge of events, and that doors are opened often in unexpected ways to those who will go forward in faith.

In the year 1906 there landed in the Solomons a man by the name of F. J. Hickie, and there he has lived ever since, save for the duration of the war. Let his own words explain

the nature of his feelings in regard to missions:

"From the outset I viewed all missionaries with a semicontemptuous tolerance; that is to say, I viewed them, as a whole, as cranks, . . . but otherwise harmless. I also held a strong opinion that the mission sacrificed the practical to the spiritual. That was before I had studied that blessed book, the Bible, which not only brushed away many wrong conceptions, but altered my whole viewpoint of life, and gave me the peace that passeth all understanding."

For some time Mr. Hickie managed an estate adjacent to one of our missions, and later circumstances were such that he spent a week on two occasions on one of our stations. He says further:

"What struck me most was their reverence when praying and reading the Bible, and their simple faith in the efficacy of prayer. Here were half a dozen plain men, obviously of sound mind. What was there in the Bible that they should be so absorbed in it? I decided to get it and study it for myself, because they were, as the result of such study, far better men in all ways than I was. I wanted a pocket Bible. They were out of stock. Pastor Peacock gave me his own, and inscribed the date of his gift, March 15, 1930."

As the result of his study, Mr.

Hickie accepted the Sabbath, gave up smoking, and now he says, "I have found peace. I bless the day that the pastor gave me that divine Book."

This brother has given our mission the leasehold title to an island of several hundred acres near the north end of Ysabel, and it is here that our mission is situated. The seed is being sown, and a Sabbath school of seven members is reported—a small number; but many of us remember the time, just a few years ago, when we had not seven members in the whole of the Solomons, and now we have over 3,000.

Two experienced native teachers are operating the mission under the direction of A. J. Campbell, who is in charge of the Choiseul district. The younger of these two teachers was born in Ysabel, but had lived in Choiseul since he was a boy. He has now returned to his own relatives and people as a standard bearer.

We look forward with entire confidence to the time, in the near future, when we shall see in Ysabel the same inspiring victories that have many times been reported from the other islands of the Solomon group.

afflicted and distressed. Donato Sabino and his wife, who are nurses, have recently gone up into this section, and will locate at Manaos, about 1,000 miles inland from the mouth of the Amazon, and will go out from that center to give the message to the surrounding territory.

L. B. Halliwell, superintendent of the Lower Amazon Mission, recently made a trip of about 2,500 miles in the mission boat, visiting some of these interior places where we already have well-organized Sabbath schools, with groups of Sabbath keepers springing up in different places. In many of these places the people have little or no money, and so they bring of what they have for their Sabbath school offerings. They will bring cane molasses, farina, home-made hats, or almost anything imaginable as an offering to the cause of God. We are sure that the Lord accepts their humble offerings when given with a willing heart.

Hundreds of Miles Unentered

The message is going forward in this great Amazon basin; but while small lights are being kindled in different places, there are still hundreds and hundreds of miles of territory unentered, some of which have never yet been explored by the white man. Here lies a vast field that apparently is ripe for the message. It challenges us to enter, but we stand baffled at so stupendous a task. These simple folk of these impenetrable jungles, these fever-infested districts, must hear the message, but what can we do? There are no railroads, and scarcely a wagon road in all this vast territory of more than a thousand miles in any direction we may look. How can we go?

The rivers and streams, with their jungle-lined shores, must be made the highway. Here our mission boats must go. But there are the clouds of stinging insects, the thousands of alligators and poisonous snakes along the shores. How can we accomplish the task? I do not know! But God has a thousand ways of carrying for-

An Appalling Task

By N. P. NEILSEN

THE great Amazon region is almost a world by itself. It is the greatest river system in the world. It lies on the equator, under the burning rays of a tropical sun, and has its torrential rains and perennial floods. The shores of the great Amazon and its tributaries are lined with tropical verdure of almost every hue and description. The bushes and trees are interlaced with clinging vines and undergrowth, forming a jungle so dense that it is almost impenetrable. The monkeys chatter in the tree tops, while the parrots, macaws, and other birds fill the air with their cries. Lizards, snakes, and poisonous serpents find their lurking places in the dense underbrush, and swarms of mosquitoes and tropical insects are everywhere in abundance.

Along the many tributaries of this great river system and back in these fever-infested jungles live many different tribes of Indians, far removed from civilization. They are the simple children of the forest, living in spiritual darkness, poverty, and nakedness. In some parts neither men nor women wear any clothes whatever. They eat the flesh of monkeys, alligators, turtles, birds, and fish. They carry their bows and arrows, and sometimes a club, with which they hunt or defend themselves

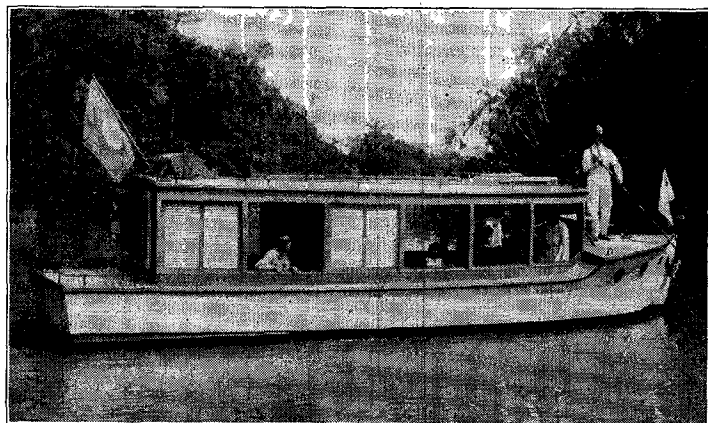
against the wild animals. Some of these tribes are friendly, while others are savage and hostile to the white man.

Up these rivers and through these jungles the threefold message has already penetrated—how far, no one knows; but already there are groups of Sabbath keepers scattered here and there along the rivers and in the forests, hundreds of miles in the interior of this great country.

Our Mission Boat

Our mission boat, the "Luzeiro" (light bearer), goes hundreds of miles up these rivers, scattering the blessed news of the soon coming of our Lord. Our trained missionary nurses minister unselfishly to the needs of the

Launch used by the Lower Amazon Mission on the waters of the Amazon River, just returned from a 4,500 kilometer trip on the rivers of the Amazon region. It is ten meters long, equipped with a Diesel engine, 20 h. p., and has a speed of nine knots. It contains a bathroom and toilet, with sleeping quarters for five. It has screened and latticed windows.



ward His work of which we know nothing, and He is able to finish it. We stand appalled at so tremendous a task, but by His Spirit and through agencies unknown to us, the message may already have gone much farther

than we think. So we will trust His leading hand, and press forward as rapidly as possible to enter the openings indicated by the providence of God, and answer the many calls that come to us for help.

seem ready to do as much as they can to help themselves, so we planned to make a lime and coral building, as this would be the cheapest, even if it would entail much more manual work.

Itinerating in the Cook Islands

By H. B. P. WICKS

ONE year had passed since a favorable opportunity had presented itself to visit some of the southern islands of the Cook group. We were waiting for a ship that was so timed that we could spend several days on at least one of the islands. This opportunity came during October, 1931, when one of the schooners planned a trip so that there would be twelve days at the island of Aitutaki.

With a fair wind and a good sea it took about thirty-six hours to reach the first island, Mitiaro, which is a low-lying coral atoll about 140 miles northeast of Rarotonga, and has a population of about 300. There is no representative of this message there at the present time. We stayed but seven hours, and by 1 p. m. were aboard the schooner again, heading toward the island of Mauki, where we arrived at daylight the next morning. Here we had a profitable time visiting with and encouraging our little company, who are endeavoring to hold up the light of truth in this lonely isle. The evening hours came all too quickly, when we returned to the schooner, laden with oranges which the people had generously given us.

Next morning we went ashore at Atiu, and were met by the son of our native worker. Our time being limited here to nine hours, we set out immediately for the village, which is in the center of the island on the "Mountain," an elevation of about 500 feet. Here we spent the day with our little company, encouraging them to continue on in the way, and to set their affections on eternal things. At 3 p. m. we all set out to walk the three miles down to the landing, with the gifts of food, etc., with which the friends had regaled us, the Maori method of expressing their appreciation of our visit.

On the Sabbath we were alongside Manuai Island. This island is now all planted to coconuts, and only seven laboring boys are on it at present. We two went ashore in the afternoon, and sat under the shade of a snowberry tree while we studied our Sabbath school lesson together.

Twelve Happy Days

The next day at noon we were off the Aitutaki entrance, and a boatload

of our people came off to conduct us ashore. It was a happy twelve days we spent with the company here. Two of the older members have been called to rest since last I visited them, but more than twenty have been raised up to take their places.

Meetings were held each evening, and baptismal classes conducted. Eleven were baptized, and two others were received on a former baptism. On the Sabbath 102 of us crowded into the little church, which is only about 28 x 14 feet. Later they erected a tarpaulin over the entrance, so that others could sit in the shade while listening to the services.

We spent much time talking over plans for the enlargement of the church, but every plan we could think of would cost money. Owing to the present depression, the natives of this group see very little money, and with a much reduced value on their products, they are able to dispose of them only in "trade," not for cash, so it is quite impossible to raise the necessary funds locally. However, they all

I encouraged them to make an immediate start with the burning of the lime and gathering of the coral stone, but they said, "What would be the use of building up the walls if we have not the money in sight for the windows and doors and roof?" The only reply I could make was for them to go ahead and build, and to pray while they built, for the house is for God's service, and He will in some way send the necessary funds to complete it. To this they all agreed. It will cost approximately £50 for the necessary material.

There seems to be quite an interest in Aitutaki at present, but there is not room to accommodate any more if they come to the church. The lack of accommodation creates serious difficulties, especially in the Sabbath school, where of necessity the classes are large. The teacher of the children's division is especially overburdened with the task of trying to keep the attention of thirty-nine boys and girls; for boys and girls are much the same the world over!

The days were altogether too short, but when we said farewell we thanked God and took courage that some are listening to the Spirit's voice and turning away from the overwhelming evils of the present day.

A New Sign of the Times in China

By O. B. KUHN

SINCE the terrible catastrophe of China's recent floods, there is a marked change in the attitude of large numbers of the people in certain sections of the country, toward the messages of the gospel. This was very noticeable in the meetings which we held, recently, at Yingshanghsien, Anhwei Province, which is in the flooded area.

The people there were exceptionally quiet and orderly, and large numbers, among whom were many foot-bound women with infants in their arms, who were unable to get seats, stood up throughout the evening service. The people were very attentive to the preaching, and there was no expression of ridicule or opposition. As a Chinese associate expressed it, "Whether the preaching might be considered good or not, the people are anxious to hear."

We have never seen anything like it before in China, and believe that the Spirit of God, like a great, kind,

and gentle shepherd, is shepherding the people. Such experiences as this find explanation in the scriptures: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9. "It shall come to pass afterward, that I will pour out My Spirit upon all flesh." "Whosoever shall call on the name of the Lord shall be delivered." Joel 2: 28, 32. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9: 36.

These experiences in China, and elsewhere, will become more and more frequent and more general, for they are the fulfillment of prophecy, signs of the soon-coming Saviour and of the end of the world. It is our privilege as well as our duty to co-operate fully with the Lord to the extent of our ability and means, as He goes forth to the final gathering of the flock.



Conducted by Promise Kloss

THIS is written on St. Valentine's Day. As a father, I find it a day that causes reflection. There may be some people who see no harm in the custom of children's sending sentimental or comic valentine cards to half a dozen or a score of companions of either sex. There are certainly a great many children who see no harm in it, but rather a great deal of pleasure. And for one, I do not delight in cutting off the rapture of the child mind engaged in the practices of a popular holiday, nor in meeting the child's unintelligent but not ineffective appraisal of the parent as a washed-out has-been who is always taking the joy out of life. In common with most parents, I think, I try to avoid that unhappy relation; but I cannot be satisfied nor feel competent if, to avoid it, I sacrifice the social principles which ought to go into the building of my child's character. It is never any too easy to steer a true course, and especially in a crisis. It takes time both to conceive and to carry out a course that will avoid, or at least greatly lessen, the crisis.

Too Busy to Help Children

They steal upon us, these days of license whose original significance has faded out of the consciousness of our times; and we have to be wise to discover and to judge whether there is any of their poison left, or whether they are wholly innocuous. We are so busy about the Lord's work and about our own that we scarce have time to consider our relations, and our children's relations, to life. We have the heathen to wean away from their gods, and we have the grocer's and the doctor's bills to pay. We come up gasping from week to week, almost overwhelmed by the financial and the social and the ecclesiastical demands of our program, and how can we find time to instruct the little heads bobbing around us how to keep afloat? Enough, we say, that we use the life preservers thrown to us, the church and school and library and young people's society. When Christmas comes, or Hallowe'en, or May Day, or All Fools', or Valentine's,—oh, well, the things they do on those days don't mean anything, and what's the use of fussing?

Valentine

By ARTHUR W. SPALDING

I am quite ready to agree that we must take notice of popular holidays. Christmas brings great cheer into the world, albeit much foolish spending, and I like to see young eyes grow wide under the mystic beauty of the lighted Christmas tree, and much more the joy of little hearts that have learned it is more blessed to give than to receive. I cannot send my children to bed at sunset on Hallowe'en night lest they commit some depredations on neighbors' property, but I can enter with them upon some innocent fun that pleasantly tinkles the silver bells of their nervous laughter. I can smile when my teeth encounter a linen ribbon in my muffin on April first, and yet steer the juvenile conscience away from jokes that are "white lies."

Valentine Rhymes

When it comes near Valentine's Day, I am called upon to admire the artistic and literary values of sentimental cards that cost ten cents, five cents, or two-for-a-penny. Some of them are pretty, some are crude, some of them are clever; but one and all, in variety of expression and in difference of design, invite you artlessly, dear heart, to be my valentine.

"Don't you think that's cute, daddy?"

"Yes, little daughter, and I think this is a pretty one, and that one, too. To whom are you giving them?"

"Oh, Edith and Hattie and Cleora and Annabel and Betty. And this one is for Dick, and then there's Russell, and Victor, and that one I think I'll give to Herbie because it looks like him. See!"



"Climb the wall and take a peek
Where the rose and ivy twine.
There I would your promise seek
E'er to be my valentine."

"What does valentine mean, sister?"

"Why—why—when it's a girl, it means your chum, or anyway your friend."

"And when it's a boy?"

"Oh, it doesn't mean anything."

"Oh, doesn't it? Let's look in the dictionary."

"O daddy, I don't want any dictionary! You know it doesn't mean anything; it's just what everybody does. Why, if I didn't give any of the boys a valentine, they'd think I wasn't their friend. Don't you want me to be friends with any boy?"

"Yes, I do. I want you to be friends with every one of your school-mates, girls and boys. And I think you'll show you're a friend if every day you do kind things, speak kind words, and have a pleasant smile for every one."

"Well, it doesn't hurt to give a valentine."

"Not if you mean what your valentine says, and if it is right for you to mean that. Now, to 'be my valentine' means to 'be my sweetheart,' and I know you don't mean that. But when you send this card, you say that."

"I tell you, daddy, it doesn't mean anything. It's just what everybody does, and nobody means anything by it. If a boy sends a valentine to me that says—that says—any such thing, don't you suppose I know he doesn't mean it?"

"He says on his card that he loves you, and he doesn't mean that he loves you. I know he doesn't mean that, because he isn't old enough to know what that kind of love means; and anyway, perhaps he says the same thing to a dozen girls on a dozen different cards. Well, little sister, doesn't it cheapen true love to say the words of love and not mean them?"

"O daddy, you—!"

Meaningless Love

"There are girls grown older, my dear, and boys grown older, who use the acts of love without meaning much. They kiss and they hug and

they pet, and then they say, 'We don't mean anything by it. It's just what everybody does, and it doesn't mean a thing.' But they're cheapening love, which ought to mean a deep and sacred experience to them. They use the acts of love without meaning them and without thinking what they mean, just because the crowd does it. And the valentine uses the words of love without meaning them, just because 'everybody is doing it.'"

"Well, I just think I'll make some valentines of my own that don't say any of those things!"

"That's fine! I'd do just that. And if you want any help, I'll try to help you. I don't object to your sending friendly cards on Valentine's Day to your boy friends as well as

to your girl friends, if the cards say what you really mean."

Parents, I wonder if you and I should not be thinking every day during this next year of the heart gardens of our children, and if we should not be seeking to plant in them the good seed of truth and purity and modesty and clear thinking and moral independence.

It will take some thought and study and effort and vision. It will mean keeping close to the thoughts and the social experiences and the friendships of each of our children. It will mean opening our own hearts to them, and so finding the door to their hearts. I think we shall meet the problem of Valentine's Day only as we meet the opportunities of every day.

The Measuring Stick

By EDITH L. REID

GEORGE and Elsie live next door to each other. They are in the same class at school, and in the spelling test they each missed two words out of ten.

When George gave his spelling paper to his mother, she exclaimed, "Aren't you ashamed of yourself! I suppose you let Jim Martin go to the head of the class again. If you would study as Jim does, I wouldn't have to feel bad about your spelling paper."

"Spelling's easy for Jim," George protested, "he can remember anything. I brought mine home last night and studied half an hour, but I was afraid I'd miss, and so I did."

George's mother thought she was using the best method to make her son study. Ever since George had started to school, she had tried to get him to do better. This comparative idea was good, but she had always used the wrong measuring stick. She had held him up against another instead of against himself.

The truth was that her own pride was hurt. She didn't want Jim to succeed above her own son. The inference to be drawn, then, by George or any one else, is that if Jim had missed two words out of ten, then George's misspelled words would not have mattered.

But what did Elsie's mother do about the spelling record? Since both mothers afterward told the teacher all that was said about it, another method of dealing with unsatisfactory school work is available.

"When do you have the next spelling test?" Elsie's mother asked her daughter, and when told that it was in two weeks, she said, "Well, we'll just forget this paper, and think about the fine one you'll have next time. What can you do that you didn't do this week, so as to win in a contest

with your best record next time?"

"I'll review my words for five minutes every day," volunteered Elsie; "this time I let my reviewing go until the last day."

There was not a word from Elsie's mother about what any one else in the class had done. Her little daughter was encouraged to do her own best, not the best of some other pupil. Elsie was held responsible. She was made her own disciplinarian. She was not crushed by the recollection of her own lapse in spelling and by the victory of a classmate. Rather was she inspired to press forward toward her own shining ideal.

Not all children can be at the head of the class or leader in the game or winner of a trophy. But every child should covet advancement and enjoy mastery of his individual problems.

It is discouraging to hold up an example of excellence before a child which he can never hope to attain. He may not be either physically or mentally equipped to reach such a standard. But every child can step ahead of his own past record if he has any intelligent guidance at all. And the thrill of knowing that he is better this week than last will bolster up his spirit and make him surprise himself.—*Issued by the National Kindergarten Association.*

"THE childhood shows the man as morning shows the day," says Milton; and Dr. Sachs, in "The Normal Child," after quoting this, says: "It is not merely the welfare and happiness of the child that make a direct appeal. The responsibility of developing useful men and women, of building up a fine citizenship, rests upon every member of every community."



Who Are They?

I SEE two steep and high rocks. From the top a jeering, mocking mob look down, shouting, "Come up, and we will show you a thing," to two young men below. After a short consultation, the young men begin to climb up on their hands and feet. Suddenly appearing at the top, they startle the mob so that they fall back, turn upon one another, and flee in confusion. And so began a great victory for the armies of the Lord whence the young men came. Who were they?

CONGREGATIONS

1. When did a congregation rescue a man from an unreasonable ruler?
2. When was a vast congregation summoned to meet on a mountain?
3. When was a meeting held in a valley between two mountains?
4. Who distributed bread, flesh, and wine among a congregation at the end of a service?
5. What man by one act slew a large company?
6. What man proclaimed a religious service, and then slew the worshipers?
7. At what two gatherings were representatives called from all the known world?
8. On what two occasions is it said they "stilled the people"?
9. Who went to sleep in a public assembly?
10. Who became captain of a band of vain men?

RIDDLE

Upon a mountain top I sit,
Forsaken and alone;
Yet unborn nations me shall bless
For that which I have done.

ANSWERS FOR LAST WEEK

Bible Gates

1. Gen. 19: 1-3. 3. 2 Sam. 18: 4, 33.
2. Judges 16: 1-3. 4. Matt. 7: 13, 14.

Word Groups

Ex. 7: 9	Judges 7: 13
prophet	soldier
serpent	loaf
king	tent
Acts 20: 9	Judges 16: 1-3
preacher	gate
window	man
sleeper	hilltop
Gen. 21: 19	Matt. 28: 2-4
child	angels
woman	tomb
well	guard

Riddle. Jonah 1: 12, 17.

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.

Hartford, Connecticut

BY A. E. SANDERSON

THE year 1931 was a good year for God's work in the city of Hartford. Seventy-three were added to the church by baptism and on profession of faith. All goals were reached. The church completed its Harvest In-gathering campaign in seven weeks, and stood at \$20 per member. In mission offerings the church stands at 92 cents per member a week. The mission offerings showed a gain of \$1,731.15 over the year previous. This was a 35-per-cent increase. The tithe showed a gain of \$2,501 over the figures of the previous year, a 41-per-cent increase. The sum of \$3,041 was raised locally for evangelistic work, and some of this still remains in our treasury. All expenses for evangelistic work were met without drawing from the conference funds.

We face the new year with good courage and strong faith, and with an earnest desire to win souls. We hope to maintain the present financial level of tithes and offerings, and to increase it as much as possible.

Appreciation of Our Literature

R. E. CRAWFORD, the home missionary secretary of the West Pennsylvania Conference, sends us a letter which he recently received from a gentleman in that State, expressing his appreciation of our literature. The letter is worth reading, so we pass it on:

"DEAR SIRS:

"It has been my intention for some time to send this word of sincere appreciation for the *Present Truth* papers mailed me during the past year. They have been a wonderful spiritual aid in the study of God's word.

"I note that they are published by the Review and Herald Publishing Assn., Washington, D. C.

"It may be of interest to you to know that this fall, while selling produce in Titusville, I was led to enter a second-hand store, and while examining some books, I noticed one entitled, 'Bible Readings for the Home Circle,' by the Review and Herald Publishing Assn., Battle Creek, Mich., printed in 1888. The proprietor agreed to trade this book for a peck of apples, and I wish to say right here that I believe this was the work of God, as I had wished for just such a book many a time.

"I have this book open most of my leisure time. It has 600 pages, 57 full-page illustrations, and follows the unique plan of asking questions followed by answers in Bible language. It is distinctly a Seventh-day Adventist publication, and I wonder if the publishers of the *Present Truth* edited this work.

"Both works should have a wider circulation, and in the event that the Review office has no other copy, I will lend mine, that a new edition may be gotten out."

Forty Years Ago, and Now

BY E. F. HACKMAN

WE have heard that comparative statistics are odious, and that it is not a good thing to compare ourselves among ourselves. Nevertheless, I cannot refrain from passing on to the readers of the REVIEW a few words of encouragement based on comparative statistics. Doubtless there is not another religious denomination on the face of the earth whose members rejoice in the evidences of growth to the extent that Seventh-day Adventists do, and it is to be hoped that the repeating of these constantly recurring evidences will not result in their becoming so familiar to us as a people that we shall fail to heed the Scriptural injunction, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Ps. 48: 12, 13.

That the Lord has greatly blessed this people is evidenced by the following statistics representing our standing in 1930 compared with our record forty years ago,—figures which speak for themselves:

	1890	1930
Church members	26,112	314,253
Workers of all classes	4,000	21,461
Countries in which our work is operating	13	141
Languages employed in preaching	12	417
Primary and mission schools	9	1,977
Students enrolled	350	67,719
Colleges and academies	7	201
Students enrolled	979	25,462
Sanitariums	3	106
Doctors in organized work	15	566
Nurses in organized work	315	4,500
Publishing houses	7	67
Languages in which literature is printed	12	146
Sabbath schools	1,414	9,966
Sabbath school membership	33,783	382,743
Sabbath school offerings	\$28,642	\$1,870,343
Value of literature sold	\$750,000	\$4,715,709
Total funds contributed	\$286,864	\$12,112,609

The increasing success attending the evangelistic labors of our ministry and laity is also very encouraging. In the year 1890 the number of people baptized throughout the world was 12,794, as compared with 28,536 in 1930. Another very significant indication of progress is the fact that it took this denomination forty-six years to win the first 29,000 members, while today our reports show that our gain is fully as large during any single year.

High Returns in 1931

In addition to the 1930 summary, the writer cannot refrain from mentioning a few facts concerning the number of baptisms reported in the North American Division during 1931. The nine months' report for the division, which is available at this date, reveals some very astonishing and encouraging facts.

A few years ago the workers in North America made very forceful reference to the wonderful progress in soul winning which was so apparent in other parts of the world, but not very much could be said for our own field, as the net gain in membership was very low. But today a change has come. The clarion note for a greater evangelism on the part of both ministers and laity, which was sounded at the Autumn Council of 1929, has been the means of arousing our churches and workers to put forth greater soul-winning endeavor, and we now rejoice in the fact that 1931 promises to be one of the greatest soul-winning years in the history of our work in North America.

For the first nine months of 1931, the net gain in membership was 7,-

753, bringing the total membership to 128,313. This means that an average of twenty-eight members were added to our churches daily during the first nine months of 1931. The highest previous record was in 1900, when, for the entire year, the net gain was 9,024. From present indications, it would seem that 1931 may yet surpass that record.

There is every reason to face the New Year with courage and with high resolve, knowing that, although in this time of general world depression there may come a slump in the financial situation, yet by the help of the Lord there need be no slump in the matter of soul winning, but a steady, healthy increase in every church throughout the world during 1932.

Pacific Union College

By W. I. SMITH

(For an introduction to this article the reader is referred to one of the same title written by A. T. Robinson and appearing in these columns under date of January 7. To avoid duplication of content material, the writer has deleted much from his original article.)

THE casual visitor upon the campus of Pacific Union College, after a tour of inspection, is distinctly impressed with the symmetry of development both in the physical plant and in the scope of instruction that is offered. The strength of our educational institutions is measured in terms of their ability and inclination to train toward the threefold objectives of Christian education; viz., the harmonious development of the physical, mental, and spiritual faculties. In studying this institution, we shall call attention to each of these objectives separately.

Four Programs

In its endeavor to minister to the physical welfare of its students, the college has established the following facilities:

1. A program of physical labor provided by industrial enterprises, such as agriculture, dairying, printing, carpentering, merchandising, laundering, woodworking, cookery, sewing, auto mechanics, bringing to the students annually an aggregate of work totaling more than \$60,000 and to the institution a gross income of nearly \$175,000.

2. A well-developed program of vocational instruction in which, through the medium of the textbook and the laboratory, the students are given an apprenticeship understanding of the basic skills fundamental to the trades.

3. An aggressive health program of preventive and remedial measures fostered and promoted by Dr. McReynolds, and designed to give medical care and attention to every student and worker connected with the school.

4. A contemplated program of physical education for credit which will make it necessary for every stu-

dent to engage in profitable and directed physical exercise and recreation for a minimum defined period each week.

In attaining the intellectual objectives, Pacific Union College is stressing the importance of scholarship. A school is, after all, a sort of brain factory, and the emphasis in an educational institution should be placed upon intellectual achievement, not failing at the same time to minister to the physical and spiritual needs. The college has a library of approximately 15,000 well-selected volumes, and science laboratories adequate to the needs of a senior college. In general, the members of the faculty are scholarly, Christian men and women, well trained for their respective fields of teaching. A progressive spirit is in evidence, and within a short time we believe that the faculty will meet our association standards for a senior college.

Four Lines of Spiritual Interest

The spiritual interests of the students are fostered and established through the following religious organizations and activities:

1. The daily religious program required by the school of morning and evening worship and chapel exercises.

2. Organization meetings of the Missionary Volunteers and Ministerial Association, the Friday evening devotional service, the Sabbath school, and the church service.

3. Systematic Bible study under the leadership of Elders Hoffman and Emmerson. During the last school year nearly 250 college students pursued regular Bible studies in the following courses: Bible Survey, Daniel and the Revelation, Advanced Bible Doctrines, Pauline Epistles, Missions Survey, and Teaching of Bible, together with two courses in Field Evangelism.

4. An opportunity for practical expression in Christian service through the medium of the Missionary Volunteer working bands, Harvest Ingathering campaign, Week of Sacrifice, Big Week, and the Bible workers' and ministerial training field courses.

The facilities, the organization, and the spirit of Pacific Union College unite in endeavoring to attain to the threefold objective of Christian education in the training of the college youth in that territory. The administration and the faculty of the college are earnestly entreating the young people to come. Scripture and inspiration make clear the way of wisdom as to the course of procedure our youth should follow:

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." "Study to show thyself approved unto God." "Balanced by religious principle, you may climb to any height."—*"Messages to Young People,"* p. 37.

In the light of these admonitions and injunctions, may we not renew our vigilance in behalf of the educational interests of our young people, knowing that our colleges are indeed "cities of refuge" for our sorely tempted youth?

❖ ❖ ❖

Attitude of the Government Toward Missions Among Indians

BY ORNO FOLLETT

I HAVE often been asked regarding the attitude of the government toward mission work among the Indians. Personally, I have always found the government superintendents and employees friendly and ready to co-operate with us to the extent of their ability.

This friendly attitude is certainly justified by the following circular letter addressed from the office of the Commissioner of Indian Affairs to the superintendents and all employees of the Indian service. Through the kindness of the Hon. Mr. Charles J. Rhoads, who furnished me with a copy, I am able to give this letter in full:

"Circular Letter.

"UNITED STATES
DEPARTMENT OF THE INTERIOR

Office of Indian Affairs
Washington

May 21, 1931.

"To the Superintendents and All
Employees of the Indian Service:

"Following a conference of a special committee of the Board of Indian Commissioners and representatives of various mission boards engaged in Indian work which have recently met in Washington, attention is called to the pertinent statement from Bulletin No. 280, of the Board of Indian Commissioners, as follows:

"The Congress of the United States, the successive Secretaries of the Interior and Commissioners of Indian Affairs, and the school and reservation superintendents have again and again testified by legislation, executive orders, and official statements to the value of the missionary work.

The Federal officers have recognized the missionaries as influential members of the authorized personnel on the reservations. The Government desires and welcomes the co-operation of the mission boards in all endeavors to promote the welfare of the Indians.'

"The above statement clearly defines the relationship between all Indian Service representatives and the missionaries at work on the several jurisdictions.

"The aim of both Indian Service employees and church workers is to fit the Indians to be self-sustaining, self-respecting American citizens. The Christian missionary was active in this field of service long before the Government, and the missionary has an essential function in the cultural development of the Indian. No effort should be spared to encourage effective co-operation and prevent misunderstanding and friction. Religious education and character training are necessary factors in the development of the Indian.

"In order to further effective co-operation, all Indian Service employees are expected to maintain an attitude of respect toward divine services and the moral teachings of religion. Adequate recognition of the status and responsibilities of the missionary as a part of the local program, independent and yet correlated with the Government program, will still further develop and make efficient the personal friendship and mutual good will which should always characterize the relations of missionaries and Indian Service employees.

"Some members of the Indian Service

may not be adequately informed of the nature and importance of the missionary's work, and may not recognize how it fits into the complete Government program. On the other hand, the missionaries may not be adequately informed of the far-reaching social and community program being undertaken by the Indian Service.

"We suggest, therefore, that our superintendents be responsible for calling group conferences to be attended by missionaries, Indian church workers, and employees, for the purpose of discussing the plans and objectives of the Indian Service. These conferences should develop lines of co-operative effort which will promote active participation in a common program.

"It is desired to emphasize the value of the missionary's service as essential to the carrying out of the full program for Indian welfare.

(Signed) "CHAS. J. RHOADS,
"Commissioner."

While the above letter would seem to give the desired liberty by, and co-operation of, the government to all desiring to do Christian missionary work among the Indians, it is nevertheless well to remember that we should endeavor in every way consistent with the gospel of our Lord Jesus Christ, to co-operate with the government superintendents and employees in the good program they are endeavoring to carry on in behalf of the Indians.

Harvesting in Lake Mission, Mexico

By J. B. NELSON

"OVER twenty years ago an American colporteur came to this town and sold me a subscription to this periodical, and I liked it so well that I saved the copies, bound them together, and have been using them to give Bible studies and to preach to others about this truth," said the aged shoe cobbler, Juan Morales, in the little town of Los Mochis, Sinaloa, Mexico, as he showed me a soiled and worn bundle of *El Mensajero de la Verdad* (The Messenger of Truth), for the months of the year 1909, published at that time in Mexico City by G. W. Caviness. Fifteen years had passed, the old man said, before another worker of our faith had called on him to teach him more of the truth. During this period he had hunted for more light, joining two different Protestant churches, hoping to find in them the light he sought. So while he took an active and leading part in these churches as a member, he always felt they were not teaching all the truth, and he did not derive from their teachings the satisfaction he found in reading these magazines. He hoped and prayed that some day the Lord would send him a true shepherd who would lead him into all truth.

This prayer was answered when,

nearly five years ago, he met and was baptized by C. E. Moon, former superintendent of this mission. With the shifting of workers and changing of mission boundaries since then, the record of his name was lost, so that until my visit no worker had called to encourage and help him in his new path. Despite our negligence, however, Brother Morales, with his bundle of old magazines and his Bible, had faithfully held up the banner of truth against much opposition in his village.

As I fingered over the soiled and worn pages of the old magazines, noting how some were literally dropping to pieces from much use, and as he told me how many of his brothers and sisters and neighbors had accepted the truth from his teachings, and how many nights he had preached from these old pages while his little shop was filled to its capacity and other eager listeners stood outside, my heart was full of praise to God for the mighty power He has given to our printed message and the high honor we mortals are given to have a part in its distribution. How I wondered who that lonely colporteur away from home and in a foreign land could have been who had visited this cobbler in this out-of-the-way village, and how

I wished that he might have been present to hear and see the harvest from his faithful sowing!

Call on Juan Morales

I had called at this town to meet two of our colporteurs, Brethren Villereal and Fuentes, and while awaiting their arrival I accidentally met this faithful old brother. When the colporteurs arrived, I with them called upon him again, and after holding a meeting in his shop, we organized the believers he had gathered into a Sabbath school of eighteen members. Several of these will soon be ready for baptism, and in a short time we hope to have enough baptized converts so that they may be organized into a church.

Not only has this cobbler been working in Los Mochis, but with an old Sabbath school lesson chart he has been visiting the Mayo Indian villages up the Mayo River, and has raised up some groups of believers whom I shall visit in company with him upon my return trip within a month. Also near here in the village of San Blas a lay member who heard our truth in Mexicali, Lower California, has succeeded in raising up a large group of believers by doing home missionary work. After spending a few days helping these people, I was asked when I could come again, and when I could send a worker to guide them into all the true light. It was hard to have to tell them that perhaps we could never send them a worker because of the lack of funds. With tears they urged me to try to send them a teacher, and all I could say was that if it was possible a teacher would come, for surely it is God's will. Here is the beginning of a great work. The poor people have done all they can, and I feel the Lord of the harvest will move upon some one's heart to supply the funds for a worker.

Two years ago Ciprano Gonzales, living in the little village of San Sebastian in the state of Jalisco, also of this mission, wrote to a friend in Los Angeles, sending him money and asking him to buy and send him some interesting books. Among the books his friend sent were a Bible and a copy of "The Great Controversy," both in Spanish. From these two sources this man learned and accepted the truth, committing to memory many pages of "The Great Controversy" and also many Bible texts. He has also succeeded in gathering a few interested friends together for Sabbath and evening Bible studies. Now he is pleading that we send them a teacher. How long they will have to wait must be answered by the offerings of our people.

A Convert and Her Trinkets

By D. D. FITCH

THIS being the centennial anniversary of the beginning of the work of William Miller, the readers of the REVIEW will be interested to learn that last October Floyd Ashbaugh baptized and took into the Hawthorne (Calif.) church fellowship the great-granddaughter of the revered advocate of the advent doctrine, William Miller, along with eight others. Some of the high points connected with her introduction into this remnant church will be of interest.

She had been a Sunday school teacher and an active worker in a near-by popular church. On the occasion of a prayer meeting her pastor, in commenting on the doctrine of the second coming of Christ, made light of it, and made disparaging comments in regard to William Miller and his work. Naturally, this was not pleasing to a relative.

Previously she had employed in her home a Seventh-day Adventist, of whom she speaks very highly, but with regrets that she did not then investigate the truth so beautifully lived by her helper.

A few months ago she was led to ask a Seventh-day Adventist friend to give her Bible studies. In turn she was invited to attend camp meeting. It was there we met her.

The first local service she attended was one where I was to conduct a quarterly service. So hungry was she for real gospel truth that she readily accepted this test.

As she frequently accompanied us to different Los Angeles churches and gave a public testimony, she allowed me to use a doubly precious volume, a large family Bible which was presented to her venerated sire, William Miller, by his Boston friends in 1842. This is made additionally precious because of the penciled marginal calculations beside the prophecies which were the basis of the work being done by him. Many were glad to see and again read Daniel 8:14 from the very Bible used by William Miller.

That she might be the better directed in her study of the word, I asked her to answer a list of questions such as I would submit to a candidate for baptism, but having noticed her use of beads and jewelry, I purposely omitted the one on that subject. Later, and after having had studies with a Bible worker connected with an evangelistic effort near her home, she wrote me thus:

"My soul is so joyful looking forward to this new church membership, and I do love all the lessons and the interpretations of the holy word of God which

your dear church has. I have just finished all the 'Family Bible Lessons,' and they are like food to my soul.

"I also had my lesson on dress and jewelry last week, and can understand what my friend meant when she said I was not having my lessons rapidly enough. When I think of myself with rings and beads on that evening at the tabernacle, I am not surprised that I felt a note of criticism, for it was due me. But I had not been given the Bible

lesson as yet. The very evening that the Bible worker gave it to me I removed my rings, not to put them on again. Instead of being reluctant to do it, I was eager, for now I remember that when I had a faithful Seventh-day Adventist servant, she told me that her church did not believe in any trinkets or adorning of hats, and it fits my ideals too. I pray God will use my diamond ring to bring souls to Him. I have worn it for about fifteen years, but many times, in looking at the eighteen gems in it, I have wished I had that many souls won to Christ by my efforts. My idea now is to convert it into money to use in this blessed work."

Evangelistic Canvassing in Bermuda Islands

By W. W. EASTMAN

A. G. DROTT was called from Ohio by the Atlantic Union Conference and sent to the Bermuda Islands to engage in self-supporting colporteur work. He and Mrs. Drott have now been there over six months, and are doing excellent work for God.

I am taking the liberty of passing on to the readers of the REVIEW some extracts from a personal letter that was not written for publication. The whole ten-page letter is extremely interesting, but space forbids more than these brief extracts:

"I am enjoying my work here very much, and the needs are great, so this means early and late. Almost every Sabbath I speak, and also teach a class. If I go to St. Georges, it is a twenty-four-mile ride on my bicycle both ways. There I teach a class in the Sabbath school, perhaps reviewing also, and then conduct the after service. In the afternoon it is the same thing at Crowl, where we have a little company."

Speaking of his work among the people, he says:

"Old and young, little and big, rich and poor, are getting to know me and my work. I am making many fast friends among the Portuguese, and also among both the white and the colored population. A well-to-do lady stopped me on the street the other day, and asked if I would call on her son, who is drinking heavily, and try to help him. Another lady, as she gave me her check in payment for 'The Desire of Ages,' said, 'I have added £1; please accept it, for I feel impressed to give it to you.'

"A minister who bought a book from me, said, 'Won't you talk to my young people some Sunday?' I said, 'Surely I will, but I want the parents there too.'

"A business man's wife said to me, 'My husband will return from the hospital today. The doctors cannot do any more for him, and I don't think he will get well. Won't you come and talk to him about his soul?'

"A police officer said, as I visited his home, 'You are needed here, and are doing a good work.'

"A prominent lady said, 'Won't you go to the jail, and talk to that young man and that girl? Here are the details in the paper.'

"A proprietor of a tailor shop said, 'Bring me another book, and call each week, for every time you come I get more business.'

"A school-teacher said, 'Come over to our school, and talk to our children.'

"A Sunday school superintendent told me, 'Our minister has not visited our Sunday school for a year. You are invited to come and talk to our school.'

"A man who ordered 'The Desire of Ages' from me, said, 'Won't you come over to our church and speak to us? Our minister is gone, and I have the oversight, and we need you badly.'

"An old lady asked, 'Won't you come over and preach to us? We need you.'

Brother Drott seems to be doing well selling "The Desire of Ages" and "Patriarchs and Prophets," two of our largest books. I recall that several colporteurs from the United States left Bermuda Islands and returned home because they could not succeed in selling books there, yet Brother Drott is succeeding. Is it not because of the high spiritual character of his work?

We believe the world is fully ripe for this kind of work, and if men and women can be found who are prepared to do it, they will find honest people who will give a listening ear and purchase the books which contain the very message the world is in need of at this time.

The Lord is looking for instrumentalities through whom He can work as channels. The degree of consecration and devotion called for in order to be successful in the Lord's work, is doubtless greater now than in any other period of the world's history; and inasmuch as evangelistic colporteur work is to be carried forward with increasing success while probation lasts, the Lord will find men and women who will do it.

I CARED not where or how I lived, or what hardship I went through, so that I could gain souls for Christ. While I was asleep, I dreamed of these things, and when I awakened, the first thing I thought of was this great work. All desire for the conversion of the heathen and all my hope was in God.—David Brainerd.

Ministry of Isolated Believers

By H. K. HALLADAY

FROM time to time we receive here at the office little inklings of the progress of the third angel's message in our own conference, which bring encouragement and cheer to our hearts. Many of us are apt to look to foreign fields to see great accomplishments, but we do not want to overlook the fact that at our own doors we are expected to see the same transformations that we look for so often in far-away lands.

On my desk this morning lies a letter from one of our sisters whose family is living in a sparsely settled region. They are pinched with poverty, as so many of the faithful ones are, but she loves the Lord dearly, and has a deep longing for the soon finishing of the gospel in all the world so Christ may return to earth.

About three years ago this sister and her family lived where there was one of our larger churches and a good church school. The pastor of that church had a real vision in regard to the possibilities wrapped up in the laymen of his congregation. He organized a class of seventeen members of his church into a Bible readers' band, with the ultimate idea of using them in assisting him in his work for the church. On the first Sabbath of the year 1928, the graduation exercises were held for the eight who had finished the work. The above-mentioned sister was one of the eight.

Circumstances compelled her family to move to their present location. She says she felt very sad to leave a well-organized church and be isolated from God's people. But all our circumstances are God's plans.

The "Signs" Pioneers the Way

It was not long after they had moved to their new home before God opened the way for them to begin their new work for Him. One day the road overseer came to repair the road in front of their house. While he was working, our sister sent her little boy out with some copies of the *Signs of the Times*. The lad asked the gentleman if he would care to read them. He said he was glad to get them, and soon he requested more to read, which were also provided him.

The following spring the husband of our sister, who is also a Seventh-day Adventist, was appointed highway commissioner. This appointment provided a way for them to earn their living, and also an agency which God used in bringing His truth to others.

Our brother's appointment threw these two men into each other's com-

pany a great deal. One day our brother and his wife went to see the overseer about the road work. Arriving at the home, they found the woman teaching the texts in the *Signs of the Times* to her three-year-old girl. Our *Little Friend* was soon provided for the little girl.

One day this woman remarked that she saw by reading that the seventh day is the right day to keep, but she couldn't understand it all. Arrangements were made for Bible readings, and soon this family embraced the Sabbath truth. A minister and his wife, members of their former church, also studied with them for a while, and began the observance of the Sabbath.

A few *Signs* were handed to others,

and soon the second class in Bible studies was begun at another place a few miles away. This sister was the leader and conducted all the studies.

During the following summer a man was hired by our brother to assist him in his hayfield. While with the family he noticed that they observed the Sabbath. When he went home, he told his family and neighbors about our brother's belief. The wife of this hired man was taken very sick, and a visit was made by our sister to the home. Prayer was offered for her recovery, which God heard and answered, and soon this family embraced the Sabbath truth.

At present there are five baptized believers there, with a Sabbath school membership of sixteen. Our sister writes, "O the joy! God has answered our prayers."

This is only an indication of the possibilities wrapped up in every isolated family of believers.

Giving the Health Message

By M. E. OLSEN

It is always encouraging to see our lay members preparing themselves definitely for service. I greatly enjoyed being present at the closing exercises of the class in home nursing conducted in our church at Liberty

Center, Ohio, by J. G. Hanna, who is a registered nurse and has had considerable experience in conference medical activities. Brother Hanna's present work is that of dental technician, and he is associated with Dr. D. S. Teters, a Seventh-day Adventist dentist of Bryan, Ohio, who, besides his regular practice, finds time to do a good amount of evangelistic work.

The program consisted largely of demonstrations by the members of the class, which were intended to show the very practical character of the instruction they had received, and the skill attained in applying the various hydropathic treatments, and dealing promptly with such emergencies as may arise in any home. The program, which included remarks by Brother Hanna, Dr. Teters, George Butler, the Ohio home missionary secretary, and the writer, was enjoyed by a large and enthusiastic audience that filled the church to overflowing, and left many standing at the back and in the aisles.

The class numbered twenty-four, of whom fourteen were members of the Adventist church and ten were from outside the denomination. It is good for us as Adventists to meet with serious-minded persons of other denominations, and study with them the principles underlying the proper care of the sick. Our Saviour while on earth gave much of His time to ministering to the needs of suffering humanity. He commissioned His followers to preach the gospel and heal the sick.

He Draweth Nigh

BY JENNIE HAND

A BRIGHT light shines in the eastern sky,
'Tis a sign that the dear Lord draweth nigh
With a cloud of angels who the sun
outshine
With their harps of gold and their songs
divine.
The cloud grows brighter till it lights
the sky,
'Tis the Lord of glory drawing nigh.

O brother, sister, do you not hear
The sound of music sweet and clear?
'Tis the song of the angels so loud we
hear,
They tell us the Lord is drawing near.
Whether at midnight, morn, or noon,
The Lord of glory cometh soon.

His piercing eye will search each heart,
To some He'll say, "From Me depart;
You spurned My law, My love forgot;
Depart from Me. I know you not."
Too late, too late, in vain they cry,
For the King in His beauty draweth nigh.

With hands all scarred by the nails and
cross,
He will search the gold from among
the dross,
While the trumpet sounds and the angels
sing.
He will raise the saints, and His voice
will ring,
"Fear God, give glory to Him on the
throne,
For the Lord in His glory cometh soon."

It is well that these classes can be conducted by trained nurses in our churches, and that others who are not able to attend such a class can take the course through the Home Study Institute. Every Adventist woman should be so trained that she can minister intelligently to the needs of her own family, and also be able on occasion to lend a helping hand to her neighbors.

Young men should take the course, too, for they need the practical knowledge it gives concerning the care of the sick. In the World War those Adventists who had a knowledge of nursing were in great demand in the Army, and had many courtesies shown them. The health message has been intrusted to us as part of the everlasting gospel, and we do well to make the most of it.

It was evident from the admirable demonstrations which largely made up the program, that the class conducted by Brother Hanna had done thorough work, and its members will be in a position to give substantial help in time of sickness to their own loved ones, and can also lend a helping hand to their needy neighbors. What we do for suffering humanity is better evidence of our faith than what we say about it. May God greatly bless every effort that is put forth for the relief of human suffering.

OBITUARIES

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

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

Ball.—Mrs. Kate L. Ball, née Schroeder, was born in Burlington, Iowa, July 29, 1855; and died at Sylvia, Kans., Dec. 26, 1931.

Richard.—Sallie Ely Richard was born in Virginia, Sept. 17, 1856; and died in Portsmouth, Va., Oct. 19, 1931. She was a devout Seventh-day Adventist.

Countryman.—Mrs. Hattie Elizabeth Countryman, née Perrine, was born near Birmingham, Iowa, July 6, 1854; and died at Oklahoma City, Okla., Dec. 6, 1931.

Hunter.—Mrs. Lydia Emily Hunter, née Roushey, was born in Bradford County, Pennsylvania, March 3, 1855; and died at Boone, Iowa, in January, 1932.

Smith.—Clara Smith was born near Indianapolis, Ind., Jan. 31, 1866; and died in Los Angeles, Calif., Dec. 19, 1931. She is survived by a sister and a brother.

Hartman.—Charles Hartman was born near Iowa City, Iowa, Oct. 29, 1848; and died in Yakima, Wash., Dec. 26, 1931. He is survived by his wife, one daughter, and four sons.

McGill.—Clara Ethel Lees McGill was born in Denver, Colo., March 29, 1898; and died in Los Angeles, Calif., Dec. 24, 1931.

Pollard.—Mrs. May Pollard was born in Blandsville, Ill., June 8, 1863; and died in Yakima, Wash., Jan. 8, 1932. She is survived by her husband, two sons, and one daughter.

Howard.—Emma J. Howard was born in Salt Lake City, Utah, Dec. 19, 1853; and died in National City, Calif., Nov. 21, 1931. She was the first Sabbath keeper in San Diego County.

Mang.—Mrs. Trella L. Mang was born at Axtell, Kans., Sept. 6, 1902; and died at Alamosa, Colo., Dec. 21, 1931. She leaves her husband and two children to mourn.

Gram.—Neils Andrew Gram was born in Denmark in 1858; and died in Cumberland, Maine, Dec. 29, 1931. He leaves his wife, one son, and one daughter to mourn their loss.

Keck.—Mrs. Minda Ensle Keck, née Sickman, was born in Pennsylvania, Nov. 12, 1871; and died at National City, Calif., Dec. 12, 1931. Her husband and three children are left to mourn.

Chaffe.—Mrs. Susan Chaffe was born in Buckfastleigh, Devonshire, England, in 1851; and died in Somerville, Mass., Dec. 26, 1931. One son and one daughter are left to mourn.

Thompson.—Mrs. John L. Thompson was born at Camanche, Iowa, July 15, 1868; and died at the same place, Dec. 26, 1931. Her husband, one daughter, and one sister are left to mourn.

Lowe.—Mrs. Sarah Lowe was born in England, April 12, 1850; and died at Cypress, Calif., Dec. 28, 1931. She leaves two daughters, six grandchildren, and six great-grandchildren to mourn.

Peter.—Simon Peter died at Glendale, Calif., Dec. 25, 1931, at the age of eighty-seven years. He was of Moravian stock, one of his ancestors having come from Germany with Count Zinzendorf, who established a Moravian college at Bethlehem, Pa. Brother Peter accepted the advent message in Los Angeles in 1883 under the labors of William Healey. The following year he connected with the Pacific Press Publishing Association in Oakland, where he served the cause about twenty-five years. His wife, one daughter, and two grandchildren are left to mourn their loss. For quite a long period prior to his decease, Brother Peter had a list of approximately eighty correspondents, mostly relatives and personal friends, to whom he faithfully tried to convey a knowledge of the advent message. Some of those in this list became obedient to the faith. G. W. Reaser.

Ogden.—Mrs. Esta Mae Ogden, née Meek, was born near Ellsworth, Kans., Aug. 18, 1878; and died in Glendale, Calif., Dec. 21, 1931.

About 1895 Esta Mae accepted present truth under the labors of A. R. Ogden, and two years later she was united to him in marriage. In 1901 they were one of a group of three families (the others being those of H. F. Ketring and the writer) who were sent as missionaries to South America. Elder Ogden served as superintendent of the West Coast Mission, with headquarters at Iquique, Chile. Here Sister Ogden contracted heart difficulty, which, to their deep regret and the sorrow of the South American Union, compelled them to return to the States two years later.

All these years since she has been an extreme sufferer. Some time after her husband had taken the superintendency of the Antillian Union, she joined him in Cuba, but was again obliged to leave the mission field because of her health, leaving her husband to labor alone, with the possibility of visiting his home only at long intervals. At the time of her death he was at Port au Prince, Haiti, without any means of leaving the island for some time. Heartbroken, he could send only the briefest message of sympathy and advice.

Although a fatal ending to her twenty-eight years' malady had long been anticipated, her death came quite suddenly. Their three children were present at the funeral. She was laid to rest in the beautiful Forest Lawn Cemetery, close to a special friend, Mary F. Westphal, who had preceded her only a few weeks, and who succumbed also to heart trouble taken in the same field and on account of which she, too, had to leave. Our hope is strong that she will come forth in the first resurrection.

The funeral address was given by the writer from Job 14:14, 15. Others assisting in the services held in the Wee Kirk o' the Heather and at the grave, were F. H. Westphal, J. E. Fulton, R. F. Cottrell, E. W. Farnsworth, A. G. Daniels, and P. E. Brodersen. J. W. Westphal.

Ventura.—Robert Serafin Ventura was born in New York City, Sept. 9, 1897; and died at West Palm Beach, Fla., Dec. 24, 1931. His wife, three children, his mother, and two brothers are left to mourn.

Adams.—Albert Jefferson Adams was born at San Antonio, Texas, Jan. 10, 1869; and died at Fullerton, Calif., Dec. 5, 1931. He leaves to mourn his wife, one son, three daughters, and four grandchildren.

Emery.—Mrs. Maria B. Emery was born in Drummerville, Canada, Dec. 21, 1839; and died at Willits, Calif., Dec. 31, 1931. She leaves to mourn one son, one daughter, six grandchildren, and six great-grandchildren.

Joerg.—Mrs. Teresa Joerg was born July 8, 1879; and died Nov. 11, 1931. She spent many years as a trained nurse in connection with our sanitariums. Her husband, one daughter, and several brothers and sisters are left to mourn.

Bauer.—John Christian Bauer was born in Germany, Oct. 1, 1834; and died at Azusa, Calif., Dec. 18, 1931. He had been a faithful Seventh-day Adventist for sixty years. His wife, one son, six grandchildren, and four great-grandchildren are left to mourn.

Cratty.—Mrs. Hanna M. Cratty was born near Ostrander, Ohio, July 1, 1845; and died in Sutherlin, Oreg., Jan. 4, 1932. She accepted the truth over fifty-five years ago, and remained true. She is survived by two sons, two daughters, eighteen grandchildren, thirty great-grandchildren, and six great-great-grandchildren.

Crary.—Guy Evert Crary died in December, 1931, as the result of an accident. He was a graduate of Emmanuel Missionary College, and had spent a number of years as a teacher in church schools and academy. He was a man of sturdy principles and indomitable courage. He leaves his young wife and his father and mother to mourn.

Marshall.—Mrs. William Marshall, née Maines, was born in West Morlan County, Pennsylvania, Jan. 16, 1853; and died in Monroe, Iowa, Dec. 22, 1931. She had been an Adventist more than fifty years. Her husband, five children, and a niece who was raised in the home, are mourning their loss. One son, Jess Marshall, is connected with our educational work in Argentina, South America.

Olson.—Mrs. Carl Olson, née Beda Anderson, was born in Ostervallskog, Sweden; and died at Glendale, Calif., Dec. 7, 1931, at the age of seventy-two years. She and her husband, Carl Olson, were charter members of the Kingston (Minn.) church. She leaves to mourn five sons and two daughters: Elder A. V. Olson, Prof. H. O. Olson, Alma Olson, Prof. A. J. Olson, A. O. Olson, Prof. O. S. Olson, and Esther M. Olson.

Appointments and Notices

CHANGE OF ADDRESS

Owing to the renaming of several streets in our district, the office address of the Northern European Division has undergone a change to which we would respectfully call the attention of all our friends. Instead of 41 Manor Gardens, as hitherto, our address will be 41 Hazel Gardens, Edgware, Middlesex, England.

✻ ✻ ✻

PRAYER FOR HEALING

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

A sister in the State of Washington requests prayer for healing.

A California sister who is in danger of losing her eyesight desires the prayers of God's people that she may be healed.

A sister in Nevada requests prayer for her brother in another State, who is very ill, that his life may be spared.

PUBLICATIONS WANTED

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

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

Mrs. Virginia Gomes, B. C. Hospital, Attleboro, Mass., requests that no more literature be sent to her at present.

Mrs. M. E. McNeely, 39 West Seventh St., San Angelo, Tex. Review, Instructor, Signs, Liberty, Little Friend, and Life Boat, for free missionary work.

Mrs. W. B. Nix, 2 W. Summitt St., Gainesville, Ga. Late copies of Instructor, Watchman, Signs, and tobacco number of Little Friend, for missionary purposes.

Frances Minser, 550 S. Sixth St., Muskogee, Okla. Review, Instructor, Signs, Present Truth, Life and Health, Liberty, and Little Friend, for free missionary work.

B. F. Brown, Box 295, Thomaston, Ga., desires a continuous supply of Instructor, Signs, Life and Health, Present Truth, Little Friend, and tracts for free distribution.

Mrs. Winnie Arwood, Route 1, Box 163, Johnson City, Tenn. Wanted for home missionary work Review, Present Truth, Life and Health, Signs of the Times, Watchman, and tracts.

Miss E. V. Craig, 507 N. Oak St., Normal, Ill., thanks those who have sent papers, and requests a continuation of any denominational papers and tracts for several depot reading racks and for free distribution.

Margaret M. Wood, Point Teamington, Notre Dame Bay, Newfoundland. Used denominational papers or magazines for distribution among interested people, preferably Review, Instructor, Signs, and Little Friend.

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

Mr. George W. Chinwah, Secretariat, Northern Provinces, Kaduna, Nigeria, West Africa, requests a continuous supply of either new or old copies of such publications as Review, Present Truth, Watchman, Signs, etc., particularly publications dealing directly with the Sabbath truth, for he has an interest there among the people, whom he is unable to supply with literature that will give them an understanding of our belief.

The Inter-American Division has great opportunities to use current or back issues of the Review, Signs, Watchman, Present Truth, Little Friend, and Life and Health in missionary work. Address all literature to the following conference offices:

South Caribbean Conference, Box 66, Port of Spain, B. W. I.

Leeward Islands Conference, Box 52, St. John, Antigua, B. W. I.

Guiana Conference, 222 Almond St., Georgetown, British Guiana.

British Honduras and Bay Islands Mission, Box 123, Belize, British Honduras.

Panama Conference, Box M, Cristobal, Canal Zone.

"TO BURN"

"Have you any of a certain commodity?" is asked of one who is not overly careful about the use of language savoring of slang, and I receive this reply, "Oh, yes, I have it to burn." By this we understand he has a great abundance on hand, even more than can well be used, and that the surplus might as well be reduced to ashes.

The thrifty housewife makes use of the furnace or the incinerator for the disposal of such material as she is sure will not be of legitimate use, but only a cumberer of space. Good books and other literature are seldom purposely burned, except by the enemies of truth. Even this earth and all it contains will be burned, or at least melted.

Can it be that the good denominational literature now cumbering the shelves of our readers, and which might be the means of enlightening a soul in regard to the realities of eternity, will be among the contents then burned without having been utilized by some one in a mission field who is too poor to secure his own and so is waiting for yours? Eventually it will be burned, but would it not be gratifying to you to know that its ashes will be found in India or South America rather than just where it is now stored, and doing no one the good designed in its publication?

Very frequent and urgent calls come from mission fields for the used copies of any and all our periodicals and other literature, from the size of a Memory Verse Card to the largest book published, the Review and Herald not excepted.

If you wish an address to which these may be sent, please inclose a stamped and self-addressed envelope, accompanying it with a statement concerning the kind and amount you wish to mail. The postage to all foreign fields is but 8 cents a pound, and at the same rate on small amounts, unless the weight exceeds four pounds six ounces.

Mrs. D. A. Fitch.

1434 E. California Ave.,
Glendale, Calif.

SOUTHWESTERN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

The fourth quadrennial session of the Southwestern Union Conference Corporation of Seventh-day Adventists will convene in Oklahoma City, Okla., in connection with the Southwestern Union Conference constituency meeting, Feb. 17-27, 1932. The first meeting of this session will be held at 11 o'clock a. m., Wednesday, Feb. 17, 1932, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the corporation. The legal constituency of this corporation is the duly elected delegates of the Southwestern Union Conference of Seventh-day Adventists, unincorporated.

M. B. Van Kirk, Pres.
C. H. Castle, Sec.

NORTH PACIFIC UNION CONFERENCE

The fourth quadrennial session of the North Pacific Union Conference of Seventh-day Adventists will be held in College Place, Wash., Feb. 17-27, 1932, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the delegates. The first meeting of the session will convene in the College Place Seventh-day Adventist church, Wednesday, Feb. 17, 1932, at 7:30 p. m.

M. Lukens, Pres.
S. J. Lashier, Sec.

NORTH PACIFIC UNION CONFERENCE ASSOCIATION

The fourth quadrennial session of the North Pacific Union Conference Association of Seventh-day Adventists will convene in connection with the constituency meeting of the North Pacific Union Conference at College Place, Wash., Feb. 17-27, 1932, for the purpose of electing a board of trustees for the ensuing term, and for the transaction of any other business that the constituency may elect. The legal constituency of this Association is the regularly appointed delegates to the North Pacific Union Conference of Seventh-day Adventists, Unincorporated. The first meeting of the Association will convene at 3 p. m., Thursday, Feb. 18, 1932, in the Seventh-day Adventist church at College Place, Wash.

M. Lukens, Pres.
S. J. Lashier, Sec.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Tuesday, February 23, 1932, at 2 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day

Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
C. C. Pulver, Sec.

WALLA WALLA COLLEGE CONSTITUENCY MEETING

The regular quadrennial meeting of the constituency of Walla Walla College, Inc., is hereby called to convene in the Seventh-day Adventist church at College Place, Wash., Thursday, Feb. 18, 1932, at 4 p. m. A board of trustees for the ensuing term will be elected, and any other business transacted that may properly come before the constituency. The regularly elected or appointed delegates to the North Pacific Union Conference of Seventh-day Adventists shall be the constituency of this corporation.

M. Lukens, Pres.
J. E. Weaver, Sec.

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., Feb. 23, 1932, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.

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

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 109 FEBRUARY 4, 1932 NO. 5

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

TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

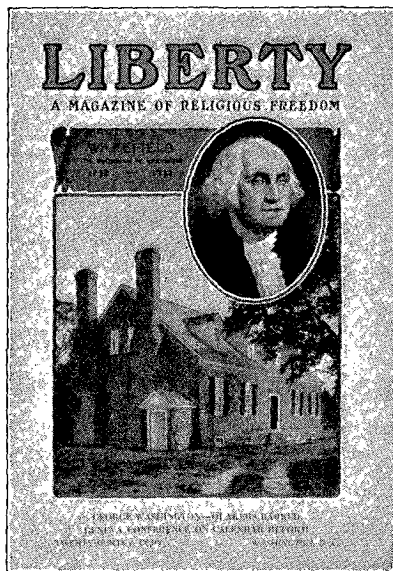
Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

This Year
1932

The bicentennial of the birth
of George Washington

Offers a splendid opportunity
for the circulation of
LIBERTY Magazine

THE FACT that the nation at large will be celebrating the bicentennial of the birth of the Father of His Country, will naturally arouse an interest on the part of thousands who might otherwise be indifferent. Each issue of the LIBERTY will be illustrated with pictures from the life of Washington and his times.



LOYAL LOVERS of America in large numbers look upon the LIBERTY magazine as occupying a unique position in advocating the fundamental principles of civil and religious liberty upon which the nation was founded. Among legislators, national, State, and municipal; among members of the judicial and executive branches of the government, and in the

legal profession, LIBERTY has thousands of staunch friends.

MANY COULD EARN a good living, especially during 1932, by selling the LIBERTY magazine among their neighbors and friends. The first quarter's issue has been pronounced by those competent to know, the most attractive issue ever produced. The cover page alone ought to make it easy to sell. But above and beyond any financial benefit will be the satisfaction that comes from labor in behalf of others and the new appreciation of fundamental American principles which the readers must obtain.

OTHER equally warm friends are needed now. You can help in securing them by ordering a quantity to circulate among your business friends as well as your neighbors. Ten or more copies cost 8 cents each. Fifty will cost \$4, and the return will be \$10, giving you a profit of \$6.

Order now through your Book and Bible House



WASHINGTON, D. C., FEBRUARY 4, 1932

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS
A. G. DANIELLS C. H. WATSON I. H. EVANS
O. MONTGOMERY W. H. BRANSON J. L. SHAW
C. K. MEYERS M. E. KERN E. KOTZ
J. L. MCLELLANY E. E. ANDROSS L. H. CHRISTIAN
A. W. CORMACK N. P. NEILSEN H. F. SCHUBERTH
A. V. OLSON H. W. MILLER F. GRIGGS
W. G. TURNER J. F. WRIGHT

CIRCULATION MANAGER CLARENCE LAWRY

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

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

China Flood Relief

IN this number of the REVIEW, I. H. Evans gives the readers a word picture of the great flood in China, the loss of life and property, the intense suffering resulting, and the need of food and clothing and shelter. Some of our own people have lost everything. Next week Dr. H. W. Miller will follow with an article giving a close-up view. Others who have been eyewitnesses will also tell their story.

This is a hard time to ask our people to send relief; but with all our troubles in America, we have, generally speaking, good homes, with plenty of food and sufficient clothing. Very few, if any, of our people in America are without food, but in China there are multitudes of people in such straits. With wars within and without, with famine and pestilence, there came to China last year this awful flood.

In view of these indescribable conditions the General Conference decided to make a call for relief. We believe many will desire to give. Some of our workers in Takoma Park have shown their interest in helping to bring relief to these suffering people. These who have contributed start the list. We shall acknowledge and publish in the REVIEW all gifts, and pass the funds on quickly.

Send all contributions to J. L. Shaw, Treasurer of the General Conference, Takoma Park, Washington, D. C.

I. H. Evans	\$10.00
M. N. Campbell	10.00
Elder and Mrs. J. L. Shaw	10.00
Mrs. Flora H. Williams	10.00
M. E. Kern	10.00
Elder and Mrs. H. H. Votaw	25.00
J. L. McElhany	5.00
G. W. Schubert	5.00
L. E. Froom	5.00
L. A. Hansen	5.00
Elder and Mrs. W. H. Branson	5.00
W. H. Williams	5.00
Mrs. L. Flora Plummer	5.00
Elder and Mrs. J. A. Stevens	5.00
Elder and Mrs. G. W. Wells	5.00
W. E. Howell	5.00
W. L. Burgan	5.00
S. A. Wellman	5.00
M. E. Olsen	5.00
J. P. Finch	5.00
W. W. Bricker	5.00
C. W. Higgins	5.00
Mr. and Mrs. C. L. Rogers	5.00
A friend	5.00
Mrs. J. W. Mace	5.00
Lizzie M. Gregg	5.00
Mary Paul	5.00
Margaret Weir	5.00
Elizabeth Zeidler	5.00

Lela R. Wilcox	5.00
T. Rose Curtis	5.00
C. A. Russell	5.00
Stella Fleisher	5.00
F. M. Wilcox	5.00
Mrs. F. M. Wilcox	5.00
Rosamond D. Ginther	2.50
Katie Farney	2.00
A friend	2.00
Nina M. Munson	2.00
Louise G. Olsen	2.00
Kathryn Jensen	2.00
Donn Plummer	1.00
A friend	1.00
G. B. Walker	1.00
A friend	1.00
Irene S. Walters	1.00
Emma E. Howell	1.00
Mrs. Lottie Quinn	1.00
Mrs. Margaret Elliott	1.00
Bethel Cooksey	1.00
Violet Numbers	1.00
Evelyn Wells	1.00
Mae Lewins	1.00
Minnie Truitt	1.00
Mintie Truitt	1.00
Leona M. Long	1.00
Mrs. E. Grace Rice	1.00
Alice R. Olsen	1.00
Total	\$249.50

J. L. SHAW.

Mission Notes

WORD comes from C. L. Torrey, secretary-treasurer of the Southern Asia Division, that during the past year A. J. Sargent, missionary to Burma, has baptized almost forty Pwo Karens. He says that Brother Sargent spends approximately twenty-six to twenty-eight days each month out among the people, living with and working for them. This seems to be the beginning of Burma's harvest time. They are all working with one accord to give the message of salvation to the millions of Burma.

J. F. Wright, president of the Southern African Division, writes of his appreciation of the fact that the cut in the budget was no larger than it was. He also speaks of the difficulties they are having in adjusting their budget, and suggests that the European workers will have to take a 10-per-cent cut in salaries in addition to the 5-per-cent cut made this year, and that there will have to be a 5-per-cent cut for the native workers, and this in the face of the fact that living costs in South Africa have greatly increased during the last few months, the staple commodities having almost doubled as compared with 1930. The living costs, it seems, have greatly increased in other parts of Africa also. In spite of these conditions, our constituency in the Southern African Division gave almost the same mission offerings in 1931 as in 1930.

Re-enforcements for Papua

By the S. S. "Maedhui," on Dec. 3, 1931, Elder and Mrs. J. Ross James and their two young children sailed from Sydney, Australia, for Port Moresby, Papua (British New Guinea). Elder and Mrs. James labored for twelve years in various sections of the New Hebrides, until Mrs. James' health was broken, and it was no longer possible for her to live in so trying a climate. And so they returned to the homeland.

Shortly afterward, because our mission staff in Papua was temporarily smaller, Elder James was invited to spend several months at a new mission station in Papua, —Aroma, eighty-five miles from Port Moresby. He went alone, Mrs. James remaining with her parents, who live not far from our division office. Returning

at the end of the allotted time, Elder James, accompanied by his family, went to Tasmania, and spent a year there in evangelistic labor. Now, with renewed health, they have gone, as stated, to Papua, a practically new field, for the fringe only was touched in the few months Elder James spent there previously.

Just before boarding the steamer, Elder James and the writer conversed for a few moments. We had been friends since our youth; and as I assured him that we at home would not forget them in their absence, he spoke earnestly of the work ahead. Here at Aroma is a strip of country a mile wide and stretching for thirty miles along the ocean, in which there are ten thousand Papuans, bright, keen people, of whom perhaps 3,000 can read and write. "Civilized savages," he called them, saying, "The only way we can accomplish anything there will be by close, personal evangelism, just as we do in the homeland. Elder Peacock, who has labored in Papua as well as in the Solomon Islands, says that the people in the Solomon Islands are just the same as those among whom we will work; and I know from my own experience what has been accomplished in the New Hebrides, where we have over 500 true Seventh-day Adventists who have been proved and tried."

Associated with the James family will be Mrs. Alma B. Wiles, a nurse, well known to many of our people in the United States. She is already there, and is fully occupied attending to the medical wants of these people. The chief medical officer of Papua has expressed his great appreciation of her work, and said he wished he could associate some of the government nurses with her in order that they might get further instruction regarding her child welfare work.

Religious Liberty Day—
February 20

IN all our churches in North America the Sabbath morning service for February 20 will be devoted to the consideration of the principles of religious liberty. A special program has been prepared for this occasion. At the close of the service an offering will be taken for the religious liberty work. The special purpose of this offering is to place the magazine *Liberty* in the hands of the members of the Federal Congress, members of the various State legislatures, judges, lawyers, etc. We know of no better missionary work in which we could engage than placing this excellent journal in the hands of these men. We therefore earnestly hope that our readers will prepare to give a liberal offering on this occasion.

Unquestionably, the *Liberty* magazine has exerted a strong influence in holding back religious legislation. We owe it to the men in responsible positions to see that they are enlightened on the principles which should govern the relation of church and state. Let every reader have a part in this good work.

WE regret to learn of the death of Elder F. I. Richardson, which occurred at National City, Calif., Jan. 11, 1932. Brother Richardson spent many years of efficient service in connection with this movement in Africa, the East Indies, and North America.