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THE FIELD IS THE WORLD

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Gather Vessels

By HELEN WOODWARD

O SONS of God, arise, arise;
Ye are to bondage sold today.
The creditor demands his own,
And ye, forsooth, have naught to pay.

But hark, it is the Master's voice;
Redemption great He doth provide.
"Go, gather vessels not a few;
Go, bring them in from far and wide.

"Go, seek the vessels of His grace,
And bring them safe within thy door;
Cease not thy search till thou canst say,
'Lo, there is not a vessel more.' "

Then with the careless world shut out,
Each empty vessel filled shall be.
The Lord Himself shall pour the oil,
And ye, His sons, shall be made free.



BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOELMAN

Eternal Torment

What do Seventh-day Adventists believe is the penalty of sin? Is it eternal death or eternal life in torment?

Seventh-day Adventists do not believe in eternal torment, because they believe the direct and positive statement of Scripture that "the wages of sin is death." Rom. 6:23.

That these words mean cessation of existence, and not a continuation of life under different and less favorable conditions, is shown by other scriptures, as, for example, Malachi 4:1: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

With this agrees Matthew 10:28, which reads thus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

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Spirits of Just Men

Who are the "spirits of just men made perfect," spoken of in Hebrews 12:23?

In commenting upon the words, "the spirits of just men made perfect," Adam Clarke says that these "are the full-grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being come to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separate; for they are all joined in one spirit." "I see nothing therefore in these verses which determines their sense to the heavenly state; all is suited to the state of the church of Christ militant here on earth; and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever."—"Clarke's Commentary," Vol. VI, pp. 782, 784.

"The law," or old covenant, "made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19. The Levitical system was the gospel in type. The blood of bulls and of goats could never take away sins;

only the blood of Christ can cleanse the soul from guilt of sin.

In the gospel is found the substance of which the services and symbols of the Levitical system were only types; hence it may properly be said, as in Hebrews 12:22-24, that we "are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

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The Investigative Judgment

What is meant by the investigative judgment? And what authority have we for teaching that there is any such judgment?

The term "investigative judgment" is not found in the Scriptures, but neither is the term, "the deity of Christ," nor "divinity of Christ." In fact, there are a number of words and combinations of words in common use among religious people that are not found in the Bible. Some of them set forth Bible truth, while others are without even a shadow of justification.

Now by investigative judgment Seventh-day Adventists mean the judgment described in Daniel 7:9, 10. This is a judgment that evidently takes place in heaven while men are still living and acting upon the earth, as is clearly shown by verse 11: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

If this does not mean that in vision the prophet saw the beast and heard his great swelling words of blasphemy against God, even while this judgment was in session,—if this is not its meaning, it would be a matter of much interest to have some one tell what verse 11 does mean.

We understand that when our Lord comes the second time, according to His promise recorded in John 14:1-3, He raises to life the righteous dead and changes to immortality the living

righteous. (See 1 Thess. 4:16, 17.) All these are then taken to heaven with Christ, in accordance with His prayer recorded in John 17:24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

Manifestly, the judgment of Daniel 7:9, 10, decides who among the dead shall come up in the first resurrection (Rev. 20:6), and also who among the living shall be made immortal and be taken to heaven without seeing death.

It follows that before the Lord comes to take His people to Himself, there must be a decision in all these cases; and that decision is made in the judgment which we, for convenience, call the investigative judgment.

But it may be asked, Why such a judgment? Does not God know His own? Yea, verily, God knows His own, every soul of them; He knew them in the councils of eternity before the world was; but over and over again the Scriptures teach that there is to be a judgment. Neither Jew nor Christian will deny this.

But why a judgment, if God knows? We answer, Because both men and angels must know the justice of God. It is written in Nahum 1:9 that "affliction shall not rise up the second time." There is not to be left in all the universe any lingering doubt of the justice, mercy, and love of God. The angels who are the "thousand thousand," and the "ten thousand times ten thousand" of Daniel 7:10 and the "thousands of thousands" of Revelation 5:11, yea, you and I, reader, with all the millions of earth, must know that God is just: hence the judgment in its several parts. Yea, the redeemed must know this, and even the lost must know and confess the justice of their sentence. All this is necessary to make sure the promise that "affliction shall not rise up the second time."

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Capital Punishment

What stand does our denomination take on capital punishment?

Seventh-day Adventists as a denomination have never taken any stand on capital punishment.

The Reply of Seventh-day Adventists to the Pope's Encyclical, "Lux Veritatis"

[Action taken by the Executive Committee of the General Conference of Seventh-day Adventists, March 3, 1932.]

WITH such impressive formality and such dignity of expression as seems appropriate to one who claims to be the vicar of Christ, the successor of Peter, and the head of the one true church of God on earth, Pius XI, the Pope of Rome and the King of the Vatican State, has again given official utterance to some of the lofty assumptions and the dogmatic teaching of the Roman Catholic Church. We who represent the Christian body of believers known as Seventh-day Adventists, freely concede to him the absolute right to do this as a free member of the wide circle of world citizenship. We have read with due attention his encyclical, "Lux Veritatis," issued on "the fifteenth centenary of the Ecumenical Council of Ephesus," and we recognize the formal courtesy with which he refers to "the many who are separated from the Apostolic See, brothers and sons most dear to us."

As Protestants who are not included in the membership of the Roman Catholic Church, and yet who sincerely believe in the deity of Jesus Christ, and who accept His forgiving mercy and His saving grace as our only hope, we deem it proper that we should make some response to the invitation of the Pope, "May all return to Us." And while we may use the same plainness of speech which he does in this encyclical when he refers to Arius as "that most nefarious subverter of Catholic unity," yet we shall endeavor to do so in the love of the truth, and with due respect to those who differ with us.

We regard the preservation of the doctrines of the Bible, unchanged by any ecclesiastical action and untainted by tradition or by any breath of heresy, as of more fundamental importance than any merely outward unity of organization, and because we

are firmly convinced that the creed of the Council of Trent, interpreted and promulgated by the teaching authority of the Roman Catholic Church, notably in "The Catechism of the Council of Trent," is a serious departure from "the faith which was once for all delivered unto the saints," we are constrained to express in the following paragraphs our understanding of some of the fundamental truths of genuine Christianity, and our dissent from the teaching and practice of the Roman Catholic Church in regard to these matters. We do not attempt to elaborate our views into a formal theology, or an authorized creed, or even to make a complete statement of our belief, but our brief reply is stated in plain language.

1. The Holy Scriptures, consisting of the Old and New Testaments according to the Protestant canon, are the only infallible authority in matters of faith and practice. We therefore cannot accept the *ex cathedra* utterances of the pope, or the decrees of the councils, or the traditions of the Roman Church as a sufficient reason for departing from the plain teachings of the word of God.

2. The eternal Son of God assumed human nature "that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." Thus "we have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man," who is "a priest forever after the order of Melchizedek," and "who hath been made, not after the law of a carnal commandment, but after the power of an endless life." "Having, then, a great High Priest, who hath

passed through the heavens, Jesus the Son of God," we can neither accept the pope as our high priest, nor those ordained as priests by his authority, in the place of the heavenly Priest, nor can we accept an earthly temple with its earthly order of service in place of the heavenly temple with its heavenly order of service.

3. Inasmuch as our High Priest "offered one sacrifice for sins forever," when "He offered up Himself," we cannot accept any alleged repetition of that sacrifice. As under the Aaronic priesthood, although divinely ordained, it was "impossible that the blood of bulls and goats should take away sins," much more is it impossible that any sacrifice ordained by merely human authority should now take away sins. We cannot accept the claim that creative power has been granted to any human being to transform bread and wine into the veritable body and blood of Christ to be offered to God "in order to represent and continue the sacrifice of the cross."¹ By "becoming obedient even unto death, yea, the death of the cross," our blessed Lord took away all earthly sacrifices, and "by one offering He hath perfected forever them that are sanctified." We agree with the Roman Catholic Encyclopedia² that "the mass . . . is the central feature of the Catholic religion," but we affirm that it is an unscriptural and unreasonable ceremony.

4. The word of God plainly declares that there is "one Mediator between God and man, Himself man, Christ Jesus," and that "through Him we both [Jews and Gentiles] have our access in one Spirit unto the Father."

¹ "Manual of Christian Doctrine," by a Seminary Professor, Imprimatur, Patritius Joannes, Archbishop of Philadelphia, p. 438.

² "The Mass," Vol. IX, p. 800.

We therefore cannot concede that there is any work of mediation to be carried on by priests, saints, or the virgin Mary. We can thankfully say, "Blessed art thou among women," and can designate her as the mother of our Lord in the flesh, but we find no basis in the Scriptures for venerating her as the mother of God.

5. By virtue of the atoning death of Christ on Calvary, we have "boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh." Every believer in Jesus may therefore "draw near with boldness to the throne of grace" in the name which is above every name. Since "God was in Christ reconciling the world unto Himself," and our Mediator is the God-man, there is no place for any human mediators. Such a doctrine does in fact set aside the sufficiency of the one Mediator, and deprives the suppliant of direct access to his Saviour.

6. Justification by faith is the all-inclusive expression of the gospel of Christ, and "by the works of the law shall no flesh be justified." Yet "at the very root of the relation of a creature to his God, and of God admitting the creature to His fellowship, lies the thought of obedience." Such obedience, however, is the testimony to the genuineness of the faith which justifies, rather than the ground of justification. Genuine justification may be apprehended directly by the faith of the repentant sinner. We are therefore unable to accept the doctrine of the merit of good works, or of the value of penance.

7. The merits of Christ are the only, and the sufficient, ground for the sinner's acceptance with God. The doctrine of "the superabundant satisfactions of the saints," and of the authority of any human priest or body of priests over them, is an unwarranted invention, without any authority in the word of God.

8. According to the teaching of the Scriptures, God gave His Son "to be head over all things to the church, which is His body," and we are therefore not willing to accept any mere man as the head of the church. There is only one "Holy Father," even He whom Christ Himself addressed by that title. Therefore no man has the right to sit in the temple of God, and by assuming the divine title, Holy Father, set himself forth as God.

9. Since the day of Pentecost the Holy Spirit, the third Person of the Godhead, the Spirit of the God-man, has been the true vicar of Christ upon earth. The teaching that the Pope is the vicar of Christ is a sub-

version of the truth, and if accepted would logically deprive the helpless sinner of the divine, indwelling presence of the Holy Spirit so essential to a genuine Christian experience.

10. Those who depart this life enter into a state of unconscious rest, represented in the Scriptures as a sleep, where they remain until the resurrection. We are therefore unable to conform to the Roman Catholic practice of praying to the saints or to the virgin Mary, since we believe that they are now resting in an unconscious state. The doctrine of purgatory, according to which there is "a place of suffering in which the souls of the just complete the expiation of their sins before entering heaven,"³ is contrary to the Scriptures, and is an unwarranted perversion of the justice of God. We therefore absolutely reject this Roman Catholic doctrine.

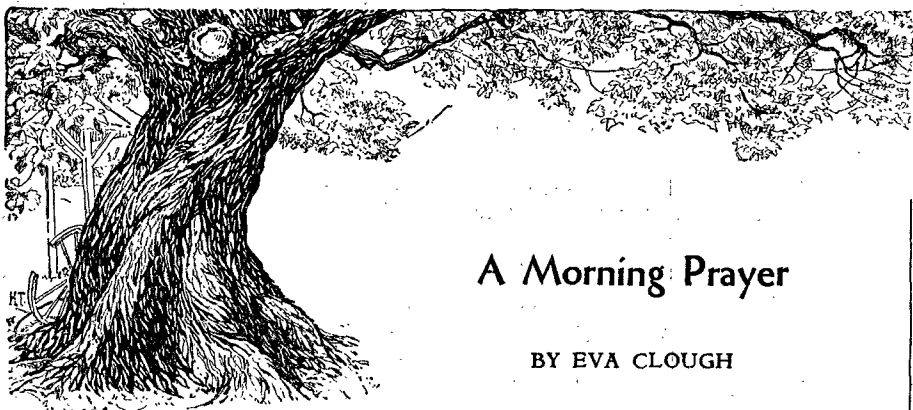
11. God has conferred upon man freedom of conscience, and no church has the right to invoke or employ the power of the state to govern the faith or religious practice of any individual. We therefore cannot accept the Roman Catholic doctrine of the union of church and state, with the church above the state, and the logical consequence in the persecution of heretics by the state at the behest of the church. We regard such a program as subversive of the best interests of both the church and the state, and directly contrary to the spirit and teaching of Christ, who, when His disciples suggested calling down fire upon the heads of those who would not receive them, rebuked them.

³ "Manual of Christian Doctrine," by a Seminary Professor, p. 145.

12. The seventh day of the week, commonly called Saturday, is the Sabbath of the fourth commandment, commemorating the creation of the world. It was observed by Christ and His disciples, and by the early Christian church. The change to the observance of the first day of the week, commonly called Sunday, was firmly established by the formal action of the Roman Catholic Church, and is appealed to by Roman Catholic writers as a sign of its authority. We are unable to accept this action, or to conform to the teaching and practice of the Roman Church in this respect.

We might refer to other vital Biblical doctrines, our belief of which prevents our acceptance of the Pope's invitation to come into the Roman Church, but it is not necessary to develop our position further. It is perfectly apparent, even to the casual reader, that it would be just as impossible for us to become members of the Roman Church as it would be for the Pope to become a member of our church, inasmuch as our doctrines are so absolutely at variance. It is our earnest desire to preserve "the unity of the Spirit in the bond of peace," but we cannot accept a call for unity which involves the violation of our conscientious convictions concerning the truth of the gospel.

"THE blacksmith's arm is strong because it is put to a severe daily test; his hand can hold a hot iron which would burn yours and mine into blisters. Both have been made to endure hardness. Many Christians are spiritually weak because they are unwilling to endure hardness."



A Morning Prayer

BY EVA CLOUGH

ANOTHER day unto us Thou dost give;
Grant us Thy gracious care, and show us how to live.
For labor keep us strong, let love make light each task,
And fill our hearts with joy and song. These blessings, Lord, we ask.

Guide us where'er we go; our hope and faith bind fast,
That we Thy holy peace may know when this brief day is past.
Thou art our Lord, our Light above, our Comforter and King;
Hear Thou our prayer we bring.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

Keeping to Our Commission

SOME years ago we lived neighbor to a very interesting character. He was a fine man, of generous impulses, of tender sympathies, and of an earnest desire to do right. His chief weakness was his lack of a definite purpose and his irresolution. He followed the beck and bid of every call, leaving him little time for his own particular work and the support of his family. He failed to recognize that God had given him a specific work to do, and would hold him responsible for it. He prided himself on his sympathy with every good cause, and this was entirely proper and right; but in endeavoring to promote everything, he actually promoted nothing, and so dissipated his energies in spasmodic, widely scattered efforts. The ultimate results of his labors were practically *nil*, so far as accomplishment was concerned.

We were asked some time ago by an earnest brother if it was not right and proper for Seventh-day Adventists to promote every good and worthy cause in the world. We replied, "Most assuredly."

There are very many worthy causes in the world at the present time. There are many campaigns with most commendable objectives. It is right that we should sympathize with these, and seek in every consistent way to promote their advancement. But in doing this we must safeguard ourselves against neglecting the particular commission which has been given to us.

And what is that commission? It is the preaching of the everlasting gospel to the nations of men, and specifically the everlasting gospel in its setting in the threefold message of Revelation 14. If we use our energies and employ our labors in the direct promotion of every good cause that comes along, we shall have little energy left for the special work that God has given us to do.

This movement with which we are connected, and the organization which constitutes its framework, have been brought into being for the one specific purpose of heralding to the world God's last gospel message. We have been called to the kingdom for such a time as this. And like Nehemiah

of old, we are to recognize that we also are doing a great work, and that we cannot take up with the thousand and one excellent enterprises around us, to the neglect of the specific commission with which God has intrusted us. If we do, we shall be like the neighbor to whom we referred in the beginning of this statement.

God has endowed men and women with various capacities and talents. He has done this in His all-wise purpose. He has called men to the promotion of various worthy enterprises in the world. We believe that God was with William Booth, the father of

the Salvation Army movement, and that under his leadership the army has done a wonderful work for God and for humanity. But while we believe this, that does not say by any means that we should enlist as an active worker in that organization. Other organizations have been called into being for the promotion of great causes. We believe that God has led in the work of reform they have carried forward; but in saying that, we recognize that God has connected us with an organization which is also doing a great work in the world. And we shall prove recreant to that call if we do not use our first and best energies in seeking to advance its interests.

F. M. W.

Leading Straight Through to the Heavenly Canaan

THROUGHOUT the early years of the advent movement our brethren had repeated experiences with factions that drew off, some on one thing, some on another. There was one similarity in most of these departures from the faith,—they all seem to have raised the cry of popery when they could not dominate the movement, and they attacked the spiritual gifts in the church, usually both the administrative or apostolic gift and the gift of the Spirit of prophecy. In one such crisis, when what was called an "age-to-come" movement was led out by former preachers among us in the West, R. F. Cottrell wrote (REVIEW, July 2, 1857) as follows:

"If it is a fact, as we fully believe it is, that the third message of Revelation 14 is now being given, the Lord is now doing a special work, equal, at least, to that of leading the Israelites through the desert to the land of Canaan. This message will consummate the work of preparing the remnant of God's people for translation; a people in whose mouth will be found no guile, being without fault before the throne. The importance of the work, and the fact that the Director of it is 'excellent in working,' are a sufficient guaranty that it will be accomplished as harmoniously as any in which He anciently engaged. Poor, fallible, human instruments may fail. A Moses or an Aaron may be tempted to speak unadvisedly with his lips, and die on this side of Jordan. In such case the garments of Aaron will be put upon Eleazar [Num. 20: 26], and Moses will lay his hands upon Joshua [Deut. 34: 9], and thus the work

move on harmoniously; but the sons of Korah will perish in their gainsaying. Numbers 16; Jude 11.

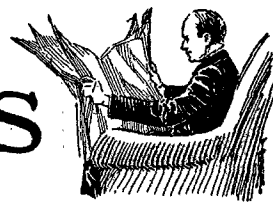
"God has not sent the third angel's message into the world without choosing the means and instruments by which to send it. Men, as instruments, are liable to err, or even to fall away from the truth. Even the apostle Paul, who had not only a special, but a miraculous call to preach the gospel to the nations, was still obliged to keep his body under, and bring it into subjection, lest when he had preached the gospel to others, he himself should be a castaway. But the operations of God cannot be subverted. He is not divided in these operations against Himself. He does not fail in the first attempt, and have to begin again. There is no such precedent upon record—no such failure written aforetime for our learning; but all the reverse. Therefore we may confidently come to this conclusion: that if the same God that led Israel through the desert has set His hand to fulfill the prophetic message of the third angel,—the last merciful warning to the world, before the coming of the Son of man,—He never will be driven to the necessity of perfecting the work by means of a rebellion in the camp, taking sides with the rebels and thus destroy the harmony of His own work. But God will overrule such factions for the good of His children, as Paul wrote aforetime for our learning, saying, 'There must be also heresies ["sects," margin] among you, that they which are approved may be made manifest.'" 1 Cor. 11: 19.

We who at this late day survey the history of the movement can bear witness to the truth of these comments. The pathway of the message is a straight road.

W. A. S.



Comments on CURRENT EVENTS



"DENOMINATIONAL 'SUBSTITUTE' GIVING." Under this title, the *Watchman-Examiner*, a leading Baptist paper, considers the present depression in relation to church finance, and offers this suggestion:

"It is hoped that thousands will become 'substitute' givers, taking the place of the thousands who cannot give as much as usual. Indeed, it is more than probable that some who have given joyfully in the past cannot give at all this year. A great many of these 'substitute' givers are volunteering to fill up the ranks. These people are agreeing to give what they have given in the past, and also to give an extra amount. This extra amount is to substitute for the gift ordinarily made by some one who this year cannot give. Let all of us who can, fall in with this admirable plan. Let pastors do all within their power to interest their people in this unique method of keeping up our missionary funds. Let the people of our churches go to their pastors, and express their willingness to be 'substitutes' for their unfortunate brothers and sisters."

Here is a suggestion that many of us who are these days blessed with regular income, might well take to heart. It may not be altogether clear from Scripture just how wide should be the application of the injunction, "Bear ye one another's burdens." But we believe that in this present financial emergency, when some in our ranks are unable to bear their part of the denomination's financial burden, the remainder of us should strive to divide those burdens among us. This world's goods have never been evenly distributed, and the disparity is even greater today than for many years. Even within our own ranks, though the great majority of us may accurately be described by the plain title, "wage earners," there is considerable range in the matter of finances, and the contrast becomes very sharp when some of our members are still earning regular wages, while others in the church are out of employment.

In the light of such financial conditions, we who have a regular income should regard the appeal of the Mission Board for sacrificial giving, and the supporting appeal of the Sabbath School Department for an additional weekly gift, as addressed directly to us. This is our hour of opportunity and responsibility. Let us be "substitute" givers; let us bear one another's mission burdens.

After calling upon various homes where the wage earner has been out of work for months, and where poverty and privation have entered, we personally have felt that we might, in addition to any material help that we give to those homes, go over to the church and put in a gift for them, labeling that gift a thank offering to God for our regular employment in these days of adversity.

MONKEY PRINTS. Dr. Raymond L. Ditmars, curator of the New York Zoo, is the author of a book entitled, "Strange Animals I Have Known." In this work he tells of being asked by a group of scientists to obtain some monkey fingerprints. Says he:

"We got the prints all right, and, to my delight, they showed the same characteristic concentric circle markings or whorls which all human hands possess. But, to my equal astonishment, the whorls were not on the monkey's fingers, but on his palms!"

"I don't describe this incident merely to cite an interesting biological phenomenon. There are hundreds of other queer traits to list about monkeys. But none, I think, illustrate so pointedly as their fingerprints how near and yet how far monkeys are from being related to human beings."

"After Darwin suggested the descent of man from monkeys, scientists kept on discovering more and more monkey traits and tricks to support the theory of man's evolution from tree-dwelling ancestors. But today there is a strong sway away from this belief. . . ."

"Abstract theorizing is not in my line. I deal with the animals themselves—thousands of them—at our zoological park. But I can't resist observing that much of the man-monkey relationship is based on feeble arguments."—Quoted in *Moody Monthly*, March, 1932.

It is not quite clear from this incident just what significance the curator attaches to the fact that the prints were on the palms and not on the fingertips, but his general observation as a scientist working constantly with animals, that the evolutionary theory is based quite largely "on feeble arguments," is indeed an important statement. There have been many like statements in recent years by eminent men. Certainly there has been a noticeable change of opinion on the part of numbers of scientists from the general attitude of two or three decades ago, when the scientific world in general was dogmatically

certain that every bit of evidence in the natural world strongly supported the man-monkey theory. Perhaps if the scientists keep on studying a little longer on this question, they may have even more doubts. We hope so.

MISSIONS IN INDIA. Here is an editorial news note from the March 10 *Christian Advocate* that tells its own story of mission advance in India:

"Missionary speakers used to show a map of India on which the Christian population was indicated by a black square, so small as to be almost invisible. The recent census will require a revision of that map. Ten years ago 4,753,000 were returned as Christians. That was one Christian to sixty-seven in a population of 320 million. In 1931 the population had risen to 353 million, while the Christians numbered 5,961,000, or one to fifty-seven. The Christian group is gaining more rapidly than the population. It has trebled in fifty years, and doubled since the century began. The fact will give encouragement to those in America who are making sacrifices under hard conditions to support the missionary work."

This experience is true, not only in India, but in other countries of the world. It is true not merely with regard to Christian missions in general, but to Seventh-day Adventist missions in particular.

CONGRESS ON PROHIBITION. There is much discussion over the recent vote in Congress on the Dry question. Under a new ruling in the House, the Wets were able to bring the liquor problem up for a vote. They appear jubilant over the fact that they came within forty-one votes of having a majority. But a little analysis of the matter reveals that their joy is ill-founded. They need two thirds of the votes in order to carry their measure for resubmitting the question to the people. They must also persuade two thirds of the Senate to support them. But in a recent test of strength there, a Wet proposal was defeated about three to one. Finally, no small number of those who supported this Wet measure in the House are personally and politically Dry. They voted "Aye" simply because they favored the plan of referring the liquor question back to the people for solution. Congress is still quite Dry, despite the newspaper headlines.

Contributed Articles

*The Work at Loma Linda**

By A. G. DANIELLS

FOR some time I have been directly connected with our College of Medical Evangelists. In traveling about the country, I have had many questions to answer regarding that college. I have heard many reports concerning what is going on at this college, and I have been questioned as to the accuracy of certain statements and conditions.

This has led me to conclude that our people, who have done so much to aid in the establishment of this institution, are entitled to full information about it. I believe that our young men and women need to have this information; that the fathers and mothers are entitled to it. I will therefore give the high points in the history of this institution in as brief a manner as possible.

After the medical school in Battle Creek was closed, we found it necessary to help a number of our students to enter other schools, in order that they might finish their medical work. We succeeded in making favorable arrangements with the George Washington University to take Seventh-day Adventist students. They reduced the tuition one half, and released our students from attending classes on the Sabbath. We had fifteen students in this university back in those days. But in time new men came to the university as members of the faculty and management, who thought their predecessors had been too liberal with Seventh-day Adventist students, and they began to make restrictions.

The situation became such as to give rise to the proposal that we establish a medical college of our own. This proposal was seriously questioned by some of our leading men. It looked like an utter impossibility. This was in the year 1908, when we were launching out in the greatest foreign mission campaign we had ever undertaken. We were pushing into the centers of great continents, like South America and Africa, and out into the islands of the sea. We were pressing our people for every dollar we could get, and we were using about all the money we could get as fast as it came to us. We had no reserve

capital. The proposition to establish a medical college, therefore, seemed altogether impossible. We did not question the need, but we did not see how we could carry through such an undertaking, requiring so much capital.

While in this state of perplexity, there came to us through the Spirit of prophecy a message, stating that the Lord would have us establish a medical college. That message was accepted, and all hands united in the effort to carry out the instruction.

Discouraging Information

When it became necessary to draft the articles of incorporation, Prof. Homer Salisbury, our educational secretary at that time, and I were asked to go to Loma Linda to join the brethren in this undertaking. We were aware that it would be necessary for us to consult with the American Association of Medical Colleges. As the secretary of that association was in Chicago, and as we were passing through the city, we stopped off to confer with him.

Dr. Caldwell, the secretary, very kindly, yet firmly, advised us not to proceed with such an undertaking. He reminded us that it would require a very large sum of money to provide the buildings and the equipment for such an institution, and he questioned our ability to get together a faculty such as would be required for the work. He explained to us that at that very time the American Association of Medical Colleges was engaged in cutting out all the grade "C" schools throughout the country, and he felt sure that we would never be able to establish anything above that grade.

This was a hard blow to us. It was our first contact with the medical association. But we had the message from the Spirit of prophecy concerning what we should do, and this message was backed by promises of success; so we went on to Loma Linda and joined the brethren in drafting the articles of association for the College of Medical Evangelists.

And now I will pass over a period of years, and tell you that in later years the same secretary of the American Association of Medical Colleges came out to Loma Linda, and looked

the school over. After doing so, he expressed great surprise and satisfaction with the work we were doing, and encouraged us to go on. This man became a true friend, and later aided in lifting our school to the "A" grade standard.

An Important Visitor From Scotland

Much more of deep interest might be said regarding our experiences in securing recognition as an "A" grade school. A few weeks ago the dean of the Edinburgh University, in Scotland, visited and inspected our medical college. It is to the Edinburgh University that we have sent so many of our graduates to secure medical rights to practice in British countries.

After this university representative had looked over our college equipment, and the work we are doing, he bore a good testimony for us at a banquet given him in Los Angeles. He told the physicians and surgeons present that, although our buildings and equipment were unpretentious, he had formed a high opinion of our school, for he found in it a spiritual element which he considered of great value in the medical profession.

Today we have in our school 112 freshmen, taking their first year's work. They are in two sections, sixty in the first and fifty-two in the second. We had accepted 130, but eighteen could not meet the financial requirements, so had to drop out. In the second year class we have 103; in the third year, 92; in the fourth year, 77; in the fifth year, 82, giving us a total of 466 young men and women in the institution. These figures may not be exact, but they are close to the numbers.

This is the largest medical college west of the Rocky Mountains, and there are only about twenty-five medical colleges in the United States which have a larger attendance.

In addition to these students, we have 160 taking the nurses' course and doing nurses' work in connection with our sanitarium and hospital. About 100,000 people pass through our hospital each year. Thousands of people come for treatment who are able to pay a small amount for medical attention, and those who are unable to pay anything are given treatment and medicine free. Think of one hundred thousand sufferers from every kind of disease going through the doors of our hospital every year!

* Address in the sanitarium chapel at St. Helena.

Many Outsiders Apply

I stated that we had accepted 130 applicants to the freshman class in medicine. Perhaps you will be surprised when I tell you that last year we had more than 600 applications from people who were not Seventh-day Adventists. We had never heard of these people, but they had heard of us, and wrote to our dean and registrar. The name, College of Medical Evangelists, has gone throughout the country, and it has made a favorable impression and won the confidence of many people.

The extent to which the college has become known throughout the country is truly remarkable. About a month ago one of our physicians, practicing in Huntington Park, received a letter from a physician in Yale University, who is, I think, one of the instructors in the medical department of Yale. His purpose in writing to our doctor was to ascertain what he would charge for professional service in a confinement case. Our doctor could not understand why a physician in a university on the Atlantic coast should make such an inquiry, but he sent on the information asked for.

Some days later a gentleman called on our doctor, and requested him to see his wife, who was in need of professional service. While making the call, the gentleman informed our doctor that he had called him on the advice of his father in Yale. This led our doctor to ask why the father in Yale had referred to him as the physician to employ, as he did not recall that they had ever met. The man's reply to this question is interesting. He said, "My father wanted my wife to have the best of care, and after looking over the list of doctors in Huntington Park, he found that you were a graduate of the College of Medical Evangelists, and wrote me that that was all the recommendation needed."

That was surely a remarkable testimony for our medical school. A day or two after the baby was born, a check came from the doctor in New Haven. That doctor had so much confidence that everything would be all right that he had mailed his check before the service was rendered. This incident shows what a splendid influence has gone out from our medical college.

Medicine and Spirituality

I now wish to give you some information regarding our experiences with students in the medical college. From remarks I hear, and from questions put to me, I find that many have mistaken views of our student body. This is occasioned on the one hand by

misinformation, and on the other hand by lack of information.

It is asked, by some, if the study of medicine does not lead away from God, if its influence is not unspiritual and worldly. When I inquire as to why such questions are raised, I am told that reports are out that the students in the medical college lose their spirituality, their interest in our cause, and their faith in the Bible. Some, it is said, are irreligious, and exercise a demoralizing influence in the school.

I do not believe that the studies in our medical college lead the mind away from God to an irreverent, unspiritual life. It is a fact that many of our doctors who teach in the medical college revere and love God as truly as do our ministers who preach the gospel. The same may be truthfully said of the majority of the medical students. It is confidence in our message, and a great desire to see it



Haile Selassie, Emperor of Abyssinia, With Whom C. K. Meyers Had an Audience

triumph, that leads the doctors who are teaching in our medical college to forgo lucrative private medical practice in order to devote their lives to the preparation of our young people for medical evangelism, and to do so on a missionary salary. And it is devotion to this cause that leads young doctors to respond to calls to go to the darkest places in non-Christian lands to carry on medical missionary work.

It is true that there are unconverted, irreligious students in our medical college. The same is true regarding students in other colleges. And it is from our other colleges that the unspiritual and undesirable students come to the medical college; and as a rule they are unconverted and irreligious when they come. Earnest effort is made to prevent that kind from entering the medical school, but the efforts are not altogether successful.

A short time ago an endeavor was made to ascertain how many of that undesirable class were in the school. As a result of thorough investigation, it was decided that from 10 to 15 per cent were of that class. Each year, at least 120 new students enter the school. According to the findings referred to, there would be from twelve to eighteen who should not be allowed to enter, or who might cause anxiety and trouble.

Now it is from the influence of these few that unfavorable reports go out to our people. These reports are talked about and repeated, until some conclude that the medical college is a dangerous institution for our young people.

But I want to direct your attention to the spiritual, godly class. I doubt if you hear much about the hundred young men and women who live exemplary lives, and whose influence is generally on the right side. Not all are as deeply spiritual and earnest as they should be, but there are many true and loyal Christians. Of these our people hear very little. Let me tell you about some of them.

One Young Man's Experience

One morning when at breakfast in the cafeteria at Loma Linda, I had an interview with one of our students. After learning his name, I asked him many questions about his experiences in the school. He told me that he had been there one year and one month. I asked him where he spent his "out month." (Perhaps I should explain that every alternate month the first and second year students work in hospitals, sanitariums, and laboratories; then return to school the next month.) This young man told me that he had spent his "out" months with one hospital ever since coming to the school. For his work he received \$90 a month, and with this he was able to pay tuition, board, room rent, and purchase books and clothes; in fact, he was in this way enabled to meet all his expenses.

Then I asked this young man how he got on with Sabbath work. "Do you have to do any work on the Sabbath?"

"No," he said, "I do not work in the hospital on Sabbath. I leave before sundown on Friday, and do not return until Sunday morning, unless there is an emergency call for Saturday night."

"How about your associates at the hospital?" I asked.

"What do you mean?" he said.

"I mean, what is the influence which your associates exert over you, and what trouble do you have on this account?"

"None at all. I do not have any intimate association with the other employees. I do my work, and they do their work, and that is the end of it."

But knowing the temptations which surround our students in many of these hospitals, and finding in this young man an interesting case, I inquired further:

"How do you get on with the young women nurses?"

"I have nothing to do with them," he said.

"Do any of them offer to let you drive their autos?"

"Yes."

"Do you accept of such offers?"

"No. If I took the nurses' cars, I would have to take them. And if I took the nurses, I would have to take them to a movie, or to a restaurant, or at least supply them with cigarettes. I have never gone with a hospital nurse to a show or to a restaurant. In fact, I have never stepped out of the hospital in the company of a nurse."

This young man had a good standing in both the school and the church; but nothing is heard about him by those who gather up and circulate unfavorable reports about the college.

"Mama's Boy"

I talked with another student, a boy from Africa, and he told me the following story:

"Soon after I entered the hospital, a nurse came to me, and said,

"Do you have an auto?"

"I told her that I did not have one.

"Wouldn't you like to take my car?" she asked.

"No, thank you," I replied.

"Then she said, 'Would you like to take my car if I would go with you?'"

"No."

"Don't you go out nights?" she persisted.

"No."

"Well, you are a good little boy, aren't you! Don't you like to go to movies?"

"No."

"Then she said, 'You are a dear little boy, who don't go to movies, nor go with girls, nor smoke cigarettes. You are mama's boy!'"

"Now, when you say 'mama's boy,' you say it right. My 'mama' has taught me not to go to movies, not to smoke, not to run around nights with girls; and I am not going to depart from my mother's good instruction."

The boy went on to say that some time after this experience occurred, the same nurse, accompanied by another girl, met him, and the following conversation took place:

"There is a dear little boy!" the nurse said to her companion, as she pointed to our student. "He is 'mama's boy,' tied to 'mama's' apron strings!"

"Yes. You can't get a better tie!" came back the brave retort from the young man.

This boy told me that he had been in that hospital a year, and that he had been treated with respect by those same nurses.

Such experiences as these are not often heard of. People hear about the boys who yield to bad influences. But I am glad to tell you that we have a great many young men who are just as loyal and true to principle as these I have mentioned. I know this to be true.

I wish you to know that the men in charge of the college are very deeply interested in the spiritual and moral standing of that school. We are adopting stricter measures than heretofore in the matter of admittance. We are adopting better regulations. Only such students will be accepted as give evidence of their intention to live Christian lives and join in advancing the cause of God in the earth. There are some who think that these requirements are a bit too strict. They fear it may be a restriction of religious liberty—a violation of religious liberty principles. But we do not think so.

Mission Opportunities

Another matter that will interest you is concerning the wonderful openings coming to us from different parts of the world. They are very remarkable openings, such as we have never known before. At our graduation exercises in June, C. K. Meyers, our General Conference secretary, who had just returned from Abyssinia, gave the baccalaureate sermon, and in it he pictured the future of the Loma Linda College of Medical Evangelists. Among some of the things he presented to us were the many openings that he found in his extensive travels in mission fields.

Five or six years ago we sent out to Abyssinia one of our physicians, Dr. Bergman. He settled in the country north of the capital. He did a good work, and the knowledge of it spread abroad. Our United States minister to Abyssinia became acquainted with Dr. Bergman and his work, and he told Elder Meyers that he considered the doctor a true missionary, and that he was the kind of man that the mission boards ought to send out.

The knowledge of Dr. Bergman's work came to the attention of the government ministers, and also to the emperor; and when Elder Meyers was in Abyssinia, he was granted an in-

terview with the emperor. The emperor expressed a desire that Seventh-day Adventists should establish and operate a sanitarium in the capital of his country, and offered a substantial gift to assist in such an enterprise.

Call From South Africa

Soon after the baccalaureate sermon to which I have referred, there came a telegram calling for an Adventist doctor to settle in the Kenya Colony of South Africa. A physician who had just been selected to fill an important place as teacher in the College of Medical Evangelists, was released to respond to this call. He and his wife are consecrated young people, and are glad to go to that needy field.

We have also had an interesting experience in South America. Some years ago a physician in Bolivia, who was a member of parliament, was authorized to place a physician in a certain outlying part of the country. He chose to select an Adventist doctor. It took us nearly two years to get a doctor for Bolivia, but the government waited all that time in order to secure one of our physicians. Finally, Dr. Butka and his family went to that field.

Dr. Coyne, who was connected with the White Memorial Hospital for a number of years before going to India, has just returned from that country, and tells a wonderful story of openings there. He went out to India in response to a call from our mission superintendent in the Telugu field. This superintendent had had a talk with a wealthy Indian, called a zamindar, who had heard of our medical work and wanted the same work established in his section of the country.

Indian Ruler Provides Hospital

The zamindar provided a hospital building, and also a dormitory. Dr. Coyne needed a house, and the Indian ruler pointed to a building and said, "There is a house I bought for myself. It is yours." All the needed equipment for the hospital has been provided by the zamindar.

In the truest sense, this medical work is proving to be the "opening wedge" for entering the dark places of earth. We must do everything in our power to make the College of Medical Evangelists able to fulfill the mission for which it has been established. We are doing our best to help the students, and we ask that you bear this in mind: When you hear about one boy that has gone wrong, there are nine boys who are going right,—Christian boys, who are loyal and true to God and to the instruction of their godly parents.

The Spirit of Christian Education

By C. W. IRWIN

Advantage of Small College

THE difference between the spirit and the letter of any institution or movement is the difference between the reality and the outward form of such a movement. Christian education is not merely a type of education named after the greatest Teacher the world ever heard, but is the kind of instruction that is far-reaching and ennobling in its effect upon the life of the learner.

The apostle Paul makes a clear analysis of Christian education in 2 Corinthians 3. He says of Christ, its author: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Christian education is the manifestation of the new covenant experience, and should not be confused with the mere letter or outward form of education which deals only with curricula, grades, diplomas, etc.

We were all thrilled when Charles Lindbergh flew away to Paris in his "Spirit of St. Louis." He successfully completed his undertaking amid the plaudits of the whole world, yet the applause of the world did not center around the specific machine he used, although it had its place in the accomplishment of the feat, but the admiration of the world was centered on the skill and daring of the aviator. This idea was crystallized in the clever name of his machine, "Spirit of St. Louis."

In the same way, the spirit of Christian education far outshines the letter of education. "The letter killeth, but the spirit giveth life." Paul expressed the thought in these words in Romans 2: 28, 29: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

"In the Teacher sent from God, all true educational work finds its center. Of this work today as verily as of the work He established eighteen hundred years ago, the Saviour speaks in the words, 'I am the first and the last, and the Living One.' 'I am the Alpha and the Omega, the beginning and the end.' In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him,—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water."—*Education*, p. 83.

Our educational institutions, actuated as they are by these great principles, should be regarded as embodying the spirit of Christian education. Some years ago the president of one of the largest universities in this country felicitated the writer on being president of a small college. He said:

"You can come in personal touch with your students. You can present to your students personally the principles which lead to the establishment of strong characters, whereas I am compelled to drive my students through their university career by the thousands, and cannot come in personal contact with them. Thus I am deprived of the greatest factor in developing educational principles which will be helpful in laying the foundation of character development."

Here again, the principles of Christian education, exemplified as they are in small colleges, have an advantage over other types of education which are given in large institutions. The spirit of Christian education takes the future into account. Every Christian educational institution is a preparatory school for the great school of the hereafter, where Christ Himself will be the Teacher, and where there will be time enough and opportunity sufficient to unfold all the great principles. Instruction there will be precious to the student.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble."—*Education*, p. 18.

God Sets No Limit on True Learning

What a calamity it would be to obtain a fine worldly education and lose eternal life; and yet this type of Christian education will compass all that is worth while in worldly education.

"I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent."—*Fundamentals of Christian Education*, p. 350.

"He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an

education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—*Counsels to Teachers*, page 24.

Our colleges have the privilege of being constituted in such a way that the highest benefits in all types of education may be received in them. The minds of our students should be exercised to the limit. There is no type of education or information worthy to be received which may not be given in our schools. Here is the instruction on this point:

"I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine mind and hand have preserved through the ages the record of creation in its purity. It is the word of God alone that gives to us an authentic account of the creation of our world. This word is to be the chief study in our schools."—*Fundamentals*, p. 536.

"Let every student consider, and be able to say, I study, I work, for eternity."—*Id.*, p. 229.

An Essential Difference

If the work of our denominational schools is properly understood and appreciated, it will be clear that they offer instruction which is worth while, and there is nothing offered in worldly systems of education that constitutes the truth which we should hesitate to give, if needed, in our own system of education. There is a vast difference between following certain educational ideals or policies which may have a tendency to lead the mind into error, and teaching the truth as it is in Christ, which constitutes a vast element in Christian education. Are our schools to be condemned if they follow certain means of disseminating truth that may be in vogue in the schools of the world? Our schools cannot be criticized for using methods or materials employed in worldly schools, so long as these are in harmony with the truth as it is in the word of God and as taught by the teachers of Christian education.

We have come to a time when it seems imperative that certain plans be followed which look toward the standardization of school practice. If we follow these plans merely because they are in vogue in worldly schools, even if the policies are not wrong in their tendency, we are making a serious mistake in standardization. But if we can follow proper standards without doing violence to the spirit of Christian education, we are evidently not doing wrong. The movement toward standardization of our school practice need have no dangers for us if we clearly hold before us the vital principles of Christian education.

What Big Week Means to Mission Fields

By I. H. EVANS

THE funds that have been made available to mission fields through the Big Week efforts—\$1,775,000—have been an untold blessing in many lands. For some years the rapid expansion of our work has kept ahead of the General Conference treasury receipts; so, regardless of pressing needs, there had to be cuts in the budgets. Thus the appropriations were less than were called for by the fields, and the calls seemed imperative if the opening providences were to be filled.

Thus when the Big Week fund was made available, it often brought to the field appropriations that seemed a real godsend, for it was always in addition to the regular appropriation. It has cheered the hearts of many to know that special relief was to be had through the Big Week efforts to secure equipment in printing plants, schools, and sanitariums. Sometimes the efficiency of a plant or institution is greatly increased by just a small investment.

Then the Big Week has supplied funds to help start hospitals and schools in heathen lands. Such an appropriation has often inspired workers to solicit funds from natives and others in mission fields. They can show that appropriations from the homeland have been made, and because there is a start, native men

are often inclined to give liberally for these institutions.

Nearly every mission field throughout the world has a Big Week effort annually. This effort is conducted in a variety of ways, but always with the objective of securing funds to promote the work. In fact, each mission field is asked to raise a definite amount, and if they raise it, they have it; while if they fail to raise it, they suffer the loss.

This year the need is greater than at any other time since 1922. It may be we shall not get as large sums as heretofore, but the amount can be made up by making more contacts. The more difficult it is to secure funds, owing to financial depression, generally the greater the need for the funds to be raised. We hope that this year's efforts in the Big Week endeavor will bring in a sum equal to the full requirements of the budget.

There is one way we can all help,—we can donate one day's income to this fund. This ought to secure a large sum. If all our people would do that, the cause would certainly secure relief. If we averaged giving the income of one day, and if no one failed, it would amount to a big sum in itself. Shall we not all either go out and sell the literature or donate one day's salary to the Big Week fund?

A Few Mental Pictures

By W. E. HOWELL

WHENEVER I think of the Big Week, there come before my mind pictures of little schools, dispensaries, and printing presses that I have had the privilege of seeing out in the mission fields. Not many of our faithful brethren and sisters who go out to sell Big Week books to help the Missions Extension Fund, have an opportunity to see how great a blessing the returns from the sale of these little books are to our missionary enterprises in remote corners of the earth. I want to mention just a few examples of these benefits for the encouragement of our Big Week workers.

One of the first little schools I remember seeing was in Paraguay away out on a little farm cut out of the forest. An Adventist brother who lived there wanted to see the children all taught of the Lord, as is promised in Isaiah. He therefore built a little schoolhouse on a corner of his farm, but had to wait many months, if not

years, before a teacher could come. When the teacher did come, money from the Big Week returns helped to supply the necessary seats, blackboards, maps, and other equipment to carry on the school.

Another little school, out on the veldt in Central Africa, was built of brick made out of clay on the school grounds by the boys and girls who wanted to go to school. The Big Week funds helped to buy a corrugated iron roof, some lumber to make seats, and other equipment.

It gives one a real thrill to go to a little school like this, with no glass in the windows, no door to the entrance, no floor but the bare earth, and hear the black boys and girls, with some of their parents, stand up and sing the songs of Zion and repeat scripture after scripture which they have learned by heart, then struggle with the reading and spelling lessons so that they can read the Bible for themselves.

One mission school a few miles from Lake Titicaca, on top of the Andes, had connected with it a small dispensary to which the students of the school and others living in the neighborhood could come for help when they were sick. The Big Week funds helped to put in some simple instruments, common medicines, bandages, and other material for taking care of those who came to be treated. At another school in the same country I actually counted 150 Indians who came in one day to the little dispensary to receive treatment for various ailments from which they were suffering. That little dispensary was made possible by funds gathered during the Big Week.

Over in East Africa, at our mission near the shore of Victoria Nyanza, I found a little printing plant housed in a small building made of stone gathered from the field. It was printing some gospel literature and some lessons for school children in the native dialects in which we had no other literature. The equipment for this little plant was made possible through the help of the Big Week funds.

Away over in the dense jungle of Lower Burma I found a little school for the Karens, with a white missionary as principal and two natives as assistant teachers. They wanted a copy of the Morning Watch, and the only way they could get it was to use a mimeograph for the printing of the leaves, and have the students sew and paste them together to make a neat little booklet. Equipment like a duplicating machine is often furnished to these little outschools by funds that are gathered during the Big Week.

Now all these means of helping the people and drawing them to centers where they can receive the light of the blessed gospel, are very effective and fruitful in the winning of souls. Surely we here in this enlightened land can spend a few hours a day during the Big Week period, gathering funds to help carry the gospel to benighted peoples in other lands.

It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's world, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea.—*"Education," p. 171.*

Welfare Work Prepares the Way for Big Week Endeavor

By GRACE D. MACE

At the Fall Council of 1931, H. F. Schubert, president of the Central European Division, made the following statements concerning the development of welfare work in that field:

"We are extremely happy and thankful for the blessing which the Lord has given us in establishing the welfare work in the Central European Division. There was a time when I could not understand how the prophecy of Isaiah could be fulfilled, which reads: 'The sons of strangers shall build up thy walls, and their kings shall minister unto thee.' Isa. 60:10. It did not seem reasonable to hope that kings would attend our public lectures, and I wondered how they would be led to minister unto us. But now it seems to me that one way in which this prophecy is being fulfilled is revealed in the interest and co-operation manifested in our welfare work; and it is through this work that favorable attention is directed to our Big Week and Harvest Ingathering efforts.

"As an indication of the general impression made by the welfare work, I refer to statements made by the principal speaker at a recent public gathering of very influential men, as follows: 'We have among us a people that recruits its membership from all classes of society and makes them one. The motive power for their work may be described in a few words,—to honor God and to love their fellow men. They have a special gift of even turning mud into gold. These people are the Seventh-day Adventists.'

"In a very special manner, the Lord has opened the way for our welfare organizer and promoter, Sister Hulda Jost, to gain access to the highest officials. She has been received most kindly, and assured that they would welcome her efforts to organize our welfare work in their respective territories. They have even instructed her how she should proceed to overcome all the obstacles that might be placed in her way by those who would be unfavorably disposed toward Seventh-day Adventists.

"Our hearts are filled with gratitude to God for giving us favor in the eyes of public officials, so that our work has become established on a solid basis, and is recognized and indorsed by government leaders to the extent that in many instances they gladly co-operate with us, and even 'minister unto us' by helping us in the promotion of our mission campaign work."

After listening to the good report by Elder Schubert, the secretaries of the General Conference Home Missionary Department wrote a letter to Sister Jost, asking for further information concerning her work, and expressing a desire to maintain direct contact with her in the interests of the development of Seventh-day Adventist welfare work in North America and in other parts of the world. We are glad to be able at this time to introduce Sister Jost to the readers of the REVIEW AND HERALD, through the personal message contained in a recent letter, as follows:

A Letter From Sister Jost

"The welfare work in Central Europe has developed very quickly, under the blessing of God. For five years I have been engaged in this special line of work, and when I review these years and see how wonderfully the welfare organization has been developed in such a short time, and remember the difficult conditions under which it was begun and has been carried on, I can only say that truly the Lord has wrought a miracle before our eyes. We now have this work well organized in five countries

The Big Week

WHAT makes the Big Week big?

Is it the booklets sold
By thousands, scattered here and there
By timid souls made bold?
Is it the silver shining bright,
The sure reward of toil,
As men go forth the seed to sow
On good or stony soil?

What makes the Big Week bigger?

'Tis the precious gospel seed
That yields a hundredfold or more
To fill the world's great need.
It shows the printing presses built,
The treatment rooms and schools,
The healing of the suffering sick,
And teaching helpful rules.

What makes the Big Week bigger still,
And each year bigger grow?

What motive stirs men's souls with zeal,
And sets men's hearts aglow?
'Tis selling books, a large part has,
By eager, willing hands;
They help build schools and print the word
In earth's remotest lands.

Combined, these make the Big Week big,

And fraught with wondrous things;
It's big with mighty triumphs
Of lowly men and kings;
Important every single part,
They every one intrigue us;
But souls reclaimed from every land,—
These make the Big Week biggest.

—Big Week Extra, Australasia.

in the Central European Division, and the sixth country is Holland, where the welfare organization will become effective in February [1932].

"In Europe, as in America, the woman's movement, known as the Woman's Christian Temperance Union, is doing a great work, and in this country the presidents of the W. C. T. U. are appointed as the government's delegates to the people. During the World's Congress in Vienna I became personally acquainted with the international leader of the W. C. T. U., and my work has been directly advanced through contact with the leaders in the different countries. For example, if I am to organize the welfare work in a new country, I secure from the president of the W. C. T. U. where I am known a letter of introduction to the president of the union in the country to which I am to go. Through this means I am enabled to make visits to the government officials, accompanied by some of the local citizens who speak in favor of my work, and thus within the brief period of two or three days the way is entirely cleared for proceeding with the organization. This is how it has been made possible to gain recognition and friendship among people of the highest circles in such a short time.

"It is written in the book, 'The Great Controversy,' that we should do everything possible to present ourselves before the people in the right light, and from the word of God we learn the effective way of doing this, for we read: 'Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' 1 Peter 2:12. We believe that this applies in a very special sense to our welfare organization. People will not believe our message, but they test our profession from the social standpoint, and draw their own conclusions. I believe that the development of welfare work is one of the most important lines of endeavor, and wherever it is established and carried out in accordance with the instructions given in the Bible and the Spirit of prophecy, the blessing of the Lord will attend it. It is wonderful to see how it prepares the way for the success of all lines of denominational work.

Public Confidence Won

"The extensive work we have been able to carry on, in feeding and clothing the needy and providing lodging for the homeless, has won the confidence of those in charge of the public treasury, and we have been granted a share of the public funds

for our work. We have also been furnished with large quantities of clothing and other relief supplies, and often the statement is made that special sums of money and quantities of clothing are to be used for our own Seventh-day Adventist poor people, in recognition of the work we have done for the strangers in the community. Also, as our church members solicit money for our mission work, the people are ready to give, for they have confidence in Seventh-day Adventists, because they know of their Christlike ministry in behalf of the widows and orphans, the lame, blind, homeless, sick, and imprisoned in their own community. So the welfare work is a means, in the hand of God, of bringing blessing to the poor and needy, and reacts in great blessing to the cause of God throughout the world. My earnest wish is that this work may become well established everywhere, for the Bible assures us that those who do good will receive both spiritual and temporal blessings."

The organization of Seventh-day Adventist welfare work is steadily gaining ground, and wonderful experiences are related by those adventuring in this wide field of service. In the Big Week effort just before us, many happy surprises await the workers as they enter the territory

that has been prepared for their coming by practical deeds of helpful service to the needy in the local community. In all our endeavor to advance the cause of God, both at home and abroad, we must never overlook that impressive statement, found in "Special Testimonies," which says: "Nothing can, or ever will, give char-

acter to the work in the presentation of truth to help the people just where they are, so well as Samaritan work. A work properly conducted to save poor sinners that have been passed by by the churches, will be the entering wedge whereby the truth will find standing room."—*Series A, No. 11, page 32.*

What the Big Week Has Done for South America

By C. P. CRAGER

THE very association of the term "Big Week" with South America brings happy memories to one who had the privilege of being in that country when the first help from the Missions Extension Fund came to us, as well as during the years that followed, and has had the privilege of seeing what was actually accomplished through the liberality of our publishing houses and the loyal efforts of our dear people in the Big Week campaign.

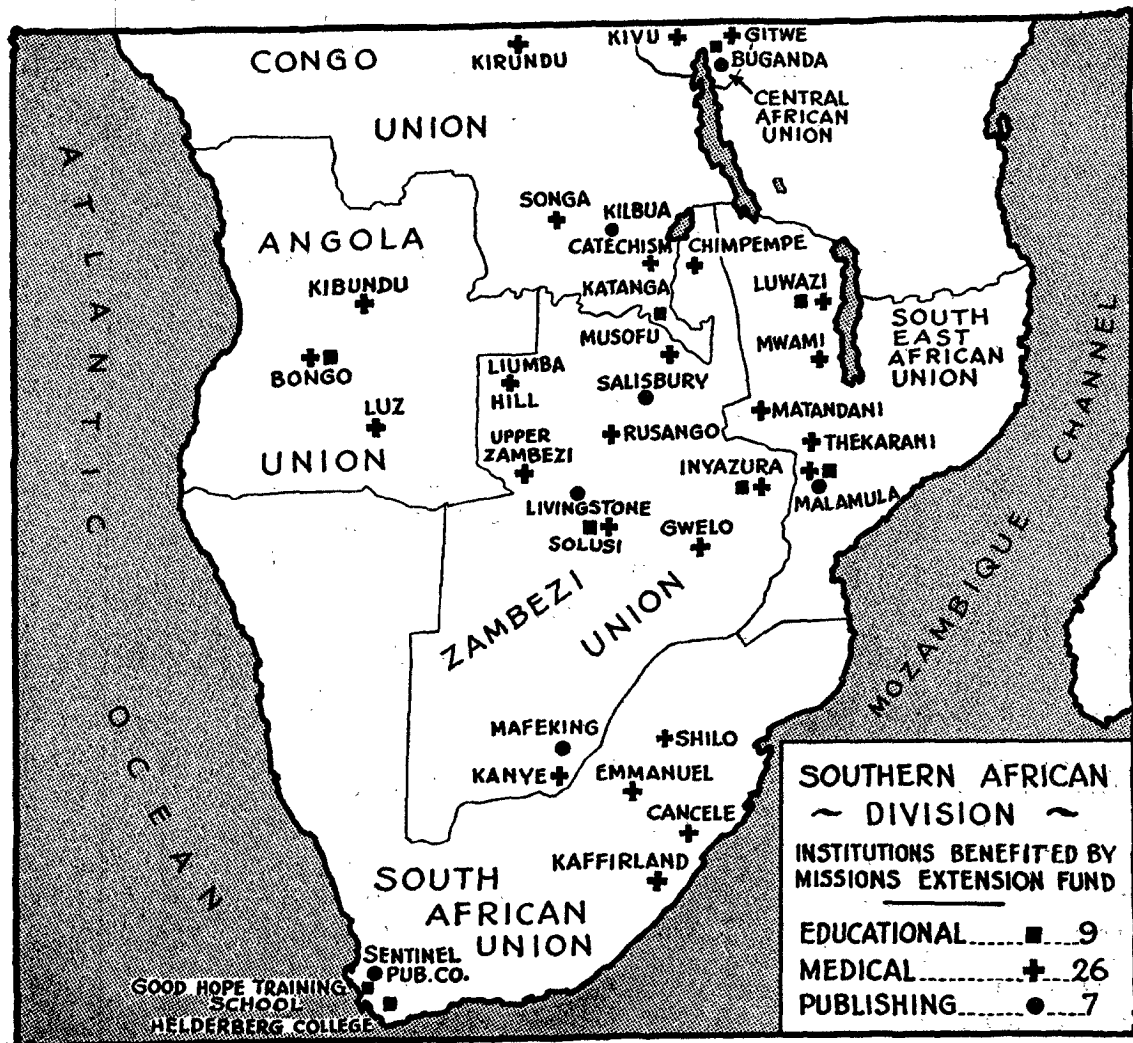
Well do I remember when the dream of having a well-equipped publishing house to provide Spanish literature for all Spanish South America, was just a dream, a fond hope to be realized and a necessity to be supplied. But when and how? That was

the question. Our little plant with meager equipment was doing all it could, and no large subscription books were printed in it, for we were not equipped to do the work. Then came the Extension Fund plan and the promise of help. The land was purchased, a plant erected, equipment provided, until today we have a modern, efficient publishing house sending out through this large territory tons and tons of literature. The sales in 1930 amounted to more than \$227,000; and in 1931, the year of depression, political unrest, and almost bankruptcy in more than one republic, the sales nevertheless reached more than \$182,000.

Our publishing house in Brazil was entirely inadequate for the needs of

a growing work in that immense country, and again the Big Week came in, remodeling the plant into an efficient one, adding the necessary equipment, and today Brazil too can boast of an adequate plant, which has made some astounding records in sales.

Both of these institutions, since being placed on this solid foundation, have already, out of their own earnings, had the privilege of following the example of their sister institutions in the homeland by assisting our struggling schools in South America with liberal donations. The Big Week has given to these publishing institutions \$115,-



000, and truly it has been a wonderful blessing.

Educational Help

Now for our educational work and what has been accomplished. Our schools were struggling, our dormitories could not hold the students who were coming, and equipment was very limited. The field, while loyally behind our educational program, was unable to provide funds for these schools. The Big Week, enlarged in its scope to include the educational work, has in the last few years given to our South American schools \$81,000. Our River Plate Junior College, while still struggling and with many, many needs, has nevertheless, through the help given it, developed into a strong training center with good dormitories. It is far better equipped than in former days, and has several good industries, making education possible to a large number, and has become one of the strongest factors in providing our trained native sons to join those who have gone out from the homeland to carry the message in South America.

The training school in Chile has profited by the Extension Fund. A new dormitory for the girls has been built and some industries developed. Today Chile boasts of the fact that a large number of its workers are native Chileans, trained in our Chile school.

Our Titicaca Normal School, known to our brethren around the world as the training center for our large army of Indian teachers and evangelists in that wonderful country, has been aided; and our school in Lima, Peru, which for a long time struggled along without any home at all, functioning in rented quarters, has received great help from the Big Week.

This year a part of the Big Week is to go to aid in establishing a long-needed school in Bolivia, which was started about two years ago, but is absolutely without facilities, and yet Bolivia must train its own Indian workers to cope with the fast-developing work there.

It is impossible to portray on paper what this \$81,000 has meant to our educational work. It cannot be expressed in dollars, nor in buildings, nor in equipment; it has meant workers trained for God and for the finishing of His work, which would have been impossible had we been unable to expand our educational work and enlarge our facilities.

Medical Aid

The medical work goes hand in hand with the evangelistic and educational work in mission fields, and here again the Big Week has provided val-

uable help. The largest project aided through this fund has been our Juliaca Dispensary, which has received nearly \$10,000. This modest institution has been a strong factor in our entire work around Lake Titicaca, working for both the Spanish and the Indians, as well as caring for our little company of foreign workers living in that difficult climate. The dispensary has been the seat of some real battles with the enemies of the message, and has also seen some very singular victories won.

Way down in the Yungas district of Bolivia, where Providence marvelously opened the doors for the beginning of the work, help has been given to provide a modest clinic where one of our loyal doctors is working as a real medical evangelist. Up to the north in Peru, in the Amazon region, help has been given for our medical work.

For this year, two most urgent needs are presented, which should by all means be supplied. In the Argentine we have our only sanitarium in all South America. This institution has a good reputation among the better class of people for the work it is doing, but must have a little help to get some modern equipment. And again we are asked to help way up in the north of Brazil, in that great Amazon region where a growing work is rapidly developing. They are asking us to give them a little help to start the medical work. Surely they should have it.

What has the Big Week done for South America? Eternity alone will reveal it, but all through that field monuments to the loyalty of our dear people at home have been erected. They are living monuments, for they are definite agents for the finishing of the work.

Why We Call It Big Week

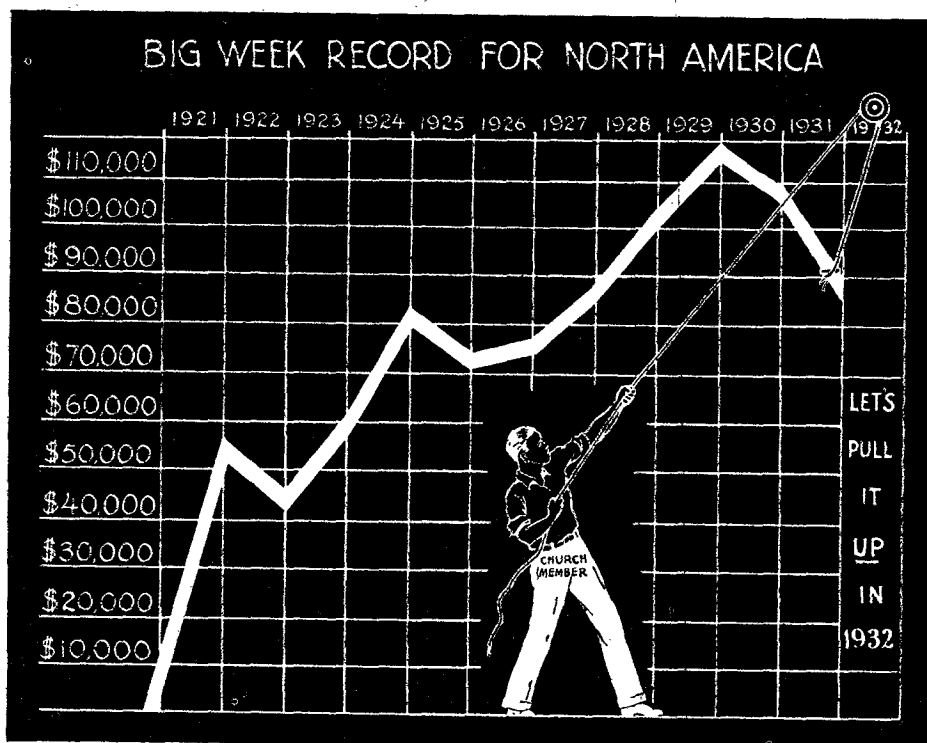
By J. S. JAMES

BIG WEEK is truly named, for it is one of the biggest promotion features of our aggressive world-wide work. It is big because it was born of one of the greatest and noblest of human sentiments—loving self-denial for God. That day when one of our faithful colporteurs, responding to the call for mission funds, wrote in to the office, pledging as his contribution the earnings of his biggest week's sales, was a big day, although it was not so marked on the calendar. His suggestion set in operation bigger forces than he ever dreamed. Little did he think that his voluntary suggestion

would be picked up and developed in a score of ways, and that thousands would soon be emulating his unselfish example.

Big Week is big because it was heaven born, and had for its purpose the biggest and noblest task ever committed to human hands,—the preaching of the everlasting glad tidings to the ends of the earth.

Big Week has its well-earned title because it has as a means for promotion the biggest of all our soul-saving agencies,—our message-filled literature. What would we do without our publishing houses, our books, maga-



zines, papers, pamphlets, tracts? The majority of those in literate countries now rejoicing in the message, were brought in through reading some of our literature, and experience has taught us that those who thus come to know the message seldom apostatize.

Literature has taken an important part in every great work of reform. Tradition has it that in the time of the Protestant Reformation, Luther, during one of his imaginary combats with the devil, launched his inkwell in the supposed direction of Satan,

leaving an ugly stain on the wall where it broke. This act seems to have started an ink-throwing habit, which has been followed more or less ever since, and in these closing days of the world's history has been given special emphasis by Seventh-day Adventists, and during Big Week in particular. Ink throwing is a good habit, provided it is thrown from the point of some one's pen, or distributed on the rollers of a printing press, the product of which later comes into the hands of the people.

The Meaning of Big Week

By FREDERICK GRIGGS

BIG WEEK means the salvation of souls. The saving of souls is the only important work, the real work, of the Christian and the church. Said Christ to some honest-hearted fishermen, "I will make you fishers of men." Men seek to save—the farmer his crops, the banker his money, the housewife her home; but God wants them and all others to seek to save souls, to be "fishers of men," savers of souls. This is God's wish and His work for every one who takes the name of Christ. None are exempted.

The Big Week campaign is not alone for the one who devotes his whole time to gospel work. It is a campaign into which every church member is to enter most heartily. It is to be a united work. While one purpose of this campaign is that of securing funds with which to advance the work of our schools, sanitariums, and publishing houses, yet the great, chief purpose is to bring the present truth to those who do not have it.

There is a double, yea, a triple blessing in this work. Those who give but do not sell literature are blessed, and the enterprises receiving their gifts are blessed—this is the double blessing. The triple blessing comes in the sale of literature, for not only is the one who sells blessed, and the enterprises receiving the funds are blessed, but those who purchase the literature are also blessed. Many have had our blessed hope brought to them through our Big Week literature. Seek for the triple blessing.

"Learn to do by doing" is an old educational maxim. It has a direct application to soul saving. Those who are doing but little or even nothing along this line may learn to work efficiently for their Saviour. He worked for us; we should work for Him. Work that seems hard, perhaps disagreeable, may become a great delight. The psalmist beautifully expresses this truth when he says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come

again with rejoicing, bringing his sheaves with him."

The Big Week endeavor is one of the ways by which God would teach those who are inexperienced in soul saving how to become experienced. To every one of His followers, even the children, He says, "Son, go work today in My vineyard." If every one who takes the name of Christ on himself would obey this word of his Saviour, and to the full measure of his strength would work in His vineyard, Christ's work would be quickly finished and His everlasting kingdom of peace would be fully established.

Every leader in our division will, of course, do his personal part in this Big Week campaign. His work, however, does not end with his personal endeavor. He is to be a leader of all the members of the churches, teaching them through this Big Week work to become capable soul winners. The Big Week means souls saved.

The Call to Service

"I CANNOT go to the mission fields."

Are those the words you said?

Are you sure that your next-door neighbor

Is not needing a loaf of bread?

"I wish I might go to the foreign fields."

Is that what I heard you say?

Have you told your Chinese laundryman About the Jesus way?

Have you cheered the little widow

In her loneliness and grief?

Have you clothed her ragged children,

Bringing joy and sweet relief?

Has your dark Italian neighbor,

Stranger in a foreign land,

Learned to look to you for comfort,

And a friendly, guiding hand?

Have the sad, discouraged, lonely,

Needy, weary, and cast down,

Had their needs all fully answered,

And your Source of comfort found?

If they've not, the field is waiting.

You need cross no seas, nor roam,

For the work the Master gives you

Is awaiting you at home.

—Mrs. J. R. Brando.

Big Week Books for Foreigners

BY M. N. CAMPBELL

WHEN laying plans for the sale of books during the Big Week, let's not forget the foreign-speaking people that live in our towns. Crisis books for this campaign can be had in German, Swedish, Danish-Norwegian, Italian, Chinese, Japanese, Dutch, French, Spanish, Icelandic, Ukrainian, Bohemian, Croatian, Serbian, Finnish, Greek, Hungarian, Lithuanian, Polish, Portuguese, Rumanian, Russian, Slovakian, Yiddish, and Yiddish-English.

With this wide range of foreign literature, most of the foreigners in America can be reached. The placing of our books in the hands of these people has produced very happy results. Two Spanish Crisis books sold to a Catholic lady resulted in the development of a good-sized Spanish church in Texas.

Many instances could be cited of striking results from such efforts in behalf of foreign-speaking people. So don't forget the foreigners in the plans for this Big Week campaign.

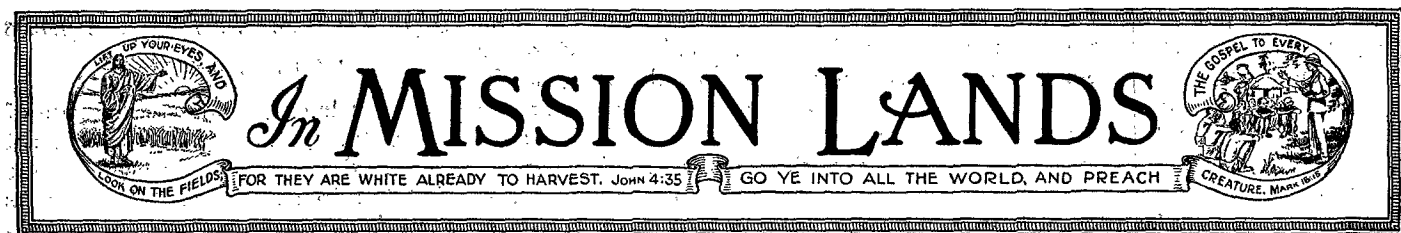
Our Doctrines Are Settled

BY ROY M. MOTE

A FEW months ago, while attending an educational convention held by the government, I chanced to fall into conversation with a missionary of one of the leading mission societies in Southern Rhodesia. He was bemoaning the weakness of his society as the result of a split on Modernism. He turned to me and said, "You Seventh-day Adventists haven't anything to worry about, because your doctrines are settled."

Brethren, I thank God that our "doctrines are settled." There is stability in our message. Why?—Because it was born of God, and He has given it into our hands with one injunction: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This message is certain, it is sure; it is like the character of God—unchangeable. "I am the Lord, I change not," He declared to Israel of old. We need not fret, or worry, or doubt, for as long as we humbly follow under the banner of our Captain, Prince Immanuel, we shall triumph with the message, and be among the elect of God, who shall be saved to inherit the kingdom.



Elder Spicer Writes From China

By M. E. KERN

On February 4 Elder W. A. Spicer mailed us from Shanghai the following song which was sung to the tune, "From Greenland's Icy Mountains," by the North China Union delegates in their report session at the China Division council:

They Call Us From North China

From Shantung's sacred mountain,
From Hopei's sunny land;
Where Shansi's bubbling fountains
Roll down the valleys grand;
From o'er the Yellow River,
From many a Mongol plain,
They call us to deliver
Their land from error's chain.

Tonight we sit in comfort,
With friends so true and good;
But out in old Mongolia
There's no such brotherhood;
Cold Mongol blasts are blowing,
Our workers there are brave,
To Mongol huts they're going,—
The Mongols must be saved.

From Jehol comes a challenge;
We hear Suiyuan's appeals,
Four million souls in darkness,
In those unentered fields.

They need to hear His story,
Will we the truth impart?
These calls from far North China
Must stir the hardest heart.

Throughout North China Union
The work is growing fast;
One hundred million people
Must hear the truth at last.
The message must be given,
The victory must be won,
God's people saved in heaven
When all the work is done.

Brother Spicer adds, "My wife just stepped out to see where near-by machine-gun firing was going on. Our meeting here is over and most of the delegates are off. It was a good council. The Chinese workers were well represented, and took a strong part. The few Chinese directors of mission fields had good accounts to give of their work. That is our hope in these days of money shortage. We hope to get off this week to the first local meeting on my list. We expect a big battle in a day or two. History is in the making."

Faith in God Overcomes All Obstacles

By W. A. BERGHERM

Two years ago, while attending the Humboldt Academy in California, M. E. Olson was deeply impressed that he should go to Mexico to engage in the canvassing work. To go to a strange country without a knowledge of the language of that country, and undertake an entirely new line of work on one's own responsibility, without any previous arrangements, requires a vast amount of faith and courage. That was the experience of Brother Olson, of which he writes as follows:

Brother Olson's Experience

"During the last two months of the 1929 school year I felt a great desire to go to Mexico to canvass. The urge seemed to be upon me every moment. For me it was a time of much prayer and deep consecration to the Lord.

"At last in prayer one night I told the Lord that if He wanted me to go to Mexico, He should give me a sign. That night I had a dream which clearly indicated to me my duty, so

I settled the question then and there. But how to get to Mexico was a problem. Finally I concluded that it was my duty to start, and the Lord would see to it that I got there.

"With this thought in mind I went to San Francisco, hoping to find a ship on which I could work my way. I walked almost all day, going from one steamboat company to another looking for a chance, but all answered me in the negative. At last I went to the Mexican consul to ask for a free pass on a Mexican ship to do missionary work. He also answered me in the negative, and advised me not to go there on such a mission, as it would be very dangerous. After this experience I thought, 'Can it be that the Lord does not want me to go to Mexico?' Then I was reminded of my dream and earnest prayers, and said, 'No, I am not mistaken. It is my business to start, even though it means starting afoot, and the Lord will see that I get there.'

Starting on Foot

"The next morning I felt so strongly impressed to start that I placed my shaving outfit, my toothbrush, and my Bible, the only things I had with me, in my pocket and started. In a few days I arrived in Calixico, on the border of Mexico, the Lord having sent a few kind-hearted salesmen in fast automobiles to take me to my destination free of charge. With a letter of recommendation to an Adventist doctor of this place, I stepped into his hospital and gave him the letter, telling him my plans. He told me of one colporteur of much experience who had failed there, and of another, who, he said, 'is here now and is working with very little success.' While talking with the doctor, the colporteur came in, and told me I had surely made a mistake in coming there to sell books. He said he had had three years' experience as a colporteur, and was scarcely doing anything.

"I went to my room and thought these things over. The heat was almost unbearable, and I could eat and sleep but little. Again the thought came to me, 'Can it be possible that I am mistaken?' But the thoughts of my dream and of my experience thus far gave me confidence, and I said, 'No, I am not mistaken. No matter if colporteurs of experience have failed, something will happen to enable me to succeed.'

"The next morning the colporteur told me that W. R. Pohle, the superintendent of that mission, had arrived the day before, the same day I had arrived. I gave a shout of joy when I heard this, and went to my room at once and thanked the Lord in prayer. I was sure He had planned that we should both arrive on the same day, and that He would provide me with territory. I then went to see Elder Pohle, and put before him my letter of recommendation. After reading it, he said, 'You can hardly go to work here. This is very hard territory, and you cannot stand the heat.' I told him I would go anywhere in Mexico he would send me.

Arriving at Nogales

"He asked me, 'Can you speak Spanish?' I replied, 'No.' 'Have you had any experience in the colporteur work?' Again I replied, 'No.' He

then told me that if I were in Nogales, about 500 miles away on the Mexican border, he would put me to work. I asked him when he would be in Nogales, and was told, 'About 11:30 on the second day following.' I said, 'All right, I'll see you there at 11:30 day after tomorrow.' In five minutes I was out looking for more kind-hearted salesmen with whom to ride.

"I arrived one day late, and so did Brother Pohle. When I presented myself at the hotel where he was staying in Nogales, he could hardly believe his eyes. He just stared at me for a few moments, and then said, 'If you have as much grit and nerve in the colporteur work as you have had in coming here, you will surely succeed.'

"In a few days I went to work with the book, 'The Home Physician.' I worked all day, and never sold a book. The next day I worked all day, and sold one book at six o'clock in the evening, the last house I visited, and delivered it that same night. I was so happy I could have jumped and shouted.

"The next morning before starting I prayed, 'Lord, yesterday I sold one book. Today I want three orders.' That day I took three orders. The following morning I told the Lord, 'Yesterday I took three orders, today I want five.' I got my fifth order that night at dark. In Nogales I delivered from 95 to 100 copies of 'The Home Physician.' The place had been worked by two colporteurs before with the same book, but Brother Pohle told me that I had sold more books there than both of these experienced colporteurs together. It was not that I knew more of salesmanship, but because the Lord did the work."

An Interested Company Raised Up

After working Nogales, Brother Olson was moved to the state of Sinaloa, Mexico, where through the sale of literature and personal work he was instrumental in raising up a group of interested people. At night he would meet with this company to give them Bible studies in his broken language. Of this he writes:

"In the small town of Apoderado I have seventy or more convinced of the truth, and some are already keeping the Sabbath. One of my readers now gathers together on the Sabbath those who have begun observing this day, about twenty-five people, and acts as a director. They want a church building in this place. Five have offered \$150 to help in building. In several other little places the Lord has helped me to find other interested people, and I hope that soon the brethren will send a worker.

"It will soon be two years since I began my colporteur work in Nogales. Of course there have been difficulties and obstacles to meet, but money would not buy the experience I have

gained. When I think of those who have found the truth through the books I have sold them, and the personal work done, the difficulties seem as nothing."

Bones or Souls

By OTTO CHRISTENSEN

MONGOLIA has been brought before the public eye during the last few years by Roy Chapman Andrews and his archeological discoveries. Many and varied were the bones found, revealing the fact that in ancient times large animals, called dinosaurs, roamed on the plateau of Mongolia. Even their eggs were found in the sand.

If one carefully notes these discoveries, and the circumstances that brought about the calamities which made possible at least a large per cent of these finds, one can see unmistakable evidences of the flood. However, this is not the conclusion reached by the scientists of the world. Mongolia is loudly proclaimed as the birthplace of man millions of years ago; and these animals, whose bones and eggs they found, are declared to have lived hundreds of millions of years ago. To prove this supposition was the purpose of these explorations into Central Asia and Mongolia. Thousands of dollars were spent, and more will be in the future, if proper permits can be obtained, just to look for bones to prove an erroneous idea,—one of the falsehoods to be promulgated in the last days, as spoken of by Peter.

What I am wondering is this, Are bones of more value than souls? Here we are on an expedition to this same field where these discoveries were made, not for old bones, but for living souls. Which do you think is the more precious in God's sight? I know, and so do you. Andrews had all that money could buy in the way of cars and equipment for his perilous and strenuous expedition, where all food must be taken along, as well as all other supplies, and no mail service reaches. The place where our Russian men are now working, which is the Mongolian field nearest to this section of Chinese civilization, is 100 miles from any mail service. Distances are great, and means of travel are necessary in searching for souls as well as for bones. The people of Mongolia are scattered all over the plateau, with no cities as in China.

We have one 1924 open Dodge car, for which we are indeed very grateful. It fills an extreme necessity in getting to the field. But Andrews had many, and all other necessary equipment, donated by men interested in bones

We have not even a printing press to print soul-saving literature for these people. We have slightly more than \$400 for this year to supply the needs of this mission, including the upkeep of the car over rough roads.

You brethren in the homeland, aren't you more interested in souls than the men of the world are in bones? I appeal to you concerning the coming Thirteenth Sabbath Offering, when at least a good portion of the overflow is intended for this needy field. Will you not dig a little deeper into the means with which God has blessed you, and help make it possible for us to have at least a small printing plant?

A Vast Mission Field

Here is this vast field, half the size of the United States, and our work started only last year, with Jesus just at the door. There are souls here who may shine in the kingdom. At present we have only three baptized members. They were baptized last summer. The young man is now in our school at Nanking, but he must study in Chinese, which is difficult. We need a school to train these young people in their own language.

One young man working at the hospital here, as yet unbaptized, while he is studying further, has been a faithful tithe payer for nearly a year, on his meager salary of about \$3 gold a month, and he has a mother and two younger brothers to support. He is a witness already for the truth.

How much more blessed it will be to shake hands with one of these dear ones in the kingdom, and hear him say, "I am here because of your gifts. Thank you," than to look on some lifeless bones and mounted animals in a museum. Yet men of the world take great pleasure in that. O brethren! ours is a much greater pleasure. Let us give on this coming thirteenth Sabbath as if we realized it, and felt the handshake of one of these souls eternally saved in the kingdom.

WHERE one man reads the Bible, a hundred read you and me. I would not give much for all that can be done by sermons if we do not preach Christ by our lives.—D. L. Moody.



Conducted by Promise Kloss

"Milk" for Babes

By RUTH GORDON SHORT

OF all the duties assigned to parents and teachers, none require more delicacy and finesse than that of teaching religion to children. It is in our hands to mold the whole life experience of our little ones in spiritual things, but how blunderingly we perform the task!

The religious experience of the child should be built around the consciousness of God's love for him, and the knowledge that that love diffusing through his soul will be the impelling influence in his life. It is unfortunately true that God is often presented to the children, not as a loving Father who tenderly watches over them, but as a spy who is ever ready to detect every naughty thing they do, with the object of punishing them mercilessly in the future. It would be better for Mrs. Jones to say, "Be patient with little brother, Mary; you know we must try to love one another the way Jesus loves us," instead of, "Now don't you hit brother, Mary. Remember, even though I'm not around, God sees everything you do."

I once heard a teacher say to mischievous little Johnnie as he cut capers in Sabbath school, "Don't do that, Johnnie, or Jesus won't love you any more!" What a contradiction is this to Romans 5:8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Johnnie must be taught that Jesus loves him in spite of all his faults, and is ever ready to help him do only those things that are good. Then he can be impressed with the fact that "even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11. Threatening children with the thought that they will be burned up some day if they don't behave, instills in them a fear that is likely to nullify all the good that a knowledge of God would do them. My father once told me that as a boy he lost many a night's sleep in a torment of fear at the thought of being consigned to the fires of hell. Parents fail to realize that children take their own little indiscretions very seriously and often consider themselves hopelessly lost. We

need to make religion seem to them what it really is—a thing of beauty and a joy forever.

If children are to grow up with mental as well as physical health, fear should be eliminated from their experience as much as possible. Let not their religion be like that of the devils, who indeed believe, but tremble! It is wise to dwell on the positive aspects of the Bible truths, rather than on the negative facts. Tell them of the beautiful mansions that await them in heaven, not of the consuming fires that will torment the wicked in hell. Today men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. That is one reason for the present tremendous increase in insanity and suicides. Thank God, no child of His need have this experience, for "there is no fear in love; but perfect love casteth out fear." 1 John 4:18.

There are many Bible subjects which should never be presented to young children at all. One little four-year-old, after studying a series of lessons on the history of ancient Israel, said to her mother, "All the good people ought to kill all the bad people." That was the conclusion she had drawn from the whole matter! Paul said, "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14. Shall we, then, give strong meat to our babes when they can only assimilate milk?

We might list some of the subjects that would come under the headings, "Meat" and "Milk" as follows:

Milk

The Story of Creation
The Love of God
The Reward of the Righteous
Eden Restored

Meat

The Wars of Ancient Israel
Satan and His Cohorts
The Destruction of the Wicked
The Time of Trouble

Surely Paul's exhortation to Timothy is equally needed by parents and teachers today: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Teaching Honesty

BY MARY STARCK KERR

THE little son of a well-known minister came home one evening with a handful of circulars. On being asked where he had found so many, he said he had picked them up from the lawns of all the houses for several blocks around.

The father explained to the little lad that some one had paid to have those circulars printed because he wanted all the people to read his message to them, and so it was not right to take them away. When he was sure his son understood, he said, "What shall we do about it, Harold?" "Put them back," answered Harold quickly. "But," he added hesitatingly as he looked out of the window, "it is getting dark."

Who Is "A Nother"?



It was Friday night, and two children small
Sat on a stool in the lighted hall,
Vexed and troubled and sore perplexed,
To learn for Sabbath the Golden Text;
Only three words on a gilded card
(Placed in a book for keeping safe),
"Love," that is easy—it means, why this—
(A warm embrace and a loving kiss);
But 'one another,' I don't see who
Is meant by 'a nother'—how, Meg, do you?"
Very grandly she raised her head,
Our thankful darling, and slowly said,
As she fondly smiled on the little brother,
"Why, I am one, and you are another,
And this is the meaning—don't you see?
That I must love you and you must love me."
Wise little preacher! Could any sage
Interpret better the sacred page?

—Adapted from an old clipping.

"I'll go with you, if you wish," the father offered.

So the pastor of the big city church went with his little boy to return the circulars to the lawns of the neighborhood, many of which were in front of the homes of his parishioners. The occasion was impressive. It was difficult for Harold to remember the location of all the places where he had picked up the handbills, yet he thought with father that they should be put back just where he had found them.

"I'm glad you helped me take them back," he said, smiling up at the minister as they re-entered the house. "I thought they'd just been thrown away, but I know better now."

Harold will never forget this incident, and it will help him to understand and practice honesty in every situation in life, for it taught him to think of the rights of others.

When children take what does not belong to them, it is usually because they do not realize the injustice they are doing to some one else. Some mothers complain that their children take money from the family funds, and even from others, outside the family; this becomes a difficult problem. But if the child is taught from babyhood what money is for, and that mother and father need it to pay the home expenses,—the food and clothing for baby as well as for themselves,—and that other people all need their money for the same purposes, it is surprisingly easy for the little ones to grasp the idea, and to understand that it is fair for them to spend only the little share that can be given them as an allowance.

If a child is especially fond of spending, it is a good plan to let him hand the money to the conductor when traveling, to let him give the money to the merchant when you have made a purchase, and to let him play store with you at home.

I knew a little fellow less than two years old who was very fond of playing this game with his aunt. He would be the grocer, and auntie would come and spend her money for groceries at his store. When her funds were exhausted, he returned every penny to her, and then they would begin over again. Sometimes, at first, he would ask to keep part of the money, but auntie explained that she needed it to live on, but she would lend it to him to play with. He was quite content with her explanation, and with the pennies or occasional nickels which she could give him.

It is needless to say that to teach the children honesty, besides and above everything else, we must be scrupulously honest with every one

ourselves. It will not do to "get by" without paying fare for a child old enough to pay fare, nor to keep the money the conductor overlooks taking occasionally, and then expect the children of the family to have right ideas of honesty. The standards for parents and children must both be set high.—*Issued by the National Kindergarten Association.*

Questions

What shall I do with a child who asks dozens of questions, the answer to which he already knows, just for the sake of asking questions?

Make him answer them. Pursue him with purposeful questions until he is compelled to think for himself. But you should go farther, and inquire of yourself why it is the child asks so many questions. It is annoying, to be sure, to have him ask needless questions, and it is a bad habit for him to get into. He should be broken of it. But ask yourself if the reason he does it is not to induce the semblance of a conversation which you are reluctant to grant. And why are you reluctant? Have you not a duty to interest and instruct the active mind of your child? If his mind is shallow and his conversation or his questions merely chatter, seek to deepen his mental powers by making him think, by giving him something to think about. Tell him stories. Put him to doing things that will occupy his energies, and through which he will learn more. But do not refuse at proper times to talk with him.—*The Watchman.*



Supply the Missing Words

1. THE same — had his raiment of —, and a — about his loins; and his meat was — and —.

2. Except your — shall exceed the — of the —, . . . ye shall in no case enter into the — of —.

3. We have — unto you, and ye have not —; we have — unto you, and ye have not —.

4. And when they had —, the place was — where they were —.

5. I know this, that after my — shall — enter in among you, not — the —.

CHILDREN

1. What child was severely dealt with for teasing his brother?
2. What king was crowned at the age of twelve? seven? eight?
3. What four children are these:
"The child grew, and the Lord blessed him."
"God was with the lad; and he grew, and dwelt in the wilderness."
"The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."
"The child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."
4. Of what child was it said he was "girded with a linen ephod"?
5. In honor of what child was a great feast made?
6. Concerning what child was it said, "Carry him to his mother"?
7. What child was let fall by his nurse?
8. What child nearly lost his life in the settlement of a dispute?
9. Of what fugitive child is it said, "He found great favor in the sight of Pharaoh"?

RIDDLE

By God's command the prophet spoke,
And when we heeded not,
To others great rebuke it was,
To us reward it brought.

ANSWERS FOR LAST WEEK

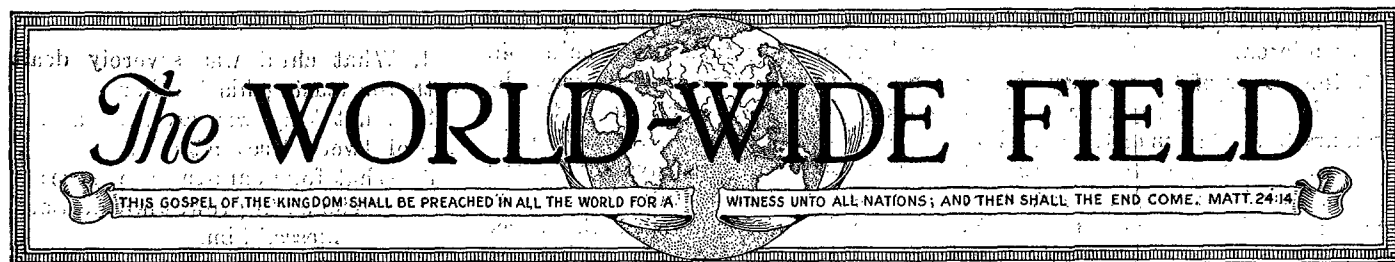
Enigma: Psalms 23:1, first clause.

Word Groups

Gen. 3:1-3.	Ex. 32:2-4.
serpent	priest
woman	jewelry
tree	calf
Jer. 35:1, 2, 9, 10.	Judges 17:2.
wine	mother
prophet	son
nomads	money
Job 1:18, 19.	Matt. 8:23-27.
party	sleeper
house	boat
wind	storm

Use a Mirror

ONE hasn't any idea how a mirror can save steps if hung in just the proper place. When I am in the kitchen, I can keep an eye on the baby by glancing in a mirror in the dining room. This reflects the baby's bed in the bedroom, and saves me many steps back and forth to see about baby. I have placed another mirror to reflect the front door, so I can see who is there when the bell rings.—*Mrs. A. L. O., in the Parents' Magazine.*



Evangelism in Detroit, Michigan

By L. B. SCHICK

THE Lord has abundantly blessed the public efforts in this section of the field. During the year 1931 we conducted a series of meetings in the Grand River church, and also a tent effort. Both of these efforts were loyally supported by the membership of the church, and as a result of all activities in the church on the part of laymen and workers, I have been permitted to baptize more than 100 persons into the third angel's message. The expenses of the meetings were fully met by the offerings received, so that the conference was not called upon to bear this burden.

We are now conducting a series of Sunday night meetings in the church. The large auditorium is filled every Sunday night, and most of the time

we have to open the vestries in order to seat the congregation. On Wednesday nights we are giving a series of Bible studies in which a lively interest is manifested by a large attendance. Already for this year we have a fine class of baptismal candidates, and we are hoping for many additions to the church as we present the testing truths and the Spirit of God impresses them upon the hearts of the hearers.

Please send us the names and addresses of any who you have reason to believe are interested in the truth, and one of the Detroit workers will endeavor to get them to attend the church in the district where they live.

2299 Monterey Ave.,
Detroit, Mich.

Review and Herald Constituency Meeting

By L. W. GRAHAM

THE twenty-eighth annual meeting of the Review and Herald constituency was held in the Seventh-day Adventist church, Takoma Park, Maryland, on the evenings of February 23 and 24, 1932.

In addition to the members and friends residing in Takoma Park, there were about fifteen who attended from other sections of the Review and Herald territory.

At this meeting reports were rendered by the president, F. M. Wilcox; the general manager, E. L. Richmond; the treasurer, L. W. Graham; the superintendent, R. W. Conard; and the managers of our different departments. D. W. Reavis reported for the Present Truth department, Clarence Lawry for the periodical department, J. W. Mace for the book department, J. D. Snider for the Lake Union Branch, D. A. Bailey for the Atlantic Union Branch, and C. E. Palmer for the Columbia Union Branch.

These reports were of a most encouraging nature. While distribution of literature has been less in volume during 1931 than for some years in the past, yet the decrease was much less than the general decrease in busi-

ness reported throughout the country. The Present Truth department had its best year, with the exception of two, since we have begun the publication of this little journal.

Men from the field report that our people, generally, are taking more interest in the circulation of the printed page. As a result, our institutes held during the early weeks of 1932 were more largely attended than they had been for many years.

Welfare Work in East Pennsylvania

By R. J. CHRISTIAN

THE welfare plan, submitted by the General Conference following the Fall Council held in Omaha, is being heartily received by the field at large. Perhaps the most definite example we have of this in the East Pennsylvania Conference is in our Philadelphia Ebenezer church.

The officers of the Welfare Society in that church are as follows: Leader, Virgil Gibbons; secretary, Mrs. Antoinette Ballard; treasurer, Mrs. Josephine Buchanan. Associated with them are a large number of other church members.

The term of office of seven members of the board of directors expired with this meeting. They were re-elected. The personnel of the board now stands as follows:

Personnel of Board

F. M. Wilcox, E. L. Richmond, L. W. Graham, R. W. Conard, J. W. Mace, Clarence Lawry, C. P. Bollman, J. L. McElhany, H. H. Hamilton, M. E. Kern, H. H. Cobban, C. W. Irwin, E. K. Slade, F. H. Robbins, W. H. Holden.

Following the adjournment of the constituency meeting, the board organized by electing the following officers:

President, F. M. Wilcox; first vice-president, J. L. McElhany; second vice-president and general manager, E. L. Richmond; secretary and treasurer, L. W. Graham; superintendent, R. W. Conard; manager of book department, J. W. Mace; manager of periodical department, Clarence Lawry; manager of Present Truth department, D. W. Reavis. Branch managers were elected as follows: Lake Union Branch, J. D. Snider; Atlantic Union Branch, D. A. Bailey; Columbia Union Branch, C. E. Palmer. M. E. Dawson was elected assistant manager of the periodical department.

The editors of the various periodicals were appointed at a joint meeting of the General Conference Committee and the Review and Herald Board. No changes were made in the personnel as constituted in 1931.

Last week it was the writer's privilege to visit them on Wednesday afternoon, the time at which their relief depot is open. He found gathered there a large number of needy and suffering from the community. Brother Gibbons and Sister Ballard had the organization well in hand. In the waiting room were approximately fifty persons. Already more than one hundred had been served for the day.

Their report for the last three weeks of January includes 1,076 articles of clothing taken in, and dur-

ing this time 981 articles of clothing and pairs of shoes were issued to the needy. In addition to this, over seventy baskets of food have been given out, and large quantities of our literature are being distributed weekly.

Expect Promise to Be Fulfilled

As we go forward in this line of Christian endeavor, following the instruction of Isaiah 58:6, 7: "Is not this the fast that I have chosen? . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the

naked, that thou cover him; and that thou hide not thyself from thine own flesh?" it is only reasonable to expect that the prophecy contained in the following verse will be fulfilled in our behalf: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." Surely, the Lord is leading us forward in the right way, as He calls to our attention the need of this welfare relief work at this time.

Among the Portuguese

By FLORENCE M. KIDDER

"MISSIONARY work begins at home," is a familiar saying. The disciples were commanded, "Go," "beginning at Jerusalem." At Pentecost we find assembled in Jerusalem those from many lands. Here the disciples began to fulfill their mission. Those who heard the gospel at Jerusalem carried the good news to their homelands. Thus in Jerusalem were sown seeds of truth which bore fruit in many lands. The gospel began to "go" and to grow.

This privilege of the disciples is the privilege of those of us who live in America, the melting pot of the nations. Are we improving this glorious privilege? Are we sowing gospel seeds among the foreigners of our land?

In eastern Massachusetts and Rhode Island live 200,000 Portuguese, emotional, home loving, grateful, and brave, yet steeped in Catholicism, ignorance, and superstition. Some years ago seeds of truth were sown among these people in Taunton, Massachusetts. The result was the organization of the first Portuguese church in America. Since then two other churches have been established.

Among those early converts was one who gave her life to the colporteur work, and she has sown seed among her people from the Atlantic to the Pacific. As the result of her seed sowing, a man educated for the priesthood became interested. He now is an ordained minister, and has charge of the Portuguese churches.

In the beginning days some one had to be found to care for this growing work. Providence directed to the choice of a colporteur, J. F. Knipschild. Surely the Lord gave to him the gift of tongues, for in a short time he was preaching in the Portuguese language. Under his fostering care the work grew. We now have about 150 members, one church building, a three-room schoolhouse, and a shop; and best of all, no debt.

Church School Enlarged

In conversions, healing of the sick, and raising of money, the Lord has miraculously answered prayer. Space permits me to tell of only one instance:

Our church school had been running four years when we faced the problem of what to do with our eighth grade graduates. The home ties, among other reasons, have always led to failure in trying to send our twelve to fourteen year olds to a distant academy. What should we do? There was only one answer. So the fifth

year we conducted academic classes in the Sabbath school room of the Taunton church, five miles from the school and shop.

To say the least, it was inconvenient. It seemed impossible to continue thus another year. But there was no money. So we prayed for \$1,000 to put an addition on our church school building. In a most unexpected way the Lord sent us that amount. Now we have our three-room school building, and it is well equipped. The dedication took place on November 15, 1931.

On the school grounds stands our shop. A brother who had a broom business moved his business, at great sacrifice, into our shop, where he employs four of our young people. Many more need employment. We are now praying for an increase in the broom business, and that we may find a consecrated agent, a real missionary, to care for our product. We know the great "I AM" has His hand on the helm, and will care for our industrial ship. Our prayer is, "Lord, increase our faith."

Among these young Portuguese God has many jewels who will give the message to Portuguese countries and islands. It is a real joy to watch them develop, to see them lift in the various church campaigns. Pray for Portuguese America and the workers here.

North American News Notes

R. S. LINDSAY has just entered upon an evangelistic campaign in the People's Palace Auditorium, 380 Bergen Ave., Jersey City, New Jersey. The opening night, February 21, nearly 700 people were in attendance. The collection amounted to \$79. Brother Lindsay advertises an interesting schedule of lectures, and the prospects bid fair for a good ingathering of souls.

SABBATH, February 27, six precious converts were buried with their Lord in baptism in the Loma Linda church. Three more had been baptized on a previous Sabbath, and during 1931 forty-six were baptized. The membership of the church increased during 1931 from 665 to 721. We hope to make 1932 the greatest soul-winning year in the history of our church.

H. H. HICKS.

SABBATH, January 23, I had the privilege of baptizing seven in Houston, Texas. That day Elder Leffler, the pastor of the church, took fourteen

people into the church, seven by baptism, five on profession of faith, and two by letter. The Houston church clerk's report revealed that seventy-five have been added to the church since Elder Leffler's pastorship began last February; and that in spite of the financial depression, the Houston church has paid into the conference treasury more than it did the previous year.

G. F. EICHMAN.

ON January 16 a new church organization of forty members was perfected in the village of White Salmon, Washington, a part of the Oregon Conference territory. This church is a result of the labors of Elders Dan and Melvin Venden. An evangelistic effort is still in progress there, and others are expecting to be baptized soon.

Another new church of twenty-five members was organized in the town of Clatskanie, Oregon. This comes as a result of the labors of Tavita Cole and Douglas Westerhout. For several

years we have had a Sabbath school, but now we have a church there. They purchased a church building and paid for it, so they have a nice edifice in which to house the congregation.

I. J. WOODMAN.

SUNDAY evening, January 17, C. H. Miller baptized ten candidates in Des Moines, Iowa. Two of these are visitors from South Dakota, and the other eight are additions to the Des Moines church. The South Dakota folks will return to their home near Redfield in the spring.

Another baptismal class is forming in Des Moines, and an encouraging number are taking Bible studies and attending Elder Miller's Sunday night meetings.

C. F. McVAGH.

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.

Luke.—Mrs. Catherine Luke was born in Tennessee, April 26, 1857; and died at Los Angeles, Calif., Feb. 24, 1932.

Herrick.—Mrs. Amy B. Herrick was born at Bloomfield, N. Y., in 1834; and died at Mason, Mich., March 3, 1932.

Ewart.—Mrs. Sarah Ellen Ewart was born at Cincinnati, Ohio, Oct. 31, 1837; and died at Kansas City, Mo., Feb. 23, 1932.

Wyman.—Francis Emory Wyman was born at Casco, Wis., Sept. 16, 1868; and died at Portland, Oreg., Feb. 24, 1932.

Holliday.—Mrs. Honora F. Holliday, née Parker, was born in Oregon, Oct. 26, 1857; and died at Coon Rapids, Iowa, Feb. 26, 1932.

Young.—Mrs. Ida Bell Young died March 5, 1932, at the age of sixty-eight years. She was a faithful Adventist for forty-five years.

Nunn.—Little Mildred Virginia, daughter of Brother and Sister Harry Nunn, died at Palmetto, Fla., March 1, 1932, at the age of three years.

Crown.—Mrs. Alice Crown was born at Baltimore, Md., in 1852; and died at Washington, D. C., Feb. 26, 1932. Her husband and son are left to mourn.

Beach.—C. J. Beach was born at Jefferson City, Mo., Aug. 25, 1859; and died at Honesdale, Pa., Feb. 23, 1932. His wife is left to mourn.

Johnson.—Neta Johnson was born at Dalton, Pa., July 3, 1896; and died Feb. 10, 1932. Her aged father, one brother, and one sister are left to mourn.

Underhill.—Mrs. Maryetta Button Underhill was born in Springfield, Pa., Nov. 26, 1851; and died at the same place, Feb. 20, 1932. Her husband, two sons, six daughters, and one sister are left to mourn their loss.

Rogers.—Mrs. Sarah Jared-Rogers was born in Illinois, Feb. 18, 1857; and died at Cleveland, Okla., Jan. 12, 1932. She is survived by her husband, one son, one brother, one sister, and five stepchildren, besides numerous grandchildren.

Wildgrube.—Mrs. Edla Wildgrube was born in Sweden, Dec. 3, 1867; and died at Los Angeles, Calif., Feb. 27, 1932.

Pillsbury.—Mrs. Dora Pillsbury was born at Shabbona Grove, Ill., July 20, 1886; and died at Palma Sola, Fla., Jan. 27, 1932. Two sons and one daughter mourn.

Glazier.—William Glazier was born in Lincolnshire, England, May 30, 1853; and died at Eugene, Oreg., Jan. 11, 1932. His wife and three children mourn their loss.

Wachholz.—Mrs. Augusta Wachholz, née Hammersteadt, was born in Germany, Aug. 27, 1849; and died at Anthony, Kans., March 1, 1932. Six children are left to mourn.

Larson.—Andrew Gustav Larson was born at Dalarne, Sweden, Feb. 9, 1850; and died at Ferndale, Wash., Feb. 18, 1932. He leaves his wife and six children to mourn.

Jensen.—Mrs. Elsie Jensen was born in Sweden, March 26, 1847; and died at Falmouth Foreside, Me., Feb. 21, 1932. She leaves one son and one daughter to mourn.

Cayo.—Mrs. Jane Cayo was born in England, Nov. 18, 1840; and died at Green Bay, Wis., Feb. 21, 1932. She was a charter member of the Green Bay church. One son mourns.

Forsberg.—Gustaf Forsberg was born at Guselby, Sweden, Sept. 30, 1859; and died at Nebraska City, Nebr., Jan. 22, 1932. His wife, two sons, and one daughter are left to mourn.

Bender.—Mrs. Elizabeth Bender was born near Wittenburg, Germany, Nov. 19, 1850; and died at Glendale, Calif., Feb. 29, 1932. She is survived by one granddaughter, one sister, and two brothers.

Wood.—Mrs. Goldie A. Wood was born at Sugar City, Colo., July 3, 1902; and died at Norwalk, Calif., Feb. 25, 1932. Her husband, one son, her parents, three brothers, and four sisters are left to mourn.

Durning.—Peter Durning was born June 4, 1849; and died at Quaker Bridge, N. Y., March 3, 1932. He was a Seventh-day Adventist for more than fifty years, and nearly all his children and grandchildren being now in the truth, testifies to his loyalty.

Crandall.—Mrs. Sarah A. Crandall, née Bartlett, was born at Ellicottville, N. Y., Oct. 6, 1855; and died at Townshend, Vt., Jan. 6, 1932. She had read the Review for more than sixty years. One daughter, three grandchildren, and one sister are left to mourn.

Howe.—Frank W. Howe was born near Grand Rapids, Mich., April 19, 1865; and died at Huntington, W. Va., February, 1932. He attended Battle Creek College. For several years he was connected with the Review office in Battle Creek, Mich., in an editorial capacity. He took his master of science degree from the Michigan Agricultural College in Lansing, and then founded and became dean of the college of agriculture in Syracuse University. In 1924 he retired to a home in West Virginia, where he died. Surviving are his wife, four sons, and a daughter, all of Syracuse.

H. E. Simkin.

Appointments and Notices

COLUMBIA UNION CONFERENCE

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference of Seventh-day Adventists will be held at Jersey City, N. J., March 30 to April 9, 1932. The first meeting will be called March 30 at 9:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

COLUMBIA UNION CONFERENCE ASSOCIATION

Notice is hereby given that the fourth quadrennial session of the Columbia Union Conference Association of Seventh-day Adventists, of Washington, D. C., will be held at Jersey City, N. J., April 4, 1932, at 10:30 a. m., at which time trustees will be elected for the ensuing quadrennial period, and such other business transacted as may properly come before the meeting.

F. H. Robbins, Pres.
E. J. Stipeck, Sec.

PRAYER FOR HEALING

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

An Iowa sister requests prayer for healing from the after effects of high blood pressure.



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. F. F. Price, 365 Brownleigh Ct., Akron, Ohio, wishes a continuous supply of 1931 Signs.

Mrs. Mae Files, Route 4, Box 529, Houston, Tex. Signs, Watchman, Youth's Instructor, Little Friend.

C. B. Smith, 222 S. Detroit St., Bellefontaine, Ohio, desires denominational literature for a reading rack.

Mrs. E. M. Douthitt, Wheatland, Wyo., desires a continuous supply of denominational literature for reading racks and free distribution.

Mrs. Marie Hanly, 300 Weinacher Ave., Mobile, Ala. Signs, Watchman, Liberty, Present Truth, Instructor, Little Friend, Life and Health, and tracts for free distribution.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of all current publications except Review for distribution in dental office. Tracts and booklets acceptable.

Lillian Covert, 241 Chapel St., Norfolk, Va., thanks those who have sent literature, and desires a continuous supply of Signs, Watchman, Present Truth, and Life Boat, for use in jails and hospitals.

Mrs. H. M. Klock, 826 Hodges St., Lake Charles, La. Instructor, Present Truth, Life and Health, Signs, Watchman, Little Friend, and Liberty, for reading racks and other missionary work.

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.

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 MARCH 31, 1932 No. 13

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"Wings of the Morning"

oo

A Thrilling,—
Helpful,—
Inspirational Story

oo

By Robert Bruce Thurber

EVERY Seventh-day Adventist young man and woman, every Seventh-day Adventist Junior boy and girl, should read this true-to-life narrative. It is strictly a Seventh-day Adventist story, and is written with your own peculiar problems in mind; for you *do* have problems, don't you, as you go about the job of living in a world from which you must of necessity be *different*, and by which you are regarded as *queer*! How shall you meet them? "WINGS OF THE MORNING" will help you, and in the helping will draw you closer to your home, to your church, and to your God.

BEGINNING in the Youth's Instructor

of May 3, 1932

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WASHINGTON, D. C., MARCH 31, 1932

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

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

At the recent session of the Pacific Union Conference, held in Fresno, California, the following were elected:

President, J. E. Fulton; Secretary-Treasurer, W. C. Raley; Auditor, F. T. Oakes; Educational Secretary, H. G. Lucas; Home Missionary Secretary, T. L. Oswald; Field Missionary Secretary, Emanuel Remsen; Missionary Volunteer Secretary, Floyd Ashbaugh; Religious Liberty Secretary, W. M. Adams.

News From Newfoundland

FROM H. N. Williams, superintendent of the work in Newfoundland, comes the encouraging report of success with welfare work in that island. This report will be published shortly. In the accompanying letter, Brother Williams says:

"Through the radio we are reaching many thousands in giving the message over the air. This has brought us many converts, and the interest is steadily spreading. We have hundreds of names on our list, of people requesting Bible studies. We could keep a half dozen Bible workers busy right now with the interest we have, if we could only pay their salaries. I just wish that I were entirely free from routine work and church work, and could give all my time. As it is, I am conducting six cottage meetings each week, besides doing much Bible work outside of the office and church work."

Mission Board Items

China Missionaries Willing to Sacrifice

DR. H. W. MILLER, president of the China Division, has sent us an excellent report concerning their division council. This report will be passed on to the churches soon, but these paragraphs will be of special interest to all our people. It demonstrates the willingness of our missionaries to make every possible personal sacrifice to carry on the Lord's work in spite of the shortage in the treasury. Dr. Miller writes:

"Our brethren have faced these cuts with a spirit of determination to do a larger work even in spite of the lessened appropriation, though I can assure you that our superintendents and treasurers have never had a problem more difficult

than that of planning how to finance the work. All through the meeting the pressure for additional workers was very keen. We considered very carefully the matter of whether we should release these calls in order to be assured of a balanced budget, or whether we should balance our budget by calling upon our workers for a still greater sacrifice in the field. The feeling was unanimous that we must have the new calls that were finally agreed upon, filled at the earliest possible date.

"In regard to furloughs, we invited a large number of our workers to wait over another year in order to effect a saving on our furlough transportation. Several responded to this invitation, and are willingly waiting over. We hope to lengthen their stay in the China field."

A Landmark of Progress

Very interesting news has come to us from a mission field in the Northern European Division through their mission paper, the *Advent Survey*. To our knowledge the missionaries in the old mission field of Pare, East Africa, are the only ones who now employ a native girl teacher with a government teaching certificate. S. W. Beardsell writes:

"We have the honor of being the first mission in Tanganyika Territory to get a girl through the government certificate examination this past July; her name is Damari, and she is the first girl to receive a certificate. I have a letter of congratulation from the director of education for Tanganyika Territory, who says, 'Your mission may be justly proud of having established such an important landmark in the progress of female education.'"

Missionary Sailings

Dr. and Mrs. L. H. Butka and their two children sailed from Los Angeles, March 7, on the S. S. "President Hoover." They are returning from furlough to their work in China.

Miss Ina L. Moore, of Oregon, sailed from Vancouver, March 12, responding to the call for a nurse from the sanitarium and hospital in Penang, Straits Settlements. Miss Moore has already seen service in the mission field, having been engaged in nursing work in Angola, West Africa, for a number of years.

E. Kotz.

Special Articles on Education

AMONG the more important and far-reaching measures adopted at the Autumn Council in Omaha in 1931 was one pertaining to the accrediting of our colleges. This question was freely and fully discussed by leading brethren of the Council, and was finally passed in the same spirit of unanimity as were the other actions at this session. The measure authorizes two more of our senior colleges to proceed with the necessary steps to obtain an accredited standing. Three of them had been authorized at the Spring Council of the same year. The five schools are: Emmanuel Missionary College, Union College, and Pacific Union College at the Spring Council; and Washington Missionary College and Walla Walla College at the Autumn Council. The plan contemplates also a like authorization for the accrediting of our junior colleges and our academies, when conditions are ripe for such a step. The conditions of accrediting are such that it becomes necessary for our entire system of schools in the United States to be accredited in order to work harmoniously together.

It should be made clear to the readers of the *Review* that this step of obtaining recognition of our schools has been taken after much prayer and study of all that is involved, and that now, after the action of authorization has been passed, the greatest care will be used to safeguard the precious principles and interests that have made our schools what they are. In order to inform our people anew of the reasons for this important step in our educational work, and to put them on vantage ground for intelligent co-operation with a carefully worked-out plan, a series of articles has been prepared by leading brethren dealing with various aspects of the question. The first of these, "The Spirit of Christian Education," by C. W. Irwin, is found on page 10. The other articles will appear in succeeding weeks.

The Work in South Africa

J. F. WRIGHT, of the South African Division, sends, under recent date, the following good words relative to the work in his interesting field:

"Our division committee was in session recently for five days, and while it was a time of struggle and hard study concerning the problems which we faced, yet there could not have been a better spirit of co-operation than was manifest during the entire time. Really, I do not know how men could give better co-operation than was the case during our meeting together. I want to assure you that this was deeply appreciated by Brother Nelson and me here in the division. Our men have returned to their union fields with good courage and a determination to press on as never before.

"Of course the cut in budget increased our problems a great deal. When I tell you that our appropriations from overseas will be \$30,000 less this coming year than was the case for 1931, due to the 10-per-cent cut made by action of the Autumn Council, you can easily understand that we have some grave problems to face in order to keep our work intact and not make any severe retrenchment.

"It was most heartening to hear words of courage from the brethren as we studied our problems together. There was not a murmur or complaint; in fact, we here feel that the Autumn Council did splendidly in providing for the world field without making a larger cut in appropriations than 10 per cent. During our meeting we were encouraged from time to time with the thought that the Lord can take our limited means and bless them in the administration of the work during 1932, as was the case with the loaves and fishes and the widow's oil and meal. We have been able to arrange our work in such a way that we shall be able to carry on with practically the same laboring force during 1932 as was the case for 1931.

"During the first three quarters of 1931 we baptized 1,801 precious converts. Doubtless when the fourth quarter's figures are received, the total will reach about 2,000 for that year. This is a bit short of the number baptized during the last two years, but we have been extremely careful in the examination of our candidates during this year, and this has kept the figure down somewhat as compared with former years; nevertheless, it looks as if when we come to the end of 1932, our baptisms will again run much higher because of the large number we have at present in our baptismal classes."