

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 16

Truth Given Wings

BY N. P. NEILSEN

IN other ages of the world's history, swift runners were hired to carry important messages from the court of the king to all parts of his kingdom, but such methods are too slow for our day. Wings must now be used instead of feet, and radio instead of the old signal system.

The stirring message from the courts of the King of kings must not be delayed. It must be given wings; hence the threefold message is represented as flying swiftly to every nation and people of earth, for a stupendous work must be done in a very short time. Mrs. E. G. White says: "The press is in need of men to use it to the best advantage, that the truth may be *given wings* to speed it to every nation, and tongue, and people."—"Gospel Workers," pp. 505, 506.

Thus our colporteurs are not merely walking over the mountains carrying the message, but they are represented as the wings of the message, that it may fly over city, hill, and plain, over swamp and jungle, to the remotest corners of the earth. A quick work must be done. The world must be warned.

Our colporteurs are found in the front line of advance. They walk and run and fly with the message until there is scarcely a place upon the globe where they have not carried the message. Indeed, the truth has been given wings, that it may quickly fly to every nation, kindred, tongue, and people.

It is a privilege to be permitted to be wings to carry a message from the courts of heaven to a world in need. It is the message of hope and deliverance from the thralldom of sin. It calls upon all to make ready for the judgment day.

BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

John 17:21

Please explain this verse, especially the words, "that they may be one in us."

If the reader will consult the American Revised Version, he will see that the word "one" is omitted from the latter part of the verse, giving us this rendering, "That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us."

Matthew 24:34

Will you kindly explain Matthew 24:34?

To understand the statement, "This generation shall not pass," it is necessary to compare the signs as given in the twenty-fourth of Matthew with the somewhat fuller statement found in Luke 21:25-32.

It is manifest that not all the signs of Matthew 24 and Luke 21 came within any one generation. The great sign to the generation living in the days of our Lord's earthly ministry was the one recorded in Luke 21:20: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

Following these words there fell from the lips that gave the signs, this counsel: "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Verse 21.

Both the sign of verse 20 and the counsel of verses 21-24 were for those who should be living when the time should come for the fall of Jerusalem.

Then in verses 25-33 are given signs leading up to and culminating in the second advent, or in other words, what is often spoken of as the end of the world. First, in verse 25, come signs in the sun, moon, and stars, the first two being fulfilled May 19, 1780, and upon the night following; and then the sign in the stars, which came November 13, 1833.

Then followed still other signs, some of which have appeared, some are even now bearing witness that the end is nearing, and some, which may well be thought of as part of the event itself, are still future.

Following His description of these signs occurring this side of 1833, namely, "upon the earth distress of nations, . . . men's hearts failing them for fear," etc., the Saviour adds, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Then comes the parable of the fig tree, and finally the words: "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

What generation? Evidently not the people who saw the destruction of Jerusalem by the Romans under Titus, nearly nineteen hundred years ago, but those who should see the later signs, signs not of the overthrow of Jerusalem, but signs of the return of the Son of man,—those who, having seen the later signs, are in a position to learn the parable of the fig tree, of whom He declares, "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

The Gift of Tongues

Some claim that Acts 2:4-6 and 1 Corinthians 12:10 show that the true church must have the gift of tongues. What do you think about it?

Why the gift of tongues more than other gifts of the Spirit? Does not 1 Corinthians 1:6, 7, show that the church that is to see the second coming of our Lord is to "come behind in no gift"? Then why place so much emphasis upon the one gift, and that one the most easily counterfeited of them all?

There was on the day of Pentecost a reason for the gift of tongues. There were some seventeen languages represented there, but all the speakers were Galileans; how, then, was the gospel to be preached to the many who understood little or nothing of the Aramaic? The answer was the gift of tongues. But does that justify the extravagant claims now made for that gift in a country where a single tongue is understood by practically all?

Is it not significant that in most cases those who claim to have the gift of tongues utterly ignore the counsel given in 1 Corinthians 14:28: "If

there be no interpreter, let him [the one who claims to have the gift of tongues] keep silence in the church; and let him speak to himself, and to God."

Let those who claim the gift of tongues, or any other gift of the Spirit, prove it by being themselves "subject to the prophets," as suggested in 1 Corinthians 14:32.

Exodus 19:22, 24

Who were the priests of Exodus 19:22, 24?

This question arises from the very obvious fact that the Aaronic priesthood, or order of priests, was not instituted until some days after the giving of the law. But that there were priests among the children of Israel before the exodus we cannot doubt; who they were, we are not told. We do know, however, that sacrifices were offered all the way along from the days of our first parents down through the time of Abraham, Isaac, and Jacob to Sinai, and we can trace this custom of building altars and offering sacrifices.

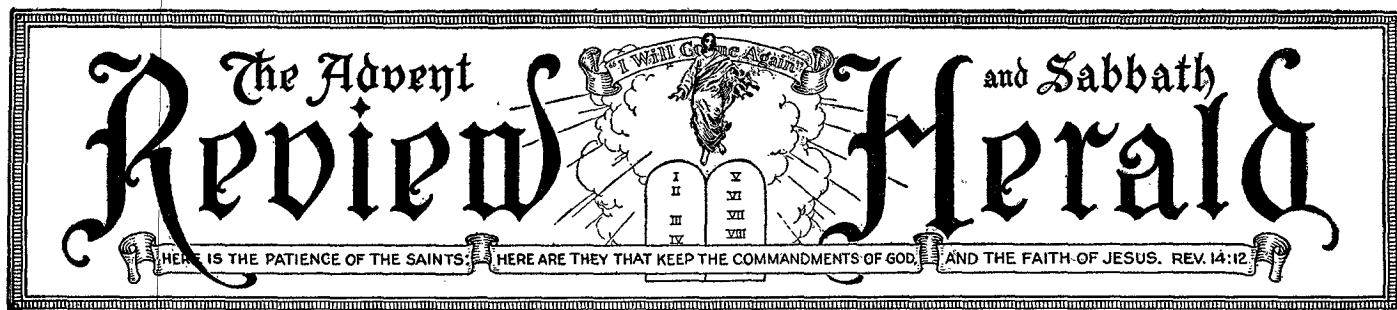
As we learn from Exodus 8:26, one of the reasons given by Moses why the children of Israel should be permitted to leave Egypt, was that they might be free to offer sacrifices to Jehovah. It follows that there must have been priests among them then. These were probably heads of families, or rather heads or leaders of groups of families.

The Covenant Commanded

ANENT our answer of February 25 concerning the covenants, J. S. Kilgore, one of our retired ministers, sends this helpful suggestion, which, though not new, we are glad to pass on to our readers:

"Deuteronomy 4:13 reads, 'He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.'

"All law is a covenant in this sense. In entering a state, a person tacitly agrees to abide by its laws in order to become a citizen. This makes the law a covenant in the secondary sense."



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On and On and Ever Onward

THE first quadrennial council of the China Division has sounded from opening to close the word to go forward.

Dr. H. W. Miller, president of the division, took as his text for the first meeting of welcome to the delegations from all parts of China, that text that opened the era of modern missions: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54:2, 3.

That was the spirit of this council throughout. There was no thought, because of cut in funds, of taking the easier way of working in the older fields of China until times are more propitious for advance. No, from start to finish the keynote of onward and ever onward was sounding.

In his report at the opening, C. C. Crisler, the secretary, showed that in 1931 "God has given us the best year in the history of our work in China." Nearly 1,800 new converts had been baptized. As he threw the maps of the different provinces and unions on the screen, with the groups of believers shown by stars, the telling appeal came insistently to enter the gaps and evangelize the unentered portions.

At the first early morning devotional hour, Frederick Lee made an earnest and searching appeal to act on the command to ancient Israel, "Speak unto the children of Israel, that they go forward."

Recalling this opening note, M. C. Warren, at the last devotional meeting, said he would take the same text, "Go forward," adding: "There is war and destruction on every side in China; the funds are decreased; but the one note of our council has been, Go forward."

And in bearing the last testimony in this closing meeting, G. J. Appel, superintendent of the North China Union, declared: "We have been engaged in this council at Shanghai, not in planning how to carry on the work

in China, but in planning to see the work finished in China, by the power of God."

It is courage that fills men's hearts when they see a work like this in China, so far beyond our resources of means and men to compass that only God's own power can handle it. That is the assurance that it will be done.

"They helped every one his neighbor." It was pleasing to see the older fields in China volunteer help to the newer fields, as the 10-per-cent reduction pressed hard on these unions with so much unentered territory.

The East China Union started it. The superintendent, K. H. Wood, said in committee one day, as budgets were studied: "I know what it means to be cramped for money. I would like to see North China open new fields. I move that \$500 (gold) be transferred from East China to North China for new work."

That is not much, you may say; but placed to the credit of the Chinese workers' column (as Brother Appel requested), it means \$2,000 silver, and makes all the difference between holding back or actually entering a few new doors.

O. A. Hall, for South China, followed with a motion to transfer \$500 from his union to the Manchurian union, for Chinese laborers.

Then Central China, on motion of N. F. Brewer, transferred \$500 of its appropriation to that great West China Union, stretching back to the borders of Burma and Tibet.

So "they helped every man his neighbor; and every one said to his brother, Be of good courage."

In its first resolution from the committee on plans the council declared: "For the measure of success in spite of difficulties resulting from war, flood, and famine, we thank God, recognizing that it is at His command that the winds of strife are held."

This is a land of such vast figures that the mind refuses to comprehend them. When it is said that millions have died by flood and famine, and

that seventy million are still in destitution from the great flood, it is hard to visualize the fact that every unit in the figures means a human being. Not only wars from without but wars within have kept vast portions of China in tumult. Millions of people are under oppression of bandits and communists. Down at a meeting in Hangchow only last week I heard a Chinese evangelist tell how several inquirers of whom he had great hopes had been killed by communist raiders.

But the needs and the sorrows of vast China are so great that our workers believe we shall see the forces of heaven laying hold of the task to do a quick work even here. The note of courage and of advance that one hears in our China councils is tonic to the soul. The task is not too great for God.

W. A. S.

When We Would Tune In

A YOUNG man was attempting to tune in on his radio with a distant point. For some time he patiently worked the dials, turning them back and forth without success. Finally he gave up in discouragement. "The trouble in getting distant stations on the air is the interference," he explained as he rose from his chair. "Usually when you do get a distant point, the message is so mutilated by static or by other stations cutting in, that you can't enjoy it."

Do we find here a possible explanation of many prayer failures? So often we feel the need of talking to God, of telling Him our thoughts and problems and seeking His counsel, only to find there are many difficulties that keep us from tuning in with Him. The calls of the world, the exactions of business, the thousand and one activities that press in upon us every day from the world round about us, act as interference.

Real prayer requires delicate adjustment of the heart. It must be in perfect accord with God's will and plan, and to accomplish this is not always easy.—*Forward.*

Our Refuge and Strength

By CARLYLE B. HAYNES

FOR more than thirty centuries, during scenes of great tribulation, the people of God have sung a song of trust. It has been the forty-sixth psalm: "God is our refuge and strength, a very present help in trouble."

It was the favorite psalm of Luther amid the scenes of the great Reformation. Its moving words were the expression of his trust and confidence even when the assaults of men were heaviest, when their threats were strongest, when their power was the greatest, and when disaster seemed to be impending.

When his outward circumstances seemed about to overwhelm him, Luther would call his companions and say, "Come, let us sing the forty-sixth psalm: 'God is our refuge and strength, a very present help in trouble.'"

We, too, are entering upon scenes in which this psalm will have an appropriateness we could have wished not to have occasion for. War is breaking out here and there. It may be checked now and again, but it

breaks out once more. The issues between nations enlarge and embrace other nations. Soon all the world will be involved in destructive warfare. And everywhere God's cause and God's people will feel the effect of the destructive wrath of men.

In the midst of it all, in spite of it all, and triumphant over it all, we can still retain our confidence in God, and know that He is our refuge, that He is with us and His cause, a very present help in trouble.

So as the psalmist lifted up his heart above the waves of trouble and found every attribute of God a source of consolation, and as the saints of God in the very worst of times have found in God their refuge, we, too, when no hand on earth can help, when no eye will pity, can learn to believe in One in heaven under whose wings we can find protection, in whose fatherly presence we can find peace, and under whose all-encompassing power we have a shelter from the storm, a shadow from the heat, a refuge from fear, a present help in the very sorest time of trouble.

pravity of its clergy, and the ignorance of its people, he would, if he were an intelligent person, lose confidence in Romanism. Since this is not possible, you must adjust yourself to Catholicism as it is understood and practiced by the faithful here in America. It must be remembered that Catholicism of the Dark Ages, or as it is known in strictly Catholic countries today, would not survive here in enlightened America, let alone make advancement.

Erroneous Views as to Catholics

There are many erroneous conceptions prevailing among Protestant people relative to the beliefs and practices of Roman Catholics in America, and when these are referred to in working with them, much harm is done. American Catholics do not pay to have their sins forgiven, as any convert from Catholicism will testify. The priest always gives absolution without reference to pay. Masses for the dead, however, are paid for.

American Catholics resent the statement so often made, that Catholics worship images. An intelligent American Catholic will tell you that they are worshipping the one the image represents, and that they do not believe there is efficacy in the cold statue itself. With illiterate and ignorant Catholics, this may not be true even here in America.

To tell an American Catholic that the Catholic Church thrives only where its members are held in ignorance and illiteracy, is folly. While it is true that the Catholic Church openly advocates illiteracy in strictly Catholic countries, yet in America your Catholic friend sees a parochial school in nearly every parish, besides numerous higher schools of learning. He can make very favorable comparisons scholastically with the Protestants all about him, and beholds his own church growing strong in numbers and popularity here in educated and enlightened America.

To point out the immoral act of some priest whom you heard or read about, will in no way influence your Catholic friend to the truth. He has heard and read of Protestant ministers who transgressed, and he will in no uncertain terms inform you accordingly; and further efforts to win him will be of no avail. To make insinuations regarding the morality of the Catholic nuns is to do irreparable damage, and thus close the door to the reception of truth.

To tell a Catholic of the political aims of his church will in no way convince or persuade him for Christ. The nominal Catholic is not acquainted with these facts. Nor would quoting from history convince him,

Roman Catholics and the Advent Message

By GEORGE A. CAMPBELL

"How can I best reach my Catholic neighbor with the message?" is a question I have been asked many times by our believers who are burdened for Catholic friends and neighbors.

With nearly 20,000,000 Roman Catholics in the United States, we have a very fruitful field indeed, for Catholicism is not contaminated with the Modernism, higher criticism, and infidelity that are breaking down the simple old-time faith of our various Protestant peoples. While the Roman Catholic Church is the great apostasy foretold in divine revelation, yet she still clings to the virgin birth, the miracles of Christ, and has a reverence for the supernatural.

Thousands of Roman Catholics are coming into the light of present truth every year. It is conservative to state that we are receiving throughout the world more converts to the third angel's message from the Catholic Church than from any other Christian body. These Catholic converts become very earnest and active in the message. Coming into the light from Catholicism is like stepping out of a pit of utter spiritual darkness into the radiant brightness of spiritual noonday. And there are thousands in the old church honest in heart, who would step into the precious rays of

present truth if its light were brought to them.

Are we not passing by a very fertile field of missionary endeavor in not making a more definite effort to reach these millions of Catholics here in our North American Division? Too many times we give up hope immediately upon learning that a particular community or town is Catholic, or a certain individual is a member of that communion. It is true that much tact and prayer are required to labor effectually for these people, yet when we properly approach and labor for them, they can be reached with the message, "Come out of her, My people."

"We cannot antagonize and influence at the same time," is a principle we must especially bear in mind in working for Catholics. Too many times in our zeal we antagonize American Catholics because we fail to differentiate between Catholicism as practiced here in Protestant America, and as its worship is known in strictly Catholic countries, or as we know it through the history of past ages.

Should it be possible to transport your zealous Catholic friend to Catholic South America and let him behold for himself Catholicism as it really is in its superstition, the de-

for you must remember that if he was educated in the Catholic schools, he received a vastly different view of history than you have.

Referring to Catholic persecutions of Protestants during the time of the Reformation will bring back some references in history where Protestants persecuted. Calvin's act of burning at the stake one who did not believe as he did might be pointed out. Of course you can state the fact that true Christianity never persecuted, and refer to the teachings of Christ; however, this will only antagonize. There is a more effective method of reaching the Catholic mind.

Never say to an American Catholic that his church forbids the laity to read the Bible. If he is a well-informed Catholic, he will quote from Cardinal Gibbons' "The Faith of Our Fathers" on the point, or from Pope Leo XIII, that he encourages a daily reading of the Bible. This of course is a subterfuge, for the Roman Church has always forbidden its followers to read the Bible, as we well know, but there is nothing gained by trying to prove it to an American Catholic.

To circulate radical anti-Catholic literature, or hand out the spurious Knights of Columbus oath, is wrong. To line up with anti-Catholic organizations or imbibe their hatred for Catholics, is unchristian, and unfits one to co-operate with the Spirit of God in laboring for Catholics.

To make sarcastic and humorous remarks about Catholics, their pope, or

their practices will have an embittering effect. We are told through the Spirit of prophecy that "we are not to make hard thrusts at Catholics."

Learn the Catholic Viewpoint

In working for Catholics it is advantageous to know their viewpoint, for a Catholic views Protestantism, not as a united whole, but as many "wrangling sects," as he terms them, and rapidly disintegrating, yet all claiming to follow the teachings of the Bible. He must be shown that this maze of "wrangling sects" of every shade, from ultramodernism to extreme fanaticism, is but the battle ground where truth is to triumph and come forth clear as the sun.

"He who reads [the Bible] must cease to be a Romanist," has been well stated by a Reformation historian, for every Reformer of that period who came out of the Church of Rome did so through a study of the word of God. The "word" has the same power today, to which the writer can testify to the praise of God, for its study brought him out of the pit of Roman darkness into the glorious light of gospel truth. So if you succeed in getting your Catholic friend to study the "Holy Scriptures," as he terms the Bible, even though a Catholic Bible, you have gone a long way toward bringing the light of truth to him.

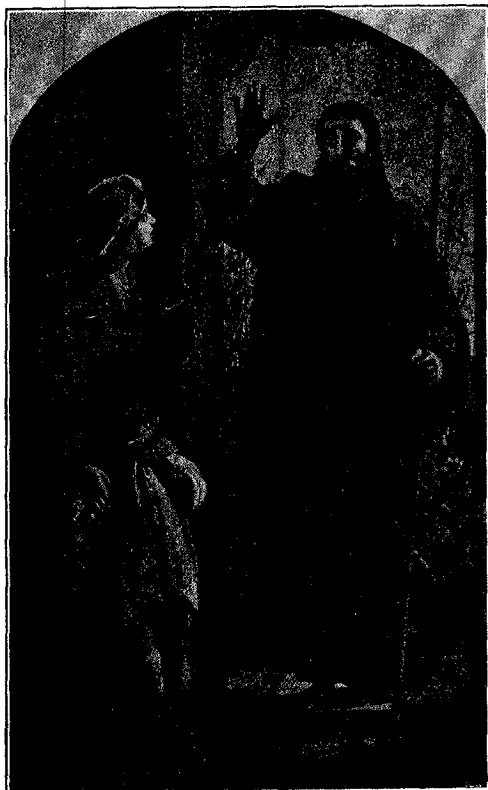
To accomplish this, the following statement from Cardinal Gibbons' book, "The Faith of Our Fathers," pages 116 and 117, can be used to ad-

vantage, followed by a lesson on the importance of Bible study, using such scriptures as Acts 17:10, 11; 2 Timothy 3:15-17:

"The church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal. . . . And after his ordination, every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the word of God. . . . What is good for the clergy must be good also for the laity."

Roman Catholics regard Mary, the mother of Jesus, very highly, and in this we can go a long way with them, for as the Scriptures say, "The angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." Luke 1:28. With this as a basis, a study on the blessed virgin Mary, the virgin birth, and the prophecies of the first advent of our Saviour may be given, for Roman Catholics do appreciate these studies. Gradually develop these studies into the testing truths, one of which is the state of the dead, which is an attack on the very foundation of Roman errors, such as the worship of saints, purgatory, limbo, a burning hell fire, mass for the dead, etc. However, never point out these Roman errors. Study to present the truth clearly, yet sympathetically, and its conclusions will accomplish your object in the mind of your reader.

The Roman Catholic Church makes much of the point that the Bible is not for private interpretation, and this is attested to in 2 Peter 1:20.



Christ at My Door

BY R. D. BENHAM

IF Jesus should come to my door in the morn,
And ask for a morsel of bread
To strengthen His heart on the way, would He find
A place where the hungry are fed?

If Jesus should come to my dwelling at noon,
All weary and worn and oppressed,
Would I wash His dear feet and show Him a place
Where the weary and worn could find rest?

If Jesus should come at the evening time,
When the storm or the night gathers deep,
And ask for a shelter, do you think He would find
A place where a stranger might sleep?

"As much as ye did to these brethren of Mine,"
Said the Lord as He sat by the sea,
"Or a drink of cold water you gave unto them,
The same have you given to Me."

O, help me to listen, dear Lord, for Thy feet,
Or Thy knock at my hardened heart door,
And hasten with gladness Thy coming to greet,
And turn Thee away nevermore.

Cornelius, Oregon.

We must always emphasize that the Bible must be its own interpreter. As with the Jews, the traditions of the church are a bulwark of Romanism. This can be easily met with the question, "Is there anything in tradition that is essential to salvation that is not found in the sacred writings of the Scriptures?"

One scripture that is quoted more by Catholics than any other is Matthew 16:18. Secure the little booklet, "Was Peter the First Pope?" a thirty-two-page booklet for only five cents. It will aid you in fully and clearly answering the erroneous interpretation of this text.

Since it is not always possible to have your Catholic friend study the Bible, you can give him literature to read that will lead to the same results. The recent publication, "Mary Ken-

nedy's Victory," which can be secured from your Book and Bible House for 30 cents, is a book specially prepared to reach the Catholic mind. It will in no way cause prejudice, since it is written in a kind, Christian spirit; and as it is in story form, the reader will read it through, and thus receive something that will, we hope, begin a search for truth.

God is working in a marvelous way in Catholic countries through His servants in the conversion of thousands of Roman Catholics yearly to the third angel's message. We shall see the same results here in the homeland, providing we take advantage of every opportunity to reach with the message, "Come out of her, My people," those who are still in the darkness of error of the great apostate church.

by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model."—*Id.*, pp. 45, 46.

"To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. To these I would say, Bring your children to the simplicity of the word, and they will be safe. This book is the foundation of all true knowledge. . . . Unless the student has pure mental food, thoroughly winnowed from the so-called 'higher education,' which is mingled with infidel sentiments, he cannot truly know God. Only those who co-operate with Heaven in the plan of salvation can know what true education in its simplicity means."—*Id.*, p. 15.

With such plain direction it seems to me no effort should be spared to provide opportunities for our young people to attend our own schools. The processes of education are slow and imperceptible, but the influence of erroneous teaching is nevertheless sure in its results. The safety of this advent movement lies in our schools' and colleges' holding fast to the simplicity of the word which is able to make us wise unto salvation.

Objectives Summarized

The present demands for accrediting being made on our schools must not change in the least our objectives in education. God gave to us very definite ideals when He revealed to us His plan for Christian education. Some of these objectives may be set forth as follows:

1. "To restore the image of God in the soul."
2. To learn to know God and His revealed will concerning us.
3. To develop to the full extent our mental powers.
4. To develop our physical bodies, and learn how to care for them properly.
5. To learn how to fulfill the requirements of good citizenship in the countries in which we live.

These aims may be summarized in the statement: "It [education] is the harmonious development of the physical, the mental, and the spiritual powers." And this full development can be attained only by their simultaneous exercise. I believe that Christian education as espoused by our schools is far above any education that the world has to offer. May we all as educators follow Him "whom to know is life eternal."

Our schools are not perfect, but I believe that they are the only safe place for our children and young people to obtain an education in this skeptical and materialistic age.

No Change in Our Educational Objectives

By W. E. NELSON

THE pioneers of the advent movement had no idea of separating from the churches of which they were members when the message of the second advent came to them through prayer and the study of the Scriptures, but it was not long until they found that it was impossible to reform the churches of their early choice. These devout men and women recognized God's clear leading in the movement to establish a new denomination, and as they walked out by faith in the newly found light, God blessed them and multiplied their numbers.

For nearly three decades after the beginning of this movement, no effort was made to separate Adventist children from the world in education. Then the instruction was given to us that the time had come to establish our own schools, where our children could be placed under teachers who loved God supremely and revered His word. The results achieved by these schools in the training of workers and in saving to the denomination the young people who have attended, have surely justified all the effort and expense incurred in their establishment and maintenance.

Light From the Spirit of Prophecy

A number of years ago the following light on education was given through the Spirit of prophecy:

"In the Teacher sent from God, all true educational work finds its center. . . . 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.

"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"—*Id.*, page 30.

"Piety and religious experience lie at the very foundation of true education. . . . Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. He who is learning of the greatest Educator the world ever knew, will have not only a symmetrical Christian character, but a mind trained for effective labor."—"Counsels to Teachers," p. 505.

"The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations; that we must gather them into schools where their religious training shall not be neglected.

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. . . . If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. . . .

"There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them

No Moratorium in the Lord's Work

By M. L. RICE

MUCH is being said and written today about the "Moratorium." This expression has become popular because of a recent agreement on the part of certain nations to postpone for one year the payments on war debts. A moratorium may be a good thing for the governments of earth, but in the Lord's work there is to be no moratorium.

It is hard to imagine just what would occur in our work if all stopped paying their tithe or mission funds for a year. We don't even like to think of what might result if tithes and offerings were withheld.

While we know that there will be no moratorium in our work, yet we are disappointed to find church members here and there who have apparently declared a moratorium for themselves. I refer to those who have ceased paying their tithe.

We do not pay our tithe or give our offerings to pay Heaven for the great debt we owe for sending Jesus to us. Christ was a free gift. Salvation is free. It is impossible to pay for a gift, even though we should try. We pay our tithe and give our offerings so others may learn of this free gift. It is by the means we con-

tribute to God's work that messengers with the Christ message can be sent to those who sit in darkness. The tithe we pay and the offerings we give bring the truth to lost souls.

Governments declare a moratorium when their finances are hard hit. It should be just the opposite with Seventh-day Adventists. When the finances of the church are suffering the most, that is the time above all other times when every believer should rally to the help of the Lord.

Not for many years, if ever, have we faced such desperate financial conditions in our work. Our mission lines have been extended to the ends of the earth, and only by the loyal support of every believer can we hold the ground we have gained. We should enter the many open doors before us. God leads no backward movement. In this, the day of His power, He is calling upon every member to be faithful. Even in a time of depression, He bids us be faithful. It is at the time when the people in general are suffering great losses that the Lord promises to "rebuke the devourer" if we are faithful in the payment of our tithes and offerings. "Prove Me," says the Lord.

The Call of the Hour

By ELLA KING-SANDERS

WHAT hour? Who calls? For what purpose? Is it an hour of danger? As a world and as a people are we facing a situation such as never was? Is there a call that should be ringing in every ear? From every inhabited part of the globe come notes of the condition of earth, sea, and sky that should cause increasing alarm. Without one doubt this is an hour of peril to every human being on this earth.

We are certainly standing on the border of the heavenly Canaan, and about us are the combined forces of the powers of darkness. We need to study how the evil forces attacked and overcame many of ancient Israel just as they stood on the very borders of their earthly Canaan. Paul tells us in 1 Corinthians 10, all about their experience, saying, "These things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." This is but a word picture of the hour among God's remnant people.

Look where we will, to the natural, the social, the religious, the economic world, we see distress and commo-

tion. This is certainly the time described by the servant of God when she said, "Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—*"Testimonies," Vol. IX, p. 13.* Could a better picture of conditions in the earth be painted in so few lines?

We note that the admonition given in verse twelve of that tenth chapter is timely: "Let him that thinketh he standeth take heed lest he fall." Be sure that you are standing on the solid foundation of the third angel's message. In Hebrews 10:35 Paul puts the warning in this way: "Cast not away therefore your confidence." This is certainly a message for us who are now in the "tarrying time."

Look Into God's Mirror

The call to us is, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. If you and I stand in this perilous hour, we must have on that armor, the whole armor of God, described in this chapter. Let us

look into God's great mirror, the Bible, and the books from the pen of God's delegated servant, and test our armor. We cannot afford to be so busy, so wrapped up in doing God's work as teachers and workers, that we neglect to look into God's great mirror. Many times during the day we test our personal appearance before a mirror, but God calls us to an inward holiness. The message to ancient Israel was, "Ye shall be holy: for I the Lord your God am holy." Lev. 19:2. This is the call today, a call to a holy life.

You ask how we may reach that condition. Let John tell you: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When cleansed from *all* unrighteousness, what are we?—Righteous, holy, saved. Are you afraid of that last word? "We sing it, 'I am thine, O Lord, I have heard Thy voice.' Have we heard His voice? Are we His? Why not say it? Has He washed me? Then I am saved. We sing how this is done: 'Saved, saved by power divine.' Again we sing, 'Would you walk with Jesus, and be always pure and good? Let Him have His way with you.' 'Would you have Him save you so that you need never fall? Let Him have His way with you.' Saved by faith, and kept by faith. Again we sing, 'His power can make you what you ought to be. His blood can cleanse your heart and make you free.' Then it is Jesus, and Jesus only, who saves. We are saved by His atoning blood, and kept by His mighty power, when we let Him and trust Him.

Understand that saved does not mean a condition where we may not fall. We are still in the sinful flesh, subject to temptation. When shall we be changed? "Now the just shall live by faith." Then we will live by sight. Paul tells us in 2 Timothy 1:12 that He is able to keep that which we commit to Him against that day.

Why Saved?

Now, why are we saved? We sing it: "Saved to serve in any station." "No reserve." Are we at that saved station with no reserve? In Ephesians 3:16, 17, Paul tells us how it is all done: "Strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." This means absolute surrender of all we are to Him. It means a changed life within and without. "We need to beware of anything knowingly unyielded to Him." Pray, "Open Thou mine eyes." It means to put out of our lives anything that breaks the connection with heaven.

Are we willing to let God have His way with us, to make any change in our lives that He wills? This is our call; this is the hour, and it is God who calls.

For what purpose are we saved? To win for Christ the boys and girls intrusted to our care. The hearts of these precious ones are to be prepared for God to dwell there. We are the builders working on this priceless material bought by the precious blood of Jesus. God waits to touch the hearts of these children with life, that He may dwell in them by faith. As teachers we may be the instruments in His hands to accomplish this work. The ladder connecting earth and heaven is still there; therefore we are told to come boldly to the throne of grace, where all the resources of heaven await our demand.

Winning these boys and girls to Christ is the greatest work in the world. It is a high calling. "The teacher begins this work of winning them when the pupils see Christ in the daily life of the teacher." Then the Christ life penetrates all the lessons and all the life. "It radiates from the teacher's life as light from the sun." It is our duty to teach purity of life; but how can a teacher teach purity who cannot look up conscientiously into the face of a pure God? To be sure, the schoolroom is such a little place, so narrow, but its influence reaches to heaven above; and so long—to eternity. Do our boys and girls need the message of being saved now and being kept now?

Every Subject to Teach God

As teachers we should feel that every subject taught must put the pupils in touch with God's great plan for them individually. The arithmetic class is but to prepare workers in any line to which God may call them, for accounts must be kept in all lines of work. The geography lessons are to set inspiring waves moving that will some day land workers in the foreign field. The grammar class is to encourage children to master their mother tongue, that they may be able to give the saving message to a doomed world in a way to win souls for God. In nature study the children are to be helped to see that "with the Bible it shares the distinction of being the medium through which we may see God face to face."

With this vision the church school work becomes a part of the greatest movement in this world, the third angel's message. Listlessness will flee before the influence of a teacher with this vision. Should we not feel that there are priceless benefits in this work? Let us not turn our eyes to view it from the standpoint of duty

or accountability. Ask yourself this question: "Am I spending the time merely to make a living that I should be spending to fit lives for eternity?" With the right vision you will realize that there is but one reason for the existence of church schools,—to prepare the children to meet God's plan for them in helping to finish His work in the earth.

God forbid that any of the pupils in our schools should ever have to say what a soldier said the night before he started for the front. The soldiers had been entertained, and one of them was asked to prepare a vote of thanks to those who had entertained them. Said he, "We are grateful for the amusement afforded us tonight, but we are off to the front tomorrow, and I do not know how to die. I am not

prepared to meet God. I only wish there had been something for our souls."

Teachers, are we feeding the flock? Are our boys and girls being prepared to meet God? Do they see Christ in us? Do our lives accord with the way we pray? Do we live our prayers? Are our words pure? Are we learning the language of Canaan, or are we indulging in the cheap, jazzy modern phrases heard all about us? Said in another way, Are our words and thoughts suitable to be carried up to the courts above? Is there reason for us to heed the message for a revival and a reformation? Are we willing and ready to make a complete and full surrender of all we have and are now? We sing, "I surrender all." But do we now?

"The Little Foxes"

By R. L. ODOM

THE figure of the vine God often employed to represent His church in days gone by. If we understand that passage in the Song of Solomon (4:15) aright, it would seem that in those days the "foxes, the little foxes," took special delight in spoiling the vines, the vines with the "tender grapes." If any creature is cunning, sly, and hard to catch, it is the fox. There are some "little sins," if they can be rightly called such, that play havoc in the Lord's vineyard, and spoil many a tender plant.

Just a few days ago I received a letter from a dear friend of mine, that illustrates this. I quote this from his letter:

"Brother Odom, I am having the world, the flesh, and the devil to fight. And I want you and the elders to pray a special prayer for me. Since I have been sick with the 'flu' I have been drinking strong coffee. How is it? I have won the victory over tobacco, pork, and evil thoughts, and lusts, and passions, but since being sick I have used strong coffee. It seems to relieve me temporarily, and warms me up. Is this a test of church fellowship? Must I acknowledge this to the church? or must I confess it to the Lord in secret prayer? My conscience does not hurt me for it. Others continually play checkers. Is this as bad as playing checkers continually? Again I say, Pray a special prayer for me."

This dear brother seems to have a special burden about the matter, and earnestly requests prayer; therefore he appears to be mistaken about his "conscience" in the matter. But just ponder the contents of the paragraph quoted from him. It sets before us one of the most common errors, that sly, cunning, little temptation to indulge in hurtful things, with a soothing of conscience that it is not so bad, since others are doing things equally wrong.

In my reply I wrote the brother as follows:

Reply to the Brother

"I was very sorry to know that you are having a struggle with coffee. Yet I know every one has his battles. But we must gain the victory. Of course, coffee drinking is not a test of church fellowship, though I never baptize any one who continues to drink it, if I know it. We do not believe or teach that a Christian ought to use it, but condemn it. For any habit-forming drink or food is hurtful, and the use of it is a wrong example before others.

"I fear that you have fallen into the error of so many when sorely tempted,—that is, of 'measuring themselves by themselves, and comparing themselves among themselves.' And the apostle adds that they 'are not wise.' 2 Cor. 10:12. God has never given us any human being or his conduct to be a standard of right living for us. The righteous life of Jesus, the holy law of God, and the living principles of His word are the yardstick by which we are to measure ourselves, because *by these He will measure us in the judgment*. I do not mean by this to condone the others in their wrong doing, for I cannot. But their wrong doing will not justify you in doing something else that is not right.

"And, dear brother, look at it from another angle. Their carelessness has led you to 'let down' on this point. Who knows but that some other brother, sorely tempted, upon seeing your negligence on this point, will say, Well, Brother — is drinking coffee, and I don't see why this that I do is any worse than that.' So not only are you departing from the

standard that God has given for the development of your character, but your departure may set the feet of some weak brother in the path of wrong doing, as you have been led to do.

"There will be tares in the church of God until the fires of hell are ready to burn them up. I say this as a brother and friend, and as a Christian minister. Keep your eyes on Jesus and His word; let them not turn to the faulty life of some other brother. Therefore, 'watch, lest ye fall into temptation.' May God give you grace and strength to say 'No,' and, to live by it.

"If you feel that your conduct in this particular has been a bad testimony before your brethren, then confess your fault to them and your sin to God. If you have not been seen so as to bear a wrong testimony before them, then confess it to God in secret prayer. And may God bless and give you victory.

"I would suggest that you use some cereal drink, as postum, warm milk, or soup, something harmless as a sub-

stitute. Some people feel temporarily relieved merely by the warmth of the drink. You say the coffee gives you only temporary relief. The drug in it may stimulate you for a time, but will leave you weaker when it works off. As for warmth, one does not need to drink coffee to get that."

This brother, prior to writing his letter, had written me about the playing of cards and checkers on the part of his brethren, and felt they should be censured. Now he has used this as an excuse for his coffee drinking. I suppose every Christian worker knows that this type of sin in our church is one of the most common. These little foxes have spoiled more beautiful lives than almost any other type of sin. They are not so horrible, and one does not shrink from them so readily as from the major sins. But cannot many a person trace the commission of the so-called major sins back to the work of the little foxes? I hope this lesson will open our eyes a little wider to see the real havoc those little foxes can do to the Christian life.

Tithe in Produce

By F. A. COFFIN

"ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Tithe in kind is quite common in some countries, but in the civilized lands like North America we have become so accustomed to the use of money as a medium of exchange that we think of tithe or offerings in kind as entirely out of the question. Perhaps it does not even occur to us that it might be possible to pay tithe in this manner, or to make offerings in kind.

The products of the farm and orchard are usually bulky and often perishable, so it is the natural thing to turn them into money, and then tithe the money. But when the money is so scanty that thousands of acres of farm produce and fruit are left in the fields to rot, the question arises whether the tithe on this great, ungathered harvest could not be paid in kind.

Of course, there comes with that suggestion the thought that it would be impossible, because our conference offices have no facilities to handle tithe

in kind. But if we will think about the matter a little, we will realize that in these days of rapid transportation, when thousands of transactions are handled on paper, it is not necessary that conferences have warehouse facilities in order to receive tithe in kind. Why cannot the farmer hold the tithe in kind in his own warehouse or barn, and advise with the conference as to where and when it should be shipped?

In times of depression such as we are in now, a faithful tithe in money should certainly be paid upon all wages, salaries, and money transactions of every kind. Farmers certainly ought to pay tithe in money upon all the produce they are able to sell. But on that portion which remains in the field ungathered and apparently without a market, why not offer the conference the tithe in kind?

The Scripture says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." A man will then pay money tithe on money; but if he receives no money, he still has the opportunity to offer his tithe in produce. For instance, if he has a fine orchard of apples, and is not gathering any of them for sale, he can mark every tenth tree, or every tenth row of trees, and offer the conference all the apples on those trees. If he has a fine field of potatoes which he is not gathering for sale, he can offer

the conference every tenth row. And as soon as he receives word from the conference where they are to be shipped, he can gather them and ship to the point designated by the conference.

More than this, he can add to this his offering in kind.

Think what it would have meant to our work if all the fruit and farm produce which went to waste last year because it was not gathered for market, had been tithed, and if offerings had also been made. Surely, here is a great untapped resource, and by the utilization of these things in kind we may be able to provide considerable added assistance for our work in these times of stress—assistance both in the home field and also, by turning these things into cash, to our foreign mission work.

We cannot help but feel that when the Lord says, "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord," He means just this, and that this great tithe of the increase should not be permitted to go ungathered. Surely, some way can be provided by our conferences whereby this ungathered tithe can be utilized.

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Golden Logic

BY D. D. FITCH

If it is right and necessary for a wife to wear a wedding ring, is there not good reason for the prospective wife to wear the engagement ring? Then with good logic some may say, "It is no worse to wear an ordinary ring than to wear one as the sign of engagement." Another contends that gold chains and necklaces may surely not be objected to by a minister if his wife wears a wedding ring. The following may help some in properly settling this question:

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. . . . Not one penny should be spent for a circlet of gold to testify that we are married."—"Testimonies to Ministers," pp. 180, 181.

"The wedding ring now placed on the finger of the bride is a survival of that period when the ring constituted the price paid in wife purchase."—*Los Angeles Examiner*, Dec. 10, 1931.

"Society women buying five and ten cent store wedding rings to gain admittance to a Newport, Rhode Island, murder trial, where the testimony was such that all single women were barred as spectators."—*The Pathfinder*, July 11, 1931.



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

The Austral Union

By N. Z. TOWN

THE workers in the Austral Union are glad to be able to report 635 baptisms during 1931, the largest number ever baptized in one year in this union. We are glad for a net gain in members of 487, giving us a total membership of 5,478. We are happy that our members were able to pay \$68,574.47 in tithes and give \$46,154.36 in offerings. We are sorry these last two items show a loss of \$13,000 as compared with 1930, but owing to the financial depression it could hardly be otherwise.

Publishing Work

Notwithstanding the crisis, there was an average of ninety colporteurs at work during the year in the Austral Union, whose sales amounted to \$153,215.65 gold.

In a report from H. H. Hall, giving a summary of the work done by the colporteurs during 1931 in all the world, we were surprised and pleased to see that the Austral Union stands second in the list, only the Columbia Union being ahead of us. The total sales in the Austral Union, as given by the General Department, is \$136,581.41. The actual total is \$153,215.63. The average sales per hour in the Columbia Union were \$1.10, and in the Austral, \$1.49.

During last year 403,462 copies of *El Atalaya*, our missionary magazine, were distributed, mostly in the Austral and Inca Unions. The publishing house reports that this is the largest year's circulation in the history of this periodical, and represents a gain of 49,893 over 1930. Owing largely to the combination plan, the subscription list was increased during the year from 5,350 to 10,279.

We thank God for the literature ministry. It is a marvel how He is blessing this ministry in these strong Roman Catholic fields.

Schools

Thirty church schools were conducted in the union during the year by forty-five teachers, with an enrollment of 507 children. The two training schools, one carrying fourteen grades in Argentina and one twelve grades in Chile, had a combined enrollment of approximately two hundred above the church school grades.

From these two schools and the sanitarium nurses' training course scores of devoted young people have gone out into all parts of the South American Division to carry the glad news of salvation.

Sabbath Schools

While there are only eighty-four organized churches in the union, there were, at the end of 1931, 213 Sabbath schools with a total membership of 5,590. The total Sabbath school offerings for the year amounted to \$17,652.23, and 1,006 Sabbath school members had a perfect record in attendance and daily lesson study for the year.

New Church Buildings

In Chile two chapels were erected during 1931, which will be dedicated when the writer visits that field in March. Plans are under way for a second church building in the city of Santiago. Money is in hand to buy a lot on which to erect a new church in

Valparaiso. A number of years ago a very good central location was secured for a church building in Buenos Aires. The contract has been let, and work has begun on this long-looked-for church building in this city.

Several years ago a building lot was secured here in Florida, our union headquarters, for a new church. Early in 1931 plans for this church took definite shape. The Buenos Aires Conference voted to help, the publishing house gave a liberal donation, the union conference also contributed, and the balance was assigned to the members of the Florida church. A large number paid liberal monthly quotas through the year toward this enterprise. At last we have seen our hopes realized, and Sabbath, February 20, we inaugurated our regular services in this new church building. It has a seating capacity of approximately 300, with two good church school rooms at the back, and living quarters above these rooms for the teachers.

For the blessings received in the Austral Union during the year 1931, we thank God and take courage.

Faithful Through Tribulation

By MRS. F. L. E. ULMER

LIVING in Paredon, Chiapas, Mexico, is a pure-blooded Indian brother named Bartolo Alvarez. His nearest Sabbath school is seven and one-half miles away from his home. He holds the office of superintendent, and it is said of him that he is always on time. He is faithful in his offerings, and does much missionary work in his neighborhood. His life is an example to many other superintendents.

Near his home is the bay of Paredon. One day while out in a boat, a storm came up and the boat capsized. Some could swim, but three of the children were drowned, one of them being his own son. His friends came to sympathize with him, but like the comforters of Job, they could only suggest that he leave his faith and live as he had before his conversion, for they assured him that all his troubles were caused by his being a Christian.

Instead of becoming angry, he replied that one must suffer many things for the gospel, and like Paul, with God's help he would remain true to his faith.

While on his way to church one Sabbath, he passed the farm of a rich man, who asked him where he was going. He said, "I am on my way to services."

"Oh," said the other, "you keep Saturday for Sunday."

"No," replied our brother, "I am keeping the commandments that God gave on Mt. Sinai."

Then the farmer asked who he was, and his reply was that he was a missionary. The farmer then asked him to show him this Sabbath truth from the Bible that he carried. Brother Alvarez opened his Bible, and when he finished reading, the other was satisfied that he was right in his belief.

May we all be like him, ready to give a reason for the hope that is within us, and so live that others may see our good works and glorify our Father in heaven.

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"THE righteousness of Christ will not cover one cherished sin."

Medical Work in Mexico

By GEORGE C. NICKLE

THERE was a stir around the little hospital at Esperanza, Sonora, Mexico. A new patient had arrived. Indeed, it was not an uncommon thing for a new patient to arrive, for this is always a busy place, but this was an unusual case. The man had been suffering with a badly infected hand for some three months, during which time a local doctor had extracted all the poor man's money, but had failed to cure the infection. Now that tetanus (lockjaw) was setting in, he advised him to go over to the hospital of the Americans, Drs. Gloor and Reynolds.

The patient comes in with a hand actually falling to pieces. You can easily pick the finger bones right out. What are they to do? There is but one way to save this life, and that is by the application of a very expensive serum. Yes, the net cost to the doctors is at least 400 pesos. This mission hospital is not subsidized from any source, but is operating on a self-supporting basis, and at a time of financial depression this was no small problem.

Patient Saved From Lockjaw

They visited the municipal president, and laid the case before him, offering to give the man free hospital and surgical services if the city would pay for the serum, and telling the president that unless the man had the serum, death was sure.

The president was very grateful for the work the doctors were doing for the poor of his city; in fact, he had himself been a patient in the hospital. After reciting his heart's gratitude to them, he very solemnly suggested: "Just make the man as comfortable as possible, and let him die." However, the serum was secured, at the expense of the doctors, the hand amputated, and in due time the man was restored to his family.

This is the kind of work our doctors are doing in Mexico. It did my soul good to see the whole-hearted way in which these two medical missionary families enter into the work of healing both body and soul. Mrs. Gloor and Mrs. Reynolds are both trained nurses, and have carried the responsibility of the hospital work in a commendable manner.

Day before yesterday I received a letter from Dr. Reynolds, telling me that the hospital was full. It is quite a different story from that which would have been written about it three years ago. At that time we would have seen Dr. Gloor and his faithful little wife courageously opening up an office in Hermosillo, a little

way north from their present location, with a capital investment of five dollars. Their car had caught fire and burned up while they were on their way, leaving them stranded in the desert. After much difficulty and expense, they arrived at Hermosillo with neither car nor money. But the Lord always rewards courage, and I am happy to say that you will hear only courage around this place now.

Although money is scarce in the country, yet the doctors are busy almost day and night.

Three years ago there was no mission work at this place; now we have the strongest church in the Lake Mission here, with groups of believers springing up in all the villages around. Results similar to this might be seen in many places throughout the Spanish-speaking countries of Inter-America if we would trust the Lord and launch out as these two families have done.

A Visit to Persia

By G. W. SCHUBERT

FROM Palestine we traveled on to Sultanabad in Persia, where it had been planned to hold a conference and workers' meeting. The road we took led through the Syrian desert. Usually it takes two days by auto to get to Baghdad, but it took us about three days because the Euphrates and Tigris Rivers had risen so high that they had overflowed their banks, and wide stretches of the desert were covered with water, so we had to spend a night longer in a caravan rest. The first night we stayed in Fort Rutbah, a station in the middle of the Syrian desert, as gray as the desert itself.

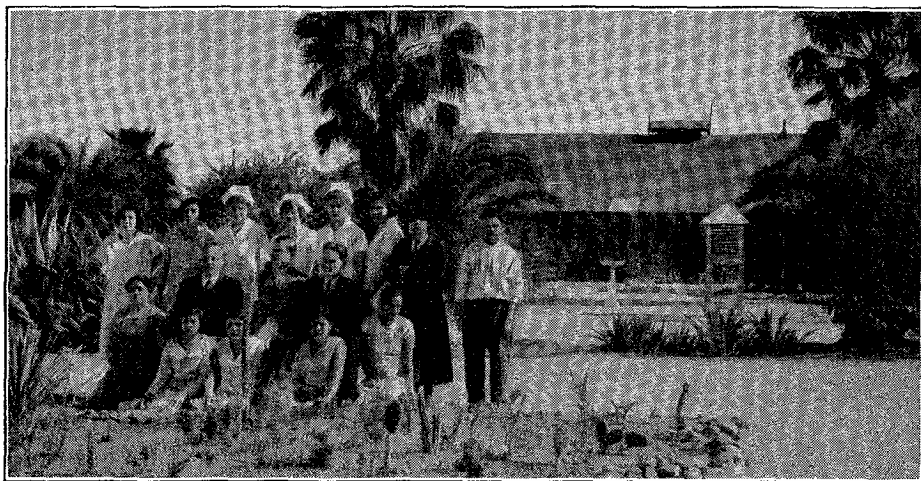
The next day we did not get any farther than Ramadi, for the chauffeurs did not dare to travel in the dark because of the dangers they

ing the restless and noisy night, I thought that this hotel had the right name. In the front rooms they were playing some so-called "music," and were drinking and singing.

We had only four punctures during this trip. When we arrived in Baghdad it was Friday afternoon, and we should have been in Persia according to our schedule.

Hazards of Travel

Elder Oster, who more than twenty years ago began the work in Persia under very difficult circumstances, and also carried the work forward during the war in spite of all the opposing and threatening conditions, waited patiently for us to arrive in Kermanshah. We arrived three days later than we had planned. After



Hospital in Esperanza, Sonora, Mexico, With Medical Staff and Workers

Seated, right to left, Dr. T. Gordon Reynolds, Dr. Eugene E. Gloor, Dr. Oliver S. Lindberg. Their wives are standing directly behind them. A part of the hospital building, the capacity of which is twenty beds, is seen in the rear.

might encounter on account of the floods. The desert is wide and long and has its own peculiar beauties, but it has no regular highway, and you are very happy when, after a long day's travel in the dust and heat, you find a little town where you can rest.

Ramadi, a town on the border of the Syrian desert, has a so-called "hotel" with the sign "New Babylon." Dur-

all sorts of experiences in the highways and byways of Persia, of which Elder Ising has already written, how we ran into a donkey on which a woman was riding and were thrown into the ditch beside the highway, we reached Sultanabad late at night, the place where we were to have the conference. In the collision with the donkey caravan our lights were put out of commission, and so with only

a tiny light on the front of the auto we picked our way through the valleys and over the hills, around ditches and high banks. At last we saw the lights of Sultanabad. We took a deep breath and thanked God for His protection during this dangerous journey. Two of the springs on our auto were broken.

Our workers in these fields are used to the changes and delays of the Orient. These countries are very backward as far as transportation is concerned. With the exception of autos and trucks, everything has remained as it was centuries ago.

We stayed in our institution where we are carrying forward medical missionary work. Here during the first night I made acquaintance with the tiny sand fleas that dug themselves into my feet and arms, and which were not to be forgotten during the teaching and preaching because of the tickling they caused. The brethren told me that if I would remain in Persia two years, I would be immune to these and other insects. When I was leaving Jerusalem, Sister Färnström gave me a large box of insect powder. As I hesitated, being somewhat skeptical, she said, "No, I do not want it back; you will need it." The good sister was right. Next time I will gladly take a double portion.

Workers' Meeting

All our workers in Persia were gathered here for a two weeks' conference and workers' meeting. Our brethren and sisters must understand that our native workers have never attended a mission school. The fields are different in language and customs, and the school problem for the native work is not so easily solved, until such time as we can have our own schools. So it becomes necessary that outside of the regular European workers who are in the field, men of experience visit these fields every year and give instruction in order that the workers may carry on a strong spiritual work which will produce better results among these people. These countries all have their own problems in regard to schools, institutions, and the erecting of buildings, so it is necessary to give counsel and suggestions right there in the field in order that we may use the money which is sent to them to the best advantage.

Our time under such circumstances is well taken up. During the daytime we had conferences and workers' meetings. In the evening we had public meetings in the schoolroom. For the first time we were honored by a visit from a high official, the governor of the province, and we met on neutral ground in the house of Brother Olson, the director of the

school in Sultanabad. We conversed with him for more than an hour, and as he took his leave of us, he seemed pleased, and in shaking hands he assured me, "I am your friend forever."

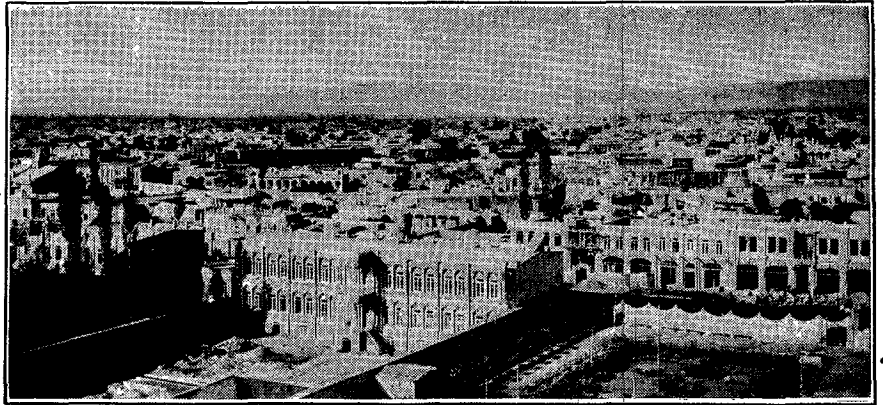
The self-sacrificing and faithful work of our missionaries, teachers, nurses, and doctors is not without influence upon the men in high positions, and by such opportunities they manifest their appreciation of our work.

Recognition Results From Work

Our school and medical missionary activities have brought our work recognition. Our institution, operated in rented rooms, is already too small to accommodate the incoming patients,

to fight over our baggage in the station, and at last the police and good friends had to separate them. The next day I was in Mosul. (Old Nineveh lies on the other side of the Tigris.)

Here we have quite a large church membership, and also a church school. I had the privilege of becoming acquainted with the eldest brother of the Hasso family, who has done so much for the work in these countries. In the evening, a young Mohammedan, who had heard my sermon on "Abraham's Test of Faith," accompanied me to the home of Brother Hasso. We had this meeting in the yard of our school. All these meetings, which were begun by



A View of Tabriz, the Headquarters of Our Work in Persia

and the committee has taken action to start work on a new building as soon as possible. Dr. Hargrave, the head doctor (a graduate from London), and Dr. Arzoo (a graduate from Loma Linda) have been very fortunate in quickly gaining the confidence of the educated class as well as the middle and common classes. In my last Sabbath service I spoke in the schoolroom on the subject, "Jesus, the Revelation of the Love of God," and showed why the Father in heaven had revealed Jesus to the world.

At the close of the meeting a number of visitors from the city rose to their feet, indicating that they were willing to take Christ as their personal Saviour, and Dr. Arzoo informed me not long ago that the membership is growing. We must understand that the Mohammedan world has little respect for Christianity. Inasmuch as they know nothing about the relationship of Father, Son, and Holy Ghost, the idea is widely circulated that Christianity is only a form of idol worship.

We had an all-too-short visit in Teheran, where, together with Brother Oster, we looked about for a suitable piece of land on which to build at a price we could afford.

After a long and tiresome trip, we reached Baghdad, and met with our members there. A tall, thin hack driver and a small auto driver began

Egyptians, were carried on in the English language, because the natives who must translate understand English, but do not understand any other of the Occidental languages. Arabian, Turkish, Armenian, Persian, and German were the main languages which were used in the translating. In Baghdad I had to take leave of my traveling companion, Elder Ising, and from Mosul I went on to the general meeting that had been arranged in Constantinople. After all kinds of experiences I arrived at the Turkish border in Nasibin in a convoy of nine automobiles. During the whole day we went through strips of desert country where great swarms of locusts flew in front of us and in our auto. There were so many of them that they obstructed our view. Late in the afternoon we went through Cœle-Syria, a mandate of France.

From Nasibin, Aleppo, Konya, we went by train to Totan. Some of our brethren were waiting for us in Raidarpascha, which is a place where one sees all classes of people. Elder Berker and Brother Noulon were waiting at the station promptly at twelve o'clock noon. Now after a cool and rainy night in the train we went across the Bosphorus in the bright sunshine. Our first meeting was planned for four o'clock in the afternoon, and it was well attended by our own people and also by outside friends.



Conducted by Promise Kloss

Courtesy and Kindness

By ARTHUR W. SPALDING

WHAT reverence is to God, courtesy is to men. Indeed, the two are but different degrees of the same quality; they blend in the child's proper attitude toward his parents. Courtesy is love shining out of the heart. It is more than etiquette, it is more than politeness; it is the thoughtful consideration of others' comfort and interests. True courtesy, therefore, can come only out of a good heart; and if we would reap courtesy, we must plant love.

Courtesy cannot be taught by a commandment merely. As in all other things, example has a more powerful influence than precept. What we are, that, so far as our influence extends, will our children be. We naturally desire to see our children courteous. It is to their advantage, as well as to the blessing of others. But be sure they will, consciously or unconsciously, imitate us. First of all, then, we need to give attention to our own practices in our social relations. Perhaps we shall be surprised to find in ourselves some causes of defects we deplore in our children.

How do we speak to our children? How do we act toward them in our requirements and our restrictions? Children have rights that parents are bound to respect.

The Tone of Voice

Do you know whether you have a sweet voice or a harsh voice? "Oh," says some one, "I can't help the quality of my voice. I wasn't born a nightingale." Well, let us hope he was not born a jay. But the blessed thing is that if he was, he need not stay so. I have witnessed great transformations in voice just on account of a change in character. When one becomes loving, the voice becomes loving too. Courtesy is love shining out of the heart. Bring that love in by talking with Jesus every day, by reading His record of love in the Gospels, and you will come to share in the truthful word that was spoken of Him, "Never man spake like this Man." John 7:46. Practice making your voice quiet and pleasing.

Do we give our commands pleasantly? "Oh," says one, "it is often necessary to be stern." It is the less often necessary to be stern, the more carefully we consider our commands before we give them, and then follow them up to see that they are obeyed. In that case the child gets the habit of doing what he is told, and the more readily when he is told pleasantly. But grant that it is sometimes necessary to be stern. Is our sternness the weak caprice of a tyrant, or is it the determination of controlled love? It is not necessary to storm and rave, in order to be stern.

A Bad Habit

Some parents fall into the habit of snapping or growling their commands. Fall into the habit, did I say? Yes; but it goes deeper than that. It is not merely an idiosyncrasy of speech; it is a symptom of ill health, physical or mental, or both. Their voices bespeak an irritation or moroseness to get rid of which they need a betterment of diet, a refreshment of nerves, or, greatest of all, a more constant communion with God, in nature, in Bible study, and in prayer. God can recover us from our sickness of mind and body if we will pay attention to His laws. Surely no snappish spirit, that stabs and lashes, can come from the Christian mother or father.

Often the children, especially at the close of the day, are worn with effort or exhausted by excitement, and they tend to be fretful and impatient. Mother, too, is worn, but she has the wisdom of years. It is her privilege to keep a happy, cheerful spirit, to speak courteously and kindly, and to get the children into a happier frame of mind. Rest in sleep they need; but perhaps there are duties before bedtime, and the cheerful atmosphere of a mother's and a father's love can quiet the tired nerves for the evening hour. It is possible, and it is necessary, for parents to cultivate the power of speaking cheerfully and hopefully in the midst of depression. This subordination of one's own feelings to the benefit of others is a chief element in courtesy.

Cultivate the use of "grace words." When you make a request of your child, say, "Please, Ellen, get mother a drink of water." When a service has been rendered, whether voluntarily or by request, do not fail to say, "Thank you, dear." Many parents assiduously seek to have their children display these evidences of courtesy habitually, and are particularly chagrined if they do not do it in the presence of strangers, who yet are guilty of neglecting them in their own intercourse with their children.

It is hard for the youngster, in the novelty, oftentimes the embarrassment, of meeting strangers, to call up his "company manners," when he is quite unaccustomed to them in the bosom of his family. Suppose you watch yourself for a while, and see whether you make your requests and your commands with or without the grace words. If you cannot easily watch yourself, observe whether your children use them. If they do, you do; if they don't, you don't.

Cultivating Courtesy

Courtesy, as between parents and children, is inevitably connected with the making and maintenance of family law. So long as the child is obedient to every wish and command of the parent, it is easy for the gentle parent, at least, to be fairly considerate of the child's rights and feelings. But let there be some obstinacy on the part of the child, and how frequently you see the mother or the father become threatening, even abusive.

Such an attitude would not be adopted toward an adult, unless one had quite lost the sense of propriety; why is it adopted toward the child? "Because I am the child's parent. He must obey." Oh, no; that is not the reason. It is not the way to secure worth-while obedience. The reason is that the child is physically weaker than the parent, and so, to put it plainly, can be bullied with impunity. He is whipped into surrender, but his rebellious heart determines that when he has the power he will reverse the decision. And so the same fault is perpetuated in him. The parent perhaps wins the battle, but he loses the war.

It may not be, to the average parent it certainly is not, always possible

to avoid what we may call head-on collisions of wills. The wiser the parent, the less frequent will they be. But whether in agreement or in conflict with the child, let the parent always be courteous. "And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Eph. 6:4. Treat your children as ladies and gentlemen, and they will become ladies and gentlemen.

Cheerful Greetings

Invariably say "Good morning!" as you meet each member of the family after arising. Say it cheerfully, say it brightly. A muttered or a growled "Good morning" is no good morning at all. You may need some help to get into the spirit of saying "Good morning"—perhaps a cold shower, perhaps the "Daily Dozen," to wake you up. If you have a sour stomach, get rid of it. If you have a bad conscience, get your sins forgiven. Say "Good morning!" and teach your children to say it.

Say "Good night!" Don't slink off to bed with never a word to the family. The good-night kiss is a wonderful heartener. While your children are little, there is nothing sweeter than to have the little arms thrown around your neck, to be drawn tight in a hug, and to have the good-night kiss implanted on your cheek. Long will you remember that sweet "Good

night, mother! Good night, daddy!"

Teach your children to greet acquaintances pleasantly, and to know how to receive them into the house, to put them at ease, to ask them to be seated, and to take their wraps. Teach them how to excuse themselves from company with whom they are engaged, and how to take their departure after a visit, and to speed the parting guest. The child six or seven years of age, despite his frequent shyness, can be taught the beginnings of his home courtesy. A good way to teach these forms of etiquette is to "play visiting" with your little girl or little boy.

If you jostle your little girl, if you tread on your little boy's foot, don't fail to say, "I beg your pardon," or, "Pardon me, Bobby!" "I am sorry!" is even better. If you habitually say it, your child will learn to say it when he is at fault. But don't leave the matter to example alone; teach him to say it, and thus to express his regret. And both by example and precept teach the other to reply pleasantly, "Certainly!" or, "No matter at all!"

The Oil That Reduces Friction

These amenities smooth the intercourse of men and women, and help greatly in the transaction of affairs and the maintenance of good will. Recently a great Frenchman, hearing the charge that his nation was "oily"

in their social contacts, replied that it is oil that enables the machinery of the world to move. Of Asher, the diplomat in Israel, it is said with divine approval, "Let him be acceptable to his brethren, and let him dip his foot in oil."

The deeper the hurt, the more deeply will true courtesy lead the transgressor to express himself. If a fault has been committed against one of your children, confess it to him, and ask his forgiveness. Do not think it will lessen your authority in the eyes of your child; he will respect you and love you the more for your repentance and candor. If you do this, you can be successful in teaching your children to ask forgiveness and to forgive one another's trespasses as their Father in heaven forgives theirs.

It is good to tell your child, "That's well done, Harry!" to say, "Oh! isn't that pretty! Did you do it all by yourself, girlie?" to exclaim, "You're getting to be mother's helper, Edna. I appreciate that;" to declare, "You pleased mother greatly by what you did, son."

It is so easy to blame; but how we do forget to praise! Of course, praise must not be overdone; we must not make prigs of our children. But sincere gratitude and pride for their right action should find expression as well as should our chagrin and rebuke for wrong action.



Taber Prang

Do You Know Her?

I KNOW a family of twelve girls, all perfectly delightful, but one in particular I want to tell you about. She is the most girlish of them all, though she is fourth oldest. Gay, lively, tender, and refreshing—these are her traits, and she's at her best when on the farm. Little biddies crawl over her lap, and she romps with the lambs and calves.

One of her favorite sports is hiking in the woods and fields. She leaves her tracks wherever she goes. Sometimes she takes along a basket and brings it back full of tender greens.

Like all girls, she sheds tears for apparently no reason at all, but she is the only girl who can remain beautiful during the scene, and afterward look refreshed.

Folks are forever doing things for her. The pussy willow sprouts for her, the dogwood barks for her, the peach tree blooms for her, the redbud buds for her, and you and I kneel at her feet. A charming girl is April!

—*The Farmer's Wife.*



Missionary Volunteers in Action

By MARY OGLE

SCATTERED here and there in many hamlets, towns, and cities throughout the Lake Union Conference, are groups of young people different from the average young people of the world. What makes this difference? It is the fact that they have taken upon themselves the name of Missionary Volunteers, and with the love of Christ constraining them, it is their one great aim to see the advent message go to all the world in this generation.

Some of these groups are large, connected with a strong church, where they find right in their own organization all the friendship, all the companionship and association, all the diversity of interests and activity, they need to make life real and interesting.

Other groups are small, perhaps only two or three or a half dozen young soldiers of the cross in a community where surrounding influences would tend to draw them away from the purpose of their high calling. But the fact that they are only a few binds them closer together, and catching the spirit of the "youth for youth" movement, they realize that if they want a wider range of friendship and association, they must exert their influence to win to Christ their fellow youth of the world with whom they are associated, perhaps in the community life of the neighborhood, in school, or in work; and so they throw their zeal into missionary work perhaps a bit more enthusiastically than the larger groups.

The Transgressor's Way

By D. A. OCHS

NEARLY three thousand years ago the wise man declared, "The way of the transgressor is hard." This was given primarily as a warning to the young, as indicated by the first verse of the thirteenth chapter of Proverbs, where it is recorded. This verse begins with, "A wise son heareth." If this warning was timely for the young then, surely it is a thousand times more so in these last days, when multiplied temptations present themselves with new glitter, when worldly pleasures are made inviting, when sin and its results are sadly minimized, when lawbreaking is encouraged and the transgressor's way pictured as glamorous.

In practically every verse of this chapter the wise man explicitly points out to young people the two ways,—that of the righteous and that of the transgressor. Repeatedly he states that the transgressor's way is not one of lasting joy and true happiness, but rather one of sorrow and remorse. "Wickedness overthroweth the sinner;" "A wicked man is loathsome, and cometh to shame;" "The lamp of the wicked shall be put out;" "Whoso despiseth the word shall be destroyed;" "Poverty and shame shall be to him that refuseth instruction;"

"A companion of fools shall be destroyed." Thus he multiplies his warnings and reproofs, which every young person should read frequently and heed diligently.

Every senior member of the church should put forth his utmost to warn the youth against anything and everything that would soften their antipathy to sin and blunt their hatred of it.

Wrong Decision

There comes a time in the life of every child when the years of accountability are reached, when he becomes conscious of right and wrong. At this time the Lord meets him face to face, as it were, and declares: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments: . . . and a curse, if ye will not obey the commandments, . . . but turn aside out of the way which I command you this day."

Then it is when the youth must make the supreme decision for themselves—choose either one way or the other. The Lord in His great mercy stands ever ready to direct the youth in this decision. "Today," He declares, "if ye will hear His voice, harden not your hearts." "My son," He further declares, "give Me thine

heart," and "remember now thy Creator in the days of thy youth."

Despite all these warnings and invitations, there are some young people who, standing on the threshold of life, with glorious prospects stretching before them, make the wrong decision. They choose the "way which seemeth right unto a man," only to experience sooner or later that they were sadly deceived, that the transgressor's way is one of sorrow and disappointment. This was the experience of the prodigal son,—"the younger son," still a mere lad; but he had reached that time in life when a decision was inevitable. Heedlessly and recklessly he plunged into a life of dissipation and uncontrolled sinfulness. I refer not to his noble second decision to arise and return to his father, but rather to his unwise first decision that sent him out on the transgressor's road. "Father," said he emphatically, "give me the portion of goods that falleth to me." These he took, and journeyed into a far country, where he lived a life of sin and shame.

A Hard Life

In a life of pleasure and sinful indulgence, "riotous living," the prodigal son squandered all he had. Now, friendless, clad in rags, and hungry, he longed even for the refuse fed to the swine he tended. With all this he suffered that mental anguish which comes to him who turns from the path of rectitude. He was lashed by his own conscience and condemned by his own condition.

"The lesson of the prodigal is given for the instruction of youth. . . . Many youth are doing as he did, living a careless, pleasure-loving, spendthrift life, forsaking the fountain of living waters, the fountain of true pleasure."—"Messages to Young People," p. 408.

The consequences of this sort of life are pictured by the servant of the Lord in the following expressions: "All along the road that leads to death there are pains and penalties, there are sorrows and disappointments. . . . In the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. . . . Our happiness is poisoned, and our life embittered by hopes that center

in self."—*Mount of Blessing*, pp. 198, 201.

That is what the psalmist meant when he said that "fools because of their transgression, and because of their iniquities, are afflicted." (See also Ps. 107: 11, 12.)

Sowing Wild Oats

Satan, by his deception, transforms himself into an angel of light, and approaches the youth, and before them strews the gateway of the downward road with flowers. He disguises his temptations with a semblance of good. He masks his hellish arts for the sole purpose of leading youth astray. He succeeds in winning them to take the first step. "This," they say, "is not so bad." And now they are ready to take the second step, and so on. While they try to make themselves believe they can turn about at will, Satan stealthily weaves about them one web of sin after another until they are in slavery to the power of sin, as pictured in the following verse, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

The time of youth truly is golden. It comes but once to all. How foolish, then, it is for young men and women to imperil their own souls by sowing wild oats. "A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness—once yielding to

temptation—may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once you have passed over the ground, you can never return to rectify your mistakes. He who refuses to connect with God, and puts himself in the way of temptation, will surely fall."—*Messages to Young People*, p. 429.

He who transgresses not only places himself under bondage to sin, but actually harms and mars his own soul. "He that sinneth against Me wrongeth his own soul: all they that hate Me love death." The inevitable consequences, as a result of sin in the life, are clearly stated in the following:

"Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world."—*Fundamentals of Christian Education*, p. 195.

Young People's Evangelistic Effort in Seattle, Washington

By J. L. MCCONAUGHEY

OVER in Seattle our Missionary Volunteers are promoting some definite projects. One of them is an evangelistic effort conducted in a theater in a suburban section of the city by the young people of the Seattle Central church. They held meetings four nights a week, including Sunday night. Members of the Missionary Volunteer Society did the speaking on the three midweek nights. On Sunday night they invited some worker or the conference president to take the service.

The young people are quite enthusiastic. They prepared for these meetings for some time by the distribution of literature from house to house in that section of the city. They helped with the singing, etc. Dr. Brauer, one of our Adventist dentists in the city, is leader of the society, and was very active in promoting this young people's effort.

Recently I had a long letter from

him, telling me of their evangelistic effort, which had just closed. Six persons accepted the truth and are keeping the Sabbath. Four more are keeping the Sabbath who need more study and help before baptism.

There were eighteen lectures in all. The young people provided the special music for each evening. In all, twenty-five young people had part in helping to make the meetings a success, either in the music or otherwise.

In writing me, Dr. Brauer states: "I feel that now I have a loyal corps of trained workers, and that we are better equipped to conduct a larger and more successful effort." Some of our speakers preached their first sermon during this little evangelistic effort, and all are enthusiastic, and say they can improve. They are anxious to start another larger and better effort. This is just an inkling. They have some bands doing good work in Seattle.

Australian Junior Camps

A RECENT letter from Helena K. Lewin, Missionary Volunteer secretary of the Queensland Conference, Australia, speaks enthusiastically of the Junior camps that are beginning to be fostered in that conference:

"It is just about a fortnight since we closed our camp, and I must say we had a splendid time. The Lord seemed to bless in every way. The boys and girls have gone back to their homes really enthusiastic about their class work, and with a deeper desire to live true to the purposes of the Junior Missionary Volunteer movement. Parents I have met since camp have told me of the difference in the lives of their girls, and how they are trying to serve the Saviour more fully.

"This work is so new to our people that it is going to take time, and of course our Juniors being fewer in numbers and so scattered, makes it hard also. But the need is here just the same, and I am convinced that we should be doing more of this work for our young people. The results justify all the efforts we have put forth so far.

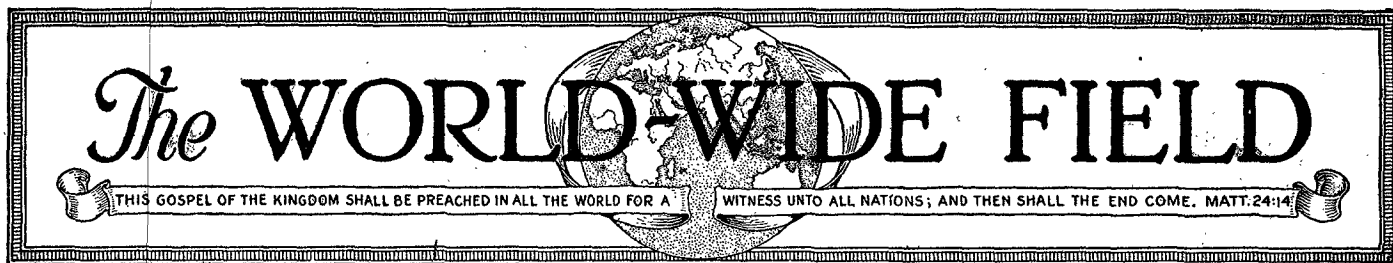
"On the last Sabbath of the girls' camp, on the return journey home from young people's meeting around the beach, we held a little memorial service. Each girl brought a large stone to be placed in position to make the monument. As she did so, she told what the camp had meant to her. It was very impressive indeed to hear. One thought the life-saving had helped her most, and she wanted to be a real life-saver of souls. With others it was the camp council, the Morning Watch, or the prayer bands."

M. V. News Item

TOGETHER with her fourth quarter's report, 1931, Mrs. E. B. Markham sends these items of the work of the New York Conference Missionary Volunteers:

"Schenectady Senior Missionary Volunteers are holding the regular Sunday services in the county jail once a month; at each visit some piece of literature is distributed, as 'Steps to Christ,' 'The Marked Bible,' *Youth's Instructor*, Morning Watch Calendar. Some precious experiences in conversion or deep interest are sent to me. Prayer bands in some places have had direct answers to prayer in the conversion and return to the church of backslidden young people."

"It is the best thing for a stricken heart to be helping others."



A Big Week Experience

By L. A. REYNOLDS

BIG WEEK is here again, and we are planning to do our best. The first thing we should ask ourselves is, "Am I going to find some one who is anxious to know something about eternal life?"

Last year one of our sisters said she would go out with the Big Week set, but did not believe she could sell any. While out she sold one book from a set, and came back home feeling discouraged. The man to whom she sold the book was a logger living by himself way back from the main road. He took his book home to his tiny cabin, little thinking that the angels of heaven were hovering over him and his book.

He studied the book through and through, and found several small books advertised on the back page, also the address of the Pacific Press. He wrote the home office for books that were advertised. These he read and reread. He learned of the Sabbath, tithe paying, and that Jesus was soon to return to this earth to gather His faithful ones home to Him.

In December, 1931, the new State road was completed in that section. A colporteur who wanted to be the first one to go over that road with the printed page, took some books on his back and started. It was a very weary trip, a distance of about 100 miles. He passed only five or six houses on the trip. This country is very wild and unsettled. Some time after dark the colporteur arrived at the little log cabin. As he looked through the window, he saw this man reading one of the books. As soon as the colporteur introduced himself, he was invited in. To the man's surprise, the colporteur had books that were printed by the same publishing house, and at once bought several dollars' worth of books. He told the colporteur about the little book he had bought early in the spring, and expressed his appreciation of what he had learned from these books.

As soon as the colporteur heard his story, he explained our organization to him, telling of our schools and sanitariums that we carry on by the tithe-paying system, also how our members pay one tenth of their in-

crease into the organization, and that the Bible calls it tithe.

At this point the man said, "I learned that from these books, and here is the tithe that I have saved up." He handed the colporteur \$100 in bills, and wanted him to take it with him. The wise colporteur gave him the name of the district leader,

and told him to mail his tithe to him, and he would send it to the conference headquarters.

The colporteur stayed with this man three days, studying with him on all points of this message. So a brother who had no chance to hear the living preacher is keeping the Sabbath, all because a sister was determined not to let that year go by without having some part in the Big Week work.

Welfare Work in the North American Division

By E. F. HACKMAN

At the Autumn Council of 1931 steps were taken to launch welfare work as an intensive phase of denominational missionary endeavor, and today the Welfare Society is an integral part of the General Conference Home Missionary Department. With increasing interest we have watched developments in the churches, and have rejoiced to see both ministers and lay members taking an active part in this new work.

During the past six months, Seventh-day Adventist Welfare Societies have been organized in many of the large cities in the United States and Canada, and are closely affiliated with the various local organizations providing relief to thousands in need because of unemployment and other conditions. We have received many letters from all parts of the country, telling of the good work being accomplished by the Seventh-day Adventist Welfare Societies; and believing that the readers of the REVIEW would be interested in some of these accounts, I will refer to a few:

Experience in North Dakota

One of the most interesting reports is from North Dakota, telling how our churches have co-operated with various relief agencies in that State to bring direct help to thousands of families suffering from the effects of a prolonged drouth. We will let W. I. Montanye, secretary-treasurer of the conference, tell the story in his own words:

"There are about forty counties in North Dakota and Montana in which relief work is being done by various

organizations on account of the unprecedented drouth situation which developed during the past summer. Practically no rain fell during the entire growing season. In fact, there has not been a really good crop in that section for three years in succession, so that there was dire need in many thousands of homes. The Red Cross estimated that there were approximately 20,000 families who would have to receive help from some charitable organization in order to live through the winter and until another crop could be harvested. This gives you an idea of the magnitude of the task confronting all the relief agencies. The largest part of the drouth district is in North Dakota.

"In talking over the situation last fall, some of us here at conference headquarters felt that we ought to do something to help out. Our first attempt was made when I wrote to friends living in the fruit sections of Oregon and Washington, asking them to request our people to dry their surplus fruit and ship it to our needy people in North Dakota. They responded by promising two carloads of fresh fruit, and suggested that we get the railroads to haul it for us free. As the railroads declined to haul these shipments free, we turned to the Farmers' Union, which is a strong organization in North Dakota, and has a large membership in the drouth section, including many Seventh-day Adventists. As the State headquarters of this organization is here in Jamestown, we were quite well acquainted with their officials, and knew that they were doing a large amount of relief work by shipping in a great many carloads of potatoes, grain, clothing, and other supplies; so we got in touch with their officers, and offered to help them in the matter of distribution. Circular letters were sent out to their membership, and our own membership, and the people were asked if they could handle carloads of fruit and make a small charge to those who got it to cover the freight. The response indicated that we would be able to

place ten or a dozen cars of fruit if they could be obtained.

"Then the question arose as to how to get the fruit. Because of my acquaintance and former contact with the fruit growers and dealers in the West, I was asked to make a trip west and try to secure more fruit. The conference gave me the time off, and the Farmers' Union paid my traveling expenses. I spent two weeks in the fruit sections of Oregon and Washington, and I can truthfully say that this was one of the most interesting experiences of my life. Wherever I went I received a hearty and willing response. At Milton, Oregon, one of our brethren gave an entire car of apples, and the church made up another car in small lots. The fruit drier at this place gave us nearly three tons of dried apples, which the ladies of the Doreas Society sacked for us, and we loaded them in with the fresh fruit.

"At Yakima, Washington, my brother-in-law, R. L. Hubbs, principal of the Yakima Valley Academy, had prepared the way for my coming, and with the united assistance of J. T. Jacobs and Dr. Mullinix, we secured the promise of four carloads of apples, three of which have been shipped. While visiting my brother at Goldendale, Washington, the suggestion was made that we solicit the packing houses at White Salmon, Washington, and as a result three carloads of apples have been shipped to us. Some of the donors were our people and some were not, but in almost every case when the need was presented a hearty and liberal response was given.

"This work has demonstrated to me in a new way that there is a bond of sympathy which binds the human family together. When people are actually in want and in need of food, through no fault of their own, there are always others ready to help them out.

"When these cars of fruit began to arrive in the drouth section, the supplies were distributed by a committee appointed in each locality where the cars were directed. These committees were composed of our church officers and Farmers' Union men. Altogether we have received eight carloads of fruit and vegetables, and between 2,500 and 3,000 families have been helped. The people are very appreciative of what has been done to help them, and many letters have been received expressing gratitude for the help provided by the people out West. Those who could afford to do so paid enough to cover the freight, and those who could not do this were supplied free of charge.

"In every case the Farmers' Union organizations have worked harmoniously with our churches in this work, and our people have received really the greater share of the credit. This has certainly done a great deal toward building good will for our people throughout the State, and especially in the drouth section. The Associated Press gave us plenty of publicity, and of course the items appeared in nearly all the newspapers of the State. Taken all round, I do not know of anything that has been done that has given us the good will of the public in general as this co-operation in relief work has done. It has been reported to me that many business men, who never gave anything in the Harvest Ingathering campaign before, gave this year on account of what we were doing to help the needy; and some who were regular contributors raised their offerings this year. It has shown the public that we are interested in

the general welfare, and are ready to do what we can in the way of necessary relief work on a large scale."

In Newfoundland

On March 7, one of our workers in Newfoundland, Donald Mackintosh, sent us the following account of how the Welfare Society was launched in St. John's, and the good results attending its operation:

"In the absence of H. N. Williams, superintendent of the Newfoundland Mission, it was my privilege to attend a meeting called by the mayor to discuss the question of relief. A number of suggestions were offered, and the secretary of the Charity Organization Bureau, a Miss Crawford, suggested the establishing of soup kitchens in central parts of the city. A few days later I called at the office of the Charity Organization Bureau, and talked with Miss Crawford, presenting to her an official offer from the Seventh-day Adventist Church to conduct one of the soup kitchens. The offer was presented to the mayor, and arrangements were speedily made whereby we have complete control of the soup kitchen, which

well spent. We now have a clothing department combined with the food department, and merchants are supplying large bundles of garments.

"Our work has brought us into contact with many people, and as a result we now have several persons interested in the truth, and two or three are keeping the Sabbath. I believe that much good will be accomplished through this work. My heart rejoices to see the way our people everywhere are taking hold of this line of Christian endeavor."

In Colorado

E. L. Pingnot, home missionary secretary of the Colorado Conference, writes that several of the churches in his field are doing strong welfare work. The Pueblo church gathered in, during the summer and early fall, more than ten tons of beans, potatoes, onions, tomatoes, etc., all of which were kept in storage, free of charge, until winter, and then dispensed under the direction of our Welfare Society. The churches in Denver also entered into this work, particularly



Interior of the "Nickel Lunch" in San Francisco, California

is operated under the name Seventh-day Adventist Soup Kitchen, but the Charity Bureau gives out tickets to those who are to be served.

"As soon as we made our plans known to the business men of the city, we received their hearty support. The leading stove dealer lent us a range, and another dealer gave us the fittings. The government headquarters lent us boilers in which to cook food, also paring knives, cups, bowls, etc. The newspapers made prominent mention of the opening of the establishment, and soon there rolled in supplies of all kinds—potatoes, carrots, turnips, onions, barrels of bread and of broken biscuit, gallons of milk, and other things. It was not long until we were furnishing food to one hundred families.

"A number of our Seventh-day Adventist brethren were appointed as officers in the relief organizations, such as chairmen and secretaries, and their names were frequently mentioned in the papers as representing the Seventh-day Adventist Church. The Rotary Club and other such organizations have offered financial backing. I spent the larger part of three weeks in visiting business men and getting the organization started, but it was time

the West Denver church, where one of the rooms in the basement was used for canning fruits and vegetables. The sisters of the church canned over 500 quarts. A clothing depot for the poor was also established. Their last monthly report showed that 1,961 articles of clothing had been given the needy and that 833 persons had been given needed help.

Nickel Lunches

During the past year there have been operated in various cities a number of restaurants, known as Nickel Lunches, or Penny-a-Dish Cafés, where it is possible to obtain a substantial, well-balanced meal for only five cents. As many as 300 and 400 men have been fed each day at these restaurants. J. C. Ritchie, home missionary secretary of the Central California Conference, reports concerning the good work accomplished by the Penny-a-Dish Café in Fresno:

"During the four months that we have operated the café, we have served 28,064 meals; 121 families have been given free parcels of food, at an average cost to us of \$2 each; 370 men have been given free meals; and 3,221 garments have been distributed free. Our church members have given 4,565 hours of labor, besides financial help and donations of food."

It is evident that the welfare work is indeed growing in our ranks, and that God's blessing is attending this new project. Without question there is a great work to be done, and the need for relief work is greater now than at any time of the much talked of "depression." Experience has proved that the peak of the relief load usually comes about a year after the lowest point of the economic depression. The present emergency involves a class of people not heretofore generally affected,—those formerly possessing savings accounts, more fortunate friends, and credit. These resources have now been exhausted, and people are calling for assistance.

Try as we may to be optimistic, the future is none too bright, and wherever there is a need for it, we hope our churches, in consultation with the leader of the local conference home missionary department, will give consideration to the organization of a strong welfare work. The advent of spring and summer usually lessens the amount of relief to be done, as men find some employment, and climatic conditions lessen human suffering. But people have to eat in summer as well as in winter, and there will still be the hungry and destitute to be fed and clothed.

Welfare Work and Salvation

Aside from the blessing this work has brought to those needing help, it has been the means of placing God's work in a new light before the public. In many places the work of Seventh-day Adventists has received favorable mention through the welfare ministry. Newspapers have devoted much space to featuring the work of our Welfare Societies, and many public officials have spoken highly of the work we are carrying on.

At one union conference session, the mayor of the city in which the meeting was held, devoted a good share of his speech of welcome to the welfare work we were carrying on in the city. He declared that the Penny-a-Dish restaurant had resulted in reducing arrests for petty crimes to the extent of at least 400 a month during the winter.

We are also seeing precious souls accept the message as a result of this ministry. Word has just reached us of a doctor and his wife who have entered our baptismal class in an Ohio church. This church has been en-

thusiastically carrying forward welfare work all winter, and the doctor had volunteered his services to the Welfare Society for a number of hours each day free of charge. Through this contact he became interested in the message of truth for this time, and he and his good wife are now preparing for baptism. We thank God for such evidences of divine approval upon the welfare work, and hope that before long the medical missionary work will come into greater prominence in all our work.

A manual, "Welfare Work by Sev-

enth-day Adventists" (price, 10 cents a copy), has been prepared, and can be obtained through the Book and Bible Houses. This publication should be in the hands of all church officers, and studied by the lay members who are enlisted for welfare work.

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan, as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—"Testimonies," Vol. III, pp. 512, 513.

Work for Syrians in America

By PAUL BAROUDI

THE Lord has been working upon my heart for a long time to labor for my people, the Syrians. So on the 19th of January I took with me a brother from the church in North Creek, New York, and we started out to labor together. We had money which we planned would last us about five weeks in this work. As our money and time were limited, we selected just a few places to labor, four in Pennsylvania, one in Ohio, and one in New York.

The interest, we found, was much beyond our expectations. The people were intensely hungry for the word of God. In many cases the people kept coming in to hear the message till

we had to speak most of the day and till midnight and after. I spoke no less than 150 hours during four weeks, and surely the Lord wrought to the glory of His name. Eighteen adults have accepted the truth, besides as many young people and children. Our hearts are so taken up with them and with others who are hungry to hear the word of life, that we desired very much to stay with them longer. The Lord truly sent His angels before us to prepare the hearts of the people to receive this message. Even in a dream to some and through His healing power to others, did the Saviour of men work to bring souls to a knowledge of His saving grace.

Progress in the Czechoslovakian Union

By M. H. WENTLAND

LOOKING back over the year that now forms a part of history, we feel there is much cause for rejoicing and thankfulness to the Lord for what He has accomplished through His weak instruments in our union during 1931.

In 1930 we were enabled by the Lord's help to receive 228 into our church membership, while in 1931 the number increased to 316, bringing our total membership up to 2,756 on December 31 last year. The largest number of converts were received in the Moravia-Silesian Conference, and following that was the Slovakian Mission.

During 1931, forty-three evangelistic workers and eighteen others were engaged, and an average of sixty-three colporteurs scattered the printed page.

We feel very grateful to the Lord for the faithfulness and loyalty of our lay members in the 106 churches scattered throughout the Czechoslovakian republic, both in respect to tithes and offerings, and their missionary endeavors. The tithe for the year averaged \$11 per member, and while this is somewhat less than the

average for 1930, yet in view of the times through which we are passing the decrease can readily be accounted for.

We are especially happy because in spite of the difficulties our brethren were able to bring in more mission gifts during 1931 than during the previous year, so that instead of the average amounting to 13½ cents a week per member it was increased to 15½ cents.

The zeal of our church members in the Harvest Ingathering work is revealed by the increased amounts realized year by year. In 1931 this was \$7,403, as against \$5,949 for the previous year. While our evangelistic workers took a special interest in the last campaign, themselves bringing into the treasury \$1,755, yet our lay members worked courageously and untiringly to reach their goal, and we feel to thank God for their loyalty.

During the year our sixty-three colporteurs circulated books and publications in a number of languages, the sales amounting to \$23,121.

The activity of our churches in the

Colporteurs' Summary for February, 1932

	Agents	Hours	Value 1932	Value 1931
North American Division				
Atlantic	92	6150	\$ 6009.35	\$ 9656.58
Columbia	—	14627	12386.06	19457.93
Lake	100	5292	3426.15	5896.30
Central-Northern	57	2946	2674.19	4560.22
Northern Pacific	28	1784	928.30	1891.40
Pacific	82	6149	9486.37	8328.96
Eastern Canadian	27	658	1350.70	1283.20
Western Canadian	27	583	516.50	2279.65
Southern-Southeastern	137	8826	8248.31	3929.86
Southwestern	39	3212	2519.55	4874.10
	590	50227	47595.48	61158.20
Australasian Division				
	104	9476	12679.47	21087.12
Central European Division				
Arabic *	13	1163	466.18	63.45
Bulgarian	12	1364	182.78	126.11
Czechoslovakian	61	7937	1499.70	1526.59
East German	142	17209	4773.57	5451.19
Holland	18	2178	1056.55	—
Grecian	3	186	44.32	—
Hungarian	52	6644	858.82	1879.02
Netherlands East Indies	—	—	—	6873.30
South German	112	18742	3618.09	4594.55
Turkish *	7	590	178.91	186.88
West German	151	17885	6185.47	8885.95
	571	68898	18759.39	29587.04
Northern European Division				
Baltic	36	3162	637.58	958.84
British	53	6483	5253.41	5887.85
East African	4	314	18.38	—
East Nordic	48	3363	1817.00	—
Ethiopian	—	—	—	—
Iceland	—	—	—	—
Nigerian	18	—	649.90	160.93
Polish	50	6519	845.57	1006.60
Scandinavian	—	—	—	8569.90
West Nordic	39	4292	5355.20	—
	248	24133	14077.04	16584.12
Southern European Division				
Franco-Belgian	64	3977	2583.00	—
Iberian	28	1741	785.31	1033.05
Italian	18	1500	398.15	—
Jugoslavian	61	5702	795.97	1144.17
Madagascar	13	1465	197.60	182.52
Mauritius	—	—	—	26.38
North African	5	286	205.08	138.97
Rumanian	120	13509	1401.26	2143.47
Swiss	38	8592	3649.07	3149.63
	347	31772	10015.44	7818.14

	Agents	Hours	Value 1932	Value 1931
China Division				
Central China	30	464	\$ 1555.61	\$ —
East China	12	—	638.75	4011.74
Manchurian	8	405	375.06	616.93
North China	—	—	—	701.92
South China	24	—	4544.96	3541.45
West China	—	—	—	—
	74	869	7114.38	8872.04
Far Eastern Division				
Chosen	—	—	—	349.92
Japan	—	—	—	—
Malayan	23	1008	1615.00	2472.33
Philippine	139	11577	6054.18	3968.10
	162	12585	7669.18	6790.35
Inter-American Division				
Antillian	43	2387	2946.60	3342.60
Caribbean	15	1101	1204.00	539.09
Central American	—	—	—	2585.57
Colombia-Venezuela	—	—	—	1132.47
Mexican	44	3867	4136.36	3002.37
	102	7355	8286.96	10602.10
South American Division				
Austral	113	11375	15885.31	22636.60
East Brazil	55	4838	3629.64	3381.02
Inca	36	4458	5550.86	9677.55
South Brazil	59	3439	3433.45	—
	263	24110	28499.26	35695.17
Southern African Division				
	—	—	—	—
Southern Asia Division				
	35	5207	2810.35	—
Foreign Totals				
	1906	184405	\$109911.47	\$137036.08
North American Totals				
	590	50227	47595.48	61158.20
Grand Totals				
	2496	234632	\$157506.95	\$198194.28

* Two months' report.

COMPARATIVE BOOK SUMMARY

	1929	1930	1931	1932
January	\$245677.30	\$277196.51	\$212600.57	\$213646.02
February	188073.90	197357.57	198194.28	157506.95
March	192937.40	239871.91	221048.85	—
April	258942.95	265031.74	207373.30	—
May	305508.11	269044.05	203618.36	—
June	285203.20	322899.91	190402.30	—
July	400009.32	347138.29	244349.67	—
August	261140.21	260597.96	244216.16	—
September	275341.55	226621.44	199093.20	—
October	254375.89	224066.89	163897.35	—
November	228200.48	185869.18	205175.83	—
December	219245.98	242616.51	186648.49	—
Total	\$3114656.29	\$3067311.96	\$2476618.36	\$371152.97

welfare work shows a marked increase year by year, and this is as it should be, for the greater the need the more should the self-sacrificing spirit of our people manifest itself in rendering aid to those who suffer. During 1931 our churches distributed to the needy \$2,511 in cash, repaired and gave away articles of clothing to the value of \$9,190 and 936 pairs of shoes. There were 11,375 meals served to the hungry. In addition to this, food-stuffs to the value of \$640 were distributed, and 19,900 hours of welfare service were rendered to 548 persons in need. In our children's home, where annually a number of poor children are received for recuperation and are taken care of free of charge, we accepted fifty-four children during the summer of 1930 and ninety-three during the same period of 1931.

It is with faith and hope that we look to the future, knowing that the all-wise Father will bless our efforts and self-sacrificing attempts during the coming year in no less degree than He has blessed them in the past. This work cannot fail to open to us a wide door of opportunity to reach many souls with this message.

If you could visit the rural schools in the South, you would become interested in them, for one cannot come in contact with these beacon lights without realizing the great latent possibilities in them. Every visitor is impressed with the kind of work accomplished for the scores of young people enrolled in them, and with the ever-growing demands for more work of this kind.

Our youngest rural school is at Deer Lodge, Tennessee. Realizing the great good that would be accomplished if one of our schools could be started in his community, Walter Kirkham asked the conference to advise and assist him in this undertaking. In answer to the call to teach this school, Lela Whorton responded, and is doing excellent work. Several families are sending their children every day; in fact, one man is giving half his cash income toward the support of this school. Another man is planning to rent out his own farm next year and move closer to the

school so his children can be trained by a Christian teacher. A liberal Rural School Offering this year would provide some much-needed equipment, such as maps, charts, reference books, and a good blackboard.

A few years ago the people in Wilhoit, Tennessee, seeing the superior work that was done in our church schools, asked that a school be started in their community. Their desire was no passing fancy, for they gave the material for the building, and assisted Brother Levering in erecting it. Sister Levering teaches the school. The Rural School Offering helped them to finish the inside of the building, to secure the desks, and to purchase some teaching equipment. The students are encouraged to attend our advanced schools. Of the thirty-one pupils enrolled this year, twenty-seven are from non-Adventist families.

In 1910, following the suggestion made by Mrs. E. G. White, the Asheville Agricultural School was

Our Rural Schools

By ARCHA DART

started. Realizing the practical value in an education of the kind offered to the young people of the community in this school, the business men in and around Asheville have willingly made liberal reductions in prices on materials sold to this institution. Interesting health programs are frequently given for the community, Sister Jaspersen, the principal, tells us. They are working on a new chapel building, which will give them an attractive room for this community educational work, a desirable place for the Sabbath services, and some much-needed classrooms. A good Rural School Offering right at this time will certainly be a great help. In past years this fund has enabled the community church school building to be equipped with desks, a stove, and some maps.

Olive Clark is the teacher in Banner Elk, North Carolina. At this place we have a concrete illustration of what may result when the children study their Bible lessons at home. Several parents who were not Adventists became interested in these Bible lessons, and asked the teacher to explain them. As a result of this school and the faithful work of the teacher, we have an organized church now. Will you not consider it a privilege to assist such a school with your means?

There are fifteen children from non-Adventist homes attending the school at Reeves, Georgia, where Mabel Smith is teaching. When I asked her what she needed in the way of school equipment, her reply was, "Everything." No doubt a similar reply would be made by Mary Hughes, who has twenty-one outside children in her school at Flatwoods, Tennessee, if she were asked the same question.

The county school bus passes in front of our school in Glen Alpine, North Carolina, where Gertrude Holmes is teaching, but some parents prefer sending their children to this school and are willing to pay a little tuition. This speaks well for the work that is being done in that neighborhood. The Rural School Fund has helped this school to put in a water system, to build a boys' cottage, to provide some teaching equipment, and to procure a charter. In a letter from Sister Holmes, she says, "At present it is necessary for two teachers to conduct classes in the schoolroom at the same time, which is not conducive to good order. The Sabbath services are held in the schoolroom. It is necessary to send some classes outside or to some other building for their recitations. We are hoping that the Rural School Of-

fering will help us to make the needed improvements, that our work may be more efficient and convenient."

E. C. Waller, the principal of the school at Pisgah, North Carolina, informed us that the school was opened in 1914 with twenty students. Of the 433 students who have completed some subjects in this school, 9 have become foreign missionaries, 4 have entered the ministry, 4 are doing Bible work, 9 have become regular colporteurs (this does not include student colporteurs), 3 are pursuing the study of medicine, 34 have become registered nurses (several others are in training), 18 have entered some phase of rural school work, and 120 are enrolled in our higher schools and colleges. Seeing what this institution is accomplishing for the young people who attend it, do not those who have had a part through the Rural School Offerings in providing the funds to build the minister's cottage, a dining hall, a six-room cottage, a water system, the primary school building, and the dairy barn, feel well repaid for their investments? This school needs an academy building and a new girls' dormitory. Should we not remember this school on April 23?

"That our work may be more efficient" is the real object of the Rural School Offering.

ELEVEN adults were recently baptized in the church at Stroudsburg, Pennsylvania. H. A. VANDEMAN.

Appointments and Notices

PRAYER FOR HEALING

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

A brother in Colorado desires prayers that he may be healed.

An isolated sister in Indiana requests prayer that her mother, who is new in the faith, may be healed of an incurable malady.

A young mother in Washington asks for prayer that she may be healed of a severe nervous trouble, that she may live to raise her two small children for the Lord.

GREATER NEW YORK CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial meeting of the members of the Greater New York Corporation of Seventh-day Adventists will be held in connection with the biennial session of the Greater New York Conference of Seventh-day Adventists in the City Temple church, 562 West 150th Street, New York City, May 10-12, 1932. The first meeting will be at 3 p. m., May 10, 1932.

L. K. Dickson, Pres.
J. K. Macmillan, Sec.

GREATER NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-second biennial session of the Greater New York Conference of Seventh-day Adventists is called to convene in the City Temple church, 562 West 150th Street, New York City, May 10-12, 1932, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the conference. The first meeting of the conference will be held on Tuesday, May 10, at 9:30 a. m. Delegates are requested to be present for the first meeting.

L. K. Dickson, Pres.
J. K. Macmillan, Sec.

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.

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.

Miss Dorothy Ellis, 1318 E. Okmulgee, Muskogee, Okla. Continuous and unlimited supply of *Review, Signs, Instructor, Little Friend, Life and Health, Life Boat, Liberty, Present Truth*, and small books, for missionary work in government hospital, jails, and other institutions.

Eloy Acosta, Box 532, Caguas, Porto Rico. *Review, Signs, Present Truth, Watchman*, and other literature for use in public libraries and offices. Literature in Spanish also requested.

Mrs. C. E. AcMoody, 2118 Court St., Muskogee, Okla. Continuous supply of *Signs, Watchman, Present Truth*, tracts, and small books to be used in connection with revivals.

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.

Mrs. Wesley Wolcott, Rt. 1, Box 111a, Antonito, Colo., writes: "Our church would be glad for a continuous supply of any Spanish publications for missionary distribution."

Frances Thomas, 550 South 6th St., Muskogee, Okla. *Signs, Watchman, Instructor, Life and Health*, and other literature for reading racks.

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

Mrs. Bert Collins, 102 South K St., Muskogee, Okla., would like a continuous supply of our periodicals and books for missionary work.

P. S. Henry, 219½ S. Maple St., Sapulpa, Okla. Continuous supply of denominational literature for free distribution.

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

Pedro Perales, Box 5, Guayama, Porto Rico, desires *Signs* and *Watchman* for free distribution.

ADDRESSES WANTED

Mrs. R. L. Akehurst, one time a Bible worker in Houston, Tex., is asked to correspond with M. D. Lafayette, Boswell, Pa., for the purpose of the settlement of an estate.

Mrs. J. E. Marshall, 1013 Colby St., Madison, Wis., is very anxious to learn the whereabouts of Mr. and Mrs. Steven Watson Redmon, who, when last heard of, had left South Bend, Ind., for the State of Tennessee.

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.

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

Edgerton.—J. L. Edgerton was born in Iowa, Sept. 28, 1854; and died at Morgan Hill, Calif., Dec. 7, 1931. His wife is left to mourn.

Smith.—Mrs. Allie Smith died at Harrisonburg, Va., Jan. 29, 1932, at the age of seventy-six. She is survived by two daughters and two brothers.

Carpenter.—Albert W. Carpenter died at Grand Junction, Colo., Feb. 17, 1932, at the age of eighty-three years. Nine children are left to mourn their loss.

Osterblom.—John E. Osterblom was born in Sweden, in 1850; and died at Hartford, Conn., March 18, 1932. His wife, one son, and two daughters are left to mourn.

Homeier.—Mrs. Dorothy Homeier was born in Germany, Dec. 9, 1849; and died at Muscatine, Iowa, March 8, 1932. She was a charter member of the Muscatine church.

Mellor.—Charles Anderson Mellor was born at Colchester, Ill., Sept. 17, 1855; and died at Beaumont, Calif., Feb. 23, 1932. He leaves his wife and seven children to mourn.

Eckhart.—Mrs. Hattie M. Eckhart was born at Pekin, Ill., April 21, 1859; and died at Rock Island, Ill., March 13, 1932. She was a member of the church at Davenport, Iowa.

Scott.—Mrs. Sarah Scott was born at Saint Hampton, Ontario, Canada, May 29, 1856; and died at St. Petersburg, Fla., Feb. 1, 1932. She leaves her husband and one daughter to mourn.

Tucker.—Mrs. Frank W. Tucker, née Svendsen, was born at Sarpsborg, Norway, Nov. 17, 1858; and died at Chicago, Ill., Nov. 20, 1931. She is survived by three sons and one daughter.

Land.—Elmer Jesse Land was born at Pleasant View, Ind., June 14, 1912; and died at Los Angeles, Calif. His father and stepmother, two sisters, and one half sister are left to mourn.

Walther.—Mrs. Marie Walther, a native of Denmark, died at Feters Springs, Calif., March 5, 1932, at the age of seventy-five years. She is survived by her husband, one son, two sisters, and one brother.

Tutwiler.—Mrs. Lizzie V. Tutwiler died near Mount Crawford, Va., Jan. 26, 1932, at the age of ninety-three years. She was faithful to the message she accepted forty-five years ago. Several nieces survive her.

Holton.—Mrs. Ella B. Holton was born near Sandyville, Iowa, July 19, 1868; and died at Hutchinson, Kans., Jan. 19, 1932. In 1889 she was united in marriage to Nathaniel W. Hibbits, and in 1907 she was remarried to Forest Holton.

Tillman.—Virgil Bane Tillman, son of C. N. and Bonnie Kinzer Tillman, was born at Palisade, Colo., June 4, 1930; and died at the same place, as the result of an accident, Dec. 6, 1931. He leaves his parents, grandparents, and one sister to mourn.

Reiswig.—Mrs. Elisabeth Reiswig, widow of Conrad Reiswig, was born in Russia, Jan. 8, 1854; and died at Lincoln, Nebr., March 4, 1932. She is survived by three sons, five daughters, twenty-four grandchildren, three great-grandchildren, and one brother.

H. Langenberg.

Burleigh.—Mrs. Helen M. Northrup Burleigh was born at Deansville, N. Y., Jan. 16, 1841; and died at Ainsworth, Nebr., March 11, 1932. She was a Seventh-day Adventist over fifty years. She leaves to mourn their loss, five children, nineteen grandchildren, and twenty-two great-grandchildren.

Koenig.—Mrs. Lewis Koenig, née Minda Brink, was born at Candor, N. Y., Jan. 11, 1865; and died at Wamego, Kans., March 21, 1932. In 1881 she was married to Otto Schwartz, and a daughter was born to this union. In 1890 she was married to Lewis Koenig, to which union a son was born. Her husband, son, and daughter are left to mourn.

Martin.—Mrs. Cecil Esther Martin, née Branson, was born at Duquoin, Ill., in 1899; and died at Gilbertown, Ala., Jan. 14, 1932. She was educated at Southern Junior College and Emmanuel Missionary College, and devoted her later years to the church school work. In 1927 she was united in marriage to Walter C. Martin, with whom she labored in evangelistic and educational work. She leaves her husband and little daughter to mourn. F. W. Field.

Lee.—Dorothy Marie Lee was born in Shanghai, China, July 11, 1919; and died at the same place, Feb. 10, 1932. Dorothy was sick only two weeks. Although seemingly not seriously ill at first, it soon developed that she had a very severe attack of scarlet fever. On February 10, at 10:30, she fell asleep. She leaves to mourn their loss, her father and mother, Elder and Mrs. Frederick Lee, her sister Anna, who is attending Emmanuel Missionary College at Berrien Springs, Mich., and a brother and sister at Shanghai, Milton and Mary Lou. The funeral was held Thursday afternoon, February 11, and interment was made at the Hungjiao Cemetery, Shanghai. Funeral services were conducted by M. C. Warren, C. C. Crisler, C. C. Morris, C. Larsen, and the writer. Edwin R. Thiele.

MISS ALMA J. GRAF

Miss Alma J. Graf, dean of women at Pacific Union College, was born at Good Thunder, Minn., in June, 1876, the daughter of Mr. and Mrs. J. J. Graf.

Her early years were spent in the town of her birth, with her father, a merchant, her mother,



Miss Alma J. Graf

who was a semi-invalid, and her brothers, Otto and Carl. When the light of the advent message came to the Graf family, they accepted its truth; the father sold his possessions, put most of his money into the Lord's treasury, and entered the ministry. Elder Graf directed the German work in Minnesota for several years.

About the year 1896 the Graf family moved to Anoka, Minn., and Miss Graf spent a year or two in teaching near her home, and in Sabbath school and educational work in the Minnesota Conference. However, desiring to provide better educational facilities for his children, Elder Graf removed to College View, Nebr., about 1900, when Alma and her brothers entered Union College.

Miss Graf took the degree of bachelor of arts with the class of 1905 at Union College, and spent the year following as a conference secretary in the educational department of the Nebraska Conference.

In 1908, when her brother Otto was called to the presidency of Emmanuel Missionary College, she became dean of women in that institution, where she served until a year after President Graf's retirement because of ill health. In 1919 she continued her work as preceptress of nurses at the St. Helena Sanitarium, and in 1920 became dean of women at Pacific Union College, where she continued for twelve years.

Her wide experience in living with young people was recognized in her appointment as chairman of the School Homes Section of the General Conference Educational Department. This position she honored with years of devoted counsel, inspiring ability, and consecrated leadership. She is the author of the "School Homes Manual," the authoritative textbook on the organization and conduct of the Christian school home.

The last few years of Miss Graf's service were marked by periods of ill health, but throughout these experiences she maintained a constant and growing faith in her Redeemer. Born in the June-time of birds and flowers, she fell quietly asleep in Jesus with the fragrance of flowers in the air and the birds singing their morning songs outside her window, Sabbath morning, March 5, 1932, at Pacific Union College.

Her own pleasure always lay in planning for the real pleasure of her students. Her students have sent their sons and daughters from afar to come within the warm circle of her influence. Her worship talks will bear much fruit in eternity. Many a college student has grown to maturity following her hearty counsel.

Miss Graf is survived by two brothers, Otto and Carl, who, together with a host of friends, mourn their loss.

Funeral services were held March 6, at 2 p. m., in the college chapel, where her bier was covered with beautiful flowers brought by her many friends. The service was conducted by T. G. Bunch, E. H. Emmerson, and W. E. Nelson. The body was then taken to Redlands for interment. Services were conducted at Loma Linda, Calif., by T. G. Bunch, assisted by G. A. Calkins, Tuesday, March 8, at 2 p. m.

CHARLES HENRY WOLCOTT

Charles Henry Wolcott was born at Orwell, Ohio, March 8, 1847; and died at his home in Clarksfield, Ohio, Feb. 26, 1932. He was baptized at the age of twenty, at which time there were less than 5,000 Seventh-day Adventists in the world. While living in Battle Creek, Mich., he helped to build the Rural Health Retreat, as our first sanitarium was called. Here also he learned the broom trade from the father of Dr. J. H. Kellogg. This he followed till his last illness.

November 11, 1873, he was married to Julia A. Webster, also a firm believer in the Adventist faith. To them were born six children.

Until age forbade, he was always active in church work, and met the end with unshaken confidence in the triumph of the message and the soon coming of the Lord. He is survived by his companion, five children, thirty-one grandchildren, and five great-grandchildren; and by his youngest sister, Mrs. G. W. Caviness, of Loma Linda, Calif., besides a host of other relatives.

The service was conducted by the writer, and Brother Wolcott was laid to rest in the Clarksfield Cemetery, awaiting the call of the Life-giver. C. V. Leach.

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of May 3, 1932

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

Mr. and Mrs. William Schaeffler and little daughter, returning to Peru, South America, from furlough, sailed from New York March 26.

At the recent session of the Columbia Union Conference held at Jersey City, New Jersey, the following partial list of officers were elected: President, H. J. Detwiler; Secretary-Treasurer, W. B. Mohr; Home Missionary Secretary, E. A. Manry; Field Missionary Secretary, E. M. Fishell; Religious Liberty Secretary, F. H. Robbins.

At the Atlantic Union Conference session held in New York City, the following officers were elected: President, J. K. Jones; Secretary-Treasurer, I. G. Ortner; Home Missionary Secretary, Anol Grundset; Field Missionary Secretary, B. M. Preston; Educational and Missionary Volunteer Secretary, E. A. von Pohle; Religious Liberty Secretary, J. K. Jones; Medical Secretary, W. A. Ruble, M. D.

W. R. ELLIOTT, president of the Caribbean Union Conference, writing from the Leeward Islands, on March 11, 1932, says in part:

"The work in this field is going nicely. We have just organized two new churches, one of them in Barbados, with a membership of 156. The other one is on this island, and has a membership of 37. One other church will be organized on this island on the 19th of this month. Elder E. E. Andross organized a new church in Grenada a few days ago, but I do not know the membership now. The tithe in this local conference shows a good gain for the months of December, January, and February. We hope this will continue."

"The Same Religion"

As I came up the gangplank of our ship after having spent several hours ashore on Seychelles Island, a mere speck of land in midocean between India and Africa, there stood a swarthy islander, all smiles, at the top of the ladder, waiting to greet me. He had been working aboard ship during the time it lay in

port, but had learned through two of our sisters who had come aboard to do Harvest Ingathering work among the passengers, that I was traveling by the ship and would be returning later in the evening. While English was not his tongue, he managed to get out the words understandingly, "You, I, the same religion." While we could not converse much audibly, there was a language deeper than words which we could easily understand, a language made possible because of that "same religion," the blessed advent hope, which banishes the barrier of color, of race, and partly of language.

And how good it is on these world travels that at nearly every port of call there is some one with that "same religion" to greet one. Surely the Lord's promise is being fulfilled, and this "same religion" is making its way to every nation, kindred, tongue, and people. Soon, very soon, that triumphant host, representing "every tribe," will be seen coming from East, from West, from North, from South. What a joy it will be to be a part of that glorious host!

But it is not enough simply to have that "same religion" on our lips. It must get into our hearts, transforming our lives, fitting us for the companionship of those who today are being gathered out and made ready for that home which is being prepared to receive them.

C. E. WEAKS.

Inter-American Gains

E. E. ANDROSS, president of the Inter-American Division, sums up the gains in souls for 1931 in a letter written March 15. We quote in part:

"Although we had the hardest year in our finances, it was by far the best in the number baptized, also in our net gain in membership. In real progress the present year looks the most promising of any year yet. Our baptisms passed the 3,000 mark, while our net gain in membership was 14 plus per cent. One of our unions had a net gain of 26 per cent, while another had a 30-per-cent gain. There is no mass movement in any part of the field, but wherever our workers go the people respond to the message, and the numbers of new believers is limited only by the number of workers and by the spiritual power the workers possess."

Offering for Rural Schools

SABBATH, April 23, is the day appointed by the General Conference Committee for receiving in all our churches in North America the regular annual offering which is used in fostering the work of the so-called rural schools in the South. This type of educational missionary work was begun many years ago in needy sections of the great Southland. Thousands have been benefited and hundreds brought into the truth through the work of these schools. In every place where they have been in operation for a period of years, is found a group of earnest Seventh-day Adventists. In some places the work is self-supporting, but most of these schools are still on a missionary basis, and are able to continue their work among the hundreds of students enrolled only through the help rendered by this Rural School Fund. The amount of this offering is counted on the Sixty-cent-a-week Fund. Let every church pastor or elder

present to his congregation the needs of this work before the offering is received. In this time of financial stress, the need of a liberal offering is exceedingly great.

GENERAL CONFERENCE
DEPARTMENT OF EDUCATION.

Evangelism in the Far East

THE evangelistic note is sounded by Frederick Griggs, president of the new Far Eastern Division, in a personal letter dated February 21:

"We are in the winding up of God's work in the earth, yet there is very much work still to be done, and this work can be done very, very quickly. God has means. We are endeavoring to prosecute our evangelistic work with far greater zeal. We want to hold a series of ministerial institutes throughout the division. We want, if possible, to get every minister into one of these institutes this year. It seems to me very important to train our ministry and our lay members to work in the most effective way possible."

Rays of Encouragement

WE are thankful to record, in these days of shrinking incomes, that many of our people are more liberal in supporting missions than they were a year ago. This fact is evidenced in a comparative report of the Sixty-cent-a-week Fund for the first two months of 1932 as compared with the first two months of 1931.

In going over the list of conferences, we note the per capita gifts of each conference, and find there are twenty-two conferences showing per capita gains. We give a list of these conferences below, showing the per capita gifts of the first two months and the amount of gains in each conference. Let us rejoice in our hearts as we read through this list.

God's people have done exploits in times past, and they are doing them now. You will also observe that these conferences are distributed, and not confined to any one section of the country. Why not every conference rise up and say, "The Lord is our helper; we will do more for missions in 1932"? God can give power to His people to do it, and can perform miracles to accomplish it. Let it be so.

There is a shrinkage in mission offerings for the first two months amounting to \$18,568.02. Let us work and pray that this may be overcome. Here is the list of gaining conferences during the nine weeks' period, expressed in cents:

Conference	1932	1931	Gain
Alabama (colored)	.209	.206	.003
Arizona	.216	.206	.010
Arkansas (colored)	.121	.118	.003
British Columbia	.230	.184	.046
Chesapeake	.170	.159	.011
Colorado	.308	.188	.120
E. Pennsylvania	.184	.179	.005
Georgia (colored)	.118	.108	.010
Iowa	.138	.135	.003
La.-Miss. (colored)	.081	.077	.004
Nevada-Utah	.216	.211	.005
New Jersey	.218	.208	.015
N. California	.229	.223	.006
N. Texas	.116	.113	.003
Ohio	.158	.154	.004
Oklahoma	.154	.116	.038
Ontario	.199	.197	.002
St. Lawrence	.178	.168	.010
S. New England	.296	.285	.011
S. Texas	.127	.118	.009
W. Pennsylvania	.187	.173	.014
West Virginia	.164	.156	.008

J. L. SHAW, Treasurer,
General Conference.