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Abiding Peace

BY I. H. EVANS

WHEN earth has lost its skill to soothe my sorrow,
Dispel my doubts and fears, and heal my pain;
When shadows darken every unknown morrow,
Make mock of faith, and whisper, "Prayer is vain,"

I turn to Thee, wearied with earthly seeking,
And find sweet peace that earth can never give;
The still small voice to me is gently speaking,
"Trust Me, My child; I'll teach thee how to live."

And since I found Thee, all is changed and changing;
I'm filled with peace and hope and conquering faith.
My vision through eternity is ranging,
My heart delights in what Thy Spirit saith.

My fretful will is Thine to guide and master,
My straying feet Thou'lt keep through all the way;
Stir Thou my inmost soul to work the faster,
As I behold the approaching judgment day.

I would not fail Thee, neither would I falter;
The work assigned, help me to do with joy;
I offer all upon Thy service altar.
O make me true, with none of earth's alloy!

BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

1 Timothy 4:1, 2

In the "Review and Herald" of March 3, after quoting 1 Timothy 4:1, 2, the editor said: "It is not for us to say that the warning applies to the great Christian church, and not to us." Please explain.

It is true that this scripture was written especially for the last days, but we should never forget that we are not, because of our knowledge of present truth, immune to the danger of being deceived. Have we not seen, as foretold in the Testimonies, some bright lights among us go out? And is there not constant danger against which we should be ever on our guard? Our confidence should never be in self, but in God. No matter how perfect our theoretical knowledge of the truth may be, our only safety is in a personal experimental knowledge of the Lord Jesus Christ. We may know the doctrines without knowing Christ; but to have eternal life we must know Him.

Leviticus 27:2-8

What is the meaning of these verses, and of the word "estimation" in this connection?

"Estimation" in this scripture means an appraised value. One might vow to give to the Lord a certain animal, or even one of his own children, or to give himself in a physical sense. In all such cases, whether involving a soul, that is, a living thing, or some inanimate thing, if the one making the vow wished to redeem the devoted thing, whatever it might be, the priest was to estimate its value, which, when paid into the treasury of the sanctuary, was accepted in full as discharging the obligation of the vow.

1 Corinthians 5:5

What is the meaning of 1 Corinthians 5:5? Does this verse give any authority today to the church, or to any body acting for the church, to inflict bodily punishment upon any one for offenses against God, or to compel any body to discharge any duty to God or to His church?

There is no such authority even hinted at in the scripture in question. If a professed Christian refuses to hear the church, it is proper that the hand of fellowship be withdrawn from him, and this is evidently what is meant by the words of the apostle; it is equivalent to saying to the disorderly individual: "We have done for you all that we know how to do; you have refused our counsel. Instead of walking in the counsel of the Lord, you have chosen the ways of the world; therefore we leave you with him whom you have chosen to serve, namely, the devil. May you speedily come to realize that he is the hard master he really is; and, further, may you be persuaded to return to your allegiance to Him whose yoke is easy and whose burden is light."

Ezekiel 37:21-26

When shall Judah and Israel be gathered together in one nation?

Primarily this prophecy was fulfilled upon the return from the Babylonian captivity. All of the children of Jacob who returned, whether carried away by the Syrians or by the Babylonians, returned as one people. There was no longer any distinction, as there had been from the revolt under Jeroboam to the return from the seventy years' captivity in Babylon.

After the return, the children of Israel had no king, for though they were in their own land, and at times were permitted to govern themselves locally, the kingdom was, as foretold in Ezekiel 21:27, to "be no more, until He come whose right it is," when it is to be given to Him.

That time is still future. Our Lord Himself told what is to mark His reception of the kingdom: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

As in music, harmony requires that a given crescendo must end upon a certain tone, so in Scripture, the grand finale must be the promised kingdom of our Lord and Saviour Jesus Christ. Anything short of this would be discord.

Ezekiel 36 and 37

Will you kindly write a few words concerning these two chapters? They seem just a bit difficult.

Chapter 36 is primarily a prophecy of the return of the Jews from the Babylonian captivity. This return, however, must be understood as being typical of the restoration of the earth and its being given to the redeemed, as promised in Isaiah 45:18 and 65:17-19.

Similarly the 37th chapter is a pledge that finally all of God's promises will be fulfilled to His true and trusting people. Century after century had rolled by, and still the realization of their hopes seemed as far off as ever. Generation after generation had lived only to die and go into the grave. The hearts of many had grown heavy, and they said, "Our hope is lost: we are cut off for our parts." And then comes the divine promise:

"Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." Verses 11-13.

This does not mean that the Lord was speaking to the dead, but to those who counted themselves as good as dead. (See Ex. 12:33; Heb. 11:12.) In their discouragement they could see before them only the grave; and many actually in their graves when the prophecy was given, had died in that same state of mind, discouraged, for "hope long deferred maketh the heart sick."

But in this connection, that is, in the matter of the promises, the fulfillment of which seems long deferred, we should remember the words of 2 Peter 3:8, 9:

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

The Scapegoat and the Atonement*

In Three Parts—Part One

The Claims of Our Opponents Examined

THE charge that Seventh-day Adventists make Satan their vicarious substitute and savior, is based on the fact that we believe the scapegoat represents Satan. The Scripture passage that bears directly on this point is Leviticus 16.

Those who bring against us the charge of making Satan our savior hold that the scapegoat represents Christ as truly as does the slain goat. Following are the main reasons they set forth for this belief:

1. That the Hebrew word "Azazel," which is translated "scapegoat" in our King James Version, should be translated "goat of departure," deriving Azazel from two Hebrew words meaning "goat" and "to depart."

2. That the Azazel goat is a sin offering, even as is the Lord's goat that was slain.

3. That the bearing away of the sins by the Azazel goat is a type of Christ's bearing away our sins.

4. That the slain goat represents Christ's death on Calvary, and the live goat directs attention to the risen and living Saviour (emphasis being placed on the fact that the resurrection as well as the death is needed in the plan of salvation), and that the live goat's being accompanied by some one to a desert place, symbolizes the impossibility of the return of the sins.

Incidentally, those who bring against us the charge concerning the scapegoat, and who hold that this scapegoat represents a phase of Christ's work, quite generally in their attacks seem willing to allow the impression to be created that the view they hold is the practically universal orthodox belief of Christendom. Thus in the most pronounced and heinous sense of the word, Seventh-day Adventists are made to stand forth as preachers of strange doctrine.

Let us examine these points in order:

Examine Four Points

1. The basic claim as to the meaning of the word "Azazel" cannot be proved, as we shall discover from an examination of the etymology of the word later.

2. We do not believe the Bible teaches that Azazel is a sin offering. If we were confined to the fifth verse of Leviticus 16, we might conclude that both goats were a sin offering. But we are immediately informed that a very unique procedure took place. When the two goats were brought to the door of the tabernacle, lots were cast upon them. Nowhere else in the sacrificial service is there a parallel to this. The obvious idea to be obtained from the use of the lot throughout the whole Bible is that of deciding between two or more. For example, there were two candidates selected for the office of apostleship, to fill the place of Judas. The casting of the lot determined which of the two should function in that capacity. That this is the correct understanding in the problem before us seems clearly to be borne out by the fact that after the lot was cast, the reference to the sin offering is the word "goat"—singular number. "Aaron shall bring the goat [not goats] upon which the Lord's lot fell, and offer him for a sin offering." Verse 9. Note also verses 15 and 27.

Those who hold that the scapegoat as well as the slain goat represents Christ, endeavor to find a parallel to this unusual atonement day procedure by reference to Leviticus 5:7-10. Here provision is made that a man who is too poor to bring a lamb may bring "two turtledoves, or two young

pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering." Verse 7. We make three brief comments:

a. The priest did not cast lots. Thus the most important point of comparison is lacking.

b. Both of the birds were for the Lord, but only one goat.

c. The lives of both birds are taken by the priest.

Reference is sometimes also made to the two birds brought for the purification of a leprous man (Lev. 14:4-7), but this reference may be disposed of by comments Nos. 1 and 2 above, and by the simple statement that we have here no reference to a sin offering or to the purging of sin. Lange's Commentary discusses the dual offering of the poor, and then comments on the two birds for the leprous man's purification, remarking: "These last, however, were not a sacrifice."—Comments on Leviticus 16.

Being brought before the Lord in the way that these two goats were, is without a parallel in the Levitical service. This fact in itself should at least suggest that some essentially new and added truth was to be conveyed by the service. With this general statement doubtless our opponents would agree, contending that it was necessary to have these two animals in order to represent rightly the work of Christ as a sin offering. But to make such a claim as this is equivalent to saying that all the rest of the Levitical ritual of the various sin offerings, including the Passover lamb, which the Scripture tells us is the exact type of Christ's sacrifice for us (1 Cor. 5:7), are hopelessly deficient in their symbolism.

* A chapter from the forthcoming book, "Answers to Objections."

Furthermore, how could a live animal properly be considered a sin offering? In every other passage dealing with the sacrificial system, the sin offering was slain. Is this to be a lone case where a sin offering lives? If so, we ask the question: What becomes of the scripture that underlies the whole sacrificial system, "Without shedding of blood there is no remission" of sin? Heb. 9:22. Seeing that the priest does not take the life of the second goat, how can its relation to the sins of the people have any "remission" value?

Indeed, what necessity is there for twice remitting the sins of the people? for the blood of the slain goat is taken into the sanctuary, to which the sins of the people have been transferred in type during the year, to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16. And then when the priest "hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," he turns to the live goat. The idea of having the second goat atone again for the sins seems strange even to those who hold that theory.

Why Need a Double Atonement?

In an article entitled, "The Meaning of 'Azazel,'" in the *Moody Bible Institute Monthly*, Grant Stroh inquires: "Since the sins of 'all the congregation of Israel' had already been atoned for by the death of the first goat, what is the significance of confessing and placing them upon the head of the live goat that was to carry them away with him?"—*March, 1932*. But he endeavors to prevent this fact from giving any aid to our view, by adding immediately: "If these sins already had been atoned for, it cer-

tainly is incongruous to explain this ceremony as an act of judgment. This much ought to be clear."

As to whether the judgment idea is incongruous we shall discuss later. But surely this much ought to be clear, that if the sins of the Israelites had already been atoned for by the death of the first goat, it is incongruous to view the second goat as a sin offering.

Mr. Stroh goes on to support his belief that the "live goat directs our attention to the risen and living Saviour," by remarking that "in the New Testament the death and resurrection of our Lord are indissolubly joined together." Paul's statement is then quoted: "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17. But if "the sins of 'all the congregation of Israel' had already been atoned for by the death of the first goat," and this represented Christ's death on the cross, why must the freeing of believers from sin, in the antitype, await a further act, namely, the resurrection?

In order to have the live goat also represent Christ, those who hold this view of Azazel must blur over, if not contradict altogether, the proposition they elsewhere set forth so dogmatically (and indict us for not believing), namely, that complete atonement is made on the cross.

3. To attempt to find a parallel between the act of the second goat in bearing away the sins, and that of Christ in bearing our sins, is to go contrary to the explicit statements of Scripture. We read of Christ, "Who His own self bare our sins in His own body *on the tree*." 1 Peter 2:24. The margin reads, "*to the tree*." The American Revised Version reads: "Who His own self bare our sins in

His body *upon the tree*," and the margin reads, "*carried up . . . to the tree*." It is said that the live goat was needed to supply a feature that the slain goat could not, that is, the bearing away of the sins. But John the Baptist used the symbol of the Lamb (which to the Jews would immediately convey the thought of the sacrificial lamb, whose blood was poured out) to convey the truth of Christ bearing our sins. Evidently, John the Baptist viewed Christ's bearing of sins (John 1:29) in the way Peter did (1 Peter 2:24), and not in the way these theologians do, who view the scapegoat as Christ.

Surely the Scriptures are so clear that the bearing, or carrying, or taking away, of sins is from us to the "tree," that they quite demolish the most plausible-sounding parallel between Christ and the second goat, the parallel built on the word "bear." Evidently the live goat's bearing of sins must have a different significance from that of Christ's bearing them.

4. Those who teach that the live goat "directs our attention to the risen and living Saviour," must, to be consistent in their symbolism, believe that Christ rose from the dead loaded with the sins that He had borne up to the tree. The ritual shows very plainly that the second goat was to be regarded as a thing so unclean that the man who led it away into the wilderness must "wash his clothes, and bathe his flesh in water" (Lev. 16:26) before coming again into the camp. Do the advocates of this doctrine we are examining really believe they find in this picture of the second goat a parallel to the glorified Christ rising from the tomb and commanding Mary, "Touch Me not"?

(To be continued)

Twilight Hour

By Mrs. W. T. Haverly

A LOVELY day draws to its close
With sunset clouds now turned to gray;
The weary toiler seeks repose—
It is the twilight of the day.
I love to sit and dream awhile
Of days now vanished from my gaze,
From memory's store bring back the smiles
Of those I loved in other days.

At twilight time my Lord draws near
And soothes my sorrow-burdened heart;
By faith I hear His promise, dear,
Of heaven where loved ones ne'er shall part.
Oh, give me, Lord, while life shall last,
A quiet hour at close of day,
When blessed memories of the past
May blend in sweet commune with Thee.



After Tom Lloyd, Artist

Contributed Articles

In the Pioneer Days

By G. W. SOWLER

THE article by Elder Spicer entitled, "Beginning of Tent Meetings," attracted the attention of my father-in-law, James M. Baker. He said, "I know something about those meetings, for I attended some of them." Brother Baker is in his ninety-fifth year, and has been a diligent reader of the REVIEW since the days of his youth. He was born in the advent faith, and remembers quite distinctly the disappointment in 1844. He has just dictated the following, to be passed on to the readers of the REVIEW. I believe these reminiscences will prove interesting:

"I was born in Chazy Township, Clinton County, New York, Oct. 17, 1837. In 1854, Josiah Hart came from Vermont to Clinton County, with a two-horse spring wagon, carrying a thirty-foot circular tent. He pitched the tent on C. O. Taylor's farm, near the Canadian line near Rouse Point, holding a two-day meet-

ing with about thirty Sabbath keepers from the three surrounding counties in New York State.

"A woman and her two daughters from Canada also attended the meeting. The ministers at this meeting were A. S. Hutchins and C. W. Sperry, father of Byron Sperry, who died recently at Battle Creek. Elder Hart backed his wagon under the edge of the tent, so that it could be used as a rostrum for the speakers. I walked twenty-five miles from Plattsburg, New York, to attend this meeting.

"In 1855 James White and his wife came to Perrys Mills and Plattsburg, and also to New Haven, Vermont, with a thirty-foot tent, and held meetings two days at each place. E. P. Butler, George I. Butler's father, attended some of these meetings. On our way to one of these meetings, we saw a mowing machine at work, the first we had ever seen."

The Great American Sins---What Are They?

By D. H. KRESS, M. D.

SHOULD the question be placed before the leaders of reform and before pastors and religious workers, "What do you regard as the leading and most common sins in America?" all kinds of answers would be given. Very few, I imagine, would see beneath the surface, and say, It is pride, idleness, and fullness of bread.

Overeating is looked upon as one of America's most innocent amusements and indoor sports. It is not regarded as a real sin to overeat. Whenever and wherever people congregate, whether for political, social, or religious purposes, the chief attraction seems to be the roast turkey and the delicacies which follow. If money is needed to make up the salary of the pastor, or for home or foreign missions, the appeal has to be made to the stomachs rather than to the hearts of men in order to meet with success.

Sodom, shortly before her destruction, was an exceedingly wicked city. Crime, immorality, and sexual excesses of the worst type were to be found within her. The ancient seer evidently looked beneath the surface

at the real underlying causes of these vices, and said, "This was the iniquity of thy sister Sodom,"—not sodomy, but—"pride, fullness of bread, and abundance of idleness was in her and in her daughters."

What men and women are, morally and spiritually, may be determined frequently by their physical habits. The purest thoughts cannot flow from a brain that is narcotized from the products resulting from overeating. We see the force of the statement: "Blessed art thou, O land, when thy . . . princes eat in due season, for strength, and not for drunkenness!"

"It Tastes Good"

There are few indeed who eat for strength. The majority sit down to eat, knowing nothing of the contents of the dishes before them, compounded by the ignorant cook. In fact they seem to have no desire to know. It is with them merely a question of taste. If the food appeals to their perverted palate, they smack their lips and say, "This is good." They mean it tastes good.

To give an idea of the ingredients used in some of the dishes served at leading hotels, I want to present just one recipe culled from one of our Washington papers. This recipe is the product of one of Washington's leading chefs:

"Cover six pig knuckles with water, and add one onion and half a teaspoonful of salt, and let boil slowly until the meat falls from the bones, or for about three hours. Cut the meat into small pieces, season with pepper and salt, and add one onion and half a green pepper chopped. To the liquid from which the meat has been taken, add eight cloves, eight peppercorns, a bay leaf, one onion, and one cupful of vinegar, and allow it to boil for about three quarters of an hour. In a mold place three slices of green or red pepper, with a thin slice of onion in the center of each. Put in the meat, and over it pour the liquid, which has been strained through a sieve."

No doubt those who partook of this dish pronounced it good. This is what it means to eat for drunkenness.

A Lesson From Daniel

Daniel and his three companions belonged to the class of young princes who ate for strength. When seated at the royal table, on which were found dishes possibly similar to the one given in the foregoing, they purposed in their hearts that they would not defile themselves with the king's meat, nor with the wine. They made the appeal, "Let them give us pulse to eat, and water to drink." It was no experiment with them in making such a request. On this food they had been reared. They knew that these simple, nonstimulating, and nonirritating foods contained all the elements of nutrition. Undoubtedly, with their unperverted palates, they relished these simple foods as much as did others the highly seasoned meat dishes and the delicacies.

When the chosen men of Babylon, the business and professional men and educators, were gathered together at King Belshazzar's feast, and were engaged in eating and drinking and praising their gods of gold and silver; and when the mysterious handwriting appeared on the wall of the palace, announcing the doom of Babylon, not one from among that vast assembly was able to read the handwriting or to interpret it. Daniel, who had purposed in his heart that he would not defile himself with the food that others partook of,—food which would becloud his mind,—was the one who was called upon to read and interpret

the writing. This was no mere coincidence. "Make *this man* to understand the vision," were the words spoken by God to the heavenly messenger who communicated with Daniel. Daniel kept his receiver—the brain—free from poisons and in tune with the Infinite.

The admonition is given in Proverbs 23:1: "When thou sittest to eat with a ruler, consider diligently what is before thee. . . . Be not desirous of his dainties: for they are deceitful meat." "Feed me with the food that is needful for me," was the prayer offered by the writer of the foregoing words, "*lest I be full, and deny Thee.*" Prov. 30:8, 9. David prayed, "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Ps. 141:4.

Highly seasoned foods and delicacies lead one to overeat. This, combined with idleness, constitutes the leading sin of today. It is responsible for most of the immorality and crime prevalent in our large cities, which we so much deplore. Many see the condition which exists, but few are able to see the cause as did the ancient seer who, referring to Sodom's awful condition, said, "This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness."

The Days Before the Flood

Referring to the condition of society before the flood, we read, "The wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt, . . . for all flesh had corrupted his way upon the earth." Gen. 6:5, 11, 12. Commenting on this hopeless condition, Jesus, like the seer of old, called attention to the underlying causes. He said, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. In "Counsels on Health," page 109, we read:

"The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh meats, although God had at that time given man no permission to eat animal food. They ate and drank until the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer."

Meat eating and liquor drinking are making the world as sinful as it was in the days of Noah. These things are strengthening the lower passions of human beings and animalizing the race.

"Christ knew that in order to successfully carry forward the plan of salvation, He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite."—*Id.*, pp. 122, 123.

It is clear that if we would elevate the people morally in any community or family, we must begin by correcting their physical habits. We should not be surprised, therefore, to read: "Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet," and that "we should ever keep this end in view, and endeavor to work steadily toward it."—"Counsels on Health," p. 450.

While conditions prevail in parts of the world where it is difficult to carry out in full the instruction given, certainly we should always aim, no matter where we are, to get as near to the ideal diet as possible. Meat, in other words, should not be the food of our choice. The following words are worthy of thought:

"Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform

is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the *physical, mental, and spiritual* health. Many who are now only half converted on the question of meat eating, will go from God's people, to walk no more with them."—*Id.*, p. 575.

This is not an arbitrary pronouncement; it merely means that careless and thoughtless eaters place themselves mentally where they are unable to be impressed by the Spirit of God, and like the sons of Aaron, will be unable to discern between the sacred and the common, between clean and unclean. As in the days of Noah, the Spirit of God will again be withdrawn from men when God can no longer impress their minds.

Mothers should become intelligent in regard to the preparation of wholesome food for their children. Before we can expect to have men like Daniel, or like John the Baptist, the forerunner of Christ's first advent, there must first be mothers who, like the mother of Daniel and the mother of John the Baptist, will train up their children in the way that they should go. Then when they come to maturity, they will not depart from it. Blessed art thou, O land, when thy young men eat for strength, and not for drunkenness.

That Worthy Name

By J. M. COLE

THE first use of the term "Most High" in Scripture is in Genesis 14:18. A strife had arisen between the herdmen of Abram and those of Lot over the property of their masters. The kind-hearted Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Accordingly they separated on amicable terms. "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord. . . . Lot chose him all the plain of Jordan." Gen. 13:8-11.

Covetousness lay at the foundation of this choice, and led Lot to pitch "his tent toward Sodom." Later we find Lot with his family in Sodom. "The men of Sodom were wicked and sinners before the Lord exceedingly."

About this time four kings with their armies from the north country raided Sodom and Gomorrah, taking many prisoners, much cattle, and large supplies of food. Lot and his family were taken with the other prisoners. When Abram heard of

this terrible disaster, he took his 318 trained servants, and pursuing the kings and their four armies, overtook and defeated them. Abram and his few men followed the enemy, recovering all the prisoners and the goods that had been taken away. Because of this great victory, Abram was held in high esteem by the people of Sodom.

Two very prominent men, the king of Sodom and Melchizedek, king of Salem, went out to welcome the returning hero in the "king's dale." Melchizedek, "the priest of the Most High God," "blessed" the victor, and refreshed him with "bread and wine." The king of Sodom publicly thanked Abram for his successful achievement and acknowledged that only the Most High God could deliver after this sort. Verse 20. Then Sodom's king said to Abram, "Give me the persons, and take the goods thyself." According to war custom (still existing among Arab tribes), Abram could have retained all the goods for his service, and this right was here conceded by the king of Sodom. Whereupon Abram said, "I have lifted up mine hand unto the Lord," that is,

he had taken a solemn oath in the name of the "Most High God," possessor of heaven and earth, that he would not take "a thread, even to a shoe latchet," from them for his service, lest they should say that they had made Abram rich. No, indeed, "the friend of God" would not be made rich with what did not belong to him. It was the Most High God who gave this signal victory, and this was very evident to all the people.

Notice, four times in these few verses it is stated that God is "Most High," and twice it is said He is "possessor of heaven and earth." That is, He is owner of all things. Now will "the friend of God" acknowledge God's ownership before these "wicked sinners" in Sodom? Abram, will you permit the Sodomites to pay you what is due to God alone? "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the heathen say, Where is now their God?" Ps. 115:1, 2.

Abram Witnesses for God

The triumphant warrior was determined that those wicked people should understand that it was to God Most High they owed everything. Abram could say to them, The great God whom I worship and adore is the Supreme Being, the Owner of all things. By His power your enemies were routed, your loved ones restored, and the spoil is now in your hands. We are all recipients of His favor and mercy. What will you render unto the Most High God for all His benefits to you? You said you were thankful and pleased. Do you know how you can effectually honor His claims as Supreme Ruler of heaven and earth? Why, "give Him tithes of all." (See Gen. 14:20.) The Lord's ownership is acknowledged by the payment of tithe. "Offer unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14.

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. . . . Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and herds; that He sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of His creation, and He had made them stewards of His goods."—"Patriarchs and Prophets," pp. 525, 526.

From the Scriptures and the Spirit of prophecy we conclude that the basis upon which the tithing system rests is the Lord's ownership. What comfort and consolation it brings to the believer to know that he can recognize the sovereignty of the Most

High by bringing all the tithes into the storehouse and proving Him therewith. Here is His own statement of it: "All the tithe of the land . . . is the Lord's: it is holy unto the Lord." Lev. 27:30. If after knowing all this we deliberately appropriate to our own use God's holy portion, are we not knowingly stealing from the Lord? Those who do this, the Most High accuses of robbing Him. "Will a man rob God?" Stop and think. Dare I steal from God? Here is the Lord's answer to the question: "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8. Back of stealing is the awful sin of "covetousness, which is idolatry." Col. 3:5. Therefore is it not clear that robbing God of His portion is breaking the first, eighth, and tenth commandments?

The Blessing in Obedience

A blessing greater than that Melchizedek bestowed on Abram is promised to the one who honors God by faithful tithe paying. "Prove Me now herewith, saith the Lord of hosts." What is the "herewith" by which we can prove the Lord? Let Him answer, "Bring ye *all* the tithes into the storehouse, that there may be meat in Mine house." Then follow the promised blessings:

Thy Kingdom Come

BY NATHANIEL KRUM

Thy kingdom come!
Transporting change from gloom to endless glory,
From bitter strife to Eden's lasting peace.
Thy kingdom come! Complete redemption's story,
And bring from sin perennial release.

Thy kingdom come!
No tyranny, no death, no bold oppression,
No weakness or decay its portals know;
But strength and youth shall be a glad possession.
Thy kingdom come, O Lord, and end earth's woe!

First, I will open for you the windows of heaven.

Second, I will pour you out a blessing, that there shall not be room enough to receive it.

Third, I will rebuke the devourer for your sakes.

Fourth, Your vine shall not cast her fruit before the time.

Fifth, All nations shall call you blessed.

Sixth, Ye shall be a delightful land.

Please turn and read the verses giving these blessings. (See Mal. 3:10-12.)

The Possessor of Heaven and Earth

The Supreme Ruler calls Himself the Most High God, because He is the owner of all things. He asks me, "What hast thou that thou didst not receive?" 1 Cor. 4:7. Again He tells me, "Ye are not your own, for ye are bought with a price." 1 Cor. 6:19, 20. We are God's by creation, and again we are His because He paid the redemption price for us. Do you gladly acknowledge and willingly concede God's dual right of ownership? If so, do not withhold from the Most High His own. Tell Him you definitely accept Him as your God and Saviour. Ask Him to take away that cold, stony heart of yours, and in exchange give you a new heart that can feel His tender touch, and lips that can say with a blessed assurance, "I am the Lord's. All I have is Thine. Accept me, and make me to the 'praise of the glory of Thy grace.'"

The life you have came from Him.

The air you breathe is His.

The clothes you wear came from Him.

The home that shelters you is His.

The land on which you walk is His.

The animals you use are His.

The seed you sow in the fields is His.

The rain that moistens the ground is His.

The sun that warms you is His.

The power you have to get wealth is His.

"The silver is Mine, and the gold is Mine," He says.

"All things came of Thee, and of Thine own have we given Thee." 1 Chron. 29:14. When the owner of a farm rents it out and furnishes everything, he usually expects half the income. But the Owner of all things asks only one tenth. "The tenth shall be holy unto the Lord." Lev. 27:32. Then how can we who profess to be loyal and true to Him, take all and appropriate it to ourselves?

The Promise

Keep your eyes on that promise. Don't let the dust and smoke of this wicked world blind you so that you cannot see the eternal reward promised to the faithful. Do you know that the Most High has given a promise to you? "I will write upon him My new name." Rev. 3:12. This promise was written for the people to whom He said, "Behold, I come quickly: hold that fast, . . . that no man take thy crown." Verse 11.

If you will recognize Him as the owner of all your possessions by faithfully paying Him that which recognizes His ownership, He will make you "possess" something worth pos-

sessing, and He will write on you the name that denotes the Possessor of heaven and earth. This is no secret, for He has written it in large letters that we may see it now and possess it soon.

"The Saints of the Most High"

That name has connected with it "an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1: 4. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18.

You love, serve, and obey Him, and

His precious name is very dear to your soul. You are looking for that soon-coming kingdom where the inhabitants will not say, "I am sick," neither will they weep any more, for the days of their mourning are ended. The eyes of the blind will be opened to see the glory of the Lord and the excellency of our God. The deaf ears will be unstopped to hear the glad welcome from the King Himself, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Thou hast been faithful over a few things: . . . enter thou into the joy of thy Lord." Then sin, sickness, and pain (the results of transgression) will be forever banished from His fair universe. Sin will no more hurt or destroy in all the holy inheritance of a glorious and peaceful eternity.

ings, she said, we are not able to take on other responsibilities, such as life insurance, and besides, to do so would not be in harmony with what we preach and with our faith.

"It would have been natural for these ladies to be disappointed upon hearing this, but such was not the case. This message and belief had awakened their interest to such an extent that they wanted to know more about it. They spent several hours with us. They each subscribed for our missionary paper, the *Signs of the Times*, and asked if they might come again. A few days later they did return, asked for more literature, and expressed themselves as desirous of keeping the Sabbath. After a series of Bible studies they were baptized, and since that time they have interested other persons, whom we hope will also accept the truth."

This seems like a little thing. It was not necessary for this sister to explain to these agents why she did not care to take out life insurance, or she might possibly have forsaken her principles for more modern, up-to-date ideas, and lost this opportunity to win two precious souls to Christ, to say nothing of others who through them are also becoming interested.

It pays to be loyal to every principle which has been given us as a people, and to be alert to embrace every opportunity to testify for this truth.

Loyalty to Principle *Bringing Souls Into the Truth*

By C. P. CRAGER

IN these days when there is danger of our setting aside some of the old-fashioned Adventist standards and principles as obsolete and out of date, it is refreshing to find that those who hold fast to the principles accepted with the receiving of this message in the years gone by, are rewarded even in this life for their loyalty to these principles.

While attending a general meeting in Paris, France, last summer, I was standing in front of our church talking with one of the workers and his wife when the good sister said to me, "Do you see those two ladies over there? They have recently been baptized and taken into the church here in Paris, and it was my privilege to be the first to bring the truth to them." She then went on to tell me her little story, and I was so much interested that I asked her to write it out for me. As she was a bit backward about doing this herself, her husband kindly wrote for her. Here is a translation of what he wrote:

"A few months ago two ladies visited my wife. They introduced themselves as life insurance agents, and offered a very attractive proposition in the way of life insurance for our daughter. My wife invited the ladies in, and made plain to them that while their offer was attractive, we did not believe in insuring our lives. The two agents were quite astonished at this answer, and assured her that many good Christians were among their clients, and that the insurance had nothing to do with any belief.

"My wife then had to state that we were Adventists, and as such our confidence was placed in God, and that we were expecting the second coming of Christ. She told them that in order to

send this message to the ends of the earth, every Adventist paid a tithe of his income, besides supporting the mission work with offerings. If we are faithful in paying tithe and in giving our offer-

What Is the Hour of God's Judgment?

By J. L. SHULER

THE singer who would rightly interpret a certain song must properly pitch it according to the key in which it is written. So he who would truly understand the threefold message of Revelation 14: 6-12 must interpret it according to the key in which it is set, which is, "The hour of God's judgment is come." The very first part of the message is, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 7.

To understand and heed this message, it is necessary that we make a careful study of what the Scriptures teach regarding the judgment, so that we may have a clear idea of what is meant by the hour of God's judgment, when it began, and how our time stands related to that judgment hour.

There are many places in the Bible where God has warned men of a judgment to come, when they would be called to account for all their doings; but Revelation 14: 7 is the only scripture where men are warned that the judgment is come. Some versions render this phrase, "the hour of His judgment has come." The first angel's message warns every nation and people that the Supreme Court of heaven is in session, and that the

judgment of God has begun there.

There is no place in the Bible where it says that the judgment takes place at death. From beginning to end the Scriptures consistently speak of the judgment as an event that will take place in connection with the closing events of human history. As one striking example of this, read carefully the following verses, which contain the most wonderful description of the judgment that has ever been recorded:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 9-11.

Note that this scripture plainly speaks of the judgment as being set in heaven, and beginning its sessions right in connection with the closing on the earth of the career of a certain truth-opposing power, just prior to

its destruction in the burning flame at the second coming of Christ at the end of time.

The Judgment Future in the Apostolic Age

When Christ and His apostles spoke of the judgment, they always spoke of it as an *event to come in the future*. (See Luke 10:14; Acts 24:25; 17:31; 2 Peter 2:4, 9; 3:7; Jude 6.) Therefore it is self-evident that this message of Revelation 14:7, warning men that the judgment *has come*, could not have been preached by Christ or His apostles.

In the very nature of things it can be preached only in the closing era of human history, when it can be shown that the judgment has actually begun in heaven, as pictured in Daniel 7:9-11.

There are two divisions of the work of judgment in human courts: First, there is an examination of the evidence in the trial, for the purpose of rendering a verdict, or decision, as to the guilt or innocence of the accused. This investigative phase of the judiciary is followed by a second phase of the judgment, an executive phase, which makes final disposition of the case. If the verdict is for acquittal, the accused is set free; if he is convicted, sentence is pronounced and administered. In like manner it will be found that the work of the heavenly court, or the judgment of God, consists of two phases, namely, investigative and executive.

Three Features of the Investigative Judgment

According to the Scriptures, the first phase of God's judgment has to do with three things:

1. The decision as to who among the billions who have died are entitled to be raised to immortality in the first resurrection at Christ's coming and taken to heaven. Rev. 20:6; Luke 20:35. "The rest of the dead," which cannot be any other than the wicked, are not raised till a thousand years later. Rev. 20:5.

2. The decision as to who among the millions of those who will be living upon the earth at Christ's appearing are entitled to be translated to heaven. 1 Thess. 4:16-18; 1 Cor. 15:51-55. All the rest of those living at that time will be slain by the brightness of Christ's coming. 2 Thess. 2:8; Jer. 25:33.

3. The determination of the kind of reward which will be bestowed upon all these righteous ones at Christ's appearing. 2 Tim. 4:8; 1 Peter 5:4; Luke 14:14.

This first phase of the judgment deals with the cases of the professedly righteous. The judgment of the wicked is a distinct and separate event, and takes place at a later date.

Thus we find that while the Bible plainly declares that God will judge the righteous and the wicked (Eccl. 3:17) and the angels that sinned (Jude 6), it also plainly tells us that *the righteous will be judged first*. Thus Scripture declares: "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

The very fact that every righteous person who has ever lived is made immortal and taken to heaven at the second coming of Christ and given his reward, according to the Scriptures cited in the preceding paragraph, makes it self-evident that the investigative phase of the judgment in reference to the professedly righteous must take place *before* the return of Jesus. Hence, when we find the truth concerning the judgment according to the divine plan, it will set forth that the judgment, or decision,

A Word of Cheer

BY T. H. JEYS

(For my brethren who, like myself, are not so young as we were when first we walked in this way.)

OUR youthful strength has seen decay,
We find we're older day by day;
But though our time we cannot stay,
We face the future fearless, bold,
For new-earth saints will ne'er grow old.

We cannot sing to please the ear
As once we did our songs of cheer;
But though no more we're singing here,
Soon with our harps of gold we'll sing
High sounding praise to Christ our King.

If friends forsake us when we fall,
Or fail us when on them we call,
Then we may well forget it all;
For Jesus is our heavenly Friend,
Who loves us now and to the end.

Our homes are neither grand nor great,
But humble, and of low estate;
Still we're contented now to wait,
For Jesus doth our home prepare,
And soon we shall be living there.

Our garments may be thin and worn,
Our shoes perhaps are old and torn;
But why should we complain and mourn?
We soon shall have most glorious dress—
Our Saviour's spotless righteousness.

Our food, perhaps, is meager, poor,
And of it we're not always sure;
But still all this we can endure,
For at the close of earthly strife
We'll eat fruit from the tree of life.

We cannot walk as once we could,
We cannot do the work we would,
Nor can we stand what once we stood;
But soon the saved will play their part,
The lame man leaping like the hart.

Our eyes are dim, our steps are slow,
Our way uncertain as we go;
But notwithstanding this, we know
Our hope in Him is still secure
If purified as He is pure.

of the cases of the professed people of God takes place during the closing era of earth's history, just before Christ comes, and that at His appearing He executes the decisions of that first work of the judgment, by conferring immortality and a home in heaven on those who have passed the test of the heavenly tribunal.

Judgment of the Wicked

In further harmony with these conclusions, we find that the judgment of the wicked and evil angels takes place during a thousand-year period, which *follows* the second coming of Christ, in which judgment the righteous assist Christ in determining the measure of the punishment to be imposed upon the wicked. Rev. 20:4, 5; Ps. 149:4-9; Dan. 7:22; 1 Cor. 6:2, 3. At the close of this one thousand years, Jesus will descend from heaven with His saints, to execute upon the wicked the judgment, or punishment, which has been determined. Zech. 14:5; Jude 14, 15. The wicked will be raised, and will appear before the judgment seat of Christ, to hear the awful words, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Thus the entire work of the investigative phase of God's judgment is done in heaven. It is not necessary, in this investigative phase of the judgment, for those who are judged to appear in person, because on the books of heaven is the record of each life, and it is by that record that each will be judged. These books of record in heaven by themselves produce the evidence required. No one need be or will be personally or physically present when his or her case is decided. Each individual is "judged out of those things which were written in the books." Rev. 20:12. By this arrangement the dead who are asleep in the grave can be judged in the same way that those who may remain alive to the end will be judged. In either case, these books give the exact record of every life, beyond any question or doubt.

But in the executive phase of God's judgment at the coming of Christ, both the righteous and the wicked will in turn appear in person before the judgment seat of Christ. All the righteous will appear in person at the same time before the judgment seat of Christ to receive their reward, when Christ appears to execute the decisions of the investigative phase of the judgment in reference to the righteous. And one thousand years later, all the wicked will appear in person at the same time before the judgment seat of Christ to receive their punishment, when at the close

of this millennial period Christ descends to execute judgment upon the ungodly. Thus Paul said, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Four Divisions of the Judgment

Thus the work of God's judgment as outlined in the Scriptures may be set forth under four general divisions:

1. The investigative phase of the cases of the professedly righteous during the closing era of human history, to determine who are entitled to be taken to heaven at the coming of Christ, and the kind of reward due them.

2. The executing of these decisions regarding the righteous at the coming of Christ at the end of this age.

3. The determination during the one thousand years of Revelation 20, which follows the second coming of Christ, of the measure of punishment due the wicked and the evil angels.

4. The descent of Christ and His saints at the end of this millennial period, to execute this punishment upon the wicked.

The prophecy of the three an-

gels' messages in Revelation 14:6-12 clearly shows that *following* the first angel's proclamation of the opening of God's judgment hour, two other proclamations—those of the second and third angels—will be given to all the world. Then the end will come, and Christ will return on the cloud to reap the harvest.

This establishes two important points:

1. This hour of God's judgment in the first angel's message must refer to that part of God's judgment which takes place before the second coming of Christ, which, as we have already learned, is the investigative judgment of the professedly righteous.

2. This phase of God's judgment will begin long enough before the coming of Christ to enable the people of God to carry this threefold gospel proclamation to every nation and people.

Now the question comes, Can we know for a certainty when this hour of God's judgment, which pertains to the investigative phase of the cases of God's professed people, opens its sessions in heaven? Yes, as we study further, we shall find that the very year when it was to begin is clearly pointed out in the prophecy of Daniel.

is not in the future. It is always present. It is as true today that "God is our refuge" as it was in David's time. And not only is He our refuge, but He is our "very present help." He is always at hand, always waiting, always available, always willing to help, to defend, to deliver us.

He is our refuge in all places,—in the privacy of our homes, in the recesses of our spirits when we meditate within ourselves, in the house of God when we assemble with the great congregation, in all the intricacies and associations of public and private life. On the ocean's bosom, on the train, in the shop and factory and office, in India and China or on inhospitable shores, God is there and then, here and now, always and everywhere, our refuge, our strength, our very present help in trouble.

There is, indeed, no place so secluded from heaven's light that He does not see it. There is no distance so great that His arm cannot reach it. There is no sorrow or tribulation so small as to be unworthy of His sympathy. There is no grief or suffering, no heartbreaking calamity or loss, so great as to be beyond the reach of His consolation, His alleviation, His removal of it.

So, wherever a believer can go, whether he takes the wings of the morning and flees to the uttermost parts of the earth, or says, "Peradventure the darkness will cover me," or ascends into heaven—wherever he is, he finds in his own heart a Presence which cheers him in sorrow, strengthens him in trouble, refreshes him in trial, and makes him in all things and in all ways and at all times more than conqueror through Him that loved him and gave Himself for him.

God Is Our Refuge

By CARLYLE B. HAYNES

ENTERING the troublous times which will close human history, as we now are, our hearts draw comfort from the strengthening words of the psalmist, "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

The believer finds a refuge in every separate attribute of God. To the Christian there is shadow and shelter in every cleft of the Rock of Ages.

Even though God loves us, if He were not omnipotent, we might not be able to enjoy Him as our refuge.

He might be all-powerful, but if He did not love us, His power might be arrayed against us.

Having all power and all love, if He were not also omniscient, He might not know our trials.

And being all-powerful, having all love and all knowledge, if He were not omnipresent, He might not see our need.

But having all power, all love, omniscience, and omnipresence, we are sure of finding in Him a refuge altogether adequate and always available. His abounding mercy bids us welcome. His divine energy, when we come to Him, is able to protect and preserve us.

How comforting and satisfying, then, is the truth that all the attributes of our God, which, when we are out of Christ, are arrayed against our least sin, are united for the protection of the greatest sinner who flees to Christ, the way, the truth, and the life.

This refuge is not in the past. It

Prayer's Wide Range

By ELEANOR CHAFFEE WOOD

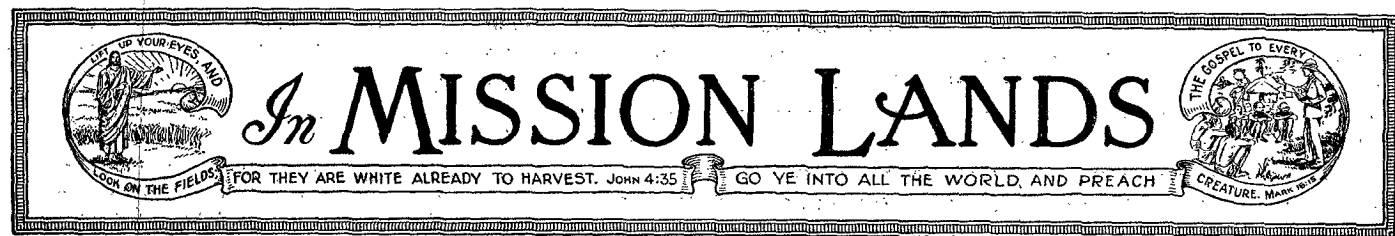
PRAYER is the instrument on which are sounded the most sublime melodies of the human heart. Prayer is the medium for the deepest griefs and the sweetest joys; it is the true voice of the creature in his moments of utmost sincerity. The greatest crisis of his life finds the Christian with the sacred name of Jesus on his lips; the dying moments of countless martyrs have been spent in poignant expressions to their God.

Wherever there is need of divine inspiration, heavenly assistance, moral strength, or spiritual victory, prayer finds its place. Our more dire need finds in prayer the assurance of fulfillment at its source.

Where there is prayer there is confidence; no darkness can wholly overwhelm the Christian who speaks to an ear never deaf, to a heart never unmindful of his needs. Prayer is the song of the soul, sounding over the tumult of the outer world and the struggles of the inner world. Gaining in power and intensity, the heartfelt prayer sweeps its way into the presence of Him upon whose hands our names are engraved.

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WE need to learn the secret of importunate prayer that takes hold of God's promise and refuses to let go till the blessing comes.—*Timberlake*.



The Year 1931 in Inter-America

By E. E. ANDROSS

As we review the work accomplished during the year 1931 in the Inter-American Division, we are made painfully conscious of our human limitations, and we deeply regret our failure to lay hold upon the fullness of the Spirit's power so graciously provided, and which, if received, would have supplied all our "need according to His riches in glory by Christ Jesus."

The world financial depression hangs over these countries like a dark pall, resulting in constantly decreasing receipts, both in tithes and in mission offerings in nearly all our fields. We are thankful that the decrease was not quite so great the past year as in 1930, but the downward trend has not yet been arrested. However, we thank God for a loyal people, whose faithfulness, I am sure, is greater in the present financial adversity than in former prosperity.

We are sure that the lessons of this great depression have not been entirely lost on us as workers in this cause, which is, we believe, dearer to us than life. We have learned to exercise greater economy in the conduct of the work, and to make, as far as possible, one dollar do the work of two, and cheerfully to do without many of life's conveniences, and some things that are classed as its necessities, rather than see our slender line of workers reduced. "When money is scarce, we should be willing to restrict our wants."—"Testimonies," Vol. VII, p. 206. We appreciate more than ever before the precious treasure of truth committed to us to be passed on to others, and are earnestly endeavoring to educate our people to greater faithfulness in all things. We rejoice to know that our labor is not in vain in the Lord.

During the year 1931, as revealed by the statistical report, there were 3,012 baptized, and a net gain in membership of 2,212. The net gain compared with the number baptized was 73 per cent, while the net gain compared to the membership at the beginning of 1931 was 14 per cent. The number baptized compared with the membership was 19 per cent. We are profoundly grateful to God for the rich measure of His Holy Spirit

that has been poured upon our small force of laborers and upon our laity. This has made possible such a good report, and we give God all the praise. This good work has been accomplished notwithstanding a very material reduction in our funds, both in the amount raised in the division and in that received in appropriations.

Greater Soul-winning Power

One of our union leaders, in speaking of what God had wrought during the past year in the field over which he presides, said: "God has more than made up for all our financial losses by giving our workers and lay members increased soul-winning power." This is true throughout our division. In some parts of our field this forward movement has been very much out of the ordinary. The number baptized in 1931 was nearly twice as many as in 1930, and the net gain in membership was in about the same proportion. The brethren in all parts of the field report good prospects for a larger increase this year. When we arrived in Buenaventura, Colombia, we were met at the steamer by one of our national workers. When speaking of conditions in this country, he said:

"In all parts little companies of believers, in some cases numbering as many as forty, are found as the result of the colporteur work. These earnest seekers

for truth send the appeal to us, saying, 'Send us a preacher, send us a preacher.' In some cases they have read nothing but the Bible, but from reading it alone they are keeping the Sabbath, and have turned from the false to the true faith, recognizing but one mediator, the man Christ Jesus."

Our workers report marvelous providences of God in opening up new fields, also in changing conditions in old fields, so that while once the people manifested no interest in the truths of God's word, today the numbers that will attend our services are limited only by the capacity of the buildings, tabernacles, or tents in which they may be held. In some instances services are held in the open, with audiences of attentive listeners numbering many hundreds. We rejoice to see the wonders of God's grace transforming the hearts of thousands.

Soon it will be forty-seven years since the glorious light of the third angel's message shed its benign rays into my dark heart. Forty-three years ago I gave my life wholly to the proclamation of this message. Never before, throughout all these years, have I witnessed or experienced such manifestations of the Holy Spirit's power overriding or removing barriers to the advancement of this message. There is left not the slightest reason for doubting the divine leadership of God's remnant people. He is today triumphantly leading them forward, upward, and heavenward.

Dedicating a Church in China

By O. B. KUHN

ON a recent Sabbath we dedicated our new church building, of brick construction, at Taipingfu, Anhwei Province. The next day invited guests were received, among them being a high official who represented the county magistrate, the president of the citizens' association, the chairman of the commercial guild, the postmaster, the principal of the government school, and other prominent officials and business men. Besides these the chapel was crowded with other guests.

A number of these persons had been requested to speak, and the magistrate's representative tried to talk

about the Creator and His relations toward men, but evidently he was unfamiliar with the subject, for he became confused, and forgot what our Chinese evangelist had taught him to say on this occasion.

The president of the citizens' association, who is the leading Buddhist of Taipingfu, pointed to the ten commandment chart hanging on the wall, and spoke well on each one of the six commandments. He said that all the trouble, sorrow, wickedness, and afflictions of men and of nations was the direct result of breaking these commandments. He also remarked that if the people would keep these com-

mandments, there would be very little use for police, jails, or law courts, and that the people would be much more peaceful and happy. This man did not mention the first four commandments, because Buddhists do not understand them and cannot speak of them intelligently or sincerely.

A leading merchant told of America's threefold friendship toward China, as is manifested in politics, business, and in the work of Christian missions.

The last speaker was H. C. Shen, the East China Union Mission evangelist, who explained that the gospel was God's means of saving men, and that it is the only remedy for the world's ills.

We appreciate the friendship of these prominent men who have given us such good standing, and trust that our work in Taipingfu has received a new impetus which will result in an ingathering of souls for the Master's kingdom.

Southern Asia Publishing Council

By L. C. SHEPARD

THE possibility of developing a larger publishing work in India was the theme around which discussion centered in the opening sessions of the publishing council held at Poona, India, February 18-23, in connection with the recent visit of C. E. Weeks to this division. Brother Weeks spent two and a half months in our field, attending colporteurs' institutes and studying problems connected with the literature work. At the close of his tour we came together for a short council. The delegation consisted of the members of the division committee, the book department managers (Book and Bible House secretaries), the field missionary secretaries, and representatives from the publishing house.

We were richly blessed as we discussed together problems connected with the production and distribution of literature. Through the years the Lord has helped us in the development of the colporteur work. Much literature has been sold, and a measure of progress has been made in developing the proficiency of the individual colporteur. While the sales per hour in our field now compare favorably with those of other missionary divisions, we are still far behind in the volume of literature sold.

Many factors indicate that the time is overdue for a forward movement in the literature ministry. The easy transportation and communication facilities, with a settled government and stable currency, a growing percentage of literacy, and a general spirit of inquiry among the Indian people to know more about the meaning of the present-day conditions, all beckon us on to greater endeavors.

As we studied together the pointed instruction which has come to us through the Spirit of prophecy regarding the importance of the literature ministry, we all felt that our efforts in this field, where the use of literature is concerned, have not been commensurate with the value and im-

portance of this phase of our ministry. Early in the council the following resolution was adopted, which looks toward correcting this fault:

Resolution on Literature Circulation

"WHEREAS, The increasing literacy in all parts of our division, the easy transportation facilities, the general desire of all classes of people for an interpretation of the times in which we are living, and many other factors, show that the time has come for a fuller development of the publishing work; and,

"WHEREAS, Our statistics show that hitherto we have not given adequate attention to the literature work in proportion to other activities; and,

"WHEREAS, The development of a strong literature program is dependent in a large measure upon the attitude which we, as leaders, manifest toward the sale and distribution of our truth-filled literature; therefore,

"Resolved, That we, the delegates to this publishing convention, invite all the workers in the division to join us in pledging to do all in our power, by example as well as precept, to increase the circulation of literature throughout the whole field:

"1. By ourselves using literature at every opportunity.

"2. By encouraging the use of literature as a definite feature of all our missionary activities.

"3. By constantly keeping before all our church members the importance of the literature ministry.

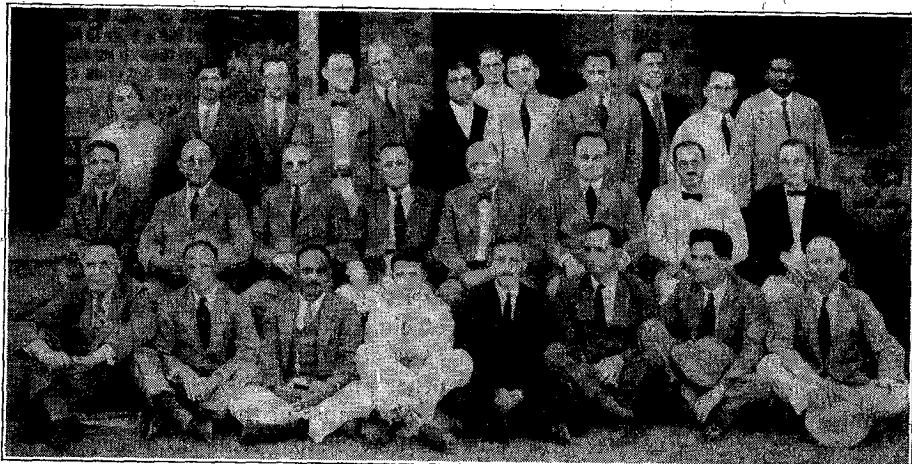
"4. By searching out suitable truth-loving, God-fearing persons who may be recommended to the field missionary secretaries for training as colporteurs.

"Resolved, That, in view of the comparatively small number of workers now giving full time to our literature ministry, in assigning new workers, we, if necessary, restrict expansion in other lines of activity to make possible a definite forward move in our literature ministry, and also in order that a more adequate proportion of our total effort may be directed to the literature work."

For several years the principal emphasis in this field has been placed upon the sale of health literature. Although this may have been, to some extent, a matter of choice, it has in the main been a matter of necessity, for in several language areas the only literature available for the colporteurs to sell has been a health book. We all feel that the time has come to make an earnest effort to circulate books containing the distinctive truths held by Seventh-day Adventists. Plans were laid for the publishing, as soon as possible, of editions of "Our Day in the Light of Prophecy" in the leading vernaculars of the Southern Asia Division. A smaller book on the signs of the times is also planned for the colporteurs to sell as a help.

Magazine Sales

In the early days of the work in India, much good was accomplished through quarterly or undated periodicals. A very profitable discussion took place on the subject of magazine literature, and a resolution was adopted which looks toward the launching of monthly magazines in those language areas where the constituency and working force will warrant our doing so. The first one will be started in Burma in May. There are now two magazines in the field, one in English and the other in Tamil. The *Oriental Watchman* is published in English, but it enjoys a wide circle of readers in the educated Indian community. It has been the means of directing a number of persons to the truth for this time. The *Tamil Signs of the Times* and *Herald of Health* is circulated in South India, where the Tamil language is widely spoken.



Delegates at the Publishing Council, Held at Poona, India, February 18-23, 1932

This magazine was started by J. S. James over twenty years ago. Many souls rejoice in the truth today because copies of this periodical fell into their hands. A goal of 11,000 subscriptions was set for the *Oriental Watchman* in 1932.

Throughout the entire council there was a real desire on the part of all to

learn the way of the Lord. When, at the close, we separated to go to our places, we took with us a new vision of the high calling of the gospel colporteur, and the place that the circulation of truth-filled literature must occupy in the evangelization of India, Burma, and Ceylon. Pray for the colporteurs in this division.

Heretofore, Brother Ignace's own home has served as a meeting place for our believers, though it is far from adequate. Recently they have secured, at a very reasonable figure, an excellent lot on a prominent street near the center of town, and I found them busy soliciting funds to aid them in the erection of a much-needed church building.

I asked our brother how he was able to get such a good start so soon in the face of the strong prejudice. "It was the colporteur work," he said. All sorts of reports were circulated about him, but he made use of his colporteur experience and started right out with the literature. He was thus able to get into the homes and make contacts and friends. Our colporteur work is truly a pioneer agency in the spreading of the message.

Seychelles Islands

By C. E. WEAKS

SEYCHELLES is quite a new name in our mission story, our first worker having entered these isolated islands but a year and a half ago, and I believe only two or three reports have appeared in the *Review* relative to the work there. This little group of islands, containing a total population of only about 35,000, lies in the Indian Ocean about midway between India and Africa. Steamers call only twice a month, so they have but little connection with the outside world. It was my happy privilege to spend a pleasant day there recently on my way from India to South Africa.

Daniel Ignace, our pioneer worker there, is from the island of Mauritius, hundreds of miles to the south. Some years ago Brother Ignace went to India and entered our South India Training School to prepare himself further for the Lord's work. He had a very successful colporteur experience during his vacations, canvassing for scholarships for himself and his wife.

The prevailing religion in Seychelles is Roman Catholic, and our brother found much prejudice when he entered there a year and a half ago. There was not a Sabbath keeper on the islands. The first Sabbath the Sabbath school was composed of two members, Brother Ignace and his wife. That was the beginning, but the work has grown encouragingly. Today we have a fine group of forty adult Sabbath keepers in the capital city on the main island, and twelve or more on another island of the group. While he has much opposition to face, he has made many friends. He has been released from income tax; he and his wife are given free medical attention at the government hospital; and he has been granted a free pass on the boats to visit outlying islands where he is carrying on work.

Our brother is well known, and I had no difficulty in locating him. Stepping up to a stranger on shore as I landed, I inquired, "Do you know a man by the name of Daniel Ignace?" Quickly the answer came, "Yes, I know him; he is the leader

of the Adventists. Here comes one of his followers across the street now." Calling this "follower," he asked him in a strange tongue to take this stranger up to Mr. Ignace's home. Soon I was with our brother in his modest little home not far from the center of the town.

ONE feels a kind of awe as he approaches the place. The old city wall, crumbling under the weight of two thousand years, makes one feel solemn and respectful. There on the hill, too, stands the Confucian temple, likewise old and venerable. Here twice a year, even to this day, pigs and cattle are offered in sacrifice to the spirit of the great sage. That, too, makes one wonder if in some way the wheels of time have not slipped back a ways, and left him standing in the dim ages of the past.

But no, this is no dream; nestling there under the crumbling city wall, and almost within a stone's throw of the Confucian temple, is our own little church in the old, old city of Anju in northwest Korea.

It thrilled me a bit, and caused my heart to beat a little faster, to realize that here was a light in the dense darkness, here was modernism, the modernism of the third angel's message, in the midst of medieval and ancient surroundings.

The next day being the Sabbath, we held the ordinances. Twenty sincere believers, saved from sin and heathenism unto joy and peace and happiness in Christ, took part in the service. And how they did appreciate it, for through lack of ordained men and of not having had a mission director for a year, they had not had such a privilege for three long years.

You should have heard their testimonies, and seen their illuminated faces as they testified to the goodness of God, the love of Christ, and the power and fellowship of the Spirit.

Forward in Korea

By EDWARD J. URQUHART

This is the second place in which we have held the ordinances since my return from America a short month ago. And still more than a score of places are calling for me, that they likewise may have a similar privilege. As fast as it is humanly possible, I will visit these places, take them messages of cheer, and celebrate the ordinances with them.

That Sabbath at Anju we had about a hundred members at the Sabbath school. Many of them were bright young children from our day school there, and ten were unbaptized adults who are coming step by step into the full light of present truth. The Lord is going before His people, and preparing hearts for the message. In several places in this mission we have phenomenal awakenings where the Holy Spirit is working upon the hearts of scores of people, turning them to the gospel light.

Pray for the work in the West Chosen Conference of Korea, that age-old superstitions and centuries of heathen darkness may be swept away from honest hearts, and yet other hundreds of souls be searched out and made ready to welcome our Lord at His coming.

MISSIONARIES are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known.—"Testimonies," Vol. II, p. 115.



Conducted by Promise Kloss

Friendly Comradeship

By INA WHITE BOTSFORD

How inspiring is the spirit of friendliness and comradeship which may develop between parents and children as sons and daughters come to maturity and find themselves face to face with the problems of adult life!

But that spirit does not come by chance; like any of the graces, it needs to be carefully cultivated; and that responsibility rests upon the parents.

Child minds are receptive and easily influenced. From earliest childhood, developing minds may be led gently and tactfully, step by step, into habits of thinking which will continue throughout the entire life. Thus the way is opened for the parents of youth to enjoy that fullness of happiness for which such parenthood stands.

Although consistent and continued effort is necessary in order to achieve this end, the joy which will result is well worth the effort required to win it.

During the years of childhood, physical and mental growth is so gradual that it is scarcely noticeable; but usually between childhood and youth there comes a period of very rapid development, both physical and mental, so rapid that parents are taken unawares unless they have prepared themselves for this time; and while they are still thinking of their boys and girls as little children, these same boys and girls have, almost at a bound, reached the status of men and women.

Keeping Pace With the Children

Those parents who are unprepared for this sudden spurt in growth find themselves unable to keep pace with their children. The children, having suddenly grown out of childhood into youth, are beginning to think of the serious matters of life, and would welcome a companionship which might give them the benefit of experience; but father and mother have been left so far behind in the race that companionship with them is impossible.

On the other hand, those parents who will devote time and thought to a preparation for this critical time in

the lives of their children, may grow with them in spirit all the way.

Let us learn a lesson from the familiar incident which occurred when Jesus was twelve years of age, as told by the servant of the Lord:

"Like all devout Israelites, Joseph and Mary went up every year to attend the Passover; and when Jesus had reached the required age, they took Him with them." "For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. . . .

"Rapt in the contemplation of these scenes, He did not remain beside His parents. He sought to be alone. When the paschal services were ended, He still lingered in the temple courts; and when the worshipers departed from Jerusalem, He was left behind. . . .

"Meanwhile Joseph and Mary were in great perplexity and distress. . . . As they halted for rest, they missed the helpful hand of their child. Supposing Him to be with their company, they had felt no anxiety. . . . But now their fears were roused. They searched for Him throughout their company, but in vain. . . .

"Returning to Jerusalem, they pursued their search."—"The Desire of Ages," pp. 75, 78-81.

"It came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And

all that heard Him were astonished at His understanding and answers.

"And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?" Luke 2: 46-49.

In this way it was called to the attention of Joseph and Mary that Jesus had reached that age when His physical and mental powers were rapidly developing. Although they had faithfully instructed Jesus in His tender years, this turn of affairs came to them as a surprise.

We read further:

"While the parents of Christ were in search of Him, they saw large numbers flocking to the temple; and as they entered it, the well-known voice of their Son arrested their attention. They could not get sight of Him for the crowd; but they knew that they were not mistaken, for no voice was like His, marked with solemn melody. The parents gazed in astonishment at the scene. Their Son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by His discreet questions and answers. His parents were gratified to see Him thus honored. But the mother could not forget the grief and anxiety she had suffered because of His tarry at Jerusalem, and she, in a reproving manner, inquired why He thus dealt with them, relating her fears and sorrows on His account.

"Said Jesus, 'How is it that ye sought Me?' This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without Him. He then adds, 'Wist ye not that I must be about My Father's business?' While they had been unmindful of the responsible charge intrusted to them, Jesus was engaged in the work of His Father. Mary knew that Christ did not refer to His earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them."—"The Spirit of Prophecy," Vol. II, pp. 33, 34.

At this time Mary's first feeling was to reprove Jesus for causing them so much worry and inconvenience; but she meekly accepted His explanation of His unusual behavior, realizing her own mistake.

The Delay in Jerusalem Planned

Reading on, we learn that this tarrying in Jerusalem was intentional on the part of Jesus, with the object in view of securing an opportunity to converse with His parents alone about solemn matters.

May

BY KATHLEEN DAVIS

Wonderful for beauty
Is the month of May;
Lilac and the laurel
Crown the fragrant day;
Tulip cups uplifted,
By showers to be filled,
And bloom along the avenues
So lately daffodiled.

Catonic little asters
Over rocks and walls,
Buds and spraying blossoms
Like flowery waterfalls;
Dear old robin redbreast
Sings, "Cheer up," at dawn,
And in the eve a vesper song
In maples on the lawn.

Hawthorne and the hedges
Hide away a nest
Mid tiny blooms and branches,
Unseen and all unguessed;
Meadowlark is fluting
On the tallest tree:
May attunes her music
To sweetest notes of glee.

"His tarry in Jerusalem was designed of Him as a gentle reminder to them of their duty, lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them."—*Id.*, p. 35.

"Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and His mission would be nearly forgotten. It was His choice to return from Jerusalem with His parents alone; for in being retired, His father and mother would have more time for reflection, and for meditation upon the prophecies which referred to His future sufferings and death."—*Id.*, p. 36.

Shall we who are parents of twelve-year-old children make a like mistake? Shall we forget that our children of that age may have a thought worthy of our attention? Shall we fail to realize that they are able to carry on an intelligent conversation with mature people—fail till the truth of that fact is forced upon us by strangers or mere acquaintances, to our surprise and chagrin? Shall we wait to be gently reminded by our children of twelve years, of our failure to perceive that they are beginning to think seriously

of their mission in life? Doubtless we shall wait in vain; for the majority of children will turn to some one else who has a more understanding heart.

Shall we keep ourselves continually walled about with companions of our own age, so that our children never find an opportunity to be alone with us? Under similar circumstances, Jesus found a way to separate His parents from the crowd so that He might be alone with them. But if we expect our children to master circumstances in the same way Jesus did at that time, we are inviting disappointment.

It is for us, as parents, to make the opportunity; it is for us to seek communion with our children. Let us prize intimate association with our children above association with any others; for only so may we win their full confidence and affection. Thus shall they and we be able to render to each other that moral and spiritual help which may do so much to smooth the journey of life here, and which will further both parents and children on their way to the kingdom of heaven.

Mothers and Daughters

THE same point discussed by Mrs. Botsford was taken up some time ago in the *Christian Advocate* by Mrs. Christine Frederick, under the title, "How Can Mothers and Daughters Be Friends?" She gives some helpful suggestions on how this relationship may be secured and maintained. Observing that where mothers and daughters are not friends, the fault usually began in childhood, she says:

"It is a very grave error, in bringing up a daughter, to miss the opportunity to twine her confidence around you at an early age. Every mother has heard this advice, but how many have known how to do it? I know many mothers who wring their hands in grief at not being able to get their daughter's confidence and friendship, and I know a few who say that they could even write a book or become famous more easily than win their daughter's confidence! And yet some very ordinary woman seems to do it with ease."

"To be successful at being a friend to your daughter, you must begin in childhood by very definitely removing strangeness and fear. A child will just naturally love its mother and be friends if it is not driven away by a sense of mother's interests being alien to its own, or by actual fear of arbitrary rages and commands. My own pet recipe for making friends early with my daughters—I have

three of them—is to have them share some of my work and enthusiasms as far as practicable. Children are very imitative, and there is no comradeship or friendship equal to that of doing things together. So we garden together, do housework together, read together, talk together, play together, but always on as nearly a basis of equality as possible, rather than a basis of taskmaster and a pupil."

The Real Problem

"I am sure a great many mothers do this quite well with children of three to ten or twelve years of age; but they begin to lose their grip as their daughters' individuality begins to shape. As long as the relation is the easy one of a little child and mother, things go smoothly. The rough places appear to come when daughters meet other daughters and get much more contact outside the home; in other words, when the home is no longer the whole world, and when daughter begins to be critical. . . . Then so many mothers weep or become resentful and unfriendly. They believe they have 'lost' their daughter, because she isn't the sweet, clinging, affectionate, respectful daughter she once was when a child. They begin to fight their daughters."

"Thus at twelve to sixteen years the true test of how to be friends with

daughter arrives. Don't whine sentimentally over the changes that show in your daughter at this time. Jolly her a bit in return; be tolerant, and she will love you for it, will be genuinely glad that she has a mother who understands and doesn't fret at her sudden leap forward into adulthood."

And then Mrs. Frederick gives one of the secrets of her success with her own daughters:

"I lay much store by having fun with my daughters. Laughter is the great solvent and leveler, for to laugh together it is actually necessary to think or feel together. I have no worry over whether my daughters think differently from me, or do differently from me, or even feel differently from me; indeed, I take pride in the fact that they are individual enough to do so. But I would be much alarmed if I discovered that they could no longer laugh with me, or I with them. To accomplish this I find it interesting, if not actually necessary, to play at least some of the games they play, work at some of the things they work at, read some of the things they read, go to some of the places they go to, meet some of the people they meet, and talk of some of the things they talk about."



Engima

I AM composed of 27 letters.

My 11, 1, 9 is that which is not cooked.

My 2, 5, 24, 19, 23 is a stalk of grain.

My 12, 18, 6, 20 is the opposite of to freeze.

My 8, 3, 4, 17, 10, 15 is to make less hard.

My 14, 25, 22 is a beam of light.

My 21, 13, 7, 26 is your father's sister.

My 27, 16 is the masculine personal pronoun.

My whole is a proverb.

ANSWERS FOR LAST WEEK

Bible Servants

1. Gen. 16: 7, 8, 13. 3. 2 Kings 5: 20-27.
2. Gen. 24: 10-21. 4. Matt. 8: 5-13.
5. Phil. 2: 6-12.

Supply the Missing Words

1. Acts 26: 31. 3. Acts 27: 21.
2. Acts 24: 2. 4. Rom. 12: 20.
5. 2 Cor. 4: 17.

Riddle. Jonah 4: 6, 7.



The Influence of Association

By D. A. OCHS

Frequently young people are warned by their elders—parents and teachers—against associating with other young people of lower ideals and standards. If this is dangerous, just how far may one go in this kind of association, and still be safe? Is it possible to form intimate associations and social attachments with such young people if one does not allow the lower, cheap, worldly influences to affect him, but rather maintains for himself high Christian ideals and standards?

There is no phase of the youth problem more vital to old and young alike than that of association. It may prove to be a blessing or a curse. It may elevate and ennoble the life, or it may prove to be demoralizing. It may contribute to the upbuilding of a clean, pure, wholesome character, or it may prove detrimental to Christian experience and entirely ruinous to character. "The youth," we are told, "may help and strengthen one another, improving in deportment, in disposition, in knowledge; or by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing."—*"Messages to Young People,"* p. 411.

Parents naturally are anxious for the success and welfare of their children. They want them to reach the highest point of excellence physically, mentally, and spiritually. Recognizing the importance of proper association, and sensing the results of social attachments among the young either for good or ill, they feel in duty bound to impart instruction and to offer warnings. These should be received by the young people in the same spirit in which they are given.

Association Necessary

It should be recognized that young people will have associates. This is inevitable. They inherently possess insatiable desires for companionship. These natural desires are seeds planted in their hearts by the Lord for cultivation. If allowed to grow wild, these seeds will become rank weeds—thistles of sorrow in the life; but if properly cultivated and wisely directed, they will produce fruits of wondrous beauty in righteousness. It

would be folly indeed for any one, in his anxiety to save the youth from wrong influences, to prohibit all social contact, to deny association in every form. These natural desires in the heart of youth for companionship cannot and must not be repressed; but they can and should be cultivated and wisely directed, with a purpose of teaching the youth to keep within legitimate bounds in all their association and of assisting them in developing high, clean, and noble ideals.

It is God's design that association shall contribute to the happiness of the youth and to the upbuilding of Christian character.

"Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of Heaven."—*Id.*, p. 405.

Lowering the Levels

It may not always be admitted by the youth, but it is nevertheless true, that the ideals and standards of the higher level of one young person are lowered to the level of his associates far more often than are the lower ideals of one lifted to the higher level of another.

More than seventy years ago, we are told, the beautiful Crystal Lake, located only one-half mile from Lake Michigan, was a separate body of clear water. Without making a survey, engineers began digging a canal between the two lakes, using a little stream as a pathway, and as the water of Crystal Lake rushed down through the newly formed, narrow gorge, they discovered too late that Lake Michigan was much lower than the other lake, and as a result Crystal Lake was lowered ten feet before the flow of water ceased. Thus it is with association. Without surveying beforehand, without thinking or caring what may happen, young people form social contacts, the result of which is a lowered standard, a demoralized experience. This is emphasized in the following:

"On every hand we see youth of a frivolous character. All young people of this class should be avoided, for they are

dangerous. If they profess to be Christians, they are the more to be dreaded. Their minds have been cast in an inferior mold; and it will be far easier for them to bring you down to their level [italics ours] than for you to bring them up to elevated and ennobling thoughts and a correct course of action. Let your companions be those who observe decorum in words and deportment."—*Id.*, p. 267.

Every effort to direct young people in their association is in vain unless they themselves not only sense the importance of proper association, but are also willing to choose those whose influence is helpful.

"Your parents and teachers, who love and fear God, may follow you with their prayers day and night, they may entreat and warn you; but all this will be in vain if you choose reckless associates. If you see no real danger, and think you can do right as well as wrong, just as you choose, you will not discern that the leaven of wickedness is insidiously tainting and corrupting your mind."—*Id.*, pp. 164, 165.

Guiding Principles

The enunciation of a number of guiding principles for the youth in their association is timely,—principles every young person should fully understand, faithfully observe in choosing his associates, and religiously adhere to in all his associations. Positively should the young people keep uppermost their obligation to God, in view of the infinite price paid for their redemption. "Ye are not your own," Paul wrote, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

A consciousness of this claim of God on the physical, mental, and social powers of the youth, when kept quickened, will aid the youth in resisting all associates whose influence tends to lead away from God. It will aid them in fortifying the life against vice and folly, which tend to destroy the capabilities and powers God has intrusted to them. It will prove to be a blessing in all their associations. Never should they forget that Satan well knows that the influence of association contributes largely to an individual's character. Truly it has been said, "Show me your company, and I will show you your character." This is sensed by the enemy of all righteousness. Transforming himself into an angel of light, he succeeds in blinding the eyes of the

(Concluded on page 22)

OUR FAMILY PHYSICIAN

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Feeding Fever Patients at Home

By DR. O. S. PARRETT

I FEEL that I should say something about feeding the sick in the home; for wherever I go, I find, even among our own people, a lack of knowledge of this very important subject. For example, many think that a soft egg is good for the sick, whereas in infectious fevers eggs usually send the temperature up, and are especially bad in gastrointestinal fevers at all ages.

In feeding a sick child or adult who has a fever, perhaps your first thought is fruit juice, and this is usually good. Some fruits are better than others, however, as some are more prone to form gas and distress the patient. Grapefruit, tomato, orange, grape, and pineapple juice are those most commonly used. Grapefruit juice is least inclined to form gas, whereas grape juice is most liable to do so. Otherwise both are very good.

Among children especially, orange juice must be thoroughly strained, and usually, in cases of gastroenteritis, grapefruit juice will be found to be much superior to orange juice. The pulp of orange is especially bad in bowel infections, and may sometimes prove fatal in a small child or infant having gastroenteritis.

In cases of influenza, nearly all of these fruit juices may be used quite freely.

Early in the fever it is a good plan to give at least one dose of a good cathartic or laxative, such as castor oil, magnesium citrate, or any other reliable cathartic. This should be supplemented or followed by a daily or twice daily enema of buttermilk, one half buttermilk and the other half water; or a lemon enema, the juice of one lemon to a quart and one half of water, to which lactodextrin or lactose may be added, two tablespoons to a quart and one half. Plain lactose or lactodextrin enemas, two tablespoons to a quart and one half of water, are also excellent. Such a diet, with the enemas, tends to change the putrefactive growth in the bowel to a harmless acid type of bacteria, and in the case of buttermilk enemas it will be found that the returning enema will be almost odor-

less, having neutralized the offensive alkaline putrefactive odor.

As the fever begins to subside, there may be added to the diet buttermilk, thin gruels, like cream of wheat or wheaten; and later, strained vegetable soup, crackers, and zwieback; and finally, baked potato, puréed vegetables, and then a normal average diet. If any cooked fruits or fruit sauces are given before the fever is entirely absent, it would be well to purée them, thus removing any shreds or tough portions of skin, et cetera.

Meat and meat broths in such infections are the very worst things that can be given, the reason being that meat and meat broths are such excellent culture mediums for the pathogenic, or fever-producing, bacteria. Such a diet only adds fuel to the flame, and has frequently cost the life of the patient. Eggs are not as bad as meat, but being high in protein, should never be fed to patients with a fever. If fed, they should be followed by a good dose of castor oil, to hurry them through on their journey.

Lactose and lactodextrin are equally good in intestinal infection. Lactose is cheaper, and can be procured at any drug store, but is not so pleasant to take as lactodextrin. It may be given with water, about two tablespoons to a glass, usually hot, or added to fruit juice drinks with good effect, in all gastrointestinal infections.

In general, remember that carbohydrate in the form of cereal starches, well cooked, and acid in the form of fruit juices and buttermilk, are the most favorable foods in fever cases.

Sores on Arms

I have sores on both arms, starting in small blebs and spreading under the skin, followed by crust formation. Please give the treatment.

This is probably impetigo contagiosa. It differs from athlete's foot in its tendency to form a crust, and remains quite superficial, while the

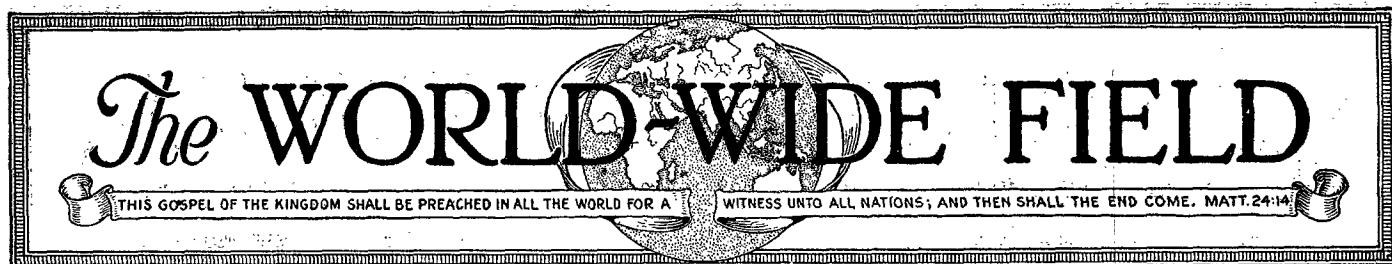
athlete's foot infection burrows more deeply under the skin. The treatment consists of thoroughly washing off the crust with weak soap and water or lysol solution, not more than one teaspoonful of lysol to a pint or pint and a half of water. After drying with cotton, apply 10-per-cent ointment of ammoniated mercury, and cover with a thin dressing held on by bandage or adhesive. Persist in this treatment until the very last spot is cleared up. Otherwise it may all have to be done over again, as it spreads rapidly if any of it is left uncured. This infection is due to a so-called streptococcus germ.

Milk Versus Meat

What is the difference between eating the egg and the hen that lays the egg, or consuming milk and the cow that gives it?

Both eggs and milk are definitely prepared by nature for food, one for the growing chick and the other for the growing calf. Into their composition nature puts no waste products. Egg yolk is rich in iron, from which the chicken's blood is built. Milk is rich in calcium, to supply bone for the calf, which develops so rapidly that in six weeks its weight is doubled. Meat, on the other hand, is full of waste products, called purins, among them uric acid, of which there are sixteen grains to the pound of beefsteak. These waste products greatly increase the labor of the kidneys and other eliminative organs. Not so with milk and eggs, which are excellent foods, free from these waste products.

There are many remarkable things about both milk and eggs. The sugar of milk combats intestinal putrefaction. Cow's milk contains about 4½ per cent of sugar, mother's milk about 7 per cent,—a special kind called milk sugar; hence babies fed on mother's milk are very much less prone to have bowel trouble than those fed on cow's milk. Milk sugar is so protective against putrefaction that we often use it following surgical operations to protect fresh, moist wounds from infection. Meat, on the other hand, is loaded with putrefactive bacteria, which thrive on it and quickly cause decay.



The Laymen's Movement Is Moving

By J. A. STEVENS

ONE of the strongest assurances of the success of the missionary endeavors of church members is given in the following words: "When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort."—*"Testimonies," Vol. VII, p. 30.* The statistical summary of missionary work in the North American Division for 1931 is replete with facts that show the fulfillment of this promise.

The outstanding trophies of victory are 3,878 willing and rejoicing "prisoners of war,"—men and women and young people won to the truth through the missionary work of the lay members of the church during the year. This is a gain of 74 per cent over the 2,225 added to the churches during 1930 through the work of the laity. Or, to make another interesting comparison, more than half of the net gain of 7,227 in the membership of the North American Division during 1931 was made possible by the humble soul-winning efforts of our church membership. This is by far the largest number of people added in North America in any one year through laymen's efforts.

A brief glimpse of the various activities that achieved such great soul-winning results will be both interesting and profitable. Ministry with the Book of books, the Bible, in cottage meetings and Bible readings, totaled 374,889 separate services. No doubt many laymen's hall meetings and some open-air services are also included in these figures. Many church officers and other laymen, including young people, are successfully conducting these meetings, and in a goodly number of instances a fine harvest of souls has been garnered.

Faithful witnessing is revealed in the total of missionary visits, 1,044,112. This is the one lone item of missionary work that shows a slight loss as compared with 1930. But we now have 127,787 members in North America, and just one missionary visit each month by each member would mean 1,533,444.

Another tactful method of interesting people in our message is taking them to Sabbath school and other services. No doubt many of the 366,146 persons taken to services during 1931 became sufficiently interested to go again and to study the truth.

Literature Circulation

Ministry of the silent witnesses—books, periodicals, and tracts—played an important part in winning these 3,878 people to the truth. It has always been so, and "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Testimonies," Vol. VII, p. 140.* The total reported literature circulation mounted to 11,013,514. But even this fine gain in literature circulation is less than two copies a week for the 120,660 members listed in the 1930 report. We are working for a larger average, because the circulation of our books, papers, and tracts results in winning souls.

The items of Christian helpfulness have meant much in our missionary work. The welfare work is growing rapidly, and wonderful results are already seen in many places. According to the annual report, help was given to 835,984 needy people. Space will not allow us to outline in detail the many phases of such help that was rendered, but it included meals

for the hungry, fuel for the destitute, clothing for the needy, and ministry to sick, aged, and infirm. There were 167,320 treatments given, and 749,183 articles of clothing were distributed. The hard times that have become the lot of so many, open the way for a far greater ministry of helpfulness, and we appeal to our churches everywhere to give careful attention to the fulfillment of their responsibility to the needy in their communities.

Certainly the message is being given wings in these last days, and the mails are being freely used to carry the truth quickly to many thousands. The Home Bible Study League plan of soul winning through the mails is enlisting an ever-increasing number of our churches, and hundreds of people are being won to the Lord through this method. In addition to the great volume of literature sent through the mail, 265,678 missionary letters were written.

We regret to have to chronicle a falling off in missionary workers as revealed by reports. A year ago the average reporting percentage stood at 37 per cent. With a membership increase of 7,227 during 1931, our church missionary working force fell off 6 per cent, or to 31 per cent. We rejoice that the 36,746 reporting members were able to accomplish such a wonderful work, as revealed by these statistical items. We look forward with eagerness to the vastly increased results that will certainly follow the increase of the army of missionary workers in all our churches during 1932.

As Others See Us

By C. A. RUSSELL

A FEATURE article in the Sunday issue of the New Bedford, Massachusetts *Times*, gives a graphic description of the visit of one of its representatives to our little church school conducted in the city. With photographs showing views of the church and school building and children at work, and a picture of the pastor, nearly a full page is devoted to the school. To Seventh-day Adventists it makes interesting reading. We quote the headlines and subtitles, and a few paragraphs. Some of the points of

difference between Christian and secular education are apparent.

"SEVENTH-DAY ADVENTISTS MAINTAIN THEIR OWN ELEMENTARY SCHOOL IN THIS CITY"

"Parents Make Sacrifices for Children's Education"

"Seventeen pupils attend little one-room annex to church, corner Bullock and Willow Streets. Youngsters offer morning prayers in school. Junior Missionary Volunteer Society, Pupils' Organization, offers attractive program resembling scouting.

"Now we'll all bow our heads. I'll ask Clara and Charlie to lead us in prayer this morning."

"Down go seventeen youthful heads. There is reverent silence while first a little girl's voice, then a little boy's, is raised in supplication on behalf of self and schoolmates. It is no set prayer these youngsters recite, but sentences formed that moment,— 'Give our teacher patience for her work—she needs it. Help us to study and learn, to be thoughtful and kind to each other.' Sincere, crude, everyday little prayers. . . .

"Begin Bible Early

"But there are differences, although the children study all the subjects taught in the public schools. Each day begins with devotional exercises. Responsive reading from the Bible is a part of this period. Each child who has learned to read words of more than one syllable has his or her own Bible for school use, the regular King James Version. Regular reading of prescribed chapters is a part of the required home work. Miss —, in assigning Bible reading, specifies that certain difficult passages may be omitted. Prominent on the wall is a chart headed Bible Year. There is a vertical column on it for each child, a cross column for each of the books of the Bible to be read. A gold star on the chart marks the completion of each book. In addition the children receive bookmarks for satisfactory completion of the assignment.

"After the responsive reading comes the offering of prayers by individual children, as described in the opening of this article. There is singing, from a special Seventh-day Adventist hymnal. Miss — plays the accompaniments at a small cabinet organ.

"Daily Bible classes are as much a part of the regular work as spelling and arithmetic. There are special Bible study textbooks for each grade, though in a school as small as this, two grades are usually combined. These textbooks, the readers, nature study books, and histories used are published especially for Seventh-day Adventist schools and written by members of that sect. Even the songs that are sung are specially selected. 'Home, Sweet Home' is among them, but many old familiar ditties are not taught, because their words carry no special inspirational value.

"Read No Fiction

"Fairy stories, mythology, and fiction generally, are not to be found in the True Education Reader series which these children study. Every story included has been selected or written for its worth as a character builder, and definitely points a moral

or holds inspiration. Bible stories and missionary material are prominent. Nothing is included simply for charm or entertainment or literary value. Poems are interspersed, but they too have won their place because they teach appreciation of nature or moral qualities.

"Stories of other lands and peoples are treated from a missionary angle. Because of these standards, many of the most famous names in literature, from Shakespeare down, have no place in the curriculum of this or any other Seventh-day Adventist school.

"History, too, is taught from a distinctly religious point of view. The Seventh-day Adventists are patriotic. Their children are trained to keep in mind that the United States guarantees and safeguards religious liberty. They are taught that the nation was founded by Christian leaders, educated in Christian denominational schools. Historical injustices are traced to disregard of religious principles.

"The nature study books, which include elementary science, are subtitled, 'With the Creator From Season to Season.' They treat each aspect of nature in conformity with the Biblical story of creation. Nowhere will one find in them, for instance, any reference to the glacial period which is taught in public schools. The evolutionary theory, that the earth we know developed from the cooling, solidifying, shifting, and upheaval of a very different sphere of matter, is as contrary to the literal Bible story of creation as the theory that man is descended from prehistoric apelike ancestors. Nothing savoring of evolution is taught or recommended for reading in Seventh-day Adventist schools."

When a secular newspaper reporter points out so definitely the moral and spiritual values of a Christian education, should not all our people appreciate its worth, and provide for all the children of all the churches such training?

Evangelistic Meetings, Palo Alto, California

By CHARLES T. EVERSON

ABOUT the middle of January this year we opened a series of meetings in Palo Alto. This is a beautiful town, a veritable garden spot. It is the home town of President Hoover, and Stanford University is located here. It has wealth and culture, and so naturally is somewhat conservative.

After a heroic effort, the brethren here have a beautiful church building that is a real credit to the cause. Under the able direction of E. H. Adams, the work has greatly prospered, and this fine edifice was dedicated two weeks ago, free from debt. It will be a great asset to the work in such a cultural center as Palo Alto, where a fine church home will greatly aid in giving the work a permanent character.

The brethren naturally felt a great drawing toward their fine white church home, and asked that the campaign be held in the church. So we opened the meetings in the church, running five nights in the week and two services on Sabbath.

The attendance has been remarkably good for a conservative town and considering the meetings are held in our own church. On Sunday night the church is full, extra chairs being pressed into service, and there is also a good attendance during the week.

Already some very fine people have been baptized, and the interest is growing. Some have sacrificed good positions to keep the Sabbath. One has given up a fine position in Stanford University in order to follow his convictions. The members of the fac-



Oakland (California) Tabernacle, Crowded to the Doors, in Evangelistic Meeting Held by Charles T. Everson

ulty tried their best to induce him to reject the truth, but he withstood all the pressure brought to bear upon him.

The Oakland Effort

I might add a word about our campaign in Oakland that we held before coming to Palo Alto, as it has not been reported for the REVIEW. We had a fine tabernacle for the Oakland campaign, built on the ground where the St. Mary's College formerly stood, which seated about 2,500. It was a real inspiration to see the large audiences that gathered, especially on Sunday nights, to listen to the third angel's message in a town that had had the truth preached in it for so many years.

The president of the conference, G. A. Roberts, took a personal interest in the campaign, and worked untiringly to aid in every way with plans for strengthening any spot that needed special attention. It was gratifying to find him in attendance at the meetings continually, being absent but rarely when in Oakland.

On account of the hard times during the time of the campaign, no extra workers were hired, except William Jensen, who had charge of the music. The working force was made up of whatever workers the conference could muster on the ground, and to these were added volunteer workers from the churches.

In agreement with the conference, all candidates for baptism were to be passed upon by a committee of five. I presented them to the committee, and they assumed full responsibility for admitting them into the church. Naturally, the committee used great care, and of necessity the converts were in a certain sense hand picked. But the Lord blessed the efforts put forth, and 216 were baptized during the campaign, and fourteen or fifteen more were rebaptized who were not counted in this number.

The results might have been much better but for the fact that the meetings began close to the holidays, and this naturally slowed down the campaign right at the start. And then it was cut short about six weeks when suddenly the camp meeting of the conference was set forward. And as the last part of any campaign is the most fruitful, that was quite a serious drawback to closing up the campaign to the best advantage.

Over \$8,000 was received in donations and collections. Of this sum over \$1,600 came in from three lectures on Rome given during the campaign.

Effort Pays Its Way

At the close of the campaign the president of the conference gave out

the statement that all the expenses of running the campaign were fully met by the donations and the tithe paid by the converts during the year in which the campaign was held. In other words, the cost of putting up the tabernacle, the rent of the grounds (which was \$100 a month), the advertising, the heat, lighting, and every other expense connected with the campaign, was fully met when the year ended in which the campaign was held. We started on November 9, and by the following November 9 the conference had all the funds back in the treasury that they had paid out for

running this campaign. The salaries of the workers, of course, are not included.

Considering the hard times and the consequent falling off in collections, we feel grateful indeed for our heavenly Father's blessing, which accounts for every result obtained, for without Him we could do nothing.

We are very anxious that our brethren should remember us in prayer for God's special blessing upon the present campaign in Palo Alto. We count very much upon the prayers of God's people in getting eternal results for the Master.

A Visit to Maine and South Lancaster

By W. W. EASTMAN

By invitation of the General Conference I spent ten days in Portland, Maine, attending the annual colporteurs' institute, which was held in the E. G. White Memorial Church, March 4-12.

The institute opened Friday night with an address by F. D. Wells, president of the Northern New England Conference. Sabbath the writer spoke at the eleven o'clock hour, and in the afternoon a colporteur symposium was held, with a good attendance.

The regular institute instruction was begun Sunday morning, and continued throughout the week from eight in the morning till nine at night, with time only for meals and brief recesses.

J. W. Mace, of the Review and Herald, joined us the latter part of the week, and remained to the end, speaking Friday night and Sabbath forenoon of the last Sabbath. Another colporteur symposium was held in the afternoon.

Devotional meetings were held during the week by Elders Slade, Capman, Howe, Wells, Mace, and by Brother Bailey, of the Review and Herald branch.

Meals were provided in the basement of the church, under the supervision of Mrs. Mildred Bowles, one of the colporteurs.

While the attendance was not large, those present were of a good, substantial class. The institute was under the direction of E. G. Wrigley, the field missionary secretary, and was in every way ideal.

South Lancaster

We reached Atlantic Union College by auto the night of the 13th. The work of the institute with the students began the next morning, and continued through the week. The faculty gave the most sympathetic co-operation, surrendering as much time as possible from the crowded school program to the work of the institute, which was held in the college chapel.



Students at Atlantic Union College Who Are Planning to Canvass This Summer

during one class period each day, and in the dormitory chapel each evening.

There was a very good response on the part of the students, and the brethren assured us that the attendance was larger than for several years past. So we have reason to believe that a good group of students from the college will be out in the evangelistic colporteur field during the coming summer, and we trust that many souls will be gathered into the heavenly garner.

I do not recall ever having enjoyed a week's work in any of our schools more than this week. The spirit of the school was excellent. The students seemed more serious-minded and inclined toward spiritual things than is usually the case, at least it appeared so to me from my observation and experience.

Elder Mace was with us the first two days, and all the local field men

from their respective conferences in the union remained till the close, bearing their full share of the responsibility of the institute.

On Sabbath, the 19th, the writer spoke to the South Lancaster church with good freedom. Many responded to the call to give themselves wholly to God, coming forward and kneeling at the altar; a still larger number indicated a desire to be remembered in prayer by raising their hands. As T. M. French led in prayer, followed by the writer, the presence of the Holy Spirit was manifested and hearts were made tender.

A short visit to the Pine Tree Academy, in company with E. G. Wrigley on Sunday and Monday, the 13th and 14th, resulted in the organization of a colporteur band of twelve students who expect to go out into the field with our literature during the summer vacation.

How Shut-ins May Help

By A HOSPITAL PATIENT

THIS article is written with the hope that it will encourage those who are patients in hospitals, sanitariums, or shut-ins who are not totally disabled, and even those who are well, who have a little spare time, to help swell the effort for greater evangelism and hasten the day of the return of our blessed Redeemer.

What can one who knows the Lord Jesus Christ, but who is laid aside, do better than to write letters to friends and relatives, or prison inmates, endeavoring with the Lord's help to build up a correspondence with the ultimate aim of their personal salvation? The writer of these lines, having built up a large correspondence and having written many hundreds of letters with this desire in view, makes a few suggestions about letter writing:

First, a letter should always be cheerful. Never compromise on any vital question of religion or morals, but be wise as serpents not to offend. Use tact and much prayer always, but especially on difficult questions. Discover what subjects or hobbies the addressee is interested in, and try to use these to advantage if possible.

Let the spirit of Christ permeate the letter, but do not have more than one page, or at the most two pages in a longer letter, bearing directly on a religious subject until an interest opens up; then this can be interwoven naturally in the letter, using a current news topic as a means, such as the paradox of the Geneva disarmament conference and the war in

the East as a sign of Christ's near return.

The Use of Literature

I have found that a poem or an especially nice bit of prose inserted in the letter is much appreciated. There are many lovely pieces published in the newspapers and magazines, and our own good papers contain a treasure-trove of them. While it is sometimes inadvisable to press a religious theme, a doctrinal tract is never out of place in a personal letter. May I suggest the Bible Truth Series and the Victory Leaflets as especially good? They are low in price, and go to the heart of the subject, yet are not too long.

It is well to have a little notebook with a page for each name, in which to note the date of mailing, religious subject of the letter, and the name and number of the tract inclosed. Once a month report the total of the letters and tracts to the church missionary society.

If the letter is answered, but the recipient shows little if any interest in things spiritual, I have found that an interest can often be aroused by sending a series of the Bible Truth tracts, one each week. These will be read where something larger would be ignored, and cost only one cent a week if the envelope is not sealed.

If the tracts are received with favor, endeavor to send the *Present Truth* series. Do not fail to be regular each week, and have the papers completely covered with wrapping

paper; when soiled in the mails, they are not at all inviting to read.

If the interest still remains or increases at the end of the series, have the *Signs* forwarded. The local church will undoubtedly do this if you are unable, and if you would like to write missionary letters, but through financial difficulty cannot afford the stamps, send word to your elder, and he will be pleased to suggest a stamp fund to the missionary society. I am personally helped in this way.

Those who follow the foregoing suggestions will not only know the joy of leading souls to a knowledge of Christ, but will be surprised and thankful at the personal reaction it will surely cause.

Old Papers

Another fine way of spreading the truth to every tongue is to ask those who store our papers away on some shelf (to be forgotten) to give them to you to distribute as an interest is found. In hospital or sanitarium other patients will enjoy them if the papers are not too old or soiled.

If you are well and have a little time, take a bundle and distribute them at the local jail, hospital, old people's home, etc. A kind word and a smile do help a lot. The Salvation Army builds much good will in this way. If you cannot go personally, mail them! the cost is only a few cents a pound. For hospitals, mail smaller packets for different wards.

The writer has also found the "Letters to the Editor" column in the newspapers a way to bring the truth to the knowledge of thousands. In slightly more than a year since I began this means of truth promotion, over 220 inches of space have been used to present various phases of the truth. Many columns were used to bring the facts of the calendar reform issue before the people. Editors are willing to give space to burning topics. Sunday laws afford another means of opening the papers to the truth.

Answers to published letters on matters affecting religion also find space available, but discretion must be used in the length of letters, unless the matter is a current issue. If the editor does not give more than a few inches to each letter, write several short ones to present the full facts. In cities most letters can be duplicated and a copy sent to each newspaper. If it goes in one paper, thousands will be reached; if in several, possibly hundreds of thousands. The writer has also been able to have a number of letters in national and international weeklies.

Harvest Ingathering

Many, including the writer, have found that by sending a Harvest Ingathering magazine and a letter to friends, public officials, and business men, the individual goal can be reached and sometimes much exceeded. Follow up the same person each year, and usually the ice is broken sooner or later.

It was my desire to assist in the calendar petition drive. By asking other patients, visitors, nurses, and hospital help, forty names were secured. A letter in the newspapers told of the petition, and that a certain store downtown had petition blanks available. More than twenty persons took the trouble to go there especially to sign, and much literature was circulated. This is also a fine way to assist in getting signers to petitions against Sunday laws.

While our life should be lived wholly for the salvation of others, this can be accomplished better with a little self-help. Who is there that cannot find a few minutes a day for self-improvement? The wonderful courses in our good correspondence school are available to all. With the help of the Home Study Institute one may learn how to give Bible studies, and take elementary and advanced Bible doctrines and other courses found in our colleges and in the schools of the world. Unlike the commercial correspondence schools of the world, the Home Study Institute is not operated as a money-making scheme, but by Christian teachers who are interested in each pupil, and to whom it is a joy to help students in their work for the salvation of souls.

The writer sincerely hopes this will lead many to do a larger work in the ways suggested, and by other means also as the way opens. Let us remember constantly that our life is a living advertisement, and live as we preach by the power of our Saviour.

The Influence of Association

(Concluded from page 16)

young people in respect to the real consequences of wrong association.

"The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good, shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sac-

rifices right principles, and insensibly yet unavoidably sinks to the level of his companions."—*Id.*, pp. 411, 412.

Well may young people afford to heed the wise counsel of their elders. In writing to the youth on the importance of proper association, the servant of the Lord gave this timely message:

"Listen to their [parents'] entreaties and warnings, and determine that by every means in your power you will lift yourselves above the evil that surrounds you. You cannot discern how insidiously the enemy will work to corrupt your minds and habits, and develop in you unsound principles."—*Id.*, pp. 413, 414.

The Life Purpose

Another guiding principle for the youth in all their social contacts and friendships, is their life's purpose—a fuller realization of their life's work. Can they afford to jeopardize a successful Christian career, one which demands high, noble ideals, by keeping company with those whose influence tends to corrupt the morals and debase the mind and tarnish the soul? Indeed, not. "The youth," we are told in respect to their association, "should seriously consider what shall be their purpose and life work, and lay the foundation in such a way that their habits shall be free from taint of corruption."—*Id.*, p. 423.

Christian young people whose desire it is to be in harmony with Christ will seek the association of those whose influence aids in the development of right principles and noble purposes.

Appointments and Notices

PROPHETIC CHARTS

For many years Mrs. H. C. Hartwell has been making prophetic charts for our ministers and evangelists, and these have been ordered by our workers from nearly every part of the world. These charts are painted in oil colors on the best quality of cotton cloth or muslin. They are flexible, and may be folded or rolled, and may be washed with water and a sponge. These are 1 x 1 1/4 yards in size, except the great image of Daniel 2, which is 2 yards high, and the man on sea and land of Revelation 16, and the woman of Revelation 12, which are 1 1/2 yards high. She makes a set of sixteen charts covering the principal prophecies of Daniel and the Revelation, for \$86. Other charts on the sanctuary, the millennium, 2300 days, etc., are made to order at reasonable prices. Mrs. Hartwell's address is 616 South Second Street, Clinton, Missouri.

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VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS

The sixth biennial session of the Virginia Conference Agency of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 9-19, 1932. The first meeting of this session will convene at 9:15 a. m., Monday, June 13, 1932. The purpose of the meeting is for the election of officers and trustees, and for the transaction of any other business that may come before the agency at that time.

W. P. Elliott, Chairman.
W. B. Mohr, Sec.

POTOMAC CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the fifth biennial session of the Potomac Conference Corporation of Seventh-day Adventists will be held in connection with the annual camp meeting of the Potomac Conference of Seventh-day Adventists on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 9-19, 1932. The first meeting of the corporation will convene at 9:15 a. m., Monday, June 13, 1932. The purpose of the meeting is to elect officers and trustees, and for the transaction of any other business that may come before the corporation at that time.

W. P. Elliott, Chairman.
W. B. Mohr, Sec.

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DISTRICT OF COLUMBIA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the eighth biennial session of the District of Columbia Conference Corporation of Seventh-day Adventists will convene at 9:15 a. m., Monday, June 13, 1932. This meeting will be held in connection with the annual camp meeting of the Potomac Conference on the grounds of the Washington Missionary College at Takoma Park, Maryland, June 9-19, 1932. The purpose of this meeting is for the election of officers, trustees, and for the transaction of any other business that may come before the corporation at that time.

W. P. Elliott, Chairman.
W. B. Mohr, Sec.

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SOUTHERN OREGON CONFERENCE

Notice is hereby given that a special session of the Southern Oregon Conference of Seventh-day Adventists will be held in connection with the camp meeting at Grants Pass, Oregon, June 2-12, 1932. The object of this meeting is to consider the recommendation made by the General Conference at their 1931 Fall Council, to the effect that the Oregon and Southern Oregon Conferences shall be united, and for the transaction of such other business as should properly come before the delegates. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members. The first meeting will be held June 3, 1932, at 10:30 a. m.

P. E. Brodersen, Pres.
F. W. Schnepfer, Sec.

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SOUTHERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that a special session of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the Southern Oregon Conference of Seventh-day Adventists, at Grants Pass, Oregon, June 2-12, 1932. The purpose of this meeting is to transact such business as should properly come before the association at this time. Delegates for the conference session are the legal delegates to the association. The first meeting will be held June 6, 1932, at 11 a. m.

P. E. Brodersen, Pres.
F. W. Schnepfer, Sec.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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Special Features

Soon to Appear in the **REVIEW**

Elder Wilcox, the editor of the *Review and Herald*, tells us that our church paper during 1932 will be more truly representative than ever before of its great mission as a general family and church paper. He also says:

1. We shall have some thrilling and instructive articles relating to the work in mission lands, the carrying of the gospel message to every nation, kindred, tongue, and people.

2. The spirit of evangelism is taking possession of our workers both abroad and in the home field. The record of this evangelistic forward movement will appear in the **REVIEW** during the coming year.

3. We have in hand a fine array of articles containing general spiritual instruction for our readers. Prominent among these should be mentioned a series of articles from Elder W. E. Read, president of the British Union. We have never printed a more important series of articles in the **REVIEW**.

4. F. D. Nichol, of the editorial staff, will furnish a number of studies on prophetic exposition.

5. Dr. Belle Wood-Comstock has promised us a series of articles for the Home department on the care of children.

6. Under the direction of the General Conference Committee there has just been prepared a "Church Manual." This deals with the question of organization, the duties and responsibilities of the officers of the church, etc. From advance proofs we shall begin soon in the columns of our church paper the publication of important sections of this "Manual."

7. Last, but most important of all, the General Conference officers will speak through the columns of the **REVIEW** relating to important world problems and church plans and policies.

THIS SPECIAL OFFER applies to renewals as well as to new subscriptions. Possibly your subscription has already expired, or it may be that it will not expire for several months to come; yet you can, from May 28 to June 11, have the expiration date extended **FOURTEEN MONTHS** by sending \$2.50 for the **REVIEW** or \$3 for the **BIG FOUR** to your Book and Bible House. Take advantage of this **SPECIAL OFFER** yourself, and endeavor to have some brother or sister in the church who does not now have the **REVIEW**, send his subscription in also.



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WASHINGTON, D. C., MAY 19, 1932

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CIRCULATION MANAGER CLARENCE LAWRY

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

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

At the Spring Council which was recently held, a number of important plans were laid and resolutions passed. A summary of these will appear in next week's REVIEW.

Religious Liberty Victories

ON April 5 the citizens of Wisconsin voted on a public referendum for the repeal of all the Sunday laws upon the State statute books by a majority vote of 124,650. Our people carried on a vigorous educational campaign for two weeks before the election, in which the secretary of the Religious Liberty Association and all the Wisconsin Conference workers took an active part.

The citizens of the city of Baltimore, Maryland, also voted on a similar referendum on May 2, both for the repeal and the liberalization of the Sunday blue laws of Maryland, and won the election in favor of repeal by a majority of 83,990 votes. C. S. Longacre, who took an active part in both of these campaigns, will write a detailed report of these stirring campaigns and their outcome, together with the fate of the Sunday bills before Congress, for an early issue of the REVIEW.

Mission Board Items

Latest News From China

DR. H. W. MILLER, in his latest letter, gives the following encouraging report concerning the work in the China Division:

"We have opened up our clinic. The sanitarium has been in operation all the time. Our Central Training School has been operating, and we have never had more encouraging reports from the field. Brother Strickland sent word from Changsha that he has more than 300 who have signed up for Bible studies as a result of his general effort, in one campaign, and that they have very strong hopes of baptizing fifty or sixty there. Conditions in other sections of China are more quiet than they have been for some time past. China seems to be a unit in these days.

"We received word from Brother Dahlsten, who lives at Changchun, the new

capital of Manchuria (or what the Chinese call the Puppet state), that he and others have sold great numbers of our books, and that they are also having a good attendance at their evangelistic effort in that city."

Further Word From E. E. Andross

The readers of the REVIEW will recall that Brother Andross recently met with an accident in Bogota. He was violently struck by a rapidly moving street car, and thrown to the sidewalk. In a letter he states that he is making excellent progress, although according to the doctor he will have to take quite a long time to convalesce.

Missionary Sailings

Miss Edith McLachlin, of Michigan, sailed from New York for Balboa on the S. S. "Virginia," April 30. Miss McLachlin worked for a number of years as stenographer in the China Division office at Shanghai. She is now connecting with the Inter-American Division office at Balboa for the same line of work.

Mr. and Mrs. B. B. Davis, of Michigan, sailed from Seattle, April 30, on the S. S. "President Madison." They have accepted appointment to the Philippine Union College in Manila.

Miss Etta Hewgley, of Texas, after her furlough following five years of service in the South American Division, has accepted the call as bookkeeper and stenographer in the Caribbean Union office at Port of Spain, Trinidad. She sailed from New York on the S. S. "Dominico," May 4.

Elder and Mrs. F. A. Pratt and family, returning to the Far East from furlough, sailed from San Francisco on the S. S. "Tatsuta Maru," May 5. Their former field was in Siam. They will now be located in the Philippines. E. KOTZ.

Big Week in Southern Europe

FROM the Southern European Division, where Catholicism and atheism have held sway for centuries, comes a very encouraging report of progress. The following table, taken from the *Revista Adventista Iberica*, shows what has been accomplished in the Big Week campaign for three years in that field:

Union	1929	1930	1931
Franco-Belgian	\$1,156.70	\$1,689.58	\$1,673.09
Jugoslavian	163.81	427.09	467.18
Rumanian	1,073.91	817.92	782.32
Swiss	2,293.92	2,543.06	2,528.91
Iberian	327.61	459.27	508.35
Italian	406.17	494.60	585.08
North African	148.44	189.86	171.44
Missions	78.82	75.01	162.72
Totals	\$5,644.38	\$6,691.47	\$6,879.09

If such gains as these can be made in difficult fields, surely we ought to make great advances in more favored lands.

J. A. P. GREEN.

"Outlook Bright . . . Times Harder"

MORE than ever before our colporteurs are realizing that it is the heart appeal that wins the people and leads them to buy and read our books. The following is from a personal letter from M. F. Wiedemann, field secretary of the Philippine Union, in which he emphasizes this principle. The fact that sales increased 7 per cent in his field last year, adds

weight to Brother Wiedemann's conclusions.

"I believe these are the very times when we should redouble our efforts to get the message to the people. In the 1921 crisis I could sell books in the States by talking straight to the hearts of the people. After the canvass was finished and people began to raise the usual objections, I could speak of world conditions and what they meant to them personally. Many people made great sacrifices to purchase the books, and I believe that people who purchase books in times like these, will study them more than in prosperous times. Over here, I find that our more spiritual colporteurs, whose hearts yearn for every soul they meet, are having success in their work.

"The outlook is quite bright for this year here. I believe times are getting harder than before, but our men are courageous and we have good prospects to increase our force 15 to 20 per cent. And we believe that the Lord is going to help us to show a gain over 1931."

H. H. HALL.

Camp Meetings for 1932

Atlantic

New York	June 24-July 3
S. New England	July 1-10
N. New England	July 1-10

Central

Inter-Mountain	May 27-June 1
Wyoming	June 2-7
Colorado	June 9-18
South Dakota	June 9-18
North Dakota	June 17-26
Minnesota	June 23-July 2
Nebraska	Aug. 11-20
Kansas	Aug. 19-27
Missouri	Aug. 19-27
Iowa	Aug. 18-28

Columbia

Potomac, Takoma Park, Md.	June 9-19
New Jersey	June 28-July 3
E. Pennsylvania	June 30-July 10
Chesapeake	July 7-17
W. Pennsylvania	July 14-24
Ohio	Aug. 18-28
West Virginia	Aug. 11-21

Lake

Illinois, Broadview	June 6-12
Indiana, Cicero	June 9-19
Michigan, Hastings	June 16-26
Michigan, Gladstone	June 29-July 3
Wisconsin, Portage	June 23-July 3

North Pacific

S. Oregon	June 2-11
Idaho	June 9-19
Oregon	Aug. 11-21
Washington	Aug. 18-28
Montana	Regional

Southern

Florida	May 19-29
Georgia-Cumberland	Aug. 5-13
Kentucky-Tennessee	Aug. 12-20
Alabama-Mississippi	Aug. 19-27
Carolina	Aug. 26-Sept. 3

Southwestern

S. Texas	(Local) July 14-24
Arkansas-Louisiana	July 21-31
N. Texas	(Local) July 28-Aug. 7
Texico	Aug. 4-14
Oklahoma	Aug. 11-21

Eastern Canadian

St. Lawrence	June 23-July 3
Ontario	June 30-July 10
Maritime	Sept. 9-18

Western Canadian

Manitoba	June 27-July 3
Saskatchewan	July 1-10
Alberta	July 8-17
British Columbia	July 15-24