

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 109

Takoma Park, Washington, D. C., May 26, 1932

No. 21

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 All knowledge,
 All temperance,
All patience,
 All godliness,
 All brotherly kindness,
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For the accomplishment
 Of His work."

MRS. J. H. HAUGHEY

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The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS. HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD. AND THE FAITH OF JESUS. REV. 14:12

Vol. 109, No. 21

Takoma Park, Washington, D. C., May 26, 1932

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Husbanding Our Resources

Developing Latent Talent in Our Churches

THE gospel preachers of the apostolic period were evangelistic workers. They went from place to place proclaiming the glad news of a crucified and risen Saviour. The urgency of their message and their ardor in evangelization did not permit them to tarry long in one place. It is recorded of the apostle Paul that he stayed in one city for a year and six months, preaching the gospel; but this was a great commercial center, and we may well believe that from this center the influence of the apostle's labors went out into all the surrounding territory. This, so far as the record goes, was the longest period that Paul ever spent with any one group of believers. When a company of believers was developed, they were left to the immediate care of leaders appointed from among their number.

And so the apostle Paul charges Titus to ordain elders in every church, and he outlines very specifically the character of the men who should be chosen for this responsible work. They should be men sound in the faith, of good report, honest, just, sober, having their families under proper control, adapted to public ministry and teaching. The apostle or some of his more immediate associates made visits from time to time as occasion required and as opportunity offered, but the immediate care of the flock was left to talent developed from the believers themselves.

It was not until a later and less spiritual age that great churches were built up and settled pastorates were established. In the beginning of our own work the apostolic practice was followed. We well remember the little church to which we belonged fifty years ago, a fair sample of hundreds of others throughout the field. The apostolic plan was followed. As soon as a church was organized, a suitable leader from among the believers was chosen as elder, and to him was committed the responsibility of caring for

the flock and leading them in service.

Our ministers then were few in number, and only occasionally could they visit the scenes of their former labors and confirm in the faith those who had been developed as the result of their ministry. But our churches did not suffer. They took on strength and stability. They manifested an earnest missionary spirit in laboring for those around them.

Autumn Council Recommendation

We are glad to see influences set in operation leading to a return to this old-time custom, and releasing more of our ministers for evangelistic labor. Indeed, the Autumn Council of 1930 was so exercised regarding this question that the following recommendation was made:

"We recommend, 1. That local and union conference committees throughout the world be urged to give earnest, careful study to the following important aims:

"a. Organizing and training church members to engage in the soul-winning work called for in the instruction given through the Spirit of prophecy.

"b. Changing the place of work of the younger ministers and ministerial internes from the churches to the field in definite evangelistic endeavor in new places.

"c. Instructing and training their churches so that a great part of the work of caring for the detailed operation and shepherding of congregations may be safely placed in the hands of devoted, qualified lay people, thus relieving pastors of a large amount of exhausting labor, and setting them free for definite soul-winning efforts."

Wherever this recommendation has been carried out, excellent results have been secured. Undoubtedly there exist in connection with all our churches men and women who could be trained for active leadership, and who could bear definite responsibility in shepherding the church at home, so that our preachers could be relieved largely for work in new fields. We hope that just as far as consistent the spirit of this recommendation may be carried out in every church. F. M. W.

The Scapegoat and the Atonement

In Three Parts—Part Two

Different Views Regarding Azazel

WE wish now to quote from a representative group of Biblical authorities, Jews and Christians, liberal and conservative, regarding Azazel. These quotations will reveal, we believe, further evidence against the interpretation we have been examining, and will afford the reader an opportunity to judge for himself whether Seventh-day Adventists are preachers of strange and anti-Christian doctrines in holding that Azazel represents Satan.*

*Brevity demands that we eliminate much of the repetitive matter in these quotations. We cannot attempt to give the full argument for any of the views held regarding Azazel. We believe, however, that we are quoting sufficient to reveal the main reasons for the principal views. We have eliminated the argument based on the alleged parallel between the two goats and the dual offering for a leprous person, etc., because we have already noted this argument.

M'Clintock and Strong's Cyclopedia

"Scapegoat (Hebrew, *Azazel*) is the name given in the A. V. to one of the two goats used in the sin offering for the entire community of Israel on the great Day of Atonement, the goat which was to be sent away into the wilderness. . . . There can be no doubt that this has the appearance of being some sort of personage, or interest personified, standing over against Jehovah, or somehow contradistinguished from Him. But opinions have from early times been divided on the subject.

"1. The one followed by our translators, which regards it as a name for the goat itself, is of great antiquity, and has numbers on its side. . . .

"2. By others it has been taken as the name of a place. . . .

"3. Others, again, have taken the word as a *pealpal* form of the Arabic verb to remove, . . . so that the meaning comes to be for a complete removing or dismissal (Tholuck, Steudel, Winer, Bähr).

Grammatically, no objection can be urged against this view; and it undoubtedly accords well with the general import of this part of the rite. 'The true expiation,' to use the words of Bähr, 'was effected by the blood of the first goat, which was set apart for Jehovah; on the other hand, the ceremony with the other goat appears as a mere addition made for special reasons, a kind of complement to the wiping away of the sins which had already been effected by means of the sacrifice.' . . .

"4. But there is still another class of writers who are disposed to claim for the word a more distinctly personal existence, and who would refer it directly to Satan. This view is certainly of high antiquity. . . .

"It was very common with the rabbins, as in later times it has the support of many authorities—Spencer, Ammon, Rosenmüller, Gesenius, etc., who hold it to be equivalent to the Roman *averruncus*, or evil demon, which was supposed to inhabit desert places, and who needed to be propitiated; but adopted also, though purged of this idolatrous connection by Witsius, Meyer, Alting, Hengstenberg; also quite recently by Vaihinger and Kurtz. These writers hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary Azazel—the latter a being as well as the former, and a being who (as demons generally) was supposed to have his peculiar dwelling in the desert. The goat, however, that was sent to this evil spirit—emphatically the removed or separate one—was no sacrifice, but rather a witness that the accepted sacrifice had been made. It proclaimed, as it were, 'that the horrible wilderness, the abode of impure spirits, is alone the place to which the sins of the people, as originally foreign to human nature and society, properly belong; that Azazel, the abominable, the sinner from the beginning (John 8:44), is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation have been accomplished' (Vaihinger). No doubt, as thus explained, the leading import of the transaction with this goat is in proper accordance with the service of the day; but it cannot appear otherwise than strange that, in the most sacred rite of the old covenant, Satan should be so formally recognized as, according to this view, he must have been."—*McClintock and Strong's Biblical, Theological, and Ecclesiastical Cyclopaedia*, Vol. IX, pp. 397, 398, art. "Scapegoat."

Encyclopedic Dictionary

"Azazel.—1. In Scripture: A word occurring in Leviticus 16:8, 10, and 26, where it is translated 'scapegoat'; but the antithesis which makes the one goat be for Jehovah and the other for Azazel, is best preserved by supposing Azazel to be such a being as Satan or some other evil spirit."—*The Encyclopedic Dictionary*, Vol. I, p. 397.

Hastings' Bible Dictionary

"Etymology, origin, and significance [of Azazel] are still matters of conjecture. The A. V. designation *scapegoat* . . . obscures the fact that the word *Azazel* is a proper name in the original, and in particular the name of a powerful spirit or demon supposed to inhabit the wilderness or 'solitary land' (16:22, R. V.)."—*Hastings' Bible Dictionary*, p. 77, art. "Azazel."

Schaff-Herzog Encyclopedia

"The meaning of the word [Azazel] has occasioned much discussion. Starting from the fact that 'for Yahweh' and 'for Azazel' stand in opposition (verse 8), many think that it is the name of a being opposed to Yahweh,—a desert monster, a demon, or directly Satan. Such as attempt an etymological interpretation then explain it as characterizing the demon or Satan as removed or apostatized from God, or a being repelled by men (*averruncus*), or one which does things apart and in secret (from *azal*, 'to go away'). Others conceive of Azazel, not as a proper name, but as an appellative noun and modified reduplicated form of a root '*azal*, 'to remove, retire.' . . . The contrast between 'for Yahweh' and 'for Azazel,' however, in verse 8 favors the interpretation of Azazel as a proper noun, and a reference to Satan suggests itself. . . . A definite explanation, satisfactory to all, can hardly be looked for."—*Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. I, p. 389, art. "Azazel."

Smith's Bible Dictionary

"In regard to the Hebrew word Azazel ('scapegoat,' A. V.), the opinions most worthy of notice are: 1. A designation of the goat itself. The old interpreters in general, the Vulgate, Symmachus, Aquila, Luther, the A. V., etc., supposed it to equal the goat sent away, or let loose. But the application of Azazel to the goat itself involves the Hebrew text in difficulty. . . . 2. The name of the place to which the goat was sent. But the place is specified in Leviticus 16:10, 21, 22 (Gesenius). 3. A personal being to whom the goat was sent. (a) Gesenius makes Azazel equal *avertor*, *expiator*, and supposes it to be some false deity who was to be appeased by a sacrifice of the goat. (b) Others have regarded him as an evil spirit, or the devil himself. . . . 4. An explanation of the word which seems less objectionable, if not wholly satisfactory, would render the designation of the lot (Lev. 16:8, etc., 'for the scapegoat,' A. V.) 'for complete sending away.'"—*Smith's Bible Dictionary*, p. 83, art. "Atonement, the Day of."

Jewish Encyclopedia

"AZAZEL (scapegoat, Leviticus 16, A. V.): The name of a supernatural being mentioned in connection with the ritual of the Day of Atonement (Leviticus 16). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature. Unlike other Hebrew proper names, the name itself is obscure. . . . Most modern scholars . . . have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Nahmanides to Leviticus 16:8, that Azazel belongs to the class of 'se'irim,' goatlike demons. . . .

"Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH [Jehovah] before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH. . . .

"Azazel would therefore appear to be the head of the supernatural beings of the desert. . . . The fact that such a ceremony as that in which he figured was instituted, is not a contravention of Leviticus 17:7, by which demon worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel."—*The Jewish Encyclopedia*, Vol. II, pp. 365-367, art. "Azazel."

International Standard Bible Encyclopedia

"By the use of the same preposition *le* in connection with Jehovah and Azazel, it seems natural to regard the expressions as entirely parallel and to think of some personal being. Some interpret this word as referring to a demon of the wilderness, . . . and explain the term as 'one who has separated himself from God,' or 'he who has separated himself,' or 'he who misleads others.' But a demon of this kind could not possibly be placed in contrast to Jehovah in this way. . . . In later times the word Azazel was by many Jews and also by Christian theologians, such as Origen, regarded as that Satan himself who had fallen away from God. In this interpretation the contrast found in verse 8, in case it is to be regarded as a full parallelism, would be perfectly correct. But it must be acknowledged that in Holy Scripture, Satan is nowhere called by the name of Azazel. . . . It is accordingly advisable to interpret Azazel adjectively, i. e., to forgo finding a complete parallelism in verse 8, and to regard the preposition in connection with Jehovah as used differently from its use with Azazel. . . . With this interpretation a certain hardness yet remains for our linguistic sense, because we cannot find a good translation for the adjective. . . .

"Both goats, according to verse 5, are to be regarded as a single sin sacrifice, even should we interpret Azazel as demon or Satan, and we are accordingly not at all to understand that a sacrifice was brought to these beings. . . . In the personal interpretation, we could have, in addition to the idea of the removal of the guilt, also a second idea, namely, that Azazel can do no harm to Israel, but must be content with his claim to a goat which takes Israel's place."—*The International Standard Bible Encyclopedia*, Vol. I, pp. 343, 344, art. "Azazel."

Kitto's Cyclopaedia

"The only difficulty here, and that is a great one, is with respect to the meaning of the word *Azazel*, which our translators, in common with a large class of modern commentators, regard as applied to the goat itself, and render it by 'scapegoat.' Others produce reasons, not easily answered, for showing that the word must be taken as a proper name. Then arises the question, What is the name? Several of the rabbinical writers regard it as the name of the *place* to which the scapegoat was conducted. . . . A step further, however, brings it more within the range of our recognition—this is, that Azazel is but a name for Satan, as was the opinion of most of the Jewish writers and of the early Christian church; and that the meaning of the ceremony is, that while the remission of sin is effected by the sacrificed goat (for without shedding of blood there was no remission, Heb. 9:22), the other was laden with the sins already, through the other goat, pardoned, by way

of symbolically notifying the fact to Satan, and of triumphing in his discomfiture. . . . There is another more common explanation, which, if correct, forms a very beautiful interpretation of the typical rite. This view recognizes the substantial type identity of the two goats, and in the victim goat sees Christ dying for our sins, and in the liberated goat views Him as rising again for our justification. But it must be admitted that the whole subject forms one of the greatest difficulties of Scripture."—*Cyclopedia of Biblical Literature*, by John Kittó, p. 363, art. "Goat, Scape."

Lange's Commentary

"In regard to the meaning of Azazel: in the great variety of etymologies given for the word by scholars of the highest standing, it may be assumed as certain that nothing can be positively determined by the etymology. . . . Not only the roots themselves are varied, but their signification also, and still further the signification of the compound. Little light can be had from the Ancient Versions. The Sam. and the Targs. of Onk., Jon., and Jerus., retain the word unchanged; so also does the Syriac. . . . The Jewish authorities differ, . . . many of them explaining the word of the devil. . . . The great majority of modern commentators agree with Spencer and Rosenmüller in interpreting the word itself of the devil, although Bähr, Winer, and Tholuck contend for the sense *complete removal*."—*Lange's Commentary, Notes on Leviticus 16*.

New Standard Bible Dictionary

"Azazel must . . . be the name either of the act of sending the goat away into the wilderness or, preferably, of the person to whom it was sent, possibly a demon in the wilderness. . . .

"In Israel it [the Atonement Day ritual] survived as a shadowy vestige of primitive Semitic demonology, and was used to express the thought that sin belongs to a power or principle hostile to Jehovah, and its complete purgation must include its being sent back to its source."—*New Standard Bible Dictionary*, p. 85 (*Funk and Wagnalls*).

Teachers' Bible Encyclopedia

"To determine which of the two goats was to be slain, and which sent alive into the wilderness, it was ordered that the priest should 'cast lots upon the two goats; one lot for the Lord (Jehovah), and the other lot for the scapegoat,' Lev. 16:8, but literally for Azazel, a word nowhere else used. There can be no doubt that this has the appearance of being some sort of personage, or interest personified, standing over against Jehovah, or somehow contradistinguished from Him. But opinions have from early times been divided on the subject."—*Teachers' and Students' Bible Encyclopedia*, by Rev. Patrick Fairbairn, D. D., Vol. VI, p. 109, art. "Scapegoat."

Encyclopedia Biblica

"The meaning of Azazel is much disputed; it is, of course, a subject closely connected with the inquiry into the origin of the custom. It is at least certain that, as Azazel receives one goat while Yahwe [Jehovah] receives the other, both must be personal beings."—*Encyclopedia Biblica*, by T. K. Cheyne, M. A., D. D., and J. Sutherland Black, M. A., LL. D., Vol. I, p. 395, art. "Azazel."

Eadie's Bible Cyclopedia

"A common opinion is, that the one goat which was slain represented Christ dying and dead for the sins of man, and that the other goat, which lived and was dismissed, symbolized Christ risen and pleading our cause. But it might be objected to such a view that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed—an arrangement which does not harmonize with the actual atonement of the Son of God, for our sins were laid, not upon the risen Saviour, but upon Him before He died, and in His death. We incline to the oldest view of this subject—a view common in the church till the period of Julian the apostate, by whom it was abused and caricatured.

"The language in the original is precise and peculiar. It reads, 'And Aaron shall cast lots on the two goats—ONE FOR JEHOVAH, ONE FOR AZAZEL.' What we are to understand by Azazel has been much disputed. The language appears to us to imply the personality of Azazel—one for Jehovah, one for Azazel.' By Azazel we venture to understand Satan, as do almost all the ancient versions, which leave the word, as they do the names of other persons, untranslated. Satan is not here, as some allege against this opinion, put on an equality with God; for the two goats were both brought 'to Jehovah,' and were His; while the very casting of lots, which was in itself a solemn appeal to God, shows that Jehovah claimed the power of disposal. Neither can it be objected that this was in any sense a sacrifice to Satan, for the animal was not slain to him; it was only sent to him in disgrace. Bearing upon it sins which God had already forgiven, it was sent to Azazel in the wilderness.

"The phrase 'scapegoat,' by which the strange term Azazel is rendered in our version, came from the '*hircus emissarius*' of the Vulgate. The term Azazel may mean the 'apostate one'—a name which Satan merits, and which he seems to have borne among the Jews. It was Satan that brought sin into the world; and this seduction of man adds to his guilt, and consequently to his punishment. Sin is now pardoned in God's mercy. The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy seat was sprinkled with it. Guilt was therefore canceled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight: it is removed away to a 'land not inhabited'—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin. The tempted are restored, but the whole punishment is seen to fall on the archtempter."—*Eadie's Biblical Cyclopedia, from the Original Text of John Eadie, D. D., LL. D., late professor of Biblical Literature and Exegesis to the United Presbyterian Church*, art. "Scapegoat," p. 577. (*Preface to this edition written by A. H. Sayce, of Oxford, 1901.*)

"Sunday School Times"

"Of the two goats, one was for Jehovah, signifying God's acceptance of the sin offering; the other was for Azazel. This is probably to be understood as a person, being parallel with Jehovah in the pre-

ceding clause. So Azazel is probably a synonym for Satan. The goat for Azazel, the scapegoat, as it is somewhat misleadingly translated, typifies God's challenge to Satan (cf. Job 1:8; Eph. 3:10)."—*J. Russell Howden, Notes on the Sunday School Lessons, in Sunday School Times, Jan. 15, 1927.*

Bible Translations

Following is a partial list of the translations of the Bible that retain the original word "Azazel:"

English Revised Version, American Revised Version, American Baptist Improved, Rotherham's, Moulton's, Moffatt's, Darby's, Smith's (J. Powis), Leeser's (Jewish translation), Jewish Publication Society translation, 1917 (by a committee of Jewish scholars).

Conclusions From Quotations

From the foregoing quotations we may draw the following important conclusions:

1. The meaning of the word "Azazel" is so obscure that no doctrine may properly be built upon an attempted translation of the term. Special significance attaches to the fact that so many translations of the Bible, including the Jewish, leave Azazel untranslated. This indicates one of two things: either the translators felt that the meaning of the word was too obscure, or else they considered Azazel a proper name, which would therefore not call for translation. But of course if Azazel is a proper name, then it must stand for some being in contrast to Jehovah.

2. A wide divergence of interpretation of the meaning of the Atonement Day ritual has existed from earliest times.

3. The view which regards Azazel as symbolizing Satan has been held through the centuries by many theologians, both Jewish and Christian. Lange's Commentary, which is perhaps the most exhaustive and reliable of such works, affirms that "the great majority of modern commentators" view Azazel as Satan. (Comments on Leviticus 16.)

4. This view, which makes Azazel a personal being in antithesis to Jehovah, finds strong support in the very construction of the Hebrew itself. One goat is "for Jehovah," the other "for Azazel." To prevent the natural conclusion of opposing personalities, implied by the similar preposition ("for"), requires the doubtful expedient of understanding the preposition "in connection with Jehovah as used differently from its use with Azazel."—*The International Standard Bible Encyclopedia*. But even then, as this Bible Encyclopedia admits, there remains a "linguistic" difficulty. This procedure, while

(Concluded on page 12)

Contributed Articles

Report of the Spring Council, 1932

By E. KOTZ

Associate Secretary of the General Conference

WHENEVER the time of our annual Spring or Autumn Council arrives, our headquarters becomes an even busier place than usual. Careful plans have to be laid to make such a gathering as profitable as possible, and to achieve results by which the whole world field may benefit. Committees have to be tentatively appointed. Arrangements for the delegates must be made. The agenda requires careful study and planning. But never in the history of this movement has a Spring Council convened under so dark a cloud of financial distress, with the monthly increasing burden of finding ways and means to keep our workers at home and abroad at their post of duty.

It was therefore quite natural for all of us to feel more than ever the need of special light from the sanctuary. Under the leadership of our President, C. H. Watson, the officers of the General Conference and the heads of departments gathered daily for a time of seeking the Lord. We prayed earnestly for divine guidance and help. These prayers have been answered in a marvelous way. Difficulties that seemed puzzling and even insurmountable have been overcome. A spirit of co-operation and brotherly love and kindness has marked this gathering to an unusual degree. Truly darkness has its treasures. (See Isa. 45:3.) Darkness, like nothing else, will make us lift our heads and look upward, where the stars begin to shine with increasing brightness, piercing the night that covers the earth with their reassuring rays of light and hope. When the earth has little more to offer in the way of help, then we pray with a deeper understanding, "Our Father, who art in heaven."

The Opening Meetings

The Council was held in Takoma Park, D. C., April 22-28.

In harmony with our feeling of helplessness in this critical time, the first hours of the meeting were spent in a very earnest consideration of our spiritual needs. O. Montgomery spoke at the meeting on Friday evening in the Review and Herald chapel, emphasizing *Truth, Doctrine, and Power*.

He warned us not to be moved from the firm rock upon which this movement has been built.

In his sermon on Sabbath morning in the Takoma Park church, on "Enduring as Seeing Him Who Is Invisible," I. H. Evans warned us against placing confidence in material things, against criticism, and against the neglect of prayer.

At three o'clock Sabbath afternoon C. H. Watson spoke to the members of the committee and other workers in the General Conference chapel, on the question of Leadership, basing his remarks on Psalms 80:17-19. God's planting of Israel and the broken hedge were compared to the remnant people. We must recognize that the hedges about the church are broken, though not utterly destroyed. He pointed out four things that tend to break down the barriers of the church, —doubt, criticism, the encroachment of worldliness, and the spirit of discouragement.

Treasurer's Report

The first item of business was a report from the Treasurer, J. L. Shaw. This report consisted of the following:

Statement of the Sixty-cent-a-week Fund for three months, ending March 26, 1932, with a comparative statement for the same three months of 1931, showing a net shrinkage of \$46,208.13, or 12.7 per cent.

Comparative report of per cent of tithe by unions and conferences for three months of 1932 and 1931, showing a net shrinkage of \$26,237.60, or 20.9 per cent.

Statement of the Sustentation Fund, showing overdraft on the fund January 1, 1932, of \$59,515.65, and an estimated overdraft by the end of the year of \$166,567.78, at the present rate of payments and decrease in receipts.

Comparative statement of General Conference income, showing estimate given at the Autumn Council, for 1932, the actual receipts for 1931, and the present estimate as made by the Treasury March 31, 1932; also a proposed revised 1932 budget based on a 5, 8, or 10 per cent reduction.

Statement of Mission Fund receipts for the year ending December 31, 1931, by divisions and unions; and a comparative statement of mission funds by divisions for twelve months, January 1 to December 31, for the years 1930 and 1931. The decrease in mission funds in divisions outside of North America was \$64,568.62, while in North America the decrease was

\$338,146.72, making a total of \$402,715.34. These statements showed that the foreign divisions are now giving about one third of all the funds raised for missions.

Voted, That these statements be referred to the Finance Committee for study and recommendation.

Encouraging Statistics

The figures given by the Statistical Secretary, H. E. Rogers, revealed an increase of thirty-one churches in North America for the year 1931, the number now standing at 2,258, with a membership of 127,787, a gain during the year of 7,227, which is the largest gain the denomination has had here for many years. The number baptized was 10,578, being 3,122 more than during the preceding year. The gain in Sabbath school membership was 5,762, the total Sabbath school membership in North America now standing at 130,343.

The latest figures as to membership throughout all divisions in the world field indicate 331,888 members of churches, and 391,948 members of Sabbath schools at the end of the third quarter of 1931. This is a gain of 17,635 church members in nine months. It is anticipated that the final returns for 1931 will show a very large gain for the year.

Excerpts From Departmental Reports

H. H. Hall, of the Publishing Department, made a plea in behalf of increasing the number of colporteurs and those who are doing self-supporting work with our literature. The last eighteen months, Brother Hall said, have brought, in proportion, far larger evidences of genuine results in soul winning from the literature work than have ever been known before. While sales have decreased to some extent, the results in men and women brought to the Lord through the ministry of the printed page are the greatest ever known.

C. S. Longacre, Religious Liberty secretary, gave a brief report of the Geneva Conference on the calendar question, and spoke of the success the department is having in combating Sunday bills in Congress and State legislatures.

L. A. Hansen called attention to the facilities of the Medical Department for educating our people in the

conservation of health. He felt that some plans should be made for utilizing these facilities. This was referred to the Committee on Plans.

Some of the recommendations later brought in on this subject by the Plans Committee are:

We recommend, 1. That conference leaders be alert to foster medical work, and to seek the advancement of approved methods of medical ministry and health education in every consistent and practical manner.

2. That our medical institutions, physicians, nurses, and dietitians, give their support to such endeavor wherever and whenever they can do so.

3. That we continue to foster the group teaching of lay people in home hygiene and care of the sick, so that not only our older members, but new members may be acquainted with the sound principles of healthful living and what constitutes rational methods of treating the sick.

4. That health instruction be recognized as an essential part of the education of new believers, and to this end we utilize balanced health teaching in connection with evangelistic efforts.

Knowing that it would be impossible to balance our world budget without effecting a drastic cut in the appropriations granted by the last Autumn Council, and having listened to the Treasurer's previous statements of the greatly decreased income, all delegates were looking forward with interest and some concern to the report of the Finance Committee. On April 26 this committee submitted a partial report, which was adopted as follows:

Eight-per-cent Cut in Appropriations

Recognizing that changing conditions and the financial depression throughout the world, with consequent serious decline in our income, brings to us unforeseen problems in maintaining our world-wide program; and

In harmony with the provision made by the 1931 Autumn Council that any shortage that may appear in the income of 1932 be apportioned on the pro rata basis; therefore,

We recommend, That an 8-per-cent reduction on the annual basis be made on base appropriations for 1932.

We know that this report will stir the hearts of all our believers in the whole world. We know they will rally to the support of our missions as never before. Cables had to be sent to all the divisions receiving appropriations, which include all but Central Europe, informing them of this drastic measure. We do not know how it will be possible for them to readjust their budget without dismissing at least some of their workers. In fact, our people in general may not know that quite a number of our conferences here at home have already been compelled to reduce their working force considerably. But while this distressing element in our financial situation could not be

denied, the delegates received the announcement in a spirit of earnest confidence in the Lord's delivering power. Like Israel of old, we must learn that our trust is not in the arm of flesh nor in the "chariots of iron," but in the workings of His Spirit.

While we have faith in God and believe that He could finish the work without our help, yet we know that He wants us to be His witnesses to the ends of the earth. He says, as the congregation of Israel said to Ezra, "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." Ezra 10:4. Knowing that our people are unwilling to see the advance of this message halted by any obstacle, and that they are ready to sacrifice to the limit, the Council adopted the following plans:

Increasing Mission Funds

WHEREAS, The message proclaimed by Seventh-day Adventists commits us to the task of reaching every "nation, kindred, tongue, and people;" and,

WHEREAS, The Foreign Mission Board is greatly perplexed in carrying forward its world-wide operations because of the decline in foreign mission funds, so that we face actual retrenchment in our mission work if conditions continue as they are; and,

WHEREAS, Immediate steps to increase our foreign mission funds are necessary, in order to maintain intact our world-wide work; therefore,

We recommend, 1. That special efforts be put forth to raise at least \$100,000 in the Midsummer Offering, each church endeavoring to raise an average of one dollar or more per member; the promotion of this offering to be under the direction of the Secretarial and Treasury offices of the General Conference.

2. Believing that those of wealth in our denomination would come to the help of our Mission Board in this time of emergency if they were fully acquainted with the situation, we urge all our pastors and evangelists and conference presidents to visit personally all such, encouraging them to give special offerings to the cause at this time. That those of our people who have during the years succeeded in saving a few hundred dollars, be invited to make a special offering during 1932 of \$50, \$100, or more, in addition to their regular offerings.

3. That strong plans be laid to make this year's Week of Sacrifice offering the largest in our history. We recognize that we face a greater crisis in maintaining our foreign mission program than we did in 1922, when our people so nobly came to the rescue. We therefore urge that strong efforts be put forth by all conference workers to encourage all our people, at home and abroad, to unite with conference and institutional workers in giving one week's salary or income to missions. The promotion of this effort is to rest with the Treasury of the General Conference. That heads of institutions and conferences present this at an early date to all their workers, urging every worker by precept and example to participate in the Week of Sacrifice.

4. That a special meeting of all workers in each conference be held as soon as

possible for the purpose of acquainting each worker with the serious financial crisis facing the mission fields, and placing definitely upon the hearts of pastors, evangelists, and others the necessity of having each church do its utmost to raise all General Conference financial goals for missions, and that as far as possible the General Conference Committee arrange for one of its representatives to attend such meetings, to give counsel and instruction.

5. That we request the *Signs of the Times*, the *Watchman*, and the *Canadian Watchman* magazines to make special appeals to their readers for mission offerings, the publishers to send these gifts to the General Conference to be credited on the Sixty-cent-a-week Fund for the conference in which the donor lives; and in connection therewith we request the Secretarial and Treasury offices to co-operate by furnishing special material to these periodicals.

6. That we further request the union conference committees to set aside one page a month in the regular issue of their union papers for the promotion of foreign missions, the material for this to be furnished by the Secretarial office.

7. That we request the *REVIEW AND HERALD* to continue its strong policy of supporting our foreign mission work, and that we request the Treasury of the General Conference to undertake in a definite way to educate our people through the *REVIEW AND HERALD* in the plan and policy of our Foreign Mission Board, and in the progress and operations of our world-wide work.

We have reached the closing days of earth's history. Rapidly fulfilling signs on every hand witness that the coming of Christ is near, even at the doors. Before He comes a world must be warned and a people developed among all nations, who keep the commandments of God and the faith of Jesus. Only by consecration and supreme sacrifice on the part of every believer can this work be accomplished. In view of the crisis which confronts us in our missionary operations, the hour for economy and sacrifice, we believe, has fully come.

We therefore recommend, 1. That all our members recognize anew their sacred stewardship in being intrusted with their Lord's goods, and that, in harmony with the instructions of the Holy Scriptures, they sacredly guard the tithe of their income, paying it regularly into the Lord's treasury for the support of His work.

2. That they seek by economical living and simplicity of life so to bind about their wants that they may be able to give a larger portion of their incomes in free-will offerings for the support of our missions.

3. That we ask our conference workers and church officers to carry upon their hearts a special burden in impressing upon our brethren and sisters throughout the field this solemn responsibility of rendering to the Lord His own in tithes and offerings.

Believing that many of our brethren and sisters throughout the North American field would be glad to make special gifts to the cause of missions, and so aid in the present emergency if the urgent situation could be set before them; therefore,

Resolved, That we ask the President of the General Conference to address to our church members in the North American Division a personal letter setting forth the crisis which has arisen in our

missionary operations, and appealing for donations in the sum of one dollar or more to assist in maintaining our missionaries at their post in this period of financial stringency, the same to be a donation in addition to their regular gifts to missions.

Additional Weekly Sabbath School Offering

WHEREAS, The present income of the General Conference is inadequate for the maintenance of our work already established in the world field, and making it also impossible to take advantage of the unprecedented opportunities for the proclamation of the message which are everywhere manifest; and,

WHEREAS, A small added offering, if given weekly, even so small an increase as five cents a member, would greatly help to carry us through the present financial crisis and meet world needs,

Resolved, That in North America we ask every one to give through the Sabbath school an additional offering of at least five cents,—a nickel a week,—to help bridge the present crisis.

Sabbath School Investment Plan

WHEREAS, The Sabbath School Investment plan has been successful in bringing into the mission treasury during the years 1925 to 1931 inclusive, more than \$363,000;

Resolved, That we ask all conference and church workers to endeavor to enlist 100 per cent of the Sabbath school members to "invest" for missions.

Birthday Offerings

WHEREAS, The remembrance of one's birthday is sanctioned in the writings of the Spirit of prophecy in these words, "For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize His gifts, and to present our offerings of gratitude to our greatest Benefactor. These birthday gifts are recognized of Heaven;" and,

WHEREAS, Records show that in the main the birthday gifts through our Sabbath schools come from the younger divisions; therefore,

Resolved, That greater effort be made to induce those who have lived longer and thus enjoyed more of the blessings and mercies of God, to recognize these blessings in a tangible way by bringing a suitable birthday offering to the Sabbath school at some time near their birthday.

Cut in General Conference Salaries

As a further measure of conserving our mission funds and an expression of the willingness of the General Conference workers to share in the sacrifice laid upon the mission divisions, the following recommendation was unanimously adopted:

We recommend, That as an emergency measure General Conference salaries be cut 10 per cent from the present rate as from May 1, 1932, to continue to December 31, 1932; and that this reduction be a guide to the fields in making salary adjustments.

Further excerpts from the report of the Committee on Plans follow here:

Worldly Encroachments

WHEREAS, the world is forcing its way into the church in some centers by way of worldly pageant, show, comic lecture, theatrical display, cheap musical entertain-

ment, and costly and extravagant church weddings, thus endangering our young people in a particular way, lowering our standards, and blotting out the line of demarcation between the church and the world; therefore,

Resolved, That with humiliation of soul and deeply sensing the fact that we are living in the last hour, when the devil has come down in great power, we lovingly and urgently raise the note of warning to our people, both young and old, but especially to our church and institutional leaders, pointing out the danger of the hour in all these and other matters of a worldly trend, seeking for a renewal of the straight testimony of the True Witness, hoping that a revival of primitive godliness may result.

A Spiritual Harvest Ingathering Campaign

WHEREAS, The success of the Harvest Ingathering campaign depends upon the blessing of God on the consecrated service of workers and church members; we therefore,

Recommend, 1. That a Harvest Ingathering Consecration Week be observed in all our churches in North America immediately preceding the beginning of the campaign, and wherever possible the church meet together for at least two evenings during the week, preferably Wednesday and Friday evenings, to seek God for the preparation necessary to do the work successfully, and to pray for the Spirit of God to impress men of wealth and the public generally, to give liberally in response to the Harvest Ingathering appeal.

WHEREAS, The last Autumn Council at Omaha adopted an action providing for a united and intensive Harvest Ingathering campaign by workers and laity to reach the full Ingathering goal in six weeks' period; therefore,

Resolved, 2. a. That union and local conference committees endeavor so to plan the work of all conference employees as will insure their uninterrupted leadership in churches and districts during the six weeks' campaign period, in a determined effort to raise the official goal of every church.

b. That every consistent effort necessary be made to enlist every member in active solicitation work to secure the individual goals.

c. That every church systematically cover its Harvest Ingathering territory with missionary literature for a month or six weeks before the opening of the Harvest Ingathering campaign.

Date of Autumn Council, 1932

We recommend, That the date of the Autumn Council for 1932 be October 25 (beginning in the morning) to November 2.

The question of a stronger and more systematic effort along the lines of Christian temperance was discussed at length and referred to the Executive Committee, which later brought in a report that was adopted as follows:

Temperance Society Formed

WHEREAS, We have been admonished by the Spirit of prophecy to support prohibition and temperance by "voice and pen and vote;" and,

WHEREAS, It is recognized that success in carrying forward a strong program of education and promotion in temperance lines demands that the responsibility for

the work head up in some specific person or group,

Resolved, 1. That in order to make effective the series of recommendations passed at the Autumn Council to carry forward an aggressive campaign on temperance, the responsibility of fostering this work rest upon a Temperance Commission consisting of a vice-president of the General Conference as chairman, the secretary of the Religious Liberty Department, the secretary of the Home Missionary Department, the secretary of the Missionary Volunteer Department, the secretary of the Press Bureau, and the secretary of the Publishing Department.

2. That in union and local conferences this work be under the direction of Temperance Commissions consisting of the president, and the religious liberty, home missionary, and Missionary Volunteer secretaries.

3. That in order to facilitate contacts and the making of arrangements with other organizations, and to give convenience in correspondence, the work be carried on under the following name: "American Temperance Society of Seventh-day Adventists."

4. That the Commission give special attention to the following lines of work:

a. The selection in each conference of able public speakers who will address mass meetings, public school groups, churches, service club groups, and other organizations, and that wherever possible they make use of the radio.

b. Encouragement of our evangelists to make temperance lectures a feature of their evangelistic series.

c. Temperance rallies at camp meetings.

d. Wide publicity through the press.

e. An intensive campaign to obtain signatures to the following temperance pledge: "I pledge upon my honor that I will abstain from the use of all alcoholic beverages, and encourage others to do the same."

f. Educational promotion through the *Signs of the Times*, *Life and Health*, *Watchman Magazine*, *REVIEW AND HERALD*, *Youth's Instructor*, *Our Little Friend*, our foreign periodicals, and the union conference papers.

g. Encouraging young people's societies to prepare and render temperance programs in schools, churches, public halls, etc., and to secure signatures to the temperance pledge.

h. Preparation of lecture outlines and materials for the use of public speakers.

WHEREAS, There is an unprecedented crisis today on prohibition in America,

Resolved, 5. a. That a special campaign be carried on throughout the summer, or longer if necessary, to meet the present issue.

b. That in carrying out this campaign, special care be taken to avoid becoming involved in partisan politics.

c. That petitions to Congress be secured for the maintenance of the Eighteenth Amendment.

d. That we undertake to circulate at least a million copies of the Temperance Special of the *Signs*, and two hundred thousand copies of the book "Wet or Dry?" during the present summer campaign.

A Solemn Call to Prayer

The days of brotherly council were fittingly brought to a close by a call to prayer.

A special resolution, "A Solemn

Call to Prayer," was presented as follows:

WHEREAS, We are living in a time of unprecedented world distress, with men's hearts failing them for fear; when the tide of sensuality, worldliness, and spiritual declension that is engulfing the world is encroaching upon the church; when the economic situation of the hour has produced the most serious financial crisis in the experience of the remnant church, creating needs utterly beyond all human plans and resources to supply; and frankly—

Recognizing, That the only solution to our problem lies in special help from God commensurate with the need of this crucial hour; therefore,

Resolved, That this Spring Council in session assembled issue a solemn call to intercessory prayer, appealing to ministers and laymen, old and young, humbly to supplicate our heavenly Father for the forgiveness of our sins, for the promised outpouring of the Holy Spirit, that true godliness and personal spiritual victory may be ours, and that means may be supplied, not only that there be no retrenchment in our world mission work, but rather that a mighty army of recruits may be sent forth to glean the golden grain from the ripening harvest fields that beckon us.

Closing Remarks of the President

C. H. Watson spoke to this resolution as follows:

"We have not spent as much time at this Council as at those of last year in calling attention to the soul-winning work of the denomination throughout the world during 1931, and yet it has been a remarkable year in soul winning. Indeed, it is one of the most wonderful that we have ever experienced. I am sure it is in the hearts of all who have participated in this meeting to acknowledge before God

the wonderful blessings that He has bestowed upon His ministers and workers as they have endeavored in His name to call men and women to Christ. It would be very fitting if in our prayer, the closing prayer of this Spring Council, we acknowledged with thankfulness the goodness of God which has enabled us to reach the successes that have been obtained in soul winning in all parts of the world. And it would be fitting that we pledge our hearts to the Lord, before adjourning this Council, to go forth in His name with renewed consecration to greater soul-winning endeavor in the months before us. The perplexities of the present will not be permitted by Him to work against His great cause or to retard the work of winning souls, but rather these hard conditions, which we all deplore, will no doubt increase the willingness of men and women to hear the message, and to respond to its power.

"I move that in connection with the resolution before us, which calls us and all our people to prayer, we express to the Lord the gratitude and thanks of our hearts for the help that we have received from Him in the soul-winning work of the year; and that, assured of His guidance and blessing, we look hopefully into the future toward greater results in soul winning, and with His power resting richly upon all His people we put forth still more earnest effort to win men and women to Him."

The resolution was adopted by kneeling before the Lord and earnestly pleading for the grace and power needed to make it effective, I. H. Evans being called upon to offer the prayer.

Rising, all joined in singing, "Praise God from whom all blessings flow," and E. Kotz pronounced the benediction.

tender care of the Chief Shepherd, whose the sheep were. Thus during the first century the church is represented by the figure of a white horse, with a rider having a bow and a crown, and going "forth conquering and to conquer." Rev. 6:2.

This experience came to the church at the beginning of the "dispensation of the Spirit," and it marked the beginning of Christ's ministry in the heavenly temple. A similar manifestation of the Spirit's power will be revealed to all the world through the remnant church just prior to the completion of Christ's ministry in the holy of holies in the heavenly temple, and before the Holy Spirit ceases His work of striving with men.

Today God is sending forth His consecrated messengers to every part of the world. Under the inspiration of the Holy Spirit in the latter rain, they are bearing powerful testimony to the divine principles of truth. They are preparing the way for the second advent of our Lord. The standard of God's holy law is being exalted. Thousands are joyfully surrendering to the compelling power of the message as it swells into the loud cry.

This is a wonderful time in which to live—wonderful, not that we may be permitted selfishly to enjoy some of the luxuries of this marvelous age, but that upon us may shine the concentrated rays of spiritual light of all the ages; that we may have the privilege of reflecting that light upon a world filled with darkness so that it may be lighted with the glory of God. But with these glorious privileges comes added responsibility.

"Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working, even the weakest, by exercising faith in God, learned to improve their intrusted powers, and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead, and were fashioned in the likeness of the divine."—*The Acts of the Apostles*, pp. 49, 50.

Today the enemy of souls is working with extraordinary power to destroy the church of God. As he is not permitted to do this, he is doing his utmost to get inside the church, and thus to weaken her influence for good, and if possible to scatter the flock of God. He plans to send false teachers

Guarding the Purity of the Church

By E. E. ANDROSS

WHEN, in fulfillment of the promise of the Father and in response to the earnest, persevering prayers of the disciples, the Holy Spirit descended on them at Pentecost, thousands were converted in a day.

"Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom."—*The Acts of the Apostles*, p. 48.

"With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." "Believers were the more added to the Lord, multitudes both of men and women." "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." "A great number believed, and turned unto the Lord." "So mightily grew the word of God and prevailed." Acts 4:33; 5:14; 6:7; 11:21; 19:20.

The message of redeeming grace was carried by the little company of original believers, and by the new recruits, with such power, after the descent of

the Holy Spirit, that before the destruction of Jerusalem in 70 A. D. it had been "preached to every creature which is under heaven." Col. 1:23.

With such rapid development of the work of God, the church was subjected to the gravest possible danger of having unconsecrated, unworthy elements come within her sacred precincts. But just at this time, God interposed in behalf of its purity, as revealed in the experience of Ananias and Sapphira, so manifestly that of such elements we read, "durst no man join himself to them;" but at the same time "believers were the more added to the Lord, multitudes both of men and women." Acts 5:13, 14.

The watchful eye of our heavenly Father was upon the church, and He set over it faithful watchmen, who ceased not day or night to warn her members of the peril of harboring evil in the heart or of allowing it in any form to find a home in the church. Shepherds who cheerfully gave their lives for the sheep, bore witness to the

into her ranks, thus opening the door to errors by which he would dim the spiritual perceptions and shake the confidence of those newly come to the faith.

With the rapid increase in our membership, which must follow the outpouring of the Spirit, the danger of contaminating influences, and of false teachers within the sacred inclosure of the church, is greatly increased. This danger calls for the exercise of the greatest possible diligence on the part of those who are intrusted with the care of the flock of God. Should they prove recreant to this trust, they should be relieved of their office, and others should be chosen who will be true to their God-given trust. The importance of cleansing the church from all that defiles, and of keeping it pure and clean, cannot be overestimated.

However, this work cannot be accomplished arbitrarily or mechanically. It is essentially a spiritual work, and must be done in harmony with the laws of the Spirit of God, as revealed in His word.

God has given to His people the form of church organization that we have, and it is designed greatly to increase our power for effective service, also to preserve the unity of the faith.

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that was built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. . . .

"The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*"Testimonies to Ministers,"* p. 489.

The power of electricity is one of the greatest powers in the realm of physical science known to man; and yet in the hands of an unskilled or unscientific workman, it is one of the most dangerous. The spiritual power resident in the church was placed there by the Master Builder, and was designed by Him to be used only for the purification, the preservation, and the vitalization of a unified, beautified, glorified body of Christian believers who are to bear mighty witness for God in this last, last hour. This power may be perverted by unconsecrated, unhallowed leaders in the church, and may be used to do great harm to individual members, and to

the body, or it may be used greatly to bless both the church and the world.

The wrath of the Lamb will be directed against those who pervert this power to their own selfish interests, and who thus destroy souls, while the faithful, devoted, self-sacrificing

shepherds of the Lord's flock will be welcomed to the joy of their Lord. It is the privilege of every believer to be faithful in his sphere in the church, and ultimately to share in this glorious reward.

Balboa, Canal Zone.

When Did the Hour of God's Judgment Begin?

By J. L. SHULER

ONE of the most sublime scenes ever recorded in human language is that picture of the great day of reckoning when ten thousand times ten thousand stood before the Judge of all the earth, and "the judgment was set, and the books were opened." Dan. 7:9, 10. Right in connection with the opening of this judgment scene in heaven, the prophet's attention is attracted by the putting forth in the earth of blasphemous claims against God by a certain truth-opposing power just prior to its destruction at the coming of Christ. Dan. 7:11. While this shows that God's investigative judgment, according to the books of record, will hold its session in heaven, during the closing era of human history prior to Christ's second coming, it does not give the date when this judgment hour would open.

But in harmony with the principle that each successive line of prophecy in Daniel throws additional light on the one before it, we find that the prophecy of the eighth chapter makes plain when the opening of God's judgment, as described in the seventh chapter, will take place. In Daniel 8:14 we read, "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the symbolic prophecies of Daniel and the Revelation, a "day" represents a year in actual duration. This day-year basis for computing time periods, as used in the symbolic prophecies of Scripture, is plainly taught in Ezekiel 4:6 and Numbers 14:34. Hence the 2300 days in the prophecy of Daniel 8:14 represent 2300 years.

The vision of Daniel 9 further explains this time period by showing that the first "seventy weeks," or 490 days, or years, of this 2300 days, or years, are especially allotted to the Jewish people (Dan. 9:24), and that the beginning of the first 490 years of this 2300 years were to be counted from the year when the commandment, or decree, should be given for the rebuilding and restoration of Jerusalem, which at the time of this prophecy was lying in ruins. Dan. 9:25.

Authentic history shows that the

decree providing for the restoration of the Jewish commonwealth at Jerusalem was given in the seventh year of the Persian king Artaxerxes, or 457 B. C. When we follow the instruction of Daniel 9:25, and compute this first period of "seventy weeks" from the date of this decree in the autumn of 457 B. C., it brings us to the autumn of 34 A. D., as the end of the first 490 days, or years, of the 2300 days, or years. Then when we add the remaining 1810 days, or years, of the 2300 days, or years, from the autumn of 34, it brings us to the autumn of 1844 as the 2300 day-year period of Daniel 8:14.

What was to happen at that time? "Then shall the sanctuary be cleansed." A careful study of this matter of the cleansing of the sanctuary, which was to begin in 1844, will reveal that it is identical with the beginning of the hour of God's judgment, as mentioned in Revelation 14:7.

The Earthly Sanctuary

The earthly sanctuary, with its two apartments, as built by Moses (Heb. 9:1-5; Ex. 25:8), and later replaced by the temple at Jerusalem, was a type or figure of the heavenly sanctuary, "the true tabernacle," "the temple of God" "in heaven" (Heb. 8:1, 2, 5; Rev. 11:19; 15:5), in which Jesus Christ, as our great High Priest, now ministers and mediates the merits of His sacrifice and the cleansing power of His atoning blood. The sanctuary that was to be cleansed in 1844 cannot refer to any other than this heavenly sanctuary of the new covenant, because the earthly sanctuary of the old covenant had passed away more than seventeen hundred years before this. The rent veil in the temple at Jerusalem (Matt. 27:51), when Christ died upon the cross, showed that the service of God in the earthly sanctuary had come to an end.

Henceforth the sinner need no longer come to an earthly temple, nor to a priest, to offer his sacrifice. The great and all-sufficient Sacrifice had been made once for all. From this time forward the sinner's faith was to enter into the true sanctuary on high, where Jesus ministers as man's great High Priest. By His

sacrifice on the cross Jesus opened a new and living way for the sinner's faith through His blood to pass within the veil into the holy place on high, where God abides. Heb. 10: 19-22.

Earthly Service a Shadow

The work of these Levitical priests in this earthly sanctuary was a copy, or shadow (Heb. 8:5), of the work of Jesus as man's High Priest in the heavenly sanctuary during this present Christian dispensation. In the work of these Levitical priests in God's earthly temple, heaven gave men an illustration, before their eyes, of the ministry of Christ our Priest within the veil in the heavenly temple beyond our natural eyes.

A complete round of divine service in this earthly sanctuary covered the space of one year. This round of service was composed of two general divisions,—a daily ministration in the first apartment of the tabernacle every day in the year, and a special ministration in the second apartment once each year on the Day of Atonement, at the end of the ecclesiastical year, when the sanctuary was cleansed by the removal of the sins of the people from the camp of Israel. Heb. 9:6, 7; Leviticus 16. While these earthly priests repeated this round of daily ministration and special annual ministration over and over again each year, Jesus our High Priest performs His ministry in the heavenly sanctuary once for all (Heb. 9:22-26; 7:23-27) in one complete round of service.

When Christ ascended to heaven, after offering Himself as a sacrifice for sin, He entered the first apartment of the heavenly sanctuary (Rev. 4:5; 1:13), to perform the first part of His priestly ministry, as prefigured by the typical service. And at the end of the 2300 years in 1844, when, according to Daniel 8:14, the time came for the cleansing of the heavenly sanctuary, Christ our Advocate entered the second apartment of the heavenly sanctuary, to perform the last part of His priestly work,—to make final disposition of sin, as foreshadowed by the final work in the yearly round of the earthly service of cleansing the sanctuary on the Day of Atonement.

As this work of cleansing the heavenly sanctuary to make final disposition of sin necessarily involves the blotting out of the sins of God's people from the books of record, it is evident that the cleansing of the heavenly sanctuary must be identical with the investigative phase of God's judgment according to the books of record. It is by the examination of these books that it will be determined

who among those who have professed to follow God, are entitled to have their sins blotted out.

No examination of any books is necessary for God's information, because He knows all things. We know that divine Omniscience and Omnipotence could judge all mankind in an instant, and without the use of any forms and processes which would make the work intelligible to His creatures. But in His infinite wisdom God conducts His work of judgment in such a way that the angels and the redeemed may *know for themselves* that the Judge of all the earth has done right. Thus they can intelligently, and will of their own accord, testify of the righteousness of God's judgments. Rev. 15:3.

An Exact Record Kept

There is an exact record of every person's life in the books of heaven. Mal. 3:16; Ps. 56:8; Job 14:17; Jer. 2:22. When any person is converted, his sins are forgiven, and his

My Guest

BY MRS. W. J. HAVERLY

Love came into my heart one day,
And cheered me so, I bade him stay
And be my ever-present guest.
He smiled and said, "I'll do my best.
But is there room for me to stay?
So many guests are in the way.
Pride holds the most commodious room;
A smaller one belongs to Gloom;
And what seems neither fair nor just,
Another one belongs to Lust;
Envy and Hate have footing too."
I wept and knew not what to do,
For Love was being crowded out;
Then putting all my fears to rout,
In bitter agony, I cried,
"Oh, stay and take the room of Pride!"

Love stayed and took the largest room,
And joy soon took the place of gloom;
Envy and hate fled far away,
And lust found not a place to stay.
Faith, hope, and peace had ample space,
And patience held a sunny place.
While those who in accord now dwell
Bring joy my tongue can never tell,
My heart, enlarged, finds generous space
For love for every tribe and race.

name is then inscribed in the Lamb's book of life (Phil. 4:3; Rev. 21:27; Heb. 12:23) as a candidate for eternal life and a place in God's everlasting kingdom. The investigative phase of God's judgment, according to the books as mentioned in Daniel 7:9, 10, will show who was an "overcomer," and who failed to be faithful. If the individual was an overcomer, by partaking of Christ's atoning blood and His righteousness, his sins will be blotted out (Isa. 43:25; Acts 3:19, 20), and his name will be retained in the book of life (Rev. 3:5), as worthy of immortality at the com-

ing of Christ. If the person has not been faithful to the Lord, his name will be blotted out of the book of life (Ex. 32:33), and he will have no part with Christ at His second coming. His sins will remain on the records (Eze. 3:20; 18:24-26) against him, for which he will be punished when Christ appears to execute judgment on the ungodly.

Thus the cleansing of the heavenly sanctuary to make final disposition of sin is identical with the investigative phase of God's judgment of the professedly righteous. And this makes it plain that the cleansing of the sanctuary in Daniel 8:14 is equivalent to the hour of God's judgment in Revelation 14:7. Therefore we know that God's judgment hour in heaven actually came in 1844 at the end of the 2300 days of Daniel 8:14, and it will continue till the end of Christ's work as priest.

A Day of Judgment

In harmony with this, we find that the Day of Atonement, when the earthly sanctuary was cleansed, was a day of judgment in Israel, and any person who at that time did not seek pardon for his sins, was cut off from the congregation. Lev. 23:27-29. According to this type, or figure, the cleansing of the heavenly sanctuary, appointed for the time from 1844 to the end of Christ's intercessory work, must be, and is, the great judgment day of the people of God. Thus again we face 1844 as the hour when God's judgment began.

In further harmony with this, we note in Revelation 11:18, 19, that the time came for the dead to be judged, when the temple of God was opened in such a way that the ark of God's testament appeared to view. Every Bible reader knows that the ark of the testimony belonged exclusively to the second apartment of the earthly sanctuary, and that the high priest opened the door, or veil, into this second apartment where the ark was, only once each year, and this was on the Day of Atonement, when the sanctuary was cleansed. In accordance with this divine plan, the opening of the second apartment of the heavenly sanctuary, so as to bring to view the ark of God's testament, took place in 1844, at the end of the 2300 days, when the time came for the cleansing of the heavenly sanctuary on the antitypical Day of Atonement, and Jesus entered upon the final phase of His priestly work.

In view of what we have learned, the teaching of Revelation 11:18, 19, that the time came for the dead to be judged, when the temple of God in heaven was opened so that the ark of God's testament appeared, is

equivalent to the conclusion that the judgment began in 1844 when the time came for the cleansing of the heavenly sanctuary according to Daniel 8:14.

When this investigative judgment of the cases of the professedly righteous is finished, the destiny of every soul will have been decided for life or death. In harmony with this, we find in Revelation 22:11, 12, that a divine decree announcing the irrevocable decision of every case is issued just before the return of Christ. When Jesus has finished His interces-

sory work in the heavenly sanctuary, He will say, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. Very shortly after this He will return to the earth, because immediately after pronouncing this dreadful fiat, which seals the destiny of every soul, He adds, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

will owe you an answer. If this is the case, then what difference does it make which course is followed?

Brethren, we know what we want, and we know where we are going, so with us it *does matter* what course we pursue. We are out after souls, and we are on our way to the new kingdom. Let us therefore cast aside the weights—old habits, customs, ways of the world—that so easily beset us, and let us "run with patience the race that is set before us." God has staked out the course, and no added markings are necessary. Our work should be marked by simplicity, yet with great zeal and earnestness.

May God help us to keep our feet in the narrow path during this period of great unrest just before the coming of the Lord.

Nazareth, India.

We are accustomed to speak of evil temper as though it were nothing more than a shallow disturbance, the ruffling of the surface of our nature. This, however, is an utterly mistaken view, for as the steaming waters of hot springs take their rise in the depths of the earth, so our fierce tempers originate in the profoundest places of our nature, and show how many unhallowed elements smolder there.—W. L. Watkinson.

"Where Do You Want to Go?"

By O. A. SKAU

In this day of political and social unrest, it is well to remember that just as surely as the men and the nations of the past had to take their stand, just as surely shall we have to take ours. "Once to every man and nation comes a moment to decide," said the poet. The predominating sign of punctuation today is the question mark. It is found behind every great and perplexing problem. It confronts nations, corporations, and individuals alike. What will be the result? What will happen? How is this going to affect us? What shall I do?

A very striking advertisement appeared the other day in the *Madras Mail*. It covered two columns in breadth on the front page, and consisted of a great blank space surrounded by a neat border. Is that typical of the people of today? Is the mind a great blank space only, or is it filled with the fear of the Lord? The next day brought us another advertisement, but this time there was a big question mark in the white space. Our minds, too, are filled with a great question mark.

Next came the word "Watch" and then the word "Wait." These last two words are often used by the servant of the Lord. We are admonished to watch and wait, and watch and pray. Why? So that we may not be taken unawares. Unless we watch, wait, and pray for the development of things, we shall not be able to make an intelligent decision when the time comes for us to decide just what to do. Through reading the Bible we become acquainted with its teachings, and through prayer we are sustained in our waiting. Through these exercises we learn to know where we are going and just what we want. In other words, our minds are fixed, and we are decided in our ways.

In this connection I am reminded of a story of a farmer who found a

touring car waiting at a fork in the road. The men in the car asked the farmer which road they should take. "Where do you want to go?" he asked.

They answered that they did not know exactly. "Well, then, it doesn't matter," and the busy farmer drove on.

Is not this the difficulty with the great majority today? They do not know what they want, nor do they have any idea about where they are going. Even many professed Christians have only a vague idea about what they believe and what the Lord requires of them. Ask them, and you will find their minds blank, and they

The Scapegoat and the Atonement

(Concluded from page 5)

technically violating no law of grammar, may properly be viewed as questionable. Certainly a heavy burden of proof rests upon those who maintain that a preposition ("for") used in two apparently parallel and immediately joined phrases, should be given a different value in one phrase than in the other. Evidently the proof produced has not been sufficient to convince a large part of the theologians through the years, as is witnessed by the great number who have held that Azazel represents a personality in antithesis to Jehovah.

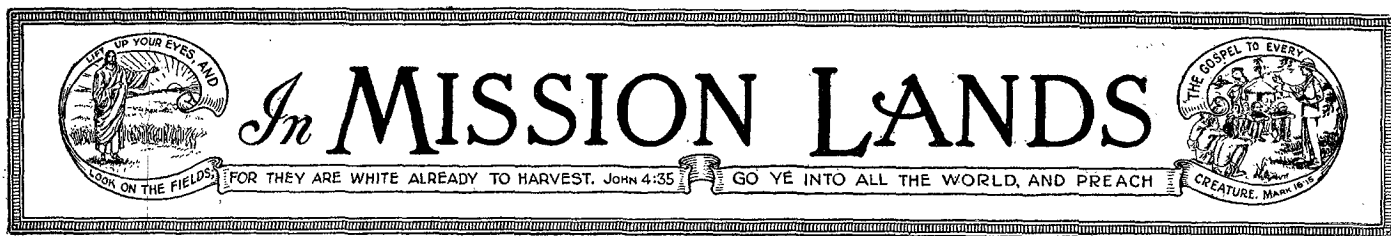
5. Even among theologians who do not allow Satan in the picture and thus restrict the symbolism of both goats to Christ, the position is set forth (and by one of the most able exponents of that view, Bähr) that "the true expiation was effected by the blood of the first goat" and that the "ceremony with the other goat appears as a mere addition made for special reasons, a kind of complement to the wiping away of the sins which had already been effected by means of the sacrifice." (See quota-

tion from M'Clintock and Strong's *Cyclopedia*.) Certainly under this view of the matter, the functions of the "risen and living Saviour," if He is the Azazel goat, are reduced to a rather purposeless "mere addition."

6. The many theologians, from the ancient rabbins down to a recent contributor to the *Sunday School Times*, who have held that Azazel represents Satan, have not found it necessary to view him as a substitutionary sacrifice, a savior. On the contrary, they repudiate the thought.

7. Among the theologians who view Azazel as representing Satan, there is prominent the idea of judgment, the returning to their satanic source of the pardoned sins of God's children. (See quotations from M'Clintock and Strong, *Jewish Encyclopedia*, Kitto, *New Standard Bible Dictionary*, and Eadie's *Biblical Cyclopedia*.) Evidently the introducing of the thought of judgment into the Atonement Day ritual does not seem "incongruous" to a wide group of both Jewish and Christian theologians.

F. D. N.



Evangelism in Ribeirão Preto, Brazil

By JERONYMO G. GARCIA

ON the 8th of October, 1930, we arrived in the city of Ribeirão Preto, and began immediately to make the necessary preparations to hold a series of meetings in the center of the city. After some months of hard work, assisted by my wife, I held the first baptism, in which twelve took their stand and accepted Jesus as their Saviour. Their hearts and ours were filled with great rejoicing.

Difficulties began to surge around us, and we passed through a real trial, so that our faith was put to the test. The enemies of the truth circulated all kinds of lies and rumors with reference to the cause of God, which we love so dearly. At times it seemed that all the demons of hell had been let loose in Ribeirão Preto. It is impossible to describe the struggles we had. Knowing in whom we had believed, we continued to work, without giving any attention to the attacks.

A little later we rented a larger and better hall, and Iracema Zorub, an experienced Bible worker, came to assist us in the effort. Having been students together in the Collegio Adventista, many times we recalled our experiences while receiving our preparation to serve our dear Lord and Master.

The attacks of the enemy did not delay. The "Pilates" and "Herods" became fast friends in order to combat the truth of the living God. In all the churches, sermons were preached against the sect of "heretics" that teach the Bible, the ten commandments, the faith of Jesus, and Christ as the only Saviour of sinners. The devil did all he could to defeat the work, but the victory was won through Jesus our Lord. Glory to His precious name forever!

The Lord gave us the blessed privilege of baptizing sixteen more converts, who today rejoice in the "blessed hope" of the soon-coming Saviour.

As we were called by the conference committee to take charge of the departments, we left the work there in the hands of Sister Zorub, the Bible worker, and Brother and Sister Alfredo Meier, who were sent to take

charge. A baptismal class was organized, and on the 27th of February I was sent there by Ennis V. Moore, the president of the conference, to hold the third baptism, when ten more united with their Saviour, to live for Him.

Brother Meier and Sister Zorub have another baptismal class. Many of our brethren are active in scattering tracts, and are earnestly working to win souls for Jesus. The

young people are working with anxious and willing hearts. God is adding His richest blessing. The greatest need in Ribeirão Preto is a temple and a good church school.

Your liberal and self-sacrificing offerings in behalf of missions are not in vain. The more money you give, the more people will hear of Jesus' return, and the sooner we shall all be united in the earth made new. Pray for the brethren and their gospel endeavor in Ribeirão Preto, Brazil. To God be the glory for His matchless love!

São Paulo, Brazil.

The Missions of Colombia

By F. L. HARRISON

It was the evening after the Sabbath, January 30, at midnight, when the steamer "Santa Rita" drifted away from the dock in Balboa and found her way out into the Pacific. After traveling all day Sunday and Sunday night, we reached Buenaventura, the main port of Colombia on the west coast, Monday morning. It is not a pleasant sight which greets one's eyes as he disembarks, for less than two years ago the buildings along the main street were burned, and nothing is left of them except the piling. Before leaving the ship, I noticed on the dock N. H. Kinzer, the superintendent of the Pacific Colombia Mission, and his wife, who had come down to Buenaventura from Cali.

The train for Cali leaves the coast only once each day, and that very early in the morning, so passengers are compelled to spend at least twenty-four hours in the port, when one-half hour would be sufficient. Possibly one reason for this is that the railroad company owns a large hotel where most of the passengers secure rooms. Before daylight, February 2, we were on the train, and soon found ourselves climbing away from the lowlands.

We came to Dagua, where Brother Kinzer had left his car, and from this point we traveled by automobile over the first range of the Andes Mountains to Cali, a progressive little city where the office of the Pacific Colombia Mission is located. Brother and Sister Kinzer are the only for-

eign workers in the mission, but with the native workers they are pushing forward the work, and one is soon impressed that it is becoming firmly established.

We were at the office only a short time, when Brother Kinzer suggested we go uptown where they are erecting in a good central location the new church building. This monument of the truth, which is now well along in construction, will mean much to our work in the city of Cali. It is expected that the building will be completed in April.

It was Wednesday, and prayer meeting was to be held in the evening. To my surprise, by the time the service opened, there were approximately two hundred people in attendance. Many of the believers have come into the faith from the Catholic Church.

The Book and Bible House secretary was away from the office, and Pastor Kinzer had received an order for a shipment of books. In order to get them to the colporteur across the Andes, it was necessary to pack them on Wednesday night, so that we could take them with us the next morning, as we were leaving before 5 A. M. It was midnight when the books were ready, and when four o'clock came, the night had been altogether too short. Before daybreak we were on our way.

As we traveled north up the Cauca Valley, we passed through many thriving little towns, and very beautiful fertile country, which is used

mainly for pasture. As soon as possible the mission workers expect to hold meetings in these towns; the canvasser has already sold many books throughout this territory.

In the town of Zarzal there is a company of twelve keeping the Sabbath as the result of Colporteur Sanchez' work. After reading "Our Day," a company of forty became interested in the message, and got in touch with the Sabbath keepers in Zarzal. They were visited by members of the Zarzal company, along with Brother Sanchez, who studied with them for two days. They are eager for more truth. Pastor Kinzer had received, from the lower part of the Caldas country, a letter with thirteen signatures, requesting the visit of a worker. The people had become interested and received the message through a colporteur, Gustavo Pedraza. As the result of reading literature, they have discarded their jewelry and are keeping the Sabbath.

In the latter part of 1930 there were no native members in the Cali church, but now there is an organized church there, with forty-three members, eighty in the Sabbath school, and 150 attending the Sunday night meetings. The church school, which has recently been opened, is in charge of an ex-Catholic priest who accepted the message and was converted during the effort.

Upon arriving in the city of Armenia, which was as far as we could go by train, we had to travel by automobile over the second range of the Andes, the highest point being more than 12,000 feet above sea level. It is very dangerous traveling over these mountains by automobile, as the roads are not guarded, and a car could easily drop several thousand feet. It took nearly seven hours to cross this range and arrive at the town of Ibagué, where we stayed for the night.

Upper Magdalena Mission

This mission comprises several departments in the upper region of the Magdalena River. Bogotá, the capital of Colombia, is situated in the territory of this mission, on a plateau 8,678 feet high, not far from the equator. From the west coast, one has to travel two days to reach the capital. If one enters the republic from the north, it is necessary to travel from six to ten days or longer, according to the condition of the Magdalena River. The work of the Upper Magdalena Mission is under the supervision of Chester E. Westphal. In this mission Elder and Mrs. Westphal and two colporteurs compose the staff of workers. In the city of Bogotá we have an energetic

church of seventy-two members, with ninety-four in the Sabbath school. There are nineteen in the baptismal class. The one outstanding need at the present time is a church building. Some funds are available, and it is hoped that before long we shall have a suitable place of worship in the capital of Colombia, a city with a population of 235,400.

Elder Westphal told of receiving a letter from a family in Guateque, signed by the father, mother, two daughters, and two servants. The message was first taken to them by Louis Campo and Florentino Sanchez. This family made an earnest appeal that some one come and teach them more of the truth, so that they might be ready for baptism.

We left Bogotá early on Tuesday morning for Medellín, the headquarters of the union. We traveled first by train, then were transferred to a large bus, in which we were carried about thirty-five kilometers to a



F. Sanchez, center, and Louis Campo, right, with the family of Ovidio Fajardo, who wish further instruction, in Guateque, Colombia.

point over the mountains, where we again connected with the railroad. The freight was moved by large motor trucks. Traveling from early morning until late in the evening, we reached the river port.

Traveling all night and the next day till late afternoon, we arrived at Puerto Berrio, where J. B. Ross, secretary-treasurer of the Colombia-Venezuela Union, met me. The train for Medellín had gone; so it was necessary to remain in this town overnight, leaving the next morning before daybreak.

It was 4 P. M. when we arrived in Medellín, our destination. I thought possibly the mosquitoes had been given too much freedom somewhere on the journey, as I was aching considerably, and feared the malaria was doing its work, but later I realized that my aches and pains were the result of traveling over the mountains

on the wooden seats, second-class, and sleeping in the hotel where the bed slats were quite prominent.

Central Colombia Mission

Our work in the Central Colombia Mission, begun by E. M. Trummer, is making progress. The colporteurs have done a good work in placing our truth-filled literature in various parts of the mission, and now interests are developing. In Medellín a small church has been organized. The membership in this mission was tripled during the year 1931. One of the colporteurs, Jose Callejas, canvassed a former employer, one who had taught him his trade. He sold him a book, and gave him studies. The employer was converted, and gave Jose his two images before he left him.

In Caldas, where Elder Trummer was persecuted about one year ago, there seems to be awakening a real interest in the truth. The people sent an urgent call to the office for help, and in response Juan Mejia, the office boy, was sent to spend six weeks with them. In the meetings which he is holding, he has an attendance of from forty-eight to seventy. Juan has written the union office to ask that he be released from his office work, as he desires to stay in Caldas and labor among these interested people.

I left Medellín March 1, and returned to the division office by way of Barranquilla. It took three days and nights to reach Barranquilla from Puerto Berrio, on the river steamer. Two and one-half years had passed since I was in Barranquilla, and it seemed good to see that the church membership had grown considerably during that time. Elder Trummer was with the church on Sabbath, and baptized thirteen believers. On his way to Barranquilla from Bucaramanga, ten were baptized.

During 1931, 191 persons were baptized in the Colombia-Venezuela Union, and H. E. Baasch, the superintendent, says they have set as their goal for 1932 the doubling of their membership. There is an earnest corps of workers in the Colombia-Venezuela Union, and as a result of the seed which has been sown through the printed page, many are calling for a minister to come and teach them the message more fully. The five and one-half weeks spent on the trip into Colombia were busy ones and full of interest.

Be sure your sorrow is not giving you its best unless it makes you a more thoughtful person than you have ever been before.—Brooks.



Conducted by Promise Kloss

The Place to Train Children

By T. E. BOWEN

THERE is authority in heaven. There God is obeyed, not because He is feared, but through love. God's word stands for law. His expressed will it is the delight of angels to perform. When Lucifer and his sympathizers rose up against this expressed will, and stoutly maintained their ideas in opposition to it, he and those with him were forever cast out of heaven.

After many sad experiences, the children of Israel learned that God was to be obeyed. He spoke to Moses, and Moses passed on God's word to the people. They learned that Moses' words to them meant more than the commands of an ordinary man. That this lesson was finally learned is made evident by what the people told Joshua just after Moses' death:

"They [the people] answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as He was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage." Joshua 1:16-18.

This desirable quality in people comes as the result of early training. And this leads us back to the home. The place for the training of children in respectful obedience is in the home. And the parents are the ones to give it. If they fail, terrible results follow. All the policemen, jails, and laws combined, cannot counteract the failure of parents to train their own children at home. It is at the feet of parents that God lays this weighty responsibility, and to Him must every parent render his final account.

Our own children are not born Christians, so should not be exempt from this home discipline. The testimony of church school-teachers, Sabbath school superintendents and teachers, as well as ministers, if sought, would be that as a rule the children of Seventh-day Adventist parents are not spoiled so much by too strict discipline at home as for

lack of it. If children are permitted to grow up disrespectful to father and mother, disregarding their wishes and overriding their authority, sooner or later these same children will cause the hearts of school faculties, church officers, and others with whom they have to do, much anxiety, remorse, and shame by their headstrong, willful, wicked course. Where did it all begin? Back in the home, when they were permitted to have their own way, when father and mother meekly submitted to their ever-strengthening and rebellious wills. Rather than cross them and meet the consequences, they avoided it all by standing aside and letting them have their way.

J. H. Waggoner, one of our early missionaries to foreign lands, wrote editorially in the REVIEW, May 28, 1872, these words, under the title, "Try It at Home."

"We frequently see parents try to control their children and keep them within reasonable bounds in meeting, and make an entire failure. Every such effort and failure is a great annoyance to the congregation, and a cause of mortification to the parents. And in all such instances the children plainly show that they are not accustomed to respect the wishes or the authority of the parents. In every such case the parents are making a great, and, it is to be feared, fatal mistake. If children are not trained to obedience

at home, they will not obey in meeting. But if they are trained to proper obedience at home, they will show it in their proper deportment at meeting, and by their regard for the word of the parent everywhere. It will not do to excuse it by saying we live in a bad age, etc. That would only prove that you must put forth greater effort to control them. But I fear that some of our people are especially remiss in their duty in this respect. . . .

"I regret to say I have sometimes preached where it was extremely difficult to be heard, on account of the noise of the children; and the great effort to keep them quiet, put forth by the mortified parents, only added to the confusion. It is of no use to try—it cannot be done. If you have no discipline at home, you cannot make them obey you in meeting.

"Many seem to think it makes no matter how their children act at home. They can bear it, and there is nobody but themselves to be disturbed by them. But the welfare of the children depends on their training; and many little ones grow up as rebellious in spirit as Satan could desire to see them. Shame and ruin are ahead, and now is the time to avert them. Prov. 22:6; 29:15."

And the passing of time since 1872, when Brother Waggoner wrote these words, has not bettered conditions. On the contrary, the times demand even more careful training of their children on the part of parents at home. In the seclusion of the home is the proper place to do this important work. And in it fathers and mothers should unitedly labor to the end of securing respectful, loving obedience from their children.

Sympathize With the Dull Child

By HILDA RICHMOND

THE so-called dull child may not be dull at all, but simply misunderstood, as later life often brings out. The dullness may be nature's protection, giving the individual a quiet, uneventful childhood in order to let his powers come to maturity and full flowering later on. But often the slow boy or girl has a hard time of it in school and at home for lack of sympathy. Most of the sympathy in such cases teachers and fathers and mothers lavish on themselves instead of on the poor child.

"I was so ashamed when Mrs. D. was here boasting about her Johnny's grades," the mother says with tears, trying to "encourage" her slow son to

make greater progress in his school.

"It drives me frantic to work with slow pupils," says the ambitious young teacher to her friends. "They simply will not grasp the simplest facts."

And all the time the pity should be lavished, but not publicly, on the slow pupils. Never for a moment think that the slow pupil is stupid enough to miss seeing favoritism and unfair treatment, and in many homes and schools the slow pupils are slighted to show off the glib-tongued youngsters.

A little second grade boy came home from school in the seventh heaven of delight because he had been chosen to carry some books in a little

wagon to another building where they were needed. It was the rule to reserve such privileges for the bright pupils, but a substitute teacher had accidentally selected the little slow pupil, and had given him something to remember for weeks. For once he was treated as the bright pupils were.

If all parents and teachers would only enter into the feelings of the unhappy backward children, and invent ways to put them forward and reward them and encourage them, how much happiness they would make! It is the bright child who is trusted to do the errands, "Because Molly would lose the money and forget what she went after," the mother explains in Molly's presence. Wicked comment! Yes, positively wicked! It makes bright little Betty important and up-pish, and poor little Molly more timid.

And do try, parent, to refrain from saying, "Johnny could learn if he

would only try." Johnny may later find what his particular ability is, and surpass his brothers and sisters.

Instead of prodding the slow child forward, prod yourself into the right frame of mind. Take yourself in hand, and say daily, "I will have more patience; I will encourage and help this poor, little, bewildered mortal. I will believe that kindness and sympathy and love will do more than scolding or tears. I will put as much effort on this child, and dress him as well, and speak of him as proudly, as if he were a very bright child. I will protect him and fill his life with sunshine."

And when you begin to work with yourself, it is easy to see progress in your child. Some day this backward plant may slowly unfold its blossoms, and surprise you with its richness and perfume, and you will have a satisfying reward.—*Issued by the National Kindergarten Association.*

A Large Place

(Ps. 18:19)

By KATE S. GATES

"WHY, yes, it was a good sermon, though to tell the honest truth, I did not listen so closely as I do sometimes," said Mrs. Carter to her friend and neighbor as they walked home together from church.

"You see, it did not seem to concern me particularly. The Lord has never seen fit to put me in a large place. I have just been cooped up in a wee little corner all my life. I have never even had a chance to travel and see the beautiful sights out in the world. Dear knows, there is nothing much to see here!

"I have a wonderful view of the sunrise and sunset, you say? I suppose so, but that does not seem to count much. As for my days, they have just been filled with doing little unimportant things.

"Do I know Miss Marcia Hale? Oh, yes, that is, I have always known of her. She lives on the very outskirts of civilization, so to speak. She rarely ever comes in to anything, even to church; partly, I presume because it is too far for her to walk, and also because it takes all her time and strength to get enough to keep soul and body together. I have always been rather impressed by her when I have chanced to meet her, for though she is a very plain, unassuming little body, there is something unusual about her. Do you know her?"

"No," replied Mrs. Dale, "not yet, but I mean to as soon as possible. When I was in the city last week at my cousin's, I met Dr. R——, the big

surgeon, and he asked about her, if I knew her.

"He said when he was in college he had typhoid fever, and the doctor sent him into the country to recuperate. I forget how it was, but he came here to Miss Marcia, and was here all summer. He says she is the nearest to being a saint of any one he has ever met.

"She had a bedridden mother, and her father had lost his mind. He had to be watched every minute, and had a very unpleasant disposition. They had no one to care for them or support them but her. She worked day and night, and somehow, frail body as she was, she kept them comfortable. At first, he said, he merely thought of her as a good cook; then it began slowly to dawn on him that she was a wonder. Day after day she toiled early and late, but no matter how tired she was nor how hard things were, she was always patient, uncomplaining, and cheerful.

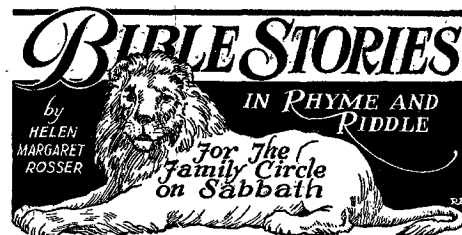
"I used to rebel bitterly," he said, "because I was losing so much time on account of my sickness, and it distressed her. I have never known any one before or since like her. I do not remember that she ever talked religion to me all the time I was there, but she lived it. What she was, as Emerson said, spoke so loud I could not have heard anything she said to the contrary. I grew to wonder if she could make such a glorious thing of her life of hardship and toil, what might not some of the rest of us do with all our privileges!"

"If I have ever done any good in my life," the doctor said in conclusion, "it has been largely due to her blessed influence."

"I thought of his words as I listened to the sermon this morning. We have probably thought of her as rather an insignificant person, living her life in a very small out-of-the-way corner. But remembering what Dr. R—— said of her, I am inclined to think the Lord has put her in a large place."

"Perhaps," said Mrs. Carter, "we are all in large places, but do not know enough to realize it, and so let them go to waste."—*The Watchman-Examiner.*

My boys away at school often forget to answer some important questions scattered through my weekly letter. The plan of separating all questions from the letter and putting them, numbered, on an extra sheet, marked "Mother's Questionnaire," works beautifully. All the boys have to do is to annex a concise answer, sometimes just a word, to each question, and mail the slip in their letter. —*The Parents' Magazine.*



MOSES

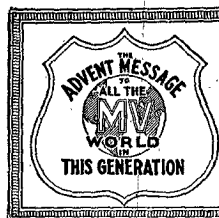
1. How old was Moses when Pharaoh's daughter found him? when he slew the Egyptian? when he led Israel out of Egypt? when he died?
2. Name Moses' wife, his father, his mother, his sons, his brother and sister, his uncles, his father-in-law.
3. What books did Moses write? Have we any other of his works?
4. What did Pharaoh's daughter wish to make of Moses? Where is the man who took his place? Where is Moses?
5. Where was Moses seen last by man?
6. What was his physical condition when he died?
7. Where is Moses last mentioned in the Bible?
8. What image did Moses make? What image did he destroy?
9. What two men did Moses bury?
10. What is the most valuable passage recorded by Moses?

RIDDLE

At eve to guard the town
We bravely stood erect:
At morn we lay upon a hill,
Unable to protect.

ANSWER FOR LAST WEEK

Enigma. Prov. 15:1, first clause.



YOUNG MEN AND



YOUNG WOMEN



The Best Seller

By C. LESTER BOND

NEXT to our personal friends with whom we keep most intimate companionship, our reading influences our lives most. Since that is true, we do well to study together some of the principles underlying the question of reading, principles which should lead us to choose reading matter that will be helpful to us, build us up, and make us strong Christians. The world is flooded with printed matter today. We cannot call it all literature, however, for much of it is trash.

While standing on the street corner waiting for a street car, I saw a newspaper dealer come out to arrange the magazines hanging in front of the stand. He greeted me, and after we had exchanged a few words, I asked him what he considered his best seller. He replied: "Every week I get from the publishers four copies of the *World's Work*, four copies of the *Review of Reviews*, and four copies of a number of other magazines in that class. And I get eight copies of *McClure's*, eight of the *Ladies' Home Journal*, and eight of a number of others of that kind. Of all these others, such as —, and —, and —," and he named a whole list of them, "I get thirty-two of each of those, and every week these sex magazines are gone before the four *World's Work* are gone." And that dealer's experience is the experience of practically every other news dealer in the country.

The world is flooded with pernicious printed matter, and the majority of men and women are feeding their souls on the husks today, and altogether too many professed Christians are following the same course.

The Newspaper Serial

It was on a bright, sunny Friday afternoon that I reached the home of an Adventist family to tarry with them over the Sabbath. The two girls in the home were just putting on the finishing touches, getting things ready for the Sabbath. I had not been in the house more than a few moments when I overheard them talking, hoping that the train would soon come. There was a little station about two hundred yards from their home, where the mail bags and

a roll of newspapers were thrown off for the people who lived in the community. I wondered why they were so anxious for that afternoon train.

Presently we heard the whistle as the train came toward the station. Both girls bounded out through the door, and out to the little road crossing where the newspapers were tossed by the mail clerk as the train passed by. In just a few moments they returned to the house, came into the room where I was, and asked if I would not like to have the paper. "Yes," I said, "thank you. I would appreciate seeing it."

They gave me the front section of it, and they kept the second section, in which they were interested. They found chairs back of the dining table, where they could be seated close together. Then they opened the paper to the third page, and began reading. And they read, and read, and read, without turning a page. I wondered what could be so intensely interesting in the newspaper as that. Well, after they had read, I suppose, for forty-five minutes, the time came to prepare the evening meal, and they left the paper open right where it was on the table, as they went into the kitchen to begin preparing supper.

Out of curiosity I stepped over to see in what these two young women were so interested, and I found that it was the 47th number of a serial

story. I read just a paragraph of it, and that one paragraph was enough to show me that it was not food that would build one up mentally or morally or in any other way. And you would not have to be with those girls long to discover that that was the kind of thing they were taking into their minds constantly. It was manifested in the make-up of their faces, in the way they combed their hair, in their mannerisms, and in many other ways. For what we take into the mind sooner or later shows on the outside. It is so with our reading.

Wrong Tastes Cultivated

"By fostering love for mere amusement, the reading of fiction creates a distaste for life's practical duties. Through its exciting, intoxicating power, it is not infrequently a cause of both mental and physical disease. Many a miserable, neglected home, many a lifelong invalid, many an inmate of the insane asylum, has become such through the habit of novel reading.

"It is often urged that in order to win the youth from sensational or worthless literature, we should supply them with a better class of fiction. This is like trying to cure the drunkard by giving him, in the place of whisky or brandy, the milder intoxicants, such as wine, beer, or cider. The use of these would continually foster the appetite for stronger stimulants. The only safety for the inebriate, and the only safeguard for the temperate man, is total abstinence. For the lover of fiction the same rule holds true. Total abstinence is his only safety." —*Ministry of Healing*, p. 446.

These paragraphs are very clear. We have no difficulty in understand-

ANTI-FICTION PLEDGE

Since the reading of novels and other fiction leads to the neglect of prayer and Bible study, and unfits me to be of service to others, the Lord helping me, I will refrain from reading such literature. I will devote my time and thoughts to acquiring a fitness for God's service.

Signed _____

Date _____

Hundreds of people have been blessed as a result of signing the above pledge. Would you not like to sign it, and place it in your Bible as a bookmark, where it will be a constant reminder to you?

ing them. And we have enough evidence around us on every hand to demonstrate their truthfulness. If we live up to the light of truth that God gives to us, He will be able to work through us mightily to advance His cause in the earth; but if we continue to undermine our physical, mental, and spiritual strength by taking into our system the husks of literature, how can we hope to accomplish anything for God or for our fellow men?

Reading at Our Schools

While visiting in one of our schools, I talked to the young people on this question. That evening as I left the boys' dormitory to go over to the girls' dormitory for evening worship, I met one of the boys just leaving his room, and he had a great pile of magazines on his arm. He looked just a bit startled as he saw me, and I turned to him and asked, "Frank, where are you going with those magazines?" "Oh," he said, "you know we are having a paper drive, and since I resolved this morning at the close of meeting never to read any more of this sort of thing, I decided to put all of these magazines out on that pile of paper in the shed. We are going to have a sale soon, and use the money to buy some new equipment for our laboratory."

Well, I went on over to the girls' dormitory, and just as I stepped inside the door and started down the hall toward the parlor, where worship was to be held, one of the girls came out of her room with seven magazines on her arm, and I asked her, "Where are you going with those magazines?" "Well," she said, "you know we are having a paper drive, and since I stood this morning, determining not to read any more of this sort of thing, I have no further need of them, and they are going on the pile of old papers out in the shed." And I said, "Irma, haven't you had a rule in your school that forbids you to read such stuff as this?" "Oh, yes," she said, "we have, and I have kept these hid in my room so the preceptress would not find them. But I am through."

Do you know that many of the popular magazines printed in the United States are refused the right of the mails? We see them on our news stand shelves because they are sent all over the country by the American Express. Canada goes just a step farther than that, and has excluded thirty-two of these magazines from Canadian territory. However, as I have visited in some professed Christian homes, I have found some of these very magazines on the center tables. They are considered so demoralizing that the Canadian gov-

ernment will not even permit them to cross the border into Canada. Do you not think that we as Christians ought to be just as careful to safeguard ourselves and our interests spiritually and morally as that, and eliminate them from our reading matter? There is such an abundance of good reading today; several hundred excellent books come from the press each year, and every month excellent magazines are issued.

"Resolutely discard all trashy reading. It will not strengthen your spirituality, but will introduce into the mind, sentiments that pervert the imagination, causing you to think less of Jesus and to dwell less upon His precious lessons. Keep the mind free from everything that would lead it in a wrong direction."—*"Messages to Young People,"* p. 273.

"When an appetite for exciting, sensational stories is cultivated, the moral taste becomes perverted, and the mind is unsatisfied unless constantly fed upon this trashy, unwholesome food. I have seen young ladies, professed followers of Christ, who were really unhappy unless they had on hand some new novel or story paper. The mind craved stimulation as the drunkard craves intoxicating drink. These youth manifested no spirit of devotion; no heavenly light was shed upon their associates to lead them to the fount of knowledge. They had no deep religious experience. If this class of reading had not been constantly before them, there might have been some hope of their reforming; but they craved it, and would have it."—*Id.*, p. 281.

That sort of reading unfits the mind for the things which are really worth while in life; and the more one reads such literature, the less interest will he have in the study of the Bible.

These books of fiction are often re-

ferred to as the "best sellers," but what is the world's best seller today? It is the Bible. Recently I saw in the window of a bookstore, scores of copies of a popular book, arranged as a display, and a fine placard hanging in the center of the window, which read, "Our Best Seller." But when the whole question is sifted down, we find that the Bible is the world's best seller.

Just a few weeks ago I had occasion to make a little investigation about this, and learned through the secretary of the American Bible Society just how many Bibles they had sold during the last year. From June, 1929, to June, 1930, this society sold 11,102,664 copies of the Bible. The British and Foreign Bible Society sold, during that same period, 12,175,292 copies of the Bible. So a total of 23,277,956 copies of the Bible were sold by only two Bible societies during one year.

That is a wonderful thing, and indicates that men and women the world around are reading this sacred Book. Do you not think that we, as Christian young people, ought to be reading it more?

McCosh has said: "The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that."

May God help us to learn to appreciate the best in literature, to feed upon it, and to read only that which will help us to become better workers for Him, and that will aid us in finishing His work in the earth.

"Cast Thy Bread Upon the Waters"

By S. H. CARNAHAN

"CAST thy bread upon the waters: for thou shalt find it after many days."

"Can Africa Be Won?" by W. J. Roome, tells us that in 598 A. D. an appeal was sent to Christian Africa on behalf of pagan England. Afterward Pope Gregory wrote to Eulogius of Alexandria:

"The English race, situated in the far corner of the world, has hitherto been in unbelief, worshiping stocks and stones. But, aided by your prayers, I sent a monk. Now letters have arrived telling me of his work. They show that he and those sent out with him strive among that nation with such miracles that they seem to imitate the mighty works of the apostles. . . . I tell you this that you may know . . . what your prayers are doing at the world's end; for your prayers are where you are not: your holy works are evident where you are."

Now, after thirteen centuries, we behold the English-speaking peoples returning the bread of life to heathen Africa by the living missionaries and

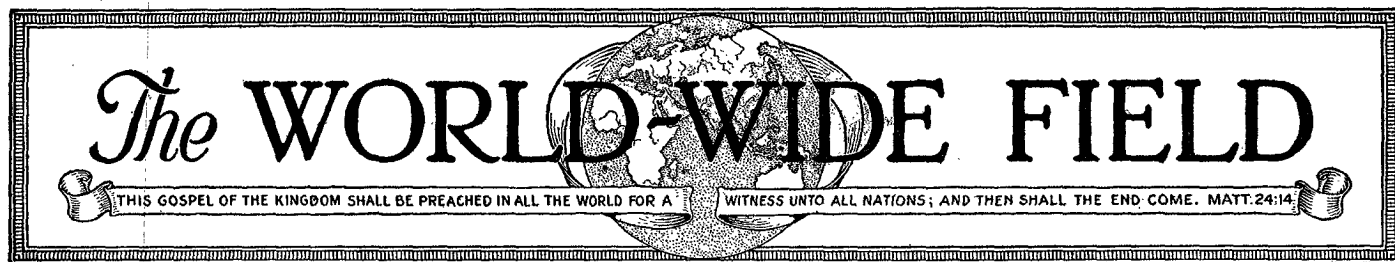
the printed word of God, in her many languages and dialects. Last year nearly 50,000 volumes of the Scriptures were issued from the Bible depot at Tanta in the lower Nile region alone.

The Rev. John Wilson, D. D., said, "Wherever the missionary goes, the Bible Society follows to give the written word—to give fixity to the message."

At the beginning of the last century the gospel had been printed in languages spoken by only about one fiftieth of the peoples of the world. Today the gospel is published in tongues used by three fourths of the human race.

Dr. Cheng Ching Yi says, "You can't grow spiritually if you have no direct access to the Bible."

Wherefore, "every Christian should possess and be able to read the Bible in his own tongue," says the editor of a Bible magazine.



Southern Oregon Revival

[The following report was signed jointly by T. M. Langberg, J. K. Fish, and F. W. Schnepfer.]

THE revival meetings begun New Year's Day under the leadership of T. B. Westbrook, assisted by the writers, have been a great blessing to our people in our field, and especially to the churches thus far visited, a decided reformation coming in among our membership.

The "first love" experience has come to our people, both laity and church officers, who made great sacrifice to attend every service. Their co-operation was followed by seeing backsliders reclaimed and many new converts added to our number.

The social meetings were full of inspiration, and the people expressed themselves in joy. They renewed their consecration to God, and resolved to help as never before in the finishing of the work. Many in every place where we have held meetings, embraced each other, asking forgiveness for wrongs done and ill feelings held, and a wonderfully sweet spirit came in as the result.

The co-operation of the old-time workers in our conference, such as Paul Iverson at Cottage Grove, J. R. Patterson at Sutherlin, H. A. Neirgarth at Coquille, R. E. Keller at Jacksonville, and C. J. Rider at Ashland, helped materially in the services.

The united testimony of all was that it seemed like the good old days to see the Spirit of prophecy used in all our meetings. We read: "It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days."—*"Testimonies,"* Vol. V, p. 667. Our present condition is clearly revealed in this statement:

"We have learned by painful experience, also, that when these testimonies are silent, or their warning lightly regarded, coldness, backsliding, worldly-mindedness, and spiritual darkness take possession of the church. . . . The fearful apostasy of those who have slighted and despised them has furnished many sad proofs of the dangerous business of doing despite to the Spirit of grace."—*Id.*, Vol. I, p. 610.

To date, sixty-seven have been baptized, and several have joined on pro-

fession of faith. Several others are to be baptized a little later. More than half of those taken in are new Sabbath keepers.

Our next series will be held at

Grants Pass, where E. L. Stewart is pastor. He has labored for more than forty years in this message, and is still doing active work for the church there, assisted by his wife.

Will you not continue to pray for us, that the good work may go on?

Atlantic Union College Golden Anniversary

By MRS. CHARLES D. UTT

A WORTH-WHILE day was enjoyed by hundreds of New England residents, and by former students and teachers of Atlantic Union College from many towns and cities, when it held its Fiftieth Anniversary Jubilee celebration on April 19 in the college auditorium and on the campus. Many old South Lancaster Academy students and graduates were present, as South Lancaster Academy and Atlantic Union Junior College were the predecessors of Atlantic Union College. South Lancaster Academy is still operating, but it is now one of the preparatory schools of Atlantic Union College.

Every foot of room in the auditorium was occupied, and people sat in the classrooms near the rostrum, stood on the stairway to the third floor, and packed the hallway, where they could hear the program even if they could not see the evergreen-decorated platform, or the portraits of the pioneer founders of the college, whose faces seemed so natural and familiar to the older alumni and other early students present. The college colors, purple and white, were used effectively in giving a festive appearance to the large auditorium. Especially significant, standing out against the evergreen background, were the huge golden figures, 1882—1932, spanning the time from the first day of school when only eight students were enrolled on April 19, 1882, to the present fully matured college of 1932, when about three hundred students are receiving a thorough scholastic and spiritual preparation for their place in the world.

Excellent music by the orchestra, a string quartet, the College Glee Club, and Prof. H. H. Schyde, the vocal instructor, were a distinct credit to the college musical department, and added much to the pleas-

ing programs of the day, the first of which was held in the afternoon.

Former State's Attorney-General as Speaker

The address at this time by the former State's Attorney-General, Herbert S. Parker, who has lived during all these fifty years within a mile and a half of the college, was keenly enjoyed and appreciated by all present. Attorney Parker is not an Adventist, but he knows the college and its work, and appreciates the caliber of the men who have had charge of the work of this institution. His attitude toward the present administration is especially friendly. His estimate of the product of Atlantic Union College and of its forerunner, South Lancaster Academy, is given in his address, which follows in part:

"Animated by all the earnestness and ardor of vigorous youth, this college, from a small beginning, has struggled and grown and served, and through the rapid passing of the fruitful years, it has attained to an eternal companionship of the older New England colleges, and is now a mature college of our loved Massachusetts.

"Knowing this institution as I have known it by its manifest good works, by its exalted spirit of service, and by the high ideals seen exemplified in both teachers and students, I feel highly honored in being asked to have part in this most interesting ceremony today.

"I recall to you the memorable occasion fifty years ago when even the church had to accept some aid of the profession of the law. When I attended this first meeting, I was rather overawed by the solemnity of the meeting, as I was just a young attorney, and as it was a pious occasion as well as a professional one, the proceedings were held in the church. The service was conducted by the minister in charge, who remarked that it was necessary to call in legal aid in taking care of the purely technical matters of incorporation. But I was quickly reminded of the dominant spirit by his remarks, for the good minister arose among the friends of his parish, his mien dig-

nified, his hair white, his voice solemn, and remarked, 'We have come here to attend to a formal and necessary observance required by the human law in our temporal affairs, and as a lawyer has to have some part in these things, we have one here tonight, but we think it really safer to trust in the Lord. And accordingly,' he went on to say, 'we will open and conclude these proceedings with prayer.' And so this institution has its sure foundation in the blessing of the church and in the sanction of the law.

"There is a peculiar and singular inspiration in my thought and in yours as we recall the story of your college and of its faith and service in extending the blessed faith of Christianity into darkest corners of the earth still remaining and awaiting the message of divine truth. Think with me of how the breath of the pine trees of your own New England has gone with your heralds of the faith to the far places.

"If we search the rolls of the great institutions of learning, of the ancient universities, which trace their origin to the very beginning of letters or of written history, we shall find there no names of graduates who have so directly or in such large proportion given themselves to the aid and to the enlightenment of the world, as have the scholars who have passed from the doors of your school here. No one shall belittle the benefits or the benevolences which have come to those peoples who have dwelt in heathen darkness through the ministration of the noble young people who have gone out from this school. In the history of church or of state there have been no nobler examples of heroism or of faith, than your missionaries in the far western islands.

"And so in this meeting today in which I am permitted to share with you in these reflections, let me say that I hope that this spirit of service which has its source here, may always be here preserved and prevail forever as it must prevail. It is this spirit of courage, fidelity, and hope which we share with each other in the happiness and the promise of this festival day. It is because, as you know, if you know the meaning of this day, that we are thinking that the absolute sacrifice of self of high-souled men and women, alone sustains the spirit of the weak and faltering, and leads them onward and upward to the city of God. If you have caught the inspiration of these memorable moments here today, you will go hence mindful of your associations with these teachers and preachers who have taught and ministered here. Let your own lives be set in worthy and reverend companionship with them, and in memories that will be beacon lights through the darkness of your coming days.

"Whatever may be the insignia conferred upon you, whatever the cloaks, or gowns, or caps you wear, they may be worn as proudly by you as those worn by any graduates of the famed University of Padua, or of Oxford in England, or of our own beloved American colonial Harvard or Yale, or other famous institutions of learning. Live in the inspiration of these ideals of your own, modestly and reverently, as you always have, and know that you share in all the inspirations of human thought that come from learning, and piety, and high endeavor. I am proud and grateful for this opportunity you have given me to come and speak of my confidence in the belief of a people

who live as you do in the constant demonstration of a genuine and constant piety and religious faith."

Tree Planting

After the address, a tree-planting ceremony was participated in by President O. M. John and Attorney-General Herbert Parker; Prof. C. C. Ramsay, of Boston, the third principal of the school; Miss Rowena Purdon, a member of the present faculty, and Mrs. F. C. Gilbert, of Washington, D. C., two members of the first graduating class; E. E. Miles, an early Bible teacher, now proprietor of the Miles' Student Bindery, J. K. Jones, president of the college board and of the Atlantic Union Conference; E. K. Slade, a board member and president of the Southern New England conference; and Willis King, the president of this year's college senior class.

Opportunity was then given for visitors to see the thriving industries of the college in operation. There was a great interest in this feature of the program.

At six o'clock a banquet was served to all the alumni members who were graduated during the first twenty-five years of the school, the present board members, and other distinguished guests. President O. M. John was the toastmaster and P. F. Bicknell, Prof. C. C. Ramsay, and E. E. Miles responded.

At the same hour, a paper plate lunch was served in the assembly room to all others who were visiting the college that day, also to the students of the college. About six hundred were served in this manner, the residents of the community contributing the sandwiches and cake.

Address by C. S. Longacre

C. S. Longacre, principal from 1907 to 1911, was the speaker of the evening, and his earnest, inspiring address was thoroughly enjoyed by every one. He said in part:

"The work that I did here and the work that you as teachers are doing in this school is a work not for a day. It cannot be undone tomorrow by any man. You are building for eternity as you are putting into the lives and into the minds of these young people the ideals and the principles of a Christian education, thus preparing them for service for the Master in all the world. That cannot be undone. You are building, not only for time, but for eternity. That is the noblest work in which any mortal man can engage.

"I want to tell you that you ought so to live in this life that the world will feel that it owes you a debt of gratitude for having lived in it. Unless that is your aim and purpose in life, your life is going to be a failure, and the world would have been better off if you had not lived in it. The object of life is not to make money or to get an education merely for yourself. It is that you may do good to others and add to the total sum of

human happiness. To live for self is to perish, but to live for others is to live on and on with a luster that never dims. The secret of true happiness is never discovered by the one who is seeking for it.

"God wants every youth, every person in this world, to reach the highest attainments in life and the full measure of his potential capabilities. That is what God wants—the full measure. Anything less than that is not complete service, and is robbing God of what He has an equitable right to demand of each of us.

"Every Christian should develop every talent and God-given faculty to the fullest capacity, and be prepared with a reserve force upon which he can draw in case of emergency. Some Christians seem to think that God will send them the Holy Spirit to make up for the lack of preparation for life. God never helps any one who is too lazy to work or too blind to see the opportunities that come knocking at his door every day."

Early Experiences Recalled

Reminiscences of the early days were given by William Weston, of Wilton, New Hampshire, who was one of the first eight pupils in 1882. He cleverly recited favorite sayings or quotations used by each of the early teachers whose portraits hung on the auditorium walls. These were Professors G. H. Bell, G. W. Caviness, J. H. Haughey, S. N. Haskell, who had a large part in getting the school started, Mrs. Sarah Jane Hall, and the beloved late Prof. B. F. Machlan. Prof. C. C. Ramsay, E. E. Miles, and Miss Rowena Purdon also told interesting episodes of the early days when the college building, which is now almost surrounded by tall trees, and by a neatly landscaped lawn, stood in the middle of a cornfield, with pumpkins much in evidence, as it was when Miss Purdon first saw the school from which she was graduated and in which she has taught for so many years. Miss Edna Farnsworth, whose mother was one of the early teachers, herself has most efficiently taught piano for the last twenty-five years of the fifty; and in appreciation of her work and the beautiful spirit she always radiates, Miss Farnsworth was presented with a bouquet of twenty-five red roses. Miss Violet Morgan making the presentation speech.

The Clinton *Item*, the newspaper of the neighboring town, gave large space to the write-up announcing the celebration, and also accepted a full write-up of the occurrence after the day was over. Many of the townspeople were guests of the college on this occasion.

The Jubilee was planned by the college council under the efficient leadership of Prof. Linton G. Sevrens, and was carried out with the loyal co-operation of the entire faculty and an enthusiastic student body.

Colporteurs' Summary for March, 1932

| | Colporteurs | Hours | Value 1932 | Value 1931 |
|-----------------------------------|-------------|-------|------------|------------|
| North American Division | | | | |
| Atlantic | 104 | 8482 | \$ 6875.22 | \$ 8740.18 |
| Columbia | 183 | 14534 | 12302.92 | 20324.98 |
| Lake | 133 | 9670 | 6377.90 | 8998.13 |
| Central | 82 | 4266 | 3814.49 | 3387.95 |
| North Pacific | 15 | 884 | 544.85 | 1582.80 |
| Pacific | 78 | 5880 | 8277.54 | 11710.87 |
| Eastern Canadian | — | — | — | 2089.55 |
| Western Canadian | 38 | 664 | 913.65 | 8298.35 |
| Southern | 51 | 2456 | 3628.10 | 8525.68 |
| Southwestern | 57 | 3888 | 3049.00 | 5873.90 |
| | 741 | 50724 | 45783.67 | 80022.34 |
| Australasian Division | | | | |
| | 80 | 6567 | 11306.48 | 16536.96 |
| Central European Division | | | | |
| Arabic | — | — | — | 59.63 |
| Bulgarian | 12 | 1555 | 150.38 | 95.59 |
| Czechoslovakian | 59 | 8258 | 1462.71 | 1739.63 |
| East German | 134 | 18816 | 5656.42 | 5989.76 |
| Grecian | 2 | 262 | 49.80 | 72.17 |
| Holland | 18 | 2340 | 1069.18 | — |
| Netherlands East Indies | — | — | — | — |
| South German | 108 | 16418 | 3765.95 | 4491.17 |
| Turkish | 5 | 305 | 211.14 | — |
| West German | 122 | 17197 | 6975.48 | 8689.29 |
| Hungarian | 53 | 6877 | 783.01 | 1589.37 |
| | 513 | 71028 | 20064.07 | 22676.61 |
| Northern European Division | | | | |
| Baltic | 30 | 3948 | 647.89 | 1352.08 |
| British | 64 | 8278 | 6816.63 | 7483.02 |
| East African | — | — | — | 148.52 |
| East Nordic | 52 | 4752 | 2472.64 | — |
| Ethiopian | — | — | — | — |
| Iceland | — | — | — | — |
| Nigerian | — | — | — | — |
| Polish | 38 | 5668 | 646.25 | 889.37 |
| Scandinavian | — | — | — | 9417.86 |
| West Nordic | 50 | 4996 | 5310.48 | — |
| | 234 | 27642 | 15393.89 | 19290.85 |
| Southern European Division | | | | |
| France-Belgian | 56 | 3411 | 2126.38 | 3405.28 |
| Iberian | 31 | 1986 | 973.90 | 925.29 |
| Italian | 18 | 1195 | 336.82 | 756.26 |
| Madagascar | 11 | 1238 | 133.31 | 163.72 |
| Mauritius | — | — | — | 16.40 |
| North African | — | — | — | — |
| Rumanian | 109 | 11782 | 1180.38 | 1676.54 |
| Swiss | 43 | 5189 | 4881.99 | 3995.04 |
| Jugoslavian | 63 | 7543 | 989.76 | 1364.08 |
| | 338 | 32709 | 11025.40 | 12302.61 |

| | Colporteurs | Hours | Value 1932 | Value 1931 |
|------------------------------------|-------------|--------|-------------|-------------|
| China Division | | | | |
| Central China | 23 | 771 | \$ 814.85 | \$ 1754.49 |
| East China | 10 | 267 | 586.83 | 1834.16 |
| Manchurian | 5 | 469 | 335.86 | 353.57 |
| South China | — | 267 | 976.17 | — |
| | 38 | 1774 | 2713.71 | 3942.22 |
| Far Eastern Division | | | | |
| Chosen | 49 | 5445 | 1410.55 | 662.55 |
| Japan | 14 | 817 | 1230.47 | 645.15 |
| Malayan | 6 | 330 | 293.38 | 139.58 |
| Philippine | 149 | 17416 | 7212.76 | 4238.62 |
| | 218 | 24058 | 10147.16 | 5735.90 |
| Inter-American Division | | | | |
| Antillian | 24 | 1592 | 3266.56 | 6353.39 |
| Caribbean | 12 | 1436 | 1245.90 | 2725.95 |
| Central American | 21 | 1470 | 1438.99 | 3560.20 |
| Colombia-Venezuela * | 18 | 1979 | 4121.85 | — |
| Mexican | 43 | 2761 | 2689.82 | — |
| | 118 | 9238 | 12763.12 | 12639.54 |
| South American Division | | | | |
| Austral | 104 | 9869 | 7996.38 | 20541.24 |
| East Brazil | 33 | 2784 | 1882.35 | 1950.77 |
| Inca | — | — | — | 3826.45 |
| South Brazil | 56 | 5285 | 3041.04 | 6491.84 |
| | 193 | 17938 | 12920.27 | 32810.30 |
| Southern African Division * | | | | |
| | 62 | 4705 | 7696.37 | 11081.05 |
| Southern Asia Division | | | | |
| | 33 | 2841 | 2388.05 | 4000.47 |
| Foreign Totals | | | | |
| | 1827 | 198500 | \$106418.52 | \$141016.51 |
| North American Totals | | | | |
| | 741 | 50724 | 45783.67 | 80022.34 |
| Grand Totals | | | | |
| | 2568 | 249224 | \$152202.19 | \$221048.85 |

* Two months' report.

COMPARATIVE BOOK SUMMARY

| | 1929 | 1930 | 1931 | 1932 |
|-----------|--------------|--------------|--------------|-------------|
| January | \$245677.30 | \$277196.51 | \$212600.57 | \$213646.02 |
| February | 188073.90 | 197357.57 | 198194.28 | 157506.95 |
| March | 192937.40 | 239871.91 | 221048.85 | 152202.19 |
| April | 253942.95 | 265031.74 | 207373.30 | — |
| May | 305508.11 | 269044.05 | 203618.36 | — |
| June | 285203.20 | 332399.91 | 190402.30 | — |
| July | 400009.32 | 347188.29 | 244349.67 | — |
| August | 261140.21 | 260597.96 | 244216.16 | — |
| September | 275341.55 | 226621.44 | 199093.20 | — |
| October | 254375.89 | 224066.89 | 163897.35 | — |
| November | 223200.48 | 185369.18 | 205175.83 | — |
| December | 219245.98 | 242616.51 | 186648.49 | — |
| Total | \$3114656.29 | \$3067811.96 | \$2476618.36 | \$523355.16 |

With Elder Longacre, we say, This school has had a wonderful past, and we predict for it a more wonderful future. May each one present at this inspiring Golden Anniversary Jubilee

celebration, have the privilege of joining, with all those who have endured unto the end, in the school of the hereafter, with the Master Teacher in charge.

The Need of Conscientious Nurses

* * *

"Just be sure your uniform is neat and clean, and you can 'get by' with anything when you are working under Miss Roberts."

"Oh, yes, the supervisor in my building is easy. I take my time. If I forget to give a medicine or do my charting, she just shrugs her shoulders and says I'm not dependable, but don't worry, she won't report me."

"Just wait until you work in my department," said Louise, "and believe me you'll step around. Miss Sterling means real business when she speaks, and I know she has eyes in the back of her head, because she seems to know everything that goes on. You don't 'get by' with her, let me tell you."

This conversation was carried on by a group of student nurses in one

of our training schools where young people are being trained for service in the home and mission fields. As I listened, I could not help but wonder what kind of nurses these girls are going to make when they leave the doors of their training school, and their supervisors and instructors are left behind.

Are you, nurse in training, losing your vision? Are you allowing yourself to become an eyeservant? Worldly hospitals are turning out good professional nurses by the hundreds every year. What is your purpose in coming to a Christian hospital for training? Is it to prepare for higher responsibility in service for sin-sick and weary humanity, or just as a means of earning a better living?

Stop a minute and think it over as

you go about your work today. Are you one who is trying to "get by"? Are you satisfied with your accomplishments today? That low grade in the last examination, was it carelessness, or have you never learned the joy that comes from having done your best after earnest and careful study?

God is looking for volunteers who will be faithful and true to duty as the compass is to the pole. It is the faithfulness and integrity in the little things, and the performance of little deeds of kindness, that will be treasured as precious gems before God. "The greatest need in the suffering world today is for young women of good breeding, of good education, and of fixed principles of righteousness, which, when added to good training, will make an army that will be invincible before selfishness, negligence, and profiteering." What you receive from your training depends upon you and the interest you take in your daily work, no matter in what hospital you may train. Keep the spirit of service in your heart; hold fast lest you lose the precious prize.

During the World War many

women served as spies for their country. A lecturer told about some of these young women and their wonderful courage and fidelity. For the love of their country they braved the hell of war, and worse, with no thought of reward, but only with the one purpose of loyalty to their country unto death. Each day might have meant detection and death to them. They climbed through woods that were mined with hidden explosives, crawled through loathsome sewers, spent hours in icy waters dodging the sentries on beat, and crawled through barbed wire entanglements charged with electricity. Their deeds were so daring that even when they were captured, the enemy marveled at their courage, and offered to send them back home and to freedom if they would only promise not to continue their important mission. What was their reply to this gift of life instead of death? "We will show you how we can die. As long as we live our lives belong to our country, and we must serve."

These girls were serving an earthly kingdom. Is this any challenge to you who are under the banner of the heavenly kingdom? God has not required of you such perilous deeds of valor, but He is asking for faithfulness and integrity in even the little duties of today as a preparation for the higher and greater responsibilities of tomorrow.

May we, the supervisors in our training schools, catch the inspiration, and be able to stimulate our student nurses to self-activity, that they may study earnestly, produce conscientiously, and do their work well, as much for the love of the work as from any monetary gain. Our training schools will then send out an army of youth that will be invincible against the forces of evil.

"I heard Him call,
'Come, follow.' that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?"

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News Note

SABBATH, March 26, Lewis E. Lenheim, pastor of the Louisville (Kentucky) church, baptized eight new converts. The following week J. A. Leland baptized five at Bowling Green, Kentucky. Three more will be baptized at Bowling Green the latter part of this month, and at least four at Lexington. We rejoice to see so many accept the message for this time. C. L. BUTTERFIELD.

Appointments and Notices

INTER-MOUNTAIN CONFERENCE

The next session of the Inter-Mountain Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Rulison, Colorado, May 27 to June 1. At this meeting such business will be transacted as may properly come before the conference at this time. The first meeting will be held at 10:00 a. m., May 27.

B. M. Grandy, Pres.
F. H. McNeil, Sec.

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INTER-MOUNTAIN CONFERENCE ASSOCIATION

Notice is hereby given of the regular session of the Inter-Mountain Conference Association of the Seventh-day Adventists which will be held in connection with the camp meeting at Rulison, Colorado, May 27 to June 1, 1932. The first meeting of the session is called for Sunday, May 29, at 10 a. m. The purpose of this meeting is to transact such business as may properly come before the association.

B. M. Grandy, Pres.
F. H. McNeil, Sec.

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ILLINOIS CONFERENCE

The regular biennial session of the Illinois Conference will convene at Broadview College, La Grange, Illinois, at 8 p. m., June 6, 1932, for the purpose of electing officers for the ensuing term, and transacting such other business as may properly be brought before the meeting.

R. E. Harter, Pres.
F. S. Thompson, Sec.

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ILLINOIS CONFERENCE ASSOCIATION

A legal meeting of the Illinois Conference Association of Seventh-day Adventists will be held at Broadview College, La Grange, Illinois, at 10 a. m., June 7, 1932, for the purpose of electing officers, and transacting such other business as may properly come before the association.

R. E. Harter, Pres.
F. S. Thompson, Sec.

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CHICAGO CONFERENCE ASSOCIATION

A legal meeting of the Chicago Conference Association of Seventh-day Adventists will be held at Broadview College, La Grange, Illinois, at 10 a. m., June 7, 1932, for the purpose of electing officers, and transacting such other business as may properly come before the association.

R. E. Harter, Pres.
F. S. Thompson, Sec.

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INDIANA CONFERENCE

Notice is hereby given that the first meeting of the Indiana Conference of Seventh-day Adventists will be held on the Indiana Academy grounds, Cicero, Indiana, at 9 a. m., Friday, June 10, 1932. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the conference. All churches in Indiana are entitled to one delegate for the organization and one for each fifteen members or major fraction thereof.

M. A. Hollister, Pres.
E. G. Johansen, Sec.

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INDIANA ASSOCIATION

Notice is hereby given that there will be a legal meeting of the Indiana Association of Seventh-day Adventists, a legal corporation, on the Indiana Academy grounds at Cicero, Indiana, at 10 a. m., Monday, June 13, 1932. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the association. The delegates to the Indiana Conference of Seventh-day Adventists are members of the said association.

M. A. Hollister, Pres.
E. G. Johansen, Sec.

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ADDRESS WANTED

Mrs. M. E. Sather, Hancock, Minn., desires to learn the address of Mrs. D. M. Gosnell, formerly of Minnesota, who moved later to Lander, Wyoming.

PUBLICATIONS WANTED

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

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

Elliott B. Beach, Phelps, N. Y. Denominational papers.

Curt Payne, care of George Sims, Route 8, Columbia, Mo. Bibles, books, and all denominational literature.

Christopher Huffin, Calle Municipio No. 16, Puerto Cabello, Venezuela. Supply of denominational periodicals.

Emma Jordan, 404 Sylvan St., Nashville, Tenn., desires copies of denominational literature for missionary work.

G. H. Bartel, Remer, Minn. Watchman, Signs, tracts on second advent, and particularly Present Truth, Vol. VII, No. 123.

Walstine Jones, Braggs, Okla. Signs of the Times, Watchman, Present Truth, Youth's Instructor, Life and Health, and Liberty.

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

C. M. Greenidge, Glendairy Road, St. Michael, Barbados, B. W. I., desires denominational papers, also any of Mrs. White's writing.

W. R. Duffett, New Bay, Newfoundland. Review, Signs of the Times, Youth's Instructor, Little Friend, and Present Truth for missionary work.

C. W. P. Francis, Hilloby, St. Andrew, Barbados, B. W. I. Denominational papers, also any of Mrs. White's writings, to be used for missionary purposes.

Charles R. M. Granger, Catalina, Newfoundland, requests copies of the Review, Signs of the Times, Youth's Instructor, Little Friend, and Present Truth for missionary work.

Ellen Cobb Reynolds, Box 28, Russell, N. Y. Continuous supply of back numbers of the Review, Present Truth, Liberty, Life and Health, Youth's Instructor, and Little Friend.

Mrs. Charles H. Holman, Gold Hill, Colo., desires to thank those who have sent literature to her, and wishes Review, Vol. 109, No. 13, and Vol. 108, No. 4; also continuous supply of Signs and Present Truth.

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

Donald Mackintosh, Box 106, St. Johns, Newfoundland, wishes to thank the many who responded to his request for literature, and desires a continuous supply of the Review, Watchman, Signs, Little Friend, and Youth's Instructor; also any pamphlets, such as "The Marked Bible."

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PRAYER FOR HEALING

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

A sister in Ohio requests prayer for the healing of her daughter's lungs.

A Michigan sister desires prayer for a neighbor who is afflicted with an incurable nervous malady.

OBITUARIES

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

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

Root.—Effie Mae Root was born March 28, 1917; and died at Coopersville, Mich., April 14, 1932.

Peterson.—Dora Elizabeth Peterson was born at Indianapolis, Ind., Sept. 29, 1885; and died April 22, 1932.

Hunt.—Katherine May Hunt was born at Barnet, Vt., Jan. 6, 1890; and died at Sutton, Vt., April 12, 1932.

Caviness.—Richard Marion Caviness was born in Indiana, March 9, 1849; and died at Central Lake, Mich., April 10, 1932.

Nyberg.—Mrs. Katherine Ball Nyberg was born at Lyndon, Ill., Oct. 27, 1860; and died at Clinton, Iowa, April 17, 1932.

Tuttle.—P. J. Tuttle died at Cleveland, Ohio, March 27, 1932, at the age of forty-eight. He is survived by his wife and one son.

ELDER WILLIAM ARNOLD McCUTCHEEN

William Arnold McCutchen was born Sept. 12, 1862, at Alvarado, Tex., being the youngest son of Arnold and Laura Martin McCutchen, former residents of Alabama.

He was converted to the Seventh-day Adventist faith at the age of fifteen, being the only one of his family at that time to accept this faith. Later through his zealous efforts he was instrumental in leading his mother and all but one of his six brothers and sisters into the church he loved.

He felt called of God to preach the message, and early began his work, assisting a minister



Elder W. A. McCutchen

in evangelistic work, and at the age of nineteen started his own ministerial work. While holding a series of meetings he met Miss Fannie Spikes, and through his efforts she was baptized into the Adventist faith. In 1884 they were married, remaining a happy and devoted couple for nearly forty-nine years.

Elder McCutchen's labors were in many parts of the vineyard. In 1892 he was sent by the General Conference to open the work in Georgia, later assisting in organizing the Georgia Conference. During this period, while laboring in Gainsville, Ga., he suffered severe persecution for the sake of his faith.

He served for a number of years as president of the Virginia Conference, later returning to Texas, where he acted as president of that conference for a long term of years. During the period of the World War he was a chaplain at Camp Travis, Tex., and Camp Pike, Ark. After the close of the war he was located at the Orlando-Florida Sanitarium, as chaplain.

After failing health caused his retirement, he made his home in Texas, and there during the past two years, he suffered two partial paralytic strokes. Early on the morning of March 25 he was again stricken, dying instantly.

He leaves to mourn his wife, two daughters—Mrs. Howell Brooke, of Canton, Ga.; and Mrs. Gerald Mitchell, of Atlanta, Ga.,—and five grandchildren.

Only a few minutes before he was stricken he had studied his Bible and prayed. He died in the hope of a part in the first resurrection. The funeral was held in Atlanta, Ga. Words of comfort were spoken by the writer, assisted by Paul E. Scoggins, pastor of the Atlanta church. He was laid to rest in the beautiful Magnolia Cemetery, to await the call of the Life-giver.

J. Russell Mitchell.

Wiebe.—Dietrich D. Wiebe was born at Lindenau, South Russia, April 23, 1855; and died at Enid, Okla., April 21, 1932.

At the age of twenty-one he came to America to live. In 1880 he was united in marriage with Helena Fisher. They celebrated their golden wedding on Jan. 1, 1930. Through the labors of L. R. Conradi he embraced the third angel's message, and became a charter member of the German church organized in Kansas in 1882, of which he was the last surviving member.

In 1885 he attended Battle Creek College, preparing himself for evangelistic work. He spent seven years in the book work and in tent efforts. In 1895 he received a call to do missionary work among the German people of Russia, where he labored successfully until 1901, returning then to the States to educate his children.

He leaves to mourn his wife, one son, four daughters, and thirteen grandchildren.

Hicklin.—Lyman Thorne Hicklin was born in Oregon, Oct. 25, 1853; and died March 19, 1932. For thirty-two years he was a member of the church in Pasadena, Calif. His wife, one daughter, eight stepchildren, one brother, and two sisters are left to mourn.

Nettlingham.—Mrs. Frances Ella Nettlingham was born near Sheridan, Ill., Dec. 3, 1850; and died at Aroma Park, Ill., Dec. 6, 1931. She was a faithful Seventh-day Adventist for more than sixty years. Two daughters and one son are left to mourn.

Ross.—Henry Ross was born at Columbus, Ohio, May 21, 1844; and died at Carthage, Mo., April 23, 1932. He and his wife became members of the Seventh-day Adventist Church in early life. He leaves three sons and four daughters.

Greenfield.—Mrs. Esther Greenfield, née Morrow, was born in Van Buren County, Iowa, Jan. 18, 1860; and died at Birmingham, Iowa, Sept. 8, 1931. She was a loyal Seventh-day Adventist for about forty years.

Lawton.—Mrs. Mary Lawton was born at Cincinnati, Ohio, May 26, 1847; and died at Bellevue, Ky., April 24, 1932. She is survived by six children, fourteen grandchildren, and one great-grandchild.

Thompson.—Mrs. Cora Jane Thompson was born in the Province of Quebec, Canada, in 1870; and died at Ocala, Fla., April 23, 1932. She leaves a husband, two sons, and three daughters.

Frame.—Mrs. Ella Wyatt Frame was born in Virginia, Jan. 24, 1865; and died at Loma Linda, Calif., April 17, 1932. Her husband, three sons, and two daughters are left to mourn.

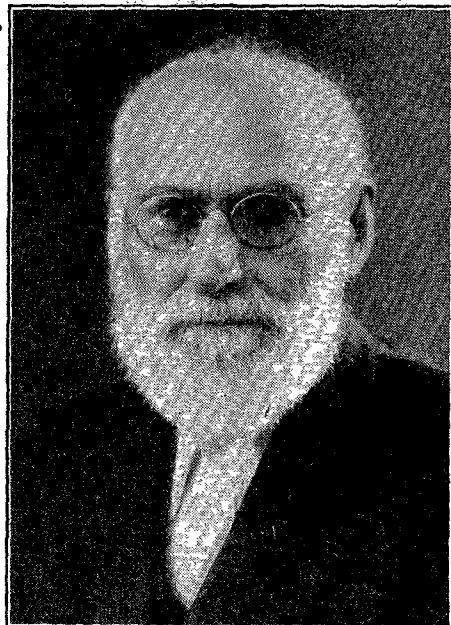
Kelty.—John Franklin Kelty was born at Baltimore, Md., Dec. 24, 1852; and died at the same place April 22, 1932. He was a charter member of the Baltimore church.

Shellman.—Mrs. Rebecca Jane Shellman, née Martin, died at Asotin, Wash., March 14, 1932, at the age of forty-four. Her husband, one son, and one daughter remain.

Mowe.—Mrs. Christina Clatt-Mowe was born in Keokuk County, Iowa, Dec. 10, 1868; and died at Pasadena, Calif., April 13, 1932.

ELDER P. Z. KINNE

Phineas Z. Kinne, familiarly known as "Father Kinne," was born at North Manlius, N. Y., Sept. 13, 1837; and died at Middletown, N. Y., April 19, 1932. In 1858 he was married to



Elder P. Z. Kinne

Lucy M. Moses. To this union seven children were born, four of whom survive him—Dr. B. B. Kinne, Miss Ella M. Kinne, Miss Mary L. Kinne, of Middletown, N. Y., and Mrs. Janet A. Brown, of Decatur, Ill.; also two grandchildren, sons of Dr. B. B. Kinne.

The years of his life more than cover the period of the third angel's message. In the year 1860, Elders J. N. Andrews and C. W. Sperry conducted a tent effort near his home, which was attended by him and his wife, and they accepted the truth. At that time there were only about 3,000 Seventh-day Adventists in all the world, and the message had advanced no farther west than the State of Iowa, and no farther south than Pennsylvania. In those early years Father Kinne was associated with Elder and Mrs. James White, Elder Bates, and Elder Andrews, also Hiram Edson, and many others of the early pioneers. It was my privilege to visit with Father Kinne a number of times during the past eight years, and he always had something interesting to tell about the struggles and triumphs of those early days.

He was ordained to the ministry in 1893, and served as conference president when New York and Pennsylvania were one conference.

Funeral services were conducted in the Seventh-day Adventist church in Middletown, L. K. Dickson, B. M. Heald, W. A. Ralls, and the writer participating. Elder Kinne was buried on Friday, April 22, at Kirkville, N. Y. A. E. Place, an old associate of his in the ministry, conducted the services at the grave.

Of Father Kinne it can be truly said, He came to his "grave in a full age, like as a shock of corn cometh in in his season." The fruits of righteousness had ripened in his life, and his faith and hope were strong to the end. We laid him to rest in full assurance that, if faithful, we shall meet him on the morning of the resurrection.

W. R. Andrews.

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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WASHINGTON, D. C., MAY 26, 1932

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

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

M. LUKENS, president of the Northern California Conference, calls attention to the fact that the new headquarters of this conference is now located at 537 25th St., Oakland, California, and not in Lodi, as formerly. Correspondents should make note of this fact.

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Money Waiting for Us

THE home missionary secretary, Wang Ih Dzi, at the Honan (China) meeting, was urging the Harvest Ingathering work.

"The Lord has money for us lying in the hands of people all about," he said, "waiting for us to come and get it."

"How do we know that this money is laid up for us?" he asked.

"Because no one else can get it," he answered, adding, "We can go out and get it."

The more I think of his argument, the sounder it seems. W. A. SPICER.

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The Surgeon and Prayer

AT the recent dedication of the David Paulson Hall, the new chapel of the White Memorial Hospital, an address was given by Franklin H. Martin, M. D., F. A. C. S., of Chicago, Illinois. Dr. Martin is Director General of the American College of Surgeons. This address was a splendid tribute to him who was thus remembered. It was also an unusual tribute to the place of prayer in the care of the sick. We quote a few statements from the address:

"My meeting with David Paulson took place in the well-equipped operating room of the Hinsdale Sanitarium, which he and his faithful wife had created in a suburb of Chicago. It was the most impressive occasion, relating to a surgical operation, that occurred during my experience as a surgeon. The anesthetized patient lay before me, and as I was about to make the abdominal incision, this remarkable man, David Paulson, stepped to the head of the operating table, and in a kindly tone said: 'Dr. Martin, we are in the habit of asking divine blessing before operations.' He then impressively prayed as I bowed my head. That prayer was a conventional act to David Paulson and to his group of assistants, but to me

and to my assistant, out from Chicago, it was an inspirational surprise that endeared this man of God to us for all time. We worked as we had never worked before to make that prayer come true.

"I operated at the Hinsdale Sanitarium regularly for fifteen years, sometimes several times a week, performing in all several hundred major operations. During the same period I was operating in two large hospitals in Chicago. A final statistical study of my work revealed a definitely lower death rate at the Paulson institution. I attributed this result to the work that was inspired by the earnest prayers that were an inherent and usual act at the sanitarium, and also to the skillful application of their hydrotherapeutic methods.

"In these days of universal calamity, of the propaganda of pessimists, and the helplessness of ignorance, we need a revival of the godliness which David Paulson possessed and practiced. We need not the philosophies of scientists which lead to agnosticism and infidelity; the philosophies of men who seek to demonstrate facts and ignore causes that are so apparent; philosophers who say, 'Our microscopes, our test tubes, and our searchings of the heavens have not revealed God, therefore we cannot affirm a divine cause.' While these men are accomplishing wonders in science that help us to appreciate the marvels of our environment, yet they are developing a fashion that leads us to ignore our Maker.

"We need more of the philosophy that teaches us that the wonders of God are more and more evidenced by the researches of science, which so definitely point to causes that demonstrate a divine Creator." L. A. HANSEN.

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"Signs" Prohibition Special

THERE has just come to our editorial desk a copy of the special prohibition number of the *Signs of the Times*. From the first page to the last it is filled with articles that give information, evidence, and proofs in behalf of the prohibition cause. The whole paper is especially directed to the very present crisis in prohibition—the tremendous endeavor by the wet forces to overthrow the dry law. Such articles as "Prohibition and Lawlessness," "Will Beer Bring Back Prosperity?" "Is Prohibition Demoralizing Our Youth?" "Would Liquor Help the Farmer?" "Is Government Sale of Liquor Better Than Prohibition?" etc., indicate the timely nature of this special issue. Some of the contributors are men nationally known in their particular field of activity. We bespeak for this paper a wide circulation.

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The Sabbath School Lessons

THE following letter to L. Flora Plummer, secretary of the Sabbath School Department, sets forth so truly the facts regarding the present Sabbath school lessons, that we publish it herewith:

"DEAR SISTER PLUMMER:

"I am so strongly impressed with the great value and excellency of the present Sabbath school lessons that I am inclined to write this letter to you, expressing my feelings. It does seem to me that the series of lessons we are now studying

should prove a wonderful blessing to the entire membership of our churches. The topics are handled in the most effective way, and these choice quotations from the Spirit of prophecy bring to us helpful messages and vital gems of truth that I feel all will appreciate, and great help and encouragement are sure to come to all who are making a careful study of the lessons.

"Surely our Sabbath school program constitutes a vital and important part of our work. We think of the money that is being raised for missions, and truly that is a wonderful help; but I think of this excellent series of lessons, bringing a message of enlightenment and encouragement to our entire membership, which is beyond human estimation. It is difficult for us to evaluate them properly.

"Sincerely your brother,
"E. K. SLADE."

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Slavic Union Meeting

ON Sabbath, May 7, the church at Burlington, New Jersey, was filled with brethren and sisters of Slavic origin. Russians, Ukrainians, Poles, Bohemians, and Slovaks were represented in the meeting. There is a Polish church organization at Burlington under the supervision of J. A. Dominski. Others came from Philadelphia, Perth Amboy, Swedesboro, and from near Drums, Pennsylvania.

Near Drums a deep interest has been awakened among the thousands of Poles living there. Already thirty have been baptized and others are studying the message. Quite a number from that group were in attendance at Burlington.

The writer spoke on "The New Birth," and at the close many made request for prayer. Elder Dominski then baptized ten candidates in the church baptistry. This was a solemn ordinance and made a deep impression on the people. Husbands and wives went forward in baptism together, and several young people were among the number. Afterward the ordinances of the Lord's house were celebrated.

These people, who were formerly connected with the Catholic Church, are now happy in their possession of the truth for this time. The work among the Slavic peoples is growing, and there is a steady increase year by year in the number uniting with this movement.

M. N. CAMPBELL.

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Luzon Mission

SENDING to the REVIEW a report of his work in the new Luzon Mission, Philippine Islands, E. N. Lugenbeal, the director, says:

"Mrs. Lugenbeal and I responded to a call to labor in this field a year ago. Prior to that time we had been connected with our Philippine Junior College as piano teacher and Bible teacher, respectively. Mrs. Lugenbeal is now acting as principal of our growing academy, while I am connected with the mission. We are enjoying the work and the Lord is blessing. Definite advance is seen in every line. Truly it is remarkable how the work goes ahead in this Catholic land. We expect the year 1932 to be the best that has ever been witnessed in the work here. While the cut in appropriations has been deeply felt, still we are pushing on, and more people are being won than in previous years."