

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Washington Missionary College stands unique in our denominational sisterhood of schools as the only college located on the same campus with a sanitarium and hospital. Because of this arrangement the college is able, in co-operation with the school of nursing, to offer students of nursing a five-year co-operative course of study leading to a nursing diploma and a bachelor of science degree, majoring in nursing education. With this arrangement graduate nurses are also enabled, through upper division educational courses in their chosen field, to keep in touch with advanced thought in the nursing profession while completing their education in a Christian college. Above is a group of graduate nurses who are taking advanced courses at the college.

Shall We Go Forward?

An Appeal From Our Mission Board

By C. H. WATSON

THE years 1930 and 1931 have been years of great perplexity in our work all the world over, as well as years of financial disaster to the business world in which we labor. It has been impossible for the General Conference to operate during that time so that its missions budget could be kept in balance. The serious slump in values which began in America in 1929, has introduced a setback of general business that is without parallel in American history. From the peak of business and general prosperity the world has been brought to a level of trade and earning so low that it now is causing alarm and threatens the security and peace of the world. And the end is not yet, for 1932 is carrying us still further downward in business and earnings. The outlook for the world is a gloomy one. Men and nations are perplexed and distressed almost beyond measure.

But how have these years affected our work in the world? What are the prospects as the General Conference Mission Board faces the future? By wise leadership of the work in past years surplus funds had been placed in reserve as provision for just such an emergency. In 1929 the Mission Board began to draw upon these funds to meet its operating deficit. Each year the missions budget was carefully balanced at the Autumn Council, but as the depression increased everywhere the income of the General Conference continued to drop lower and lower. This resulted in creating a deficit each year. While drastic cuts have been made, and expenditures have been heavily reduced by the many economies effected, income has decreased more rapidly than we have been able to reduce expenditure, and so we have had to draw each year upon our surpluses in order to meet the deficits.

By these means it has been possible for us to keep practically the whole force of our foreign missionaries employed, and for this we sincerely thank God. But now we have only a comparatively small amount of surplus funds left upon which to draw to meet further emergencies, and the possibility of our being able to carry on in foreign countries without bringing back many of our missionaries must depend almost entirely upon our current income for missions. If we could have the amount of missions money for this year that we received in 1931, we would, with the cuts and other reductions of expenditures now made, be able to keep all our foreign missions going, and sound no retreat. But our hearts are growing sad as the months of this

year reveal an increasing shrinkage of missions income. In reality we have received upwards of \$50,000 less in this year thus far than was received in the corresponding months of 1931.

We are painfully aware of the fact that many of our membership are in want, and are distressed by the conditions they are meeting. We deeply sympathize with them, and wish them to know that we pray for them continually. It is not possible for them to do more than they are doing to help support the cause of God in its great need just now. This fact, however, throws a greater responsibility upon all members who are able to do more than they have yet done for God's work.

At this midsummer season, we earnestly entreat our brethren and sisters, especially those who have employment and means, to do their utmost to help carry the work through this the greatest crisis it ever has met. We know well that "there is no crisis with the Lord," but it would be sinful for us to deny that we have come to an hour of supreme need and of perilous possibility. It is a time, brethren and sisters, when every true-hearted Adventist believer should rally as never before with praying heart and willing mind to the support of the cause that we all love so dearly. We sincerely wish to refrain from making statements that would seem to be extravagant or tend to excite and alarm our people, but we must not keep silent on the facts of our situation.

The need is real, more real than we like to think,—and to save our missions we earnestly ask our people who can, to give liberally in this Midsummer Offering, and thus help make up the shortage which we now have in missions income in 1932. With unabated zeal, with never-changing determination, and with unfailing courage in God, we must meet this hour. Its call is for stronger effort, for self-sacrificing devotion, and for increased giving on the part of us all. May God help us so to respond to that call that all thoughts of possible retreat may be banished from our minds, and the assurance of continuance may be given to every missionary where he is.

A vastly greater work is yet before us, dear brethren and sisters. Shall not we now do well our part and make it clear for all time that the work is to go forward and not backward? May God bless you as you bring in your Midsummer Offerings this year, when help was never more urgently needed, and when as never before it will count for so much in our Master's work!

The Use of Flesh Foods

Clean and Unclean Meats

SHOULD flesh foods form a part of our dietary? This is a question, of course, which each reader must determine for himself. It would seem that at least in such countries as North America, where in practically every community an abundance of fruit, grain, and vegetable products may be obtained in large varieties, the use of flesh as a part of the dietary is wholly unnecessary.

The distinction between clean and unclean animals is early mentioned in the Sacred Record. This distinction evidently was well known in the patriarchal age, because when Noah was commanded to preserve in the ark pairs of the various species of beast and bird, he was commanded: "Of every clean beast thou shalt take to thee by sevens, the male and his female: and the beasts that are not clean by two, the male and his female." Gen. 7:2. And when Noah emerged from the ark, one of his first acts was to build an altar unto the Lord, and to offer upon that altar of every clean beast and of every clean fowl, as a burnt offering.

Later, when God declared to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things," He mentions no distinction between the use of clean and unclean animals, recognizing very evidently that this distinction was well understood by Noah, and that he would govern himself in harmony with instruction which had previously been received.

Why was this distinction made between the clean and the unclean animals and birds? Was it an arbitrary distinction on the part of God, or was it founded upon physiological reasons? Assuredly, the latter. In their very nature some of the animal creation were unfit for food, and these were designated in an unmistakable manner as "unclean." This distinction, based upon physiological conditions found in the nature of the ani-

mals themselves, will exist just as long as these animals are found in the world. Hence the same reasons which prohibited the use of unclean animals in the days of Noah, and later in the experience of Israel, prohibit their use today.

When the Lord brought His people out of Egypt and made of them a distinct nation, He enjoined upon them certain laws and regulations. With His own voice He spoke from the blazing peak of Mt. Sinai the law of ten commandments. This great code of moral precepts was an expression of His own character, and had been given to the human family for their guidance from the creation. This law was in no sense Jewish in its character. There were, however, other laws relating to health and hygiene and to procedure in civil matters, which were distinctively national in their application, although they may have expressed principles applicable, in sanitation and government, to every age. Indeed, these laws may be profitably studied today.

As a part of the law relating to health and hygiene, the distinction between clean and unclean meats was incorporated, and in the eleventh chapter of Leviticus and the fourteenth chapter of Deuteronomy, the classification of these animals is particularly defined. These national codes, as such, ceased with the passing of Israel as a nation, but this in no way affected the distinction between clean and unclean meats, which had been recognized from the patriarchal period. This distinction exists today as fully as when first given to the children of men. Nor did the passing of these national laws change or alter the fundamental principles upon which some of these regulations were based.

Hence, if we are to follow the instruction of the word of God, we are not at liberty to use as food the flesh of unclean animals. And this is the

stand which the Seventh-day Adventist Church has recognized through all the years. We quote in this connection the statement from the pen of James White in the book, "Christian Temperance and Bible Hygiene:"

Swine's Flesh

"Among the creatures distinctly pointed out in the Bible as 'unclean,' the swine holds a prominent place, yet it has become a common article of food, even in civilized and enlightened nations. We speak particularly of the flesh of this animal because of its nature, and its common and abundant use by many Christians. These people profess to receive the word of God as a rule of faith and practice, and yet that very word says of the swine, 'It is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcass.' Deut. 14:8. If it be said that this prohibition is Jewish, and therefore not binding upon Christians, we reply:

"1. The distinction between the clean beasts and the unclean, recognized at the flood, long before the existence of a Jew, was established upon the nature and habits of the creatures which God had made. This distinction received the sanction of law in the days of Moses; not, however, because God would have an arbitrary rule for the Jews during sixteen centuries, but because the forbidden things were of themselves unclean, and unfit for man to use as food.

"2. The nature of the swine is plainly given as the reason why the Hebrews should not eat of it, nor touch its dead carcass. 'It is unclean unto you.' With this agree the words of the prophet, which class swine's flesh with the 'broth of abominable things.' If it be said that these words were given through Jewish prejudice, then we reply that it is the great God that speaks. He changes not, and never speaks from prejudice. Hear Him:

"I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels.' Isa. 65:2-4.

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord

shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst [margin, "one after another"], eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.' Isa. 66:15-17.

"The candid reader, after a careful examination of the chapters from which we have quoted, will entertain doubts as to their application to the Jewish age. In fact, it is evident that they apply to the present age, and that the last quotation, with its threatened judgment for sins, such as eating swine's flesh, applies definitely to the close of the present age. . . .

"God said of the flesh of swine in the days of Moses: 'It is unclean unto you.' What change can have taken place to make it clean, and a proper article of food for Christians? Has God changed His mind on the subject? Has man so changed that what was unclean as an article of food for the Hebrews has become clean to Christians? Or, has the change taken place in the animal? Has the change from the Jewish dispensation improved the nature of hogs? And does the freedom of the world-wide proclamation of the glorious gospel of Jesus Christ give liberty to Christians to eat those things which were an abomination if eaten by the Hebrews? . . .

"The very nature and disposition of the swine accords with his gross habits and diseased flesh. We do not say that the moral evil of swine eating is proportionate to the physical; but we do say that the very close connection between the physical and the mental, between matter and mind, would lead one to conclude that the physical ruin would tend to debase the moral nature."—Pages 174-176.

Why Was Flesh Food Permitted?

It was not in God's original design that man should use in his dietary the flesh of animals of any kind. This is shown in the bill of fare originally provided for Adam. This consisted of the natural products of the earth. When God separated His chosen people from Egyptian bondage, He demonstrated, during their forty years' wandering in the wilderness, that He desired them to return to His original purpose. Why, then, were they permitted to use flesh foods? This is clearly stated by Mrs. E. G. White in "Ministry of Healing," pages 311, 312:

"The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

"In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, 'the bread of heaven.' It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought

disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

"Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

"Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself, or from which the blood had not been carefully drained, could be used as food.

"By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord 'gave them their request, but sent leanness into their soul.' Ps. 106:15. They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain."

The Use of Flesh Food Today

If the use of flesh was ever wholesome as a part of man's dietary, it certainly is not at the present time. The entrance of sin into the world has brought disease, and disease has affected the animal creation as well as mankind. The results of scientific investigation demonstrate that there are comparatively few, even of the clean animals, that are free from some form of disease. Repeated warnings have been sounded by eminent physicians against the use of flesh foods in any form at the present time. And the instruction which the Lord has given through His servant to the remnant church bears positive testimony against the use of flesh as a part of the dietary.

The chapter entitled, "Faithfulness in Health Reform," in "Testimonies," Volume IX, page 153, presents an excellent, well-balanced statement regarding the question of one's diet. Very definite warning is sounded in this chapter against a person's making his own practice a rule by which to govern his brethren, and against allowing those living in one country to establish a standard to govern those living in another country under less favorable circumstances. Particular warning is given against carrying such matters to extremes.

It is for each one, in the fear of God, to apply as strictly as he will the general principles of healthful living which come to us as the result of scientific research, and in the instruction from the servant of the Lord, to his own physical needs; but to exercise toward his brethren the spirit of Christian charity and benevolence.

F. M. W.

We See It Today

"LET the heathen be wakened." Joel 3:12. The prophet pictures conditions in the very last days. This word "heathen" is no epithet, but is used of Gentiles, or non-Christian peoples by profession.

They are waking. In an interview with leading Chinese generals, the *China Press* quoted these men as saying:

"Since January 29 the Chinese nation has arisen from a long sleep."

The non-Christian stamp is fixed by their declaration:

"By the sun and heavens above we swear to exert ourselves to the utmost."—*Shanghai Times*, January 30, 1932.

The nations of Christendom have shown the way by the greatest war in history, and now the greatest masses of men ever combining to constitute one nation are waking up to "prepare war."

These great masses were doubtless in the prophet's vision when he twice over pictured their multitude:

"Multitudes, multitudes in the valley of decision ["threshing," margin]: for the day of the Lord is near in the valley of decision." Verse 14.

W. A. S.

Shanghai, China.

THE mother tongue is the language of God. Every nationality claims the distinction, and of every one of them it is true, for the mother tongue is the language of the world. It is as universal as motherhood, and God has given His word in the mother tongue of the world. That is why it can be translated into every language under heaven, and why it finds every man, whatever the color of his skin or the peculiarity of his speech. God wrote it in the speech of the mothers of the world, and every man finds it in his own tongue wherein he was born.

What would have happened if it had been written in terms of the scientist or the jargon of the psychologist? What a deliverance! What would have happened if it had been written in terms of nationality? The Bible is neither Jewish nor Greek, Roman nor Egyptian, African nor Chinese, Indian nor British. It belongs equally to all. It speaks of universal needs in universal speech. God wrote His Book for all peoples, in all conditions, and through all ages. It is the Book of God for man, and it is God's Book for every man. It asks for no other qualification but the quality of humanity.—*From a review of "In the Mother Tongue," by the Rev. S. Chadwick, in Joyful News, Oct. 23, 1930.*

Contributed Articles

An Answered Prayer and a Bit of History

By A. T. ROBINSON

"EVERY prayer which is sent up in faith from an honest heart, will be heard of God and answered. . . . Not a prayer of a true saint is lost if sent up in true faith, from an honest heart."—*"Testimonies," Vol. I, p. 121.*

Prayer is not always answered at the time nor in the exact way expected by the petitioner. Sometimes the answer comes in such a way that those who prayed do not recognize the answer to their prayers.

In the autumn of 1843, at a time when the advent believers were thrilled with joy in the belief and expectation of welcoming the Saviour on the 22d day of October, the Seventh Day Baptists were awakened to a great sense of obligation to spread the truth concerning the Sabbath. The first Seventh Day Baptist church in America was organized in 1671, and it was thirty-six years before a second church of seventeen members was raised up. Their general conference was organized in 1802, with nine ministers and a membership of 1,130.

Baptists Circulate Sabbath Literature

At their general conference in 1843, as shown by the report of that meeting, a great conviction came over that dear people, that their slow growth was due to their lack of earnestness in spreading the truth, and it was voted that a weekly paper be started in which the claims of the Sabbath should be made prominent. Pursuant to this action, the first number of the *Sabbath Recorder* was issued on June 13, 1844. In a letter from Rev. Theo. L. Gardiner to the writer, after stating that he had been editor of the *Recorder* for twenty-one years, he says:

"Elder Samuel Davidson, in the *Recorder* of July 4, 1844, began a series of articles which ran through twenty issues between that date and August 14, 1845. The general topic of the articles was 'Thoughts on the Perpetuity of the Sabbath.' They are well written and interesting, mostly only one week apart, but there were some interruptions at times, and number XX is found in the issue of August 14, 1845."

He then gives a list of the twenty articles, their titles and dates of issue. The *Sabbath Recorder* was widely circulated by the Seventh Day Baptists as a missionary paper. Copies

of it reached the desk of the editor of the *Midnight Cry*, in Boston, Massachusetts. No. VIII of Elder Davidson's articles dealt with the binding obligation of the Sabbath upon Christians. In the issues of the *Midnight Cry* of September 5 and 12, 1844, appeared a very lengthy article in opposition to the question as presented by Elder Davidson. A note in the *Cry* of September 5 says: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." In the issue of September 12 the editor notes as follows: "Last week we found ourselves brought to this conclusion: that there is no particular portion of time which Christians are required by law to set aside as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law."

The Lord was thus answering the prayers of our esteemed Seventh Day Baptists, blessing their efforts to create a spirit of investigation of the Sabbath question. Recognizing this fact, at their general conference in 1844 they passed a resolution similar to one passed the year before, which read as follows:

"Resolved, That, inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this general conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for His holy Sabbath; since which time a deeper and more widespread interest upon the subject has sprung up than has ever before been known in our country, therefore,

"Resolved, That the fourth day of the first week in January next (1845) be ob-

served as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for His holy Sabbath, and also prepare us by His Holy Spirit for the labor thus devolving upon us."—*"History of Seventh Day Baptist General Conference, From Its Origin, September, 1802, to Its Fifty-third Session, September, 1856," by Rev. James Bailey, pp. 243, 244.*

In the years 1843 and 1844, as with the Seventh Day Baptists, who for more than two centuries had kept the light concerning the Sabbath burning upon the altar of truth, God was leading the advent movement up to a great crisis, which was to result in the beginning of a movement to carry the Sabbath and kindred truths to the very ends of the earth.

Sabbath and Advent Truths United

Who among us can doubt that God heard and answered the prayers and supplication of those godly men and women who, a few months before and a few weeks after the great disappointment, observed special days of fasting and prayer, pleading with God to vindicate His holy Sabbath?

It is a fitting and very pleasing coincidence that in the autumn of 1844, just as light began to shine from the opened door in the heavenly sanctuary upon the sorrowing people who had fondly hoped for deliverance from this world of sin, a missionary from the Seventh Day Baptists, Mrs. Rachel D. Preston, should be providentially brought in contact with the body of Adventists, thus forming a beautiful union between the Sabbath and advent truths.

How fitting it would be for us, as a people, to manifest as much earnestness in these closing days of the advent movement, as did our Seventh Day Baptist friends at its beginning.

The Christ of the Last Supper

By A. S. ANDERSON

JESUS had eaten the Passover with His disciples for the last time during His first advent to this world. That was the last symbolic Passover. The Lamb of God, of whom the Passover lamb had been a symbol during centuries past, was in the midst of the group gathered in that memorable upper chamber. He was the Christ foreshadowed through the sacrificial serv-

ice of the Old Testament from times immemorial.

Jesus had just instituted a new ordinance to be observed by God's people—an ordinance to commemorate the fulfillment of the shadows. After passing the cup to His disciples, He pointed out some faults among them. Having done that, He said to them, "Ye are they which have continued

with Me in My temptations." Luke 22:28.

This text reveals a feeling of loneliness creeping over the Master as He approached the climax of His earthly mission. He said, "Ye are they which have continued with Me." Apparently the rest of His followers had not continued. A few texts of Scripture will reveal a few reasons for this feeling of loneliness:

Reasons for Loneliness

1. "He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. What a sad picture! The Maker of the world was in the world, but unnoticed. Would Thomas Edison be unnoticed at an electric display or a phonograph show? Would Charles Lindbergh be unnoticed at a conference of aviators? His coming to any city brings the people of that city out to applaud him, and few they are who do not know of his presence among them.

All Judea would have been ready to give honor to the Roman Caesar, had he called upon them, even though they hated Rome. His coming would have been heralded from every watchtower, and carried from lip to ear among all the people. Priests and scribes would have put on company manners to give him a royal reception. But, alas! the Maker of the world was in the world, unknown. No kings nor great men stood ready to herald Him as the one sent from God. The world knew Him not. No wonder He was lonely.

While the Christ sat lonely at the last supper, the world rushed madly on. Hundreds and thousands filled the amphitheaters of Rome and Greece. Man was seeking to satisfy his own selfish desires. He had no time to follow nor to learn about the Christ who sat lonely, yearning to save him from sure and certain destruction.

I wonder if Jesus is not lonely sometimes as He looks down from heaven and sees the world still rushing on in sin! I wonder if He is not troubled in spirit when He sees how unheeded are the appeals by the Holy Spirit to the consciences of men,—the appeals from His servants to accept salvation and eternal life; the invitations to men to enter heaven. I wonder if He does not feel lonely as He sees how the world scorns His appealing love and sacrifice, and turns to the theater, the dance, the club, the lodge, the card party, the social, for its unsatisfying pleasures! Would to God that the world might open its eyes for a moment to behold the lonely Christ longing wistfully for it to turn unto Him.

2. "He came unto His own, and His own received Him not." John 1:11. A sadder picture still! This text does not state that His own did not know Him. Some wondered if He was not the very Christ for whom they were waiting. Yes, even the priests knew that He was the Promised One. Multitudes went out to see and hear Him. They admired His mighty works and sayings. But He did not come with the show, display, and royalty which they had expected. He did not cater to sin, honor, wealth, and royalty. The very people who had been guided by God through the centuries and to whom God had intrusted the promises of His coming, would not receive Him when He came. They were the people whose voices He was about to hear crying, "Crucify Him, crucify Him." No wonder He was lonely as that hour was approaching.

Shortly before Jesus entered that upper chamber, He had wept over the city of His people. Before visiting the temple for the last time, He had expressed His feelings toward His people in the pathetic words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. These appeals to His people went unheeded. When the time should come, this people would gather in their city to celebrate the Passover for the last time that it would have a symbolic meaning. The leaders would have their hearts filled with envy, hatred, and murder toward the true Passover Lamb. They had held councils to determine how they might put Jesus to



Jerusalem the Golden

BY ISABELL D. CARPENTER

No pain or death shall enter there,
In this beautiful city, bright and fair,
With walls of jasper and streets of gold,
The half of which was never told.

The gates of pearl and the streets of gold,
The tree of life with its fruits untold,
The theme and song shall ever be
Of saints throughout eternity.

Our God shall wipe away all tears
Of sorrow, sighing, doubt, or fears.
No parting there shall ever be,
But just a blest eternity.

But best of all, the Christ who died
For sinners such as you and I,
Shall ever there with us abide,
So let us to His bosom fly.

Then in this city, home of God,
We'll walk where angels' feet have trod.
May this blest home be our reward,
This wondrous city of our God.

West Buxton, Maine.

death—not to slay Him as the real Passover Lamb, but as a malefactor. It was while His own were thus rejecting Him that Jesus was the lonely Christ at the last supper.

Should Jesus enter many a church which bears His name today, and hear the beautiful strains from the pipe organ, the melodious voices of the vested choir, the oratorical but Christless sermon, and the esthetic rituals recited parrotlike, I fear that He would feel as lonely as He did nineteen hundred years ago in old Judea. The church—its members, its ministry—is in need of making room for Christ within the temple of its heart. Why must Jesus stand so lonely at the door and knock? Why not invite Him to come in and take possession of your heart today?

3. "Behold, the hand of him that betrayeth Me is with Me on the table." Luke 22:21. This betrayer was one of His disciples. This is the saddest and most terrible picture of all. The feelings of the lonely Christ are expressed in a prophecy written centuries before this happened. It was said: "It was not an enemy that reproached Me; then I could have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him: but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Ps. 55:12-14. Judas "knew the place: for Jesus oftentimes resorted thither with His disciples." John 18:2. The thought of being separated from a familiar friend made Jesus lonely at that farewell meeting. The thought that the cause of the separation was a betrayal, made the moments unbearable. Will you, who have walked in fellowship with Jesus, betray Him, and bring a shade of loneliness into His heart? Think well what course you are taking in your daily relations with Him and His truth.

The Tempted Christ

As the lonely Christ sat in that upper chamber, He was also the tempted Christ. "Ye are they," He said, "which have continued with Me in My temptations."

Reviewing in His mind the ingratitude of man, it was but natural for Him to think: What will be gained by My death? As it now appears, the world does not even appreciate this supreme sacrifice. Most of the world and the church are headed for destruction, regardless of what is done for them.

Coming to Gethsemane, He expressed His feelings in that prayer

to His Father: "O My Father, if it be possible, let this cup pass from Me." Matt. 26: 39. It was in Gethsemane that He conquered the temptation. It was on His knees, where He sweat as it were great drops of blood, that He prayed, "Nevertheless not as I will, but as Thou wilt." It was because He had conquered the temptation in Gethsemane that He was willing to stay upon the cross when people and priests taunted Him, saying, "If Thou be the Son of God, come down from the cross." "He saved others; Himself He cannot save." Matt. 27: 40, 42. It was for your sake and mine that the tempted Christ conquered in His temptation and stayed upon the cross until He had drunk the last dregs and paid the price of our salvation.

Sometimes the ministers of Christ feel lonely and tempted. They labor hard, and are rewarded with criticism. They preach the word, but the people will neither hear nor heed. Alone at study, they are tempted to quit. What is the use to put forth such intense efforts, and then see such small results? But upon bended knee, pleading before God, they must conquer. Like Paul, they must feel: "Woe is unto me, if I preach not the gospel!" Therefore some of us will, as the disciples of old, continue with Him in His temptation. Will you make the temptation burden lighter for Christ, and also your pastor, by continuing with Him? If you will, He will be—

The Grateful Christ

For what was Jesus grateful at the meeting in that upper chamber?—For you! Yes, Jesus was grateful for those poor, humble, uneducated fishermen, a tax collector, a publican, and others who had come from the menial walks of life. When the world had failed to recognize Him, the church had failed to accept and preach Him, but rather ridiculed those who would, these eleven had remained true to Him. They had gladly gone out and heralded His presence.

Jesus was grateful for these disciples, because they had "continued," yes, continued with Him. Some started wonderfully well. Judas did. Jesus sent out seventy, and they went also with the good news. But where were they? Perhaps they were the ones who, after learning the true mission of Jesus, said, "This is a hard saying," and "from that time many of His disciples went back, and walked no more with Him." John 6: 60, 66. Judas was on his way to his self-made gallows.

It is all right to start good things. Don't misunderstand. But there are many who are so busy starting things

that they do not have time to finish any of them. Many start out as Christians, but there are few who continue to follow Christ in all things. But for the few who do continue with Him, Jesus is very grateful. He is grateful for the poor aged women who make up a large part of the membership of His churches. He is grateful for all who will continue with Him as did the eleven. They stayed by Him amid suffering, disappointment, and persecution. Jesus was grateful for them.

It is only those who continue, that "endure unto the end," that shall be

saved. In gratitude, Jesus promised His continuing disciples a kingdom and the privilege of eating and drinking at His table.

Behold the grateful Christ, dear friend, at that last supper, when the darkest moments of His experience were approaching. Learn from His gratitude to be thankful for the little things of this life. Show your gratitude by giving yourself wholeheartedly to Him, that as far as you are concerned, He will not have to be a lonely Christ, nor a tempted Christ. Continue with Him, and He will be a grateful Christ.

Church Officers

Their Duties and Responsibilities—No. 5

By J. L. MCELHANY

The Church Missionary Organization

THE missionary organization of the church embraces the entire church membership, and the purpose of this organization is to provide and assign a definite place of service to every church member. This organization is directed by a missionary committee elected by the church in harmony with the following General Conference recommendation:

"We recommend, That the church board constitute the missionary committee; provided, however, that in churches where it is necessary, the church board appoint a subcommittee to lay definite plans for the missionary work of the whole church, this subcommittee to consist of the missionary leader, the church missionary secretary, Missionary Volunteer leader, Junior Missionary Volunteer superintendent, and any other members of the church board thought best."—*General Conference Action; Review and Herald, June 19, 1930, p. 235.*

Church Missionary Leader.—At the time of the annual election of church officers, a missionary leader should be chosen. In many instances it has been found advisable for the elder to be chosen to fill this office. It is permissible, however, for some one other than the elder to be selected for this position if for any reason the elder is unable or is not qualified to discharge the duties of the missionary leader. This office should be considered as one that is attended by heavy responsibilities, since the missionary leader must play an important part in training and leading the church into active missionary service. The duties of the church missionary leader may be listed as follows:

1. To act as chairman of missionary meetings and of the missionary committee. To give careful study to

the missionary field of the church, in order to counsel most effectively with the church board concerning the missionary program, and enlist every member of the church in service.

2. To educate members,

a. By providing classes in "how to give Bible readings" and other lines of work.

b. By practical demonstrations of how to do the work outlined.

c. By encouraging members in definite lines of work.

3. To help promote all soul-winning campaigns, such as Literature, Big Week, *Signs of the Times*, REVIEW AND HERALD, Harvest Ingathering, etc.

4. To promote reporting, through public effort and through the church missionary secretary and band leaders.

5. To co-operate with the conference home missionary secretary in carrying out the plans of the conference for the missionary work of the churches.

Missionary Secretary.—The church missionary secretary holds a very important office, and when closely co-operating with the missionary leader, is able to render valuable service in the development of the missionary work of the church. The duties involved in this secretaryship may be briefly outlined as follows:

1. To assist in the direction of the missionary activities of the church, being present at all missionary meetings, keeping the minutes of these services, and endeavoring in every consistent way to co-operate with the missionary leader in stimulating missionary activity.

2. To conduct the business transactions of the church along missionary lines, such as ordering supplies of literature, etc., keeping accounts, and making collections.

3. To provide himself with a duplicate order book. This is necessary that he may have a copy of the order by which to check the Book and Bible House bills. Orders should never be written in letters. Such orders are liable to be overlooked. Care should be taken to write the orders clearly, with correct names and addresses, stating how the supplies are to be sent, and giving other necessary instructions.

4. To order all regular supplies, such as Sabbath School Lesson pamphlets, Home Missionary Workers' Calendars, Morning Watch Calendars, etc., at the proper time.

5. Offerings should be taken at suitable times to provide tracts and other missionary supplies for the members. A collection for this purpose is usually taken on the first Sabbath.

If this offering does not bring in enough to pay for the needed tracts, etc., collections may be taken at the weekly missionary meetings.

6. To see that the receipts from all sources are sufficient to pay for everything that is ordered. The Book and Bible House account should be paid each month.

7. To act as secretary of the missionary committee, keeping a record of the minutes of this committee, and

taking an active part in carrying into effect the plans for the church developed by this committee.

8. To collect regularly reports of work done by church members, to keep the proper record, and to be prompt in sending a summary to the conference home missionary secretary at the appointed time.

9. To keep before the attention of the church, missionary literature which is available for use.

It is the duty of the missionary secretary to keep in close touch with the conference home missionary secretary, and to keep him informed in regard to the progress of the work. A monthly letter containing items of the following nature is very helpful to the church and conference missionary secretary:

- a. A brief report of the condition and progress of the missionary organization.
- b. Any good experiences the members may have had during the month.
- c. Interesting statistics concerning any campaign the church may be conducting, such as Harvest Ingathering, etc.
- d. Any questions covering problems the church is facing in the development of its missionary work.

lectures, but too many of them are. Have we not a right to expect something every Sabbath that will give us a closer walk with Jesus? Is it not our privilege to hear from the desk "wonderful words of life" that will refresh our souls, and give us abundant courage to meet the trying issues before us? While our spiritual problems are largely our own, should not the counsel from the pulpit teach us how to lay hold of victory in Christ, with its attendant fullness of joy and peace and blessing?

I am always glad to do my part in Harvest Ingathering, Big Week, and other campaigns. But when we leave a Sabbath service, *all* of which has been devoted to some mechanical arrangement, our hearts are still praying the same prayer with which we entered the sanctuary, "Break Thou the bread of life, dear Lord, to me."

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A Wholesome Rebuke

BY J. E. FULTON

SOME church members are always calling attention to the mistakes of their fellow Christians. Some choice morsel of scandal is referred to, the mistake of some erring minister or sinful deacon, or of Sister Jones or Sister Brown.

One day one of these church critics was dilating with uncommon relish on this, his favorite theme, to a fine old Christian brother, who turned to him and asked: "Did you ever hear that story of the rich man and Lazarus?"

"Yes, of course I have."

"Remember about the dogs at the gate there, how they licked Lazarus' sores?"

"Yes; why?"

"Well, you remind me of those dogs, always licking the sores. All you notice in Christians is their faults."

The story is told of Cæsar, who prepared a feast for his friends. The day appointed for their pleasure turned out to be an extremely unpleasant day, and so because of the rainy and cold weather they could not enjoy themselves. In their rage they were told to take their bows and shoot their arrows at Jupiter, their chief god, in defiance of him for the rainy weather. They shot their arrows up into the air, but they fell short of heaven, and fell back on their own heads so that many were wounded.

So all our murmurings and our criticisms, the arrows that we shoot at others, fall back and wound ourselves.

Lectures or Sermons of Spiritual Power

By ONE OF THE CONGREGATION

It is evening after the Sabbath. I attended Sabbath school and church today. For the past three Sabbaths I have stayed at home, for circumstances made it impossible for me to leave. Sickness in the home prevents me from being the regular attendant I once was, but even now I hear more than half the sermons that are given in our church.

In all kindness to the speaker of the hour, I must say that I was disappointed in the eleven o'clock service. A lecture was given, not a sermon. I went into the place of worship with a desire in my heart for spiritual food; I went away with the same unsatisfied longing in my soul. There was nothing in the service to call forth the spirit of real worship, nothing to inspire adoration and love for the great Creator. There was one allusion to the suffering of the Saviour upon the cross, but it was soon lost sight of in the portrayal of present-day conditions.

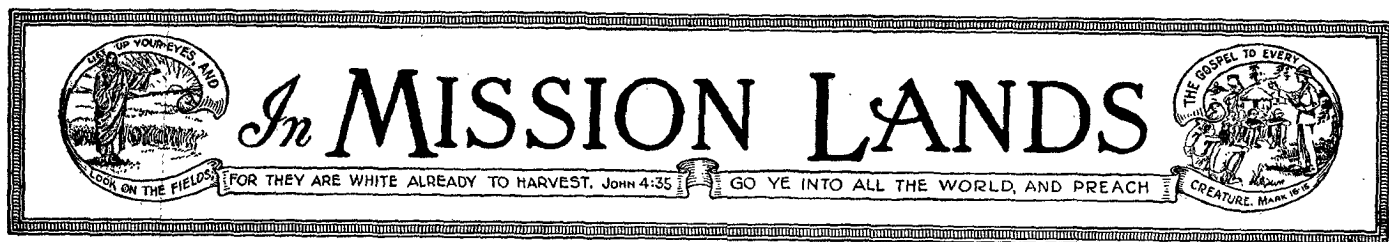
Do not misunderstand me: the elder who had charge is a talented minister, one of my favorite speakers. There is no personal prejudice involved, for this condition is not confined to this

local church; I have found it elsewhere, as well.

Today I heard that the divorce courts are handling some four hundred fifty cases a day. I have heard about the divorce courts many times. There is nothing edifying in that information. I also heard some appalling facts about the crime situation. There is no spiritual food in that. The morality of the world is disintegrating; but what has that to do with our great spiritual need at this hour?

We know all these things. We know that we are near, very near to the coming of the great day of the Lord. We know that men's hearts are failing them for fear. Sometimes even our own hearts fail us for fear. That is the reason we want an antidote, something that will help us in our own spiritual life, some power that will hold us steady, and keep us safe when the great cataclysm breaks. We hear enough about world conditions to make us fearful and unhappy, but do we always hear enough about the Saviour of mankind to give us peace and confidence at such a time as this?

Not all our Sabbath sermons are



Divine Healing in Burma

By MAUNG MAUNG

It was twenty-nine years ago that the message for these last days came to us in Rangoon, Burma. I have been preaching this truth all these years, and have the honor to be the oldest in the message in our church in Burma. God has been blessing us in such a wonderful manner during the last few months, that I thought the REVIEW readers might be interested in knowing what we are experiencing.

In the great Irrawaddy Delta area in southern Burma, the Tharrawaddy District has the reputation of being among the foremost in the rebellion that has been raging for many months. In my seventieth year I have not been able to travel as extensively as before, but, strange to say, people have been coming to me and urging that I teach them the Bible. The second coming of our Lord is especially attractive just now. In this time of great trouble, the power of God is manifested, not only in protecting the lives of our people, but especially in healing. The goodness of our God is being made known, despite the hard times and the difficulties of travel.

I will relate a recent case of healing that has brought such a blessing to us. On two successive nights, August 26 and 27, 1931, it was revealed to me in dreams that I should go and pray for a sick person. On the second occasion the voice said, "Why haven't you gone to pray for the sufferer?" I felt very much startled, and resolved I would go, although at this time the name and place had not been disclosed.

On the evening of the 27th my nephew came and said, "Uncle, why don't you go and assist Mr. Ba Maung? He has been ill for nearly six months, and is not expected to live. Can't you do something for him?"

Early the next morning I went to the home of Mr. Ba Maung, who is a Baptist and has been one of the chief clerks in the government employ for several years. I resolved that in a home of a member not of our faith I would wait for any request for prayer to come directly from the sick man or his relatives.

As I neared the house, the father came to meet me, greeting me with these words, "We have been expecting you to come, and we are so glad to see you." Entering the home, I found the young man lying in a deck chair, unable to get up by himself. In fact, for the last fifteen days he had been lifted and carried whenever he moved from a reclining position. The father explained that Burmese doctors had been secured, but had not been able to effect a cure. The doctors from the civil hospital had also been called, with the same result. The preachers and church members had come and offered prayer, but there was no change or improvement.

Just then the sick man lifted his head and said, "Uncle, I have twice dreamed that you would come and pray for me. Your coming is much like the coming of Christ to me. Won't you now pray for me?" This was really what I had been waiting for. The mother was not present, as she had gone to the bazaar early in the morning, but the father, one other man, and four women were present.

Asking them all to kneel with me, I grasped the young man's hand, and for I suppose ten minutes I was led to pray earnestly for this man. It seemed that the very presence of Christ was there. Tears flowed down my cheeks as I felt urged to pray for his recovery and for his soul.

The prayer ended, the young man

first requested to be placed inside his mosquito net. But within five minutes he raised the mosquito net and walked out in his own strength, exclaiming, "The disease is entirely cured." Father and relatives were completely astonished to see in the young man's face all the signs of health and vivacity. Then in Burmese style the young man put his hands together, and bowing in front of me, wanted to do obeisance, as was the custom in the times of the Burmese kings. This bordered on worship, and I had to restrain him and to tell him to give God the glory. But he protested, "Your coming has been just like that of Christ."

The next hour was spent in Bible study with the family on the major points of our faith. Regular studies are now proceeding with this young man and the entire family, who seem anxious to please God in all things. The teachers and others here have all expressed their wonder and amazement at the work God has done. They give Him all the praise.

Dear brethren and sisters, the coming of our Lord draws very near. The Lord has never withdrawn from the church the gifts He placed there in the time of the apostles. "These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover." God is showing His power to the heathen, and souls are being delivered from the hand of Satan. Oh, let us work earnestly for our Master while it is yet day!

"On the Roof of the World"

By N. P. NEILSEN

AFTER attending our good workers' meetings in La Paz, Bolivia, a brief account of which was given in a former report, C. K. Meyers, L. D. Miner, and the writer visited the Lake Titicaca Mission. This is always an interesting field to visit, because of its uniqueness as well as because of the wonderful work that has been done under God for the Indians in these highlands of the Andes. The poor Indians live in this barren, bleak country, two and one-half miles or more above sea level. The effect of living at such an altitude has developed a race small of stature, but with

great chest development. As one writer has described them, "Their ribs standing out like ribs of a barrel." Their blood, containing an unusual number of red corpuscles, is especially adapted for picking up the relatively small amount of oxygen present in the air. Many foreigners find it very difficult to live in these high altitudes.

These Indians have been oppressed and downtrodden for several hundred years. Now the blessed message of the near advent of Christ has come to them, and thousands have accepted it, and are rejoicing with us in the

blessed hope of eternal deliverance from a world of sin and suffering. They now sing the songs of Zion. Their faces may once have looked haggard and the muscles drawn; but now there is a smile upon their lips, and a joy in their hearts which finds expression in their lives. It is really wonderful what the truth of God can do for these souls.

In going from La Paz to the lake field, we must cross the far-famed Lake Titicaca. This lake is an inland sea over 3,000 square miles in extent, and 12,500 feet above sea level. Its greatest length is 138 miles and greatest width 69 miles. It is said to be the highest navigable body of water in the world, and is crossed by steamers brought up in sections from the coast. Sometimes its waters get very rough, and upon crossing I suffered my usual ocean-trip experience of stomach revolution and upheavals. We went aboard the steamer in the afternoon, and the next morning we were at Puno, the headquarters of the Lake Titicaca Mission.

New Buildings Constructed

Puno has a population of about 15,000, and stands on the northwest shore of the lake. Last year a much-needed office building was erected for the mission headquarters. It is near the center of the city, and only a short distance from the railway station. It is neat and well arranged. Also two homes were built for some of our workers. This will prove a great blessing to our work in that large mission.

Around the shores of Lake Titicaca we have many large mission stations and scores of schools for the natives, with thousands of baptized Indian believers. Urgent calls constantly come to us for more teachers to open new schools in all that large section around the lake; but it seems impossible to answer all the calls that come.

With F. E. Bresee, superintendent of the field, we visited our Indian training school situated out in the country from Juliaca. There we met a large number of earnest Indian young people who are studying hard to receive a preparation to carry this message to their own people as Bible workers, teachers, or evangelists. It rejoices our hearts to see the earnestness manifested by these students and their consecration to the Lord. In Juliaca we have our clinic, where many come to receive help for their physical ailments, and where at the same time they receive spiritual help for their souls. Dr. R. R. Reed is director of this institution.

We enjoyed an excellent workers' meeting at Arequipa, February 28 to March 3. We were thankful that

C. K. Meyers could be with us at this meeting, and we know that the studies which he gave were greatly appreciated by our workers and people. The Lord blessed us as we sought Him together. Arequipa is at an altitude of about 7,600 feet, in a beautiful valley at the foot of the mountain El Misti, a peak rising to about 18,000 feet. Thus our workers came down for a short time from the high altitude where many of them are working throughout the year. We believe that our workers returned from this meeting with renewed confidence in the message, and with a de-

termination to press forward, even in the face of persecution and financial difficulties.

Arequipa is a city of about 70,000, and at present Juan Plenc is holding a series of public meetings there, with a very good interest. We hope that a church may be raised up. We believe that there are bright days ahead for the Lake Titicaca Mission, and that great things will yet be done in that vast field. We bespeak for Elder Bresee and his coworkers the prayers of God's people, that their health may be spared and that the blessings of Heaven may rest upon their labors.

Our Station in Resht, Persia

By YONATAN SHIMON

GREETINGS to our brethren throughout the whole world!

Resht, the principal city of the province of Gilan, is situated a little distance from the Caspian Sea. Its population is about 42,000, the majority of whom are Moslems.

Up to last year we had no station in this town, and it was only at the last conference that the local committee decided to establish here a new station. In a near-by town, Pahlevi, we have a church, of which R. Langholf has been in charge for the last four years. Knowing the local languages,—Syriac, Persian, Turkish, and Russian,—I was appointed to carry the mission work in Resht, and in the meanwhile to assist Brother Langholf in Pahlevi, as he is not yet able to preach in the Persian language.

Naturally, at the beginning, I was confronted with many difficulties, such as obtaining the necessary authorization from the police authorities to have printed cards of invitation to our services, and to distribute our pamphlets in the local languages. With God's help I succeeded in overcoming all the obstacles, and a short time after my arrival I had a number of regular attendants, comprising persons belonging to different nationalities and religions.

We hold regular services on Sabbath morning and evening, and on Sunday and Tuesday evenings. Besides, we have Sabbath school for the study of the word of God according to our Sabbath Quarterly. The rest of my time is used in distributing our pamphlets in the streets and market places, trying to awaken an interest among the people to study our books and visit our services. As a result I have been able to organize a regular reading course in both Pahlevi and Resht. This brings us in close contact with our attendants, many of

whom show a keen interest in the discussion of religious problems. At present we have seven persons who take part in our Bible studies regularly, and we have every reason to believe they will join our church.

Although during the past decade the Persians have become more modernized and the spirit of fanaticism is rapidly giving way to religious tolerance, nevertheless I have, on several occasions, met not only rude intolerance, but even danger from certain persons who have excited the passion and hatred of the mob against me. But due to God's help I have come out of the danger safe and unhurt. Upon several occasions we have been called to the police stations in connection with the distribution of our pamphlets and cards of invitation to our services. We have been forbidden to do this, but we have not heeded the authorities, as there is no provision of law against it. But now we are enjoying much freedom in our work, as apparently the authorities have learned that not only is there no harm in our work for the public, but on the contrary, we serve the public at large and the government by teaching the people to live according to the most perfect rules of conduct and morality as set forth by our Saviour Jesus Christ.

We hope that soon Isaiah 54:2 will find its application in this country also.

We hope that you will always remember us in your prayers, that many souls may be won for the truth through our efforts.

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God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters:—*"Testimonies," Vol. IV, p. 76.*



Conducted by Promise Kloss

The Crime Wave

By PROMISE KLOSS

THE crime wave cannot be spoken of in absolute terms as applying to any particular period in the world's history. Crime has always existed, and yet it must be confessed that its increasing volume and proportions today outweigh those of any previous period, and afford just cause for concern to every student of the times. This prophetic picture of crime is given by the prophet Isaiah:

"Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59: 7, 8, 14, 15.

An editorial in the *Missionary Review of the World* for May affords a striking commentary on this scripture. The editor deals particularly with crime conditions existing in New York City, but the conditions he cites there may be found in varying degree in every great city in the world. One distressing feature to which he refers is the growing number of youthful criminals. Even children of tender years are found today committing crimes and depredations of various sorts unheard of a few years ago, which shows the spirit that is taking possession of the rising generation, and that, if left unchecked, surely portends evil for the future. We quote:

"Police reports for New York, and for most of the other large cities of the United States, reveal a distressing and ominous increase in crime. The number of lawbreakers, their boldness, and the proportion of youthful criminals, have all increased since the World War. The police commissioner reports that in spite of all that 20,000 policemen can do to protect life and property in New York City, murders there have risen 16 per cent during the past year. The causes for these killings are described as due to personal quarrels and gangster disputes, to bootlegging and robbing, to 'love affairs'

and family quarrels. The cases of assault and robbery have also increased by 23 per cent and 'holdups' 60 per cent in one year. Arrests for homicide have multiplied threefold in thirty years.

"The most disturbing feature of this report is, however, the growth in the number of youthful criminals and in the women taking active part in crimes of violence. A few years ago practically all those arrested were middle-aged men experienced in crime. Today a very large number are young men between the ages of seventeen and twenty-one, with a liberal sprinkling of young women. Of the 477,324 arrests made in New York City last year, 6,327 were children under sixteen, and 136,949 were between sixteen and twenty-five years of age."

What Is the Cause?

What is the cause of this terrible situation? Can there be any other cause than that men and women are forgetting God? The personal sense of their accountability to Him is dying out of their consciousness. With no thought of the coming judgment, they defy His laws. On the part of thousands, His very existence is denied. Men selfishly and resolutely choose their own ways and find pleasure in their own evil doing. The following pertinent comment by the editor of the *Missionary Review* aptly expresses this revolt against God and His government:

"What are the causes of this unhealthy state of society? Police magistrates and students of social conditions declare that today these crimes are not generally traceable to the economic depression or even to a larger use of intoxicants and drugs, but they are due mainly to inadequate moral and religious training. In other words, crime, which is an infraction of

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Sanctuary

LET us put by some hour of every day
For holy things, whether it be when dawn
Peers through the windowpane; or when
the noon
Flames, like a burnished topaz in the
vault;
Or when the thrush pours in the ear of
eve
Its plaintive monody,—some little hour
Wherein to hold rapt converse with the
soul,
From sordidness and self a sanctuary
Swept by the winnowing of unseen wings,
And touched by the White Light ineffable.

—Clinton Scollard.

human laws, is due to a lack of a true sense of sin, which is a disregard for God's laws. The great safeguard against crime is character, and the basis of character is right relationship to God. In proportion as men and women disregard God and His laws, they think lightly of sin, and crime increases. When personal desires lead men to disregard the rights of others, they hesitate to break the laws of society only on the basis of expediency. The cure for crime is the destruction of its root,—sin,—planting in its place reverence and love for God and unselfish good will for men.

"America's weakness today is due to the fact that our homes are not sufficiently the center of family life and the place of effective religious training. The church is neglected by parents who formerly attended, but now are failing to set a worthy example to their children. Multitudes of parents are actually afraid to restrain their minor children in their reading, their amusements, their companions, and their habits. They are no longer true representatives of God in the home, for like David in his dealings with his son Adonijah (1 Kings 1:6), they fear to displease their children by correcting them. The result is disaster. What can be expected when society becomes diseased at its base, and when parents and the home no longer exercise a powerful counteracting influence to the allurements of the world, the flesh, and the devil?

"America needs to return to the God of our fathers, as He is revealed in Jesus Christ, His Son. Many times judges on the bench have declared that Christian training is the only hope of youth, and youth forms the foundation of society."

God's Message Needed

Yes, indeed! America needs to return to the God of her fathers, and it is not America alone that needs to make this return, but the world itself. And what the world needs is God's message for today, calling men back to allegiance to God, to His down-trodden law, to the second coming of Christ, to the impending judgment, and to that great reformation which must work sincere repentance from sin and the restoration of Christ's image in the human soul.

A real responsibility rests upon parents to train up their children in the way they should go, to see that there is developed in them that love of right and righteousness, that strength and stability of character, which will enable them to stand against the great onrushing tide of evil which is seeking to engulf the world.

The Overtired Child

By LAURA B. GRAY

A PALE little fellow of about three years sat at my table in a hotel. Before him was a delicious dinner, but the child held his thin little chin in his hand, and looked at the food with a nauseated expression. His mother sitting beside him urged, coaxed, and threatened by turns because he would not eat his good dinner. The poor child tried, but the food seemed to stick in his throat. Finally the mother turned to me, and said:

"I don't know why my son's appetite is so poor. I take him out every morning; today I took him down to the sea, a mile and a half away. We walked all the way there, and Teddy played about on the sand while I sat in the shade and knitted; I cannot bear the glare of the sun on the sand myself. Then we walked all the way back; he ought to have a good appetite. Yesterday we walked two miles around the park, and then Teddy played with some children while I rested; but no matter what I do, he never will eat his dinner."

I looked at the wistful little face, pale under its tan, dark circles under the eyes, and my heart ached for that poor, tired baby. I looked from him to his mother, and noted what a fine, sturdy woman she was, and I thought of those little thin legs that ran about in the hot sun while the mother sat in the cool shade and knitted. No wonder he could not eat; he was too tired, too utterly exhausted. I longed to tell his mother so, but I dared not.

Some days later Teddy came to the table with a very pretty young woman who explained, in answer to my inquiry, that Teddy's mother had been called away suddenly, and that she was taking care of the boy. To my surprise the child ate quite a good dinner and was brighter and quite chatty.

"Well, Ted, what did you do this morning?" I asked, for we had become great friends.

"Oh, I had a lovely time. I made nice pictures with crayons that aunty gave me, and I went to sleep in the park."

"Yes," explained the aunt, "it was so hot today I thought we would just rest quietly in the park. So Teddy and I fed the swans, and then we made pictures, and while Teddy was coloring them I read him a story, and the first thing I knew the boy was asleep, so I let him sleep, and the morning passed quickly."

"Now is my chance," I thought, so as soon as the lad had left the table I unburdened myself, and told her how much I thought the little fellow

needed rest. The aunt agreed with me, and I asked her how she came to understand children so well, and this was her answer:

"I always try to put myself in the place of the child, and then intensify the feeling. I felt this hot day, that if I were no stronger than Teddy, I would rather rest in the shade than do anything else. Children very often do not know enough to rest; we must help them when there is danger of their getting too tired, by finding restful things for them to do. Tomorrow I am going to get a little go-cart, and then we can easily reach the beach, and other places, where he can play. I shall see that Teddy rides most of the way there and back, for I am strong, and he will get plenty of exercise while he is there."—*Issued by the National Kindergarten Association.*

A Suggestion

WHEN the time came for me to go home from the hospital with our new baby, I was concerned about the effect of a new center of interest upon our little three-and-a-half-year-old girl. I wanted her to be interested in her baby sister, but not to the extent of confusion at bath time, nor did I want her to feel "pushed aside." I finally thought of getting her a new doll, with a washable body. She came with her daddy to take the baby sister home, and, lo! there was a new baby for her, too. Of course it was a joy for her to have something all her own. The next day at bath time I fixed a pan of water for her, and she bathed the doll while I bathed Joan. It was a little more trouble, perhaps, but it helped me tide over the first few days of taking care of a new baby, and Dorothy was so intent on taking care of her own "baby" that she had little opportunity to feel slighted. By the time the novelty of a new doll had worn off, little Joan was an accepted member of the household.—*Mrs. N. W., in the Parents' Magazine.*

I WANTED my daughter to help me weed our flower garden, but it did not seem to appeal to her until I hit upon the idea of making the tools attractive. This I did with a can of orange paint. The natural-colored handle of the hoe, rake, weeder, trowel, and shovel were all gayly transformed with a coat of orange. Then to make the "set" a real garden outfit, I painted a basket to match. Now daughter puts on an

orange smock to match the garden set, and gladly tosses weeds into the basket.—*Mrs. J. M. D.*



FIRST THINGS

1. WHERE is money first mentioned in the Bible?
2. Who was the first musician?
3. Where is bread first mentioned?
4. Who was the first shepherd? carpenter? husbandman?
5. Where is the olive first mentioned?
6. Where are horses first mentioned?
7. What was the first city?
8. Who was the first king?
9. Who was the first man called a preacher?
10. Where are these words first used: sheep, bone, shepherd, journey, tent, house, oxen, staff, book, grave?

ENIGMA

I am composed of thirty-two letters. My 6, 8, 30, 13 is vegetation below the ground.

My 31, 32, 3 is a kind of grain.

My 14, 5, 9, 1 is not hard.

My 22, 17, 4, 29 is to put to death.

My 25, 20, 11, 18, 19 is a spirit.

My 2, 16, 21, 7 is to give attention.

My 12, 26, 24, 28 is a melody.

My 10, 11, 26, 27 is a horse's foot.

My 15, 23, 28, 2 is not low.

My whole is an ascription of praise and glory.

RIDDLE

Contrary to the will of God,
The people set me here;
Then suddenly departed they
To countries far and near.

ANSWERS FOR LAST WEEK

Bible Prophets

1. Num. 22-24. 3. Jer. 38:1-13.
2. 1 Kings 13. 4. 2 Kings 13:20, 21.

Who Said?

1. 2 Kings 6:16. 6. 2 Sam. 14:14.
2. Esther 4:13. 7. 2 Chron. 20:20.
3. 1 Sam. 17:29. 8. Gen. 31:30.
4. Ruth 1:16. 9. 1 Kings 13:6.
5. Acts 12:22. 10. Judges 18:25.

Riddle. Acts 13:8-11.

THE home is the child's first school, and it is here that the foundation should be laid for a life of service.—*"Ministry of Healing," p. 400.*

OUR FAMILY PHYSICIAN

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

Medical Questions Answered

By OWEN S. PARRETT, M. D.

The Treatment of Colitis

Can you tell me what to do for colitis?

Sir William Arbuthnot Lane has aptly called the colon "the white man's burden." To it can be traced many of our ailments. Colitis and constipation are seldom found among people living close to nature on natural foods and getting plenty of air, sunshine, and exercise, with composure of living. Civilization, with its worry and refined food, has cost much in decreased health and vigor. Man began his troubles by wrong eating, which is still responsible for most physical ills.

Temporary attacks of infectious diarrhea in children may lay the foundation for colitis, especially where the diet consists of white bread, sugar, ice cream, rich desserts, meat, condiments, spices, etc.

Animals have bowel action as often as they feed. The human being has from one action a day to one in several days, on the average. Our children sit in school and train the bowels not to act. I once heard Charles Mayo tritely say, "If you do not answer your telephone, your friends will quit calling you up." Parents seldom watch this important function of their children unless a child becomes ill, at which time it is usually given a physic and then forgotten. A trained bowel is worth as much as a trained mind, for without the former the latter will often break down and prove of little use.

Some have thought that nervousness causes colitis, and others have believed that colitis causes nervousness. Both are probably right, as one aggravates the other.

Roughage in the diet does not cause colitis in normal persons, but lack of roughage and the use of overrefined foods may often be a factor in causing it. However, after the colitis develops, it is usually necessary to avoid much bran and the coarser roughage in the diet. Sometimes it is well to purée the coarser vegetables for a time, and avoid cereals containing the coarser bran. Entire-wheat bread may be used, provided the flour is

ground on the old-fashioned stone-burr mill very fine.

Since vitamin and chemical starvation helps to cause colitis, one should see to it that he does not miss these essential qualities in his food, and it can easily be done by puréeing out the very rough elements, leaving the essential elements together with the soft bulk.

It is well not to have too-complicated mixtures at a meal, but use only a few simple foods at each meal, changing the menu from day to day. Cut out sugar, sweet puddings, rich desserts, and meats, as well as condiments and spices. Meat is especially bad, as it favors intestinal putrefaction and autointoxication. In bad cases of colitis the bowel loses its power to hold back these toxic products, and thus the patient often suffers from headache, bad taste in the mouth, etc.

Cathartics are to be strictly avoided. Free bowel action may be had by simple mechanical laxatives, such as psyllium seed, one tablespoonful night and morning, and one hour before the noon meal, taken in a glass of hot water. Shredded agar may be added to the psyllium seed, or taken three teaspoonfuls with each meal. Mineral oil in either plain or emulsified form, one tablespoonful night and morning, is also helpful in aiding the crippled bowel, which is often spastic, prolapsed, and kinked, forming gas pockets which aggravate the patient.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Resolutions

I'm going to try to live each day, each hour,
With all the force and all the loving power,
Which the Creator gave me to apply.
I'm going to try.

I'm going to try to live life's way,
To sing, to laugh, to work, to play and pray,
To let all envy and all malice die.
I'm going to try.

I'm going to try to feel the life in me
Is but a trust which in my custody
Must be accounted for to One on high.
I'm going to try.
—Phil Osopher, in "Hit and Miss,"
Chicago News.

Rather than use strong cathartics, it is better to take an enema, using it hot. One of the following enemas may be helpful: Buttermilk and water (half and half), or thin cooked starch, or flaxseed tea, taken in temperatures from 105° to 115°. This increases the blood supply of the bowel, and soothes and heals the irritable mucous membrane. Sun baths, out-of-door life, walking, plenty of sleep, practicing relaxation, and avoidance of undue hustle and nerve strain, all aid in restoring the general health.

One must continue patiently in correct living, as colitis is not easily recovered from, and the symptoms may tend to recur if right practices are neglected.

Treatment for Sprained Ankle

What is the best treatment for a sprained ankle?

As soon as possible begin treating the ankle by alternate hot and cold bathing. Procure two wide and deep pans or foot tubs. Have in one as hot water as can be borne, and in the other as cold water as can be procured. Immerse the foot first in the hot for about one minute, and in the cold about one-quarter minute, and repeat for twenty or thirty minutes. Afterward apply bandage to ankle and keep at rest and elevated.

This treatment can be applied to all sprains, bruises, and even threatened infections, like nail puncture wounds, as well as actual infections. The results are often nothing short of spectacular. It has been used by our people for three quarters of a century. I recently saw reference to it by Lieut. Col. Robert Jones of England, a great orthopedic surgeon. He called it contrast bathing, and said the results were better than electric or hot-air treatments.

HAVE you prayed today? Remember, the car always starts harder when the battery has run down. "Ye shall receive power after that the Holy Ghost is come upon you." Better tarry a while in the "secret place." Your work will go smoother and better for it.—*The World's Crisis.*

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Personnel of Temperance Commission: O. Montgomery, M. E. Kern, J. L. Shaw, J. A. Stevens, H. T. Elliott, C. S. Longacre, H. H. Hall, W. L. Burgan.

The Clamor for a Prohibition Referendum

By F. D. NICHOL

APART from the numerous arguments brought against prohibition is the demand that the prohibition amendment be subjected to a national referendum. Even some high-minded men and women have been deluded into supporting such a demand.

On the face of it, this cry for a referendum has the appearance of an appeal to the finest principles of democracy, for does not a referendum mean the registering of the will of the people? And if this be so, then certainly prohibitionists, in refusing to join the chorus for a referendum, are revealing that they fear to let the people speak on this national question. Indeed, just such a charge as this is brought by the wets today.

But the charge is false. Prohibitionists do not fear the people. The success of prohibition in its fight through local option, State laws, up to the Federal statute, has been based on an appeal to the people to register their voice against liquor. The reason why prohibitionists do not join in the chorus for a national referendum, or for resubmission, rests on two strong reasons:

Referendum Foreign to Constitution

1. In the first place, we believe in proceeding along Constitutional lines in endeavoring to discover the will of the people. The very democracy which antiprohibitionists seem so solicitous to preserve would certainly not last long if we moved off the very platform on which this democracy is reared; namely, the Constitution. The Constitution knows nothing of any plan for discovering the will of the people on a national, Federal question by a popular referendum. On this very point, F. Scott McBride, general superintendent of the Anti-Saloon League of America, well says:

"The Eighteenth Amendment cannot be resubmitted, it cannot be referred to the legislatures, and it cannot be made the subject of a national referendum. Article V of the Constitution of the United States provides that when two thirds of both Houses of Congress deem it necessary, they shall propose amendments to the Constitution. Accordingly, Congress could not resubmit the Eight-

eenth Amendment in its present form to the legislatures. It would be necessary for Congress to submit a new proposed amendment for the repeal of the Eighteenth Amendment or propose a new amendment which would substitute for the Eighteenth Amendment some other method of dealing with the liquor traffic. Then such amendment would not be merely submitted or referred, but would be, as the Constitution provides, *proposed by Congress*. Congress would be responsible for the exact form of the amendment proposed, and would be primarily responsible for the change in the Constitution in accordance with the provision of Article V that amendments may be proposed when deemed necessary by two thirds of the Congress. The proposal of a new amendment relative to the liquor traffic either to repeal or to substitute for the Eighteenth Amendment would mean that the legislatures of the several States would have notice served upon them that two thirds of the Congress deems the change necessary exactly as provided in the proposed amendment, and that Congress wishes the States, not to decide as to their wishes on the subject, but to ratify, confirm, or assent to the action already taken by Congress. Congress carries the responsibility of saying just what the 'something' is they propose to substitute for prohibition.

"The theory that Congress may properly submit or propose a Constitutional amendment and maintain an attitude of *neutrality* on the subject is entirely erroneous. If Congress has a right to shift responsibility to the State legislatures, then surely the State legislatures have an even better right to shift responsibility back to Congress on the ground that Congress initiated or proposed the amendment and decided upon the exact form of the amendment proposed. Unquestionably the framers of the Constitution contemplated that both Congress and the State legislatures would accept responsibility for amendments to the Constitution, and that each should assume responsibility for support of or opposition to any proposed amendment to the Constitution.

"The submission of a proposed amendment to the legislatures would not be a *reference* of the question to a vote of the people. There is but one way open for a *real* referendum, that is to amend Article V of the Constitution, which provides how amendments shall be submitted and ratified, by providing for a referendum. This, of course, should apply to all subjects including prohibition. Those who oppose the Eighteenth Amendment have no just right to ask a special and different program in relation to the prohibition amendment than one that would be applicable to other issues."

The foregoing reason should be sufficient in itself as an explanation why prohibitionists do not join the chorus for a national referendum. We are prepared at any time to defend the justice and propriety of the prohibition law whenever it is challenged on Constitutional grounds; that is, whenever the Constitutional procedure for the making or revoking of laws is invoked by the wets.

It would be possible for them to do this by launching a movement to add a new amendment to the Constitution which would either completely reverse or else modify to a greater or less degree our present Eighteenth Amendment, depending, of course, on how the new amendment were worded by its advocates. But whether the proposed amendment called for absolute repeal or simply for modification of the Eighteenth Amendment, we would have the nearest equivalent to a popular referendum on the issue that our Federal Constitution permits.

Why Aid Our Enemies?

2. Now, defining prohibition referendum in these terms brings us to the second reason why we do not join in the chorus for such a referendum. The reason can be stated in the form of a simple question: Why should prohibitionists, who through a series of years gave of their time and money and strength to place the Eighteenth Amendment in the Constitution, turn around and support a movement which, if successful, would to a greater or less degree undo the work represented by the Eighteenth Amendment? It is not a question of being afraid of the voice of the people. The way is open for the people to reverse the amendment if they choose. Prohibitionists could not, even if they wished, prevent the operation of the provision in the Constitution for the making of a further amendment, even though that amendment might repeal a previous one.

Not a Sporting Matter

Nor is there any point to the thrust made by certain wets that prohibitionists lack "good sportsmanship" because they are unwilling to support a move to bring prohibition to a national vote and take the chances

of the consequences. Prohibitionists have never viewed this serious question as a sporting affair, and they recall that back in the days when the Eighteenth Amendment was being framed, the wets did not consider it any sporting affair, either. Instead, they were very much in earnest, and were not willing to take any chances at all. They fought desperately hard to maintain their status. They were not willing to have the matter come to a vote of all the people by a national amendment. They fought to the last ditch in Congress, and finally, when they could not hold off the issue any longer, they attached to the proposed Eighteenth Amendment a provision the like of which has never been attached to any amendment before, and which they hoped would succeed ultimately in killing it. The provision was that unless the amendment was ratified by the required three fourths of the States within seven years, it would be null and void. The strategy behind this, of course, was that a last stand could be made in the legislatures of at least thirteen States for a period of seven years, and thus the required three-fourths support would not be obtained.

All this is simply history; it is not propaganda nor prohibition prejudice; it is a matter of Congressional record. Now behold antiprohibitionists endeavoring to revise or repeal this amendment and indicting prohibitionists because they will not join in such a move!

Back in those days when the Eighteenth Amendment was in process of ratification, no one expected the wet forces to join the dries in pushing the amendment to a vote. To have joined with the dries even to this extent would have been considered by all as illogical. The very principle upon which we proceed in dealing with public, political issues is that those who have a conviction that a change should be made in a law shall do the promoting of the new law, giving their reasons therefor and appealing to the citizenry through the regular Constitutional channels to support the measure. On the other hand, it is expected that those who do not wish that particular law changed, will oppose such change; at least, that they certainly will not agitate for it.

Thus with prohibition. If and when those who are opposed to the Eighteenth Amendment can secure enough votes in Congress—which they seem far from securing now—to launch a new amendment, then, and not until then, should prohibitionists logically take serious or official notice of the cry for a so-called referendum on prohibition.

(This article is being written in advance of the meeting of the two great national parties in Chicago. We do not know what action they may adopt regarding prohibition. The foregoing discussion of prohibition resubmission is based on the merits of the question itself, apart from any partisan politics.)

should redouble our efforts to enlighten the people by planning temperance and prohibition rallies, and submitting to the editors well-written articles giving reports of what was said and done at these rallies.

This nation is in a crisis concerning the future of prohibition and temperance, the like of which has never before been thrust upon it; and with these questions alive in the minds of practically all the inhabitants of the land, we Seventh-day Adventists should move into the breach, as far as giving light on these subjects is concerned. We should lead men, women, and youth to see the wisdom of both temperance and prohibition.

We who both believe in and practice temperance need to awaken from our slumbers, and sound an alarm, as it were, through the newspapers and other publications, that will arouse every advocate of both temperance and prohibition, regardless of his church connections or political affiliations, to help others to see the virtues of such practices and laws.

Recently Seventh-day Adventists have won the praise of advocates of civil and religious liberty in different States by their staunch support of the fundamental principles of religious liberty, and their activities in these campaigns were heralded through the press. The reading public have seen in us champions of liberty, who have the general welfare of all the people at heart.

Let us do the same through the press on the questions of temperance and prohibition, and continue to help in the promotion of the peace and prosperity of the community in which we live.

Not only should we use the newspapers, but our literature on these subjects should be circulated in the great cities of the nation, in the smaller cities, in the villages, hamlets, and the remote spots as well.

Men and women and youth of voting age throughout the United States are in a quandary over the questions of prohibition and temperance, principally as the result of the activities of the opponents of the present prohibition laws. Who knows but that millions would be convinced of the wisdom of these statutes after reading our well-written literature, and would in turn do their part toward stemming the tide?

Never has it been more appropriate to "agitate, agitate, agitate" on these subjects, and to continue to "educate, educate, educate," in harmony with the instruction by the Lord's servant, than now.

Let us all do our best, for "the King's business demands haste."

Temperance Publicity

By W. L. BURGAN

EVERY member of the denomination throughout the United States should stand unitedly in support of the aims and purposes of the American Temperance Society, which was organized at the recent Spring Council of the General Conference Committee, held in Takoma Park, to promote temperance among the millions of this nation, and also to uphold the prohibition laws of the land.

Never in the history of the Seventh-day Adventist denomination in the United States has such an unusual opportunity come to us to educate the masses on this important subject; and all, from the grandparents to the child, should feel it a great privilege to do our part toward enlightening others concerning the virtues of temperance as well as the scientific, economic, social, and health features of prohibition.

The vast amount of harmful propaganda now being circulated through the newspapers of the nation against

prohibition, should arouse in us an intensity of desire to use these same powerful agencies with more than ordinary energy to combat the work that is being done against the noblest and most effective of all governmental measures for the benefit of the citizens of this country.

Let no one assume that the newspaper editors are against us, "for if God be for us, who can be against us?" We are the ones who have been lax in educating the people through the public press, and now is the time for us to "arise and shine," for we certainly have come to the time in the world's history when Isaiah's prophecy is fulfilled, that "darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." It behooves every one of God's elect to believe this implicitly and unquestionably in such a crisis as this.

As workers in the cause of God we



Soul Winning by Missionary Volunteers in the Southern European Division

By STEEN RASMUSSEN

OUR faithful and valiant army of Missionary Volunteers in the Southern European Division, numbering a little over five thousand members, is earnestly striving to live up to our Missionary Volunteer pledge, which calls for personal soul-winning endeavor.

It is becoming increasingly evident that our young people realize that a special responsibility rests upon them to co-operate with other established agencies of the church in launching out into the deep for a draught, and also to go out into the highways and hedges, compelling or persuading people to come to the great supper which the Lord is preparing.

When we turn to the Missionary Volunteer report for the year 1931, we are gratified to notice that through the united activities of all church members 316 young people were baptized, and 141 of these, according to the report, were brought to the Lord by the young people themselves. We realize, however, that the report does not reveal all that has actually been accomplished, nor does it include all the souls actually won.

Back of these figures, however, lies a very large amount of general Missionary Volunteer work. More than 100,000 missionary visits and Bible readings or gospel meetings constitute a part of the report. Nearly 15,000 persons were given needed help, and thousands of missionary letters were written.

As we celebrate the twenty-fifth anniversary of the organization of the General Conference Missionary Volunteer Department, we are anxious that this year should register the largest number of young people brought to Christ in our field that we have ever experienced. The young people who have recently finished their Standard of Attainment course are planning to utilize this knowledge in personal gospel work. In some fields systematic house-to-house tract work has been organized, which we expect will create demands for further instruction on the part of those who read this literature.

While visiting the island of Mauritius last year, we were told by the

Missionary Volunteer secretary of the field how a little Junior member made use of old Sabbath School Lesson Quarterlies in doing missionary work, and inviting people to our meetings.

In another part of our division a number of Missionary Volunteers succeeded in creating a very live interest in a certain country locality through Harvest Ingathering follow-up work, with the result that a church of twelve was organized.

French African Missions

Recent letters that have reached us from our French Equatorial African Mission also tell an encouraging story of soul-winning efforts on the part of our dark-skinned Missionary Volunteers there. Under the leadership of the educational and Missionary Volunteer secretary of the mission, na-

tive young men hold little village meetings and the young people are invited to our meetings, to Sabbath school, and to join baptismal classes. One society, for instance, has at present sixteen in such a class.

Special emphasis is being placed throughout our entire division upon the personal touch in soul-winning efforts, and in connection with the Missionary Volunteer conventions which have been held so far this year the suggestion has been willingly and earnestly accepted by every Missionary Volunteer striving toward winning at least one soul for Christ before the end of the year. While we did not reach the high objective we had set before ourselves for 1931, of adding 500 other young people to our societies through baptism, we have taken the same objective again this year, and confidently expect that the Lord will add His special blessing in the accomplishment of this great and worthy endeavor.

Reward of Two Girls in West Visayan Mission

By W. P. BRADLEY

I JUST returned from a trip of about a month in the East and West Visayan Missions. While on this trip I talked with Brother Diaz, who is our educational and young people's secretary in the West Visayan Mission. Along with the other workers there, he has devoted some time recently to evangelistic work, conducting an effort in a small town in Oriental Negros.

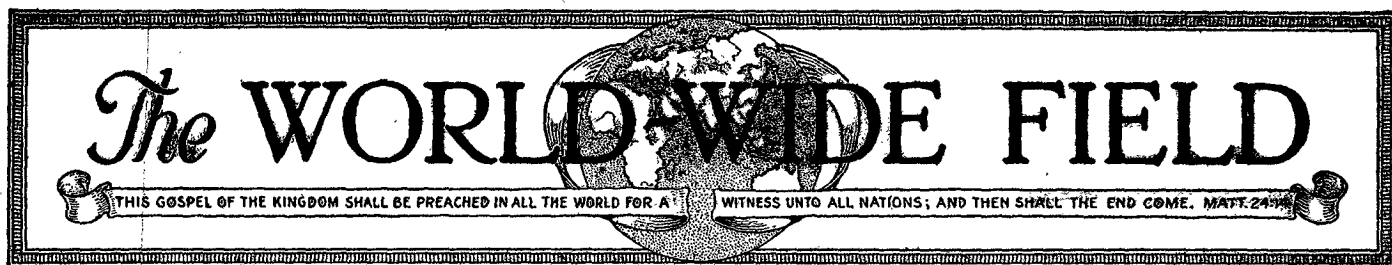
Brother Diaz secured a very fine location across the street from the municipal building, but encountered opposition from the start. Several leading men went to the president of the town, and requested him to cancel our permit, but he refused to do so. He told them that we were doing a good work, and emphatically stated that as long as he had any power we would not be driven from the town.

In another attempt to make things unpleasant for our people, enemies brought a big brass band out and placed it across the street from our tent, and played during the entire service. At the conclusion of the meeting Brother Diaz left the platform, crossed over, and thanked the

leader of the band for contributing to the success of the meeting. Brother Diaz said, "We have had the best attendance tonight of any night, and we hope that you will come back again and help us with our meeting." Needless to say, that ended the competition of the brass band.

Finally, when the meetings were over, it came time for baptism, and twenty candidates were examined and ready. Two of these were young girls twelve and fourteen years of age. Their father was very bitter in his opposition to their stand, and appeared at the seaside, where the baptism was to be held, and told them if they went forward he would kill them. The girls calmly decided to go ahead with the ordinance. The father went back to his house, which was very near, and looked for his bolo, but he could not find it. Three times he left the scene of the baptism to search for it, but still it was not found. At last he came out of the house armed with a heavy bamboo club. The girls were just coming out of the water. He met them at the shore, and beat them

(Concluded on page 21)



Upper Columbia Conference

By R. T. EMERY

THE forty-sixth session of the Upper Columbia Conference was held in the College Place church, May 18-21, 1932. There was not a large delegation present, but the roll call revealed that a majority of the fifty-one churches in the conference were represented.

Interesting reports were presented by the officers and departmental secretaries. The report of the president, M. L. Rice, told of 583 people accepting the truth and uniting with the churches in the conference during the last biennial period, 474 by baptism and 109 on profession of faith. Three new churches that had been organized during the two years were accepted into the sisterhood of churches. At the close of 1931 the membership of the conference was 3,926.

The Upper Columbia Conference has not escaped the financial repression. The treasurer's report revealed a marked falling off in the tithe receipts, as well as a decrease in mission funds. The total tithe received during the two years was \$192,156.91, and the mission funds amounted to \$128,861.12.

During the biennial period the sanitarium, which had operated for years at College Place, was moved into the city of Walla Walla. A fine modern building, well located in the outskirts of the city, was secured at a very low price. It was built a few years ago for a hospital. Hydrotherapy equipment has been added in space that was available, and the institution is prepared to give and is giving excellent sanitarium service.

The educational work in the conference is well cared for. Aside from Walla Walla College, there is a conference academy at Granger in the Yakima Valley. During 1931 there were eighteen church schools in operation, with an enrollment of 579, and employing twenty-nine teachers. The work is advancing educationally.

The plan recommended at the last Autumn Council of the General Conference regarding the appointing of the various standing committees, was adopted by the delegates. These committees did careful work. A number of plans were approved that will

strengthen the work in the field. M. L. Rice was re-elected president, and H. C. Kephart secretary-treasurer. The departmental secretaries and executive committee were re-elected, with but few changes.

The Acts of the Laity

By E. F. HACKMAN

IN the last chapter of the last book of the Bible is clearly outlined God's provision to save sinners from the ruin and penalty of sin. It reads: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." What a gracious invitation to all, to come and drink freely at the well of salvation!

Study the invitation closely, and you will see that it involves individual responsibility on the part of all who accept of this propitious provision. The announcement is, "Let him that heareth [the invitation] say, Come." Ofttimes we read this sentence as if it were stated, "Let him that heareth, come." But that is not its meaning. The idea expressed here is borne out by other passages of Scripture, which is that all who respond to the summons of "the Spirit and the bride" shall themselves say to others, "Come."

The Home Missionary Department of the General Conference was organized in the year 1913 for the express purpose of enlisting all the church members in proclaiming the invitation, "Come"—come out of the Babylon of confusion, the world of sin; come into personal fellowship with Christ through the opening of the door of the heart for the indwelling of the Holy Spirit; come into the joy and assurance of the redemption which draweth nigh.

Realizing that there are various ways of extending the invitation, and that not all are called to perform the same kind of service for Christ, the department has developed and projected into the field various lines of missionary work, whereby every church member is enabled to fill his

On Sabbath afternoon, May 21, R. J. Kegley was ordained to the gospel ministry. The officiating ministers were W. A. Gosmer, J. G. Lamson, and M. L. Rice.

J. J. Reiswig represented the General Conference at this conference session, and the writer represented the North Pacific Union Conference.

allotted place in the divine plan. During the eighteen years since the department was organized, the lay members have accomplished a great work. I should like to incorporate into this article a comprehensive report of the acts of the laity in connection with the advent movement, but that is impossible. No human being can ever recount the many deeds of service that have been performed through these years by the church members.

Figures are inadequate to convey to the mind the loving service and ministry of hundreds of thousands of lay members, at home and abroad, as they have sought by the grace of God to lead sinners to Christ and to spread the good news of the soon appearing of our Saviour. It is possible for us, however, to get some conception of this vast amount of unselfish service by a glance at the combined final results of the work accomplished by the church members.

Souls Won by Laity

Since 1913, the laity in North America alone have won 53,036 souls. A few people whom I have met have expressed doubt as to whether the laity could actually win so many souls, and to each doubter my reply has been: Is not the church membership the largest band of workers in the conference? Has not God called them to personal soul-winning work? Why, then, should we express doubt over the fact that the lay members can win more than fifty-three thousand souls during the eighteen years? Instead of being surprised and incredulous at such remarkable aggregate results, we should be dismayed because of the fact that we are doing so little, when we remember that God's plan is that every believer shall be a per-

sonal soul winner. Were this the fact, many more than fifty-three thousand souls would have been gathered in. Nevertheless, we thank God for this great harvest of precious souls, and only wish it were manyfold larger.

But even the fact that the laity in North America won 53,036 souls during the eighteen-year period, does not fully represent what the church members throughout the world are accomplishing. Therefore I have gleaned a few facts from the world report of home missionary work during the year 1931, which give convincing evidence that the laymen are everywhere saying, "Come, for all things are now ready."

Missionary Visits

Reader, did you know that, in addition to what is reported in the foregoing paragraphs, the lay members made 3,926,429 missionary visits during the year 1931? It would take 3,926 workers, each making twenty visits a week, to make this number of missionary visits.

Did you know that through our welfare and Christian help work, and our ministry to the sick, 1,420,868 people were given needed assistance by the church members? If this vast number of people who have been brought in contact with and helped by Seventh-day Adventist laymen, should pass by at the rate of one a minute, it would require 987 twenty-four-hour days, or two years and 257 days, before the last person appeared in line.

Literature Distributed

Did you know that the church members reported giving away 18,-

566,204 papers, books, and tracts during 1931? If each publication in this great volume of literature averaged twenty pages, and each page were six inches in length, and the sheets were placed end to end, there would be a chain of truth-filled literature 35,163 miles long, which would belt the earth at the equator more than one and a half times.

Perhaps this will suffice, in the way of statistics, to enlarge our vision of the great soul-winning potentialities wrapped up in the church members. What a force for evangelism we have! In these days when our evangelistic staffs are being cut down, and money for evangelistic work is scarce, we must depend more and more on this

army of church members to go forth and spread the truth. The words spoken by the servant of the Lord shortly before her death, and recorded in the last volume of the "Testimonies for the Church," pages 116, 117, were never more applicable than today: "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." As we near the end, it is clearly evident that the laity are to play an increasingly important part in the finishing of the work.

In the Pacific Press Territory

By E. E. FRANKLIN

EARLY in the year I left our Publishing Department headquarters on a trip scheduled to last nearly four months, attending union conference sessions, bookmen's conventions, and school institutes in the Pacific Press territory. There is a great expanse of territory west of the Mississippi River, covering wide areas of prairie land, large mountain ranges, and containing many large cities; but in this field, covering three union conferences, our colporteur evangelists are visiting thousands of homes every year, giving thousands of Bible studies, and leaving in their trail books, papers, and tracts which are bringing hundreds of earnest truth seekers to a knowledge of the message.

One colporteur in California re-

ported eighteen baptized in one year. In the State of Washington the colporteurs last year reported twenty-two won to the message. In Minnesota one colporteur reports five brought into the church. Another colporteur in the Central Union reports nineteen interested ones in his county.

In North Dakota an interest was found by one of our student colporteurs from Sheyenne River Academy, from books sold in that section a few years before. The interest was followed up by the field secretary, and a Sabbath school of thirty-four members was started. Later a minister was sent there and a church organized.

Truly the sowing of the seed by the gospel colporteur is bringing in large



UNION COLLEGE COLPORTEUR INSTITUTE, APRIL, 1932

dividends in soul winning. Even during this time of economic perplexity the Lord is prospering the work of the colporteurs. World conditions are leading many people to inquire, "What do these things mean?" The colporteur with his books can answer this question in a way that can bring salvation to souls.

Previous to the union conference sessions held at Omaha, Walla Walla, and Fresno, the representatives of each union conference publishing department spent several days in studying plans for aggressive work. In all these meetings a real spirit of optimism prevailed. Wherever bookmen assembled, you never hear doubt or failure expressed in any way. Our leaders in the literature ministry believe the statement that "through most wonderful workings of divine Providence the work is to go forward."

The question of strengthening our leadership was earnestly studied. The success of our colporteur work depends to a large extent upon the leadership we have in the field and office. Where we have strong leaders, the problems are largely solved. Consecrated, aggressive leaders make their own way, and many difficulties that usually cross our path are worked out to a satisfactory solution by careful study and direct application to the specific problem.

Hartford, Connecticut

By A. E. SANDERSON

OVER four years of time was spent by the writer in visiting the churches in the United States and Canada in the interests of our church paper, the REVIEW AND HERALD. The Lord through the Spirit of prophecy has stated that this paper "should be placed in every family of believers," and that "those who consent to do without the REVIEW, lose much." From all the instruction which has been given on this matter, and multiplied evidences and proof of the value of reading this paper by the believers, a minister has every reason to know that when the REVIEW is in every home, manifold blessings will come to the church.

When I was called back to city evangelistic work, there were some who wondered if I would "practice what I preached" in regard to the REVIEW. It is with pleasure that I am able to give the following report of our efforts to place the REVIEW in every Sabbath-keeping home and the blessings which have followed:

In Hartford we have a church membership of approximately 200.

Experienced Leaders Recommended

At all the union conference sessions which followed, recommendations were brought in calling attention to the need at this particular time for experienced leadership. Our conferences are endeavoring to work along these lines, and as a result of the reorganization that has been effected we have a full-time field missionary secretary in every conference in the Pacific Press territory. The way is now open for scores of our people to become adequately trained to do successful colporteur work. In all these conventions representatives of the Pacific Press Publishing Association were present and contributed to their success.

Following this series of union meetings, I visited many of our schools on the West Coast, and assisted in conducting the regular spring institutes at Walla Walla, Union, and Broadview Colleges. Thirty students at Walla Walla, fifty from Union College, and forty at Broadview were definitely assigned territory. Never have we seen a time when our young people were more conscious of the seriousness of the times in which we live, or when they seemed to be more willing to consecrate their time and talents to the work. We confidently expect to see the work prosper in the home territory of the Pacific Press this year.

Our church mailing list shows 127 addresses, or homes. To 120 of these addresses there is coming each week from Takoma Park, "the good old REVIEW." There are a few members who cannot read English. We consider that the Hartford church is practically 100-per-cent REVIEW subscribers, and that this paper has been placed in every family, as the servant of the Lord has said it should be.

But to accomplish the desired results, there was required a special effort which continued for about one month. First we secured as many subscriptions as possible from the pulpit. Then the two Bible workers and I called at the homes, and secured a number of subscriptions. By the use of the telephone and also in response to an earnest letter sent out to isolated ones, many more subscriptions came in. We "kept right on the job" until each family on our church list had been checked off as a subscriber. Those who were too poor to subscribe were helped with the payment of their subscriptions by a fund raised for this purpose by the

church. This was in harmony with instruction given in the Testimonies.

The Hartford church members read the REVIEW and keep pace with the message. A spirit of courage and strong faith prevails. The members are a well-informed and strongly established class of Seventh-day Adventists. They respond quickly to every call. In a little over a year the tithe has increased over \$3,000 and the mission offerings over \$2,000. On the pro rata basis for missions last year, the church lacked but three mills of raising 97 cents a week per member. In the Sabbath school the members are giving 40 cents a week per capita. The Harvest Ingathering effort last autumn closed in seven weeks and the church stood at practically \$20 a member. This spring our Big Week campaign closed on official time, April 16, and the church stands at over \$3 a member.

We have an excellent increase of new, baptized believers. Our evangelistic efforts are supported by the church and the public collections, and have been no expense to the conference treasury. The local funds show a gain, and all branches of church work are functioning and making progress.

Church School Grows

The church is manifesting a greater interest in the care of the children. A year ago there were but six children in the church school. This school year, just closing, there was an attendance of sixteen, and for this coming year an attendance of thirty is expected, and arrangements are being made for two teachers.

In the church there are no dissensions. The standards are high. The church is practically free from the evil of criticism, and unity and brotherly love prevail. There is a good attendance at all the services, especially the prayer meetings.

I do not wish any one to get the impression that I believe the above conditions are wholly due to the fact that the members read the REVIEW. However, I am whole-heartedly of the opinion that this paper placed in every family helps wonderfully to bring up the spiritual tone of the church and increase the interest, activity, courage, faith, and liberality of the believers in every line of work of this great advent movement, and this we experience in Hartford, and thank God for it. I would recommend to all my fellow laborers a faithful following of the instruction which has been given concerning this matter. We are told: "Especially should the ministers arouse;" "those who consent to do without the REVIEW lose much."

Australasian Division Report for Year 1931

By H. STOCKTON

WE rejoice that we are able to present a report of progress, and such progress in many parts of our field as we have never before seen in this division.

Our division is made up of Australia and New Zealand in the home field, and the Pacific islands south of the equator in the mission field. A line due south from Hongkong touches the western boundary of the division, and a line south from San Francisco is a very few miles outside of our eastern boundary. We reach one third of the distance around the world, and one seventh of the area of the globe is inside our borders. The population is about 7,500,000 in the home field, and 1,500,000 in the islands.

A deeper evangelism than was previously seen is manifest in our work, and our church and Sabbath school membership at home and in the islands has made a notable onward surge during 1931.

The home field church membership grew by 767 during the year, and in the missions by 118, a net increase of

885 for the year. There were 962 baptized in the home field, and 250 in mission lands, a total of 1,212. Our previous best was two years ago, with 830, so that our net gain this year is fifty-five more than our former record in the number baptized. Our total church membership is 12,850. Four years ago it was 10,915.

The Sabbath schools also have shared in the forward movement, the membership for the whole division increasing from 19,277 to 22,044, an increase of 2,767, or about 14 per cent in a year. Four years ago we had 17,826 in our Sabbath schools.

The Missionary Volunteer membership is now 8,285, a gain of 360. What possibilities lie before an army of 8,285 earnest Missionary Volunteers! Four years ago we had 6,516.

Tithes and offerings, as elsewhere, are lower this year; but under the circumstances we cannot say that the reduction is undue. The membership and financial figures taken together would indicate that the main remedy for a shrinking revenue is a growing constituency.

policies, but this difference of opinion in large administrative matters is beyond the understanding of undergraduate students, whose limited experience cannot comprehend the perplexing questions confronting any large organization.

Faith, courage, and confidence in the final triumph of the advent hope should be daily revealed in word and act to the students who must go forth to bring healing of mind, soul, and body to the bewildered people in a world tottering to ruin.

This advent message must also be taught in organized courses to the students in training, in order to establish a sound basis for the hope which they must have if they, in turn, are to be leaders and teachers of others.

In our schools of nursing, the first year the student is introduced to the life of a medical missionary through a study of the life of Christ as revealed in the Bible and the book "Ministry of Healing." In this course, when a trained and Spirit-filled Bible instructor truly teaches the Man Jesus Christ as the healer of body, mind, and soul, a new vision comes to the student, and she realizes that she must indeed be a signpost to point sin-sick men and women to the Man of Calvary. When in the course of her professional services the disappointments and yearnings of some soul offer her opportunities to give lasting help and counsel, she will be guided by this same trained soul worker or by the Christian supervisor in giving words of counsel applicable to each need.

In the second year the great advent fundamentals are thoroughly reviewed, while in the third year she studies the technique of teaching Bible truths to others.

The inspiration of the Bible teaching should penetrate deeper than the mind if the advent hope is to grow brighter. The greatest values of Bible instruction are often those not seen in the examination paper.

A third expression of the advent hope in our schools for nurses must be seen in the teachers and supervisors of the purely technical, theoretical, and clinical courses. It must be a vibrant note in all the professional instruction. This instruction must be on a plane where no apology need be made relative to its educational value. The students should be made to realize that God places no premium on ignorance, but instead, that in all true knowledge, divine truth runs like a thread of gold through every science and art taught in the school. Only the teacher who feels the inner power of that hope which buoys her own soul can successfully blend the

Maintaining the Advent Hope in Our Schools of Nursing

By KATHRYN L. JENSEN, R. N.

THAT there is danger of our losing the advent hope out of our schools of nursing is not an idle dream. History is replete with examples of how others, as earnest as we, have lost the vision of the love that stirred their forefathers into action.

Our students, so peculiarly situated within an institution established for the purpose of promoting health principles and caring for the sick, can very easily lose this vision of their objectives, unless faith in the advent hope is predominantly evident in the lives and practices of those who guide the destinies of the institution and the school.

Perhaps the first characteristic that inexperienced youth must see in the faculty of the school, if faith in the advent hope is to be developed, is sterling Christian character. Youth must be made to see that the advent hope is loved and believed as a matter of principle, and not as a course of least resistance, by those appointed as teachers, supervisors, and leaders in the institution and school. It is the business of the faculty members to uphold this confidence in each other to the students with whom they come in contact.

This confidence in the integrity of leadership must extend out from the immediate faculty into the denominational organization as a whole. Perhaps there is no more sure way to weaken confidence in the advent hope than for teachers to impugn the motives; and to point out to students the real or imaginary weaknesses and failures, of the leaders in this cause. As confidence in the advent hope is shattered through such a course of action, the youth will also question the honesty and integrity of the teacher who stoops to such practices.

Criticism Banishes Spirituality

Some years ago a certain instructor of a large class of professional people took several occasions to criticize the policies and actions of our leaders. Today only one of that large class has maintained his connection with the advent people. Other factors may have helped in producing such dire results, but the students themselves refer to this class under this instructor as the place where their religious fervor and confidence in the certainty of the advent hope began to wane.

As institutional workers we may even differ with individual leaders in

material and the divine without mutilating both.

The question finally resolves itself into one statement: Only as teachers of Christian youth ring true to the teachings of the great Master Teacher can we hope to keep alive the true spirit of the advent movement in the youth accepted as students in our nursing schools.

Christian education means much more than the perusal of many Bible courses. This larger mission—maintaining the advent hope—is the important work of all who accept the responsibility of serving as teachers in our schools. Only as teachers live true to this trust can our system of schools survive the onslaughts of the archenemy of the third angel's message.

Reward of Two Girls

(Concluded from page 16)

unmercifully with the club all the way back to their home. People on the beach gasped, and wondered how the girls could stand up under such treatment.

That night Brother Diaz was warned not to hold his meeting, as this man had declared that he would kill him. But as usual our faithful brother went ahead, and nothing happened. Next morning there was a knock at the door, and when he opened it, there stood this man with his two daughters. He said he came over to apologize to Brother Diaz, and to confess that he had been in the wrong. He was impressed with the conduct of his girls, and wanted to learn more about such a faith. Sister Diaz took the girls into another room, and examined them to see how badly they were hurt by the beating. She could not find a mark on their bodies anywhere. The girls said they could not feel a blow from the heavy bamboo club. God had surely preserved them and rewarded them for their faith and trust in Him.

Out here the enemy often uses the most cruel tactics, but in response to the faith of our people God is present and protects them.

China Flood Relief Fund

(Concluded from page 24)

Previously reported	\$2,819.35
John Schott	2.00
D. and F. Hunziker	2.00
L. D. Warren	10.00
Minnie E. Neff	10.00
A sister	5.00
Ora F. Lightcap	2.00
A sister	1.00
Mrs. S. E. Sheppard	1.00
Rosa A. Bobat	1.00
Mrs. Jerome Sumner	5.00
Hawthorne (Calif.) church	2.00
Mrs. Guy Abbott	1.00
E. Alzingre	10.00

Mildred Wearne	5.00	Southern Union Conference	20.80
A friend	1.00	Southwestern Union Conference	36.64
G. W. Shone	5.00	Western Canadian Union Conference	22.76
Mr. and Mrs. Daniel Isaac	2.00		
Denver (Colo.) Junior Academy, Grades 4, 5, 6	5.60	Grand total	\$3,848.34
Marie P. Harriman	25.00		
Margaret C. Rummelhoff	5.00		
A friend (Ward)	20.00		
B. B. Newman	1.00		
G. E. Jordan	25.00		
Mr. and Mrs. J. B. Stuyvesant	5.00		
Miss L. E. Johnson	10.00		
Miss Frances Baxter	1.00		
Mrs. Carrie Peterson	1.00		
Elder and Mrs. N. Z. Town	5.00		
Oakdale (Calif.) church	23.12		
Mrs. A. Hanstein	1.00		
Mr. and Mrs. F. E. Swanson	3.00		
Minneapolis (Minn.) Dorcas Society	1.50		
Mr. and Mrs. Angus McDonnell	5.00		
Mrs. Claude Meister	1.00		
A sister	10.00		
Bertha Wildish	1.00		
Matilda Van Niman	1.00		
Mrs. B. Robertson	1.00		
Albert C. Anderson	5.00		
Mr. and Mrs. Frank Price	2.00		
Charles Hartman	5.00		
Mrs. Hazel Z. Carlisle	5.00		
Mamie E. Lindsay	2.00		
Jennie DeYoung	5.00		
Mrs. Margaret Smith	2.00		
A family in Tennessee	5.00		
Mrs. Morlock and Ann Morlock	3.00		
Bertha Laughlin	1.00		
Ruth S. Bohner	5.00		
Mrs. Anna Vrahnos and Mrs. Hilda Ertz	50.00		
A sister	1.00		
Mrs. M. D. Cutlip	20.00		
Mr. and Mrs. C. M. Everest	5.00		
A brother and sister	10.00		
Jimmy Egged	1.00		
J. A. Peterson	2.00		
A. J. Haysmer	10.00		
A sympathizer	5.00		
Charles and Carrie Robie	5.00		
Mr. and Mrs. C. B. Burgess	5.00		
A sister	5.00		
A sister	5.00		
Mrs. C. A. Baker	1.00		
Mrs. H. B. Landis	5.00		
Mrs. E. A. Nixon	1.00		
Mr. and Mrs. J. S. Murchison	2.00		
S. H. Gross	2.00		
A sister	5.00		
Violet Murphy	2.50		
Alvia F. Carter	2.50		
Mrs. Hettie Harden	2.00		
Miss Edna S. Trout	2.00		
Mr. James Welden	2.00		
Theo. A. Wick	5.00		
F. B. Kanavel	5.00		
Mr. and Mrs. E. C. Loughborough	2.00		
Mrs. Wm. E. Maycock	5.00		
J. A. Hart	5.00		
Mrs. Amelia Porter	5.00		
Mrs. Lois Ward	5.00		
Mrs. Elvira Ayers	5.00		
I. T. Reynolds	5.00		
B. E. Chase	5.00		
A. R. Rhan	2.00		
Loredo Keeler	2.50		
Mary Cooksey	2.00		
Clarence Lawry	2.50		
H. C. Cowl	5.00		
Margaret Oxley	1.00		
John Keeler	1.00		
M. and B. Stevens	1.00		
R. J. Hedquist	1.00		
Friends	5.00		
Mrs. F. B. Kanavel	5.00		
John W. Morse	10.00		
G. C. Tice	10.00		
Mrs. Lettie Brook	2.00		
Samuel J. Griffin	1.00		
A. Hill	5.00		
F. Knorr	3.00		
Miss Nellie E. Lee	1.00		
A friend	1.00		
An Oregon friend	5.00		
Mr. and Mrs. C. R. Patterson	10.00		
Mrs. J. H. Denman	1.00		
Mr. and Mrs. F. A. Page	4.00		
Mrs. Anna Nelson	5.00		
C. P. Bollman	5.00		
M. L. A.	1.00		
Sister Ong	5.98		
A. Mamora	2.00		
U. H. Manulang	2.00		
A. Hasiboean	1.00		
N. Hoetapea	.80		
Mr. and Mrs. G. A. Wood	9.96		
Young People's Society (Sumatra)	9.26		
Atlantic Union Conference	50.75		
Central Union Conference	35.96		
Columbia Union Conference	54.80		
Lake Union Conference	91.00		
North Pacific Union Conference	18.96		
Pacific Union Conference	120.60		

Appointments and Notices

Camp Meetings for 1932

Atlantic

New York, Union Springs	June 24-July 3
S. New England	July 1-10
N. New England, Rochester, N. H.	July 1-10

Central

Minnesota, Anoka	June 23-July 3
Nebraska, Shelton Academy	Aug. 11-16
Nebraska, McCook	Aug. 17-21
Iowa, Nevada	Aug. 18-28
Kansas, Enterprise	Aug. 19-27
Missouri, Kansas City	Aug. 11-14
Missouri, Springfield	Aug. 18-21
Missouri, St. Louis	Aug. 25-28

Columbia

E. Pennsylvania, Emmanuel Grove, Wescosville	June 23-July 3
New Jersey, Trenton	June 30-July 10
Chesapeake, Catonsville, Md.	July 7-17
W. Pennsylvania, Conneautville	July 14-24
West Virginia	Aug. 11-21
Ohio	Aug. 18-28

Lake

Wisconsin, Portage	June 23-July 3
Michigan, Gladstone	June 29-July 3

North Pacific

Oregon, Gladstone Park	Aug. 4-14
Montana	Regional

Southern

Georgia-Cumberland	Aug. 5-13
Alabama-Mississippi	Aug. 19-27
Carolina	Aug. 26-Sept. 3

Southwestern

Texas, San Antonio	July 14-24
Arkansas-Louisiana, Shreveport, La.	July 21-31
Texas, Keene	July 28-Aug. 7
Texico, Clovis, N. Mex.	Aug. 4-14
Oklahoma, Guthrie	Aug. 11-21

Canadian

Ontario-St. Lawrence, Oshawa	June 23-July 3
Saskatchewan	July 1-10
Alberta, College Heights	July 8-17
British Columbia, Kelowna	July 14-18
British Columbia, Vancouver	July 20-24
Maritime, Memramcook	Sept. 9-18

District Meetings

Southeastern California-Arizona Conference

San Bernardino	August
Orange	
San Diego	

Northern California Conference

Oakland	July 28-31
Eureka	Aug. 3-7
Chico	Sept. 1-4

Southern California Conference

Long Beach	
Glendale	

Central California Conference

Santa Cruz	
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Kentucky-Tennessee Conference

Nashville	Aug. 12-15
Memphis	Aug. 17-20
Louisville	Sept. 2-7

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists will hold its business session in connection with the annual camp meeting of the West Pennsylvania Conference at Conneautville, Pa., July 14-24, 1932, for the election of officers and the transaction of any other business that may be presented at that time. Dele-

gates to the West Pennsylvania Conference session are recognized delegates to the association meeting.

The first meeting will convene Monday, July 18, at 9:30 a. m.

Milton G. Conger, Pres.
C. M. Paden, Sec.

SASKATCHEWAN CONFERENCE

Special Session

Notice is hereby given that a special session of the Saskatchewan Conference of Seventh-day Adventists is called to meet at the exhibition grounds, Saskatoon, Saskatchewan, July 7 and 8, 1932. The question of amalgamating the two conferences of Saskatchewan and Manitoba, and such other business as may properly come before the delegates at this session, will be considered.

O. Ziprick, Pres.
F. T. Balmer, Sec.

PRAYER FOR HEALING

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

A sister in Oregon writes: "I am happy to tell you that my daughter, for whom I asked you to pray that she might be healed of a cancer on her face, is all healed, and is well and happy and able to work every day. The doctor had said there was no help for her. We are thankful to those who prayed for her, and we praise the Lord for His goodness."

Two requests come from the Cayman Islands, one from a sister who desires healing of paralysis of the limbs; and the other from a nurse who desires the prayers of God's people that she may be healed to continue her work as a nurse.

A brother in Ontario who is in very poor health desires prayer that if it is God's will his life may be spared a little longer, that he may complete some unfinished work for the Master.

A request comes from Wyoming for prayer in the case of a bad nervous breakdown.

PUBLICATIONS WANTED

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

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

J. Gregory, Yettum, Calif. *Review, Signs, Watchman, Youth's Instructor, Liberty, Present Truth, Life and Health, and Little Friend*, for free distribution.

E. H. Heppner, 2059 O St., Lincoln, Nebr., desires a continuous supply of denominational literature, including *Review and Herald*, for reading racks.

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

C. A. Brizendine, Route 2, Mountainair, N. Mex. *Signs, Watchman, Present Truth, Little Friend*, and tracts, for missionary work.

Frances Thomas, 550 South 6th St., Muskegon, Okla., desires to thank those who have been sending her literature for missionary work, and would be glad to have a continued supply of *Present Truth, Signs, Instructor, Little Friend, Watchman*, and *Life and Health* for rack work.

D. P. Edwards, Route 5, Box 175, Greenville, S. C. A continuous supply of all denominational publications and periodicals thankfully received for general missionary distribution in the Southland among our mill people, colored people, depot and bus station racks, chain gang, county poor home, etc.

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.

Mrs. W. B. Nix, 2 W. Summitt, Gainesville, Ga., thanks those who have sent papers, and desires a further supply of *Signs, Watchman*, and leaflets that contain the message, to hand out at her door.

John Washington, 718 S. Main St., Marion, S. C. Continuous supply of *Review, Life and Health, Instructor, Little Friend*, and other denominational papers for missionary purposes.

Mrs. J. Harrington, 211 First St., S. E., Mason City, Iowa. *Review and Herald, Signs, Instructor*, and other reading matter containing third angel's message.

W. E. Kellogg, Aroma Park, Ill. *Review and Herald, Signs of the Times, and Watchman*, for free distribution.

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.

Hilliard.—Mrs. Elma Van Horn Hilliard was born at Greenville, Mich., March 9, 1874; and died at Covert, Mich., Dec. 16, 1931. She is survived by one son and two daughters.

Acuff.—Mrs. Martha L. Acuff was born in Jonesburg, Mo., March 3, 1867; and died in California, April 2, 1932. Her husband, five children, and twelve grandchildren are left to mourn.

Fuller.—Mrs. Echo Belknap-Fuller was born in Nebraska, June 29, 1880; and died near Kettle Falls, Wash., April 29, 1932. She leaves to mourn her husband, her mother, three brothers, and one sister.

Heims.—Mrs. Minnie Lukmann Heims was born in Germany, June 5, 1871; and died near Three Oaks, Mich., May 8, 1932. She leaves to mourn her husband, three children, and five grandchildren.

Seymour.—Mrs. Adeline Gage-Seymour was born at Jacksonville, Oreg., April 12, 1877; and died at San Bernardino, Calif., April 28, 1932. She leaves a son, her mother, two brothers, and three sisters to mourn.

Cundiff.—Mrs. Minnie Lue Kennedy Cundiff, née Brooks, was born at Gainesville, Texas, March 10, 1882; and died at Red Forks, Okla., April 21, 1932. She leaves to mourn, her husband, one daughter, two sisters, and two brothers.

Allen.—Mrs. Mary E. Allen, née Simkin, was born at Wellsville, N. Y., Feb. 11, 1869; and died at West Monroe, N. Y., April 25, 1932. When a child, Mrs. Allen was taken by her parents with an ox team to hear B. L. Whitney preach the third angel's message, which they embraced, and to which she remained faithful throughout life. In 1887 she was Sabbath school secretary and Bible worker in the Pennsylvania Conference. She was a graduate of Battle Creek College and Battle Creek Sanitarium. Later she worked for G. B. Thompson in the New York Conference. She is survived by her husband, three children, two grandchildren, three brothers, and a sister.

Cothren.—Mary Josephine Cothren was born at Sheffield, Ala., Oct. 10, 1902; and died at the same place, March 14, 1932. Her mother, four brothers, and one sister are left to mourn.

Schultz.—Mrs. Hazel Olive Schultz, née Keliums, was born at Morrill, Nebr., Jan. 18, 1895; and died April 29, 1932. In 1917 she married Dr. Leroy O. Schultz. She leaves to mourn her husband, her father and mother, five brothers, and three sisters.

Bliss.—Mrs. Anna Durling Nichols Bliss died suddenly at Cedar Rapids, Iowa, May 6, 1932, at the age of seventy years. She is survived by four children, one of whom, Elder Cecil Nichols, has been in the Orient for about six years, and is now stationed at Kiukiang, China.

ELDER P. E. BRODERSEN

Peter E. Brodersen was born in Jacksonville, Iowa, March 20, 1882; and died May 9, 1932, in Los Angeles, Calif. In 1904 he was united in marriage with Jennie Helen Norde, in Chicago. To them two sons were born, Raymond, now of Loma Linda, and Harold, of Santa Barbara.

Elder Brodersen was converted and accepted the truth at College View, Nebr., at about the age of eighteen. Here he attended Union College, and then entered the colporteur work, and after his marriage he labored in evangelistic lines in Iowa for two years. He continued the same line of effort in the New York Conference at Brooklyn, and a year later in the New Jersey Conference. In 1908 he was called to Chicago, where he labored for a number of years in evangelistic work. In 1914 he was called by the General Conference to take charge of the Danish-Norwegian work, making his home in Minneapolis. Later he was called to take charge of the Bureau of Home Missions, first living in Chicago, and later moving to the headquarters at Washington, D. C., where he resided for three years. In 1922 he was asked to take the presidency of the South American Division, where he served for two years. Because of the ill health of his family he returned to the States. In 1924 he was called to Southern California, first serving as president of the Southeastern California Conference, and then of the Southern California Conference, where he worked very efficiently and untiringly until very recently, when he was elected president of the North Pacific Union.

Elder Brodersen was thus known to a very large circle of friends throughout the United States and in other countries. He had borne heavy burdens in the vineyard of the Lord, and had been greatly honored in the responsibilities placed upon him. In personal relationships he was a dear friend, and in the work he was a man of good judgment; and his quiet and even life caused him to be much admired.

The common enemy of our Lord Jesus and of His people and work, has in the battle taken off one of the Lord's generals and one qualified in so many ways, and who was still needed in the work. Our sorrow is great. We are stunned by our grief.

Elder Brodersen leaves to mourn, his wife, the two sons and their wives, and an aged father and mother, Brother and Sister R. Brodersen, of Jacksonville, Iowa, and a larger circle of friends. Interment took place in the Forest Lawn Cemetery, Glendale, Calif.

J. E. Fulton.

The Advent Review and Sabbath Herald

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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.

We call special attention to the article by C. H. Watson on page 2.

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THE address of the newly formed Texas Conference is 112 St. Louis Ave., Fort Worth, Texas.

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IN a personal letter dated May 29, Mrs. R. S. J. Hamilton, of the Caribbean Training College at Maracas, Trinidad, British West Indies, says this regarding the work there:

"We are feeling the depression a good deal now, and I suppose the end is not yet. We have had two 10-per-cent cuts in salary in the last six months. Prices of a good many things are going up, and others are coming down. But our courage is good as we see the marvelous work God is doing in our field. Our print shop is doing well, and we feel that the outlook is bright for it. There is a good field for careful work in this line."

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Educational Day

SABBATH, July 9, is the annual Educational Day to be observed in all our churches. A program for this occasion has been prepared, and placed in the hands of church officers. It is earnestly desired that this program be carried out, or that a sermon on Christian education be delivered on this occasion. The offering for the day is for the conference elementary school fund.

GENERAL CONFERENCE DEPARTMENT OF EDUCATION.

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From Araguaya, Brazil

WE receive but few letters a year from the Araguaya. There is a reason for this: Our mission station on the Araguaya River is located in one of the far-away places, and therefore is difficult to reach by mail. It lies in the jungles, among the Indians who grow up as do the beasts of the forest, knowing little or nothing of man and his civilized ideas, or of his way of dressing. They know nothing of God and His love for man.

Our school at the mission station is doing a great deal of good. The Indians are learning to read and write and to

dress. God is blessing in the instruction given by our consecrated teachers, Ernesto Bergold and his wife. There are about twenty students in attendance this year, the most of whom are children, yet there are some older boys in the school at present. Because of the hold that heathen superstition has upon the boys and girls of Indian blood, it is hard for them to break away and attend school.

One young man, Antonio Pereira, a Brazilian who has attended our school there for two years, is now opening up work farther down the river. In a letter recently received from him he states that he was then in the home of a certain chief named Domingo. To reach there he and another young man had made their way down the river in a little rowboat, passing through many perils. He said that as they passed the dangerous places, they thought of the experiences of Paul. They were sleeping at night in the open, and in territory infested with wild beasts and savage Indians. To get to the home of Chief Domingo, he with another man walked through the forest and across the swamps for fourteen hours, arriving there at three o'clock in the morning. Naturally they were tired and weary, but were given a hearty welcome. They spent several days in the home of the chief, reading and studying the word of God with him.

The natives were taught to sing "Meu Deus me ama" ("God loves me"). They sat together till way in the night, singing over and over that song; and after singing, the Indians would say, "Auria," which means "good." These poor naked creatures with skin tanned by the tropical suns, and steeped in ignorance, are just now beginning to learn of the love of Jesus, and they respond, "Auria."

May God help us to take a deeper interest in their welfare and in their salvation. It is wonderful how God can take these poor Indians and make them over into His own dear children.

At the time of his writing, Antonio and another young man were working until late every night, felling trees and making lumber for the construction of a house among these Indians. May God bless this young man and his family as they move there to open up the work in this new place. They will be from fifteen to twenty days' distance from any place of civilization, alone in the wilds. We can have a part in this real missionary endeavor by our prayers and through our offerings.

E. H. WILCOX.

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China Flood Relief Fund

WE greatly appreciate the spirit in which our people have responded to the call for contributions for the relief of our workers in China, who, because of recent floods, have lost their homes and practically all their personal belongings. The long list of contributors represents the willingness of our people in the homeland to share with those who are in actual need of the necessities of life.

We are glad to publish another list of contributors. This one will be the final list published in the REVIEW. Others desiring to contribute to the China Flood Relief fund should send their contributions to J. L. Shaw, Treasurer of the General Conference, Takoma Park, Washington, D. C. Acknowledgment will be made by letter.

(Concluded on page 22)

Mission Board Items

THE baptisms in the Central European Division numbered 1,312 for the first quarter of 1932.

W. E. Baxter, the superintendent of the Central American Union Mission, writes as follows:

"Over in Peten, a rather isolated part of Guatemala, not far from the west border of British Honduras, we learn there are several companies keeping the Sabbath as a result of colporteur work. While in the city of Belize recently I met a man, not an Adventist, who showed me a picture of one of these companies. Thus far no one has been able to visit these people, but we feel sure this will prove to be something of special interest when we can reach out and touch them.

"Our Spanish fields are yielding good harvests of souls. Orley Ford reports twenty-four baptized as a result of an effort recently held in Guatemala City, and L. H. Olson reports forty in the baptismal class as the result of an effort recently held in San Vicente in Salvador. Our other Spanish fields are also yielding fruit, and in the English fields the Lord is greatly blessing the efforts of our workers."

Missionary Sailing

Miss Ruth Atwell, of Southwestern Junior College, and Miss Vivian Voth, of Pacific Union College, sailed from San Francisco, June 2, on the S. S. "Asama Maru," bound for China and Japan. Miss Atwell has been appointed registrar of the Oriental Branch of the Home Study Institute, with headquarters in Shanghai. Miss Voth will serve as teacher of the church school in Tokio, Japan.

E. KOTZ.

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Pray for the Student Colporteurs

A LETTER is just in from E. M. Fishell, field secretary of the Columbia Union, in which he says:

"I can truthfully affirm that during recent years, at least, there has not been such a sincere, deep interest in the colporteur work as has been manifested in the schools of this union during the four months of 1932. A spirit of colporteur evangelism, such as I have seldom seen in any of our schools, has pervaded Washington Missionary College, Mount Vernon Academy, and Shenandoah Valley Academy. The teachers have so fully co-operated with our field secretaries in the endeavor to bring the true spirit of the colporteur work to the attention of the students, that a fine response has been the result."

Similar information comes from nearly all our leading schools and many of our academies. These letters indicate that our brave young people are going into the colporteur field in larger numbers than in former years. Many of them have never had such an experience before. Their scholarships in many instances depend upon their success. A heavy responsibility rests upon conference officers, field secretaries, and our people generally, to encourage and help these young people in every possible way. Let us pray that they may be given courage, earnestness of speech, and a spiritual experience that will impress the people and lead them to listen, purchase, and read.

H. H. HALL.