

The Advent Sabbath
Review and Herald
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 51

The Most Important Thing

“A man’s life consisteth not in the abundance of the things which he possesseth.”



LITTLE that a righteous man hath is better than the riches of many wicked.” “Better is little with the fear of the Lord than great treasure and trouble therewith.” “Godliness with contentment is great gain.” “Having food and raiment let us be therewith content.”

“Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.” “Give us this day our daily bread.”

“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” “When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.” “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.”

Heart-to-Heart Talks With Our Readers

By THE EDITOR

LESSONS FROM THE DEPRESSION

SEVERAL weeks ago we published in the REVIEW a number of articles from institutional and conference leaders relative to the lessons they had learned from the present economic situation. Many practical suggestions were given, which we hope others can take and apply in their experience.

Are there lessons for us to learn as individuals in our personal or family life? I believe there are. We need to readjust ourselves to the changed conditions that have been thrust upon us. Whether those conditions will ever be any better, I cannot say. For months we have been told by leaders in various lines of industry and endeavor that prosperity was only a little way off, that soon unemployment would be a thing of the past. And I earnestly hope that these predictions may soon prove true. In the meantime, however, I believe we need to bring ourselves down to that simplicity of life and carefulness of expenditure which will enable a lessened income to go as far as the greater income went formerly. As to just how this can be done in individual cases, is not for me to say. One must learn to economize and simplify in one direction, while his neighbor does it in some other way.

These suggestions are prompted by a letter which I received several days ago from one of our sisters. She spoke of the simple faith of her childhood days. She was attending one of our church schools. A call was made for a week of sacrifice for the support of our foreign missions. Her childish reasoning led her to feel that she must deny herself every pleasure in order to save for the cause of missions. She supposed that her teacher would manifest the same spirit. Her simple, childlike faith was therefore greatly disturbed because she saw her teacher stop one morning on her way to school and buy a bag of peanuts. To her this was an unnecessary purchase, and the money should rather have been given to the missionary cause. Her conscience even smote her for sharing the peanuts with her teacher, who forced them upon her. And this good sister tells how this principle of economy and self-denial has remained with her through the years, and that she finds her chief joy today in sacrificing some things that she can get along without in order that she may have more to give to the

cause of God. She says she cannot follow the example of some of her sisters in buying expensive articles of clothing, but she must content herself with plain, simple attire.

This surely is a commendable spirit. Would that we all had more of the childlike simplicity which this woman manifested in her schoolgirl days. Of course, one may spend money for peanuts the same as he does for other food; but how many spend money for that which is not bread? Millions of dollars are spent every year for candies and confections and soda fountain drinks which are positively injurious in their effect on the human anatomy.

I have always been thankful for the lessons forced upon me in my own boyhood days. My parents were poor. They had a family of nine children. We lived in an isolated region, five miles from the country village, among the hills of northern New York, with the long, cold winters of that section.

Our home was supplied with the simplest furniture, was heated with a wood stove, and the floor of one room was covered with a rag carpet. Oftentimes I have awakened in the morning and found a small drift of snow on the floor in front of my bed in the chamber. Our lights were supplied by kerosene lamps or tallow candles. All our water for cooking, washing, and every household purpose was carried from the spring, which in our case conveniently bubbled up from the cellar beneath. But our home was no exception to the rule. Many of our neighbors lived just as plainly and in homes with no greater conveniences.

Our food for the most part consisted of the common vegetables grown on the farm, of bread made from wheat ground at the neighboring mill. Almost invariably our suppers were corn meal mush and milk. About the only delicacies we had were the store of nuts gathered from neighboring butternut trees, and canned wild fruits gathered from the fields.

I well recall the first pair of shoes I ever owned, made from the tops of a pair of boots discarded by my father. I fell heir to the clothing of the older boys, which was made over to fit me. The first new suit I ever had was purchased for me by my mother when I was about twelve years of age. As I emerged from the country store and walked up the street, I felt like a prince.

And our lot was the same as that of many of our neighbors. But in this humble home and with this simple fare and clothing we maintained health, and were quite as happy as though we enjoyed the furnace-heated houses, all the delicacies and confection in food, and the fine clothing of the present day.

Perhaps we never could go back to the standards of fifty or sixty years ago, but we surely can go a long way back from the extravagant standards of present-day living.

Some predict a return to the prosperity of several years ago. How soon, or if ever, this will be realized, no one knows. We are in the midst of the troubles of the last days. Seventh-day Adventists who are students of the prophetic word ought to realize this more than all others. We know from these prophecies that war, revolution, famine, and pestilence will mark the close of earth's history. This is a machine age. More and more the inventive genius of man is producing machines in the operation of which by one or two men there may be accomplished the work previously done by a score or more. This naturally tends to unemployment.

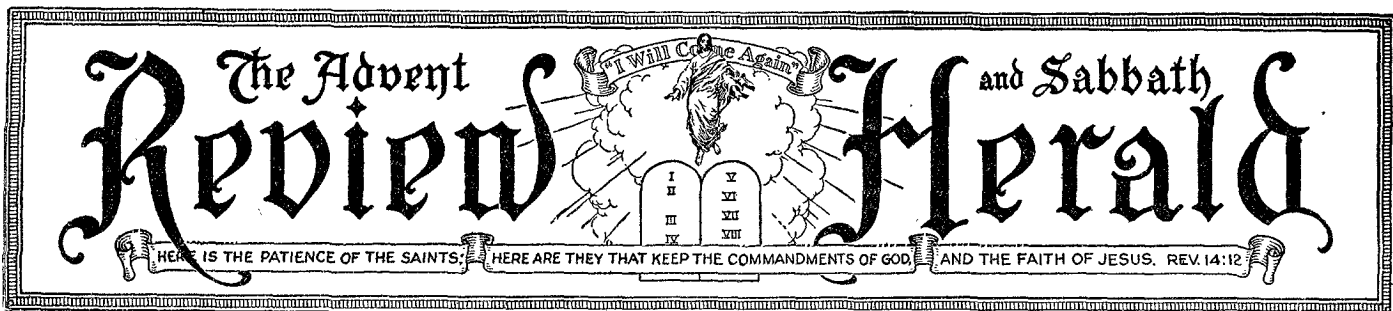
This old world is out of joint, and I question if there will ever be made such readjustments as will insure the peace and tranquillity and prosperity which we have had during the last decade. And this is no pessimistic outlook; it is an outlook, I verily believe, based on the true exposition of the prophecies pertaining to our day and generation.

Therefore I say again, the call of this hour is for us to readjust our standards of living, to come back to that simplicity of life that will enable us to utilize to the very best possible advantage the more limited facilities and conveniences which present conditions permit.

There is need, I believe, for every family to study food values, for every housewife to make herself acquainted with the value of food elements in their natural state. Vegetables are the cheapest food to be found in the market today, and they are the most valuable for maintaining health and strength. Every woman can learn either to dry or to can in her own home fruits of various kinds in the season when she can purchase them most cheaply from the market.

Grains such as wheat and corn, cooked in their natural state or after being crushed by running through a handmill, make much cheaper cereals than the foods sold in packages from which the process of manufacture has removed much of the vital food elements. Bread may be baked

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Common Objections Against Adventists

OBJECTION: Seventh-day Adventists are calamity howlers.

ANSWER: This charge is only a half truth, since an examination of our books and magazines will reveal the fact that almost all of the so-called calamity-howling paragraphs are in quotation marks. And those quotation marks are significant because they inclose the words of some well-known authority in the political, social, religious, educational, or economic world.

You may pick up a representative issue of our papers, and read an article portraying the awful increase of crime among the youth of the nation. But you will find that the most doleful portions of it are merely excerpts from authentic and indisputable official records or from the published statements of some judge or leading educator who is an authority on the subject. You may read an article in our journals telling of the dark future before the world, but a close examination discloses that the picture is painted dark, not by our writer, but by the renowned world statesmen whom he quotes. Again, you may perhaps glance through one of our

editorials, which brings forward the charge that material advancement is no criterion of moral progress, and that the marvelous scientific inventions of our age are but means to our destruction. But upon rereading, you observe that authoritative quotations form the background of the editorial. The "calamity howlers" prove to be quite eminent men.

Not to "howl" about calamities, but to give the Bible explanation of them, is our work. When statesmen, presidents, and prime ministers are declaring that there is something wrong with the world and that the future is dark with a nameless dread, it behooves every clear-thinking man to inquire, What do these things mean? To arouse men everywhere to a realization of the seriousness of the times in which we live, and then to give them the solution of the perplexing question, is our task. We endeavor to arouse by quoting from those who are authorities on world conditions; and then we strive, as a people with a message for this time, to prepare men for the climax that is ahead by turning the Bible searchlight on the problem.

F. D. N.

Type and Antitype

(Concluded from last week)

On the Day of Atonement

BRIEFLY stated, on the Day of Atonement the high priest, after offering sacrifice for himself and his household, received from the people "two kids of the goats for a sin offering, and one ram for a burnt offering." Lev. 16:5. The two kids were to be presented alive before the Lord at the door of the tabernacle of the congregation. Here lots were cast "upon the two goats; one lot for the Lord, and the other lot for the scapegoat" (margin, "Azazel"). Verses 7, 8.

Then the goat "upon which the Lord's lot fell," was sacrificed as "a

sin offering." "But the goat, on which the lot fell to be the scapegoat," was "presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Verses 9, 10.

Observe that in this last verse it is expressly stated that "the scapegoat shall be presented alive before the Lord, to make an atonement with him." What does this mean? How can an atonement be made with a live goat?

Webster defines the noun "atonement" as "satisfaction or reparation made by giving as an equivalent for an injury, or by doing or suffering

that which will be received in satisfaction for an offense or injury; expiation; amends."

The verb is similarly defined; "to atone" is to render satisfaction.

Sin is an offense against God. "The wages," the penalty, "of sin is death." Rom. 6:23. The substitutionary, or vicarious, death of Christ atones for the sins of all who accept Him as their substitute, thus they become partakers of His righteousness. Those who do not accept Him do not become partakers of His righteousness, and must atone for their sins by suffering "the second death," the death from which there is no return. (See Rev. 2:11; 20:6.)

Christ the Only Saviour

Satan being not only the original sinner, but the one who led our first parents into sin, and who, whether directly or indirectly, has all these centuries tempted men and women to sin, has a share in every sin, not merely as an accessory, but as principal. Now while Christ died to atone for human sin, He did not die to atone for Satan's sin; the author of sin must eventually die, not for my sin or for your sin, dear reader, but for his share in the sins of which he is the author, the partner and principal.*

This may be illustrated by the case of one who instigates a murder; he may be miles away when the crime is committed, but the law holds and punishes him, not as an accessory to the crime, but as principal in it; mercy may be shown to his agent, his tool, but as instigator he himself must die.

This explains the reason for the second goat of Leviticus 16:7-10. There must be an atonement, satisfaction, for every sin. Christ's death atones for your sin and mine, if we accept Him; but Satan, the instigator of sin, the author of your sin and mine, must bear his own sin and atone for it—for his share in your sin and mine—by his own death. It is for this reason that the sins of the righteous were

* Those who wish to go more fully into the reasons for holding that the scapegoat represented Satan and not the risen Christ, will find a wealth of evidence in pages 221-241 of "Answers to Objections," by Francis D. Nichol, Review and Herald Publishing Association, Takoma Park, Washington, D. C.

confessed over the head of the scapegoat, and thus laid upon him to be borne by him into the wilderness (Lev. 16:10), and later "into the lake of fire." Rev. 20:10. Those confessed sins simply add to Satan's condemnation, for thus it is written in John 8:44:

"He [Satan] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Type of Desolate Earth

The wilderness of Leviticus 16:22 was only a type of the earth in the ruined, broken-down, uninhabited condition into which it is to be brought in connection with what is known as the end of the world. This is referred to in 2 Peter 3:3-13, reading as follows:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The same destruction foretold by Peter is also described more briefly in Jeremiah 4:19-21, A. R. V., thus:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?"

We find a similar description of the desolated earth in Isaiah 34:9-17:

"The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and He shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

"Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for My mouth it hath commanded, and His Spirit it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it forever, from generation to generation shall they dwell therein."

Events of the End

When the Lord Jesus comes the second time, the living wicked are destroyed temporarily by "the brightness of His coming" (2 Thess. 2:8), as described in 1 Thessalonians 4:15-17, which see. Observe that when the Lord comes as described in this scripture, the righteous dead are raised to life, the living righteous are changed to immortality, and they are caught up together to meet the Lord in the air, so to be ever with Him.

At this time the prayer of our Lord recorded in John 17:24 is gloriously answered, for, as we learn from Revelation 20:4, the redeemed are at this time taken to heaven, there to reign

with Christ a thousand years, sitting with Him in judgment on lost men and evil angels, as briefly foretold in 1 Corinthians 6:2, 3, which see.

During this thousand years, which is the only millennium known to the Scriptures, the earth lies desolate, inhabited only by wild beasts and birds, as described in Isaiah 34:11-15, and by Satan and the angels who fell with him.

At the end of the thousand years of Revelation 20:4-8 Satan is loosed from the "great chain" of Revelation 20:1, 2, by the resurrection of the wicked dead, and immediately he goes forth again to deceive those who had formerly been his servants. Rev. 20:7, 8. Before them is the city of God, described in Revelation 21:2, 10-27. Under the leadership of Satan the wicked make an assault upon the city to take it, but, as we are told in Revelation 20:9, as they move against the Holy City, fire comes down from God out of heaven and devours them. Thus justice is satisfied. Satan has paid with his life the wages not only of his original sin, the rebellion in heaven, but for his share in the sins he has caused human beings to commit; thus atonement is made "with him," as expressed in Leviticus 16:10.

This atonement, or satisfaction, is not made by the scapegoat for your sin or for my sin, dear reader, but for Satan's sins. Yours and mine, fellow believer, have been fully atoned for by our substitute, Christ, so that we owe nothing whatever to Satan for our salvation; for us "Jesus paid it all; all to Him I owe;" but He paid not a single farthing for Satan's sin; hence Satan, the antitypical scapegoat, goes forth into the wilderness, and then to the lake of fire, there to receive to the full the wages of his own sin, which is death.

C. P. B.

Lessons From the Depression

(Concluded from page 2)

in the home much cheaper than purchased from the bakery. We can economize in the purchase of house furnishings, in clothing, in the use of our automobile, in fuel, in light and heat, and in many other ways. We can walk many times instead of riding on the bus or street car, to the advantage of our health and the saving of our money.

A difficult and trying season will come to us in the coming winter months. Thousands in this country will be without bread. Some who read these words may want for the actual necessities of life. Let us

study to see how simply and well we can live, not denying ourselves a sufficiency of food, but simplifying our tastes and their satisfaction, thus making our little go a long way and enabling us to help those who are less fortunate than ourselves. We should remember, also, our needy missions, and do our very best to support them in their soul-winning service.

The call of the present depression is to simplify, to readjust ourselves to changed standards of living; and in seeking to do this I believe that we may seek for and obtain the special guidance and help of the Lord.

Contributed Articles

Serving God With Joy

By C. S. WIEST

THE Lord our God desires His followers to serve Him with joy. Many times we hear of the difficulties in serving Him, rather than praise to Him for the blessings received.

Man is prone to count his disappointments as hindrances to life's enjoyment, rather than added blessings. Why should man feel himself capable of directing his steps? No man knoweth the end from the beginning. Therefore he knoweth not the fragment experiences which are going into the making of the perfect whole of a completed life. The food eaten by the growing body to bring perfect growth in stature, is of great variety in nature. We love the sweet and the sour, the rich and the lean, the dainty and the rough. We love the constant change in our menu, and take delight in it.

Man is so created that he also delights in variety in nature. We enjoy the plains, the rolling land, the mountains, the rocks and rills, the small streams and greater bodies of water. We enjoy the changes in weather, the sunshine and the moonlight, winter and summer, rain and drouth. There is pleasure and a degree of enjoyment in all of these.

Should all, then, expect less variety in spiritual things? Various must be the forms in experiences that will cause us to enjoy the superior hand in leading through the more mysterious things of life. As the housewife must pass through the drudgery of cleaning with rag and soap and water before she can enjoy the home, so we must endure some unpleasant experiences before we can enter into a more pleasing enjoyment.

I would not say that life can all be full of happiness, but in all the unpleasant experiences there can be an attitude of a willing mind to seek the blessing which may finally end in good. Seeking for the best will generally bring back to us the best. Having therefore the best, let us therewith be content.

Deuteronomy 28:47 speaks of the curse resting upon man if he serve not the Lord "with joyfulness, and with gladness of heart, for the abundance of all things."

Therefore, let us count our blessings, and praise the Lord at all times,

be it in sorrow or in joy, in grief or in happiness, in disappointment or in success, knowing that all things work together for good to them that love the Lord, to them that are called according to His purpose.

"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and

joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*"Mount of Blessing," p. 150.*

Here then we find the recipe for joy, peace, and happiness. Let us follow it.

The Reward of Faithfulness

By J. E. FULTON

ALL have heard of Colgate's soap; many all over the world use it. This article is not to advertise it, but to tell the story of the blessing of tithing in the life of the manufacturer, William Colgate.

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

"They both kneeled down upon the towpath (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will be the leading soap maker in New York. It may be you as well as anybody else. I hope it may be. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain

you will yet be a prosperous and rich man.'

"When the boy arrived in the city, he found it hard to get work. Lonesome and far away from home, he remembered his mother's last words, and the last words of the canal boat captain. He was then led to 'seek first the kingdom of God and His righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, 'If the Lord will take one tenth, I will give that.' And so he did, and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partner died, and William became sole owner of the business.

"He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

"He educated his family, settled his plans for life, and gave all his income to the Lord. He prospered more than ever."

Are any of our members careless in tithing? Says His word: "Bring ye all the tithes into the storehouse." "All the tithe . . . is the Lord's: it is holy unto the Lord."

Gospel Finance---Concluded

By J. L. MCELHANY

Solicitation of Funds.—The matter of soliciting funds is fully covered in the following statements:

"1. No conference, church, or institution, without special counsel and arrangement, is to plan work requiring solicitation of funds from outside its own territory, any solicitation within its own territory to be in harmony with local, union, and General policy.

"2. For the protection of churches from unauthorized teachers [individuals] and fraudulent and undenominational solicitation, it is recognized,

"a. That ministers and church officers should not grant the privilege of the pulpit to persons who have not recognition or recommendation from the conference authorities.

"b. That no permission be granted to solicit funds either publicly or privately without such recognition.

"c. That all funds contributed by our people for any cause in response to appeals, be passed through the regular channels of the church.

"d. That no authority is granted workers in the cause representing spe-

cial interests in one part of the field, to solicit help for that work in any other conference without arrangement by the conference authorities, with written authorization therefor.

"3. Mission field workers visiting the home church or in touch with the home base by correspondence, are asked to solicit funds only for enterprises included in the budget of appropriations, working in co-operation with churches and conferences to raise the funds required to meet the appropriations on which the missions depend.

"In harmony with this, the following was presented by the missionaries and adopted at the 1926 General Conference session:

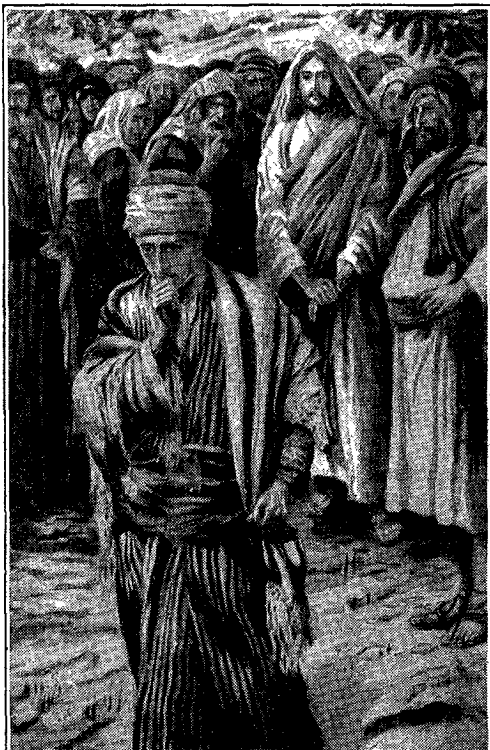
"The band of missionaries present at this Conference desire to place on record their deep appreciation of the loyal way in which our people throughout the homelands are giving of their means for the maintenance of the work being conducted in the great missionary divisions of the world field.

"And while placing on record appreciation of the loyalty of our people in supplying funds for the conduct of the work, we also place on record our appreciation of the way in which these funds are being disbursed. It has been a source of incalculable good to the missionary operations everywhere to have a regular annual budget, with its regular appropriation balanced by the consideration of all the needs as they are presented in the appeals from the various divisions; and we hereby express disapproval of any solicitation on the part of missionaries for objects outside of the budget, and pledge ourselves to turn the attention of our people, when we make appeals for funds, to their opportunity to render a special service to the cause of missions by making substantial and extra gifts to help swell the Sixty-cent-a-week Fund as the best means by which the work can be extended to the best advantage of each field and of the world generally that must be warned in finishing the work."—*Constitution, By-Laws, and Working Policy of the General Conference,* pp. 39, 40, 1930 edition.

The Man Whom Jesus Loved

BY T. H. JEYS

Mark 10:17-21



OUT in the way walked the Master that morning;
The dewdrops lay light on the lawn.
The rays of bright sunshine the landscape adorning
Made brilliant the break of the dawn;
And Jesus was with His disciples.

A young man, belated, came running and kneeling
The Saviour of mankind to greet.
He spoke with great zeal, and most reverent feeling,
And cast himself down at His feet.
And this is the question he asked Him:

"Good Master, what good can I do to inherit
The life everlasting of love?
What life may I live that my living may merit
The guerdon provided above?"
And Jesus, beholding him, answered:

"And why call Me good? Men are not good. Believe it.
God only is rightly called good.
The law of the Lord, when all men will receive it,
Will cause them to walk as they should."
And quickly the young man made answer:

"All, every commandment of which you have spoken
I've carefully kept from my youth.
Then what lack I yet, or what give as a token
That I am a seeker for truth?"
And Jesus, beholding him, loved him,

And answered: "There's one thing thou lackest. Go quickly
And give that thou hast to the poor;
Then come follow Me; do it gladly and meekly,
And thy place and reward will be sure."
And the young man was sad, and departed.

So, sadly and softly the Master said slowly,
"How hardly can rich men be saved!
'Tis better to live the lone life of the lowly
Than to be by great riches enslaved."
And the disciples were greatly astonished.

Cresco, Iowa.

Tithes and Offerings Not a Personal Trust Fund.—Tithes and offerings paid to the church do not create a trust fund for the future benefit of the givers. These funds are used for the current purposes for which given.

Assisting the Needy.—Offerings for the poor and needy are taken to assist the members of the church who may require assistance. The church should take a benevolent attitude toward worthy members who are in need, as well as assisting other charitable agencies in caring for the needy in their various communities.

Church Budget for Local Expenses.—The most satisfactory method of providing for local church expenses is the budget plan. Before the beginning of the new year, the church board should prepare a carefully drawn budget of expenses for maintaining the church activities through the next yearly period. This budget should make provision for all repairs, heat, light, janitor service (if paid for), church school expense and teacher's salary, worthy poor fund, etc. The budget should be presented to the church for its study and adoption, and for plans to assure that funds will be provided to balance the budget during the coming year. Funds to meet the church expense budget may be raised by offerings and subscriptions. Every member in proportion to his financial circumstances should have a part in supporting the local church as well as the cause in general.

Sample Budget.—The following budget will serve as an example for any church. It can be adapted to meet the need of a church of any size.

Church Budget

ESTIMATED RECEIPTS

Church Expense Collections . . .	\$ 169.00
Poor Fund Offerings	300.00
Pledges of Members on Church Expense	2,640.00
Church School Receipts on Tuitions	400.00
	\$3,509.00

ESTIMATED EXPENSES

Repairs and Painting Church . . .	\$ 500.00
Fuel	280.00
Janitor and Supplies	420.00
Insurance on Bldg. and Furnishings	200.00
Poor Fund	400.00
Sabbath School Supplies	200.00
Emergency Expense	275.00
Light	180.00
Water	48.00
Gas	36.00
Stationery and Supplies	40.00
Laundry	30.00
Church School Expense	900.00
	\$3,509.00

Questionable Methods for Raising Church Funds.—Seventh-day Adventists have always taken a strong

stand against any and all methods of a questionable nature for raising money for local or general work. This stand is borne out by the Testimonies.

“When money is raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God’s worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged.”—“*Testimonies*,” Vol. IX, p. 91.

“As God’s work extends, calls for help will come more and more frequently. That these calls may be answered, Christians should heed the command, ‘Bring ye all the tithes into the storehouse, that there may be meat in Mine house.’ If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel.”—“*The Acts of the Apostles*,” p. 338.

This instruction should be carefully adhered to, and any methods bordering on these lines discarded.

Raising Money for Local Purposes.—In our efforts to keep faith with the general public in the solicitation of local church funds, our churches are encouraged to refrain from the use of methods commonly used by us in so-

liciting mission gifts. The following action is to the point:

“WHEREAS, The General Conference Home Missionary Department promotes the official annual Harvest Ingathering campaign for missions, and there are instances of public solicitation for other purposes using Harvest Ingathering methods; therefore,

“We recommend, That no other campaign be conducted for the solicitation of money by Harvest Ingathering methods, . . . for either home or foreign missions, without the sanction of the union conference or union mission committee, and that local conferences take such steps as may be necessary to stop violations of this regulation.”—*Autumn Council Actions, 1928, p. 20.*

Avoiding Debt.—Church boards should always counsel with their conference officers before incurring debt of any kind. Financial embarrassment has come to many churches through premature or improperly laid plans for the erection or purchase of church or school buildings. This may be avoided by churches always seeking counsel before launching such enterprises, and by adhering to the denominational policy for financing such enterprises. The General Conference Policy is as follow:

Financing Church Buildings and Other Enterprises.—

“WHEREAS, Some of our churches have been brought into serious perplexity by heavy debts upon their church buildings, and thereby have been hindered in carrying out their regular program for home and foreign work; and,

“WHEREAS, We are told through the Spirit of prophecy that it is displeasing to God for our churches to be burdened with debt, with counsel given that wherever possible our churches be dedicated free of debt; “We recommend, 1. That all our churches encumbered with debt make every sacrifice and effort possible to free themselves from all burden of debt as rapidly as they are able while carrying on the regular program of the church.

“2. That churches contemplating either purchasing or erecting church buildings, be cautioned not to undertake obligations which the church cannot easily carry, the local and union conference committees giving careful counsel after studying the size of the congregation, its financial strength, and the location of the church.

“3. That where conditions seem to make it imperative for congregations to assume obligations on their church properties, in no case should building



I May Not See

BY LOUISE C. KLEUSER

I MAY not see the way entire,
Beyond the winding stretch;
Around the juts, and up the hills,
The lane I cannot sketch;
But this I know, that just ahead,
My Father’s love and care
Point out the way, as they do now,
For God is everywhere.

Quite unawares, my path of bliss
May change to rougher plain,
While I may fail to comprehend
A road of fear and pain;
Of this I feel—yes, reassured—
My God, Jehovah true,
Has chiseled out this very path;
No other way would do.

May I not bravely tread the road
The Father points as mine,
And though I fear, lean hard upon
His strength and love divine?
It matters not what turns or twists,
How dark the way may be;
Mine is the joy of trusting Him
Who planned it all for me!

operations be started until 75 per cent of the entire cost is in hand in cash; and that any help from the Church Extension Fund, where given, be a part of the remaining 25 per cent; and further, where the church building project contemplates an expenditure of \$5,000, the plan adopted by the General Conference for building operations be carefully followed; and further, that a project contemplating the expenditure of \$25,000 or more be recognized as a special problem involving wider counsel with local, union, and General Conference Committees as to the percentage of funds above 75 per cent that should be in hand.

"4. That whenever it is possible, churches be not dedicated until they are free from indebtedness.

"5. That the foregoing apply particularly to North America, with a word of caution to other divisions in proceeding with plans for church obligations."—*Autumn Council Actions*, 1928, pp. 15, 16.

Handling and Accounting for Funds.—The gathering and handling of funds for the Lord's work is a sacred responsibility. The proper channel through which these funds flow is first from the individual member to

the local church. The church treasurer receives these funds. Those intended for local church purposes he disburses. Those intended for conference use or general purposes the church treasurer passes on to the conference treasurer. The conference treasurer in turn disburses the funds of the conference, and passes on to the union conference treasurer the funds intended for union conference use or for general purposes. The union conference treasurer disburses the funds intended for union conference use and passes on to either the division or General Conference treasurers all funds given for general purposes. All these treasurers, from the local church to the General Conference, work under the direction of either the church board or conference committees. They do not handle or disburse funds independently of counsel.

Auditing.—Every set of books, from the local church treasurer's to those of the General Conference treasurer, are subject to audit by auditors appointed for this purpose. This rule of auditing is also applied to the books of every denominationally operated institution. This practice provides the maximum of safety in the handling of funds.

Modern Luthers Needed

By FRANK E. COURTNEY

SHORTLY before the coronation of Charles V of Germany, Martin Luther wrote that mighty prince a letter, in which he made the following significant statement:

"If the cause I defend is worthy of appearing before the throne of the Majesty of heaven, it surely is not unworthy of engaging the attention of a prince of this world."

Would that the fearless spirit which prompted the activities of that godly soldier of the great Protestant Reformation might actuate every motive and purpose of those who have been entrusted with the delivery of the greatest message in human history!

The universities of Cologne and Louvain had pronounced Luther a heretic. Numerous urgent requests were made upon the Elector of Saxony for the removal of the protection afforded this great man. The notorious Dr. Eck raged in his fury, and called aloud for vengeance. The Roman Pontiff wrote and published a bull, concluding it with numerous excommunications, maledictions, and interdicts against the monk of Wittenberg, whose loyalty to the cause of God was a challenge to the pretender to the throne of grace; but this great apostle of the doctrine of justification

by faith ceased not to cry aloud the message which God had placed upon him to bear.

While the thunders of opposition pealed long and loud, and new papal bulls and anathemas were being concocted against him, Martin Luther's exposure of the errors and abuses of popery, under which all Christendom was groaning at that time, was declared in his writings and lectures throughout the country, in the palaces of kings, in the castles of the nobility, and in almost every hovel of Germany. Patrician and plebeian, king and peasant, the rich and the poor, the high and the low, long sufferers under the whip of Roman Catholic domination, gladly received the message which destroyed the dark cloud of error and superstition which had so long overshadowed the people. Light had come, and the wrath of Satan was kindled.

Thunderbolt after thunderbolt was hurled by the fearless Luther at the head of the "beast" in the form of various tracts, pamphlets, and books. One in particular is worthy of mention, entitled, "On the Babylonish Captivity of the Church," which denounced the Papacy as "Babylon, the mother of harlots, who lives only for

the snaring and ruining of human souls."

While the enemies of the great Reformer raged, and his friends trembled for his safety, the message he bore produced its appropriate effect. Satan hoped to stop the Reformation by destroying Luther, but the power of the great Deliverer of Israel was behind that movement, and all the forces of evil design and influence wielded no effective weapon against it.

As was the case with the apostle of the Protestant Reformation of the sixteenth century, who went forth in the strength and fear of God, invading the domain of the great enemy of human salvation, who sought to overthrow him at every turn and destroy his life, so also the bearers of the last-day reformation message will meet with the wrath of that same power, as foretold long ago by Daniel and John. We stand on the threshold of that period. A formidable adversary awaits every advancing step. Satan would, if it were possible, destroy the force of this heaven-born message as he tried to do with the message that Luther bore.

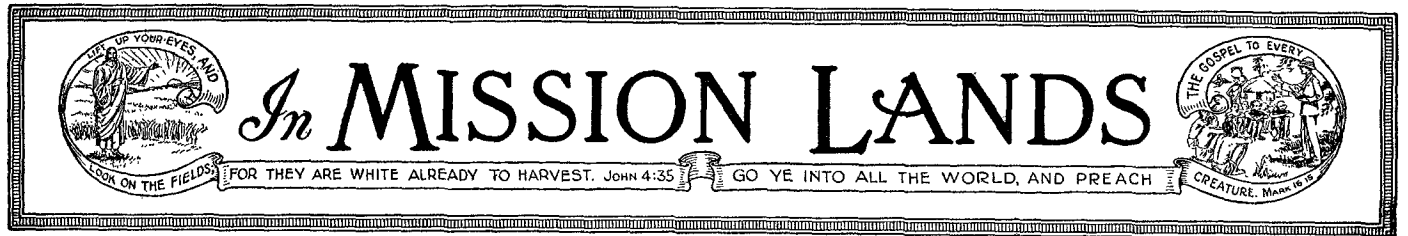
If we, as sharers of the grace of God, have not realized the great import of this message we bear, and are not advancing in and enjoying its resultant blessed privileges, not only in the matter of individual experience, but in the churches and the various branches of the organized work, we are failing in the performance of the greatest and most solemn duty ever required of man.

That this message had its beginning at the fountain head of divine authority, no student of the Holy Bible and the Spirit of prophecy will deny. It was the consciousness of divine appointment that sustained the herald of the Protestant Reformation, and this should be the impelling force and guiding influence behind those who are carrying the standard of Jehovah into the enemy's ranks today.

May the great Father cause us to sense our solemn responsibility and the urgent need of the divine operation of His Holy Spirit in the control of our lives for His service in the short time of human probation yet remaining.

Augusta, Ga.

THE church on earth is to be the representative of heavenly principles. Amid the awful confederacy of injustice, deception, robbery, and crime she is to shine with light from on high. In the righteousness of Christ she is to stand against the prevailing apostasy. — "Medical Ministry," p. 133.



Missionary Advance in China, Even in Troublous Times*

By HARRY W. MILLER, M. D.

[EDITORIAL NOTE: Doctor Miller prefaced his address by reviewing some of the untoward conditions which have prevailed in China during the last few years. We wish that space permitted us to give this statement in full. We can only summarize it in the following brief review:

In 1920 occurred the great earthquake in Kansu Province, perhaps one of the greatest upheavals in the history of the world. Mountains were split asunder, resulting in marked changes on the surface of the earth, with great loss of life and property. A short time after this came revolution, with its predominant anti-foreign and anti-Christian propaganda. There was not a section or hamlet anywhere in this great Chinese territory that was not affected. Missionaries were driven from their stations, and nearly all mission stations were closed.

As an aftermath of this movement occurred the war among the Chinese generals, the reign of banditry, kidnaping, etc. Then followed the terrible famine, during which tens of thousands of people perished in the years of 1928 and 1929. A little more than a year ago occurred probably the greatest flood that has visited the earth since the days of Noah. The great Yangtze River overflowed its banks, covering a stretch of territory 800 miles long and from 100 to 200 miles wide, and rendering homeless upwards of fifty million people.

Then came the war between China and Japan, a war involving great sacrifice of life and the loss of many millions of dollars' worth of property, but it brought into greater relief than ever before the stability of the Chinese character and the spirit of real loyalty and heroism on the part of the Chinese soldiers to their fatherland.

All these conditions have affected China in a marked manner. They have awakened new thought. They have given to the Chinese people a receptivity of mind they never knew before. They have brought China out of its isolation, and prepared it as never before for the reception of the gospel message. China, like the rest of the world, is desirous of knowing the meaning of the things that are coming upon the earth.]

"I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the

Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49:11-16.

All these upheavals have had an effect to shake loose that conservative people from their religion, their customs, their outlook on life, till they stand waiting for something, they know not what.

You may ask, How are these unsettled conditions actually affecting our work in China? Every branch of our work is making progress. Our young men are desirous of getting a training in our schools. We go out with literature today, and find on every hand people ready to receive the printed page, ready to purchase our literature. When I left China, our presses were running day and night. We have been using increasing amounts of literature every month in that field.

In the last few years we have established ten hospitals and dispensaries and small sanitariums. These institutions are ministering to all classes of people, even inviting within their doors the highest officials of the government. Going out from these sanitariums is a continual procession of people who have learned about this message and what Seventh-day Adventists stand for.

In harmony with the policy that has existed in that field all these years, every branch of our work has been established and is being maintained for the express purpose of saving souls, of converting men and women to this truth and message. Last year in the Shanghai Sanitarium six were baptized, and in our clinic in the city were thirteen, making nineteen who entered the church through our medical work there. I do not know the totals this year so far, but I read to the Council a por-

tion of a letter received during the time of the Council, in which one of our doctors wrote that two of our patients, prominent women there, had accepted this message. One lady came to our institution a year ago with a broken arm. She was very anxious, of course, about the use of that arm. It was put in a cast and cared for, and as a result of the attention and ministry, and the efforts of the Bible worker, she became interested in our work and what Seventh-day Adventists are doing.

This woman gave herself to the Lord, and then she wanted to give a thank offering in addition. Our Bible worker endeavored to find out just what she had in mind, but she didn't have anything very definite in mind, except that she wanted to give us something. We suggested that she build a head nurses' dormitory, and she asked how much that would cost. They thought it would cost about \$12,000 or \$13,000, but when they got the figures, they found it would cost about \$18,000. We rather trembled about presenting such a large figure to a patient who had entered our institution for medical attention, but nevertheless she wanted the facts, and when she learned them, she said, "Go ahead." This sister has not ceased to help this work. Our health institutions are soul saving in their work; they were established for that purpose.

Our schools have been very successful in bringing into the church many of the youth who enter their doors. Last year in our college, the China Industrial Institute, of which Professor Rebok, who is here, is the president, there were seventeen students who entered our church, the year before there were twenty-six, and the year before that thirty-one.

The Test in Our Educational Work

Our educational work has met a great test in that field. We have been perplexed beyond measure to know how to carry on the work under the existing laws in China. The government has promulgated certain regulations for the registration of schools, and registration is enforced upon all schools according to these regulations. We cannot meet their requirements and conduct Christian schools in China, because to do so we would have to submit to a form of ancestral

* Missionary address at Autumn Council, Battle Creek, Michigan.

worship, we would have to exclude the Bible as a required subject, and we would have to admit a group of students such as we fear would lead away from the ideals for which these schools were established. Therefore we had to tell the government, when they came to our schools, that we could not register our schools, primary, academies, or colleges. But they said, "You must, or close up."

They brought pressure to bear upon all our schools. Soldiers would come and deliver proclamations to the head of the school, saying, "We have come here to ask you to register this school, or close it up." Sometimes those in outlying sections would reply, "Our college right near the capital hasn't registered. Why don't you begin with that school, instead of bringing so much pressure to bear on us away out from the headquarters of the government?" That would work for a while. Then reports were sent to the board of education at the capital at Nanking, and they began to stir up matters with our college. Our college is only thirty miles from the capital. We not only had pressure from the outside, but, as often happens, we had pressure also from the inside. Some of the students felt that the school should be registered so they could accept positions in China or go to the universities and finish their studies, and receive credit. These conditions brought great difficulty to the faculty at our central training college.

Our men haven't known what to do. They dealt with the situation the best they could for a time, and finally brought an appeal to the division to know what they should do in view of the strong proclamations that were delivered to them, requiring the registration of the schools. After several endeavors to delay the efforts of the government to close our college, the president of the school, the dean, and I called upon the department of education to present our case for exemption, but received very little encouragement. They said, "You will have to register." We asked what that would mean, and if there was not some way out, as we were isolated in the country, doing industrial education far from other cities, and it would be impossible for us to carry out our denominational program and meet the requirements for the training of our workers, if we registered.

They said, "That is just why we want you to register. The purpose of the registration laws is to defeat the very thing you want to do."

And so we were persuaded that we never could register our schools, and

had accomplished little by our visit.

A few days after this interview a large envelope was delivered to the president of the college. There was on it the seal of the highest official. It was a brief note, saying, "You must register this school by the first of June, or you will not be permitted to open your school the following autumn, and failure to comply with this means punishment and penalty."

God Brings Deliverance

Well, the faculty thought they had gone far enough in this matter, that they had better come down to Shanghai and take counsel over this trying situation. The day Professor Rebok arrived in Shanghai, there came to my office a high government official. He wanted to have his heart examined. After examining him, I felt impressed to lay our situation before him. So I said:

"We find ourselves in great perplexity regarding our educational in-



Mr. and Mrs. Cecil Guild, of Michigan, who sailed December 2 with Dr. H. W. Miller, on the S. S. "President Coolidge," from San Francisco, responding to a call from the China Division for an evangelist for Yunnanfu, West China.

stitution, a college that we have established to be of real help to the people in China. Our church has gone out in the country near Nanking, and bought about a hundred acres of land, land which does not have the best of soil, and we have improved the fertility of the soil and shown what could be cultivated on that land. We have produced small fruits, and reaped from that land as much as \$2,000 per acre. We have established there a school that teaches the young men and women of China how to gain a vocation, to enable them to earn their education, and open the way for the poor boy and girl to get a position and to be of real service to the homes and communities from which they come.

"Our man in charge of the poultry went to Nanking and bought 1,000 eggs and put them into the incubator, and they have raised hens that are equivalent to the finest stock found in this country. We have established a factory there which gives work to a large number of students, making

bedsteads and tables and chairs. That school supplied the Nanking auditorium with the seats, supplied the museum with its metal cases for their curios—all done through student labor earning their way."

He said, "That is a thing that is very much needed in China. I want to visit that school sometime. I believe in that kind of education, and I think our articles of registration are too radical. It isn't right to shut out your missionary school."

"But," I said, "what can we do? We have received final notice."

He replied, "Change the name of your school, and go on."

Well, I thought I had good news to tell President Rebok. I went to see him, and said, "We have a way out. The minister of commerce and labor tells us to change the name of our college, and go on."

But the professor thought a little further of the problems, and said to me, "The men I have been dealing with are very keen. They are university-trained men, and they will come up on the hill and see us conducting classes, and they will investigate the school very minutely, and find out everything we are doing. They will say it is only a camouflage—we have only changed the name."

I suggested that he meet this government official, and so Professor Rebok and the dean of the school, Prof. B. A. Liu, who is now the acting president, went up to the capital to see him, and they told him their mission. He recalled our former conversation over this matter, and said, "Well, the solution for that is to change the name of your school." They discussed the matter a little further, as they were perplexed about doing that. Finally he said, "Your college is an industrial school; conduct it under the department of commerce and labor, instead of the educational department."

So our brethren went back and changed the name of the school to China Industrial Institute, and since then it has been carried on under the department of commerce and labor.

After a while two well-dressed men came on the campus to see Brother Rebok and check over the college. The professor said to them, "We haven't a school any more. We have closed the school." And he further explained, "We are now running the China Industrial Institute. It is an institute we are running here."

Then they began to inquire a little more about it, and went over the grounds to look about. They said, "It is a good thing you have here. Go ahead, and run it as an institute," and they went away.

We have been running the college ever since, and all our other schools. Now we are operating schools all over China, and I have received word during the time of this meeting that we have 200 students enrolled in our central college, ranging between the seventh and fourteenth grades.

We are thankful that God has provided a way for us to carry on our educational work. We have not closed one school, in face of drastic requirements that demanded either the registering or closing of the schools. Those laws still exist. Some societies have closed their schools, but God's hand is over His work. He has wonderfully preserved our educational work, and has a care for our medical work, as was shown during the troublous times in Shanghai.

Our Medical Work and the War

Our hospital right in the heart of Shanghai was within range of the firing line, being only three blocks from the battle front. Great shells were hurled in the vicinity of that hospital. One Sabbath morning as Brother Spicer (who has been helping us the last year in China) and I went to Shanghai where he was to fill an appointment to speak, we saw a great hole torn in the earth where a shell had just exploded near the hospital. The dead lay by it. And as we entered our hospital, Dr. Paul showed us a piece of shell which he said had struck the building, but had not exploded, only falling to the ground and breaking. There was a little dent in the wall where that big shell had struck the side of the building and broken, and the highly explosive contents had simply rolled out like powder. We don't know of any other shells around that did not explode. If this shell had exploded, it would have killed all the patients in the ward in that part of the building, and the nurses in attendance.

Just previous to this invasion of China by the Japanese, which was unexpected and unthought of by any of us, there came to our sanitarium a Chinese man and his wife as patients. They stayed for about two weeks, and went away. After they had gone we called upon them in the interests of our clinic. The man said to the solicitor, "I will come up to your office and see your doctor." So one day he came in and said, "I have been told about the needs of your work. I came to inquire a little more about it."

As I started to tell him how we hoped to develop a hospital for the poor in Shanghai, he reached in his pocket and pulled out a little check book and wrote out a check. I thought we would get \$100 or \$200, but when I looked at it, it was the

largest amount I have ever seen on a check—\$10,000. I thanked him again and again. "Oh," he said, "that is only a little help."

A few days after that he brought his son and placed him in the sanitarium. And just a few days later the war broke out in Shanghai. Who was this man? He was General Chang Kwang-nai, the head of the Nineteenth Route Army, the man who organized the army which withstood the Japanese. We had to close the hospital in the city a few days after the war began, but we still had our employees to care for, and no income. However, we had that \$10,000 which had been given us to carry us over and provide food and rice for our help during the time of the war. How wonderfully God provides for the needs of His people!

Of what significance was the fact of the general's son's being at our sanitarium? Our sanitarium is outside the city of Shanghai. We built it out in the country, nine miles from the center of the city, in order to have a favorable environment for health. When the war came, the patients in the sanitarium, as well as their friends, were anxious, and said, "You'd better get into the protected area." We were advised to move; even the American consul said he could not register our schools, *pri-tere*.

Furthermore, there was a long line of trenches between us and the city, and the Settlement defense was also between us and the city. We thus had two military lines, one the Chinese formation and the other British and American troops, through which to pass in going to the city. To our patients and their families it was not very comfortable to feel that two lines of war trenches lay between them and the Settlement. However, we decided we would not close the sanitarium. Why?—Because the general's son was with us. I asked the American consul, "What do you fear?" He said, "I fear the soldiers will retreat in disorder, and we can't tell what they will do." Well, we thought they wouldn't retreat in disorder and do harm to us while the general had his son there. We went around every day, comforting the patients, and telling them that they were better off there than in the city, and that we would endeavor to take care of them. We said, "Why go into the city while we are out of range of the cannon and machine guns?" So we kept our sanitarium full of patients all the time. We moved our nurses out there from the city hospital. We were never disturbed during the entire period of the war.

Success in Gospel Evangelism

Oh, how wonderfully God does take care of His work! His eye is upon it! He says, "I have engraved thee upon the palms of My hands; and thy walls are continually before Me." We have great reason to be thankful, in the midst of all these troubles, because we see China being opened up to the preaching of the gospel. It is encouraging to see men and women responding to this message. What greater inspiration could come to any man in this world than to see men and women waiting for the comforting knowledge of this truth?

This is no time for the missionary to retreat. If the gospel was ever intended to be a help to an individual or a people, it is certainly of great value in a time of perplexity and trouble. We are glad for consecrated workers who moved forward in the face of dangers and difficulties, who stood by their stations during the flood, while their wives and children had to flee as refugees to the hills.

We have had our trials, of course, in the mission field. We had our troubles during the time of war and banditry and uprising here and there. Our stations have been isolated and cut off. Every worker today, as he starts out on his itinerary, knows that there are dangers ahead. He just faces them. He must go forward during this time.

Our evangelistic work has advanced more than ever during these troublous times. Frederick Lee has conducted large evangelistic efforts in Hankow, perhaps one of the hardest places. We always looked on Hankow as one of the most difficult places to reach with the message. Somehow we always worked round it, but avoided putting anything on in the way of an effort there, thinking it would be almost useless. Two years ago we held an effort at a place where communistic propaganda was strongest in China. Brother Lee held the effort and the chapel was crowded, just as full as it is here tonight; and after he had preached one sermon, the people retired and let another audience just as large enter and listen to the gospel message. They would sit down quietly and listen. As a result of that effort we baptized thirty from the first Bible class, and they were coming into our message right along until the time of the flood. The interest is still good in Hankow since the waters have subsided.

There is also our work for the Tibetans, and last year we had our first baptism after fourteen years of effort. Take the West China field as an illustration of the growth of the

work. We spent twelve years in the provinces of Szechwan, Kweichow, and Yunnan, gaining our first hundred converts. Last year we baptized almost 500 members in that territory. In the province of Kweichow there was an official who was very favorable to our people. Wherever he went he would send word to our mission director to send an evangelist there. He would open a chapel and give our evangelist a place to preach. It so happened that every few months that man, for one reason or another, was moved to a new city, and every place the evangelist went he raised up a company of believers.

What has been accomplished in these thirty years in China? How are we actually getting on in our mission work out in this greatest of all mission fields, so far as the number of people and the extent of territory are concerned? I am glad to tell you that we have our literature printed in all these languages. We have it in the languages of all the tribes; we have it in the Mongolian language. We have our preachers preaching in all the dialects of China. There are always some deviations from what we call the main dialects. So we have the living preacher who can communicate this message to any of the classes of people living throughout China. You say, What about Tibet? Half the Tibetans live in China-controlled territory in which we can freely work. In this great mass we can find Tibetans who can carry the message to the rest of their people. So with converts to this third angel's message throughout all the tribes, and with converts from the various peoples residing in the various territories, it is possible for God to spread His message over China, and the work can go quickly.

Consecrated Native Workers

I am greatly encouraged by the interest and the willingness to bear responsibility that the Chinese themselves are today showing in our work. While we are attending this meeting, B. A. Liu is acting as president of our central training college. While Brother Lee is here, his associate editor of the Chinese *Signs of the Times*, which has a circulation of nearly 100,000 copies, is carrying on in the Shanghai Press as its editor in chief, and he is a Chinese. Many of our leaders in the various departments are Chinese, and they are carrying the burden equally with their foreign brethren. They are willing to make the sacrifice necessary.

Two years ago we sent two young men up to the northwest of China to open up the work in Sinkiang. They went with our literature, to get sub-

scriptions for our paper and to sell our books. They went to the far northwest borders of Kansu Province, and found that the way was closed. A general had cut off the road into Sinkiang, so no one could go through. After being separated from their families for a year selling our literature, they wrote that they would like to return home. The field missionary secretary, being a Chinese, wrote them a letter, saying that they must not return. He said, "That will be retreat, and you must not retreat. You must find some way of entering Sinkiang. Since we have sent you there, you must stay and in some way get into that province."

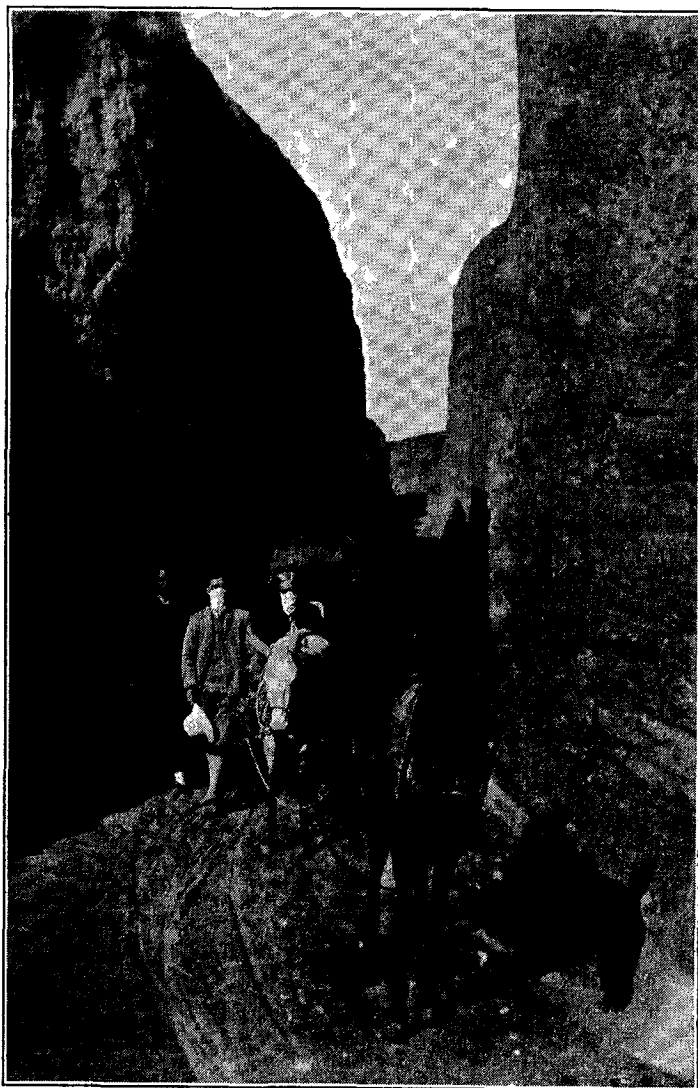
We did not hear anything more from them, and wondered what had happened to them. It wasn't until last spring, when Brother Effenberg, Brother Shultz, and I went into that territory, that we began to find traces of them. We found people there who knew this message, who had our monthly paper and our books. These men had been active preachers among them. We inquired where the men were then, and were informed that they had sold their mules and bought two camels, had loaded their books on

the camels' backs, and had started northward to undertake to enter Sinkiang by way of Mongolia, traveling over that desert country.

Well, we heard nothing more from them, and supposed they had been killed, unless God had spared those brave men. We prayed for them continually. We asked the members of the church in all China to pray for these men. We felt a sense of responsibility. They had left their wives and gone forward, and we were anxious about them. Just a few days before we left Washington to come to this meeting, we heard that our brethren had had a letter from these men, saying they had safely arrived in Tihwa, the capital of Sinkiang. Those men were willing to place their lives on the altar.

I want to tell you it is a great encouragement to us to see the Chinese workers taking hold to carry the message to their people. There is no sign of retreat in them. They are ready to go forward. They love this message, and love it with all their life.

With a church so devoted to carrying this message of Christ's soon coming, God can do a quick work. He has prepared the people for this mes-



A Deep Road in Shensi, China

sage. They are responding as never before, and here and there and everywhere they are waiting for the gospel worker. God says, "I will make all My mountains a way," and He tells us to go forward. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains." It is a time to send forth the word of courage, for the God of heaven is our leader. How many times has He given us evidence of His leadership all through our ranks, and of His ability to do things under all conditions and at all times! How thankful we are that He is leading the way!

How greatly is God to be praised because of His preserving power over our work in China! I think no land of modern days has been stricken by famine and wars and revolution and aggression on the part of foreign powers, as has China; but in the midst of it all we see the church of God going forward, and today we have 11,241 baptized members in

China. That doesn't sound like many, of course, for a land so thickly populated as China. It took us years to get our work under headway in that land. It took a long time to build up literature, to organize schools, and to develop colporteurs and teachers to enter this work; and it was a difficult land because of the literature and the conditions that existed there,—a state of self-satisfaction and repose on the part of the people. But today, while the church has been preparing literature and workers to go out into this field, God has ripened the territory in order that His name may be glorified among the heathen, and the work quickly finished.

We invite your prayers, brethren and sisters, and your continued support in behalf of the work in that needy land. And soon, if we are faithful and put our trust in God, we shall rejoice by seeing the work finished in all the earth, even in old heathen China.

Divine Providence in the Seychelles Islands

By STEEN RASMUSSEN

SOME very cheering reports have recently come to us from the Seychelles Islands, where God's blessings have so signally rested upon the establishment of the work and upon L. D. Ignace, our missionary. Brother Ignace has passed on to us a few interesting experiences, from which we take pleasure in quoting. They indicate clearly that the Lord is mightily at work in that promising island field. Reviewing his coming to the islands in the light of present developments, Brother Ignace writes:

"On the day we landed here and while we were still in the boat, a government official inquired about me and about my occupation. I told him that I was a missionary for the Seventh-day Adventist Church. He further inquired whether we taught men not to drink and smoke. Answering him in the affirmative, he shook his head and said to another official, that he did not see the necessity of such a church in this place, for here, he said, 'everybody smokes and drinks, and it would be hard and impossible for one to make them stop such things.'

"But the Lord says, 'This gospel of the kingdom shall be preached . . . unto all nations; and then shall the end come.' And further through Isaiah the prophet, 'It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, . . . from

the islands of the sea.' Isa. 11:11. Surely, then, the Seychelles Islands are to receive the light of the third angel's message, because here, too, He wants 'to recover the remnant of His people.'

A Company in Six Months

"Just six months after that first incident, the same official who said it would be impossible for us to gain converts here was the one to inform O. Montgomery, who was on a boat which stopped here en route to South Africa, that there were Seventh-day Adventists on the island. The Lord has been calling out His remnant here, and He it was who gave power and wisdom to those who responded, to overcome the evil habits of drinking and smoking, and to be His faithful and humble children.

"Today we have a nice church of twenty-three baptized members here, and some twelve more in the baptismal class. We have two Sabbath schools, with an enrollment of fifty-eight and seventeen members, respectively.

"Though our members are often persecuted by their relatives on account of their new faith, nevertheless they are faithful in their missionary activities. During the recent Big Week campaign, both young and old took an active part. We sold Bibles and portions of the Bible to Roman Catholics. With the donations received we have realized 60 rupees for our Big Week offerings."

Answered Prayers

Another experience to which Brother Ignace refers further indicates that the days of God's miracle-working power are not past.

"Some time ago one of our interested friends was sick with a disease which he had contracted while in East Africa. Though he was attended by the physician at home, yet after a few days it was found that it was necessary to have him removed to the hospital.

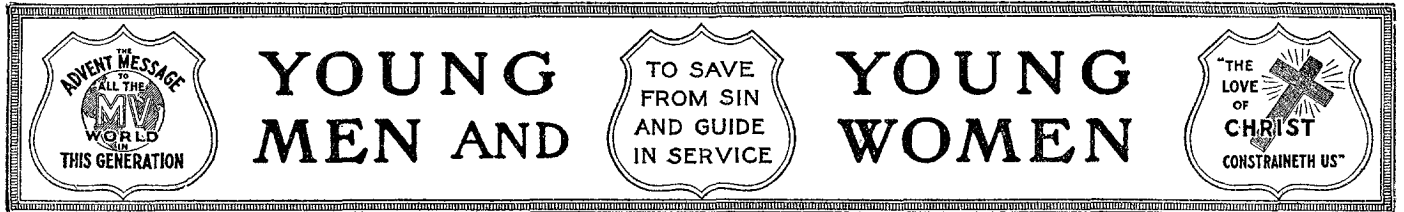
"He had to undergo a somewhat serious surgical operation. The operation was successful, but two days later our friend had a relapse. One night about ten o'clock, we heard a voice calling out my name. At first we could not make out what it meant, and we did not want to answer immediately, for in those days the enemy had started his work too, and sometimes loafers would pass by our house, and call out my name. But soon we were able to make out that the voice came from one of our people. I immediately took a candle and went out.

"The caller informed me that his brother-in-law was just about to die when he left the hospital. He even said that he might have passed away during the time he had taken to come to my place. The doctor had told them to send for his minister at once, for he was just about to pass away.

"All hopes were abandoned when I arrived. The doctors gave up the case, and said that he would soon die. We took the promise of God found in James, and offered up a prayer of faith for the sick man. I stayed at the hospital until one o'clock. At that time a little improvement was noticed. On the next day the doctor was very much astonished to see that the man was still alive. He said that the patient had a strong rallying temperament, but that there was no chance for recovery.

"But we are glad to say that the 'sympathizing Jesus, the great Physician,' was near, and today our friend is quite well again. After having recuperated, he asked us to hold a thanksgiving service, so that he might thank the Lord for the wonders He had worked. On the day that the service was held, many friends attended, and the man testified before all present what the Lord had done for him. He consecrated himself entirely to God, and promised to be baptized at the first opportunity."

We believe that the work in the Seychelles will continue to grow steadily and solidly. A chapel is being constructed in the capital of Victoria, and we hope soon to be able to report that the building is finished.



Faithfulness Among Our South American Youth

By W. E. MURRAY

M. V. Secretary, South American Division

DURING the month of May and a part of June it was my privilege to be with G. F. Ruf in the South Brazil Union. During the time we were there we had five Missionary Volunteer conventions set for the week ends. One of these conventions was held at the school in São Paulo. We have tried to hold up before the men in the field the standard of having a convention and officers' institute at each of our training schools at least once each year; also that we should do the very best we could to promote the young people's activities by these regional conventions in different places in the field. I was very much pleased with the result which seemed to be accomplished at the São Paulo meeting. There were young people from other churches besides the school church.

We had also a good convention in Benedito Novo in the state of Santa Catharina. Santa Catharina is one of the states of Brazil less blessed with railroads. Most of the traveling is done by auto. Formerly it was done by horse and wagon. Benedito Novo lies about six or seven hours from the railroad, and it is necessary to take a wagon or auto to reach it. There were four or five different places represented at this convention. From one place the young people hired an autobus from Friday afternoon until Monday morning. The chauffeur came along, and attended the convention all during its session. Yet another autobus came, carrying another delegation. From two or three other places the people came on horseback and in their wagons.

Increased Liberality

On the Sabbath of the convention, which was also the closing Sabbath for the Week of Prayer, three offerings were taken. The offering for the Missionary Volunteer work amounted to 47 milreis. With the other two offerings it brought the total up to about 200 milreis. In the few short years of my work here, it certainly is a thing to be wondered at. I can remember ten years ago, in the state

of Santa Catharina, a good bit of the Sabbath school money was received in coins of 20 reis. A milreis is a thousand of these little reis, so you see how small the Sabbath school offering was then. Now just compare that with the liberality of those young people on the day we were there. This offering, of course, was made to the mission project of the Missionary Volunteers here in South America.

I believe that a good spirit is being established among our young people. It seems to me that the course of our work in these last few years, and the message that has been presented to the young people, together with the seriousness of the times in which we live, are creating a spirit of faithfulness to our message. It seems to be a good thing to be an Adventist young person. Our young people are proud of the message which God has confided to us.

Faithfulness in the Army

Just recently at our Benedito Novo convention we heard of an experience which indicates that our young people in out-of-the-way places are being more faithful to this message. A young man from a home in which the mother is a faithful believer, but in which the father is not, was called to the army. The very first thing he did was to advise his officers that he could not work on the Sabbath. He took the matter up with one of the officers, and the officer told him that he should get a certificate from the church elder where he was a member, stating that he was a baptized Adventist in good and regular standing. Then he would have his Sabbaths free. This the young man did, and is today enjoying this privilege in the army. A few years ago one did not hear of these things.

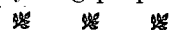
Down in the state of Rio Grande do Sul one of our young men was called to the army, and they did not allow him to have the Sabbath free. He is a son of one of the most faithful church elders we have in that state. They finally put him in a dungeon, and then he was sent with an officer

to the capital of the state to be put in a "study" to find out whether he was in his right mind or not. After the specialists in the mental diseases had made their study, they found that he was normal and rational. Finally he was sent back to his commander, and was given the Sabbath free. All these things indicate to us that there is a growing feeling on the part of the young people to be faithful.

Refuses Marriage to Unbeliever

On this same trip I heard of a young lady who was about to marry an unbeliever. She went to her pastor for advice about it, and was told that she knew as much as the pastor did about what the Bible says, and that she should follow the Bible instructions. Her young friend was a banker. Finally they came together in the pastor's presence, and she had the determination and the will to tell the young man before her pastor that she had a love for him, but that she also had a love for her Saviour, Jesus. She could not go with him if he did not believe in the same Saviour. This young lady is single to this day. She is very earnest in our Missionary Volunteer Society in the place where she lives. She afterward told her pastor that she did not see how it would be possible for her to go to Sabbath school and her husband go to the bank to work. She did not see how it would be possible for her Christian experience to be bright and happy, when her husband could not pray with her. These and many other experiences are what lead us to believe that there is a growing spirit among our young people to be more faithful to the principles of the gospel as regards practical Christian living.

May the Lord give us all a truer insight into the problems which confront our young people's work, and may we by His Spirit water the seeds of truth which are constantly being sown in the young people's hearts.



Do not see how close you can walk upon the brink of a precipice, and be safe. Avoid the first approach to danger. The soul's interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure.—"Medical Ministry," p. 143.

What It Means to Be a Missionary

By A MISSIONARY

I AM a young man, not yet thirty. With my wife I have served five years in the mission field. We are soon to have a furlough.

Last night I awakened after only an hour or two of sleep, and my mind turned to thoughts of how we should spend our furlough in the homeland. Heretofore the thought has always brought more or less pleasant anticipations—thoughts of a home-coming. But last night the stern realization came over me that I have no home to which to return. The fact was brought so forcibly to my mind that I could not refrain from weeping.

When I was just a small boy, my sister and I lost our mother. When I was twelve years of age, a stepmother took her place in our home. It is interesting to recollect that the one who is now the president of our division field united my father and stepmother in marriage.

Several years later I learned something of what it is to break the ties in the homeland and go to the mission field, for I went along as a lad with my parents in foreign service.

When I grew to young manhood, we were back in the States, and my father was one of the officers of the General Conference. It was in his official capacity that he passed along to me the action of the General Conference Committee, calling me and my fiancée for service in the mission field. While there were possible openings in the Lord's work in the homeland which we were contemplating, we gladly laid aside the thought of these, and accepted the call to fields beyond.

My father united us in marriage in the Takoma Park church. It was with great pride that he pointed out to those present that while he had had the privilege of passing on calls to many young people to go to the mission field, he now had the great privilege of sending his own son. My father and I had always been very devoted to each other. I remember the tears in his eyes and mine as he told the audience how he had sympathized with parents who had given up their children to the Lord's work in far-off lands, but that now he was experiencing himself what it meant to them.

It was hard for us to say good-by to our parents. After a few days spent with my wife's parents, we were off to our field of labor. It was hard for them to give her up to go so far. But the joy of service in the Lord's vineyard helps us to make these things secondary, and the gratitude of the parents at having their

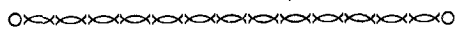
children on the "firing line" overcomes their sorrow.

And now within a few months comes the time for our furlough. Much has happened since we left our homes five years ago. Things have changed. That proud father who was so joyful at giving his son to the cause of God; that father who had given his whole life to the cause he loved so much, was torn away from his work by sickness. To be forced to give up the work which had been his all was more than he could bear, and while I was thousands of miles away death's cruel hand took him from us in the prime of life.

It was an awful blow to me. One not realizing my devotion for my father would not understand fully. I have in my possession some wonderful letters he wrote to me in the years before his death. They are letters of counsel from a father to his son, signed by his own hand. I treasure them all. In all of them there rings a note of pleasure and satisfaction that his son was in the Lord's service. I know he died with that joy in his heart.

And now the home-coming! Until last night I had been thinking of the furlough in the light of the home I left. It has been hard to realize that father is gone. The Lord's work took him from us for many months at a time when I was a boy at home, but there was always a home-coming. But now I have no home to which I can return. The realization is overwhelming. My stepmother is with her relatives. My sister is married, and has a little home of her own. The place that was our home is occupied by others.

I have other relatives who are dear to me. It will be good to see them again. I shall be glad to see my old friends. But oh, there will be an aching void as I pass my old home, but not to go in! not to sit at the



God Deliver Us—

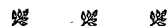
- FROM belittling the honest achievements of any hard worker.
- FROM sneering at the upward struggle of even the weakest soul.
- FROM heaping criticism upon any wearied one already overloaded.
- FROM frightening any soul who is beginning to take wing to greater heights.
- FROM blighting with our ridicule the rising hopes of an aspiring youth.
- FROM laying more heavily the burden of shame on any erring soul.
- FROM taking too much credit for the victories that have come to us this day.

—Selected.

table again; with father at the head! There will be a feeling of emptiness when I go to the office and fail to find him at his desk! not to be able to go to father for counsel and advice as of old! not to tell him of my little successes and triumphs! He had never seen our baby girl, who was born just eighteen days before his death. He would have loved her, and I would be so proud to have him see her, to have him take her on his lap, to have him know again the joys of children whom he loved. I would give much could my baby know my father as I knew him. But that can never be on this earth.

My wife's parents have been good to me, and I love them dearly. Their home is my home. Since the death of my own father, I have had the privilege of seeing them. When we parted, I grasped the hand of my father-in-law and said, "You are the only father I have now." Calling me by name, he replied, "You can count on me to stand by you." That was all, for he is a man of few words, but I know he meant it.

And yet the picture I have had these past years of my furlough is damaged beyond repair. My father and my mother lie in a cemetery in Southern California. I cannot escape the feeling of great loss as I return to the homeland. I shall enjoy the companionship of the loved ones who are left. I shall rest, and ask God to build up my health, so that at the end of my furlough period I may return with renewed vigor to my small place in this great movement. But I must wait until the fight is all over before I can see my dear father and mother again!



A LETTER was recently received from W. H. Ferguson, the young people's departmental secretary of the Lake Titicaca Mission. He reports that he has organized three new Missionary Volunteer Societies since he took up the work, and that he is conducting a strong campaign for the Reading Courses and Bible Year. Just the other day, at the publishing house also, the brethren were a little confused by an order received for Morning Watch Calendars for the Lake Titicaca Mission. The mission ordered 500 Morning Watch Calendars. This is to work up interest in the calendar, even as late as this.

We surely hope that Brother Ferguson will succeed in agitating these different items. He reports also that there is a little slower progress being made with the matriculations in Indian schools this year, due to the crisis.

W. E. MURRAY.

Buenos Aires, Argentina.



Conducted by Promise Kloss

Unsuccessful Marriage

IN contrast to the article last week from a woman who was experiencing a happy marriage, we quote from an article entitled, "Ten Years After the Divorce," in *Harper's* for August. Under the cover of anonymity, the writer of this article acknowledges her failure, and analyzes the situation in a way that might prove helpful to some couples who have not come quite to the point of divorce.

She begins with the definite premise: "If I had it to do over again, I would not divorce my husband, nor willingly allow myself to be divorced by him."

Agreeing with others who have written on the subject as to one of the most potent causes of divorce, she continues:

"Without shifting the responsibility for my divorce from my own shoulders, where it belongs, I am forced to wonder, from the vantage point of a decade, how much my friends contributed to the permanence of what, but for their earnest enthusiasm, might have been but a temporary estrangement. The vague suspicion that my marriage was not perfect was re-enforced into a definite impression by the none too tacit acceptance by my friends that 'it was all dreadfully difficult' for me.

"Loyalty, the primary fundamental of any partnership, is the first quality to crash in an incipient divorce. Because of the very nature of marriage, most husbands and wives hear nothing but praise of the other so long as their marriage continues intact. At the first breath, however, of an impending break, there is a veritable influx of treason. Any one who has been divorced knows the shock of hearing men and women who have posed as friends of both husband and wife, confess that they 'never had liked Jim anyway. Of course as long as you were married I couldn't say a thing, but now—' At first the accustomed loyalty asserts itself, but gradually, freed from its environmental habitat, loyalty becomes an anachronism, and finally ceases to function.

"Prefaced by, 'Now that you at last see him as he is, I feel that I should

tell you that—' And there follows a variety of misinterpretations of every move the poor creature you are divorcing has made since babyhood."

In another connection she says: "Jim was not an admirable person, but neither was I. I knew his weaknesses; he knew mine. This fact now seems less a cause for divorce than for continued marriage, which, even more than the weaving of an Oriental rug, demands acceptance of the verity that only Allah is perfect."

Our author then explains that no triangular love affair was responsible for divorce in her case, but says, "I sincerely believed it my duty to remove my child from the influence of his father, who was and is an alcoholic."

But that this conviction did not hold, is revealed in her further discussion:

"I think I used to say, 'I must have freedom to bring up my child as I

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Never Sorry

We shall never be sorry for love,
For the words that are patient and sweet;
For the harshness repressed,
For the anger unguessed,
For the grace that is swift to entreat.

We shall never be sorry for hope
That heartened the weak and the tried,
That made them the bolder to cope
With the evil one close to their side;
For the pity we've shown
To the souls that alone
Were stemming some fierce, rushing tide.

We shall never be sorry for care
To the old or the little ones given,
Nor ever regret the swift prayer
That went to our Father in heaven,
For meekness and cheer
When the outlook was drear,
For faith when our courage was riven.

In the time of our fullness and thrift,
Ere the time of our dole and our loss,
Let the angels who guard us uplift
A voice against cleaving to dross.
Let us hear it and heed it, lest all
unaware
We waken some day to the gloom of despair.

—Margaret E. Sangster.

see fit and to live my own life'—whatever that may mean. . . .

"'Freedom to bring up my child?' Whose child is this son of mine? I know now that he is his father's—and mine. Ten years ago I thought with a satisfactory, if specious, logic that he was mine. The fact that Jim was an alcoholic deprived him, I thought, of the right to paternal influence. I still insist to myself that this may be so.

"But if his father drank fifty times as extremely as he does, I now believe that would be insufficient reason to deprive the child of his father. At the end of a decade's conscientious endeavor to give to my child a rounded and normal existence, I know that it is for one parent an impossible task. Almost any father is better than none. He need not be admirable. His own child will consider him so for a few brief years, and in the salutary interchange of approval and the instinctive effort of its object to live up to it, we have all witnessed the miracle of mutual benefit.

"There is more in the fact of paternity than meets the reluctant eye of a wife seeking a divorce. Just as some of the most successful antitoxins that science has discovered for the prevention of disease are founded on the germs of the very disease itself, so a child, by means of the peculiar chemistry of inheritance, embodies the antidote for many of the unfortunate characteristics of his forebears. Inheritance is not to be so lightly dismissed as our so-called new psychologists claim.

"Any mother who has divorced the father of her child knows how persistently the traits and physical qualities of the father crop out. It is ironic to see repeated in the child mannerisms that have made marriage with his father a trying ordeal.

"More ironic still is the sudden recognition of the set of shoulders, the Lilliputian copy of the erstwhile husband's stride, which seems sometimes a malicious mimicry. It is disconcerting to be reminded that the divorced man has definitely and indelibly perpetuated himself in the mutual child.

"Most of us recognize that to evolve

successfully from one set of circumstances to another demands that the first be triumphed over as a warrant of the capacity to deal with subsequent ones. Departure from marriage by way of divorce frequently indicates that one is entering a field of new problems, defeated by the old ones. To the least superstitious this is an ill omen.

"Accordingly, failure to meet qualities in their original appearance is scarcely a preparation to meet the reappearance of uncongenial physical or mental attributes in the next generation. He whose characteristics they are should be there to help to cope with them.

"What most amazes me now is the confidence I felt that I could be both father and mother to a child born of myself and one other element, an element so alien that I divorced it from me. I now believe that divorce between two people who have children is not only undesirable, but impossible. The child is there, Exhibit A, to prove that the divorced parent is. In the face of this fact the arrogance of a woman or a man in determining that the other parent is superfluous, is an astonishing thing.

"How could I have been so sure that I had no characteristics difficult to deal with? In financial matters I am appallingly uneducated. I have no idea of the value of a dollar or of the value of a hundred dollars. . . .

"The income on which my son and I live is not unlimited. If it were, my stupidity in money matters would still be an unfortunate circumstance for a growing boy, a circumstance which would have found a counterbalance in his father's practicability.

"Had our marriage continued, the boy would have been given a protection against my own inadequacies that would have by far outmeasured the harm—if it had been harm—of meeting directly the shortcomings of his own father."

Dealing with another phase of the divorce question in relation to her child, this writer says:

"At no time does a mother feed on so harsh a diet of the straw of divorce as when she is forced to discuss questions of cataclysmic importance to the welfare of her child in the cold light of a lawyer's office. No matter how wise or how sympathetic the legal adviser may be, here is a case where the audience to one's hopes and fears should rightly be the man to whom the child's development is also of paramount importance; and of whom else can an equivalent enthusiasm be demanded save of the other parent?"

"Probably no one outside the great army of divorcees who have been al-

lowed the sole custody and control of the child, knows the bitter deprivation of that privilege.

"The scene is for the moment a railroad station in the early morning. I am waiting for the train that is to bring 'our' son home from college or, a few years earlier, that same smaller son from school. There is an aloneness about that wait which even the child himself and his excited arrival cannot dispel. I need, and desperately, some one to share my affection for the boy, my pride in the inches he has gained in height, my delight in the bewildering maturity revealed by his expanding vocabulary. Strangely enough, (or is it strange?) I am aware that the child's home-coming, in spite of his satisfying devotion to me and his unfeigned joy in being with me again, is not a complete thing. I know that the amputation, where pain still describes itself in space, is a reality shared by the child himself. The artificial formality of telephoning 'father to let him know you are safely home,' is like a chill wind on a warm June day. There is a poignant consciousness of the exiled parent.

"To me now no wrong or indiscretion that a human creature can commit (and it is significant that most divorces are won on the grounds of nothing more nor less than discovered indiscretions) is deserving of this punishment: that a man's child should grow from babyhood to childhood, from childhood to boyhood, from boyhood to manhood, unaccompanied, unwitnessed by one of the parents responsible for his life. This is the true perversion of divorce. Again and again the mother forces herself to remember predivorce injustices, and in her great need she re-enforces her memory with unconscious exaggeration. She must justify herself. Repeatedly, though unconfessedly, she fails.

"I do not mean there are not exceptions, that there are no cases in which the surgery of divorce is imperative. Unhappily, I know only too well that divorce must be resorted to under some circumstances. I know now, however, as I did not know ten years ago, that divorce is definitely a surgery, agonizingly painful, uncertain in its outcome, to be used only in extremity. It is not an easy, simple solution for minor difficulties, but a danger-fraught amputation which a wise physician can order only in a question of spiritual, mental, or physical life and death.

"I am not sure what conditions I should consider valid for a divorce if I had it to do over again. Nor am I sure what would be the demands

I should make of marriage on the positive side for its continuance. If my husband possessed a few of those crystals of kindness and generosity which, when all is said and done, are the essence of all that civilization or religion have given us; if he would be reasonably inclined to live and let live, I should continue my marriage with him."



WORD GROUPS

THIS list of words is to be separated into groups of three, so that each group will form the subject matter of some one Bible story:

woman	woman	wood	money
priest	man	brook	honey
soldier	king	fire	trial
youth	image	razor	rod
traitor			pillar

WHO SAID:

1. "Go"?
2. "Go view the land, even Jericho"?
3. "Go again, buy us a little food"?
4. "Go, my daughter"?
5. "Go unto Joseph"?
6. "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book"?
7. "Go and search diligently for the young child"?
8. "Go, depart, get you down from among the Amalekites, lest I destroy you with them"?
9. "Go ye, serve the Lord; only let your flocks and your herds be stayed"?
10. "Go to the ant, thou sluggard, consider her ways, and be wise"?

RIDDLE

A man was to my dwelling brought,
And nothing but a rest he sought;
Yet priceless was the gift he got
From me,—a thing that I had not;
And though by me the deed was wrought,
Of how or when I knew not aught.

ANSWERS FOR LAST WEEK

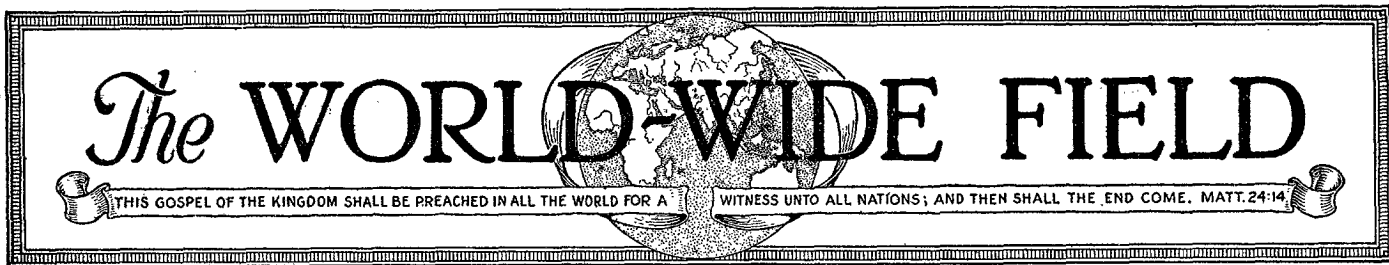
Bible Boats

- | | |
|-----------------------|-------------------|
| 1. Gen. 7:1. | 3. Jonah 1:4, 15. |
| 2. 2 Chron. 20:35-37. | 4. Mark 4:35-41. |
| | 5. Acts 27. |

Who Slept?

- | | |
|------------------|-------------------|
| 1. 1 Kings 19:5. | 6. Judges 16:19. |
| 2. Gen. 41:1-7. | 7. Jonah 1:5. |
| 3. Gen. 28:11. | 8. Gen. 2:21. |
| 4. Acts 12:6. | 9. Acts 20:9. |
| 5. Dan. 2:1. | 10. Luke 9:28-36. |

Riddle: 1 Kings 7:23-26.



Industrial Education

As It Is Being Developed at the Northwest India Union Mission Training School

By A. H. WILLIAMS

It is a little more than five years since property was first purchased at Roorkee, in connection with a plan to re-establish the training school. During the years that have intervened, various experiments have been made, varied experiences have been encountered, and we believe definite progress has been achieved, to the glory of God. So we venture to render a brief report, especially as it is possible to record advance despite the prevailing financial stringency.

The school's main purpose is to train young men to be helpful Christians. We need workers to help forward the cause; and we need an intelligent and trained laity to co-operate with the regular working force.

Student Body.—It is recognized that there are many in India who of themselves cannot afford to pay much for an education. Their ordinary earning power leaves no adequate margin for education. We have met men, breadwinners for a whole family, who were earning two annas and six pie (five cents) a day as crop watchers in the fields.

It is the hope that Roorkee's doors will always be open to receive students of the right type, however poor; but it is not intended that the mission treasury should meet the entire expense, leaving the student himself unconcerned regarding his own support.

In other words, we regard instruction in self-support as an element necessary to a good education. The rising generation needs to learn the perspiration equivalent of a rupee.

Attacking the Problem.—One of the early needs was to teach the students that the "something for nothing" idea was taboo in the school. There must be personal effort made for every material advantage desired.

In the early stages a lack of facilities made it impossible to hope that the value of that personal effort on the one side, and the advantage gained on the other side, could be equated in terms of cash. In reality, instead of

assessing values in rupees, we established "hours of work" as our unit of currency.

Modus Operandi.—To offset his school fees, each student was required to work 128 hours a month. If he could pay cash, it was gladly accepted up to a certain point; but everybody had to work a minimum of two hours daily. In the accounts this work was booked at one anna and six pie (three cents) an hour, so that some sort of balance with the school's cash transactions could be arrived at.

What little land we had (originally about seven acres) was cleared, laid out, and worked. There were old buildings to be renovated and new ones to be erected. The students did their own laundry; they took turns at cooking and janitor work; they chopped wood, did simple house decorating; in short, as far as our facilities permitted, we found them good honest work. And they worked. And the general idea worked also.

Progress.—In due time we owned more than twenty acres. An irrigation well was sunk, and conduits were built. Sugar cane was planted as the main crop, with some cereals, vegetables, and fodder.

As all concerned saw the really surprising effects of deep plowing, green manuring, and various other common-sense methods, they began to feel proud of their farm. Neighbors came along to bespeak some cane for seed for their next sowing.

Now the time had come to begin to eliminate the subsidy on the students' labor. The hour rate was reduced to two cents. When it is remembered that one boy with a cultivator can easily do as much as ten boys with garden trowels after the indigenous fashion, and that other necessary processes can likewise be performed with great saving of time, it will be agreed that at our present hour-wage rate we stand a fair chance of breaking even, notwithstanding the fact that we pay somewhat more than the local rate for laborers.

How we will come out remains to be seen, for we have just increased the farm area substantially; and it will be 1934 before we can harvest a full crop all around.

Money for capital investment is hard to secure just now; but providentially we have been able to secure on a six-year lease an island in the irrigation canal near by. The Indian farmer who already held it, voluntarily surrendered his lease so that we might take it up. It is first-class farm land, about half of it being flow-irrigated from the canal, and we hope to put in some lifting device to provide for the rest. There is ample grazing for the necessary cattle, including some cows (to maintain the supply of draft oxen, as well as to furnish milk), and there is ample firewood.

So now we have a hundred-acre farm. Under the supervision of the principal, J. M. Steeves, we are working it with one hired Indian farm hand, his son, and our students.

A Recent Innovation.—Like many other schools, Roorkee has hitherto worked on a nine-months scholastic year. But it has long appealed to us that this is not an efficient arrangement for students of the age of ours—adolescents and young adults. Three months and more of unbroken vacation is more than they need. Then, too, what is to be done with the staff? We cannot afford to pay them while idle, and they cannot live without an income.

So we have decided on another experiment. At present we are in the "accommodation" period, as special adjustments are necessary for the current school year. But in August, 1933, the 1933-34 school year will begin. School will then run for a full academic semester, with the usual four hours a day of self-support activity in addition to studies.

In December a sugar-cane harvest period will begin, and for nine weeks the ordinary academic program will be laid aside. Students will work eight hours a day on the farm; for that is when the labor requirement will be at its peak. "Continuation School" will be arranged for about two hours daily for each student. Special groups and classes will be organized to meet the needs of those who are in arrears with studies, or are weak

in certain subjects. Later, some instruction may be given in subjects related to farming.

During this same period the aspirants for colporteur scholarships will be out in the field at their special work. Hitherto this annual effort has come in the very worst of the hot season, when school was closed for the annual long summer vacation. But this was far from efficient; and although the new winter period will be shorter than the summer campaign period hitherto, we believe it will be more fruitful of real results. In the hot weather it is possible to canvass very little except in the early part of the day. During the heat people are not to be found; and in the evening they go out to enjoy the comparative coolness.

In due time school will settle down to its regular second semester; and possibly at the appropriate time, a week for the harvesting of the wheat and other winter crops will be arranged for.

In the Midst of War

By CHARLES A. RENTFRO

DURING eighty-five days here in the state of São Paulo we were surrounded by the forces of the provisional federal government of Brazil, in opposition to the forces which arose in rebellion against federal rule. The atmosphere was one of real war,—war bread, no pastries, use of automobiles restricted, requisitioning of materials, special issue of paper currency, gold campaign, limited funds, little or no correspondence with the outside world; besides many other restrictions.

It was on the morning of July 10, 1932, while we were putting the finishing touches on the school exhibition in the municipal First Centennial Exposition of Santo Amaro, São Paulo, that a man pushed a newspaper under our gaze on which stood out in bold black headlines, the word "REVOLUTION." Many events in the celebration were to take place that day, involving a review of some state troops, who, by force of circumstances, must march to the state borders.

Details of the movement were soon disclosed. The state governments of São Paulo and Matto Grosso, with a combined population of 8,000,000, had risen in revolt against nineteen other states with their 32,000,000 people, represented in the federal government headed by Provisional President Getulio Vargas. Tired of restrictions imposed upon their state activities, leading politicians of the former government, and military men

By the time this special academic year of two semesters and the harvest intervals is over, seven weeks will remain of the calendar's fifty-two. These will provide for the annual vacations of staff and students, as well as "refresher courses" for the former. Our boys come mostly from farming families; so the knowledge they are receiving of improved methods will be of direct value. And for all, the experience of working to support themselves and to secure an education is bound to be of inestimable value to them in future years.

As we look back over the years during which this institution has been growing up, we thank God for the help vouchsafed in meeting and solving difficulties, and for the guidance given in perplexities. Roorkee has already taken its place in a definite way as a source of supply of workers for the field. A number of its graduates are doing helpful work, and we pray that many more may pass out into service and Christian usefulness.

who were chafing under discipline, united with abundant civil help under an organization called M. M. D. C. (initials of four students killed in a riot on May 23, last), to oppose the federal government, as a protest, to the effect of re-establishing the constitution of 1891.

Every one believed that the revolution would be short-lived, but months dragged by. Fully 100,000 volunteered for service along with the state militia and army regulars, who joined the movement here in São Paulo. By means of popular subscription 100,000 steel helmets were furnished to the soldiers in the trenches. Trench mortars were manufactured in the steel plants, as well as armored cars and tanks. Armored trains spread terror along the lines near the opposing forces. Air forces played an important rôle on both sides, in which propaganda material of both sides was cast over cities and finally trenches and cities were bombarded.

A remarkable popular movement was the campaign called "Gold for Victory," started by the São Paulo chamber of commerce. Gold wedding rings were exchanged for iron ones with the inscription, "I gave gold to São Paulo." Jewelry of all kinds, graduation rings, trophies, mementoes, silverware, in fact tens of thousands of pieces were donated to the state government to aid in the fight.

As we observe these earthly scenes taking place, what value do we as

Christians place on our heritage? As we see the enemy on every hand trying to close the doors of opportunity, are we not going to give up all we have to help forward this glorious advent movement? Our cry should be: Sacrifice for Victory.

Seeking for opportunities to spread the message, in spite of being confined to one single state, the South Brazil Union committee, the Brazil Publishing House, and the São Paulo Conference joined hands to press to the front with the message. A 10,000 edition of Portuguese "Steps to Christ" was printed in five days, the linotype working seventy hours continuously. These paper-covered messengers of comfort to soldiers, along with the tract, "Is Jesus Your Friend?" were distributed in camps and hospitals by E. V. Moore, G. F. Ruf, and A. N. Allen, the last two brethren having crossed the state borders under difficulties in coming from their fields of labor during the war. Brother Mendes, of the publishing house, also accompanied these brethren.

In spite of these trying circumstances caused by this civil war, we at the Brazilian Training School have carried on. The principal, Ellis R. Maas, and his faculty have bravely shouldered the additional strenuous burdens caused by this situation. True, we lost three days of school at the start of the revolution, because of war jubilee holidays decreed by the government of the state, but in spite of all we are thankful to our God that we succeeded in reaching the end of this school year with fourteen graduates ready to be placed on the altar of service for Brazil, the largest single graduating class of this school. Lack of funds reduced expenses for graduation to bare needs. Half of the young men were graduated in their best old suits.

We cannot see, humanly, beyond our horizon. Black clouds loom large in the future, but we know that "every cloud has a silver lining." The Lord has permitted us to pass through some of these trials, without a doubt preparing us for future developments in the crisis at the end of this world. We are tempest tossed, being prepared for the real battle near the harbor. Soon the Lord will steer us through the shoals into the haven of rest. That we may be remembered in your prayers is our wish.

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PERFECTION of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law.—"Medical Ministry," p. 168.

Institutes in Chosen

By R. W. PEARSON

ABOVE the sound of the machinery in the factory could be heard the voices of the fourteen colporteurs of the Central Mission, as they sang songs of praise to God in the publishing house chapel. Beginning here in Seoul, we held an institute in each of the four different missions in the Chosen Union. In all we had sixty-three men in attendance, and they were the best colporteur meetings we have ever had in Chosen.

While because of financial depression many companies and commercial concerns are becoming bankrupt and going out of business, our literature work shows every indication of improvement. While worldly institutions have been forced to turn off some of their employees, we have increased our working force. All signs are pointing forward to the best year for our literature ministry that we have ever had.

Adventism Along the Russian-Polish Frontier

By HENRY L. RUDY

THE territory along the Russian-Polish border bears many signs of past ill rule and the ever-present battle with great natural destructive forces. The vast plains, dotted with pitiful villages of promiscuously grouped, straw-roofed mud houses, the wretchedly clad and undernourished peasantry, the starved domestic animals, and the imposing church edifices, reveal a story of bloodshed, ignorance, injustice, and fanaticism that can scarcely be reproduced in any other part of Europe.

The counties lying along the Russian-Polish frontier have been, and still are, the scenes of furious national controversies. They have also served as mighty military feeders, supplying once the Russian, then the Austrian, and then the Polish armies with men, horses, and food. Embracing over a third of the area of Poland, and containing nearly twelve million people, more than 85 per cent of whom are non-Polish, these eastern counties constitute by far the greatest single political problem of the republic.

There are over 5,000,000 Ukrainians (7,000,000 according to Ukrainian statistics) in the counties of Lemberg, Tarnopol, Stanislaw, Wolyhnia, and Podolia. Added to these are the counties of Polesie, Nowogrodék, and Vilna, with their millions of white Ruthenians and Russians.

Religiously, these eastern counties are largely under the influence of the Greek Catholic and Greek Orthodox Churches. Article 111 of the Polish national constitution of March 17, 1921, grants liberty of faith and conscience to all citizens without respect to confession. Article 114 designates Roman Catholicism as the religion having by far the greatest majority of adherents, and assigns to it pre-eminence over all other confessions of

faith. In view of this, the Polish Republic entered into negotiations with the papal chair, and on February 10, 1925, actually concluded a concordat with Rome. Accordingly, Poland was divided into five Roman Catholic ecclesiastical states (Gnesen-Posen, Warszawa, Vilna, Lemberg, and Cracow) with twenty dioceses, and one Greek Catholic state (Lemberg) with three dioceses. The Greek Orthodox Church is directed by an exarchate (Konsistorium) in Warszawa, two archbishopricks (Warszawa and Vilna), and two bishopricks (Grodno and Pinsk). A recent church historian writes:

"There is an irony of history in the fact that the schismatic church is enjoying legal protection in the new Poland, while she can claim no such liberty in her native country."—*Karl Völker, "Die Kirchengeschichte Polens," p. 318.*

The evangelical churches in Poland have not, however, as yet been able fully to regulate their relationships to the new state. The various evangelical churches—the Evangelical-

Augsburg and Reformed Churches in former Congress Poland; the United Evangelicals in Posen; the Lutheran Evangelicals in Posen and Pomerania, and the "A and H-B" in former Galicia, the Reformed Church in Vilna, and the Unitarians in Upper Silesia—all exist under state rights of prewar times. This is also true of Seventh-day Adventists in former Congress Poland and Austrian Silesia. This recognition is, however, very limited: it does not grant freedom to "propagate the faith;" it only permits the shepherding of the flock. In the other Polish sections formerly under Austrian and German rule, Seventh-day Adventists have no legal recognition. They are only "tolerated."

Religious liberty to the sects in Poland was rightly expressed by a policeman when I asked him kindly to define the term. He said: "Religious liberty means that you can think what you like, and not be interfered with by the state." When asked if that right permitted the citizen to practice his religious convictions, he replied: "Yes, if he is a Roman Catholic, or a member of one of the other churches specified in the concordat. The other religions are nonexistent in the eyes of the government, and the practice of them is only tolerated."

But to the praise of the Polish government, the close observer can see more religious liberty now than in 1925. Mere "tolerance" does not do justice to the actual facts. At places where, upon their arrival at the railway station, our ministers were immediately arrested and imprisoned, today the police authorities are extending full liberty to conduct religious services and to hold public meetings. The sale of our literature is also permitted in many places now where a colporteur heretofore did not dare to venture on his way and expect to carry on his work without the greatest interference. In one of the largest eastern Polish cities, where a police-



Colporteurs Attending One of the Four Institutes Held This Year in Chosen

man in uniform attended every meeting on Sabbath and at other times, the church has obtained full liberty to conduct meetings of every nature compatible with the advent message. Civil authorities recognize that Adventism cleans the people up, makes them law-abiding citizens, and does not propagate any political views, but, on the contrary, loyally supports the government.

Danger From Bandits

In one village on the eastern frontier, nearly every man was a bandit a few years ago. The place was the terror of the community, and many policemen lost their lives in trying to create order. Adventism went there, and a church was raised up. Today the police seldom need to go to that village. There are no more bandits. After our worker had raised up that church, the chief of police called him for an interview, and said: "We will never interfere with your religious services. We will do all in our power to protect you. Since your message has been taught, these bandits have been transformed into the best citizens of the community. We are recalling the entire police force from here."

One of the eastern Polish counties has stood out conspicuously as a testimony to the Holy Spirit's working power. Polesie, the largest yet the most sparsely settled *województwo* in all Poland, and therefore also the greatest bandit area in the country, is today the home of many hundreds of loyal Seventh-day Adventists. They are a mighty power for good. Although pitifully devoid of this world's goods, they rejoice in the knowledge that has enriched their lives since the reception of God's truth. Their faces radiate joy as they listen to the word of God and the assurances of the soon coming of Christ. They greatly love missions. Some will risk their lives to render loving service for truth. The contrast between our believers in this area and the Greek Catholics, for example, is so marked that it can be seen in the dress, the homes, the physical expressions, in fact in every respect.

During the Harvest Ingathering campaign, some of these believers tried their utmost to gather money for missions. Money is scarce. A zloty (about ten cents) seldom enters the pockets of these people. That is especially true this year, with the low prices for farm products. A cow that sold for 250 zloty twelve months ago would sell for 25 zloty this year. Wheat and rye sell for less than half the price of former years. Hops could hardly be marketed for one tenth of the former prices.

But in spite of this poverty, our believers rallied to the Ingathering appeal. They would gather wagonloads of farm produce, sell it, and turn the proceeds in to the Foreign Mission Fund. Such solicitation was often fruitless and always discouraging. One brother and his wife solicited three days, having taken their wagon and driven far away from home, hoping to obtain good offerings. They met great opposition. The hostile villagers would not allow them to stay overnight, so they slept in their wagon. When they returned home after three days and sold their produce, they had the sum of 55 groschen (six cents)—indeed a widow's mite.

This particular county was dangerously infested with bandits during the past summer. These bandits would raid whole villages, and even cities. The situation became so acute that the Polish government dispatched a trainload of mounted police, who surrounded the entire area and closed in upon the robbers. Many skirmishes took place, resulting in the loss of lives on both sides. This campaign began during the harvest time. The peasants were compelled to stay out of the fields, and remain in their houses from 5 P. M. to 10 A. M. The crops were not harvested. Now with winter at the door and no store of provisions, the peasants face starvation, which will surely result in a further increase of banditry.

Citizens are already dreadfully fearful of each other. The one who still has a little food fears that it will be taken from him. I recall a drive with a Russian brother who took me to the railway station. The journey was thirty kilometers. Night fell before we were half way there. The man was not well acquainted with the second part of the road, and I could not recall every detail of the journey made the previous day. Often the black form of a pedestrian would appear beside the wagon. Several times I urged the brother to inquire about the way of the passers-by, but he would not utter a sound. Instead of asking, he urged his horse the more. Finally we were lost, and still the driver would not reveal his state to any one walking along.

At last we came to a house. There he inquired. We drove another hour, and again the way was unfamiliar, but as before, no pedestrian was accosted. Then a farmer returning from his field came by with his team, and now our brother broke his silence again. This man knew that people suddenly appearing along the wayside were often bandits, and if such a man discovered some one together with a foreigner, suitcases, etc., a robbery

might easily result. Hence the hurry and the silence, until some one passed of whom there was no doubt.

When we arrived at the station, I urged the brother to stay overnight, as it was very dark. Instantly he whispered in my ear: "My dear brother, I dare not stay alone. Some one would observe me, and before daylight a band of robbers would take my horse and wagon away from me. I cannot stop a moment. Please take your things, so that I can be gone."

Another time after a meeting in a Ukrainian village about ten kilometers from the Russian border, another worker and I were invited to the home of one of our believers for the night. It was dark. After we left the village, suddenly the other members of our little band stopped. They were greatly troubled over the flashlight that I was using. One of the company plucked up courage and whispered to me: "Please turn out that light. We must not let people know that some one is walking here at this time of night." Silently we groped along through the darkness, and not until we were in the next village did the people begin to talk freely.

God's Abiding Peace

To the reader these things may sound as if there is no safety in those regions. Contrariwise, there is safety if one complies with the rules. It is in such places that people trust in God, and the Lord somehow removes all fear. While the world is fearful, the children of God may have peace. They are safe under the shadow of His wing.

Politically the eastern frontier is the scene of great national controversies. The communistic propaganda is constantly stirring up old grievances. The Polish government is vigorously suppressing every communistic attempt. Placards can be seen on every hand, along the roads, in public and government buildings, and in other conspicuous places, warning the public against any affiliation with communistic organizations, and threatening them with heavy fines and imprisonment in case of disobedience.

The public are also systematically instructed in matters pertaining to proper behavior in time of war. Civil authorities in the larger cities co-operate with the Polish militia in training the public in proper conduct in case of gas attacks by the enemy. Actual gas maneuvers are carried out by the airplane fleet, employing the use of certain mild gases. The inhabitants of the city must wear gas masks, and remain in sealed rooms during the demonstrations. Such practice is required in all the larger cities along the Russian-Polish border.

Naturally, that kind of procedure excites the people. It impresses upon them the horrors of the coming war. As one travels through these regions that mark the battlegrounds of many centuries, and are still dotted with trenches, barbed-wire entanglements, powder magazines, and great mounds designating the burying places of trainloads of soldiers who fell in the World War,—as one observes all this and thinks of the feverish war preparations going on again, there comes the thought that somehow God will quickly finish His work before the next bloody catastrophe breaks upon the world.

The unfinished mission task in Poland should bring great concern to God's remnant people. There are no easy times awaiting our Polish believers, although certain liberties may be locally extended where they were formerly unknown. There is constant persecution as a result of old-time religious fanaticism. Now, as times grow harder financially, and political conditions in all Europe are thrown out of order, there is no prospect of freedom or material favor in spreading the advent message. The only real capital we have in these dark corners is the loyal group of believers. Their faith and witness stand above all earthly riches. We must share our lot with them till the work of God is finished.

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North American News Notes

A BEAUTIFUL and touching scene took place in Toledo, Ohio, September 17, when four Polish people went forward with their Lord in baptism. These are the first fruits from the Polish people in this city. However, there are three more who will soon be ready for baptism. The Lord is surely opening the hearts of these people, who are honest, although they have been under the Roman power so long. We hope soon to organize a church among these faithful people.

VASILLI TKACHUK.

WE are pushing the work in all the churches of North Denver, Golden, and Arvada. Many are deeply interested. Sabbath, October 15, we baptized four adults, three from North Denver and one from Golden. Others will be ready soon. Among those from North Denver was a policeman who gets the Sabbath off and still holds his position. He first became interested at our camp meeting in Denver three years ago, when he was the camp policeman.

G. W. ANGLEBARGER.

EIGHTY-FIVE persons were added to our Florida churches during the month of October, by the following workers: J. G. Mitchell, Miami, fifty-three; M. C. Strachan, Jacksonville, fourteen; F. Dudley, Lakeland, eleven; P. M. Boyd, Miami, six; and C. B. Stephenson, one. With these additions the conference has achieved its aim of 400 new members for the year.

A. S. BOOTH.

As the result of the effort held in Hot Springs, Arkansas, by T. H. Coopwood and O. J. Trotter (colored), ten were baptized. They have quite a large class still studying, a number of whom we hope will take their stand.

I. C. Pound baptized two more as a result of the effort held in Bayou Chene, Louisiana. There are two others who will be ready for baptism within a few weeks.

W. H. HECKMAN.

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Prohibition and Sunday Laws

BY D. W. REAVIS

HAVE you ever stopped to think what the return of liquor will mean to you, personally? Do you know that the brewers and the saloon keepers will use every decoy and subterfuge to make drunkards out of your children, or out of somebody else's children—perhaps both? And if the booze is sold in the chain stores, so much the worse.

The organized liquor traffic has already succeeded in hoodwinking the American people, making them believe that this depression is the result of prohibition, or at least that times will be better if we have liquor. Of course, they are wrong. It will cost many times more to take care of the drunkards and the drunkards' families, and to pay for the crime and vice which liquor causes, than all the revenue the government will receive in taxes from the liquor business. It will take money away from our good merchants, and give it to the saloon keepers and the brewers and the dive keepers. And incidentally, it will lower the strength of our national defense.

But the poor children! Our hearts bleed for them, to think that this nightmare, the organized liquor traffic, has the upper hand again, and that we are again to see our American cities filled with drunkards. And our boys and girls, thousands of them, perhaps millions of them, are to get the taste, and then the habit, and then the vices which follow, and thus be ruined in their physical bodies, in their minds, and in their hope of eternal life. O, the horror of it all!

Apparently, the temperance work of years is to be undone. And if a Sunday law should follow, we would soon see the time of "Jacob's trouble," long foretold. For we know that a national Sunday law will be only the beginning of the persecutions which will be turned against the "Mordecai in the gate."

But now, in the most tremendous crisis America has ever faced, viewed from a religious standpoint, what are we going

to do about it? You may say that prohibition was killed at the recent election. But we answer, We must not cease our educational campaign with the public because the election went wet. That is all the more reason for redoubling our efforts. Really, we are just beginning to fight. The United States would not have voted wet if it had really known what the return of liquor will do.

We are issuing a new prohibition number of the *Present Truth*. It will soon be ready. And we are following it with a number of the *Present Truth* on Sunday laws and religious liberty. That number will soon be ready, also. And we want every member of every one of our churches in North America to spend 10 cents for 20 copies of this new, special Prohibition number, and distribute them among their neighbors and friends.

Do not send the money to the publishers; give your order and your money to your church missionary secretary, and let her send in a club order for your church. And when you have put out this number, give her 10 cents more for that fine Extra of the *Present Truth*, Number 17, containing "My Views on Liquor and the Law," by Henry Ford, and a lot of other good things. That number tells where the liquor tax dollar will go. And then the next week you will want to spend 10 cents more, and get 20 copies of the new Sunday law issue.

For did you know that the Barbers' Sunday bill almost passed the United States Congress at its last session, and that tremendous pressure will be exerted at the present session to get such a law through?

To meet these times of stress, the publishers of *Present Truth* have reduced the price to only \$4.50 a thousand for 10,000 copies; \$4.75 for 1,000 copies, or 75 cents for 100 copies. Get \$10 worth or \$100 worth of these good *Present Truth* papers if you can, but do not fail to hand 10 cents to your missionary secretary, and tell her to order for you 20 copies of the new *Present Truth* on Prohibition. It will be Number 26. If all will do this, we can make an impression that will be felt.

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"THERE'S never a task that is given,
There's never a trial or care,
But the burden is somehow lifted
By the simple act of prayer."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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THE editor promises us that the good things which appeared on the pages of the *Youth's Instructor* in 1932 were only a foretaste of the better things that 1933 will bring to the readers of our young people's paper. Here are a few of the outstanding features, any one of which will be worth the subscription price of the paper:

EXILED, by Serpouhi Tavoukdjian

This is a thrilling story of the Armenian deportation; but more than that, it is the story of one of our own Seventh-day Adventist girls. With her mother and four brothers and sisters she was driven from their comfortable family home, together with thousands of their fellow countrymen, and began that gruesome march to the desert, urged on by heartless soldiers. One by one her loved ones either starved or were left dying by the roadside. She alone was saved after being sold as a slave to an Arabian merchant.

I REMEMBER, by Drury Webster Reavis

Instructor readers are offered the rare opportunity of sharing in the reminiscences of one who not only passed through the thrilling days of 1861-65, but viewed this struggle in a very personal way. Those days were far, far different from these days, both in national and in church affairs. The writer of this story tells not only of personal experiences with soldiers and bushwhackers, sweet potatoes and corn bread, but of the beginning days of tent efforts and colporteurs and Battle Creek College. To read "I Remember" is not only a privilege, but a rare treat.

ROSEMARY and RUE, by Ruth Lees Olson

Yes, we all know the Good Book advises, "Be ye not unequally yoked together with unbelievers," but how often we wonder about this advice,—whether to follow it is really important, and if Seventh-day Adventist young people who dare to do contrariwise actually find unhappiness and regret and remorse dogging their footsteps as they trudge along life's highway. Read this composite story for an answer to your question. It gives real experiences of real young people who have thought their own way was better than God's way.

WHERE JESUS WALKED

by Harriet Irene Fisher

Have you ever wished that you could visit Palestine, and really see the places where Jesus walked and taught when He was here on earth? Well, you may! No Junior will want to miss the letters Aunt Hattie is writing back to us as she tours the Holy Land. You won't find even one dry, uninteresting sentence, and the pictures—well, just wait till you see them!

Also we have a number of good, miscellaneous things in store for both Senior and Junior readers. We can't list them, because they're "too numerous to mention," but we know that as the paper comes to you week by week you will not be disappointed in a single number.

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Offer Not Good After December 31, 1932



WASHINGTON, D. C., DECEMBER 22, 1932

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

WRITING from Cristobal, Canal Zone, November 4, E. J. Lorntz, president of the Panama Conference, says:

"The reports coming from Ethiopia lately have been of special interest to me, as I was one of the first workers in the northern part of Abyssinia, over twenty years ago. Michael Oghasgi, who was a delegate to the last General Conference, accepted the message under my ministry, and I rejoice to see him an ordained minister of the gospel, having good success in his work. If it had not been for the war, I would have been back in Abyssinia again, where I spent five years. It was my first love, and was hard to get over. Well, I am back in the mission field again, this making my twelfth year in a foreign field, and I thank the Lord for a place in this wonderful work."

❖ ❖

From Old Jerusalem

YEARS ago we had treatment rooms in Jerusalem, but for some reason the work was suspended. About two years ago Mr. and Mrs. Farnstrom, from the Skodsborg Sanitarium, Denmark, were sent to Jerusalem to carry on medical work. We are glad for a letter from these workers, telling how they are getting along. Their treatment rooms are not very large. The equipment is mostly homemade and improvised, but they are fairly well prepared to give the usual massage, with electrical and hydrotherapy treatments. We quote from their letter:

"The first year seemed to be difficult for us in many ways, and we were about to give up. Jerusalem is not a big city, but has many hospitals and drug stores, however nothing like our institution. We have had to change the ideas about treatment which the people had here in Jerusalem, and it was not an easy task for us two laymen. But we had the Great Physician to help us. So we have gradually gained the confidence of the doctors, and the number of patients has grown.

"During the last year we have given 2,327 treatments and have received an income of £228, which, when we consider that we are in a mission field and in a place where they know very little about such treatments, is not bad.

"We have, by means of massage, fomentations, and other simple treatments, accomplished many wonderful cures,

which have been the best recommendation for us. Many times we have felt very much alone, and have wished we might have one of our sanitariums here in the Near East."

❖ ❖

Nearing the Close of a Successful Campaign

ALL over the United States and Canada there is a humming of activity as the churches turn toward the close of the twenty-fifth campaign of Harvest Ingathering. Taking everything into consideration, it has been successful. It is true we have not raised as much money as in former years, but we thank God that in these times of economic depression our workers and church members have not faltered in their efforts to gather in the funds for the mission fields.

We have been especially impressed by the way the churches have persevered in their efforts to reach the General Conference goal of \$10 per member. Many are staying right by the task until December 31. It is such co-operation as this that enables this movement to go on in spite of difficulties.

The first conference in North America to reach its full \$10 per member goal was West Pennsylvania. We rejoice with them in this achievement. Times have been hard in this conference, as in other places; but all, both workers and people, have united in an earnest endeavor to make this good report possible. Moreover, they are not stopping, but are going on toward the \$12 per member mark. A number of local conferences are close to the goal line, and hundreds of churches have reached their objective.

The report submitted herewith shows the standing of the unions in North America, as far as we are able to get reports. A final report will be rendered through the Review at the close of the campaign. In these closing days of the campaign, let us all unite in a final effort to gather in every dollar possible, that the world may speedily hear the glad news of Christ's second coming. Do not forget that at this time, when the spirit of Christmas carols is in the air, the singing of such songs is a very appropriate and successful method of securing Harvest Ingathering funds.

Atlantic Union	-----\$	78,160.84
Canadian Union	-----	24,069.07*
Central Union	-----	43,660.85*
Columbia Union	-----	81,087.98
Lake Union	-----	38,967.98*
North Pacific Union	-----	24,979.59*
Pacific Union	-----	103,000.00
Southern Union	-----	22,701.00
Southwestern Union	-----	10,716.15

Total ----- \$420,342.96
 E. F. HACKMAN.

❖ ❖

Mission Board Items

Australasian Division

FROM Australasia comes this encouraging report of progress in that division:

"July 1, 1931, our home field church membership was 10,115, and we had just passed the 10,000 mark; a year later it was nearly 11,000,—10,948 to be exact, an increase of 833. Including the island field, the increase was 1,108, from 12,240 to 13,348. Never before have we had a four-figure gain.

"The Sabbath school membership increased during the same period from 20,726 to 23,733, a growth of 3,007. The

* Latest report received, but does not indicate latest standing.

Sabbath schools increased in number from 501 to 553, a gain of over 10 per cent in the year. . . .

"The message is going with a swing in our division. What we gained in the years 1928 and 1929 (only two years intervening between then and now) we matched in the first half of 1932. It sounds like cutting it 'short in righteousness.'"

Central European Division

W. Mueller, president of the East German Union, writes the following:

"The difficulties have not discouraged us. The Lord shows us that He can do a strange work. The net gain in membership in our union for the first three quarters of 1932 amounted to 633, for which we are very grateful to the Lord. Our membership is now 16,780, and if the Lord gives us His blessing, we shall reach the 17,000 membership mark by the end of this year. We have focused our special interest in these days on the task of fortifying our brethren and sisters in the truth and in their spiritual life."

Southern European Division

G. L. Lippolis, superintendent of the Italian Union Mission, informs us in a recent letter that his case has just been brought before the court of appeals in Florence, and that this court has confirmed the verdict of the tribunal court which sentenced him to forty-five days' imprisonment. Brother Lippolis has been accused of attacking the Roman Catholic Church in an article which was reprinted from a book published in America. His case has now been appealed to the supreme court in Rome. Steen Rasmussen, the secretary of the Southern European Division, writes: "The case is creating quite a little stir in various circles in Italy, and it is our conviction that no matter which turn the question finally takes, it will be for the advancement of the work of God in Italy."

As to the membership in the Southern European Division, the secretary gives us the following figures: Net gain for the third quarter of 1932, 733 (with one report not in at the time when the compilation was made); membership at the end of the third quarter, 21,411. "We have had a total of 980 new members added during the third quarter by baptism and vote, bringing our membership up to 21,411."

Missionary Sailings

Dr. and Mrs. H. A. Erickson and their family, of California, sailed from San Francisco for Manila, Philippine Islands, on the S. S. "Tatsuta Maru," November 14. Dr. Erickson will serve as medical director of the Manila Sanitarium while Dr. H. A. Hall is taking his furlough.

Mr. and Mrs. M. E. Lowry and family, returning from furlough to their work in the Caribbean Union Conference, sailed from New York for Port of Spain, Trinidad, on the S. S. "Oranji Massau," November 25.

The S. S. "President Coolidge," sailing from San Francisco December 2, had aboard two missionary families bound for China. Mr. and Mrs. Cecil Guild, of Michigan, were appointed at the recent Autumn Council for evangelistic work in West China. Mr. and Mrs. W. A. Scott and daughter Doris, formerly connected with the work in India, and more recently with the Review and Herald Publishing Association, were booked to Shanghai, where Brother Scott will take the management of the Signs of the Times Publishing House.
 E. KOTZ.